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New Initiatives in Mission and Identity



Saint Ignatius's Examen Captured in Sculpture

Above: Fairfield University President Rev. Jeffrey von Arx, SJ, blesses the new statue of Saint Ignatius in front of the Egan Chapel on campus. The Examen, which is Saint Ignatius's "cornerstone prayer for discerning God's presence in daily life," represents a critical part of the Spiritual Exercises. Photo courtesy of Fairfield University.

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AJCU CONFERENCES

Conference on International Education
 Quito, Ecuador
 February 15-17, 2012

Honors Programs
 Fordham University
 Feb 17-19, 2012

Deans of Education
 Hyatt Regency Chicago (AACTE Mtg.)
 February 18, 2012

Information Technologies Management & Library Deans
 Boston College
 March 4-7, 2012

Denver Worldwide Conference on the Future of the Jesuit Commons: Higher Education at the Margins
 Regis University
 March 5-8, 2012

Graduate Programs
 Loyola University Chicago
 March 8-10, 2012



LETTER FROM THE PRESIDENT

How far we have come!

With this issue on “New Initiatives on Mission and Identity,” my message to all of you is one of congratulations and thank you. How far we have come!

You will find in this issue wonderful examples of how four of our schools are addressing a variety of issues from the challenge of providing mission-oriented programs for faculty, new as well as the more senior faculty at Xavier, to the wisdom of replicating a great idea as Le Moyne is borrowing but also expanding on the Ignatian Faculty Forum at Santa Clara. Father Tunney shows how to make a new beginning while building on the past as he assumed responsibility for the Office of Mission and Identity. And then we have an enlightening presentation on the important role of systematic theology to our mission and identity. All of these are excellent examples of the strides we have made over the last thirty-five years.

In 1978, when I was completing my dissertation on “The Meaning and Maintenance of Catholicity as a Distinctive Characteristic of American, Catholic Higher Education,” I could see we would have to take significant new initiatives within our institutions if we were to maintain and strengthen the meaning of our Catholicity and our distinctive Jesuit tradition. When I approached a president with the idea, I was blown off. He was not alone. None of our schools had an office of mission and identity at that time. In fact, the offices of campus ministry only replaced the campus chaplain around 1968. We have come a long way.

As I visit campuses, I see wonderful examples of the progress we are making in deepening the meaning of our mission and identity. Last April, at Seattle University where I spent ten years starting in 1978, I attended a meeting of the University Colleagues, roughly 100 Jesuits and lay women and men, at which we had an excellent in-depth presentation on the *Examen* followed by time for reflection and conversation. In the ten years I spent at Seattle University, I do not recall ever engaging in a conversation about the *Examen*.

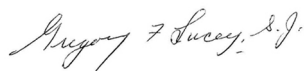
Last month, I participated in “Re-imagining Jesuit Education Today: The Dawn of a New Era at Marquette University,” an annual event for faculty formation in mission and identity. The whole day was filled with rich conversations among the eighty faculty members in attendance. The session that I found most indicative of the progress we have made was at a packed room of faculty sharing how they use contemplative practices and Ignatian pedagogy to improve student learning.

Finally, I just received an email from Father Andy Alexander, SJ, at Creighton reporting on their second annual “All Things Ignatian” poster show. Departments of the university were invited to create a poster identifying what they are doing to live out the Ignatian mission of the university. Eighty-nine departments presented a rich variety of posters at a university-wide social event.

In closing, let me share with you three ways of thinking about religious-affiliation: as part of the history of the founding of the institution; as religious features of the institutions such as campus ministry and course requirements in theology; or as distinctive characteristics that permeate all aspects of the university.

We are expressing our Jesuit, Catholic identity in all of these ways, and doing it well. How far we have come!

Blessings,



Rev. Gregory F. Lucey, SJ
President, AJCU

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FEDERAL RELATIONS

By: Cyndy Littlefield, AJCU Director of Federal Relations

President Obama Proposal on College Affordability

In his January State of the Union Address, President Obama put colleges and universities on notice with rising tuition pricing, citing that it is three times the cost of the Consumer Price Index (CPI). To try to stem those increases, yet still provide student aid support, the President introduced a series of proposals, articulated further at an address at the University of Michigan a few days later:

- \$1 billion Race to the Top State Competition, primarily geared toward public colleges and universities, although private institutions may be eligible.
- \$55 million First in the World FIPSE grant competition that would focus on innovation within higher education, both privates and public institutions, and non-profits will be eligible.
- Increase Pell grants by \$85, to \$5,635 Pell maximum award for FY13. Double the total of Federal Work Study spending over five years
- \$8 billion would be provided for a re-designed Perkins Loan program, similar to efforts proposed by the Perkins Loan working group efforts with the Administration.
- For these additional dollars, campus-based aid programs would be linked to affordability, value and number of low-income students as a measure.
- Create a scorecard of information for consumers, parents and students on colleges and universities, thus requiring more transparency and information from colleges and universities.

- Maintain the current 3.4% Stafford Loan interest level, which is set to double to 6.8% on July 1, 2012.

- Make the American Opportunity Tax Credit (AOTC) permanent.

- Implement a community college initiative with businesses, which is yet to be articulated.

The linkage of any tuition pricing or cost measures to any student aid program causes great consternation amongst higher education, which harkens back to prior reauthorization of the Higher Education Act (HEA) where price control discussions were of grave concern. Some of the new initiatives proposed by the President need Congressional approval on both the authorization and funding levels.

The White House has initiated a series of outreach efforts with AJCU and other associations through calls and a special meeting. At these meetings, the question of price controls was brought up, but the White House reiterated that these proposals are neither price controls, nor tuition capping. The proposal will attempt to reward colleges and universities with campus-based aid funding because the three priorities will be met. Those three priorities are: affordability and keeping net tuition price low; value of education; and helping low-income students. While there is no further information on these proposals, the budget for FY13 will provide more details, which will be released on February 13.

AJCU will continue to work with the Obama Administration in their efforts to define these initiatives. The desire by the Administration is to make this proposal a separate, stand-alone piece of legislation in Congress to be considered this year.

Senate College Cost Hearing, February 2, 2012

Although the Senate Health, Education, Labor and Pensions Committee (HELP) had scheduled a college cost hearing before the release of the Obama Administration's college affordability proposals, the hearing was nonetheless timely.

At the Hearing, Chairman Harkin (D-IA) articulated support of the Obama college affordability initiatives. Dr. Martha Kanter, Under Secretary of the U.S. Department of Education testified and articulated the outline of the proposals to the Committee. However, she could not provide further details, as many are to be released in the budget.

Other panelists talked about their efforts to keep college costs down. Western Governor's University expressed concern over students using student loan money for life-style issues. Another panelist criticized colleges and universities for tuition increases and called for tuition demonstration programs that appeared to resonate with Chairman Harkin. Republican Senators, such as Senators Alexander (R-TN) and Burr (R-NC) expressed their deep concern over the burden of regulations on colleges and universities.

Chairman Harkin articulated that his hearing was only the beginning of a series of hearings on college cost and tuition that he will hold. While the reauthorization of HEA was not to begin until 2013 or 2014, the Obama administration's proposal and Harkin's hearings have certainly jump-started national discussions once again on college pricing. AJCU will continue to be a part of these discussions during this long process.

Systematic Theology at a Catholic University

By: Edward P. Hahnenberg, Ph.D., Jack and Mary Jane Breen Chair in Catholic Systematic Theology, John Carroll University

If you spend enough time at a Jesuit school you're sure to hear the story of the rector who approached his Jesuit community with a request: "We've lost a professor in our law school and we need someone to teach torts." Immediately an older Jesuit stood up and volunteered, "I can teach torts." As he sat down, he turned to his neighbor and asked, "What's torts?"

In 2011, John Carroll University established the Breen Chair in Catholic Systematic Theology—a sign of commitment to mission and identity on the part of both the university and two of the most generous alumni of the university, Jack ('56) and Mary Jane ('91, '94G) Breen. Since taking up the Breen Chair, I feel as if I have been asked one question again and again: "What's systematic theology?"

Systematic theology is an area of theology that explores the meaning and interrelationship of important doctrines within a particular religious tradition, in this case, the Roman Catholic tradition. Systematic theology stresses the mutual interplay among beliefs, it explores their connections.

What do Catholics claim about Jesus? And what does this imply about God, on the one hand, and about ourselves, on the other? How do these beliefs, in turn, impact our view of sin, or redemption, or the world in which we live? What do the claims of the Creed imply for ritual practices, for ethical commitments, or for the way Catholics engage people of other faiths and worldviews?

By its very nature, the discipline of systematic theology brings into dialogue religious tradition and contemporary experience. It creates conversation between the wisdom of the past and the challenges of the present. And, like any genuine conversation, the dialogue is mutual—open to the ways the tradition illuminates and challenges our experience, and open to the ways

our experience illuminates and challenges the tradition.

A contemporary example illustrates the tension that comes with this effort to hold together faith and life. It just so happens that the Breen Chair arrives at John Carroll in the midst of a lively national debate about the role of theology in Catholic colleges and universities. A number of bishops have recently challenged theologians to do a better job providing basic faith formation for their students. Theologians have responded saying that this expectation fails to appreciate the nature of theology as an academic enterprise based on critical inquiry and freedom of expression.

The debate is not altogether new or entirely unexpected. It is the inevitable tension that comes when church meets academy. In this debate, we should note, bishops are doing what bishops are supposed to do. Theirs is a pastoral vocation, one charged with preserving and handing on a tradition. Their role is by nature conservative. Likewise, theologians are doing what theologians are supposed to do. Theirs is an academic vocation, one made possible by unbiased research and critical investigation. Their role is by nature exploratory.

Both bishops and theologians have good reasons for their particular concerns. Catholic theologians have spent the past 50 years pulling their discipline out of a long period of stagnation. Prior to the Second Vatican Council (1962-1965), much of theology in Catholic colleges and universities was little more than glorified Sunday School—"the Baltimore Catechism with footnotes," as a mentor of mine used to say. After the council came a period of professionalization and diversification, marked by greater methodological rigor, the integration of modern tools of historical and literary criticism, constructive dialogue with religious studies and other disciplines,

and broader philosophical engagement. All of this transformed theology into a serious academic discipline. And there is little desire to go back to an earlier catechetical model.

And yet, as the bishops explain, many Catholic students arrive at college today virtually uncatechized, with little knowledge of even the most basic tenets of their faith. Leaving aside the fact that this says less about our Catholic colleges and universities than it says about our Catholic parishes, parochial schools, and parents, the bishops nevertheless have a point. How can you expect students to reflect critically on a subject about which they are ignorant?

Here lies an opening for dialogue. It is true that students come to college, for the most part, religiously illiterate—not just about their own tradition, but about any tradition. My colleagues and I are reminded of that fact almost daily! And few would deny that every course in theology or religious studies includes a significant amount of introduction and explanation of basic beliefs and concepts. This is true in every discipline, increasingly and unfortunately so. My friends in the English Department recognize that, before you can ever expect students to appreciate a poem or write one themselves, many of them need basic instruction in grammar, sentence structure, and metaphor. Similarly, before you can ever explore the meaning of the doctrine of the incarnation, you have to spend time introducing students to basic facts about the Gospel of John or the Council of Chalcedon. However, this is done with the goal of understanding, not indoctrination.

As "shepherds of souls" and leaders of the church, the bishops want not only more knowledgeable Catholics, but more faithful ones. But achieving that end cannot become the goal of the theologian in the way that it is for the bishop—and not simply because

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Xavier Mission Academy

By: David J. Burns, D.B.A., Professor of Marketing and Director of Faculty Programs in Mission and Identity and Debra K. Mooney, Ph.D., Assistant to the President for Mission and Identity

Xavier is blessed with a number of mission-oriented programs directed toward new faculty members. One such program, for instance, Manresa is an overnight retreat (also available in an on-campus format) designed to introduce new Xavier employees to Jesuit education and Ignatian Pedagogy.

A second program, the Ignatian Mentoring Program (IMP), provides the “next step” to develop new faculty members. It was developed to further acclimate and educate faculty members in their second year to the mission of Xavier University by providing resources and the encouragement to carry out their teaching and scholarly work in a mission-focused manner.

In addition to becoming knowledgeable about the mission of the University, IMP participants are required to explicitly demonstrate the changes which have been made to one of their courses to integrate the mission into their pedagogy/content. The IMP has proven to be successful in building enthusiasm for Xavier’s mission and has produced a lasting effect on faculty members’ teaching and research. Consequently, the IMP has been recognized nationally as a model mission-integration program for faculty and has been spotlighted at regional and national conferences and periodicals. Their work is included in the book, *Teaching to the Mission*, and is highlighted at the Jesuit Resource site (www.jesuitresource.org) under “Identity Today.”

Although Manresa and the IMP have been very successful in addressing the needs of new faculty members, a group of faculty which has been overlooked is senior faculty (defined as faculty members who have been at the University for a decade or more). For many senior faculty members, mission has played a negligible role in their activities. Mission did not play a role in the

hiring process in most departments at the time of their hire. Instead, issues relating to the mission of the institution were assumed to be addressed by the Jesuits on campus.

Since that time, however, the number of Jesuits teaching on campus has declined significantly, so much so that there are less than five Jesuits presently teaching full-time. Consequently, the integration of the mission has since become increasingly placed in the hands of faculty members. Although many junior faculty members have had opportunities to build these skills, many of the senior faculty members have not.

Relatively few attempts explicitly targeting senior faculty members have been made to provide them with education on the mission or to encourage them to actively integrate mission into their classrooms. The Mission Academy was developed to address this oversight.

Supported by the Conway Center for Jesuit Education and a Lilly Fellows grant, the Xavier Mission Academy (XMA) was developed and implemented with a specific focus on senior faculty members. It was developed as a year-long activity involving nine faculty members led by the Director of Faculty Programs (a tenured faculty member presently spending half of his time in Mission and Identity).

The structure of the XMA is similar to other “academies” at Xavier (diversity, information fluency, and engaged learning), but focusing on building skills for more successful mission integration in the classroom. The focus of the XMA is to provide participants with a realization and appreciation of the importance of the mission, a working knowledge of the mission, and the tools needed to best integrate mission into their classes. Given that participants possess significant teaching experience and are very knowledgeable about their disciplines,

the focus of the academy is on building upon this knowledge and providing participants with the tools to integrate mission into their classes in a personally and professionally appropriate way.

Similar to the IMP, each XMA participant is required to develop and implement mission-centric focus in at least one of his/her courses and to aid and encourage other XMA participants in the redevelopment of their courses. The results will also be included in the *Xavier Teaching to the Mission* publication which will enable dissemination not only across the Xavier campus, but other AJCU campuses and beyond.

The academy is structured as a year-long process comprised of six monthly meetings. Each meeting consists of sharing information, discussing readings, and completing/discussing exercises developed to address the issues discussed.

The topics of the meetings are as follows:

- Meeting 1: What is the need for mission integration?
- Meeting 2: Recognizing and overcoming the barriers to mission integration.
- Meeting 3: What do we want to achieve: How does mission relate to our disciplines?
- Meeting 4: Fundamental elements of mission integration.
- Meeting 5: Available approaches to mission integration.
- Meeting 6: Presentations of proposed personal mission integration.

It is hoped that each of the participants of the XMA will become instrumental in further building the integration of mission into the classrooms of senior faculty members at Xavier University. With a depressed stock market and minimal interest rates, many senior members who may have retired in years past have no plans to do so

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Engaging Our Campus Community to Further Mission and Identity Goals

By: Rev. Michael F. Tunney, SJ, Director of Mission & Identity, Canisius College



In my early campus conversations, I said this is the first year of mission and identity work at Canisius College. A colleague reminded me Canisius has been doing mission and identity work across our 141 years. I understood his point immediately and have not forgotten it. Now I say the mission & identity work at Canisius is seven months old and 141 years young. How I am moving forward in this first year in office with a host of supportive colleagues on mission tasks before us all is the subject of this reflection.

In these first months on the job, I have written three iterations of my 2011-12 strategic goals. They are now joined by a longer-term M&I strategic plan. The initial August 2011 goals identified eight targets, including curricular and co-curricular tasks; collaborations with Campus Ministry, Institutional Advancement, alumni, trustees, regents, and alumni directors; and online hiring for mission and orientation projects. As the fall 2011 semester proceeded, I presented progress reports to the three governing boards, streamlining my job to four goals. Currently these have both compressed and broadened to three goals in a strategic plan: 1) Create a shared understanding of our mission, 2) Ensure our Roman Catholic, Jesuit intellectual tradition, and 3) Foster solidarity with our constituencies beyond the college.

Across this shifting and refining process of clarifying goals, shaping programs, and organizing a plan, I see four significant initiatives defining the majority of my work to date: 1) Award faculty fellowship and summer course grants with specific Catholic, Jesuit attributes, 2) Articulate a shared understanding of hiring for mission, 3) Launch online modules on the college's goals and ideals, Catholic, Jesuit history

and spirituality, and 4) Promote greater familiarity with Jesuit spirituality to trustees, regents, and alumni board members. Here are descriptions of the unfolding process for each of these four initiatives.

I knew I wanted to make a significant statement in my first year with the funds I had available for substantial opportunities aimed at our faculty's research and course development. I took the pre-existing fellowships and summer course grants through academic affairs as templates and crafted a set of Mission & Identity-specific awards with distinctive Roman Catholic and Jesuit emphases. Further, links to the college's core curriculum and four-fold diversity, ethics, global awareness, and justice attributes are intended to establish a conversation between the M&I office and the college's academic leaders across the three schools.

Applications for the M&I summer research/publication/ presentation/performance fellowships and M&I course development grants were announced on the college website mid-September. Applications for the former were due to department chairs mid-October 2011 and the latter early March 2012. Ultimately, both our faculty and students will benefit from these endeavors. They will lead all those involved deeper into our Catholic and Jesuit intellectual tradition and experience.

Forming a representative working group of college faculty and staff was my first order for the hiring for mission committee. The college's strategic plan places the hiring for mission charge at the office doors of the directors of human resources and mission & identity. The two of us assembled our team of four colleagues. Monthly committee meetings, preparatory meetings, and presentations to the three schools' chairs and faculties filled the fall semester. Concurrently, our committee

has made significant progress formulating a shared understanding of hiring for mission as well as drafting sets of questions for candidates to consider prior to application as well as questions for search committees to ask finalist candidates. Committee work and school/faculty presentations in the spring semester will further shape these statements and questions.

Our committee will also begin shaping an orientation program that will address the needs of both new hires and long-term personnel around Catholic, Jesuit values and goals in a mission devoted to education in the 21st Century. Our committee is heartened at the end of meetings to realize we are making progress on this significant venture for our school's collaborative mission in education.

Another committee was formed in September 2011 to write and craft a series of six online modules addressing the college's goals and ideals, and Catholic, Jesuit history and spirituality. By December the audio-recorded text and a list of images for the inaugural module were in final edits. Texts for modules on Ignatius Loyola, Peter Canisius, and the 19th century German Jesuit college founders were in process. Launching these evolving modules across the spring 2012 semester will coincide with a summer 2012 overhaul of the college website. These initial six modules are intended for the entire college's diverse constituencies.

Offering experiences of Ignatian reflection to college alumni, specifically the trustees, regents and alumni directors has been a collaboration with college advancement officers, one of whom is participating in the Ignatian Colleagues Program. An e-vite was sent in mid-September to the three invited groups for an October morning of Ignatian reflection. The First Principle and Foundation from St. Ignatius'

(Continued on page 10)

Ignatian Leadership Forum Transforms the Professional Community at Le Moyne College

By: David McCallum, SJ '90, Director of Mission and Identity, Le Moyne College

For most of its 66-year history, Le Moyne College has taken its Jesuit identity and mission as a given. But as is the case with many of our sister schools, the selection four years ago of our first lay president, Dr. Fred Pestello, instigated the question, “How do we deepen our understanding of what it means to be a Jesuit institution of higher education, and how do we sustain our identity and mission into the future?”

As a community, we knew that question was important enough to make it the first of our six priorities in *OneLeMoyne*, the College’s strategic planning process, and that we could begin by building on our existing strengths and exploring and adapting existing models of Ignatian formation for mission. Through my work with leadership and management education, I was familiar with the Ignatian Faculty Forum (IFF), a highly effective program that Dr. Andre DelBecq developed at Santa Clara University. Over the years, Andre and his colleagues have supported scores of their peers in the exploration of their vocations as scholars and teachers in the Ignatian tradition.

My intention was to adapt Santa Clara’s model to Le Moyne’s needs, and to expand the range of participation beyond faculty to include administrators and staff. In the program’s first year, we’ve launched four formation groups involving 40 members: two for faculty, one for administrators and one for staff. The format of the four-hour monthly meetings in each of these year-long programs includes time to check in, reflect on readings, and explore the connection between the themes and participants’ personal and professional lives. Co-facilitators keep the groups on track and manage the meeting details in between sessions.

Participants express an appreciation for the sense of cohesion, trust and community that is fostered in these sessions. One of the co-facilitators of the Ignatian Leadership Forum wrote:

We have been able to create a safe space where we can engage with each other in meaningful ways. We have built a culture of mutual respect and deep trust.” In these often turbulent and stressful times, such respect and trust is essential for managing the challenges of change, resource scarcity and uncertainty.

One staff member wrote:

Personally, due to many of my life experiences, I forgot how to believe and trust. Through reading the book chosen for the group (The Other Side of Chaos, by Margaret Silf) and being able to discuss my feelings with the others in the group who shared their trust and belief, (I) strengthened my own faith things would turn out well in my life.

Another staff member echoed this sense of power of these groups to affect the College’s professional culture as she wrote:

As these group experiences expand across campus, the awareness will hopefully make all a little more patient, compassionate and understanding of each other, leading to a more unified campus.

In addition to helping foster a more cohesive community, the groups have also helped promote the Ignatian habit of reflection. One of the co-facilitators of the faculty forum wrote:

Now I understand better the value of stepping back and taking a moment to reflect on my spirituality.

This value for reflection is enhanced by the way participants share and engage their diversity of perspectives. One staff member shared:

Because I’m a person who enjoys learning from others, I found that the dialogues were helpful both personally and professionally. For instance, when some of us discussed personal and professional struggles, there were inevitably some who offered such a positive outlook that it reminded me that sometimes all we need is a little nudge in perspective to change how we see things and to turn our whole day around.

For most participants, this is the first opportunity they’ve had to make the connection between their personal spiritual lives and their professions. Many individuals have expressed gratitude for this chance at integration. The co-facilitator for one of the groups wrote:

Spiritual practices such as mindful awareness and compassion in my day-to-day dealings with staff, students and parents have been key areas of focus and growth for me.

A participant in the same Ignatian Leadership Forum expressed similar thoughts:

This experience has introduced a unique way to approach my everyday tasks and decisions, and has made me approach things in a more thoughtful, compassionate and caring way.

And while there is a spiritual undercurrent to the format and focus of these reflections, the intention is to provide a space where people feel hospitality and inclusion whether they espouse religious belief or not.

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CAMPUS NEWS CLIPS

By: Deanna I. Howes, AJCU Manager of Information Services

Fairfield Engineering Dean Receives Fulbright to Cameroon

This winter, Fairfield University's School of Engineering dean is lending his expertise to help build a new engineering school at the Catholic University of Cameroon. For eight months, Bill Taylor, Ph.D. will work in Cameroon, through the support of a Fulbright Scholar grant.

The school will be the first of its kind in the Northwest province of Cameroon, and as of this writing, between 70 and 80 students have already been admitted. In addition to consulting on the school's development and teaching, Taylor will write about his experiences for Fairfield's [Fulbright blog](#).

When explaining his plans for the school, Taylor said, "I will help get it up and running...Engineers, from mechanical, civil, electrical, computer engineers, you name it, are professionals that are in demand throughout Africa...I expect to gain leadership skills from the experience and bring them back to Fairfield."

Banco Santander Grant Funds Internships and Scholarships at Fordham University

Last fall, the international Santander Universities program partnered with Fordham University to provide scholarships and funding for Fordham graduate students to have international internships, and to support the university's master's of arts in ethics and society degree program.

Over the course of three years, Banco Santander will fund the programs through its Santander Universities program, which the bank created in 1996 to help students have international education experiences.

In describing the program, Celia B. Fisher, Ph.D., Director of Fordham's Center for Ethics Education said, "The Santander

Universities/Fordham Ethics and Society Scholarship provides students with an unprecedented opportunity to develop moral and ethical competence on an international scale."

Georgetown University Jesuit Publishes Guide to the Spiritual Exercises

Georgetown University's Vice President for Mission and Ministry recently wrote and published, *The Ignatian Adventure* (Loyola Press, 2011), a guide to the *Spiritual Exercises*. The guide has already been in use at Georgetown for faculty and staff, as well as retreatants.

Rev. Kevin O'Brien, SJ spoke recently about the inspiration for writing this guide. He said, "Ignatian spirituality has changed my life as a Jesuit, and like many other Jesuits before me, I want to share that tradition by helping people find a spirituality in the midst of their busy lives."

In a review for Amazon, Georgetown consultant Janet O'Brien wrote, "Whether you are Catholic, Protestant, an experienced professional or beginning your own spiritual journey, Fr. Kevin O'Brien's story and guided prayers will engage your imagination and deepen your faith." To order the guide online, please click [here](#).

Marquette University Students Launch Water Conservation Consulting Business

Last month, the *Milwaukee Journal-Sentinel* profiled a new water conservation consulting business, which was started by Marquette University students last year.

After taking an environmental politics and ethics course at the university, 24 Marquette students worked with a Marquette professor and Milwaukee software

developer to create www.h2oscore.com, a website that helps Milwaukee homeowners determine their daily water consumption and learn ways to reduce it.

Speaking about H2O Score, Marquette student Nathan Conroy said, "By using the force of friendly competition, we think homeowners - whether or not they are passionate about water conservation - will be inclined to change their habits."

Saint Joseph's University Launches Support Program for Siblings of Kids with Autism

Saint Joseph's University has announced a new campus program, called Sibshops, to help siblings of children with autism spectrum disorder. The university's Kinney Center for Autism Education and Support is sponsoring Sibshops, which was originally developed by the national disabilities awareness group, Sibling Support Project.

Beginning this month, participants in Sibshops will meet at St. Joseph's one Friday night per month, where they will spend three hours with a social worker and student volunteers. Participants will be able to discuss the challenges of being a sibling to a child with autism, and learn new ways of coping and helping their sibling.

In her remarks on the program, Kinney Center Executive Director Michelle Rowe, Ph.D. said, "With the primary focus on the child with autism, care of the sibling is often overlooked...This workshop provides ways to help siblings cope." More information on Sibshops can be found [here](#).

(John Carroll, from page 5)

so many non-Catholics fill our classrooms. It follows on the very nature of the academic task. As I tell my students, “My goal is not to get you to think like me. My goal is to get you to think”

But is that really where the conversation ends? When I am honest with myself, I have to admit that I don’t just want my students to think. I want them to love to think, and to love what they’re thinking about. The mission of a Catholic university is not narrowly confessional or exclusively professional. It is to create a community of loving learners.

The best teachers I remember were the ones with such a commitment to their students and such a passion for the subject, that I couldn’t help but be drawn in. There is a kind of indoctrination in every act of effective teaching—though I would never use that language in a faculty meeting! It is an indoctrination into a love for the subject, an enthusiasm for learning, a conviction that these questions matter. Through great teachers, students learn to see the wisdom of a political system, the beauty in a mathematical proof, or the goodness in a poem. When taught well, theology too can bring a subject into the lives of students in a way that is attractive and compelling. Not every graduate will live a life of faith, just like not every student will become a poet. But we can hope that our time together will open up for all of us a world beyond the prosaic.

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(Xavier, from page 6)

in today’s environment. Consequently, institutions of higher education must commit increasing attention and resources to faculty development of senior faculty members. An area of faculty development which cannot be overlooked is the area of mission. The XMA is specifically designed to play an explicit role in furthering mission in senior faculty members.

Participants have expressed the value seen thus far in the program:

■ *The reality is that between class preparation, grading, research projects, and committee obligations, time for such deliberations rarely exists. One great aspect of the Mission Academy is that it carves out of one’s busy schedule the opportunity to sit down with colleagues from across the institution for serious discussion of some of the Big Issues facing Xavier. It is great time that is well spent!*

■ *Throughout my participation in the Mission Academy, I was able to identify and address not only a range of conceptual aspects relevant to mission integration, but also a great spectrum of practical ways in which mission integration can be made possible.*

■ *The Mission Academy debunked a range of myths and misconceptions with regard to mission integration.*

■ *The Mission Academy unveiled ways of integrating the university mission into the classrooms without having to compromise on the format and scope of curricula.*

■ *Having an opportunity to understand the Ignatian mission at a deeper level has motivated me to reevaluate the courses I teach. In business, quite often we consider meeting the mission is including the teaching of ethical behavior but the academy has helped me focus on other areas of the mission such as critical thinking and men and women for others.*

■ *As a professor in the physical sciences, I could not on my own find a way to integrate Ignatian principles into my classroom in an explicit way. Fortunately, the Mission Academy has provided me a forum to engage in deep, rich conversations with colleagues from all three colleges at Xavier. Through these conversations, I have been challenged, encouraged, and, most importantly, equipped to accomplish the goal of mission integration.*

(Canisius, from page 7)

Spiritual Exercises were the two feature presentations offered to the seventeen attendees. Periods of quiet, personal reflection, and follow-up group response provided the day’s dynamic.

A second opportunity for prayer and reflection is scheduled in May, coinciding with the annual regents’ ball and trustee meeting. We are already brainstorming a summer retreat linked with the college’s annual reunion weekend.

The Office of Mission & Identity promotes the deeper understanding and invites the active engagement of the entire Canisius College community, across all of our faith traditions and human ideals, in living our university’s Catholic, Jesuit educational mission. Understanding and engagement are key concepts in this campus-wide, 141-year institutional dynamic. So, too, is the inimitably Jesuit pedagogical experience of building our brand of education in the crossroads of Catholic, interfaith, and humanist intellectual currents. Assessment measures to gauge the success rate of any and all our M&I initiatives will follow. They will do so just as surely as three rounds of annual goals and a nascent office strategic plan grew out of the first semester’s experiences.

With so many colleagues and alums already engaged with me, and the college-wide community as our constituency, I look forward to more energized semesters and academic years ahead for the work of Canisius College’s Office of Mission & Identity.

(Le Moyne, from page 8)

One member of the staff forum remarked:

At first, I was reluctant to participate in this group. I am not at all religious. I was also very skeptical how the staff would respond. To my surprise, everyone accepted the invitation and, even more to my surprise, the first session was an amazing experience.

Those sentiments were echoed by a faculty member of the Ignatian Leadership Forum:

Kindness, caring and support always change people and their organizational cultures, and the process of the forum will precipitate that change on our campus.

We are beginning to transform of our professional community at Le Moyne College – to become more fully the best of what we already are: a diverse community animated by the Jesuit mission of educating the whole person and fostering leaders who strive for excellence in their service of others.

THIS ISSUE'S SUGGESTED READINGS

- Brennan, SJ, Frank (Editor). *Shaping the Future: Networking Jesuit Higher Education for a Globalizing World*. (Report of the Mexico Conference, April 2010). Washington, DC: Association of Jesuit Colleges and Universities, 2011.
- Byrnes, Timothy. *Reverse Mission: Transnational Religious Communities and the Making of U.S. Foreign Policy*. Washington, DC: Georgetown University Press, 2011.
- Haughey, SJ, John. *In Search of the Whole: Twelve Essays on Faith and Academic Life*. Washington, DC: Georgetown University Press, 2011.
- *The Jesuit, Catholic Mission of U.S. Jesuit Colleges and Universities*. Washington, DC: Association of Jesuit Colleges and Universities, 2011.