



## CHAPTER 5:

# FACULTY, STAFF AND TRUSTEE REFLECTIONS

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Photography by Barbara Ries

### GLORIA THORNTON

Community  
Service Officer,  
Department of  
Public Safety

What USF means to me:

Family away from home—that is what USF means to me.

At one time I wanted ten children but thank God, He knew best!

I have eleven biological siblings (six sisters and five brothers) but the people that I have met at USF have become and are special just like my biological family.

I have been blessed even more by working with students. I thank God every day for that blessing and more. I enjoy every moment working with the USF community, neighbors, and especially working with and getting to know the Board of Trustees (some on a more personal level than others). I love my job and the entire USF experience has been phenomenal.



## JEFF PARIS

Associate Professor,  
Philosophy  
College of Arts  
and Sciences

As a person committed to no faith traditions, I have always been welcomed and even honored by the USF and Jesuit community for my attempts to teach from a social justice perspective, to treat learning as a humanizing activity, and to model a life of service to others—however limited these attempts might be. As a Professor in the Department of Philosophy, I feel a certain pride of place in the Jesuit environment, where both ethics and the history of ideas are central to the Jesuit identity and Mission, and continue to be represented throughout the curriculum.

On the other hand, students are often rightly cynical when it comes to the message of service and social justice in the University's Core Values: they see too many students around them who are embedded in propertarian and imperialist value systems, who believe in clothes and hair and 'likes', who are in San Francisco not for diversity and urban challenges but for dance clubs and a degree they can breeze through. Even well-intentioned students mock the Mission, believing that social values cannot be taught to our dithering generation, which is admittedly not up to the task of ending widespread poverty, racism, and violence, and which has lost any semblance of control amidst the maelstrom of climate change, species extermination, and the end of the wild.

But their potent irony misses the point. Mission and Core Values aren't fetish objects to be accumulated, to be taught in a class, to be gained in four years and demonstrated on your social justice activity resume. What we generate in our students—often in those who have not known they were so affected—is the capacity for reflecting on these values, and eventually choosing them as one's own. Professors get letters ("well, emails!") describing the humane encounters many of our former students have in their professions, with their families, in their newly adopted and ever-vulnerable communities. We are reminded that there will be valiant attempts to cope with the polluted mental and physical environment of the twenty-first century, and that we do not judge our own value by the yardstick of a world we cannot expect to conform to the demands of justice and the good.



## ELENA FLORES

Professor,  
Counseling Psychology  
School of Education

As a Chicana coming from a working-class farmer and farm-labor family, my social justice education came from my grandfather Felix Saldana, Cesar Chavez, the farmworker movement, and the Chicano student movement of the 60s and 70s. My passion for social justice fueled my desire for higher education and supported my goals even with the many economic, social, cultural, and racial struggles I encountered. The USF's Jesuit education mission speaks directly to the value of my personal cultural story and the contribution that my experience and perspective brings to the education of others.

I can't imagine being a professor any place else, because at USF diverse experiences are viewed as essential, meaningful components of a quality education. Here my voice is valued and supported. I bring my cultural/ethnic background and psychological knowledge to my teaching in courses that are critical of biased and deficient ways of understanding human behavior, that promote critical inquiry and self-reflection, and that challenge students to become counselors and therapists for social change and social justice. In my education and training with students, I integrate spiritual practices for healing that stem from indigenous teachings and Ignatian spirituality. I believe that to sustain a faith that does justice for others, we must take time to reflect on our personal lives, our work with others, and our actions for positive social change. The USF Jesuit mission connects to my passion and inspires me to serve my students, our local community, and our national and global community as a humane and just educator.



## LALEH SHAHIDEH

Associate Vice Provost  
and Dean of Academic  
Student Services  
Center for Academic  
Student Achievement

*“Start by doing what’s necessary; then do what’s possible; and suddenly you are doing the impossible.”*

*– St. Francis of Assisi*

As the path that winds through the town of Assisi towards the Basilica enables contemplation and reflection, I have discovered in retrospect that the sufferings of my life have led me to a place of strength, perseverance, and dedication and service to Others. Jesus realized through his suffering that it is the good brought out of these situations that becomes the message of God we carry forward. Unbeknownst to me at the time, the difficulties I have faced over the years have had a larger purpose in my life: from losing my dad when I was 6 years old, to leaving my native country due to the revolution in Iran, and to the tragic loss of my dear husband. Throughout all of this, I discovered the connection between suffering and strength, which has brought me the deepest sense of energy and faith. It is this faith that enabled me to “put [my] suffering into a framework of meaning” (James Martin, S.J.).

Throughout my life, God has been my protector, and, at every turn, he has given me the light and the direction to see where to place myself next. My spiritual beliefs connect my role as a woman in an influential position to USF’s mission of building a “socially responsible learning community ... sustained by a faith that does justice.” I feel that every life I touch with compassion is a life that is going to touch Others.



## MANUEL VARGAS

Professor, Philosophy  
College of Arts  
and Sciences

Everything I know about Jesuit education, I learned at USF. In my time here, I've been repeatedly struck by the way the institution typically attempts to walk the walk with respect to Jesuit ideals of social justice and concern for the least advantaged. This has been, for me, transformative. There is a kind of teaching and scholarship that is very hard to pursue in institutions that tend to see human lives and their efforts primarily through the lens of economic productivity. We don't escape those concerns, of course, but here they occur against the backdrop of a more humane ideal, of seeing people, concerns, and forms of life as interconnected and embedded in ethical significance. For that, I'm very grateful.



## BARBARA THOMAS

Senior Director, Counseling and Psychological Services

“Acceso difícil pero no imposible.” *The way ahead is difficult but not impossible.*

This sign located in the Peruvian Andes contains an inspiring message, one that could be posted at Counseling and Psychological Services at USF, where I have interacted with students for over 20 years. Students often come to CAPS in the midst of multilayered struggles and feel a sense of desolation. One of the great insights of the Ignatian *Exercises* is not to flee from desolation but to attend to it—to confront our fears and resistances. This is the role of the therapist—to aid students in grappling with the difficult (but not impossible) emotional, spiritual, and intellectual journey ahead.

At its best, the therapy experience echoes the Ignatian Pedagogical Paradigm’s three main elements:

**Experience:** In addition to a cognitive grasp of a client’s issues it is imperative that the therapist nurture an affective understanding. There are many frustrating clinical interactions where someone intellectually understands their personal dynamics and can explain them to anyone who will listen, but has no affective understanding and, therefore, takes no action to change. In medieval language, St. Ignatius called this *schola affectus*, what today we know as “school of the heart.” Insight is not enough to change oneself ... or the world.

**Reflection:** In the hectic, demanding, stress-laden life of students, time to reflect is often not a priority. At CAPS, we make

an effort to assist students to reprioritize so they can engage in thoughtful consideration of their experiences, cognitions, and sense of meaning in order to more fully understand themselves and grasp the significance of their lives. This structured “time out to consider” allows students to integrate the intellectual with the experiential and, in the process, grow in compassion for others and for themselves. While one lives their life moving forward, to understand their life one must look backward.

**Action:** According to Ignatian pedagogy, the term “action” refers to internal growth resulting from experience that has been reflected upon and manifested externally. Ignatius respected human freedom and encouraged decision and commitment for the magis. While perhaps not couched within Ignatian terminology, the focus of psychotherapy is to allow (vs. require) individuals to identify and acknowledge their priorities, commitments, values, and ideals and to heal their wounds so they can become more productive, contributing individuals.

My years at Counseling and Psychological Services have provided an experience closely aligned with Ignatian tradition and have allowed me the ongoing opportunity to experience, reflect, and act in the service of others. For this difficult but not impossible road I have followed, I am grateful.



## SHAWN CALHOUN

Associate Dean,  
Gleeson Library,  
Geschke Learning  
Resource Center

What does it mean to be part of a Jesuit university? Walking the well-worn paths across the campus at USF, I often reflect upon the men and women who have not only come before me, but also about those who have yet to arrive. I believe that the best of USF often comes from a “faith that *does* justice.” Dons are *doers* and there are rich traditions of making good happen at USF.

Social awareness, responsibility and service are integral to the USF experience and are intertwined in nearly everything that happens on the Hilltop. One area where USF excels is in supporting each member of the communities’ ideas of how they can make service to others a reality. At USF I am able to serve in ways that are both deeply rewarding and appreciated.

USF has provided me opportunities to help young and old, rich and poor, all of whom can be transformed by Ignatian traditions. For example, over the last few years, I’ve had the opportunity to work with USF Muscat scholars. Muscat scholars are often first-generation college students who bring amazing energy and vitality to USF.

“Faith that *does* justice” are words I live by. I not only have the deepest respect for those who have had the opportunity to walk the Jesuit path at USF, I hope to serve those who have yet to.



## MARY JANE NILES

Professor, Biology  
College of Arts  
and Sciences

Imagine what is happening in this tiny test tube: the endonuclease is scanning the turns of the double helix, searching this seemingly repetitive macromolecule for uniqueness—here, in the form of the sequence <sup>GAATTC</sup><sub>CTTAAG</sub>—and, once arriving there, making a cut between the nucleotides G and A, first on one strand, and then on the other. The two DNA fragments, no longer linked by shared electron pairs but now weakly tethered, are eventually jarred apart by the energy contained in the solution's warmth. The endonuclease has cut the DNA with the precision of a surgeon.

I have long thought that it takes both imagination and contemplation for my students and me to understand, appreciate and delight in cells and molecules. When we read the essays of Lewis Thomas: “At the interior of our cells ... providing the oxidative energy that sends us out for the improvement of each shining day, are the mitochondria...,” and of Boyce Rensberger (describing a living-room-sized animal cell): “You are inside the cell, sitting comfortably...,” we are impelled to imagine this submicroscopic world.<sup>1,2</sup> We “see” what we cannot otherwise see, and we reflect, each person making this experience her or his own; remembering it, understanding it, considering its meaning, taking it to heart.

In his explanation of Ignatian pedagogy, Mark Ravizza, S.J., writes, in part, that it, “...promotes depth by engaging the creative imagination...<sup>3</sup> Learning by imagining is just one part of Jesuit education that resonates with me as a teacher-learner at USF.

1. Lewis Thomas, *The Lives of a Cell* (Toronto: Bantam Books, 1996)
2. Boyce Rensberger, *Life Itself* (New York: Oxford University Press, 1978)
3. Mark Ravizza, S.J., “Putting the Pieces Together: Nicolas’s Pedagogy of Ignatian Contemplation.” *Conversations on Jesuit Higher Education* 40 (2011): 10-12.



## APARNA VENKATESAN

Associate Professor,  
Physics and Astronomy  
College of Arts  
and Sciences

*The following is a letter that appeared in Conversations magazine as a letter to students, our future leaders.*

In our modern age, we are constantly bombarded with information. Cell phones, blogs, faxes, emails—we are often at the mercy of the scattered thoughts of others and ourselves. But is information knowledge, or even understanding? We are overstimulated within and without. How do we develop patience and depth of perception in an era that thrives on the instant-ness of things? How can you develop thoughtful opinions on the people and topics you will study and encounter?

Thoughtful answers require a mindful self, a self-centeredness that has nothing to do with selfishness. Mindfulness requires in turn the opportunity for introspection. In a typical day, we may have to schedule this time for reflection. Try to slow down and be present in your education and in your life, for patient experiencing provides different insights than the instant opinions you may feel pressured to express.

Rilke once wrote “resolve to be always beginning, to be a beginner.” Take advantage of the unique spiritual education you will receive here to cultivate this fresh mind and receptive heart. It will make you a good observer and a good listener, excellent qualities for any path that you choose (scientist, artist, writer, parent, president) and for any human *being*.



**TIM  
GODFREY,  
S.J.**

Assistant Professor  
School of Nursing and  
Health Professions

Assessment is a skill that we nurses learn from the beginning of our nursing careers. It involves being “present to” and engaging another in such a way that both the observable and unseen processes that affect health become apparent. Through assessment, the nurse is better able to respond holistically, attending to the various levels of “dis-ease” which impede the functioning and wellness of a person, a family, or a community. Assessment is also central to the Ignatian principle of being a *contemplative in action*.

Being a contemplative in action is very much a part of the Mission of USF, which is captured in the motto *Change the World from Here*. To *Change the World from Here* means one is first able to see—to assess—beyond the superficial and immediate, and to recognize the deeper realities and movements at play in the world around us. It also means envisioning creative possibilities beyond the status quo that can bring about wholeness and health for oneself and others. Finally, looking deeply into reality—assessing well—the contemplative in action is able to recognize God, the source of all healing, who labors for us, gradually healing us into the fullness of life. To *Change the World from Here* is an invitation: first to assessment—to “see” as a contemplative in action—and then to discover one’s own role in God’s healing plan for the world. It is an invitation which I find deeply nourishing as a Jesuit priest and as a nurse.



## MARGARET TEMPERO, MD

USF Trustee

In life, it is always a privilege to be entrusted with a special treasure. As USF trustees, our role is to protect and foster something very special indeed: an educational experience grounded in the Ignatian tradition. While we often focus on the practical issues of leadership and finance, at the heart of it is access to an education that prepares a student to face their future with confidence, a sense of fair play, and an appreciation of the need to help others. When I attended USF, I did not know I would eventually become an oncologist and care for the sickest of cancer patients. But, at USF, I do know that I learned the importance of deep thought and spirituality, compassion and connection. I use these skills and attributes in my daily practice and I believe I am a better physician because of it.

Our world is changing at a very rapid pace, and in many ways, the world is now more connected and perhaps more fragile. More than ever we must embrace change, accept diversity, and see failures as opportunities. We all have work to do. I am confident that students graduate from USF with a sense of purpose and with the skills to navigate this complex environment. It sometimes seems overwhelming and more than we can handle. I remember being introduced to the writings of Mother Teresa when I was a USF student. When surrounded by so much that needed to be done, she said simply, “Just begin.” That lesson, like so many others from my education at USF, has served me well many times over.



## VAMSEE JULURI

Professor,  
Media Studies  
College of Arts  
and Sciences

### BEING MEN AND WOMEN FOR OTHERS

The great Indian spiritual epic *The Mahabharata* teaches us, according to the scholar Chaturvedi Badrinath, “that it is not until one’s relationship with the self is right that one’s relationship with the other can be right ... and it is (only) by achieving a right relationship with the other that one comes to one’s self, fulfilled.” I understand Jesuit education, especially the admonition to “be men and women for others,” similarly.

Before I joined USF, I thought of *The Mahabharata* as a great story. Now, I see it and my own Hindu faith, as even more living cultural resources for reaching the same goal: a way of living that does justice to the relationship between the self and the other. I believe that it is only through that justice that we will find what many of us believe and yearn for; the realization that the self and the other are ultimately both one, in God, in Truth, in Love.

In my work, as a student of media and culture, I see this need with a sense of historic urgency. I feel that each generation since the dawn of the media age has been growing up in an ever more distorted culture that teaches them that the goal of life is *not* to be men and women for others. I see media studies as an endeavor to challenge that, and to change that. To borrow from the movie *Life of Pi*, USF, for me, has become the place from which to imagine for tomorrow a “better story.”



## AOUIE RUBIO

Project Manager  
Information  
Technology Services

As a child in catechism (Sunday school), I learned a song where the chorus repeated “this little light of mine, I’m gonna let it shine ... let it shine, let it shine, let it shine.” I learned early on that having faith, a faith in God and in His son Jesus Christ meant that I needed to find ways to live my faith and let my light shine daily. So, the mission of the University of San Francisco resonated with that child in me. However, I was often challenged as an adult by figuring out how to allow that little light of mine to shine. I believe that by God’s Grace, many angels came to guide me out of those low moments of despair.

I can recall periods of my life when I was in desolation both spiritually and in reality. Everything happens for a reason, though we do not always understand what that reason is. I interpret my current station in life to mean there is more for me to do at USF since I am still here. I find great joy and challenge in figuring out how I can bring my whole self in support of USF’s mission. It’s not about awards—it’s about faith.

Living my faith means that I do my best to reflect God’s Grace through my actions wherever I may be, including work. I know that I rarely achieve perfection. I do the best I can and accept that I am human after all!



## DONNA CREASMAN

Administrative  
Coordinator,  
Office of the Dean  
School of Law

Our lives matter—because we matter to God. USF’s mission to create a more humane and just world is possible because of God’s love for all of us—regardless of who we are. The way that I treat others makes a difference in their lives and in the lives of those they touch.

In his book, *A Hidden Wholeness*, Parker Palmer writes, “...the ‘other’ with which we work is never mere raw material to be formed into any shape we choose. Every ‘other’ we work with has its own nature, its own limits and potentials, with which we must learn to co-create if we hope to get real results. Good work is relational, and its outcomes depend on what we are able to evoke from each other...”

“Live encounters are predictable, challenging, and risky. They carry no guarantees, so they are much less popular than those ‘inert collisions’ in which we treat each other as objects. But live encounters offer us something that inert collisions lack: they are full of the vitality that makes life worth living, and they enhance our odds of doing worthy work.”

Working at USF provides one more opportunity in my life to live the mission of USF through my “live encounters” with faculty, staff and students. Good work gets done. And that good work spreads to others who in turn are inspired to do good work. And just like that, I am creating a more humane and just world; the kind I want to live in!



## DAN LAWSON

Senior Director  
Department of  
Public Safety

Having experienced 16 years of Jesuit education, I have come to better understand how the Jesuit Catholic mission supports the universal betterment of human kind and transcends the restrictions of man-made religion. In Jesuit graduate, undergraduate, and high school environments, I was encouraged and guided through a process of discernment and critical thinking that enhanced my ability to better understand the universal web that connects us all to a greater good. The resulting enlightenment has allowed me to model values that promote a shared enlightenment with the lives I touch, with the ultimate goal of the good for all.

As chief of a Jesuit university's public safety department, I have found the opportunity and support to practice values-based policing. Our officers are encouraged to question department policy that is not consistent with the university mission. As a result, officers model social justice principles in working with students, faculty, staff, and neighbors regarding law enforcement and safety related issues.



**ELISABETH  
JAY  
FRIEDMAN**

Professor, Politics  
College of Arts  
and Sciences

I first became aware of the Jesuit dedication to nurturing “women and men for others” through my Central American solidarity work in the end of the 1980s. I travelled to the region for the first time with an ecumenical delegation to a UNHCR refugee camp in Mesa Grande, Honduras, to accompany the last wave of the displaced from the Salvadoran civil war back to their homes, to live as if peace had come.

During that experience I heard about the brave priests of the UCA, and their rector, who, in the midst of war where ideas could be deadly, continued to educate their students to honestly and scientifically study the effect of war on the population, particularly the poorest and most rural. For this, they were murdered.

Back home in San Francisco, I watched as their Jesuit brothers protested the certain government involvement in their killings by staging a die-in on the Market Street sidewalk in front of the Salvadoran Consulate. Later that day, I participated in a candlelight vigil, tears streaming down my and everyone else’s faces, as we demanded that our government finally hold the Salvadoran armed forces accountable to their policies of targeted and random assassination rather than continually pour money into their capacious budgets.

Coming to teach at USF, I found the Jesuit mission again fully embodied in Father Privett’s address to new faculty. He told us to inform everything—yes, everything—with a social justice perspective. To not only teach about it, but to direct our research towards it. He had no doubt that better social science would come as a result. And that we, too, could and should educate men and women for others.

Now, every time I pass by the bench and garden dedicated to Father Martín-Baró, S.J., one of the six Jesuit martyrs, on my way to or from the Lone Mountain Campus, I am reminded of all the good Jesuits have done, and my responsibility to continue that mission here at USF.



## AARON HAHN TAPPER

Associate Professor,  
Mae and Benjamin  
Swig Chair of  
Judaic Studies  
Director, Swig Program  
in Jewish Studies  
and Social Justice  
College of Arts  
and Sciences

In 1977, in homage to his parents, Melvin M. Swig established the Mae and Benjamin Swig Chair in Judaic Studies at the University of San Francisco. Not only was this the first endowed chair or Jewish Studies program at USF, but Swig and USF had actually broken historical ground on a global scale: it was the first Jewish Studies chair or program at a Catholic university worldwide. In August 2007 I became the Swig Chair, the third person to hold this position. One year later I re-established the program as the first and only Jewish Studies and Social Justice program in the United States and the world.

In May 2011, I was asked to deliver the graduation invocation at the commencement ceremony for USF's College of Arts and Sciences. As a Jew, delivering an English-Hebrew prayer in the school's St. Ignatius Church, this was one of the most profound experiences in my life. The following is the prayer that I offered, which I wrote for this occasion in particular:

God of Peace and Creation,

אדון השלום ובריות

We stand here grateful for having reached this day.

We are grateful for those who have helped draw out of these graduates their potential. Their accomplishments are many.

We are grateful for the family and friends who have gathered here today and for those who could not be with us. Their trust and support have helped make this day possible.

Most of all, we are grateful for these students. May they continue working to move the world toward its potential.

תן עזרה להם ולכלנו להסתדר העולם לשלימות ולתקן את שבריו.

Please help these graduates—and all of us—shift the world toward wholeness, to perfect its brokenness.

תן לכלנו עזרתך להשיג שלום פנימי ושלום אנושי.

Please help us achieve a state of internal peace and a peace within the human collective.

עושה שלום במרומיו הוא יעשה שלום עלינו ועל כל יושבי תבל.

You, the One who brings peace to this world, brings peace to us and all humankind.



**SONJA  
MARTIN  
POOLE**

Assistant Professor,  
Marketing  
School of Management

When I think of Jesuit education, I immediately think of the integration of intelligence and faith. It's about developing minds to achieve at the highest possible level and developing hearts so that others are helped by what is learned. All of us have this responsibility.

As it is written in 1 Peter 4:10, "Each one, as a good manager of God's different gifts, must use for the good of others the special gift he has received from God." Ignatian spirituality inspires and prepares me to carry out this responsibility in my role as a faculty member in the School of Management. I believe that my words or actions can have a tremendous effect not only on the leaders in my classroom, but also on the institutional, community, and societal cultures that those leaders are bound to influence.

I know that many think that business is not a field that is defined by helping others. The helping professions are typically associated with fields, such as medicine, education and social work, in which lives are saved, human conditions are improved, and people dedicate their lives to making others' lives better. Business, on the other hand, tends to be associated with the selfish pursuit of power, prestige and money, a prominent measure of success in our culture, but not traditionally related to creating social value. However, Jesuit mission and identity encourages us to think differently about business—that we can use the tools, practices and models of private enterprise to improve societies.

We can transform communities by discerning when a part of society is not working and using business knowledge and proficiency to fix it. In other words, intelligence and faith can drive our actions. That is distinctly Jesuit.



## VINCENT PIZZUTO

Associate Professor,  
New Testament  
Chair, Department  
of Theology and  
Religious Studies  
College of Arts  
and Sciences

So much cognition is, in fact, *recognition*. In higher education, 'truth' often resonates with our students not because the insights we teach are necessarily new to them, but because those insights conceptualize and formalize already held intuitions that they have gleaned from their own life experience and interior wisdom. A pedagogy that is intentional about helping to provide language for already held intuitions provides students with new ways to articulate the truth of their own interior wisdom, and thus encourages further clarity and a deeper conviction within the student.

Jesuit education offers a distinctive pedagogical framework for educating the whole person (*cura personalis*) in which this connection between interior wisdom and exterior knowledge is made explicit. This framework has the potential to transform the entire educational process, which can otherwise be reduced to a predominantly exterior model of education, whereby the student is implicitly seen as an empty vessel that needs to be filled.

I have thus come to think of Jesuit education as fundamentally 'contemplative' in nature, precisely because it does not accept this kind of reductionism, but is essentially expansive, mediating between the interior wisdom and exterior experience of our students. In the context of higher education, this is what it means to care for the whole person. For only when our students come to recognize that they possess an interior light, a flame of truth that they are compelled to share with others, can they fulfill the Ignatian mandate: "Go forth and set the world on fire."



## VIJAYA NAGARAJAN

Associate Professor, Environmental Studies Program & Theology and Religious Studies,  
College of Arts and Sciences

Whenever people ask me what I do, I tell them, with a wide grin, “I am a Hindu among the Jesuits.”

When I first came to USF in 1997, I was one of the first women hired in the Theology and Religious Studies department and there was a majority of Jesuits in the department. I was deeply moved by how the Jesuits welcomed me into their midst, though I felt awkward and shy, not sure of my place and not sure whether I would gradually feel a sense of belonging.

There was a string of autobiographical history, though, that tied me to the Jesuits, gave me a deep felt connection to the University of San Francisco and made me feel more at home. I thought it coincidental that I was to teach courses in religious studies (Hinduism, Religion and Environment, Sacred Quest, among others) at a Jesuit university in America nearly forty-five years after my father’s Jesuit education in India.

From 1948–1952 at St. Joseph’s College in Bangalore and Loyola University in Chennai (then Loyola College in Madras) the Jesuits trained my father in math and physics, English language and literature, and Tamil language and literature just after Indian independence. My father’s memories were of a cosmopolitan Jesuit priestly community from England, Ireland, Germany and Spain, who all had devoted their lives to teaching and were enormously gifted. They were highly disciplined and expected the same from their students; they helped channel

and rein in the enormous energy of undergraduate students with stimulating, high-quality lectures, and expected a matching of effort from their students that they themselves were exhibiting and modeling. There was an inherent openness to other philosophical, religious and literary traditions, a willingness to teach and embrace ancient Tamil poetics such as the complex and sophisticated Sangam nature literature, the Thirukkural—ancient Tamil moral proverbs—and the medieval Tamil Kambarāmāyanan, all texts that my father remembers fondly learning, along with his mathematics and physics training.

Throughout my childhood, consisting of extended periods in India and the United States, my father embodied the sharp, critical, intellectual questioning of the Jesuits, his openness and critical inquiry into his own faith and others, and above all, a cultivation of his natural curiosity towards multiple subjects, both in the humanities and the sciences. The Jesuit training seemed to enhance his naturally Upanishadic self, which had kept a critical philosophical gaze at his own Hinduism. Even now at seventy-nine years old, my father exhibits an unusual level of thoughtfulness, a high degree of intellectual curiosity about the world, an openness to diverse systems of thought, and a commitment to deep learning. My father, too, was a Hindu among the Jesuits, though in India of the last century.

Now in 2012, sixteen years later, our department has a tremendous diversity of theologians and religious studies scholars, all of whom personify, each in his or her own way, a deep attention to discipline, a mastery of multiple overlapping disciplinary orientations and mappings, and a heart open to learning and service.

It has been an important time for me to reflect on the multiple gifts that a Jesuit, Catholic university can offer in the contemporary educational climate. Disciplined learning, academic excellence, a rigorous base knowledge of multiple disciplines in both the arts and sciences, and a willingness to work hard, are all a great foundation for any student in the contemporary world. It seems to me that a Jesuit education is as foundational now as it was then, sixty years ago, in my father's memories and now echoed strongly in my own life.



## CHAPTER 6:

# KEY DOCUMENTS ON JESUIT HIGHER EDUCATION

### MEN AND WOMEN FOR OTHERS

Pedro Arrupe, S.J., Superior General of the Society of Jesus  
1973, Valencia, Spain

*In 1973, this address was delivered to a group of Jesuit high school alumni who were predominantly male. We have adapted the text to include “men and women” to make its powerful message applicable for a contemporary Jesuit audience. The full text is available at [www.usfca.edu/missioncouncil](http://www.usfca.edu/missioncouncil).*

Today our prime educational objective must be to form men-and-women-for-others: men and women who will live not for themselves but for God and his Christ—for the God-man who lived and died for all the world; men and women who cannot even conceive of love of God that does not include love for the least of their neighbors; men and women completely convinced that love of God that does not issue in justice for others is a farce.

#### WHAT THEN SHALL WE DO?

This kind of education goes directly counter to the prevailing educational trend practi-

cally everywhere in the world. We Jesuit have always been heavily committed to the educational apostolate. We still are. What then, shall we do? Go with the current or against it? I can think of no subject more appropriate than this for the General of the Jesuits to take up with the former students of Jesuits schools.

First, let me ask this question: Have we Jesuits educated you for justice? You and I know what many of your Jesuit teachers will answer to that question. They will answer, in all sincerity and humility: No, we have not. If the terms “justice” and “education for justice” carry all the depth of meaning which the Church gives them