Tradition

Regis University

The Jesuit Catholic University
of the Rocky Mountain West

Our Intellectual, Ethical and Religious Foundations

February, 2005

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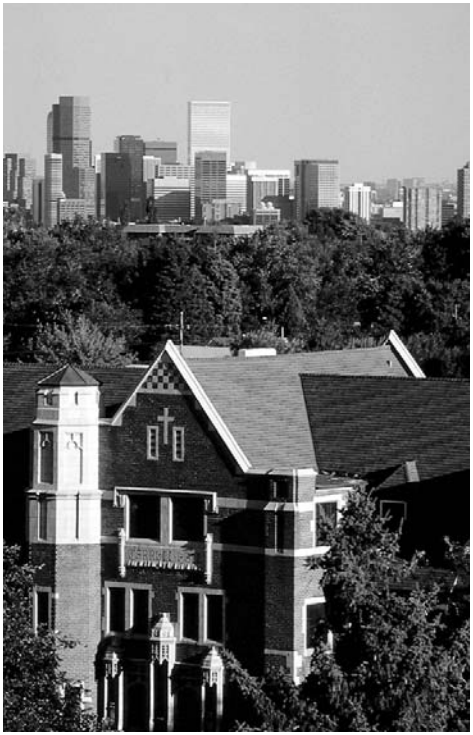

Richard W. Dunphy, S.J.

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Introduction

When arriving at Regis University, visitors receive campus maps marked with an "X" and the words, "You are here," so they can find their way around the campus. But locating the institution's mind and heart is far more challenging than finding the library or recreation center. It is also more critical. As the Carnegie study "Three Thousand Futures" and the experience of institutions of higher education in the United States indicate, those universities which have a well defined and well implemented sense of identity will survive and thrive. At Regis University it is crucial that our identity, as well as the distinctive character and educational objectives that flow from it, be widely understood and shared by the members of the University community. Our survival and prosperity demand it.

The purpose of this booklet is to welcome prospective administrators, faculty and professional staff by introducing them to the spiritual and intellectual ethos of Regis University. To understand the University in this way entails grasping its history and traditions, its mission and educational goals and the spirit which animates and directs its deliberations and its strivings. This booklet attempts to do this. It is hoped that its examination of Regis University's Catholic, Jesuit character and its history and heritage will help the reader to better understand and appreciate its distinctive identity and educational mission.

Like the campus map with its "X," this booklet also has a starting place, which can be found at the beginning of the University's Mission Statement:

Regis University educates men and women of all ages to take leadership roles and to make a positive impact in a changing society. Standing within the Catholic and United States traditions, we are inspired by the particular Jesuit vision of Ignatius Loyola. This vision challenges us to attain the inner freedom to make intelligent choices.

We seek to provide value-centered undergraduate and graduate education, as well as to strengthen our commitment to community service. We nurture the life of the mind and the pursuit of truth within an environment conducive to effective teaching, learning and personal development. Consistent with Judeo-Christian principles, we apply knowledge to human needs and seek to preserve the best of

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the human heritage. We encourage the continual search for truth, values and a just existence. Throughout this process, we examine and attempt to answer the question: "How ought we to live?"

As a consequence of Ignatius Loyola's vision, particularly as reflected in his Spiritual Exercises, *we encourage all members of the Regis community to learn proficiently, think logically and critically, identify and choose personal standards of values and be socially responsible. We further encourage the development of skills and leadership abilities necessary for distinguished professional work and contributions to the improvement and transformation of society.*

Our discussion of the identity and mission of Regis University takes its lead from this paragraph. PART ONE of *Regis University Tradition* contains the full text of the University's Mission and Goals Statements. These Statements articulate the fundamental beliefs and principles which inspired the first Jesuit founders of the University and which still animate and give direction to the University community.

The next four parts of *Regis University Tradition* are meant to provide the context for an accurate understanding and appreciation of the Philosophy and Mission Statement. PART TWO examines the Catholic character of the University. This section treats some important issues concerning Catholic higher education, including academic freedom and religious liberty. PART THREE deals with the Jesuit character of the University, and it includes an account of the history and philosophy of Jesuit education. While Regis University shares much in common with other Catholic and Jesuit institutions, its distinctive character and educational mission arise out of its unique history and circumstances. Therefore, PART FOUR traces the University's historical origins and development. In PART FIVE, three faculty members offer reflections on their experience of teaching at the University. As their words indicate, at Regis University we can and do share a common educational mission and value system without necessarily sharing religious beliefs.

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Part One

The University's Mission and Goals Statements

The Mission of Regis University

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We seek to provide value-centered undergraduate and graduate education, as well as to strengthen our commitment to community service. We nurture the life of the mind and the pursuit of truth within an environment conducive to effective teaching, learning and personal development. Consistent with Judeo-Christian principles, we apply knowledge to human needs and seek to preserve the best of the human heritage. We encourage the continual search for truth, values and a just existence. Throughout this process, we examine and attempt to answer the question: "How ought we to live?"

As a consequence of Ignatius Loyola's vision, particularly as reflected in his *Spiritual Exercises*, we encourage all members of the Regis community to learn proficiently, think logically and critically, identify and choose personal standards of values, and be socially responsible. We further encourage the development of skills and leadership abilities necessary for distinguished professional work and contributions to the improvement and transformation of society.

Educational Goals

Based on hope in the goodness of human life and responding in solidarity with Jesus Christ, "Who came to serve, not be served," we seek to:

1. Provide our students with an excellent education in which they develop the ability to think critically, perceive comprehensively and perform competently.

2. Offer a liberal education in the arts and sciences that develops talent and abilities, promotes awareness of career alternatives and provides the practical skills necessary to pursue such careers. We believe that recognizing the continuum between conceptual rigor and practical application enables our students to adapt to new situations throughout life.

3. Examine the dominant values that constitute society. We provide our students with the experience and understanding necessary for establishing their own framework of values within which they can make moral judgments and personal choices. In this way, we help empower students to make a positive impact on a changing society.

4. Investigate the theories, methods and data of academic disciplines, as well as their underlying assumptions and values.

5. Promote an atmosphere of personal concern for each student. This includes conscientious advising, substantial interaction between faculty and students, and close attention to each individual's personal intellectual growth.

6. Concentrate our limited resources as a private and independent institution on select areas and extend these resources by forming partnerships with other organizations. In this way the University attempts to be innovative, both educationally and technologically.

7. Motivate students, faculty and staff to put their wisdom, skills and knowledge at the service of humanity.

8. Expand the presence and influence of the Jesuit vision and values, which are derived from the Ignatian, Catholic and United States traditions of education.

"Living the Mission"

At Regis University we practice what we teach by being committed to building and sustaining a culture that values the dignity, diversity, and contributions of all its members. With mutual respect and justice, the Regis community seeks to live the Jesuit Mission by:

- Maintaining the highest ethical relationships within the Regis community as well as with partners, suppliers and other business entities, the Catholic Church, other religious traditions and educational institutions.

- Fulfilling our obligation to society by supporting women and men in the Jesuit tradition to be leaders in their families, communities, and vocations.

- Achieving a unique student experience by providing values-centered education with rigorous academic programs, a focus on life-long learning and service to others that prepares students to contribute to the transformation of society.

- Reviewing and strengthening the continuing health and financial viability of the University with strategies and resources that are responsive to the Mission.

- Acknowledging and affirming exceptional contributions, seeking fair and equitable rewards, and providing opportunities for self-expression and growth in the Regis community.

Regis University thrives when all members of the community act to promote a culture that is congruent with the Mission.

These goals are designed to nurture the ability to exercise leadership and adapt to new circumstances for students in Regis College, School for Professional Studies and Rueckert-Hartman School for Health Professions programs.

Undergraduate Core Educational Experience

Fundamental Goals of the Core Educational Experience

From its origins in the Renaissance and Reformation, Jesuit education has provided leadership in bringing the traditions of Christianity and classical learning into fruitful engagement with new developments in thought and culture. This task remains central at Regis University, where the core educational experience seeks to provide all undergraduate students with a Jesuit liberal arts education. The core educational experience challenges students to reflect on tradition, continuity, and change, and to explore the question "How ought we to live?" in terms of the development of Western thought from classical to contemporary.

Inspired by Catholic tradition and Ignatian spirituality, the core educational experience at Regis celebrates the essential goodness of the world and the joy of learning. This education is grounded in the belief that faith and reason are complementary; it emphasizes the basic values of human dignity, diversity, freedom, and justice; and it promotes the formation of conscience and character through imaginative and critical discernment. The core educational experience aims to develop the whole person. It seeks not only to enable students to meet the challenges and goals of their personal and professional lives, but also to cultivate their leadership in service to others and in work for the common good.

The Regis University core educational experience engages students in an academic environment that both models and nurtures the beliefs, commitments, and goals that are central to Jesuit liberal arts education. The mentoring relationship between faculty, staff, and students is central to this experience. While required core courses are essential to the core educational experience, core goals and themes inform all academic majors and professional programs, as well as campus and community activities.

Characteristics of the Core Educational Experience

The specific structure of the core educational experience varies within each of the University's three Schools because of the different student populations and instructional formats in Regis College, the School for Professional Studies, and the Rueckert-Hartman School for Health Professions. Nonetheless, the core educational experience in all three Schools is characterized by:

Development of the Whole Person

The core educational experience is designed to nurture the whole person: head, heart, and hands; intellect, sensibility, and skills. The whole person, however, is not understood in terms of an isolated self. Rather, Regis seeks to develop leaders whose compassion and concern for others inspires them to contribute to the common good.

Academic Challenge

Regis University is committed to academic excellence: the disciplined search for knowledge and the joy of discovery and understanding. The core educational experience is designed to strengthen students' skills in critical reading and thinking, speaking and writing, research and scholarship, and the use of information technologies. Students are encouraged to become partners in a collaborative process of learning and discovery.

Liberal Arts Foundation

The core educational experience promotes literacy in the major academic disciplines: the arts, the humanities, the natural sciences, and the social sciences. By giving students an opportunity to explore the questions, methods, and understandings of different disciplines, the core educational experience establishes a broad foundation for more specialized studies.

Integration

The core educational experience challenges students to integrate new learning with prior knowledge and personal experiences. It seeks to strengthen habits and skills of integration, thereby encouraging students to become life-long learners and to achieve more comprehensive understandings of truth.

Ethical Inquiry and Reflection

By challenging students to examine the ethical dimensions present in all of their studies, the core educational experience seeks to cultivate the habit of critical reflection on values. Students are encouraged to reflect upon crucial human concerns and to strengthen values that lead to sound decisions and just actions.

Spirituality and Religion

Rooted in the Roman Catholic tradition, Regis University is committed to integrating faith with learning. The core educational experience fosters a critical appreciation of religious questions and spiritual experience. While special attention is given to Catholic philosophical and theological tradition, the core educational experience also involves exposure to other philosophical and religious traditions. It encourages mutual respect and genuine dialogue in the context of a shared search for meaning.

Concern for Social Justice

The core educational experience seeks to nurture a life of service for the common good and a commitment to work toward a more just and peaceful world. By challenging students to develop the analytical skills necessary to understand relationships of power and privilege in contemporary society, the core educational experience strives to cultivate respect for human diversity and a special concern for the poor and the oppressed.

Global Awareness

While contemporary individuals operate in many different social contexts, the Jesuit tradition has always been global in its horizons and outreach. Thus, the core educational experience furthers students' appreciation of the diversity of persons and cultures, the complexity of relationships in the new and evolving international order, and the impact of humans on the natural environment.

Leadership

Regis University is committed to developing leaders in the service of others. Recognizing that there are many forms of leadership, the core educational experience challenges students to strengthen their personal leadership skills through academic courses, service learning experiences, and other campus and community activities. Special attention is focused on refining students' abilities to listen and to engage in dialogue in diverse settings.

Graduate Education Philosophy Statement

Graduate degree programs at Regis University emanate from and embody the University mission of educating men and women to take leadership roles and to make a positive impact in a changing society. These programs provide a rigorous, focused, value-centered professional education rooted in the Jesuit Catholic tradition.

Graduate education at Regis University is learner-centered. Learners and faculty are full partners in an educational relationship that emphasizes academic excellence, active and collegial participation in the educational process, practical application of theory, ethical processes and decisions, and a commitment to lifelong learning.

Regis University's graduate programs infuse professional education with Jesuit ethos and values, develop the whole person, and foster professional competence.

Regis University graduate programs are characterized by:

- Openness – a respect for others and their perspectives;
- Optimism – an affirmation of the goodness of the world and of the human dignity of all people in it; and
- Other-centeredness – a conscious move beyond self to an appreciation of the interconnectedness of human beings and their actions.

Regis University graduate programs purposefully emphasize:

Academic Excellence

Regis University graduate programs are committed to academic excellence: the disciplined search for knowledge and the joy of discovery and understanding. Regis University expects each graduate student to achieve mastery in a discipline, including the ability to integrate and extend knowledge to contexts outside the classroom and to effectively translate theory into practice. Graduate learners are also encouraged to be active partners with faculty in the collaborative process of learning and discovery and to become lifelong learners.

Leadership

Regis University graduate programs develop leaders in the service of others. In this context, leaders are communicators with vision who analyze problems, find and implement solutions, and structure and facilitate processes to make a positive impact on society.

Ethics

Ethical decision-making and behavior are fundamental components of Regis University graduate programs. Ethics in Regis University graduate education guides individuals to make a conscious effort to apply ethical principles to decisions; to integrate and broaden the considerations surrounding the decisions; and to examine carefully the consequences and implications beyond personal and organizational self-interests.

Social Justice

Graduate programs at Regis University strive to nurture a life of service for the common good, to cultivate respect for human diversity, and to strengthen a special concern for the poor, the marginalized, and the oppressed. By emphasizing a concern for social justice, Regis University graduate programs reinforce an individual's commitment to be an active and productive member in society and to work for structural change to protect the disenfranchised.

Global Awareness

Regis University graduate programs are committed to preparing learners to live, work, and lead in an increasingly interconnected global society. Graduate programs strive to create a learning environment that celebrates diversity, values the uniqueness of the individual, and instills a passion for justice for all people.

Approved by the
Board of Trustees of Regis University
October 13, 2000

Part Two

The Catholic Character of Regis University

Regis University is a Catholic university sponsored by the Society of Jesus. As such, the University is dedicated to the ideal of striving for academic excellence under the inspiration of the Christian faith; it recognizes and affirms the importance of the principle of academic freedom in its pursuit of truth; and, in keeping with its Christian vision of the dignity of each human person, it welcomes and respects students, faculty and staff from all racial, ethnic and religious backgrounds and beliefs. Since its Catholic identity is essential to Regis University, Part Two examines the origins and character of U.S. Catholic higher education.

I. The Origins of U.S. Catholic Higher Education

A. Europe's First Universities

Regis University has its origins in the universities of medieval Europe, which were either founded by or closely associated with the Catholic Church. Among the first medieval universities founded were Bologna and Salerno (first a medical school and later a university) in the eleventh century, Paris and Oxford in the twelfth and Salamanca in the thirteenth century. Following the Protestant Reformation some universities in various countries broke with the Catholic Church, but remained religiously oriented. Secular universities did not appear in significant numbers until the early 1800s.

B. The First Universities in the Colonies

In the 13 colonies the first institutions of higher learning were Protestant. Founded in 1636, Harvard College was closely associated with the Congregational Church, and later with the Unitarian. It remained church-related until 1851, when the required representation of clergy on its board of overseers ceased. The second colonial college, William and Mary, was chartered in 1693 and opened in 1694 under the auspices of the Episcopal Church. Yale (founded in 1746), Pennsylvania (1740), Princeton (1746), Columbia (1754), Brown (1767) and Dartmouth (1769) all took root in the Protestant milieu of the colonies. Like Harvard, however, all eventually became secularized.

C. The First U.S. Catholic Universities

The Catholic Church was formally established on these shores in 1789 when John Carroll, cousin of Charles Carroll of Carrollton, who was a signer of the Declaration of Independence, was consecrated the first Bishop of Baltimore. Bishop Carroll had been a Jesuit until the Order was suppressed in 1773 by Pope Clement XIV because of political pressure from a number of European monarchs. (In 1805 the Jesuit Order was restored in the U.S., and in 1814 it was restored world-wide by Pope Pius VII.) In the year of his consecration, Bishop Carroll founded Georgetown College on the banks of the Potomac at a time when Catholics numbered scarcely one percent of the population. In 1805, when the Society of Jesus was restored in Maryland, Bishop Carroll placed Georgetown under Jesuit direction. Regis University, then known as Sacred Heart College, was established in 1877 as the 15th Jesuit institution of higher learning. In 1921, the college was renamed in honor of St. John Francis Regis, a Jesuit saint who died in 1640 serving the poor living in the mountains of southern France. Since the early days of higher education in the U.S., private colleges and universities have multiplied. There are now about 1,620, of which some 230 are Catholic.

II. The Character of Catholic Higher Education

Since the late 1960s, there has been an ongoing and sometimes tense discussion about the distinctive character and contribution of Catholic higher education, especially within the United States. Numerous authors, committees and commissions have debated the relationship between the Catholic university and the hierarchy of the Catholic Church, including issues such as academic freedom, how to guarantee the university's Catholic identity, institutional autonomy and religious liberty. The most recent authoritative statement on Catholic universities was made by Pope John Paul II in his Apostolic Constitution, *From the Heart of the Church*, issued on September 26, 1990. This document is the result of an ongoing discussion begun at the end of the Second Vatican Council that included the participation of the presidents of Catholic colleges and universities world-wide and of other experts as well. When it was finally published, *From the Heart of the Church* was positively received by Catholic educators in the U.S., including the administration of Regis University.

Any description of Catholic higher education must recognize the wide diversity of Catholic institutions, which owe as much to their cultural settings as to their educational structures. With this in mind, this section of the booklet will examine the identity and mission of Catholic higher education. Given the wide publicity and circulation of *From the Heart of the Church*, the following remarks summarize the document for the convenience of the Regis community.

A. *The Identity of a Catholic College or University*

Some Catholic colleges and universities have been established or approved by the Holy See, by national bodies of bishops or by individual dioceses, while others, particularly in the U.S., have not been explicitly established or approved by these Church authorities. All of the Jesuit colleges and universities in the U.S., including Regis University, which is governed by a joint lay/Jesuit board of trustees, belong to this second category and do not report to the Pope or the bishop of the diocese in which they are located. All Catholic colleges and universities are institutionally autonomous and guarantee academic freedom.

As an institution of higher education, each of these Catholic colleges and universities is an academic community which, in a rigorous and critical fashion, assists in the protection and advancement of human dignity and of a cultural heritage through teaching, research and various services offered to the local, national and international communities. As Catholic, its objective is to assure in an institutional manner a Christian presence in the university world. Therefore, while respecting and valuing those members of its academic community who are not Christian, each Catholic institution of higher education exhibits the following essential characteristics:

1. a Christian inspiration of the university community as such;

2. a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;

3. institutional practices faithful to the Christian message as it comes to us through the Church;

4. A commitment to the service of the people of God and of the human family in their pursuit of the transcendent goal that gives meaning to life.

Through its institutional consistency with these objectives, a Catholic college or university makes its distinctive contribution to the academic and socio-cultural worlds in which it exists. More broadly, as an institution that encourages individuals in their own search for meaning in life, Regis will respect each individual's conscientious beliefs. In practice this means that the University will not sponsor organizations that are opposed to official Church Teaching. At the same time, the university vigorously defends the right of faculty to respectfully disagree with official Catholic Church teachings in their classroom presentations.

The Catholic identity of each such institution has definite implications for its academic environment. It should pursue its objectives through the formation of an authentic human community, whose unity springs from its dedication to the truth, from sharing a common vision of the dignity of the human person, and from attention to the insights of the Christian tradition. Its research efforts, in addition to assisting men and women in the pursuit of truth, should include the search for an integration of knowledge and should foster the dialogue between faith and reason. Since theology has an important contribution to make to these efforts, each Catholic college and university should have a faculty, or at least a chair, of theology (or, as is the case with Regis University, of religious studies). Because knowledge is meant to serve the human person, the moral and ethical implications of each branch of study should be examined and taught in order to contribute to the student's total development. Students should be challenged to pursue an education that combines academic excellence with growth — growth in the capacity to ask questions, to understand, to make personal judgments and to develop a religious, moral and social sense.

The Catholic identity of an educational institution is a matter of the utmost importance to it, to the Church and to society at large. Therefore, this identity should be made known publicly either in a mission statement or in some other appropriate public document. Each Catholic college and university must find effective means to preserve this identity, using both its institutional structure and its policies, while maintaining full respect for the freedom of conscience of each person and for academic freedom. The responsibility for maintaining and strengthening its Catholic identity rests primarily with the college or university itself.

B. The Mission of a Catholic College or University

The mission of a Catholic college or university is allied to the basic mission of higher education, but with its own specific characteristics and purposes. Catholic higher education is a privileged place where the Gospel and contemporary culture can engage in fruitful dialogue.

As an academic institution and member of the international community of scholarship and inquiry, each Catholic college and university participates in and contributes to the life and the mission of the universal Church. It prepares men and women to live in a mature and responsible manner. By offering the results of its research and scholarship, it helps the Church to understand and respond better to the problems and challenges of contemporary culture. All of its basic academic activities (research, education, professional training and the dialogue with culture) contribute in a vital way to the Church by establishing the relationship between faith and life in each individual and in the socio-cultural context in which individuals live and relate to one another.

In its service to the Church, each Catholic college and university must strive to become an effective instrument of cultural progress for individuals and society. Its research should seek to discover the roots and causes of the problems faced by contemporary society, giving particular attention to their ethical and religious dimensions. In the face of increasingly rigid compartmentalization of knowledge, Catholic higher education must foster cooperation among the different academic disciplines, encouraging each to offer its distinct contribution in the search for solutions to these problems. Catholic colleges and universities examine the predominant values and norms of modern society and culture and find effective methods to communicate the ethical and religious principles that give meaning to human life. The promotion of social justice must also be a priority. In its service to society, it must develop collaborative relationships with the academic, cultural and scientific world of the region in which it is located.

III. Academic Freedom and Religious Liberty

A. *Academic Freedom*

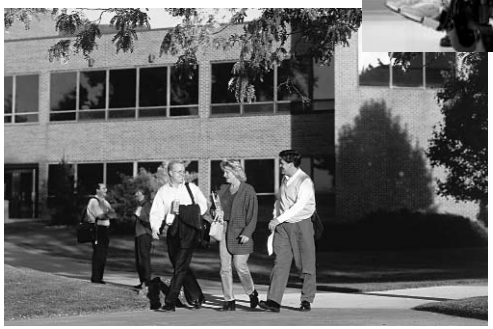
The governance of a Catholic college or university, whether it has been established and approved by Church authorities or not, remains autonomous so that it may function effectively. In virtue of its institutional autonomy and its identity as a university, academic freedom is guaranteed. Those engaged in research, in their search for truth within their specific disciplines and according to the methods of those disciplines, may proceed to whatever conclusions evidence and analysis may lead them. They may teach and publish the results of their research, so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good.

B. *Religious Liberty*

Almost without exception, U.S. Catholic institutions of higher education include many administrators, faculty and staff who are from religious traditions other than Catholic, or who profess no religious belief. Many of them have made, and continue to make, significant and valued contributions to fulfilling the identity and mission of their respective institutions. What does a Catholic college or university ask of these colleagues? In brief, they are asked to recognize and respect its Catholic identity and its responsibility to pursue its mission and practices in harmony with applicable teachings of the Church. This does not entail agreement with or acceptance of the Church and its various doctrines, nor does it prevent the statement of personal views which may differ from those held by the Catholic Church. The institution respects the freedom of conscience and religious liberty of each member of its academic community.

Why have so many administrators, faculty members and staff from diverse religious backgrounds taken positions in Catholic institutions and remained in those positions, some for their entire careers? It is unlikely they would remain if they were truly dissatisfied, or in substantial disagreement, with the Catholic educational environment. Many find support and are comfortable in such an environment. They share some or all of its intellectual, moral and humanitarian values; and they feel they can contribute to the achievement of at least some of its objectives. Certainly, not all of the values and objectives of Catholic higher education are unique to it. Those members of the academic community whose traditions are rooted in the *Old Testament*, or in the *New Testament*, or in both, find areas of emphasis which are familiar to them and with which they agree. Moreover, those who profess other religions or no particular faith, also have found areas of agreement.

Experience has shown that in a Catholic college or university people can share educational ideals and values without necessarily sharing religious beliefs.



Part Three

The Jesuit Character of Regis University

The educational mission of Regis University has been shaped and guided by the spiritual and intellectual ideals of the Society of Jesus. Jesuit universities, which are solidly rooted in the tradition of Catholic higher education, are often said to have a distinctive spirit, style and approach to education. To grasp this distinctive way of participating in the mission of Catholic higher education, one must have at least some understanding of the Jesuits: who they are and why they, and the educational institutions they have founded, exist. Therefore, Part Three examines the Jesuit heritage and character of Regis.

I. Jesuit Education: An Historical Perspective

A. The Founding of the Society of Jesus

The Society of Jesus, popularly known as the Jesuit Order, was founded in 1540 by a small group of alumni from the University of Paris. They were ten in number, all Roman Catholic priests with excellent educations and university degrees; and their leader was a Basque named Ignatius of Loyola. The Jesuits' unique history, spiritual and intellectual ideals and educational heritage have derived, more than from any other single source, from the spirituality of Ignatius.

Solidly within the Christian tradition, Ignatius' spirituality arose primarily out of his own life experience. He was born Iñigo Lopez de Loyola in 1491 to the noble family of Loyola whose ancestral castle was in the Basque country of Spain. He spent his youth as a courtier in the household of Spain's Royal Treasurer and eventually became an officer in the Spanish army. In 1521 he was severely wounded during a minor skirmish between the Hapsburgs and the Valois at Pamplona, Spain. The wound he received shattered his leg and ended his career as a soldier at age 30, but initiated a spiritual journey that would result in his becoming one of the most influential religious and educational leaders of the 16th century. (Ignatius's name is on a list of influential educators atop the main building of Teachers College of Columbia University, along with Socrates, Plato, and John Dewey.) His spiritual journey is the key for understanding the Jesuits and their approach to education.

After Ignatius was wounded in battle, he spent a year gradually recovering his strength in the family castle at Loyola. During that year his life changed directions. Ignatius' previous goal in life had been to distinguish himself as a soldier-knight in the court of Spain. During his recuperation that goal became distinguishing himself as a knight of the God-king, Jesus Christ.

During the years following his conversion, Ignatius' desire to serve Christ was profoundly transformed and redirected. Through a series of mystical illuminations, he experienced a divine summons to associate himself with the redemptive work of the Son of God, and to do so with the same modalities with which Christ did: as an unconditional, universal mission of service, undertaken out of love, without restrictions, in poverty, humility and the cross, and in constant union with God. His spirituality, which initially had been introspective and individualistic, became outer-directed, open to community, apostolic and world-affirming. His fundamental principle of choice became to do whatever after prayerful consideration he judged to be for the greater glory of God and the greater good of others.

One of the first projects Ignatius undertook was to compile a set of directives and a series of meditations that would help others to experience a spiritual transformation similar to his own. These notes are the *Spiritual Exercises*, and they contain the basic vision and the spiritual principles that characterize Ignatian spirituality.

During the early years of this journey, Ignatius was not a priest, nor does it seem he intended to become one. However, this proved to be highly problematic in 16th century Spain, when the type of spiritual direction he was giving as an unschooled layman to an ever-increasing number of people was called into question. On two different occasions he was imprisoned by the Inquisition. The judges found no fault with his spiritual teachings, but silenced him because he did not have the proper credentials. So, for the greater glory of God and the greater good of others, at age 33, he chose to begin studies in order to get the education and the credentials he needed to continue his ministry. Ignatius' spirituality of service would always be characterized by this respect for learning and this sense of pragmatic realism.

Eventually, this led him to the University of Paris. In 1535 Ignatius received his Master of Arts from the University, as well as the Inquisition's formal approval of the book of the Exercises. He was 44 years old.

During his studies Ignatius also realized that, as far as his mission in life was concerned, the greater glory of God demanded that he look for others who had the potential to share in this same mission of service. Ignatius was a shrewd judge of character, and he attracted some of the best and brightest of his fellow students at the University of Paris to become his companions. Each of them made the *Spiritual Exercises* under Ignatius's direction and decided to follow him and "his way of life." After receiving their degrees, in 1537 Ignatius and his companions, with the exception of Pierre Favre who was already a priest, were ordained priests in Venice, Italy. In 1539 they decided to seek recognition as a religious order and were established as such by Pope Paul III on September 27, 1540, under the name of the Society of Jesus.

Ignatius was not a loner, but a companion, whose spirituality invited others to become partners in a shared vision and mission of service.

The original objective of this group of priest-scholars had been to go to the Holy Land in order to follow in Jesus' footsteps. But because of a war that made passage to Jerusalem impossible, they decided to place themselves at the service of the person whom they believed to have the broadest vision of the needs of the human family, the Roman Pontiff, so that: "(he) might distribute them for the greater glory of God. They did this in conformity with their intention to travel throughout the world, ever intent on seeking the greater glory of God our Lord and the greater aid of others." This statement from the *Jesuit Constitutions* encapsulates the mission of the Society of Jesus.

From 1540 until his death in 1556, Ignatius was directing what quickly became a world-wide network of more than 1,000 Jesuits, working in Europe, Asia, Africa and the Americas.
The Pope requested Jesuit theologians for the ecumenical council that was about to open in Trent. Jesuits were requested for the flashpoints of the Reformation in Germany, in France and in Ireland. Requests to open colleges, requests for missionaries, requests for court confessors, requests for help in reforming the clergy, among other requests, were pouring across Ignatius' desk in Rome. As always, his rule of thumb was to choose that work which he judged to be for the greater glory of God and the greater good of others.

During these years Ignatius also worked on constitutions for the Order. He did this with great care and deliberation, even though he was absorbed in governing and directing the rapidly growing young Society. These constitutions were revised several times during his lifetime and were approved in 1558, two years after his death. The Constitutions of the Society of Jesus are considered a classic of spirituality and religious law, and they contain Ignatius' educational theory and practice. Pope Gregory XV declared Ignatius a saint on March 12, 1622.

B. A Brief History of Jesuit Education

One of the first directions the Jesuit quest to seek the greater glory of God took was education. Academic education was not a declared purpose for which the Society of Jesus was founded in 1540. Soon afterward, however, Ignatius saw that the education of youth was a great need that the Society of Jesus could help to meet, and he wrote provisions for academic educational work into the *Jesuit Constitutions*. In 1543 the newly arrived Jesuits in India began to teach humanities and Christian doctrine in Goa. In 1546 the Jesuit college at Gandia in Spain, which Ignatius had set up simply to educate young Jesuits, began to admit non-Jesuit students. In 1547 the Spanish viceroy of Sicily requested that the Jesuits establish a college for lay students in Messina. Why? "For the reform of the island," he said. So Ignatius sent ten of the very best men he had, in what was still a very small Society, to set up the first Jesuit college for non-Jesuits. Ignatius, in a prophetic frame of mind when these men left for Messina, told them, "If we live for ten years we shall see great things in the Society of Jesus." Towards the end of those ten years, by 1556, the year Ignatius died, the Jesuits had established 40 colleges throughout Europe, in India, in Africa and in parts of the New World. In 1599, the year the Jesuits published their working document on education, the *Ratio Studiorum*, there were 245 Jesuit schools; by 1640, 100 years after the Society was founded, there were more than 300; and by 1773, the year that the Jesuits were suppressed, there were 620 schools and colleges, 15 universities, and 176 seminaries sponsored by the Jesuits. This was the world's first educational system, and it counted among its graduates Galileo, St. John of the Cross, René Descartes, and Voltaire.

Concerning Jesuit education, Francis Bacon wrote: "As for the pedagogical part, the shortest rule would be, 'Consult the schools of the Jesuits; for nothing better has been put into practice' H.G. Wells observed, "For nearly three centuries the Jesuits were accounted the best schoolmasters in Europe." Whatever the truth of these observations, until the suppression of the Order in 1773, the education of youth was one of the Society's chief works.

After the restoration of the Society in 1814, the Jesuits moved right back into education. Today there are 665 Jesuit educational institutions throughout the world, including 72 universities. In the U.S. there are 28 Jesuit colleges and universities, 46 secondary schools, and, in recent years, an increasing number of "nativity schools," which serve at-risk inner city grade school youth. Some of the more recent graduates of Jesuit educational institutions include Popes Paul VI and John Paul I, Edward Bennett Williams, Coach Don Schula, President Bill Clinton, and Supreme Court Justice Anthony Scalia. While legally separate and independent from one another, these Jesuit schools are joined together in national organizations such as the Association of Jesuit Colleges and Universities and the Jesuit Secondary Education Association. Each of these institutions carry on the educational legacy of St. Ignatius and share a common purpose, commitment and heritage.

The Jesuit institutions of higher education in the U.S. are the following (in order of founding):

1789	Georgetown University Washington, D.C.
1818	Saint Louis University St. Louis, Missouri
1830	Spring Hill College Mobile, Alabama
1831	Xavier University Cincinnati, Ohio
1841	Fordham University New York, New York
1843	College of the Holy Cross Worcester, Massachusetts
1851	Saint Joseph's College Philadelphia, Pennsylvania
1851	University of Santa Clara Santa Clara, California
1852	Loyola College Baltimore, Maryland
1855	University of San Francisco San Francisco, California
1863	Boston College Boston, Massachusetts
1870	Canisius College Buffalo, New York
1870	Loyola University Chicago, Illinois
1872	Saint Peter's College Jersey City, New Jersey
1877	Regis University Denver, Colorado
1877	University of Detroit-Mercy Detroit, Michigan
1878	Creighton University Omaha, Nebraska
1881	Marquette University Milwaukee, Wisconsin
1886	John Carroll University Cleveland, Ohio
1887	Gonzaga University Spokane, Washington
1888	University of Scranton Scranton, Pennsylvania
1891	Seattle University Seattle, Washington
1910	Rockhurst University Kansas City, Missouri
1911	Loyola Marymount University Los Angeles, California
1911	Loyola University New Orleans, Louisiana
1945	Fairfield University Fairfield, Connecticut
1946	Le Moyne College Syracuse, New York
1954	Wheeling College Wheeling, West Virginia

II. The Educational Mission of the Jesuits

A. The Educational Objectives and Ideals of St. Ignatius

The ultimate objective guiding each Jesuit school is to serve the greater glory of God and the greater good of others. However, to accurately understand Ignatius' educational objectives and ideals, another principle of his spirituality needs to be examined. This principle, which has been called the "principle of instrumentality," governs how one seeks to serve God's greater glory.

Ignatius operated out of a world-view based on an understanding that all reality descends from and is meant to return to the glory of God, in whom everything finds its fulfillment and ultimate meaning. In this world-view all of creation is good, and each thing has intrinsic meaning and value.Simultaneously, each creature has a relationship to everything else in creation and to God; everything has meaning and value within this ultimate frame of reference. In this latter sense, each thing can serve as a way or means by which men and women can better understand and achieve their ultimate purpose in life, which is eternal happiness in being loved by and loving God. This understanding of reality does not diminish the inherent value of anything, but supplements it by situating it within a frame of reference that gives all reality ultimate meaning. Ignatius taught that by freely engaging the world around us, and by respecting its intrinsic worth, we can simultaneously show respect for life's ultimate meaning and value, thereby serving God's greater glory.

Ignatius applied this understanding of reality to education. He regarded formal education as an especially apt way of serving the greater glory of God. He wanted Jesuit schools to form intelligent, competent and committed leaders, who would enter into the social order in numbers large enough to make a difference. However, he also understood this overall mission of Jesuit education could only be achieved if the internal integrity of the academic subjects taught, as well as the internal integrity of the educational institutions themselves, were valued and respected. Violating the inherent meaning of an academic subject or institution in order to promote a religious goal was completely foreign to Ignatius' thinking or intent. Formal education has its own character, its own inner dynamic, which must be respected, preserved and enhanced if it is to be an effective means to truly serve God's greater glory and the greater good of others.

B. Contemporary Jesuit Education

Is there a continuity between Ignatius' educational objectives and ideals and the mission of contemporary Jesuit higher education? According to Peter-Hans Kolvenbach, Superior General of the Society of Jesus, there is, although these must be adapted to our vastly changed social, cultural and educational context. In an address he gave at a 1989 assembly of U.S. Jesuits, Kolvenbach affirmed that the world-view and central themes of Ignatian spirituality continue to enlighten and provide impetus to the Jesuit work of higher education today. Acknowledging the diverse histories, cultures and personalities of the different Jesuit colleges and universities, he described some of the characteristics that distinguish the Jesuit mission in higher education today:

1. The purpose of Jesuit education is to form men and women for others, in imitation of Christ, the Word of God, the Man for others.

2. In a Jesuit college or university the promotion of world justice is an educational priority, and this has implications for its teaching, programming and research.

3. Jesuit education is value-oriented. Values bring meaning to life and provide motives for action, and they involve one's mind and heart, one's whole person.

4. Jesuit colleges and universities must strive for high academic quality and encourage rigorous study of crucial human problems and concerns.

5. Teaching and research are of the highest importance because they lead to a comprehensive view of the human person.

6. Jesuit higher education should be engaged in the integration of the different forms of knowledge with human values and theology.

7. Jesuit education should equip students for life in the global village.

8. Jesuit higher education has a close partnership with the Church, even when this collaboration may seem to create difficulties.

C. Jesuit Identity and Lay Partnership

Until recently, most of the administrators and faculty in Jesuit colleges and universities were Jesuits. As a result, the issue of preserving Jesuit identity did not arise. Today, however, it is clear that Jesuit educational institutions cannot survive without the presence and assistance and partnership of many dedicated lay people. This means that, in order to preserve the Jesuit character of these institutions, attention needs to be given to the selection of professors, administrative staff, members of boards and to the ongoing formation of both Jesuits and lay people, in order to create an educational community united in mission. Academic or other professional credentials taken by themselves are insufficient grounds for hiring at a Jesuit institution. Kolvenbach succinctly states the challenge facing today's Jesuit institutions:

> *"Unless there is a prior clarity concerning a statement of the mission of the institution, and prior acceptance and commitment to foster this mission, it seems unrealistic to expect that we can hope for an institution to continue 'in the Ignatian tradition."*

In response to this challenge, U.S. Jesuit colleges and universities have created programs and activities designed to clarify Jesuit identity. Orientations for new faculty and staff often include a section on the Jesuit character of the institution. Academic seminars and colloquia on issues related to Jesuit education are offered for faculty and professional staff. Institutional policies and procedures are being reviewed for their consistency with the institution's Catholic, Jesuit identity. Some institutions are reviewing the core curriculum, as well as other academic programs, in the light of the Jesuit mission in higher education.

Much, however, remains to be done. Jesuit colleges and universities must continue to satisfy the demands of a changing society in a manner consistent with their Catholic and Jesuit character. Pope John Paul II calls them to a continuous renewal in the spirit of *From the Heart of the Church*.

Kolvenbach calls them to an ever greater, more profound and more universal service to the larger society and the church, and to a realistic ongoing reevaluation of themselves in order to meet these changing demands. A Jesuit institution is expected to take up these challenges in the spirit of St. Ignatius, "for the greater glory of God," by making its distinctive contribution to creating a more just and humane society.

Part Four

The History of Regis University

The rapid growth of Jesuit education in the United States during the nineteenth century affected Denver and the Rocky Mountain west as well, when in 1877 a group of Jesuit missionaries from Naples, Italy, established a college in northern New Mexico in the town of Las Vegas. Las Vegas College, as it was initially called, never prospered, and in 1884, the Jesuits relocated the school to Morrison, in the foothills southwest of Denver at the invitation of the Catholic bishop of Denver, Joseph Machebeuf.

Renamed the College of the Sacred Heart, the institution again relocated in 1887 to its current site following donation of land at 50th Street and Lowell Avenue from John Brisbane Walker. The original building, now called Main Hall, was erected in 100 days according to legend, although the internal features no doubt took considerably longer.

The institution was authorized to grant college degrees by the state legislature in 1888. In 1921, the Jesuits renamed the school once more as Regis College, after a Jesuit missionary who preached and worked for social justice in the small mountain communities of southern France in the early 17th Century. Among the reasons for the name change may have been an effort to distinguish the college from other Catholic schools of the same name, as well as a concern to avoid becoming an obvious target for the Klu Klux Klan, which was quite powerful in Colorado at that time.

For the first forty years of its existence, Regis provided a joint high school and collegiate curriculum for boys and young men. In 1917, the two programs were separated, although both shared the same campus and facilities until as recently as 1990, when Regis Jesuit High School relocated to a new campus in southeast Denver. Single sex education ended for Regis in 1968, when the College began admitting women to its traditional undergraduate programs.

Growth at Regis began to expand even more markedly beginning in 1977, when the College began offering degree programs to adult learners, initially for military personnel in Colorado Springs. At present, the Regis University School for Professional Studies serves more than 10,000 graduate and undergraduate students on seven campuses in two states and through multiple distance learning formats around the world.

In 1988, education for health professionals began with the acquisition of nursing programs from Loretto Heights College in South Denver. Currently, the School offers programs in undergraduate and graduate nursing, physical therapy and health services administration.

In 1991, Regis College became Regis University, with three constituent schools: Regis College, which still serves primarily traditional undergraduate students, the School for Professional Studies, which serves non-traditional working adult learners and the

Rueckert-Hartman School for Health Professions, which serves a mix of traditional and non-traditional students in health care clinical preparation programs.

Throughout the many years of Regis' history, and in its many academic programs, the University strives to live out its commitments to its Jesuit, Catholic traditions.

Today, Regis University...

- Emphasizes academic excellence, active participation in the educational process, ethical decision making, the practical application of theory, and lifelong learning.
- Continues the Jesuit commitment to finding God in all things of the world and God's presence in all human endeavors.
- Seeks students, faculty, and staff who appreciate the intellectual challenge of freely examining different systems, traditions, and beliefs as they consider the question "How ought we to live?"
- Views religious experience and religious questions as integral to an understanding of human existence.
- Challenges all to attain the inner freedom to make decisions which change for the better one's own life and the lives of others.
- Desires to transform the world by forming men and women of competence, conscience and compassion, who are committed to the service of others.

Finally, the University is committed to developing a partnership with all faculty, staff and students so that each can foster the mission through his or her own unique gifts.

Part Five: Perspective

Alice Reich, Retired Professor of Sociology, Regis College

Though I did not attend my 35th high school reunion several years ago, I sent some biographical information, and my e-mail address. One of my classmates, a Catholic, wrote to me expressing her surprise that I was teaching at a Jesuit Institution. "You and the Jesuits? This I have to see!" In high school, I was not only not Catholic, I had adopted an intellectual disdain for all religion. I wish now that she could see: this mutual compatibility, this place that is genuinely home to me in my profession, the respect that goes both directions as I work within the Jesuit Mission.

I came to Regis in 1972. It was a more Jesuit place at that time, if the measure was in numbers of Jesuits on the faculty and in the administration. I was moderately wary, concerned lest my definitely secular perspective should offend, or that my commitment to academic freedom might be challenged. So long as Regis didn't interfere with my discipline and concern for effective teaching, I thought we could coexist peacefully.

At the same time, ethnographer that I am, I realized that I was faced with a culture, the Jesuit community, about which I knew nothing, and a religion, Catholicism, about which I had only vague generalizations and inaccurate stereotypes. I began my field work, observing, interviewing informally, reading, and participating in debates about the mission statement of the institution.

Initially, my relationship to the language of this culture was as translator. In my discipline, which is anthropology, I emphasize to students that culture is more than a force that shapes us: it is an unfinished creation in which we all participate. As I send students into the field, I ask them to become participant observers through service, to return something to those who are contributing to their education as anthropologists. My pedagogy, based on the work of Paolo Freire, is premised on the value of each voice and the importance of genuine transformative dialogue. And my primary goal in all of this work is that students become thoughtful, active world citizens, who value all human beings as partners in the making of a better world.

The more I learned about the Jesuit and Catholic traditions in education, the more I felt I could speak about the things I care about most deeply in the language of the culture in which I worked. My belief in humans as co-creators of culture seemed to me compatible with "Ignatius' conviction that the world is good and that human beings can, in partnership with God, make it better." (Callahan, S.J,. 1998) I found great support in the words of Peter-Hans Kolvenbach, S.J., the Superior General of the Society of Jesus, in his address on the 200th anniversary of Jesuit higher education in America: "Our purpose in education is to form men and women 'for others,'... [to have] graduates who will be leaders concerned about society and the world in which they live..." Kolvenbach's words are cited frequently at Regis as we build our emphasis on service learning. Through work with the Institute on the Common Good, I learned more about the Jesuit and Catholic commitment to the dignity of the human person realized in community. This teaching couldn't be closer to what I teach about what it means to be human.

But translation is only a first step. In anthropology we learn the culture by living the culture. From respectful observation, I moved to active participation. Through the generosity of the institution, I have been involved in genuine dialogue with colleagues within Regis and from other Jesuit institutions about the role of lay faculty in Jesuit education. I have tried to listen and to speak carefully, to learn from, and to make contributions to these conversations. I have felt heard and valued, not just as a non-Catholic voice, but as my voice.

I have grown both intellectually and spiritually through active participation in the mission of Regis University. My respect for the Jesuit and Catholic traditions increases my effectiveness as a colleague and as a teacher. My strong association with the Service Learning Center has deepened my understanding of Catholic social teaching and service. My work with the mission group enhances my respect for the many kinds of mission work that occur at Regis. My walks with a partner from Campus Ministry not only take us through changing seasons of birth, death and rebirth, but through frank discussions on Catholic teachings and the many meanings of God.

It would be sad indeed if I had not changed from the high school student I was, but I am grateful that so much of that change has taken place within Regis University and its commitment to its Jesuit and Catholic mission.

Perspective

Patricia Ladewig, Dean, Rueckert-Hartman School for Health Professions

I am the product of Catholic education. I sang in the school choir; I can tell stories of my education at the hands of habited nuns; I even know about the perils of patent leather shoes! As a college student I witnessed the dramatic changes that occurred in the Church following Vatican II and I struggled through the 60s. Along the way I found my calling, in fact I found it twice -- first as a nurse and then as an educator.

I loved nursing, loved touching lives and making a difference; I loved the collaboration with other dedicated people. I even liked working nights! Like many in higher education, I have heard the saying, "Those who can, do; those who can't, teach" but I am convinced that people who espouse that position have everything backward. To me, encouraging others to share my passion, to practice as skilled professionals, enables me to make an even greater difference. I actually am doing more. By shaping future professionals, I am influencing the quality of health care for years to come. Surely this is true of educators in all fields.

Before coming to Regis I taught at four other colleges, but it is here that I feel most at home. The Jesuit tradition is the key. But what is it that makes a Jesuit university so special?

The Jesuit commitment to education is paramount, reflected in their world-wide network of schools. Over 450 years ago, Ignatius of Loyola and his followers recognized that they could have the greatest impact by educating others, preparing leaders who could go forth to make the world a better place. Although I had not realized it before starting at Regis, my vision of the power of education perfectly matched this central tenet of the Society of Jesus.

The Jesuits are known and respected for their emphasis on excellence. It is not surprising that many people believe that the University of Notre Dame is Jesuit (much to the chagrin of the Holy Cross fathers who run the school). The thinking is -- if it is outstanding, it must be Jesuit! This commitment to excellence is a reflection of the principle of the magis (more). This principle challenges us to never even consider selecting the second rate, but rather, to choose the "more" always[1]*. How could I, or any educator, fail to support this principle?*

In The Jesuit Mystique[2]*, John Padberg, S.J., a widely respected scholar and teacher, describes the Jesuit purposes for sponsoring schools as fourfold: There is a practical purpose (preparing people to earn a living); a social or civic purpose; a cultural or liberal arts purpose; and a religious purpose. When these purposes are addressed in the education of health professionals through courses in the major combined with study of the arts and humanities, the natural and social sciences, philosophy, and religious studies, we offer an incredibly powerful curriculum. Such a curriculum prepares well-rounded, thoughtful practitioners with a broad understanding of the world and its people.*

At Regis and at other Jesuit universities, the faculty are expected to challenge students to think critically and to communicate their ideas effectively. We are urged to raise the "tough questions" of ethics and values with students, not avoid them. We do not provide a values-neutral approach to education, nor do we proselytize.

We actively challenge students to read, study, and question so that the values they hold and the decisions they make are informed ones. We encourage, no we embrace, thoughtful dialogue and "respectful disagreement."

Sometimes I find it easy to lose sight of a basic reality: while not all Catholic universities are Jesuit, all Jesuit universities are Catholic. A rich Catholic intellectual tradition exists although it is often overlooked and occasionally discounted. For me, two characteristics of this tradition are especially significant. First, Catholic intellectual tradition does not support blind acceptance; rather it encourages people to think about and understand their beliefs. Second, in Catholic tradition, philosophical thinking is taken very seriously because "a disciplined mind and systematic thought can help discern important things about what is real."[3] (p. 173)

Because the Jesuits are both realists and visionaries, they have begun planning for a future in which their numbers will be seriously diminished. They seek to collaborate with the laity in carrying out the works of the Society of Jesus. To this end, Regis provides opportunities for dialogue between Jesuits and laity as well as opportunities to learn more about the Jesuit heritage. I am invigorated by these experiences and I welcome the opportunity to help the Jesuits continue their mission.

Yes, there are tensions as we grapple with issues such as hiring for mission or Church control vs. academic freedom. However, a Jesuit university provides an enriching environment. Emphasis is placed on excellent teaching; the individual student is valued and supported; service learning is recognized as an important part of education; faculty are encouraged to move beyond their specialties, to meet and share ideas; there is respect for difference and a generous welcome for those, regardless of their faith tradition, who share the Jesuit vision of higher education. People and ideas matter here. Our shared goal is to make a difference in the world.

Perspective

Paul Alexander, Director, Institute on the Common Good
Affiliate Faculty, Masters of Non Profit Management Program, School for Professional Studies

A strong fall wind blows outside. Its voice and breath are everywhere. Even the doors swing, creaking softly when the stronger gusts find their way through the small cracks in the old cabin. Such is the mission of Regis. It becomes part of our lives and our work, sometimes unseen, the still small voice. It is not intrusive but a seamless part of who we are as individuals. There are moments, however, when it is strong and demanding like a fierce breath of wind that breaks its way through the protective shells we have built up, and challenges us to examine our lives and work, to be the best in what we are called to do.

In my own work, there are two particular voices, born of our long tradition, which speak to me most clearly. The first is that of John Francis Regis, after whom the University was named and whose work I often recall to our incoming students. Like the vast majority of the students in the Master of Nonprofit Management program, he served the poorest, the forsaken, those who had no voice, no advocate. He received his most ardent criticism because he opened refuges for prostitutes and helped find them "honest means of livelihood." This type of work, as do the challenges, continues for all of us.

The second voice is one that emanates from the University of Central America in El Salvador, where on November 16, 1989, the Salvadoran military murdered six Jesuit faculty members, including the President. Jon Sobrino, S.J., in an address to the Regis community, called them "above all human beings . . .who. . . reacted to the poverty of their country with mercy compassion and justice and who dedicated their lives to transform poverty into survival, lies into truth, oppression into liberty, death into life."

These Jesuits of El Salvador understood that: the university (must) understand itself explicitly as one of the social forces which might make the reign of God grow. The University, with its center . . . outside of itself. . . is co-responsible with and not separate from the rest of humanity, especially not from the poor of the world. It offers dignity not in the worldly sense of praise and prestige but in the sense of serving the life of the people. It offers reconciliation, not distancing from other human beings.

So how does this translate into reality for my work at Regis? Imperfectly, of course. But the lives of these Jesuits and the lives of others offer hope that we can and must be forces for good and justice in our world and in our community.

In the Master of Nonprofit Management these challenges and models are reflected in the lives of the students. By dedicating their studies to the work of the Third Sector, they have already committed themselves to being servants within the greater community. Their salaries will not reflect the greatness of their work but there is within them a desire for meaning through their lives of service.

The program is meshed with the concept of service learning. Thus much of the work that the students complete in their courses is used to achieve positive change in the world in which we live. Grants are written for grassroots organizations, strong, participatory governance structures are created, teaching manuals are developed, research takes place that asks difficult questions in a search for truth. Sometimes direct service takes place, even in places like Guatemala. Students and faculty offer their work

and thus become a small piece of that greater social force. When the work is done, we seek to reflect upon its meaning, for ourselves and for our community.

Another aspect of my work deals with the Institute on the Common Good. One of the fundamental principles of the Institute is inclusivity. We seek to bring the many separate voices to the table, beyond the politics and the egos, to find elements of a common voice. We do not claim a single truth, nor require a single option, only a desire to seek the common good.

This challenge to speak the truth and serve justice extends inwardly into our lives within the University. We are called upon to be courageous in our own departments to raise the questions of how might we make ourselves patterns of service and reflect the just structures we seek to create in the wider world.

In the year of this writing, I am particularly aware of the life of John Francis Regis We share a birthday and he died serving the poor at the age of 43. I turn 44 in just a few short months. The Catholic Encyclopedia *recounts how once after a particularly long day, John Francis was asked if he were tired. "No," he replied, "I am as fresh as a rose." "He then took only a bowl of milk and a little fruit, which usually constituted both his dinner and supper, and finally, after long hours of prayer, lay down on the floor of his room, the only bed he knew." I do not have such stamina nor faith, but some nights I grab a touch of milk and some fruit with my two-year-old daughter and ponder what new gifts and challenges are before me. How might I, in my day to day living and work offer my own simple share of humanity for the common good?*

ENDNOTES

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REGIS UNIVERSITY