

SESSION 3 PARTNERS IN MINISTRY

1) **Brief check-in** at the beginning of the meeting – focused on these questions:

Focus Questions:

- a) *Do you have any thoughts or reflections related to the discussion we had in our last session on the topic of “the service of Faith and the promotion of Justice”?*
- b) *What has been your experience with Jesuit priests or brothers in our time here at Santa Clara University?*

2) **Quiet reflection** – Meditative Reading

Prayer of Mother Teresa

People are often unreasonable, illogical, and self-centered. Forgive them anyway.

If you find serenity and happiness, they may be jealous. Be happy anyway.

If you are kind, people may accuse you of selfish, ulterior motives. Be kind anyway.

The good you do today, people will often forget tomorrow. Do good anyway.

If you are successful, you will win some false friends and some true enemies. Succeed anyway.

Give the world the best you have, and it may never be enough. Give the world your best you’ve got anyway.

If you are honest and frank, people may cheat you. Be honest and frank anyway.

You see in the final analysis, it is between you and God. It never was between you and them anyway.

What you spend years building, someone could destroy overnight. Build anyway.

Readings:

“Do You Speak Ignatian?” [Handout]

“Ignatius’ Special ‘Way of Proceeding’” *America*, July 31-Aug. 7, 2006

“Contagious Learning: The Jesuits brought together morality and intellect,” *America* May 8, 2006

“Men and Women for Others – Men and Women with Others,” Theresa Ladrigan-Whelpley, *explore Journal* Vol. 12 No. 1 pp.26-30

3) **Discussion and sharing** – issues or thoughts that the readings stimulated in you or other items you want to talk about. Below is a series of quotes and focus questions taken from the readings for the day which may serve as reminders. If they are not helpful to you, please ignore them. You can review these quotes and respond only to those which strike a cord in you. Open sharing. (60 Min)

A) **John W. O'Malley** - “Ignatius’ Special ‘Way of Proceeding’”

“Especially remarkable about Ignatius was the way he so easily seems to have adopted and subscribed to all the components of the humanistic education that the schools he founded entailed. This meant, among other things, that most Jesuits would spend most of their time not in the confessional or pulpit but in the secular space that is a classroom. Moreover, in those classrooms most of them would teach not the Bible or the fathers of the church but pagan literature, that is, the classics of Greek and Rome. They would teach these subjects not simply as models of eloquence but as embodying, it was believed, a moral and spiritual message.

“More pointedly, (the educational program) vaunts education for its ability to produce individuals who will grow up to be, yes, “good pastors” but “civic officials” as well, “administrators of justice,” who will “fill other important offices to everybody’s profit and advantage.” This is a way of implementing dedication to “the common good” that Ignatius claimed for the Society in the charter of the order he in 1550 submitted for papal approval.”

Focus Question: *Can you spot in this history of Ignatius’ early educational philosophy any elements that are similar to that found here at Santa Clara University; for example, in our promotion of the 3 C’s - “conscience, competence, and compassion.” Do you know Jesuits who fit this model? Do you know any alums who turned out the way planned here?*

B) **William J. Murphy** - “Contagious Learning: The Jesuits brought together morality and intellect”

“Jesuit education does not exist in a vacuum. In our current day, I find more and more scholars view their studies and morality as two distinct objects, with the latter often being put on the back burner to make way for the former. To the Jesuits, however, there is no separation between the two. Whether you are engaged in a study of philosophy or biology, there are moral questions that need to be examined. Rather than serving as a distraction or unnecessary addition to the student’s field of study, this element of morality ennobles the discipline, elevating it to something holy.

“The second element of Jesuit education is its well-rounded approach to knowledge. There is a modern temptation to throw away the ideal of the renaissance man (and woman) in favor of specialists, reasoning that is it far better to know a lot about a little than a little about a lot. Resisting this temptation with a balanced core curriculum, the Jesuits insist on turning out men and women whose knowledge does not end at the boundaries of their individual majors.”

Focus Question: *Here again, what parallels do you find at SCU to this philosophy of education?*

C) **Theresa Ladirgan-Whelpley** – “Men and Women for Others – Men and Women with Others”

“In the spirit of GC 35, may we each work to foster an environment where lay persons can uniquely name themselves as “Ignatians” alongside their Jesuit colleagues so that a true union of members within the Ignatian Charism may be made possible for all those collaborating in the shared mission of *our* Jesuit-founded institutions.”

Focus Question: *What experiences have you had at SCU, if any, that make you able to relate to Theresa’s sense of union with Jesuits in their mission of higher education?*