THE IGNATIAN PERSPECTIVE

The Role of Student Affairs in Jesuit Higher Education

Andrew J. Thon, S.J.
FORWARD

This monograph is part of a series of publications sponsored by the Association of Jesuit Colleges and Universities (AJCU) celebrating the 1989 bicentennial of Jesuit education in the United States. *The Ignatian Perspective* focuses upon the significant role of student affairs in the rich tradition of Jesuit higher education.

The printing of the monograph was funded through a grant from the Loyola Educational Foundation. The monograph is being distributed to the 28 Jesuit colleges and universities by the Jesuit Association of Student Personnel Administrators (JASPA).

A second monograph by the same author offers practical suggestions and strategies for carrying out the Jesuit mission in contemporary student affairs work and improving the quality of life on Jesuit campuses. This monograph will be available in the summer of 1990.
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INTRODUCTION

In 1937 the American Council on Educa-
tion published The Student Personnel Point of View. This statement, revised in 1949, has served as the
foundation document for the student affairs pro-
fection. In 1987, to commemorate the 50th anniver-
sary of the 1937 publication, the National Associa-
tion of Student Personnel Administrators (NASPA)
issued A Perspective on Student Affairs. The Perspec-
tive statement was not intended to be a revision of
either the 1937 or 1949 documents, but rather a
reexamination of their content in light of the sig-
nificant changes in higher education since the
formulation of the earlier statements.

NASPA’s 1987 Perspective report empha-
sizes that the role and nature of student affairs
programs are largely determined by the character
of the institution:

Student affairs in a college or university
is influenced by the distinctive character
of the institution, including its history,
aademic mission, traditions, and loca-
tion. The composition of the student body
and faculty, the priorities of the chief
executive officer and governing board,
and the beliefs and knowledge of the
student affairs staff also shape the re-
sponsibilities and the manner in which
programs and services are delivered.
(p. 14)

Since the founding of its first school for lay
students in 1548, the Society of Jesus (a Catholic
religious order of men more commonly known as
Jesuits) has sponsored colleges and universities all
over the world with a distinctive character and
mission based upon the vision of the Society’s
founder, Ignatius of Loyola. Georgetown Acad-
emy opened its doors in 1789 as the first Jesuit
school in the United States.

Today 28 Jesuit colleges and universities
(see Appendix A) exist in the United States. They
differ greatly from the first Jesuit schools of the
16th century and from the early American Jesuit
colleges. Much like NASPA’s reexamination of the
original roles of student affairs, Jesuit educational
institutions during the past few years have been
reexamining the original Ignatian vision to better
understand, articulate, and implement that vision
in contemporary society.

The purpose of this monograph is twofold:
(a) to increase understanding of the development
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and role of student affairs in Jesuit higher education; and (b) to enable student affairs professionals to integrate more concretely the Ignatian vision of education in their personal lives and work.

Chapter One briefly chronicles the growth of the Society of Jesus, the development of Jesuit higher education in the United States, and the emergence of student affairs as an integral part of American higher education. Chapter Two focuses on the evolution of the student affairs profession in Jesuit colleges and universities. Chapter Three delineates relationships between the characteristics of the Ignatian religious vision and the assumptions and beliefs that underlie student affairs work.

The stimulus for writing this monograph stemmed from three sources: my own reflections and efforts to understand and articulate the relevance of the Ignatian vision for today's Jesuit campus; my conversations with student affairs colleagues about the meaning of Jesuit education in the 1980s and beyond; and the need to provide information about the characteristics of Jesuit higher education in a more germane manner for the increasing number of student affairs professionals coming to Jesuit colleges and universities with little or no familiarity with the Jesuit tradition.

The following pages reflect my 22 years of experience in student affairs: six years at a Jesuit residential high school where, as dean of students, I was initiated into the world of student affairs; and 16 years of higher education work experience at three Jesuit schools, a Dominican college, a small public commuter college, and a large state university. I have lived in a residence hall for 13 years, have had responsibility for most areas of student affairs, and have been actively involved in NASPA as well as the Jesuit Association of Student Personnel Administrators (JASPA).

This publication will be especially helpful for professionals new to Jesuit higher education and for those seeking positions in student affairs at Jesuit institutions. The monograph will also be beneficial to student affairs professionals and others already working on Jesuit campuses who wish to learn more about the origins, development, and significance of student affairs work in Jesuit higher education.

Readers of this monograph can profit by reflecting upon and discussing these questions:

(1) How are the 400-year-old characteristics of Jesuit education manifested in and relevant to today's Jesuit institutions, which exist in a world that is much more business-oriented, technological, and pluralistic than the Renaissance world of Ignatius?

(2) How do student affairs positions (hall director, counselor, coach, student activities director, vice president for student life, etc.) in a Jesuit school differ from similar positions at a public institution or school with another religious tradition? Should they differ?

(3) What is meant and expected when an advertisement for position at a Jesuit school states that the candidate should have "an understanding of and commitment to the Jesuit tradition of education"?

I thank the members of JASPA for their ideas, endorsement, and support of this project. I am also grateful to my colleagues and mentors at Campion High School, Wheeling College, Edgewood College, the University of Wisconsin-Madison, Seattle University, the National College of Education, and Marquette University for providing me the opportunities to do student affairs work in different settings.

I am most thankful for the professional guidance and assistance provided by the Media Relations and Publications Department at Marquette University in designing and printing this monograph. Finally, I am appreciative of the spirit, patience, and wisdom of those student affairs "pioneers" in Jesuit schools who convinced their academic colleagues of the vital role student affairs could play in implementing the Jesuit educational mission.

The year 1989 marks the bicentennial of Jesuit education in the United States. A national assembly of 700 Jesuits and 200 lay colleagues involved in Jesuit higher education celebrated this event at Georgetown University in June 1989. In his address at the Bicentennial Convocation, Father Peter-Hans Kolvenbach, superior general of the Society of Jesus, recounted the Jesuit educational tradition stating, "I turn to the past, to move with perspective into the future." This monograph reviews the development and role of student affairs in American Jesuit higher education so that student affairs work on Jesuit campuses may move into the future with a perspective that is based upon and committed to the Ignatian vision.
I. HISTORICAL BACKGROUND

An historical perspective is necessary to gain a deeper understanding and appreciation of the role of student affairs in Jesuit colleges and universities. This chapter provides such a background by summarizing the origins and growth of: (a) the Society of Jesus, (b) Jesuit higher education in the United States, and (c) the student affairs profession. More extensive historical information on these topics can be found in the resources listed at the end of this monograph.

Society of Jesus

The educational vision and mission of the Society of Jesus originated in the religious experiences of its founder, Ignatius of Loyola. Born in 1491 in the Basque country of Spain, Ignatius grew up with aspirations shaped by the medieval ideals of chivalric service. As a soldier in 1521, he was seriously wounded in battle. During his long convalescence, Ignatius read some biographies of the saints and a life of Christ. He was so deeply moved by these books that his desire for fame was transformed into a desire to dedicate himself completely to God.

Thus, began a conversion of Ignatius’ whole person and a profound spiritual journey. For the next six years, in addition to spending much time in prayer, Ignatius traveled around Europe as a pilgrim, took some university classes, and preached his vision of the love of God. In 1527 he began studies at the University of Paris and attracted others also eager to do something great for God. In 1534 Ignatius and six “companions in the Lord” consecrated their lives to God through vows of poverty and chastity. Five years later, the companions, now ten, added the vow of obedience and placed themselves at the disposition of Pope Paul III to work in any land or ministry. The Society of Jesus was formally approved in 1540, and Ignatius was elected its first superior general.

The original purposes of the Society of Jesus did not include the operation of educational institutions. Ignatius wanted Jesuits to be free to move wherever the needs of the Church were the greatest and believed that institutions would prevent such mobility. But Ignatius did desire that members of the Society be extremely well-educated, not only in philosophy and theology, but also in the humanities. Thus, he established Jesuit
CHAPTER I

residences near some of Europe's prestigious universities.

In locales lacking a major university, the Jesuits established their own colleges to educate young men entering the Society of Jesus. In 1546, at the insistence of parents, the Jesuit college in Gandia, Spain began to also admit boys not desiring to become Jesuits. The first Jesuit school intended primarily for lay students was founded in Messina, Sicily in 1548.

When it became apparent that education was not only an apt means for human and spiritual development but also an effective instrument for defending a Catholic faith under attack by the Reformers, the number of Jesuit educational institutions began to increase rapidly. The early Jesuit schools were extensions of Ignatius' own religious vision. Ignatius viewed education not as an end in itself but as a means towards greater love of God. The ministries of the Society of Jesus and the goals of Jesuit education were the same for Ignatius and were summarized in the Society's motto: "Ad Majorem Dei Gloriam" ("For the Greater Glory of God").

During his conversion process, Ignatius kept a journal of his spiritual insights and experiences and published his notes in 1548 as The Spiritual Exercises. This book is a collection of meditations, self-examinations, prayers, and practical guidelines that can lead a person, with the help of a spiritual director, to a greater awareness of God's love and to the interior freedom necessary for responding to God's love with a life of service.

The Spiritual Exercises is the foundational document of the Ignatian vision. Other significant seminal documents are Part IV of The Constitutions of the Society of Jesus published in 1558 which relates the Ignatian vision to the Society's educational mission (see Appendix B) and the 1599 publication of the Ratio Studiorum ("Plan of Studies") which presents pragmatic strategies for carrying out the goals of Jesuit education.

At the time of Ignatius' death in 1556, the Society was operating 40 schools, and education was the primary Jesuit ministry. Jesuit schools numbered 245 by the end of the 16th century and continued to be established during the 17th and 18th centuries. In 1773 more than 700 Jesuit schools existed, but political pressures and threats of schism from the Bourbon monachies forced the papacy to suppress the Society of Jesus. The Society was restored in 1814 and focused on establishing schools in mission countries, including the United States. Today there are over 2,000 Jesuit schools of various types in more than 100 countries.

Jesuit Higher Education in the United States

The first Jesuit school in the United States was Georgetown Academy founded in 1780 by Bishop John Carroll. Twenty-one Jesuit colleges and universities were established in the 1800s, largely due to the spread of immigrant populations westwards during the 19th century. Six more schools were instituted in the 1900s, the last one being Wheeling College in 1954. Currently, there are also 46 Jesuit high schools in the United States.

Enrollments in Jesuit institutions in the 1800s and first half of the 1900s consisted mostly of undergraduate Catholic boys, many of whom were sons of European immigrants. The Jesuits' mission was to provide a religiously-centered educational environment that would strengthen the Catholic faith of these students and a strong liberal arts curriculum that would equip them with the knowledge and skills needed to enter into the mainstream of American culture and influence that culture by the witness of their values and integrity.

Coeducation developed slowly in American Jesuit colleges and universities. The first woman in any program at a Jesuit school registered in 1892 in Creighton's medical school. In 1916 Marquette enrolled the first woman in an undergraduate, day school program. St Mary's College, founded in 1946, became the first Jesuit college to start out as coeducational. By 1972, when Holy Cross began to admit women, all Jesuit schools were coeducational. Today women comprise more than half of the total enrollment in the 28 Jesuit colleges and universities.

Into the 1950s Jesuit schools retained a clear Jesuit character. The majority of teachers and chief administrators were Jesuits. The Jesuit community was the owner of the institution with the president of the school also serving as the rector (superior) of the Jesuit community. Rather than being appointed after a search and screening process, Jesuits were assigned to teaching and administrative positions by their Jesuit provincial. Boards
of trustees were almost exclusively Jesuit; and most of the gradually increasing number of lay faculty and staff were Catholic and often graduates of Jesuit schools.

Jesuit educational practice in the 1950s to a considerable extent mirrored the Jesuits' own seminary training. The strong liberal arts curriculum was determined by the Jesuit provincials and emphasized theology, philosophy, and Latin. Spiritual and moral growth was primary and was best developed by required religious observances, i.e., attendance at daily Mass and yearly retreats, and by strict control of student behavior, i.e., fixed hours of retiring at night and no off-campus trips without permission.

As Catholics became more involved and accepted in most professional arenas of American society during the 1950s and early 1960s, the Jesuits, while still valuing a strong liberal arts curriculum and the religious development of their students, saw a new need. If Jesuit school graduates were to be leaders in their chosen careers, they had to be able to compete and be respected in those careers. No longer was a background in the humanities sufficient. Thus, Jesuit education began to broaden the curriculum and provide quality education in such fields as the physical and social sciences, business, nursing, and law. It was during these years that Jesuit colleges and universities greatly increased in enrollment and prestige.

The tumultuous 1960s challenged many of the traditions and practices of the Jesuit educational mission. During this period, more than at any other time in its history, religious and secular events dramatically altered the shape of Jesuit higher education in the United States.

The Second Vatican Council (1962-65) significantly affected all of Catholic education. The Council's purpose was to "open up the windows" and bring in new interpretations of the centuries-old traditions of the Catholic Church. The Council advocated increased lay involvement in the Church's ministries and greater understanding of and openness to other religious traditions and theological approaches. The Council placed less significance on compulsory religious practices, i.e., fasting, and inaugurated the use of native languages and more active participation of the congregation in liturgical services. The Council placed greater emphasis on the role of the individual's informed conscience in making ethical decisions.

Vatican II's strong stress on lay participation influenced Jesuit educational leaders in the late-1960s to begin to separately incorporate their institutions from the Jesuit community. Jesuit presidents were no longer rectors of Jesuit communities nor appointed by Jesuit provincials. The ownership of Jesuit colleges and universities and the selection of Jesuit presidents now became the responsibilities of the board of trustees.

Escalating financial pressures at many Jesuit institutions also contributed to separate incorporation. No longer could Jesuit institutions survive financially on the donated services of the Jesuits. Rapidly increasing enrollments, the hiring of more lay faculty and staff; and the stronger role of professional schools on Jesuit campuses required Jesuit schools to seek more outside funding, reception of which was often contingent upon a separation of church and state. Thus, more lay men and women from the local business community joined boards of trustees at Jesuit schools to help the Jesuits with fund-raising and long-range financial planning.

The dramatic unrest that the nation and its colleges and universities experienced in the 1960s deeply affected Jesuit higher education. The paternal and formative atmosphere of the Jesuit campus was rocked by racial incidents, Vietnam War protests, new sexual freedom, drug usage and demands for student rights and freedom of expression. The distrust of and anger towards "the establishment" that many students exhibited were often directed on Jesuit campuses at the authority of the Catholic Church and the Jesuit administration.

Jesuit colleges and universities survived the turmoil, changes, and crises of the 1960s, but not without pain and confusion. Although much calmer, Jesuit campuses in the 1970s, had to deal with the lingering impact of the events of the 1960s. Some Jesuits were confused about, even bitter at, separate incorporation since it connoted a loss of family ownership. Yet, many members of the campus community believed that the Jesuits still controlled all aspects of the school. There was disagreement on the amount, type, and role of religious practices on Jesuit campuses. Jesuit education was seen by some to have strayed from its mission by being more concerned with offering marketable academic programs and hiring faculty
solely on academic credentials. Administrators struggled to achieve a balance between granting students more rights and freedom of expression and maintaining the formative responsibilities of a Catholic, Jesuit institution.

The 1970s also presented other challenges to Jesuit colleges and universities and the carrying out of their educational mission. Enrollments continued to increase; and new programs and professional schools continued to be added, resulting in increased budgets and fund-raising needs. The diminishing number of Jesuits on campus began to be felt; and new affirmative action directives required changes in hiring practices. Federal regulations on due process and privacy of records affected the way students could be disciplined. Students were expressing more interest in business courses than in the liberal arts. And the student population significantly changed as more minority, international, women, older, and non-Catholic students enrolled.

The accumulation of these two decades of crises, changes, and new demands led to a more reflective and structured view of the mission of Jesuit education during the 1980s. Within the past few years, Jesuit campuses have established committees and/or administrative positions to coordinate programs for the campus community to discuss and learn more about the Ignatian vision. The word “collaboration” has become the key identifier of the cooperative efforts of Jesuits and lay colleagues to better understand, articulate, and implement the Ignatian vision as it relates to the Jesuit school of today and of the future.

**Student Affairs Profession**

The roots of the student affairs profession lie in the late 1800s and early 1900s. During the 19th century, most institutions of higher education in the United States were small residential schools educating younger white males and sponsored by a religious denomination. The school's president and faculty coordinated the value-oriented extra-curricular life of students emphasizing moral development through religious services and proper behavior.

But by the end of the 19th century, rising enrollments and an expanding curriculum increased the academic demands upon the president and faculty; and they could no longer devote adequate time to extra-curricular activities. Faculty and administrators also began to react against the German educational model (very prevalent in American higher education) which stressed science and research and paid little attention to the social development of the student.

The first administrator to take on primary responsibility for the out-of-class life of students was LeBarron Russell Briggs, who assumed the role of “dean of the college” at Harvard in 1890. The title “dean of men” was first used by the University of Illinois’ Thomas Arkle Clark in 1909. Swarthmore had a dean of women position in 1890 as did the University of Chicago in 1892.

The first student affairs deans came from the ranks of the faculty. They had no specific training for the dean’s position other than being effective teachers who interacted well with students and manifested the religious values deemed important by the institution. Their responsibilities focused on student conduct, and their success as deans was based largely upon the strength of their personalities.

As the deans began to understand and define their roles, a new profession slowly emerged. In 1915 a handbook for dean of women was published; and the National Association of Deans of Women was established the same year. Columbia University offered the first formal program of study in student affairs in 1916. Three years later the Conference of Deans and Advisors of Men was formed, becoming the National Association of Deans and Advisors of Men in 1929 and the National Association of Student Personnel Administrators in 1951. “Student personnel” was the term initially used to describe the work of dealing with the out-of-class activities of students.

In 1937 the American Council on Education wished to assess the growing student personnel field and published *The Student Personnel Point of View*, the first philosophical statement about the profession. This report reflected certain assumptions about students:

1. individual differences are anticipated and every student is recognized as unique;
2. each individual is to be treated as a functioning whole;
3. an individual's current drives, interests, and needs are to be accepted as the most signifi-
ciant factor in developing a personnel program for any particular campus.

The student affairs (student personnel) profession expanded rapidly after World War II. Enrollments increased largely due to the influx of veterans — the first significant change in the age and background of college student population. Students manifested more diverse needs and requested more counseling, testing, and remedial assistance. The dean of men could no longer handle all of the out-of-classroom student needs himself and began to hire assistants who were more professionally trained in the science of human behavior. A dean of student personnel services position was created on many campuses to coordinate the growing student affairs program.

During the 1950s separate student service departments, such as financial aid, counseling, housing, student activities, foreign students, and veteran affairs, were established on many campuses. Coordinators of student affairs began to be called vice presidents for student personnel to report directly to the president rather than to the academic dean. The professionalization and specialization of student services also resulted in an increase of graduate-level student affairs preparation programs.

The role of student affairs as a service provider was modified as a result of the campus turmoil in the 1960s when those working in student affairs also became peacemakers, student advocates, policemen, and symbols of campus authority. Student affairs administrators often found themselves caught in the middle: called upon by the president and faculty to prevent demonstrations and control the students, and confronted by the students (whose ranks included many more minority and women students) demanding new rights. Many of the efforts of student affairs during the 1960s were directed towards keeping “the lid on” rather than providing services that comple-

mented the student’s academic life.

In the 1970s the role of student affairs as “in loco parentis” (“in place of the parent”) diminished as a result of more student rights. Federal regulations placed new demands upon student affairs regarding due process, privacy of records, handicapped access, and parity in women’s athletics. The increased complexity, more diverse student population, and greater financial needs of campuses necessitated that student affairs administrators, many of whom had counseling backgrounds, become more managerial. Institutions started to require that vice presidents for student affairs possess doctoral degrees.

In addition to this shift in the 1970s to a managerial emphasis, student affairs also re-focused its philosophy of dealing with students. Rather than viewing themselves as merely providers of activities and services or as controllers of student behavior, student affairs workers started to stress their role as educators. The “student development” philosophy was formulated to emphasize the role and responsibility of student affairs in educating the whole person.

New issues confronted the student affairs profession in the 1980s: alcohol and drug abuse, AIDS, gay rights, abuses in intercollegiate athletics, sexual harassment and sexual assault, increased racial incidents and violence, the needs of the new adult student population, and the rising costs of education. The fundamental challenge for student affairs in the coming years is to maintain its professional and managerial expertise in order to deal competently with these issues without losing focus of its primary reason for existence, the development of the whole student. Student affairs professionals in Jesuit institutions have the additional challenge of carrying out their responsibilities in ways that manifest the 400-year-old Ignatian vision of education.
II. STUDENT AFFAIRS IN JESUIT HIGHER EDUCATION

This chapter traces the development of student affairs in American Jesuit higher education from 1900 to the present. A review such as this provides an historical context with which to better understand the role of student affairs on today’s Jesuit campuses as well as the issues that student affairs professionals are currently facing.

1900 - 1953

The first student personnel administrator in a Jesuit school was the Jesuit prefect of discipline position created in the early 1900s when the Jesuit prefect of studies (later called the dean of liberal arts) became overburdened by academic demands and could no longer supervise the students’ extracurricular life. The name “prefect of discipline” indicates that this position primarily dealt with student conduct. Serving as disciplinarian, counselor, and father confessor, the Jesuit prefect of discipline helped the young students develop the social behavior and moral values proper to cultured Christian gentlemen of the time. By the 1950s the prefect of discipline title had changed to “dean of men” on most Jesuit campuses.

In 1948 the Jesuit Educational Association (JEA), the coordinating body for Jesuit education in the United States, sponsored an institute for Jesuit deans of liberal arts. The deans were concerned that increasing enrollments made it more difficult to give the individual attention to students that was characteristic of Jesuit education. At the same time, the workshop participants recommended that more importance be given to recognizing individual differences in students, developing the whole person, and offering professional counseling and testing programs. Thus, Jesuits began to look at how the emerging student personnel profession could provide these services on Jesuit campuses.

Joseph Rock, S.J., dean of men at Georgetown, was the first Jesuit to present a view of student personnel services as an essential part of the mission of Jesuit higher education. Speaking at the 1952 JEA deans’ institute, Rock advocated that the dean of men be on an equal administrative level with the academic dean rather than reporting to him, which was the custom in Jesuit schools. Rock also called for more student rights and increased student involvement in institutional policy-
making. His approach did not appeal to most of his Jesuit colleagues, who feared that a more influential role for student personnel services and for students would detract from the institution's academic and religious goals.

1953 - 1965

In 1953 Rock and the dean of men at Loyola (New Orleans), Anthony O'Flynn, S.J., became the first Catholic priests to attend a NASPA conference. The following year five Jesuits and one lay dean met at the NASPA conference and laid the groundwork for a Jesuit student personnel association. Two major concerns were expressed at this inaugural meeting: to more sharply distinguish between the new coordinator of student affairs or dean of students position and the traditional dean of men position, and to organize more formal student personnel programs and departments in Jesuit schools.

Existing informally for four years, the Jesuit Association of Student Personnel Administrators (JASPA) formally organized in 1958 when representatives from 16 Jesuit schools attended the annual meeting. The delegates elected Victor Yanitelli, S.J. of Fordham University as the association's first chairman. Yanitelli later became the first JASPA member as well as the only Catholic priest to serve as president of NASPA (1964-65). In its early years, JASPA's membership was comprised exclusively of the male deans of students and the deans of men. Deans of women and other student personnel staff were not involved in JASPA until the mid-1960s.

Even though student personnel was struggling to find its own identity on the Jesuit campus, the profession did view its basic role as supporting the academic mission of the institution. At the 1961 JEA institute for academic deans, Father Yanitelli, who had become the principal spokesman for student personnel administrators at Jesuit schools, emphasized that "the goal of the student personnel program must be education; and its primary purpose must be to assist the academic dean in getting the job of education done."

In 1962 the JEA sponsored a major workshop for Jesuits involved in higher education entitled: "The Role of Philosophy and Theology as Academic Disciplines and Their Integration with the Moral, Religious, and Spiritual Life of the Jesuit College Student." The workshop participants drafted a statement on the "Characteristics of the Ideal Jesuit College Graduate" (see Appendix C) which offers an excellent insight into how Jesuits saw their educational mission in the early-1960s.

As the workshop theme indicates, the students' extra-curricular life was closely linked with the religious and academic missions of the Jesuit institution, and the task of student personnel was: "to develop the ability of students to apply to their own personal and social lives the principles and values learned in the philosophical and theological disciplines." The workshop attendees valued the fact that "since most of the student personnel officers were Jesuits or Jesuit-trained, their actions are influenced by spiritual principles, philosophy, and theology."

1965 - 1972

The impetus from the 1962 workshop and the continuing need for student personnel services in Jesuit schools to define their mission encouraged JASPA to sponsor its own workshop in the summer of 1965. The theme of this first JASPA workshop was: "The Coordination of the Student Personnel Program and Its Integration with the Total Educational Purpose of the Jesuit Institutions of Higher Education." Fifty-seven of the 82 participants were Jesuits and twelve were dean of women, the first time they had been included in a JASPA meeting.

The two-week workshop represented a major breakthrough of the student personnel profession at Jesuit schools. Institutional awareness of the role and value of student personnel services significantly increased through the workshop discussions and the publication of the workshop proceedings (587 pages!). The sessions elevated the spirits of student personnel workers by defining more clearly the nature of their work and affirming its importance in the Jesuit educational mission:

In the Jesuit view, education fosters the development and perfecting of the total human person toward personal and social Christian maturity. This presupposes that the complete Jesuit educational program must include not only
the richest possible curricular offerings, particularly theology and philosophy, which are the core of Christian wisdom, but also an integrated and coordinated program of student personnel services designed to provide opportunities for those aspects of Christian growth and development which are not, and cannot be, fully achieved through classroom instruction.

The national and campus events that deeply impacted higher education in the late 1960s moderated the enthusiasm generated by the 1965 workshop. The most significant ramification for Jesuit student personnel work was the withdrawal of many Jesuits from the field. In 1965 Jesuits filled 23 of the 28 chief student affairs officer (CSAO) positions at Jesuit schools. By 1970 only five of the 28 CSAOs were Jesuits.

This dramatic loss of Jesuit student affairs administrators within a five-year period can be attributed to two factors. First, the unrest on campuses in the late 1960s made student affairs work very difficult, especially for a Jesuit priest who was not professionally trained in student affairs and who was used to being treated with respect. Second, administrative work, especially dealing with student behavior, became less appealing to Jesuits who were choosing pastoral and social justice ministries as more fruitful ways of carrying out the Ignatian vision and their own Jesuit vocations.

During the late 1960s when the CSAO position at many Jesuit schools was being turned over to a layman and student affairs was still endeavoring to gain a respected position on Jesuit campuses, the dean of women often served as the stabilizing factor in student affairs. Most of the deans of women at Jesuit schools were Catholic and dedicated to the values of Jesuit education. They usually had held their jobs for a longer period and, in some cases, were more professionally trained than their male counterparts. The importance of the dean of women’s role increased as more female students arrived on Jesuit campuses. In 1970 Georgetown became the first Jesuit school to have a woman as its chief student affairs officer.

The Jesuit Educational Association sponsored another major workshop in 1969 entitled: “Jesuit Universities and Colleges Their Commitment in a World of Change.” In addition to 78 academic personnel, five student affairs administrators and six students were invited. The workshop discussed the effects on Jesuit campuses resulting from disruptive events of the late 1980s, the decrees of Vatican II, and the separate incorporation of the institution from the Jesuit community. The workshop participants issued a new description of “The Distinctive Characteristics of Jesuit Higher Education” (see Appendix D). This was the last corporate meeting sponsored by the JEA. The following year JEA disbanded and was replaced by two organizations: the Jesuit Secondary Education Association and the Association of Jesuit Colleges and Universities.

1972 - 1980

JASPA held its second summer workshop in 1972, “The Future of Higher Education: How Will Student Personnel Services Survive the Storm?” The attendance at this workshop reflected the departure of Jesuits from student affairs as only 28 of the 86 participants were Jesuits. The workshop featured presentations by many of the top names in the student affairs field and focused on the meaning and role of the student personnel profession in light of the many changes that had occurred on campuses since JASPA’s 1965 summer workshop. The program did not include formal discussions about the changes in the meaning and role of Jesuit education.

In the 1970s student affairs administrators and staff at Jesuit schools concentrated their efforts on recovering from the late 1960s and dealing with new issues confronting their profession. The number of Jesuits involved in student services continued to decrease; and there was confusion about the role and authority of the Jesuit community in regard to policies on student behavior. Jesuits schools that had been primarily geared to white male students had to become more responsive to the needs of the increasing number of minority and women students. New federal regulations required confidentiality of student records, parity for women’s athletics, handicapped access, and due process in student discipline hearings.

Because of increased enrollments, budgets, and services, divisions of student affairs became more complex in the 1970s. The threat of legal action resulting from failure to observe the new
federal regulations described above held student affairs professionals more accountable for their decisions. Thus, student affairs administrators at Jesuit schools, many of whom had been trained as counselors, had to develop more administrative skills. The philosophy of student affairs also was reformulated into a student development model emphasizing the role of student affairs professionals as educators helping students work through various developmental stages.

Although some studies were undertaken in the 1970s to redefine the Jesuit mission (see Boston College’s “Qualities Graduates Should Ideally Have” in Appendix E), with all the demands on the profession, student affairs spent little time examining their work as it related to the mission of Jesuit education.

1980 - Present

JASPA convened its third summer workshop in 1980 with “Student Development in Jesuit Higher Education: Principles, Priorities, Problems, Promises” as its theme. The 103 participants, including 25 Jesuits and 35 women, focused upon developing their own understanding and appreciation of the Jesuit tradition. The primary goal of the workshop was to integrate the Ignatian vision with the new philosophy of student development and the increased managerial demands of student affairs work.

The next JASPA summer workshop in 1985, “Jesuit Vision and Student Development,” further developed the relationship between the Jesuit tradition of education and student affairs. Since there were only 15 Jesuits among the 200 attending, it was obvious that lay student affairs professionals had to assume greater responsibility for articulating how the Ignatian vision was manifested in their work. The workshop participants identified six issues as central to exploring the Ignatian vision — student development relationship: human sexuality, minority student affairs concerns, religious traditions other than Catholic, women’s issues, collaboration, and the future role of JASPA.

Role of JASPA

Since the late 1950s, JASPA has been the coordinating force and spirit behind defining and affirming the role of student affairs in Jesuit education, especially through its annual meetings held in conjunction with NASPA and its occasional summer workshops. The 17 JASPA presidents, 16 of whom have been chief student affairs officers, have represented 15 schools and have included six Jesuits and two women.

In 1979 on the occasion of its 25th anniversary, JASPA initiated an annual award for outstanding service in the area of student affairs in Jesuit higher education. This award was named in honor of Victor Yanitelli, S.J., its first recipient. The printed program for each year’s award banquet includes Father Yanitelli’s succinct 1962 statement on the role of the student personnel services on the Jesuit campus:

Jesuit education from its very origins right up to modern times is based on a commitment to what the contemporary educational world calls Student Personnel Services. The Jesuit commitment to the Student Personnel Program is essential to the goals of its academic program; and without Student Personnel, in the larger meaning of the term, there would be no Jesuit education today.

Because of the vision and efforts of Father Yanitelli and his colleagues during JASPA’s early years, the student affairs profession has achieved a respected and integral role on Jesuit campuses. The responsibilities of this role, as the next chapter illustrates, correspond very closely with the characteristics of Ignatius’ own vision of education.
III. STUDENT AFFAIRS —
IGNATIAN VISION RELATIONSHIP

Although campus environments of the 1980s differ greatly from those of the 16th century Jesuit schools, many characteristics of the original Ignatian vision of education remain operative and relevant today. One of Ignatius’ strongest desires was that the Society of Jesus, when establishing a new school or other ministry, adapt the Jesuit vision to the particular needs and circumstances of time, place, and person. Much of the growth and success of Jesuit higher education in the United States can be attributed to this ability to adapt to new needs and circumstances while remaining faithful to the core beliefs of the Ignatian vision.

NASPA’s 1987 *A Perspective on Student Affairs* was written to adapt the principles contained in 1937’s *The Student Personnel Point of View* statement to the new needs, issues, and circumstances confronting the student affairs profession. The NASPA *Perspective* identifies 12 assumptions and beliefs that guide student affairs professionals in responding to new issues, changing times and circumstances, and recurring events. An analysis of NASPA’s assumptions and beliefs reveals clear linkages between today’s philosophy of student affairs and the centuries-old vision of Ignatius.

This chapter describes how each of the 12 NASPA statements relates to characteristics of the Ignatian vision.

1. THE ACADEMIC MISSION OF THE INSTITUTION IS PREEMINENT

From the founding of the first Jesuit schools in the 16th century until contemporary times, the Jesuit tradition of education has always focused on providing quality academic programs with the best courses, teaching methods, and teachers. In his address at “Assembly ’89: Jesuit Ministry in Higher Education” held at Georgetown University, Father Peter-Hans Kolvenbach, superior general of the Society of Jesus, stressed the importance of academic excellence in Jesuit education:

> Our institutions make the essential contribution to society by embodying in our educational process a rigorous, probing study of crucial human problems and concerns. It is for this reason that Jesuit colleges and universities must strive for academic quality.

From its beginnings as a profession in Jesuit colleges and universities, student affairs has viewed its role as one of enhancing and supporting
the school's academic mission. Father Yanitelli emphasized in 1961 that if student personnel services lost sight of this role, "it would be tantamount to making the Office of Student Personnel a center for supervised fun and games."

Unfortunately, student affairs has been viewed by some in the academic community as fun and games and not as a partner in the educational mission of the result institution. The recent collaborative efforts to understand and articulate the Ignatian vision as it relates to today's Jesuit campus offer excellent opportunities to develop attitudes and programs that can bridge the gap between the academic program and student affairs.

(2) EACH STUDENT IS UNIQUE

Two fundamental beliefs of the Ignatian vision are that each individual is personally known, called, and loved by God and that each person has unique talents and a special role to play in the building of God's kingdom. Recognizing that each student is unique and has to go through individual stages of intellectual, affective, and spiritual growth, Ignatius fashioned an educational system that is developmental, progressive, and sequential. Prophetically, Ignatius was using student development concepts 400 years before the student development philosophy became the foundation of student affairs work.

In his educational vision, Ignatius underscored the importance of the relationship between the Jesuit teacher and the individual student in affirming the student's uniqueness. The core of this relationship was the teacher's personal concern for each student, which the early Society of Jesus called "cura personalis" ("care for the person"). The 1969 Jesuit Educational Association workshop reaffirmed the "cura personalis" aspect of the Ignatian vision when it recommended that:

... each of our colleges resolve, not as rhetorical banality, but as a revolutionary pledge, to put the student at the center of the institution's efforts, understanding the student not as subject or financial resource or academic prime matter, but as a person. The fullest development of his personhood would be the entire college's enterprise. Faculty, libraries, laboratories, administration, and other resources exist to facilitate this development. This concern for the student is understood not only to include the involvement of the student in shaping his college experience in and out of class but also a recognition of and provision for the whole sweep of his developmental needs, academic and nonacademic.

Today, the business world and education place great emphasis upon giving "attention to the customer." The Ignatian notion of "cura personalis" adds a deeper dimension to the "attention to the customer" concept and continues to be the foundation of student affairs work in Jesuit schools.

(3) EACH PERSON HAS WORTH AND DIGNITY

Closely related to its belief in the uniqueness of each individual, the Ignatian vision also affirms the goodness, worth, and dignity of every human. Ignatius saw all things coming from and flowing back to a loving God and that all human beings and facets of human activity have value. All persons are invited by God to develop their God-given talents to their fullest potential in order to share in God's creative work of transforming the world.

In carrying out the Ignatian vision, Jesuit education invites and challenges students to strive for excellence in all they do, an excellence Ignatius called "magis" ("the more"). The concept of "magis" stems from Ignatius' own chivalric aspirations and the desire of the Crusaders to explore and conquer new lands, to "go further still." "Magis" is much more profound than the "pursuit of excellence" currently being stressed in business and education.

Student affairs plays a vital role in helping students at Jesuit schools achieve excellence ("magis") by providing programs and services that enable students to develop their talents, grow in a sense of their own worth and dignity, and gain a greater appreciation of the worth and dignity of others.

(4) BIGOTRY CANNOT BE TOLERATED

Ignatius believed that an individual's response to God's love could not be merely speculative or theoretical, but must lead to action and service of the human community. Until the mid-1900s, most students at Jesuit schools were Catholic, white males; and Jesuit educators focused more on preparing these young men to serve as adult
leaders in the Catholic community than on providing service opportunities on campus or in the surrounding community while the students were still in school.

But the experiences and lessons of the 1960s compelled all institutions of higher education to become more responsive to injustice on campus, in the local community, and in society at large. In addition, the growing diversity of the student population required that colleges and universities become more sensitive and responsive to the needs of new student sub-groups and to the incidents of racism and discrimination within the campus community.

The 32nd General Congregation of the Society of Jesus (1975) defined the mission of the Society as "the service of faith, of which, the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another." Timothy Healy, S.J. affirmed the promotion of justice as essential to the Jesuit educational mission at his 1975 inauguration as president of Georgetown University:

Any college or university with which Jesuits are associated must work for justice and educate for justice. If this is not the burden of what it tries to accomplish in the hearts of its students as well as in its corporate presence, wherever it may be in the world at large, then it is not a Jesuit university.

The mission statement of Loyola University (New Orleans) echoes Father Healy's remarks: "Education at Loyola succeeds only to the extent that it leads our community to examine how faith relates to society's systemic injustice." In a 1988 letter to his faculty, John Brooks, S.J., president of Holy Cross, concisely states that "Emphasis on service for the human development of all people of the world must be the hallmark of a Holy Cross education."

Father Kolvenbach in his address at Assembly '89 stated:

... instead of seeing the promotion of justice in the name of the gospel as a threat to the educational sector, this apostolic priority that we have received from the Church is to be seen as a pressing commitment to reevaluate our colleges and universities, our teaching priorities, our programs, our research efforts to make them ever more effective.

Clearly, Jesuit colleges and universities, both in and outside the classroom, must be actively involved in eliminating attitudes of bigotry on campus, increasing students' awareness of the poor and oppressed, and inspiring students to use their talents and careers to create a more just society.

(5) FEELINGS AFFECT THINKING AND LEARNING

Ignatius' Spiritual Exercises stress the importance of a person's feelings as part of the decision-making and renewal process. In the Ignatian vision, conversion does not result from purely intellectual assent or new ideas, but from a change in both the mind and the heart. Ignatius urged his retreatants to pay attention to and identify their feelings since God often spoke through these interior movements.

Ignatius recognized the importance of feelings and the development of the whole person as part of the Society's educational mission. The goals of Jesuit education are not to merely gather information, acquire knowledge, gain academic competence, or develop the mind. The graduate of a Jesuit school must also be someone who has also matured physically, psychologically, socially, aesthetically, ethically, sexually, and spiritually; someone who has developed compassion and heart-felt values.

Father Kolvenbach reaffirmed the necessity of developing the whole person when he told the June 1989 assembly at Georgetown University that "without attention to the other dimensions of a student's development, our education runs the risk of remaining cerebral, not fully human in its quest for God's love and guidance." The primary mission of student affairs is to help students understand and attend to all aspects of their development so that their academic learning is enriched and they grow as full human persons.

(6) STUDENT INVOLVEMENT ENHANCES LEARNING

Ignatius desired that retreatants be actively involved when making The Spiritual Exercises rather than listening passively to talks by or directives from the retreat director. Transferring this notion to education, Ignatius wanted students to be actively engaged in the learning process. Thus, his
educational program stressed debate, speeches, discussions, theatre arts, and competition with other students.

While active involvement of students in the classroom has always been a trademark of Jesuit education, students were less involved in determining their out-of-class activities. Throughout the centuries, Jesuit schools regulated student life by means of required religious practices, strict rules of behavior, and the authoritative presence of many Jesuits around the campus. This paternal attitude remained prevalent on Jesuit campuses into the 1960s and was similar to the student affairs philosophy of "in loco parentis" ("in place of the parent").

But the events of the 1960s, especially the emergence of student rights, compelled colleges and universities to adopt a less paternal attitude towards students. The "in loco parentis" orientation of student affairs gradually faded during the 1970s. The challenge for student affairs educators in Jesuit schools is and will continue to be how to promote student rights, input, and involvement in an educational environment that, because of its religious affiliation, puts some limits on freedom of expression and student life-style.

(7) PERSONAL CIRCUMSTANCES AFFECT LEARNING

Ignatius' directives for the ministries of the Society of Jesus includes being sensitive to the differences in background and culture of those whom the Jesuits would serve. Thus, early Jesuit missionaries to the Far East integrated the Ignatian vision and Catholic doctrine with the traditions of the native population.

Being aware of and responding to the personal circumstances of students was not as challenging for American Jesuit educators when their students were more homogeneous, i.e., 18-22 years old, white, Catholic, full-time, able-bodied, male. But since 1960 the student population on Jesuit campuses has become much more diverse, and Jesuit education has had to become more responsive to the backgrounds and needs of more adult, minority, international, non-Catholic, part-time, disabled, and women students.

Student affairs plays an important role in helping the campus community become more aware of the personal circumstances of students such as physical disability, financial hardship, family circumstances, medical and psychological problems, and inadequate academic skills; and how these circumstances affect a student's learning progress.

(8) OUT-OF-CLASS ENVIRONMENTS AFFECT LEARNING

The Jesuit tradition of education has always placed great value on a student's out-of-class environment as contributing to the student's academic development. Religious practices, disciplined behavior, and the presence and role modeling of many Jesuits were essential to a student's development. An integration of a student's academic and non-academic life was more natural when the student was a younger Catholic and had Jesuit teachers who also lived in the student residences, handled student conduct, and celebrated the required Masses.

But the changes in Jesuit higher education resulting from Vatican II, a decrease in the number of Jesuits working in non-academic areas, the demise of "in loco parentis," and a more diverse student enrollment required that Jesuit schools could no longer rely solely on Jesuit presence to provide a growthful out-of-class environment.

Student affairs now bears the main responsibility for creating a quality of life outside the classroom that positively contributes to classroom learning. The student's academic experience on the Jesuit campus is enhanced by residence halls that are conducive to study, developmentally-based conduct policies, numerous intramural and recreation opportunities and facilities, a variety of counseling services, alcohol and drug education programs, multi-cultural awareness activities, human sexuality education, leadership opportunities, volunteer service projects, and an ecumenical campus ministry program.

(9) A SUPPORTIVE AND FRIENDLY COMMUNITY LIFE HELPS STUDENTS LEARN

The Ignatian vision emphasizes that a person's God-given talents are not meant to be used for self-satisfaction or self-gain but for the glory of God. Ignatius equated giving glory to God and growing in one's love of God with using one's talents for others and the good of the human community. Ignatius wanted his followers to live in a community and grow by drawing support from each other. He also desired that Jesuits be
"men for others" and that Jesuit teachers be role models who could instill in students the desire to become men and women for others.

To help a student live a life for others, Jesuit schools have given priority to creating a Christian community on campus centered around the celebration of the liturgy. But as Jesuit colleges and universities have become increasingly more complex and fragmented and as the faculty and student population has become more diverse (including many more non-Catholics), building community on today’s Jesuit campus is a much harder task, but no less important. Recent discussions and programs on collaboration have significantly contributed to a stronger sense of community at Jesuit schools. Student affairs plays a major role in building community through its residence hall activities, campus ministry programs, “cura personalis” role modeling, and efforts to facilitate dialogue among students, faculty, and administration.

(10) THE FREEDOM TO DOUBT AND QUESTION MUST BE GUARANTEED

Ignatius desired that retreatants making The Spiritual Exercises explore and question the meaning and mysteries of life. Ignatius believed that such exploration and reflection would lead a retreatant to discovering the purpose of life to be continuing God’s creative work in the world. Ignatius also wished that students in Jesuit classrooms explore and question, a practice he called “critical inquiry.”

In his address to Assembly ’89, Father Kolvenbach reminded the participants that education in Jesuit schools must always challenge students “to reflect upon the value implications of what they study.” A recent video production (“Jesuit Education: A Tradition of Learning, A Legacy of Love”) emphasized this characteristic of critical inquiry: Jesuit education will teach one how to think, not what to think. It will provide lessons from the past, but will not live in the past. It will provide guidance for the future but will not limit it. It will prepare students to examine choices, but it will not establish the choice.

Throughout the history of Jesuit education, students have been encouraged to explore and question, but always within the guidelines set by the Catholic Church. During the past 20 years, however, Catholics have become more divergent in their interpretations of church teaching. Also, the number of faculty and students from religious traditions other than Catholic has significantly increased on Jesuit campuses.

Contemporary Jesuit colleges and universities have a difficult task of fostering the Ignatian ideal of exploration and critical inquiry while still remaining faithful to the teachings of the Catholic Church. Student affairs professionals often experience this dilemma when confronted by students who view some teachings of the Catholic Church and related campus policies as not relevant to their lives. Issues such as student requests for recognition of gay organizations, availability of birth control information, and less restrictive speakers’ policies will continue to challenge student affairs at Jesuit schools.

(11) EFFECTIVE CITIZENSHIP SHOULD BE TAUGHT

Ignatius departed from the customary practices of other religious orders of the day, which emphasized monastic silence, many hours of contemplation, communal prayer, and/or elaborate worship. Rather, Ignatius desired that his followers be more actively involved in the world around them. Jesuits were to be “contemplatives in action” who would arouse others to become energetic participants in creating a better world.

The mission of the early Jesuit colleges and universities in the United States focused largely on educating the sons of European Catholic immigrants to enable these young men to play a knowledgeable and active role in their civic communities. In the 1950s and 1960s, as Catholics were becoming more involved and accepted in mainstream American society, Jesuit schools saw their educational mission as one of preparing students to become Catholic leaders who would bring Christian values to their community and work environments.

In the 1970s and 1980s, the Society of Jesus began to stress promoting justice and serving the poor as essential characteristics of its educational mission. Father Kolvenbach challenged those gathered at Assembly ’89:

We want graduates who will be leaders concerned about the society and the world in which they live, desirous of
eliminating hunger and conflict in the world, sensitive to the need for more equitable distribution of God's bounty, seeking to end sexual and social discrimination, eager to share their faith and love with others. In short, we want our graduates to be leaders-in-service. That has been the goal of Jesuit education since the 16th century. It remains so today.

Student affairs contributes to the Ignatian vision of involvement in the world by offering students multi-cultural experiences, leadership training based on service, and volunteer work opportunities.

(12) STUDENTS ARE RESPONSIBLE FOR THEIR OWN LIVES

The major goal of The Spiritual Exercises is for a retreatant to go through a discernment process to discover how to best carry out their individual call from God. This discovery process includes eliminating the blocks or "inordinate attachments" that inhibit the person from freely responding to God's call. Throughout the retreat, the individual is invited and challenged to become more responsible for the direction of their life.

One of the most important responsibilities of educators in Jesuit schools is challenging students to become more responsible for their behavior and decisions, rather than putting the responsibility or blame on the environment, others, or their own limitations. Student affairs assists students in their development of self-responsibility through proactive counseling, confrontation of irresponsible behavior, leadership and decision-making skills opportunities, and retreat experiences.

SUMMARY

The above description of the relationships between NASPA's foundational beliefs of the student affairs profession and the characteristics of the Ignatian vision is not meant to be exhaustive. Student affairs professionals at Jesuit schools are encouraged to explore further linkages. In 1955 Joseph Rock, S.J., dean of men at Georgetown, offered perhaps the most poignant summary of the relationship between student affairs and the 400-year-old tradition of Jesuit education:

The student personnel point of view, awareness or philosophy, about which so much has been written in current personnel literature, has never in theory been lost, but infrequently neglected in Jesuit educational practice. The individual's worth, value and meaningfulness both as a person and as a member of society have never been obliterated, but have been stated repeatedly in every Jesuit college catalogue, have been inculcated in every Jesuit teacher, hammered into every Jesuit student. Reiteration of our concern for the whole educand and all his faculties — a novel concept for some moderns — has become a cliche in Jesuit educational terminology.
CONCLUSION

Implementing programs that more concretely manifest characteristics of the Ignatian vision may seem too ideal in light of the realities presently facing student affairs professionals at Jesuit schools. The size, departmentalization, and diversity of the institution make it more difficult to show personal concern for the individual student. Campus politics and bureaucracy can inhibit the forming of a truly Christian community. Limited financial resources and staff often prevent student affairs from offering programs and services that would further contribute to the student’s development as a whole person. Daily administrative demands and the hours involved in dealing with crisis situations leave little time for reflection, discussion, and programming that relate more directly to the Ignatian vision.

But if the work of student affairs is to remain faithful to the 400-year-old tradition of Jesuit education, it is essential that each student affairs professional and student affairs department make it a priority to spend time reflecting and articulating how the Ignatian vision can be implemented in their work. At Assembly ’89 Father Kolvenbach stressed that Jesuit education must “waste time” in evaluation, renewal, and preparing itself for its future service because “what we are talking about here is the life or death of Jesuit higher education.”

Hopefully, this monograph can serve as both a background and a stimulus for such reflection and discussion. Student affairs educators can also benefit from additional reading on Jesuit history and spirituality and from conversations with Jesuits and lay persons who have endeavored to integrate the vision of Ignatius into their work and personal lives. Taking advantage of campus discussions and lectures on the Jesuit tradition as well as retreat opportunities will further increase one’s understanding of the mission of Jesuit education.

The most important ingredient in continuing to carry out the Ignatian vision on Jesuit campuses is the hiring of staff who are interested in and appreciative of that vision. A deeper grasp of how the Ignatian vision relates to one’s own work will enable student affairs professionals to more clearly articulate to job applicants and new staff what commitment to the goals of Jesuit education connotes.

If one truly understands and values the
CONCLUSION

rich tradition of Jesuit education and the profoundness of the Ignatian vision, then working at a Jesuit college or university has to become more than "just a job." Being actively committed to the Jesuit mission of education means that the perspective and motivation for one's student affairs work are based upon and integrated with the 400-year-old vision of Ignatius of Loyola.
APPENDIX A

Jesuit Institutions of Higher Education

- 1789 Georgetown University
  Washington, D.C.
- 1818 St. Louis University
  St. Louis, Missouri
- 1830 Spring Hill College
  Mobile, Alabama
- 1831 Xavier University
  Cincinnati, Ohio
- 1841 Fordham University
  Bronx, New York
- 1843 College of Holy Cross
  Worcester, Massachusetts
- 1851 University of Santa Clara
  Santa Clara, California
- 1851 St. Joseph's University
  Philadelphia, Pennsylvania
- 1852 Loyola College in Maryland
  Baltimore, Maryland
- 1855 University of San Francisco
  San Francisco, California
- 1863 Boston College
  Boston, Massachusetts
- 1870 Canisius College
  Buffalo, New York
1870 Loyola University of Chicago
Chicago, Illinois

1872 St. Peter’s College
Jersey City, New Jersey

1877 Regis College
Denver, Colorado

1877 University of Detroit
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

1907 Rockhurst College
Kansas City, Missouri

1912 Loyola University of New Orleans
New Orleans, Louisiana

1914 Loyola University
Los Angeles, California

1942 Fairfield University
Fairfield, Connecticut

1946 Le Moyne College
Syracuse, New York

1954 Wheeling College
Wheeling, West Virginia
APPENDIX B

Ignatius’ Educational Vision
(from Part IV of The Constitutions of the Society of Jesus)

1. The educator has the ultimate objective of stimulating the student to relate his activity to his final end: knowledge and love of God and the salvation of his soul.

2. The immediate objective of professor and student is the student’s mastery of his fields of study, both sacred and secular.

3. The Society hopes by means of its educational work to pour capable and zealous leaders into the social order, in numbers large enough to leaven it effectively for good.

4. The branches of study should be so integrated that each makes its proper contribution toward the goal of the curriculum as a whole: a scientifically reasoned Christian outlook on life, engaging the student to live well and meaningfully for this world and the next.

5. Theology is the most important branch, since the light it offers is the chief means of gaining the Christian outlook, and of tying matters treated elsewhere into a unity by showing how all creation can be consecrated to God’s greater glory.

6. In a Jesuit university, any faculty member can function as long as he contributes to the Society’s general purpose.

7. The formation offered should be both intellectual and moral, insofar as it provides scientifically reasoned motives for moral living.

8. As far as possible, the professors should be personally interested in the students and their progress.

9. Jesuit schools should transmit the cultural heritage of the past and also provide facilities for men engaged in research or creative activity.

10. Jesuit schools should be alert to appropriate and adapt the best procedures emerging in other schools of thought.

11. Jesuit schools should continually adapt their procedures and pedagogical methods to circumstances of time, place, person.
APPENDIX C

Characteristics of the Ideal Jesuit College Graduate
(Jesuit Educational Institute, 1962)

The ideal Jesuit college graduate (man or woman) should have achieved a level of academic maturity consistent with certain intellectual qualities. He must have the ability to analyze, synthesize, and evaluate evidence in pursuit of truth. He must also be able to distinguish various types of evidence associated with different kinds of methodologies in the humanistic and scientific disciplines. He should have a special competence in one of these disciplines in order to give depth to his learning in one area of investigation. When in possession of evidence, he should be able to communicate it effectively.

He should also have an understanding of and be able to evaluate his own culture (its literature, art, and philosophy) both in its historical development and in its present structure. He should also have some acquaintance with and appreciation of other cultures.

Finally, he should have a deep understanding of his Faith that will give him a unified view of life, an awareness of the Church as continuing Christ’s redemptive action, and a clear perception of his proper role as a member of the Church.

Moreover, he should be marked in the matter of personal maturity (moral, religious, spiritual development) by the following: he should be decisive in confronting life, courageous and hopeful in exercising initiative, yet loyal to legitimate authority. This will demand a positive-minded patience that is neither passivity nor abandonment of ideals.

In response to the Christian vocation revealed in Scripture and Sacrament and specified by the contemporary needs and potential of the Church, he will be personally dedicated to Christ and generously committed to creative involvement and leadership in the intellectual, social, political, cultural, religious life of his world.

He must also have a balanced appraisal of reality, especially of the material and bodily, a recognition of the power and danger of evil, yet a reverence for the goodness of creation and of human achievement. As a person he should be open in love to God and men of every race and creed; this will enable him to live sympathetically yet apostolically in a pluralistic world.

He should have a developing familiarity in prayer with the three Divine Persons. This will lead to liberality of mind, awareness of his Christian dignity, and freedom of spirit. Along with this he should have a balance of intellectual humility and independence whereby he respects the traditions and accomplishments of the past but is open to new ideas and developments.
APPENDIX D

The Distinctive Characteristics of Jesuit Higher Education
(Jesuit Educational Institute, 1969)

When we come specifically to Jesuit higher education, the word “Jesuit” indicates a special style of carrying on Catholic education. Historically, Jesuit education has tried to involve the following notes:

* it had an apostolic intent
* it inculcated moral and religious truth more through the lived witness of a personal concern on the part of its teachers than by precept or instruction
* in a pragmatic strategy of education it put reflective intelligence at the service of practical action and was adaptable to times and places
* it emphasized intellectual development and respect for human reason and critical reflection
* through a world-affirming spirituality, it optimistically proposed the worth of natural and human values, for “God could be found in all things.”

These notes of past Jesuit education endeavor and all the contingent forms of that endeavor are rooted in the principle of “secular mysticism” or world-affirming spirituality central to The Spiritual Exercises. This style of service turned to God and to man co-relatively; since God became man in Christ, He could be found in man and could be worshiped in the cultivation of every valid form of the human.

Jesuit education has as its hallmark this absolutely central position of an action-oriented Christian humanism, and it feels entitled and summoned to take every human task with utter seriousness. The Jesuit institution need not be distinguished by any particular juridical structure nor by formal control on the part of Jesuits, the board of trustees, administration, or faculty, nor by any specific curriculum as such. It is distinguished by the way in which a significant number of men, Jesuit and lay, express that secular mysticism in their professional and personal lives, win a consensus on campus, and design an effective educational enterprise aimed at developing all the dimensions of the human person.

If there are Jesuit schools, it is because their participants see in them an opportunity to effect the greater good. But this will come about only if such schools can read the signs of the times and frame a programmatic adapted to these signs. Success in this effort will be the only valid yardstick for justifying their work and promoting the “greater glory of God.”

The following, then, are several elements that will have to be contained in any such programmatic responsive to our newly emerging culture:

* the Jesuit style of tomorrow must have an experimental orientation and a stance fully committed to human values
* it must involve its members obviously in the serious issues of the day
* an acceptance of provisional answers, a quest for understanding rather than for easy certitudes, and a willingness to listen will follow from its view of the universe as open and capable of endless exploration
* a creative humanity will even go beyond the searching quality of the mind itself, reaching to the all important areas of the imaginative, the artistic, the interpersonal, the affective, and toward the creativity by which man designs new realities for himself
* a genuine ecumenism will put great emphasis on the religious dimension in man, seen in its breadth and depth by men who make a college Catholic and Christian by their free and mature commitment to that tradition, while recognizing others as worthy partners in dialogue
* it is hoped that every facet of campus experience will sensitize the student toward an openness to the mystery that penetrates man and his world
* the personal testimony of worship and faith will be the best apologetic for the humanizing and liberating force of faith in Jesus Christ as deepening and illuminating this human mystery
* all of this can be done only in the context of a true community of faculty, students, and admin-
APPENDIX D

Instructors, of Jesuits and laymen, wherein each gives a witness that is essentially the same, but given in different ways

- finally, such Jesuit educational endeavor must through its participants, be able to bear a prophetic testimony to the crises of the times, supporting those who have not voice to cry out against what is false in the world.

A great premium should be placed on this world-affirming spirituality, on the Spirit moving in the world, and on the legitimacy behind change. The Jesuit school should not be a center for preserving the old, but rather one for discerning, endorsing, and contributing to the new aspirations and inventions of man. There is need for conversion, a conversion that results in a grand hopefulness about man’s possibilities in the future.