

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?

6. Does USF think creatively about how to offer an alternative to the “culture of superficiality” described by Fr. Nicolás? How?
7. Does USF create a culture in which students are supported in thinking through important decisions about themselves as people and the career paths and lives of service they will pursue upon graduation? How?
8. What experiences have shaped your personal understanding of social justice? How have these experiences influenced, if at all, the way you approach your work at USF? Have your experiences at USF enhanced your understanding of social justice, and if so, how?
9. Fr. Privett asks in his address to new faculty, what would it mean for USF to be in genuine solidarity with those most in need. How would you answer this question?
10. In his speech to Jesuit educators in 2000, Peter-Hans Kolvenbach, S.J., then Superior General of the Jesuits, spoke of the “promotion of justice” as a specifically faith-based notion. Do you identify with the idea of justice as deeply intertwined with faith? If so, how do you understand the two as relating? If not, in what do you root your work for social justice? Do you think USF promotes a “faith that does justice?”