

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.

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

today, we have not educated you for justice.

MAN OR WOMAN FOR OTHERS

What kind of man or woman is needed today by the Church, by the world? One who is a “man-or-woman-for-others.” That is my shorthand description: a man-or-woman-for-others. But does this not contradict the very nature of the human person? Are we not each a “being-for-ourselves?” Gifted with intelligence that endows us with power, do we not tend to control the world, making ourselves its center? Is this not our vocation, our history?

Yes: gifted with conscience, intelligence and power, each of us is indeed a center. But a center called to go out of ourselves, to give ourselves to others in love—love, which is our definitive and all-embracing

Let us have men and women who will resolutely set themselves against the tide of our consumer society.

dimension, that which gives meaning to all our other dimensions. Only the one who loves fully realizes himself or herself as a person. To the extent that any of us shuts ourselves off from others we do not become more a person; we become less.

Anyone who lives only for his or her own interests not only provides nothing for others. He or she does worse. This person tends to accumulate in exclusive fashion more and more knowledge, more and more power, and more and more wealth, thus denying—inevitably to those

weaker than themselves—their proper share of the God-given means for human development.

MAKE THE WORLD SERVE OTHER MEN AND WOMEN

What is it to humanize the world if not to put it at the service of mankind? But the egoist not only does not humanize the material creation, he or she dehumanizes others themselves. They change others into things by dominating them, exploiting them and taking to themselves the fruit of their labor.

The tragedy of it all is that by doing this, the egoists dehumanize themselves. They surrender themselves with the possessions they covet; they become slaves—no longer persons who are self-possessed but un-persons, things driven by their blind desires and their objects.

But when we dehumanize, depersonalize ourselves in this way, something stirs within us. We feel frustrated. In our heart of hearts we know that what we have is nothing compared with what we are, what we can be, what we would like to be. We would like to be ourselves. But we dare not break the vicious circle. We think we can overcome our frustrations by striving to have more, to have more than others, to have ever more and more. We thus turn our lives into a competitive rat race without meaning.

DEHUMANIZATION

The downward spiral of ambition, competition and self-destruction twists and expands unceasingly, with the result that we are chained ever more securely to a progressive, and progressively frustrating, dehumanization.

Dehumanization of ourselves and dehumanization of others. For by thus making egoism a way of life, we translate it, we objectify it, in social structures. Starting from our individual sins of egoism, we become exploiters of others, dehumanizing them and ourselves in the process, and hardening the process into a structure of society that may rightfully be called sin objectified. For it becomes hardened in ideas and institutions, impersonal and depersonalized organisms that now escape our direct control, a tyrannical power of destruction and self-destruction.

VICIOUS CIRCLE

How to escape from this vicious circle? Clearly, the whole process has its root in egoism—in the denial of love. But to try to live in love and justice in a world whose prevailing climate is egoism and injustice, where egoism and injustice are built into the very structures of society—is this not a suicidal, or at least a fruitless undertaking?

GOOD IN AN EVIL WORLD

And yet, it lies at the very core of the Christian message; it is the sum and substance of the call of Christ. Saint Paul put it in a single sentence: “Do not allow yourself to be overcome by evil, but rather, overcome evil with good.” (1) This teaching, which is identical with the teaching of Christ about love for the enemy, is the touchstone of Christianity. All of us would like to be good to others, and most of us would be relatively good in a good world. What is difficult is to be good in an evil world, where the egoism of others and the egoism built into the institutions of society attack

us and threaten to annihilate us.

Under such conditions, the only possible reaction would seem to be to oppose evil with evil, egoism with egoism, hate with hate; in short, to annihilate the aggressor with his own weapons. But is it not precisely thus that evil conquers us most thoroughly? For then, not only does it damage us exteriorly, it perverts our very heart. We allow ourselves, in the words of Saint Paul, to be overcome by evil.

LOVE: THE DRIVING FORCE

Evil is overcome only by good, hate by love, egoism by generosity. It is thus that we must sow justice in our world. To be just, it is not enough to refrain from injustice. One must go further and refuse to play its game, substituting love for self-interest as the driving force of society.

All this sounds very nice, you will say, but isn't it just a little bit up in the air? Very well, let us get down to cases. How do we get this principle of justice-through-love down to the level of reality, the reality of our daily lives? By cultivating in ourselves three attitudes:

LIVE MORE SIMPLY

First, a firm determination to live much more simply—as individuals, as families, as social groups—and in this way to stop short, or at least to slow down, the expanding spiral of luxurious living and social competition. Let us have men and women who will resolutely set themselves against the tide of our consumer society. Men and women who, instead of feeling compelled to acquire everything that their friends have, will do away with many of the luxuries that

in their social set have become necessities, but which the majority of mankind must do without. And if this produces surplus income, well and good; let it be given to those for whom the necessities of life are still luxuries beyond their reach.

NO UNJUST PROFIT

Second, a firm determination to draw no profit whatever from clearly unjust sources. Not only that, but going further, to diminish progressively our share in the benefits of an economic and social system in which the regards of production accrue to those already rich, while the cost of production lies heavily on the poor. Let there be men and women who will bend their energies not to strengthen positions of privilege, but, to the extent possible, reduce privilege in favor of the underprivileged. Please do not conclude too hastily that this does not pertain to you—that you do not belong to the privileged few in your society. It touches everyone of a certain social position, even though only in certain respects, and even if we ourselves may be the victims of unjust discrimination by those who are even better off than ourselves. In this matter, our basic point of reference must be the truly poor, the truly marginalized, in our own countries and in the Third World.

CHANGE UNJUST STRUCTURES

Third, and most difficult: a firm resolve to be agents of change in society; not merely resisting unjust structures and arrangements, but actively undertaking to reform them. For, if we set out to reduce income in so far as it is derived from participation

in unjust structures, we will find out soon enough that we are faced with an impossible task unless those very structures are changed.

POSTS OF POWER

Thus, stepping down from our own posts of power would be too simple a course of action. In certain circumstances it may be the proper thing to do, but ordinarily it merely serves to hand over the entire social structure to the exploitation of the egotistical. Here precisely is where we begin to feel

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how difficult is the struggle for justice; how necessary it is to have recourse to technical ideological tools. Here is where cooperation among alumni and alumni associations becomes not only useful but necessary.

Let us not forget, especially, to bring into our counsels our alumni who belong to the working class. For in the last analysis, it is the oppressed who must be the principal agents of change. The role of the privileged is to assist them; to reinforce with pressure from above the pressure exerted from below on the structures that need to be changed.

CHRIST, A MAN FOR OTHERS

Men-and-women-for-others: the paramount objective of Jesuit education—basic, advanced, and continuing—must now be to form such men and women. For if there is any substance in our reflections, then this is the prolongation into the modern world of our humanist tradition as derived from the *Spiritual Exercises* of Saint Ignatius. Only by being a man-or-woman-for-others does one become fully human, not only in the merely natural sense, but in the sense of being the spiritual person of Saint Paul. He or she is a person filled with the Spirit, and we know whose Spirit that is: the Spirit of Christ, who gave his life for the salvation of the world; the God who, by becoming a human person, became, beyond all others, a person-for-others.

THE SERVICE OF FAITH AND THE PROMOTION OF JUSTICE IN AMERICAN JESUIT HIGHER EDUCATION

Peter-Hans Kolvenbach, S.J.

The following is an excerpt of a talk delivered by Peter-Hans Kolvenbach, S.J., Superior General of the Society of Jesus at Santa Clara University in 2000. The full text may be found at www.usfca.edu/missioncouncil.

INTRODUCTION

In the history of American Jesuit higher education, there is much to be grateful for, first to God and the Church, and surely to the many faculty, students, administrators, and benefactors who have made it what it is today. But this conference brings us together from across the United States with guests from Jesuit universities elsewhere, not to congratulate one another, but for a strategic purpose. On behalf of the complex, professional and pluralistic institutions you represent, you are here to face a question as difficult as it is central: How can the Jesuit colleges and universities in the United States express faith-filled concern for justice in their existence as Christian academies of higher learning, in what their faculty do, and in what their students become?

As a contribution to your response, I would like to reflect with you on what faith and justice has meant for Jesuits since 1975, consider some concrete circumstances of today, suggest what justice rooted in faith could mean in American Jesuit higher education, and conclude with an agenda for the first decade of the new millennium.

I. THE NEW JESUIT COMMITMENT TO FAITH AND JUSTICE IN 1975

I begin by recalling another anniversary, which this conference commemorates. Twenty-five years ago, ten years after the closing of the Second Vatican Council, Jesuit delegates from around the world gathered at the 32nd General Congregation (GC), to consider how the Society of Jesus was responding to the deep transformation of all Church life that was called for and launched by Vatican II.

After much prayer and deliberation, the Congregation slowly realized that the entire Society of Jesus in all its many works was being invited by the Spirit of God to set out in a new direction. The overriding purpose of the Society of Jesus, namely “the service of faith,” must also include “the promotion of justice.” This new direction was not confined to those already working with the poor and marginalized in what was called “the social apostolate.” Rather, this commitment was to be “a concern of our whole life and a dimension of all our apostolic endeavors.” So central to the mission of the entire Society was this union of faith and justice that it was to become the “integrating factor” of all the Society’s works,

and in this light “great attention” was to be paid in evaluating every work, including educational institutions.

The summary expression “the service of faith and the promotion of justice” has all the characteristics of a world-conquering slogan using a minimum of words to inspire a maximum of dynamic vision, but at the risk of ambiguity. Let us examine first the service of faith, then the promotion of justice.

The Service of Faith

From our origins in 1540 the Society has been officially and solemnly charged with “the defense and the propagation of the faith.” In 1975, the Congregation reaffirmed that, for us Jesuits, the defense and propagation of the faith is a matter of “to be or not to be,” even if the words themselves can change. Faithful to the Vatican Council, the Congregation wanted our preaching and teaching not to proselytize, not to impose our religion on others, but rather to propose Jesus and his message of God’s Kingdom in a spirit of love to everyone.

But why “the service of faith”? The Congregation itself answers this question by using the Greek expression *diakonia fidei*. It refers to Christ the suffering Servant carrying out his *diakonia* in total service of his Father by laying down his life for the salvation of all. Thus, for a Jesuit, “not just any response to the needs of the men and women of today will do. The initiative must come from the Lord laboring in events and people here and now. God invites us to follow Christ in his labors, on his terms and in his way.”

The Promotion of Justice

Since St. Ignatius wanted love to be expressed not only in words but also in deeds,

the Congregation committed the Society to the promotion of justice as a concrete, radical but proportionate response to an unjustly suffering world. Fostering the virtue of justice in people was not enough. Only a substantive justice can bring about the kinds of structural and attitudinal changes that are needed to uproot those sinful oppressive injustices that are a scandal against humanity and God.

This sort of justice requires an action-oriented commitment to the poor with a courageous personal option. In some ears the relatively mild expression “promotion of justice” echoed revolutionary, subversive,

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and even violent language. For example, the American State Department recently accused some Colombian Jesuits of being Marxist-inspired founders of a guerilla organization. When challenged, the U.S. government apologized for this mistake, which shows that some message did get through.

The Ministry of Education

In the midst of radical statements and unilateral interpretations associated with this

commitment to the promotion of justice, many raised doubts about our maintaining large educational institutions. They insinuated, if they did not insist, that direct social work among the poor and involvement with their movements should take priority. Today, however, the value of the educational apostolate is generally recognized, being the sector occupying the greatest amount of Jesuit manpower and resources, but only on the condition that it transform its goals, contents, and methods.

Father Ignacio Ellacuría [Editor: Fr. Ellacuría was rector of the University of Central America, San Salvador. He was martyred in 1989], in his 1982 convocation address here at Santa Clara University, eloquently expressed his conviction in favor of the promotion of justice in the educational apostolate: “A Christian university must take into account the Gospel preference for the poor. This does not mean that only the poor study at the university; it does not mean that the university should abdicate

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its mission of academic excellence—excellence needed in order to solve complex social problems. It does mean that the university should be present intellectually where it is needed: to provide science for those who have no science; to provide skills for the unskilled; to be a voice for those who do not possess the academic qualifications to promote and legitimate their rights.”

In this statement, we discover the concern to go beyond a disincarnate spiritualism or a secular social activism, so as to renew the educational apostolate in word and in action at the service of the Church in a world of unbelief and of injustice. We should be very grateful for all that has been achieved in this apostolate, both faithful to the characteristics of 400 years of Ignatian education and open to the changing signs of the times. Today, we face a world that has an even greater need for the faith that does justice.

II. A COMPOSITION OF OUR TIME AND PLACE

The twenty-five year history we lived through, and have briefly surveyed, brings us to the present. Ignatius of Loyola begins many meditations in his *Spiritual Exercises* with “a composition of place,” an exercise of the imagination to situate prayerful contemplation in concrete human circumstances. Since this world is the arena of God’s presence and activity, Ignatius believes that we can find God if we approach the world with generous faith and a discerning spirit.

Meeting in Silicon Valley brings to mind not only the intersection of the mission and the microchip, but also the dynamism and even dominance that are characteristics of the United States at this time. Enormous talent and unprecedented prosperity are concentrated in this country. This is the headquarters of the new economy that reaches around the globe and is transforming the basic fabric of business, work, and communications. Thousands of immigrants arrive from everywhere: entrepreneurs from Europe, high-tech

professionals from South Asia who staff the service industries, as well as workers from Latin America and Southeast Asia who do the physical labor—thus, a remarkable ethnic, cultural, and class diversity.

At the same time, the United States struggles with new social divisions aggravated by “the digital divide” between those with access to the world of technology and those left out. This rift, with its causes in class, racial, and economic differences, has its root cause in chronic discrepancies in the quality of education. Here in Silicon Valley, for example, some of the world’s premier research universities flourish alongside struggling public schools where African-American and immigrant students drop out in droves. Nationwide, one child in every six is condemned to ignorance and poverty.

This composition of our time and place embraces six billion people with their faces young and old, some being born and others dying, some white and many brown and yellow and black. Each one a unique individual, they all aspire to live life, to use their talents, to support their families and care for their children and elders, to enjoy peace and security, and to make tomorrow better.

Thanks to science and technology, human society is able to solve problems such as feeding the hungry, sheltering the homeless, or developing more just conditions of life, but remains stubbornly unwilling to accomplish this. How can a booming economy, the most prosperous and global ever, still leave over half of humanity in poverty? GC 32 makes its own sober analysis and moral assessment: “We can no longer pretend that the inequalities and injustices of our world must be borne

as part of the inevitable order of things. It is now quite apparent that they are the result of what man himself, man in his selfishness, has done ... Despite the opportunities offered by an ever more serviceable technology, we are simply not willing to pay the price of a more just and more humane society.”

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Such is the world in all its complexity, with great global promises and countless tragic betrayals. Such is the world in which Jesuit institutions of higher education are called to serve faith and promote justice.

III. AMERICAN JESUIT HIGHER EDUCATION FOR FAITH AND JUSTICE

Within the complex time and place we are in, and in the light of the recent General Congregations, I want to spell out several ideal characteristics, as manifest in three complementary dimensions of Jesuit higher education: in who our students become, in what our faculty do, and in how our universities proceed. When I speak of ideals, some are easy to meet, others remain persistently challenging, but together they serve to orient our schools and, in the long run, to identify them.

Formation and learning

Today’s predominant ideology reduces the human world to a global jungle whose primordial law is the survival of the fittest.

Students who subscribe to this view want to be equipped with well-honed professional and technical skills in order to compete in the market and secure one of the relatively scarce fulfilling and lucrative jobs available. This is the success that many students (and parents!) expect.

All American universities, ours included, are under tremendous pressure to opt entirely for success in this sense. But what our students want—and deserve—includes and transcends this “worldly success” based on marketable skills. The real measure of our Jesuit universities lies in who our students become.

For 450 years, Jesuit education has sought to educate “the whole person” intellectually and professionally, psychologically, morally, and spiritually. But in

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the emerging global reality, with its great possibilities and deep contradictions, the whole person is different from the whole person of the Counter-Reformation, the Industrial Revolution, or the twentieth century. Tomorrow’s “whole person” cannot be whole without an educated awareness of society and culture with which to contribute socially and generously in the

real world. Tomorrow’s whole person must have, in brief, a well-educated solidarity.

We must therefore raise our Jesuit educational standard to “educate the whole person of solidarity for the real world.” Solidarity is learned through “contact” rather than through “concepts,” as the Holy Father said recently at an Italian university conference. When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity, which then gives rise to intellectual inquiry and moral reflection.

Students, in the course of their formation, must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering, and engage it constructively. They should learn to perceive, think, judge, choose, and act for the rights of others, especially the disadvantaged and the oppressed. Campus ministry does much to foment such intelligent, responsible, and active compassion, compassion that deserves the name solidarity.

Our universities also boast a splendid variety of in-service programs, outreach programs, insertion programs, off-campus contacts, and hands-on courses. These should not be too optional or peripheral, but at the core of every Jesuit university’s program of studies.

Our students are involved in every sort of social action—tutoring drop-outs, demonstrating in Seattle, serving in soup kitchens, promoting pro-life issues, protesting against the School of the Americas—and we are proud of them for it. The measure of Jesuit universities is not what our students do but who they become and

the adult Christian responsibility they will exercise in the future towards their neighbor and their world. For now, the activities they engage in, even with much good effect, are for their formation. This does not make the university a training camp for social activists. Rather, the students need close involvement with the poor and the marginal now, in order to learn about reality and become adults of solidarity in the future.

Research and teaching

If the measure and purpose of our universities lies in what the students become, then the faculty are at the heart of our universities. Their mission is tirelessly to seek the truth and to form each student into a whole person of solidarity who will take responsibility for the real world. What do they need in order to fulfill this essential vocation?

The faculty’s “research, which must be rationally rigorous, firmly rooted in faith, and open to dialogue with all people of good will,” not only obeys the canons of each discipline, but ultimately embraces human reality in order to help make the world a more fitting place for six billion of us to inhabit. I want to affirm that university knowledge is valuable for its own sake, and at the same time, knowledge must ask itself, “For whom? For what?”

In some disciplines, such as the life sciences, the social sciences, law, business, or medicine, the connections with “our time and place” may seem more obvious. These professors apply their disciplinary specialties to issues of justice and injustice in their research and teaching about health care, legal aid, public policy, and international relations. But every field or branch

of knowledge has values to defend, with repercussions on the ethical level. Every discipline, beyond its necessary specialization, must engage with human society, human life, and the environment in appropriate ways, cultivating moral concern about how people ought to live together.

To make sure that the real concerns of the poor find their place in research, faculty members need an organic collaboration with those in the Church and in society who work among and for the poor and actively seek justice. They should be involved together in all aspects: presence among the poor, designing the research, gathering the data, thinking through problems, planning and action, doing evaluation, and theological reflection. In each Jesuit province where our universities are found, the faculty’s privileged working relationships should be with projects of the Jesuit social apostolate—on issues such as poverty and exclusion, housing, AIDS, ecology, and Third World debt—and with the Jesuit Refugee Service, helping refugees and forcibly displaced people.

Our way of proceeding

If the measure of our universities is who the students become, and if the faculty are the heart of it all, then what is there left to say? It is perhaps the third topic, the character of our universities—how they proceed internally and how they impact on society—that is the most difficult.

In the words of GC 34, a Jesuit university must be faithful to both the noun “university” and to the adjective “Jesuit.” To be a university requires dedication “to research, teaching and the various forms of service that correspond to its cultural mission.” To be Jesuit “requires that the uni-

versity act in harmony with the demands of the service of faith and promotion of justice envisioned by GC 32.”

As Jesuit higher education, we embrace new ways of learning and being formed in the pursuit of adult solidarity, new methods of researching and teaching in an academic community of dialogue, and a new university way of practicing faith-justice in society.

The first way, historically, that our universities began living out their faith-justice commitment was through their admissions policies, affirmative action for minorities, and scholarships for disadvantaged students, and these continue to be effective means. An even more telling expression of the Jesuit university’s nature is found in policies concerning hiring and tenure. As a university it is necessary to respect the established academic, professional, and labor norms, but as a Jesuit it is essential to go beyond them and find ways of attracting, hiring, and promoting those who actively share the mission.

IV. IN CONCLUSION, AN AGENDA

The twenty-fifth anniversary of GC 32 is a motive for great thanksgiving.

We give thanks for our Jesuit university awareness of the world in its entirety and

in its ultimate depth—created yet abused, sinful yet redeemed—and we take up our Jesuit university responsibility for a human society that is so scandalously unjust, so complex to understand, and so hard to change. With the help of others and especially the poor, we want to play our role as students, as teachers and researchers, and as Jesuit universities in society.

As Jesuit higher education, we embrace new ways of learning and being formed in the pursuit of adult solidarity, new methods of researching and teaching in an academic community of dialogue, and a new university way of practicing faith-justice in society.

The beautiful words of GC 32 show us a long path to follow: “The way to faith and the way to justice are inseparable ways. It is up this undivided road, this steep road, that the pilgrim Church”—the Society of Jesus, the Jesuit College and University—“must travel and toil. Faith and justice are undivided in the Gospel, which teaches that ‘faith makes its power felt through love.’ They cannot therefore be divided in our purpose, our action, our life.”

For the greater glory of God.

Thank you very much.

PETER-HANS KOLVENBACH, S.J., WAS THE 29TH SUPERIOR GENERAL OF THE SOCIETY OF JESUS SERVING FROM 1983-2008.

HIGHER STANDARDS IN JESUIT HIGHER EDUCATION

Dean Brackley, S.J.

The following is an excerpt of a speech delivered by Dean Brackley, S.J., at the Justice in Jesuit Higher Education conference at John Carroll University in 2005 and later published in America magazine, February 6, 2006. The full text may be found at www.usfca.edu/missioncouncil.

The promotion of justice is one of those factors that distinguishes Catholic colleges and universities, calling them beyond the models, both liberal and conservative, commonly held up for imitation. Far from distorting the mission of the university, the promotion of justice should enhance it. But how? Let me suggest seven “higher standards” for Catholic higher education.

First, the university community should strive to *understand the real world*. Ignacio Ellacuría, S.J., the rector of the Jesuit university in El Salvador who was murdered in 1989, used to insist that reality is the primary object of study. That is less obvious than it sounds. Many students graduate from college with little understanding of homelessness, abortion or their own country’s military adventures. Last year during the U.S. electoral campaign, polls revealed a striking level of ignorance on vital political issues.

By all means, let us lose ourselves in great works of art. They teach us about life and shape us to live better. But let us resist the kind of obsession with narrow sub-specialties that distracts us from the wider reality.

A second standard is related to this: *focus on the big questions*. Wisdom, not mere information, is the goal of education.

Again, let us study obscure insects and obscure authors and master the periodic table of the elements. But let that study be part of a quest to understand what life means, how life and well-being are threatened and how they can flourish. Let the most important questions structure learning—questions about the drama of life and death, about injustice and liberation, good and evil, grace and sin.

Third, our universities need to *free us from bias*. Seeking truth includes uncovering hidden interests inside us and

...the university community should strive to understand the real world.

outside us.... It is naïve to suppose that reason alone will take us to [overcome bias]. Discovering truth requires reason integrally considered—that is, rooted in experience and practice and nourished by contemplation, affectivity and imagination. Only such an “enriched reason” that engages the whole person—intellect, will and emotions—produces wisdom. Above all, the pure-reason paradigm overlooks the need for moral conversion. Cognitive

liberation requires personal change. In the end, prejudice is embedded in my identity, so that to question my world is to question *me*. Naturally, I resist.

We need wholesome crises to help expand our horizons. Frequently, such experiences occur when students engage in activities, like service learning, that draw them into close contact with poverty and suffering. There they are mugged by reality. The humanity of the people they encounter, some of them victims of injustice, crashes through students' defenses, provoking

Catholic education should help students discover their vocation in life—above all, their vocation to love and serve.

a salutary disorientation, much like the experience of falling in love. When the anonymous masses take on three dimensions for students, their horizons open. Their world is reconfigured. Some things move from the margin to the center and others from the center to the edge.

Engaging suffering people and injustice frequently brings to the surface in students the crucial question "What am I doing with my life?" This suggests a fourth standard. As formative of the whole person, Catholic education should *help students discover their vocation in life—above all, their vocation to love and serve.*

Students are assaulted by different worldviews and versions of the good life as never before. They wrestle with what is really true and right. For some, the world seems to fall apart once a semester. Their

search is intense, because more is at stake than ideas. Confronted by contradictory role models—a Mother Teresa on one hand, a Britney Spears on the other—they are searching for an identity and a mission. But while contemporary society might offer them jobs, the only vocation it seems to propose is getting and spending. Besides helping students with their careers, we need to help them discover their vocations. That might be to raise children, discover galaxies or drive a truck—or a combination of these. But whatever it is concretely, faith and reason point to a deeper human calling that we all share—namely, to spend ourselves in love.

According to Peter-Hans Kolvenbach, "The real measure of our Jesuit universities lies in who our students become ... and the adult Christian responsibility they will exercise in the future towards their neighbor and their world." This holds for all Catholic universities.

Economic diversity is a fifth standard for our schools. Last May, Amherst College awarded an honorary degree to Nelson Mandela. He used the occasion to appeal to the U.S. academic world: "In this world under threat, colleges and universities remain our best hope," Mandela said. "Your central mission, the pursuit of truth, must lead the way... We depend on you to point us toward solutions to our problems."

Mandela then addressed the issue of who gets into college. "The challenges of ensuring full access, according to ability rather than wealth or privilege, have not been met," he said. "Until they are, we will forfeit some of the talent and genius that the world sorely needs. All institutions of higher education have the obligation to open the door more widely."

The diversity that people celebrate on campus these days must include economic diversity. This is easier said than done, as costs and tuition rise sharply each year and financial aid plummets. Administrators strive to provide facilities that will attract more affluent students, who can pay full freight and compensate for scholarship students who cannot. These facilities sometimes include first-rate food service, pools, fitness centers and other amenities. Yet all of this can foster an upscale consumer culture on campus that risks undermining the promotion of justice and compounds the alienation of lower-income and minority students.

How can we cut this Gordian knot? Here are three suggestions: promote a culture of simplicity on campus; maximize scholarships based on need, rather than athletic or scholastic ability; include \$50 million for scholarships in the next capital campaign.

A sixth higher standard is *truth in advertising*. Catholic universities should welcome people of other communions and faiths, and of no faith, as first-class citizens. At the same time, our schools must be places where the Catholic tradition is studied, critically debated and handed on. We should fear for the future if students are graduating with first-class training in, say, economics and only a first-Communion or a *Newsweek* understanding of the faith.

Lastly, our universities should *speak to the wider world*. At the Central American University (UCA) in El Salvador, we speak of *proyección social*, "social projection"; in this term we include all those means by which the university communicates, or projects, social criticism and constructive proposals beyond the campus into the

wider society.

This standard ... raises important questions. Who speaks for the university? How is it possible to take into account its different stakeholders and constituencies? How can accountability and the right to dissent be ensured? And there are other issues. Should the university call for an end to the death penalty? Should it speak out against torture at Abu Ghraib, the violation of rights at Guantánamo and the destruction of Fallujah, criticize inequitable tax policy and the lack of health care for the poor, point out how Hurricane Katrina revealed serious neglect of the common good, defend the rights of gay and lesbian persons? Perhaps universities can help the Catholic Church recover its voice and moral authority in the aftermath of the sexual abuse scandals.

A new emphasis on promoting justice builds on the rich heritage of Catholic higher education. It refocuses tired debates of liberal versus conservative, confessional versus secularist. It may provoke misunderstanding, persecution and financial troubles—at the UCA we have known 18 bombings and martyrdom. But it will also produce a stronger sense of identity and mission, along with more lasting and universal good.

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DEPTH, UNIVERSALITY, AND LEARNED MINISTRY: CHALLENGES TO JESUIT HIGHER EDUCATION TODAY

Adolfo Nicolás, S.J., Superior General of the Society of Jesus

The following is an excerpt of an address delivered by Adolfo Nicolás, S.J., Superior General of the Society of Jesus, at the Networking Jesuit Higher Education: Shaping the Future for a Humane, Just, Sustainable Globe conference in Mexico City, April 23, 2010. The full text is available at www.usfca.edu/missioncouncil.

I am very happy to be with you this morning, on this remarkable occasion, as colleagues of nearly all of the roughly 200 institutions of higher education operating under the banner of the Society of Jesus gather to consider the importance of Jesuit education and its future. I am happy to greet all of you—collaborators in the mission and ministry of the Society, Jesuits, friends of the Society and of Jesuit higher education, and any students who might be present. I thank Father José Morales, President of the *Iberoamericana*, and the staff of the *Iberoamericana* for their hospitality and extraordinary efforts in ensuring all the arrangements for this conference. Finally, I thank all of you for your participation in Jesuit higher education and in this conference, which some of you began before arriving here by authoring the excellent papers that served to stimulate our discussions.

For the sake of simplifying language, I will use “universities” when referring to the wide range of higher education institutions represented in this assembly, ranging from specialized research centers to technical institutes, to colleges and to large, complex universities.

In the past two years in my present service, I have traveled to many parts of the world to encounter Jesuits and our collaborators, and I have always emphasized that I am as eager—in fact, *more* eager—to listen and to learn, rather than to speak from the lofty—and mythical—heights of Borgo Santo Spirito 4 [the Jesuit headquarters in Rome]. I bring this same dialogical spirit to this meeting of Jesuit higher education. As I listened yesterday to your discussion of regional challenges and the three frontier challenges that you selected to address, I could see that you already tackle many of the “serious contemporary problems” that Pope John Paul II identified for us in his apostolic constitution, *Ex Corde Ecclesiae*, and that you are doing so with the depth of thought, imagination, moral passion, and spiritual conviction that characterize Catholic and Jesuit education at its best.

What I wish to share this morning, therefore, should be taken as adding my perspective to what I hope will be an ongoing and ever deeper conversation on the future of Jesuit higher education. My own experience is that university people, especially university presidents, are not shy about sharing their points of view, so I am

confident as you continue your consideration of important issues that your conversations will, at the very least, be spirited and insightful!

The theme of our conference—*Networking Jesuit Higher Education: Shaping the Future for a Humane, Just, Sustainable Globe*—involves a bold proposal. It suggests that we have today an extraordinary opportunity to have a hand in helping to shape the future, not only of our own institutions, but of the world, and that the way we can do that is through “networking.” That word, “networking,” so often used these days, is, in fact, typical of the “new world” in which

I think that all of you have experienced what I am calling the globalization of superficiality and how it affects so profoundly the thousands of young people entrusted to us in our institutions.

we live—a world that has as its “principal new feature” what Pope Benedict XVI calls “the explosion of the worldwide interdependence, commonly known as globalization.”

The 35th General Congregation also saw our interconnectedness as the new context for understanding the world and discerning our mission. I am aware that the word “globalization” carries different meanings and evokes different reactions for people of diverse cultures. There has been much discussion on both the positive features and the negative effects of global-

ization, and I need not review them here. Rather, what I wish to invite us to reflect on together is this: How does this new context challenge us to re-direct, in some sense, the mission of Jesuit higher education?

You represent very different kinds of institutions from every part of the world, serving students, regions, and countries with widely divergent cultures, religions, resources, and having distinctive regional and local roles to play. Clearly, the question of the challenge of globalization for the mission of Jesuit higher education needs to be answered by each institution, in its unique social, cultural, and religious circumstances. But I wish to emphasize that it is also a question that calls for a common and universal response, drawn of course from your diverse cultural perspectives, from Jesuit higher education as a whole, as an apostolic sector.

How then does this new context of globalization, with the exciting possibilities and serious problems it has brought to our world, challenge Jesuit higher education to re-define or at least redirect its mission? I would like to invite you to consider three distinct but related challenges to our shared mission that this new “explosion of interdependence” poses to us. First, promoting depth of thought and imagination. Second, re-discovering and implementing our “universality” in the Jesuit higher education sector. Third, renewing the Jesuit commitment to learned ministry.

PROMOTING DEPTH OF THOUGHT AND IMAGINATION

I will begin quite forthrightly with what I see as negative effects of globalization, what I will call the globalization of

superficiality. I am told that I am the first Jesuit general to use e-mail and to surf the Web, so I trust that what I will say will not be mistaken as a lack of appreciation of the new information and communication technologies and their many positive contributions and possibilities.

However, I think that all of you have experienced what I am calling the globalization of superficiality and how it affects so profoundly the thousands of young people entrusted to us in our institutions. When one can access so much information so quickly and so painlessly; when one can express and publish to the world one's reactions so immediately and so unthinkingly in one's blogs or micro-blogs; when the latest opinion column from the *New York Times* or *El Pais*, or the newest viral video can be spread so quickly to people half a world away, shaping their perceptions and feelings, then the laborious, painstaking world of serious critical thinking often gets short-circuited.

One can "cut-and-paste" without the need to think critically or write accurately or come to one's own careful conclusions. When beautiful images from the merchants of consumer dreams flood one's computer screens, or when the ugly or unpleasant sounds of the world can be shut out by one's MP3 music player, then one's vision, one's perception of reality, one's desiring can also remain shallow. When one can become "friends" so quickly and so painlessly with mere acquaintances or total strangers on one's social networks—and if one can so easily "unfriend" another without the hard work of an encounter or, if need be, confrontation and then reconciliation—then relationships can also become superficial.

When one is overwhelmed with such a

dizzying pluralism of choices and values and beliefs and visions of life, then one can so easily slip into the lazy superficiality of relativism or mere tolerance of others and their views, rather than engaging in the hard work of forming communities of dialogue in the search of truth and understanding. It is easier to do as one is told than to study, to pray, to risk, or to discern a choice.

I think the challenges posed by the globalization of superficiality—superficiality of thought, vision, dreams, relationships, convictions—to Jesuit higher education need deeper analysis, reflection, and discernment than we have time for this morning. All I wish to signal here is my

The globalization of superficiality challenges Jesuit higher education to promote in creative new ways the depth of thought and imagination that are distinguishing marks of the Ignatian tradition.

concern that our new technologies, together with the underlying values such as moral relativism and consumerism, are shaping the interior worlds of so many, especially the young people we are educating, limiting the fullness of their flourishing as human persons and limiting their responses to a world in need of healing intellectually, morally, and spiritually.

We need to understand this complex new interior world created by globalization

more deeply and intelligently so that we can respond more adequately and decisively as educators to counter the deleterious effects of such superficiality, for a world of globalized superficiality of thought means the unchallenged reign of fundamentalism, fanaticism, ideology, and all those escapes from thinking that cause suffering for so many. Shallow, self-absorbed perceptions of reality make it almost impossible to feel compassion for the suffering of others; and a contentment with the satisfaction of immediate desires or the laziness to engage competing claims on one's deepest loyalty results in the inability to commit one's life to what is truly worthwhile. I'm convinced that these kinds of processes bring the sort of dehumanization that we are already beginning to experience. People lose the ability to engage with reality; that is a process of dehumanization that may be gradual and silent, but very real. People are losing their mental home, their culture, their points of reference.

The globalization of superficiality challenges Jesuit higher education to promote in creative new ways the depth of thought and imagination that are distinguishing marks of the Ignatian tradition.

I have no doubt that all our universities are characterized by striving towards excellence in teaching and learning and research. I want to put this in the context of the Ignatian tradition of "depth of thought and imagination." This means that we aim to bring our students beyond excellence of professional training to become well-educated "whole person[s] of solidarity," as Father Kolvenbach notes. Perhaps what I mean can be best explained by reflecting a bit on the "pedagogy" in the contemplations on the mysteries of the life of Jesus

in the *Spiritual Exercises*—which pedagogy Ignatius later applied to Jesuit education.

One might call this "pedagogy" of Ignatian contemplation the exercise of the creative imagination. The imagination works in cooperation with Memory, as we know from the *Exercises*. The English term used for the acts of the faculty of memory—to remember—is very apropos.

Imagine a big jigsaw puzzle with your face in the middle. Now Ignatius asks us to break it into small pieces, that is, to DIS-member before we can remember. And this is why Ignatius separates seeing from hearing, from touching, from tasting, from smelling, and so on. We begin to RE-member—through the active, creative imagination—to rebuild ourselves as we rebuild the scenes of Bethlehem, the scenes of Galilee, the scenes of Jerusalem. We begin the process of RE-creating. And in this process, we are RE-membering. It is an exercise. At the end of the process—when the jigsaw puzzle is formed again—the face is no longer ours but the face of Christ, because we are rebuilding something different, something new. This process results in our personal transformation as the deepest reality of God's love in Christ is encountered.

The Ignatian imagination is a creative process that goes to the depth of reality and begins recreating it. Ignatian contemplation is a very powerful tool, and it is a shifting from the left side of the brain to the right. But it is essential to understand that *imagination* is not the same as *fantasy*. Fantasy is a flight from reality, to a world where we create images for the sake of a diversity of images. Imagination *grasps* reality.

In other words, depth of thought and imagination in the Ignatian tradition

involves a profound engagement with the real, a refusal to let go until one goes beneath the surface. It is a careful analysis (dis-membering) for the sake of an integration (remembering) around what is deepest: God, Christ, the Gospel. The starting point, then, will always be what is real: what is materially, concretely thought to be there; the world as we encounter it; the world of the senses so vividly described in the Gospels; a world of suffering and in need; a broken world with many broken people in need of healing. We start there. We don't run away from there. And then Ignatius guides us and students of Jesuit education, as he did his retreatants, to enter into the depths of that reality. Beyond what can be perceived most immediately, he leads one to see the hidden presence and action of God in what is seen, touched, smelt, and felt. And that encounter with what is deepest changes the person.

A number of years ago, the Ministry of Education of Japan conducted a study in which they found that modern Japanese education had made great advances in science and technology, mathematics, and memory work. But, in their honest assessment, they saw that the educational system had become weaker in teaching imagination, creativity, and critical analysis. These, notably, are three points that are essential to Jesuit education.

Creativity might be one of the most needed things in present times—real creativity, not merely following slogans or repeating what we have heard or what we have seen on Wikipedia. Real creativity is an active, dynamic process of finding responses to real questions, finding alternatives to an unhappy world that seems to go in directions that nobody can control.

When I was teaching theology in Japan, I thought it was important to begin with pastoral theology—the basic experience—because we cannot ask a community that has been educated and raised in a different tradition to begin with speculative theology. But in approaching pastoral theology, I was particularly puzzled by creativity: “What makes a pastor creative?” I wondered. I came to realize that very often we accept dilemmas where there are no dilemmas. Now and then, we face a true dilemma: We don't know what to choose, and whatever we choose is going to be wrong. But those situations are very, very rare. More often, situations appear to be dilemmas because we don't want to think creatively, and we give up. Most of the time, there is a way out, but it requires an effort of the imagination. It requires the ability to see other models, to see other patterns.

...depth of thought and imagination in the Ignatian tradition involves a profound engagement with the real...

In studying that issue, I found one concept developed by psychologists particularly helpful: floating awareness. Psychologists study Sigmund Freud, Erich Fromm, and others from different schools of psychology to develop what they call “floating awareness.” When psychologists encounter a patient and diagnose the person, they choose from different methods of helping people, deciding on the process that is going to help most. I think this is exactly what a Spiritual Father should do.

And I wish we had this floating awareness when we celebrate the liturgy: the ability to see the community and grasp what it needs now. It's a very useful concept when it comes to education as well.

It strikes me that we have problems in the Society with formation because, perhaps, our floating awareness is not so well developed. For about 20 years or so, we have been receiving vocations to the Society from groups that we didn't have before: tribal groups, Dalit in India, and other marginalized communities. We have received them with joy because we have moved to the poor and then the poor have joined us. This is a wonderful form of dialogue.

But we have also felt a bit handicapped: How do you train these people? We think they don't have enough educational background, so we give them an extra year or two of studies. I don't think this is the right answer. The right answer is to ask: From where do they come? What is their cultural background? What kind of awareness of reality do they bring to us? How do they understand human relationships? We must accompany them in a different way. But for this we need tremendous imagination and creativity—an openness to other ways of being, feeling, relating.

I accept that the dictatorship of relativism is not good. But many things are relative. If there is one thing I learned in Japan, it is that the human person is such a mystery that we can never grasp the person fully. We have to move with agility, with openness, around different models so that we can help them. For education, I would consider this a central challenge.

Our universities are now teaching a population that is not only diverse in itself;

it's totally unlike the former generation. With the generational and cultural change, the mentality, questions, and concerns are so different. So we cannot just offer one model of education.

As I said, the starting point will always be the real. Within that reality, we are looking for change and transformation, because this is what Ignatius wanted from the retreatant, and what he wanted through education, through ministry: that retreatants and others could be transformed.

Likewise, Jesuit education should change us and our students. We educators are in a process of change. There is no real, deep encounter that doesn't alter us. What kind of encounter do we have with our students if we are not changed? And the meaning of change for our institutions is “who our students become,” what they value, and what they do later in life and work. To put it another way, in Jesuit education, the depth of learning and imagination encompasses and integrates intellectual rigor with reflection on the experience of reality together with the creative imagination to work toward constructing a more humane, just, sustainable, and faith-filled world. The experience of reality includes the broken world, especially the world of the poor, waiting for healing. With this depth, we are also able to recognize God as already at work in our world.

Picture in your mind the thousands of graduates we send forth from our Jesuit universities every year. How many of those who leave our institutions do so with both professional competence *and* the experience of having, in some way during their time with us, a depth of engagement with reality that transforms them at their deepest core? What more do we need to do to

ensure that we are not simply populating the world with bright and skilled superficialities?

RE-DISCOVERING UNIVERSALITY

I would now like to turn to a second challenge of the new globalized world to Jesuit higher education. One of the most positive aspects of globalization is that it has, in fact, made communication and cooperation possible with an ease and at a scale that was unimaginable even just a decade ago. The Holy Father, in his address to the 35th General Congregation, described our world as one “of more intense communication among people, of new possibilities for acquaintance and dialogue, of a deep longing for peace.” As traditional boundaries have been challenged by globalization, our narrower understanding of identity, belonging, and responsibility have been re-defined and broadened. Now, more than ever, we see that, in all our diversity,

Now, more than ever, we see that, in all our diversity, we are, in fact, a single humanity, facing common challenges and problems.

we are, in fact, a single humanity, facing common challenges and problems, and, as GC 35 put it, we “bear a common responsibility for the welfare of the entire world and its development in a sustainable and life-giving way.” And the positive realities of globalization bring us, along with

this sense of common belonging and responsibility, numerous means of working together if we are creative and courageous enough to use them.

In today’s university world, I know that many of you experience this breakdown of traditional boundaries in the contemporary demand that you internationalize, in order to be recognized as universities of quality—and rightly so. Already, many of you have successfully opened offshore or branch campuses, or entered into twinning or cross-border programs that allow your students or faculty members to study or work abroad, to engage and appreciate other cultures, and to learn from and with people of diverse cultures.

When I travel, I am often asked why the number of Jesuits fully involved in social centers or social apostolate has come down; we are far fewer than we were before. This is true. But also in our schools we have far fewer Jesuits. And yet, at the same time, in our universities and our schools, we have many more programs than before with social relevance. When I visited California last year—my first visit to the United States—I was greatly encouraged to see that in every one of our schools there was an outreach program, a broadening of horizons: bringing students to other countries, to other continents, to heighten their awareness and concern.

You have also been able to welcome more international students into your own universities, and all of those cross-cultural encounters and experiences surely enrich the quality of scholarship and learning in your institutions, as well as help you to clarify your own identity and mission as Catholic, Jesuit universities. Internationalization is helping your universities become better.

It is not this, however, that I wish to emphasize at this point. What I wish to highlight flows from your discussions yesterday. I will break down my argument into three points.

First, I am sure that all of you will agree with Pope John Paul II who, in *Ex Corde Ecclesiae*, observed that in addition to quality teaching and research, every Catholic university is also called on to become an effective, responsible instrument of progress—for individuals as well as for society. For Ignatius, every ministry is growth, transformation. We are not talking about progress in material terms but about progress that supposes the person goes through a number of experiences, learning and growing from each of them.

I know that, in different ways, every Jesuit university is striving to become what Ignacio Ellacuría, the Jesuit rector of the Universidad Centroamericana Simeon Canas, who was martyred 20 years ago, called a *proyecto social*. A university becomes a social project. Each institution represented here, with its rich resources of intelligence, knowledge, talent, vision, and energy, moved by its commitment to the service of faith and promotion of justice, seeks to insert itself into a society, not just to train professionals, but in order to become a cultural force advocating and promoting truth, virtue, development, and peace in that society. We could say every university is committed to *caritas in veritate*—love and truth—truth that comes out in justice, in new relationships, and so forth. We would be here all day if I were to list all that you do for your regions or countries, all the programs and initiatives in public education, health, housing, human rights, peace and reconciliation, environ-

mental protection, micro-finance, disaster response, governance, inter-religious dialogue, and the like.

Second: however, thus far, largely what we see is each university, each institution working as a *proyecto social* by itself, or at best with a national or regional network. And this, I believe, does not take sufficient advantage of what our new globalized world

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offers us as a possibility for greater service. People speak of the Jesuit University or higher education system. They recognize the “family resemblances” between Comillas in Madrid and Sanatadharma in Jogjakarta, between Javieriana in Bogota and Loyola College in Chennai, between St. Peter’s in Jersey City and St. Joseph’s in Beirut. But, as a matter of fact, there is only a commonality of Ignatian inspiration rather than a coherent “Jesuit university network”: Each of our institutions operates relatively autonomously of each other, and as a result, the impact of each as a *proyecto social* is limited. The 35th General Congregation observed that “in this global context, it is important to highlight the extraordinary potential we possess as international and multicultural body.” It seems to me that,

until now, we have *not* fully made use of this “extraordinary potential” for “universal” service as institutions of higher education. I think this is precisely the focus of many of your presentations and your concerns here.

This brings me to my third and main point: Can we not go beyond the loose family relationships we now have as institutions, and re-imagine and re-organize ourselves so that, in this globalized world, we can more effectively realize the universality which has always been part of Ignatius’ vision of the Society? Isn’t this the moment to move like this? Surely the words used by the 35th General Congregation to describe the Society of Jesus as a whole apply as well to Jesuit universities around the world:

“The new context of globalization requires us to act as a universal body with a universal mission, realizing at the same time the radical diversity of our situations. It is as a world-wide community—and, simultaneously, as a network of local communities—that we seek to serve others across the world.”

To be concrete, while regional organizations of cooperation in mission exist among Jesuit universities, I believe the challenge is to expand them and build more universal, more effective international networks of Jesuit higher education. If each university, working by itself as a *projecto social*, is able to accomplish so much good in society, how much more can we increase the scope of our service to the world if all the Jesuit institutions of higher education become, as it were, a single global *projecto social*?

Before coming here, I met with the Provincials of Africa in Rome; some other Provincials from Latin America were

passing through as well. A couple of them mentioned, “Since you are going to Mexico for this meeting, can you tell the directors and the deans and the universities to share the resources that we cannot afford? That would be a great, great help.”

As you know, the Society of Jesus is moving from having a historical institute in Rome to having branches of small historical institutes around the world. I hope that these branches can network, because this is the time that every culture, every group can have its own voice about its own history—and not have Europeans interpreting the history of everybody else. In Rome, we are going to work in our own archives to copy, digitalize, and do whatever we can so that this can be shared with other centers. Likewise, it would be a tremendous service if the universities possessing tremendous resources of materials, libraries, etc., could open these to universities that could not hope to build a library in 10 years.

Your presence at this conference indicates your openness to a more universal dimension to your life and service as universities. My hope, however, is that we can move from conferences and discussions like those we had yesterday to the establishment of operational consortia among our universities focused on responding together to some of the “frontier challenges” of our world that have a supra-national or supra-continental character.

First, a consortium to confront creatively the challenges of the emergence of aggressive “new atheisms.” In Europe they don’t use this term. They use “new aggressive secularism” and it is very anti-Church. Interestingly, Japan has been secular for 300 or 400 years, with total separation of church and state, but they have a secularism

that is peaceful and respectful of religions. In Europe I have found a very aggressive secularism, not a peaceful one. Secularism without peace has to be anti-something or against somebody. Why have we come to that? We see it particularly in countries that have been most Catholic: Spain, Italy, Ireland. There, secularism goes against the historical presence of a church that was very powerful and influential. These new atheisms are not confined to the industrialized North and West, however; they affect

...the challenges of poverty, death, suffering, violence, and war. These are our challenges.

other cultures and foster a more generalized alienation from religion, often generated by false dichotomies drawn between science and religion.

Second, a consortium focused on more adequate analyses and more effective and lasting solutions to the world’s poverty, inequality, and other forms of injustice. In my travels, a question that comes up over and over again is: What are the challenges of the Society? The only answer is: the challenges of the world. There are no other challenges. The challenge is looking for meaning: Is life worth living? And the challenges of poverty, death, suffering, violence, and war. These are our challenges. So what can we do?

And third, a consortium focused on our shared concerns about global environmental degradation, which more directly and painfully affects the lives of the poor, with a view to enabling a more sustainable future for our world.

This third consortium could further network the already existing ecology network currently under the direction of the Secretariat for Social Justice and Ecology of the *Curia Generalizia*. We have been very blessed with an imaginative and active Secretary, and we are now developing a section on social justice and ecology. So this would also be a point of reference in this networking.

Let me end this section by reminding you that universities as such came very late into Ignatius’ understanding of how the Society of Jesus was to fulfill its mission in the Church. What is striking is that, in the Constitutions, Ignatius makes clear why he is won over to the idea of what he calls “Universities of the Society”: the Society of Jesus accepts the “charge of universities” so that the “benefits” of “improvement in learning and in living...will be spread more universally.” The more *universal good* is what prompts Ignatius to accept responsibility for universities. With all the means globalization makes possible, then, surely more effective networking in the manner I have described will allow us to spread the benefits of Jesuit higher education more universally in today’s world.

LEARNED MINISTRY

In a sense, what I have described thus far as challenges to Jesuit higher education in this globalized world correspond to two of the three classic functions of the university. Insofar as universities are places of instruction, I have stressed the need to promote depth of thought and imagination. Insofar as universities are centers of service, I have invited us to move more decisively towards international networks

focused on important supranational concerns. This leaves us with the function of research—the genuine search for truth and knowledge—but what is often called today “the production of knowledge”—a theme that, in today’s university world, has generated much discussion on questions like the modes of research and its

Thus, we need to ask: who benefits from the knowledge produced in our institutions and who does not?

communication, the centers of knowledge production, areas of study, and the purposes of research.

I am sure you will agree that, if we are true to our Ignatian heritage, research in our universities must always ultimately be conceived of in terms of what the 34th General Congregation calls “learned ministry” or the “intellectual apostolate.” (This is Jesuit jargon. And a tangential but important point to note is that the intellectual apostolate, sometimes a confusing term, applies to all Jesuit works and apostolates.)

All the virtues of the rigorous exercise of the intellect are required: “learning and intelligence, imagination and ingenuity, solid studies and rigorous analysis.” And yet, it is always “ministry” or “apostolate”: in the service of the faith, of the Church, of the human family and the created world that God wants to draw more and more into the realm of his Kingdom of life and love. It is always research that is aimed at making a difference in people’s lives, rather than simply a recondite conver-

sation among members of a closed elite group. Again, I am sure that if I were to enumerate all the serious scholarly work and discussion being done in Jesuit universities to address “the serious contemporary problem” Pope John Paul II enumerates in *Ex Corde Ecclesiae*—that is, “the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world’s resources, and a new economic and political order that will better serve the human community at a national and international level”—if I were to enumerate all that is being done, my allotted time would not be enough, and both you and I would faint in the process!

In keeping with my approach throughout this reflection, I would now like to ask what challenges globalization poses to the “learned ministry” of research in Jesuit universities? I propose two.

First, an important challenge to the learned ministry of our universities today comes from the fact that globalization has created “knowledge societies,” in which the development of persons, cultures, and societies is tremendously dependent on access to knowledge in order to grow. Globalization has created new inequalities between those who enjoy the power given to them by knowledge, and those who are excluded from its benefits because they have no access to that knowledge. Thus, we need to ask: who benefits from the knowledge produced in our institutions and who does not? Who needs the knowledge we can share, and how can we share it more effectively with those for whom that knowledge can truly make a difference, especially the poor and

excluded? We also need to ask some specific questions of faculty and students: How have they become voices for the voiceless, sources of human rights for those denied such rights, resources for protection of the environment, persons of solidarity for the poor? The list could go on.

This connection, the work-in-progress of the “Jesuit Commons,” which you will discuss tomorrow, is extremely important, and it will require a more serious support and commitment from our universities if it is to succeed in its ambitious dream of promoting greater equality in access to knowledge for the sake of the development of persons and communities.

Second, our globalized world has seen the spread of two rival “isms”: on the one hand, a dominant “world culture,” marked by an aggressive secularism that claims that faith has nothing to say to the world and its great problems (and which often claims that religion, in fact, is one of the world’s great problems); on the other hand, the resurgence of various fundamentalisms, often fearful or angry reactions to postmodern world culture, which escape complexity by taking refuge in a certain “faith” divorced from or unregulated by human reason. And, as Pope Benedict points out, both “secularism and fundamentalism exclude the possibility of fruitful dialogue and effective cooperation between reason and religious faith.”

The Jesuit tradition of learned ministry, by way of contrast, has always combined a healthy appreciation for human reason, thought, and culture on the one hand, and a profound commitment to faith, the Gospel, and the Church on the other. And this commitment includes the integration of

faith and justice in dialogue among religions and cultures. The training of the early Jesuits, for example, included the study of pagan authors of antiquity, the creative arts, science and mathematics, as well as a rigorous theological course of study. One only need consider the life and achievements of Matteo Ricci, whose 44th death anniversary we celebrate this year, to see how this training that harmoniously integrated faith and reason, Gospel and culture bore such creative fruit.

Many people respond, “Please, don’t compare me to Matteo Ricci. He was a genius.” I take the point. But at the same time, the formation he received gave him the tools to develop his genius. So the question

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is: The formation that we give today—does it offer such tools? Are we that integrated? Are we that open in our training?

As secularism and fundamentalism spread globally, I believe that our universities are called to find new ways of creatively reviewing this commitment to a dialogue between faith and culture that has always been a distinguishing mark of Jesuit learned ministry. This has been the mission entrusted to us by the Papacy in

the name of the Church. In 1983, at the 33rd General Congregation, Pope John Paul II asked the Society for a “deepening of research in the sacred sciences and in general even of secular culture, especially in the literary and scientific fields.” More recently, this was the call of Pope Benedict XVI, to the Society of Jesus, its collaborators and its institutions during the 35th General Congregation. The Holy Father affirmed the special mission of the Society of Jesus in the Church to be “at the frontiers,” “those geographical and spiritual places where others do not reach or find it difficult to reach,” and identified particularly as frontiers those places where “faith and human knowledge, faith and modern science, faith and the fight for justice” meet. As Pope Benedict observed, “this is not a simple undertaking” (Letter, No. 5), but one that calls for “courage and intelligence,” and a deep sense of being “rooted at the very heart of the Church.”

I am convinced that the Church asks this intellectual commitment of the Society because the world today needs such a service. The unreasoning stance of fundamentalism distorts faith and promotes violence in the world, as many of you know from experience. The dismissive voice of secularism blocks the Church from offering to the world the wisdom and resources that the rich theological, historical, cultural heritage of Catholicism can offer to the world. Can Jesuit universities today, with energy and creativity, continue the legacy of Jesuit learned ministry and forge intellectual bridges between Gospel and culture, faith and reason, for the sake of the world and its great questions and problems?

CONCLUSION

According to good Jesuit tradition, the time has now come for a *repetitio!*—a summing up. I have sought to reflect with you on the challenges of globalization to Jesuit universities as institutions of learning, service, and research. First, in response to the globalization of superficiality, I suggest that we need to study the emerging cultural world of our students more deeply and find creative ways of promoting depth of thought and imagination, a depth that is transformative of the person. Second, in order to maximize the potentials of new possibilities of communication and cooperation, I urge the Jesuit universities to work towards operational international networks that will address the important issues touching faith, justice, and ecology that challenge us across countries and continents. Finally, to counter the inequality of knowledge distribution, I encourage a search for creative ways of sharing the fruits of research with the excluded; and in response to the global spread of secularism and fundamentalism, I invite Jesuit universities to a renewed commitment to the Jesuit tradition of learned ministry which mediates between faith and culture.

From one point of view I think you can take everything I have said and show that the directions I shared are already being attempted or even successfully accomplished in your universities. Then, one can take what I have said as a kind of invitation to the “magis” of Ignatius for the shaping of a new world, calling for some fine-tuning, as it were, of existing initiatives, asking that we do better or more of what we are already doing or trying to do. I think that is a valid way of accepting these challenges.

I would like to end, however, by inviting

you to step back for a moment to consider a perhaps more fundamental question that I have been asking myself and others over the past two years: If Ignatius and his first companions were to start the Society of Jesus again today, would they still take on universities as a ministry of the Society?

Already in 1995, General Congregation 34 saw that the universities were growing in size and complexity, and at the same time, the Jesuits were diminishing in number within the universities. In 1995, when GC 34 spoke about the diminishing number of Jesuits in universities, there were about 22,850 Jesuits in the world. Today, in 2010, there are about 18,250—about 4,600 fewer Jesuits. I need not go into further statistics to indicate the extent of this challenge. I am very aware of and grateful for the fact that in the past 15 years, there has been much creative and effective work aimed at strengthening the Catholic and Ignatian identity of our institutions, at creating participative structures of governance, and at sharing our spiritual heritage, mission, and leadership with our collaborators. I am also very aware of and delighted to see how our colleagues have become true collaborators—real partners—in the higher education mission and ministry of the Society. These are wonderful developments the universities can be proud of and need to continue as the number of Jesuits continues to decline.

I believe we need to continue and even increase these laudable efforts of better educating, preparing, and engaging lay collaborators in leading and working in Jesuit institutions. I can honestly say that this is one of the sources of my hope in the service of the Society and of the Church. If we Jesuits were alone, we might look to

the future with a heavy heart. But with the professionalism, commitment, and depth that we have in our lay collaborators, we can continue dreaming, beginning new enterprises, and moving forward together. We need to continue and even increase these laudable efforts.

I think one of the most, perhaps *the most*, fundamental ways of dealing with this is to place ourselves in the spiritual space of Ignatius and the first companions and—with their energy, creativity, and freedom—ask their basic question afresh:

What kind of universities, with what emphases and directions, would we run, if we were re-founding the Society of Jesus in today's world?

What are the needs of the Church and our world, where are we needed most, and where and how can we serve best? We are in this together, and that is what we must remember, rather than worrying about Jesuit survival. I would invite you, for a few moments, to think of yourselves not as presidents or CEOs of large institutions, or administrators or academics, but as co-founders of a new religious group, discerning God's call to you as an apostolic body in the Church. In this globalized world, with all its lights and shadows, would—or how would—running all these universities still be the best way we can respond to the mission of the Church and the needs of the world? Or perhaps the question should be: What kind of univer-

sities, with what emphases and directions, would we run, if we were re-founding the Society of Jesus in today's world? I am inviting, in all my visits to all Jesuits, to re-create the Society of Jesus, because I think every generation has to re-create the faith, they have to re-create the journey, they have to re-create the institutions. This is not only a good desire. If we lose the ability to re-create, we have lost the spirit.

In the Gospels, we often find “unfinished endings”: the original ending of the Gospels of Mark, with the women not saying a word about the message of the angel at the tomb; the ending of the parable of the prodigal son, which ends with an unanswered question from the father to the older brother. These ambiguous endings may be unsettling so as to provoke deeper, more fundamental questioning and responses. I therefore have good precedents to conclude my talk in this open-ended way. I hope I leave you reflecting to what extent the challenges I have offered this morning are about improving our institutions and the mission and ministry to help shape a more humane, just, faith-filled, sustainable world or are calls to, in some sense, re-found what Ignatius called “the universities of the Society.”

ADOLFO NICOLÁS, S.J., IS THE SUPERIOR GENERAL OF THE SOCIETY OF JESUS. HE WAS ELECTED IN 2008.

HOMILY (INSTALLATION MASS) BY POPE FRANCIS

St. Peter's Square, Tuesday, March 19, 2013
Solemnity of Saint Joseph

The following is an excerpt of the homily given by Pope Francis, the first Jesuit pope, at the mass for the imposition of the Pallium and bestowal of the Fisherman's Ring for the beginning of the Petrine Ministry of the Bishop of Rome.

The vocation of being a “protector,” however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone. It means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as Saint Francis of Assisi showed us. It means respecting each of God's creatures and respecting the environment in which we live. It means protecting people, showing loving concern for each and every person, especially children, the elderly, and those in need, who are often the last we think about. It means caring for one another in our families: husbands and wives first protect one another, and then, as parents, they care for their children, and children themselves, in time, protect their parents. It means building sincere friendships in which we protect one another in trust, respect, and goodness. In the end, everything has been entrusted to our protection, and all of us are responsible for it. Be protectors of God's gifts!

Whenever human beings fail to live up to this responsibility, whenever we fail to care for creation and for our brothers and sisters, the way is opened to destruction and hearts are hardened. Tragically, in every period of history there are “Herods”

who plot death, wreak havoc, and mar the countenance of men and women.

Please, I would like to ask all those who have positions of responsibility in economic, political, and social life, and all men and women of goodwill: let us be “protectors” of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment. Let us not allow omens of destruction and death to accompany the advance of this world! But

Let us never forget that authentic power is service, and that the Pope, too, when exercising power, must enter ever more fully into that service

to be “protectors,” we also have to keep watch over ourselves! Let us not forget that hatred, envy, and pride defile our lives! Being protectors, then, also means keeping watch over our emotions, over our hearts, because they are the seat of good and evil intentions: intentions that build up and tear down! We must not be afraid of goodness

or even tenderness!

Here I would add one more thing: caring, protecting, demands goodness, it calls for a certain tenderness. In the Gospels, Saint Joseph appears as a strong and courageous man, a working man, yet in his heart we see great tenderness, which is not the virtue of the weak but rather a sign of strength of spirit and a capacity for concern, for compassion, for genuine openness to others, for love. We must not be afraid of goodness, of tenderness!

Today, together with the feast of Saint Joseph, we are celebrating the beginning of the ministry of the new Bishop of Rome, the Successor of Peter, which also involves a certain power. Certainly, Jesus Christ conferred power upon Peter, but what sort of power was it? Jesus' three questions to Peter about love are followed by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope, too, when exercising power, must enter ever more fully into that service, which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete, and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison (cf. *Mt* 25:31-46). Only those who serve with love are able to protect!

In the second reading, Saint Paul speaks of Abraham, who, "hoping against hope, believed" (*Rom* 4:18). Hoping against hope! Today, too, amid so much darkness,

we need to see the light of hope and to be men and women who bring hope to others. To protect creation, to protect every man and every woman, to look upon them with tenderness and love, is to open up a horizon of hope; it is to let a shaft of light break through the heavy clouds; it is to bring the warmth of hope! For believers, for us Christians, like Abraham, like Saint Joseph, the hope that we bring is set against the horizon of God, which has opened up before us in Christ. It is a hope built on the rock that is God.

To protect Jesus with Mary, to protect the whole of creation, to protect each person, especially the poorest, to protect ourselves: this is a service that the Bishop of Rome is called to carry out, yet one to which all of us are called, so that the star of hope will shine brightly. Let us protect with love all that God has given us!

POPE FRANCIS, BORN JORGE MARIO BERGOGLIA, IS THE FIRST JESUIT POPE. HE WAS ELECTED ON MARCH 13, 2013, HAVING SERVED AS ARCHBISHOP OF BUENOS AIRES, BUENOS AIRES, ARGENTINA.



CHAPTER 7:

REFLECTION AND DISCUSSION QUESTIONS

1. What do USF's Jesuit identity and mission have to do with me and with my job? What are USF's expectations of me, and what can I expect from USF based on its Jesuit mission?
2. In Chapter 5, faculty and staff from across the University responded to the question, "What does the USF mission mean to you?" Were there any reflections with which you particularly identified? Why? How would you respond to the same question?
3. USF's Jesuit mission encourages and supports the growth and development of the whole person, *cura personalis*. Striving to be authentic in our careers and relationships, how can we most appropriately share our faith, beliefs and spiritual selves in the classroom and workplace?
4. Marquette University professor Bryan Massingale has said, "If you're going to be concerned with Jesuit mission, it is imperative that you are deeply concerned with inclusion and diversity." How does "mission" reframe the discussion of diversity and inclusion? What are the challenges you experience?
5. Loyola University Chicago professor, and past lecturer at the Joan and Ralph Lane Center for Catholic Studies and Social Thought at USF, Susan Ross, has reflected on the role of women in Jesuit institutions, suggesting, "In all of their deliberations, [Jesuits] need to ask the question, 'What about the women?' and this means asking not just 'How many women are there?' but also 'How will this decision affect women who are struggling to balance career and home life? How does this affect women students, faculty, and staff?'" How does the Jesuit mission challenge or enhance gender and sexual diversity and inclusion at USF?