

The Ignatian Center for Jesuit Education

DISCOVER

STAFF
LUNCHEON
REFLECTION
SESSIONS

Connecting the University's Jesuit
education themes of faith and justice
to our work life at SCU

2009-2010

**Santa Clara
University**

**Ignatian Center for Jesuit Education
Staff Luncheon Reflection Groups
Meeting Dates**

**Sobrato Hall – Seminar Room – 1st Floor Room 32
11:30 AM – 1:00 PM
Lunch Provided**

2009

Session 1: *My Journey*

**Tuesday Group, October 13
Wednesday Group, October 14**

Session 2: *What Gives Me Joy?*

**Tuesday Group, November 10
Wednesday Group, November 11**

Session 3: *Partners in Ministry*

**Tuesday Group, December 8
Wednesday Group, December 9**

2010

Session 4: *Job, Career, Making a Difference*

**Tuesday Group, January 13
Wednesday Group, January 14**

Session 5: *Nurturing a Spiritual Practice to Enhance my Vocational Journey*

**Tuesday Group, February 9
Wednesday Group, February 10**

Session 6: *Balancing the Pressures of Work and Family*

**Tuesday Group, March 9
Wednesday Group, March 10**

BACKGROUND AND PURPOSE OF THE REFLECTION GROUPS:

- Provide a place where staff can share reflections on their work life at Santa Clara University
- Discover and claim ways in which our work is integrated into the mission of the university
- To integrate this with the Jesuit educational tradition and especially with the Ignatian tradition of discernment
- Examine the contribution that our personal spirituality helps in achieving a greater sense of calling in our work.

SOME SIMPLE GROUP COMMITMENTS

- Everything that is shared in this room stays in this room. We must agree to hold all that is said here in confidence. That means any individual comment is not to be repeated outside the room without the permission of the person who said it.
- The role of the facilitator is a both facilitator and participant and he/she will be sharing experiences along with others.
- We all may act as co-facilitators. Any of us may ask questions of others for clarification, move the agenda, or invite those who are quiet to contribute if they wish.
- Please feel free to share only comments that you are comfortable sharing.
- The level of sharing is up to you. We are not expecting you to reveal anything that would be uncomfortable for you to share openly.
- When someone else is speaking listen carefully to what they are saying. If what they are saying is unclear, feel free to ask clarifying questions.
- Avoid giving advice to others. It is not our role here to fix people up. Just be supportive.
- Anyone may suggest alternatives to the format designed by the group's planners. The group however will make the final decision on any changes in format.
- The facilitator's (or co-facilitator's) role is to practice administrative control in the group. That means keeping time, keeping on the topic, asking quiet people if they want to speak, gently nudging people who are talking too much to let others speak, and pointing out if people are giving advice.
- Are there other things that you would like to say to the group that would make this a safe place for you to talk about things of importance to you?

Attendance: We intend over the six sessions to develop a sense of community and a sense of trust among the group participants. This can only happen if we all are present for all of the sessions. Please plan to attend every session.

SESSION 1 MY JOURNEY

1) **Brief check-in** at the beginning of the meeting while eating lunch

Focus Question: *Tell us your name, what was your most recent job before coming to Santa Clara and what do you do at SCU now? Why did you come to Santa Clara?*

2) **Quiet reflection** – Meditative Reading - after lunch. (5-10 Min)

The Slow Work of God – Pierre Teilhard de Chardin
(Advice to a young friend)

Above all, trust in the slow work of God.
We are, quite naturally, impatient in
everything to reach the end without delay.
We should like to skip the intermediate
stages.

We are impatient of being on the way to
something unknown, something new.
And yet it is the law of all progress
That it is made by passing through some
stages of instability...
And that it may take a very long time.

And so I think it is with you.
Your ideas mature gradually –
Let them grow; let them shape themselves,
without undue haste.
Don't try to force them on, as though you
could be today

What time (that is to say, grace and
circumstances acting on your own good
will)
Will make you tomorrow.

Only God could say what this new spirit
gradually forming within you will be.
Give our Lord the benefit of believing that
his hand is leading you.
And accept the anxiety of feeling yourself in
suspense and incomplete

*(Taken from Bannan Center "Book of Prayers." This
selection was contributed by Kathleen Donofrio,
Human Resources.)*

Readings:

David G. Schultenover, S.J., "The Ethos of Jesuit Education: Ignatius to Hopkins to Ellacuria."

Parker Palmer, *Let Your Life Speak, Listening for the Voice of Vocation*, Chapter 1: "Listening to Life" and Chapter 2: "Now I Become Myself"

William C. Spohn, "The Chosen Path," *America*, July 21-28, 2003. pp.10-13.

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. Review these quotes, if you wish and focus questions and respond only to those which strike a cord in you. Open sharing. (60 Min)

a) Parker Palmer (pg. 5) “Behind this understanding of vocation is a truth that the ego does not want to hear because it threatens the ego’s turf: everyone has a life that is different from the “I” of daily consciousness, a life that is trying to live through the “I” who is its vessel. This is what the poet knows and what every wisdom tradition teaches: there is a great gulf between the way my ego wants to identify me, with its protective masks and self-serving fictions, and my true self.”

Focus Question: *In what ways do you identify with Palmer’s statement that the ego can take me in a direction that is not my true self?*

b) Parker Palmer (pg. 10) “Today I understand vocation quite differently – not as a goal to be achieved but as a gift to be received. Discovering vocation does not mean scrambling toward some prize just beyond my reach but accepting the treasure of true self I already possess.”

Focus Question: *Can you describe your earliest thoughts or messages you received from others about what you were meant to do in life; your career, your vocation?*

c) Parker Palmer (pg. 16): “Our deepest calling is to grow into our own authentic selfhood, whether or not it conforms to some image of who we *ought* to be. As we do so, we will not only find the joy that every human being seeks – we will also find our path of authentic service in the world. True vocation joins self and service, as Frederick Buechner asserts when he defines vocation as ‘the place where your deep gladness meets the world’s deep need.’”

Focus Question: *Are you able to name and describe the joy inside you that you believe meets one of the world’s deep needs?*

d) Parker Palmer (pg. 18): “But before we come to that center, full of light, we must travel in the dark. Darkness is not the whole of the story – every pilgrimage has passages of loveliness and joy – but it is the part of the story most often left untold. When we finally escape the darkness and stumble into the light, it is tempting to tell others that our hope never flagged, to deny those long nights we spent cowering in fear.”

Focus Question: *Describe a time in your own personal vocation journey which was like the travel in the darkness that Palmer speaks of here?*

e) Parker Palmer (pg. 29): “Here, I think is another clue to finding true self and vocation: we must withdraw the negative projections we make on people and situations – projections that serve mainly to mask fears about ourselves – and acknowledge and embrace our own liabilities and limits.”

Focus Question: *Can I spot times in my vocation journey when I was projecting my own fears on to other people in an attempt to deny to myself what was my own true vocation?*

f) Parker Palmer (pg. 30): "...I have become clear about at least one thing: self-care is never a selfish act – it is simply good stewardship of the only gift I have, the gift I was put on earth to offer to others. Anytime we can listen to true self and give it the care it requires, we do not only for ourselves but for the many others whose lives we touch."

Parker Palmer (pg. 34): "The punishment imposed on us for claiming true self can never be worse than the punishment we impose on ourselves by failing to make that claim. And the converse is true as well: no reward anyone might give us could possibly be greater than the reward that comes from living by our own best lights."

Focus Question: *What do you believe Palmer is referring to when he talks about "claiming true self" and "living by our own best lights." Have you experienced such a struggle in your own search?*

h) Bill Spohn (pg): "The experience of invitation is central to the *Spiritual Exercises*. It doesn't come like a bolt from the blue or a "mission from God" with the clarity of the Blues Brothers. It is not a command, but an invitation addressed to our freedom. If this invitation were simply marching orders, Ignatius would not have spent twenty years of trial and error learning wisdom the hard way. Those mistakes taught him to help others find the path for their freedom to take. Instead, Ignatius asks us to look into our own personal consciousness and ask: "What am I attracted to?" What draws me over time in a certain direction?"

Focus Question: *This is basically a different way of saying what Parker Palmer says in his first chapter. Does this expression of those same sentiments stimulate any additional thoughts for you?*

4) **Ignatian Tradition:** Brief summary/discussion of Schultenover's article on Ignatius' life and Jesuit education.

SESSION 2

WHAT GIVES ME JOY

Brief check-in at the beginning of the meeting while eating lunch

Focus Questions:

- a) *Do you have any thoughts or reflections related to the discussion we had in our last session?*
- b) *Describe the part of your work that gives you the most joy. Describe the part that gives you the least joy.*

2) **Quiet reflection** – Meditative Reading - after lunch.

Reader 1:

“The Dream of a Common Language”
Twenty-one Love Poems, by Adrienne Rich

The rules break like a thermometer...
Quicksilver spills across charted systems.

We’re out in a country that has no language,
no laws
Chasing the raven and the wren through
gorges unexplored since dawn.

Whatever we do together is pure invention.
The maps they gave us were out of date by
years...

Reader 2:

Debra Hintz

Dreams come and go in our lives.
Far more die that come to reality.

What is it in us that allows us to
let go of visions that could create
new and beautiful worlds?

Why do we so easily give in to barriers?
Why do we let ourselves conform and be
satisfied with what is?

Reaching out to a dream can be risky.
It can involve hardships that our
imaginations never knew.
Our comfortableness can be so easily
disturbed.

But, what beauty can be experienced as we
accept the challenge of a dream!
What a precious feeling to be supported, to
have others say you can do it, we can do it
together.

Nothing is beyond our reach if we reach out
together.

Background Readings.

Parker Palmer *Let Your Life Speak, Listening for the Voice of Vocation*, Chapter 3, “When Way Closes”

explore, Spring 2003, Vol. 6. No 2, pp 12 – 31. (Series of articles by SCU faculty and staff on vocation.)

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. Feel free to review these quotes or not and the focus questions responding only to those which strike a cord in you. Open sharing. (60 Min)

A) Parker Palmer (pg 38): “Ruth’s reply was a model of Quaker plain-speaking, ‘I’m a birthright Friend,’ she said somberly, ‘and in sixty-plus years of living, way has never opened in front of me.’ She paused, and I started sinking into despair. Was this wise woman telling me that the Quaker concept of God’s guidance was a hoax?

“Then she spoke again, this time with a grin. ‘But a lot of way has closed behind me, and that’s had the same guiding effect.’

“...Ruth’s honesty gave me a new way to look at my vocational journey...: there is as much guidance in what does not and cannot happen in my life as there is in what can and does – maybe more.”

Focus Question: *Can you tell about a time when you experienced in your life the same thing that Palmer describes in his vocational journey as “way closing behind him.”*

B) Parker Palmer (pg. 44) “Despite the American myth, I cannot be or do whatever I desire – a truism, to be sure, but a truism we often defy. Our created natures make us like organisms in an ecosystem: there are some roles and relationships in which we thrive and others in which we wither and die.”

(pg. 47) – “There are some things I ‘ought’ to do or be that are simply beyond my reach...If I try to be or do something noble that has nothing to do with who I am, I may look good to others and to myself for a while. But the fact that I am exceeding my limits will eventually have consequences. I will distort myself, the other, and our relationship – and may end up doing more damage than if I had never set out to do this particular ‘good.’ When I try to do something that is not in my nature or the nature of the relationship, way will close behind me.”

Focus Question: *Can you spot in your vocational journey times when you wanted to do good and virtuous things you thought you ‘ought’ to do for which you had no real talent?*

C) Lulu Santana, SCU Campus Minister – *explore Magazine* article (p27) – “At this time in my life I am at peace that I am living out my vocation by being a campus minister. I look forward to each day and feel energized by the students whom I am privileged to serve. Within the University’s desire to educate the whole person, there is no doubt that my day-to-day interactions with students continue to educate me and give me insights into how I am living my vocation today.”

Focus Question: *Does the work you do at Santa Clara University connect with your sense of your personal vocation? If yes, how? In what ways does your work connect you to the mission of the university?*

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?*

SESSION 4

JOB, CAREER, MAKING A DIFFERENCE

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

Focus Question:

- a) *Do you have any thoughts or reflections related to the discussion we had in our last session on the topic of nurturing a spiritual practice to enhance our vocational journey?*
- b) *The 1975 Jesuit General Congregation 32 (GC 32) coined the formula “the service of faith and the promotion of justice.” What does the word “justice” mean to you? How does it compare and contrast with “charity”?*

2) **Quiet reflection** – Meditative Reading

Prayer of Oscar Romero

It helps, now and then, to step back and take the long view.

The kingdom is not only beyond our efforts, it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is the Lord’s work.

Nothing we do is complete, which is another way of saying that the kingdom always lies beyond us.

No statement says all that should be said, No prayer fully expresses our faith.

No confession brings perfection, no pastoral visit brings wholeness.

No program accomplishes the Church’s mission. No set of goals and objectives includes everything.

That is what we are about. We plant the seeds that one day will grow.

We water seeds already planted, knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces effects far beyond our capabilities.

We cannot do everything and there is a sense of liberation in realizing that.

This enables us to do something and to do it very well.

It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord’s grace to enter and do the rest.

We may never see the results, but that is the difference between the master builder and the worker.

We are workers, not master builders, ministers, not messiahs.

We are prophets of a future that is not our own.

Readings:

John Neafsey, “Discernment, the Inner Compass of the Heart,” *A Sacred Voice is Calling: Personal Vocation and Social Conscience*, 2006

Paul Locatelli, S.J. “A Justice of Faith: Kindling Fires at the Frontiers,” *explore Journal* Fall 2008, Vol 12, No. 1 pp. 8-11

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. Review these quotes and focus questions and respond only to those which strike a cord in you. Open sharing. (60 Min)

A) **John Neafsey** - “Discernment, the Inner Compass of the Heart,” - In his article on discernment, John Neafsey points out that “Socially responsible discernment includes social analysis, which has to do with a critical or discerning consciousness about the world in which we live. Social analysis does not require advanced education or specialized knowledge in political science or sociology or liberation theology. According to Dan Hartnett, it is actually more about the ‘practical wisdom’ of regular people who have taken the trouble to educate themselves about their social world. This involves a more ordinary human exercise of critical reflection ‘whereby the educated adult remains critically attuned to what is happening in the world in order to think, judge, and act responsibly.’”

Focus Question: *What has your ‘practical wisdom’ taught you about the social world in which we live related to the poor and marginalized persons in our society? What obligations do we have as Catholics to bring about change to help better their lives?*

B) **Paul Locatelli, S.J.** - “A Justice of Faith: Kindling Fires at the Frontiers,” – Father Locatelli in this article borrows a quote from one of the documents of the Jesuit General Congregation 35:

“The complexity of the problems we face and the richness of the opportunities offered demand that we build bridges between rich and poor, establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests. Our intellectual apostolate provides an inestimable help in constructing these bridges, offering us new ways of understanding in depth the mechanisms and links among our present problems.”

Focus Question: *Can you imagine in what ways our Santa Clara University administration, faculty, staff and students could make this dream a reality?*

SESSION 5
NURTURING A SPIRITUAL PRACTICE TO
ENHANCE MY VOCATIONAL JOURNEY

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?*
- b) *Can you identify practices in your religious tradition or in your own personal spiritual life that nurture a reflection on the presence of God in your life?*

2) **Quiet reflection** – Meditative Reading

Dance Like No One's Watching

Author Unknown

We convince ourselves that life will be better after we get married, have a baby, then another. Then we are frustrated that the kids aren't old enough and we'll be content when they are. After that we're frustrated that we have teenagers to deal with. We will certainly be happy when they are out of that stage.

We tell ourselves that our life will be complete when our spouse gets his or her act together, when we get a nicer car, are able to go on a nice vacation, when we retire. The truth is, there's no better time to be happy than right now. If not now, when?

Your life will always be filled with challenges. It's best to admit this to yourself and decide to be happy anyway. One of my favorite quotes comes from Alfred D. Souza, He said, "For a long time it had seemed to me that life was about to begin – real life. But there was always some obstacle in the way, something to be gotten through first, some unfinished business, time still to be served, a debt to be paid. Then life would begin. At last it dawned on me that these obstacles were my life."

This perspective has helped me to see that there is no way to happiness. Happiness is the way. So, treasure every moment that you have. And treasure it more because you shared it with someone special, special enough to spend your time...and remember that time waits for no one.

So stop waiting until you finish school, until you go back to school, until you lose ten pounds, until you gain ten pounds, until you have kids, until your kids leave the house, until you start work, until you retire, until you get married, until you get divorced, until Friday night, until Sunday morning, until you get a new car or home, until your car or home is paid off, until spring, until summer, until fall, until winter, until the first or fifteenth, until your song comes on, until you've had a drink, until you've sobered up, until you die, to decide that there is no better time than right now to be happy....Happiness is a journey, not a destination.

Thought of the day: "Work like you don't need money; love like you've never been hurt; and dance like no one's watching."

List of today's readings - Over

Readings:

Dennis Hamm, "Rummaging for God: Praying Backward Through Your Day," *America*, May 14, 1994

Margaret Silf, "Discernment of Spirits," *Inner Compass, an Invitation to Ignatian Spirituality*, Loyola Press, 1999

L. Patrick Carroll, S.J. "Prayerful Decision-making, Some Practical Steps," *Northwest Jesuit*

Thich Nhat Hanh, "Mindful Breathing," *Anger: Wisdom for Cooling the Flames*

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. Review these quotes and focus questions and respond only to those which strike a cord in you. Open sharing. (60 Min)

A) Dennis Hamm in "Rummaging for God" points to the four places where the Christian tradition says we can hear the voice of God: Creation, scriptures, church, and our own personal experience.

Focus Question: *Which of these, if any, is most revealing of God to you?*

B) Thich Nhat Hanh in "Mindful Breathing" states "When we embrace our joy and our compassion with mindful breathing...they will be multiplied ten or twenty times. Mindful breathing helps us sustain them for a longer time and experience them more deeply. Therefore it is very important to embrace our positive mental formation like joy, happiness, and compassion when they arise, because they are a kind of food that helps us grow."

Focus Question: *What has been your practice in past for dealing with negative feelings of fear and anger? How might breathing exercises help you?*

SESSION 6

BALANCING THE PRESSURES OF WORK AND FAMILY

GROUP PROCESS:

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 “Becoming a Mentoring Community”?*
- b) *In her article, Molly McDonald states: “I have also come to realize that within my profession I have chosen employers, specifically the Diocese of Monterey and, most recently, Santa Clara University, whose values are parallel with mine.” In what ways can you relate to this statement? In what ways, if any, did your choice to work at SCU have anything to do with its having values that are parallel to yours?*

2) **Quiet reflection** – Meditative Reading

The Gift

Mary Sue Crawford

Life is a gift

The Pain, the joy, experience it all

Let it wash over you completely

Reach out for it

The knowing and understanding will come eventually

We continue upon our pathway

Sometimes with heavy shoes

With daily exploration of what lies ahead,

Unknown treasures are placed with such care.

Pieces to a puzzle found in the corners of our lives

Woven together with sorrow’s thread

Ironed with kindness

Leaving the color of tolerance on the fringed edges

Don’t hurry past these searing gifts and miss your revelation

Stop, look, listen

Reach out to touch this moment

Specifically given

For you alone

Joy’s buttons shine brightly on heaving chests

Life’s good things somehow overshadow those painful hurts.

(Taken from Bannan Center “Book of Prayers.” This selection was contributed by Mary Sue Crawford, Heafey Law Library.)

Readings:

Explore Magazine , Spring 2004, Vol. 7. No 2. “Achieving a Balance with Work and Family.”

“The Flow of Activity,” *The One Who is Not busy: Connecting With Work in a Deeply Satisfying Way*, Darlene Cohen

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. (60 Min)

A) Moberg (p 4) - Some employees try to roll with such punches by compartmentalizing, i.e. by maintaining focus on work when at work and on family when at home. Yet, since what happens to people at work cannot help but affect their home life and vice versa, attempts at compartmentalizing are generally futile... it is far more productive to develop an awareness of how one develops and depletes personal resources. Each of us has our own ways of building and conserving the time, flexibility and control we need to sustain ourselves. For some, spending more time with family puts juice in the batteries, but for others it is a drain. Similarly, some find business travel exciting while others consider it a real downer. In short, there is no one optimal approach to allocating one's energy between family and work. However, a little self-knowledge goes a long way to help one deal with temptations and exigencies in ways that do not exhaust one's personal resources.

FOCUS QUESTION: *Moberg points out that “each of us has our own ways of building and conserving the time, flexibility and control we need to sustain ourselves.” A “little self-knowledge” in this area helps, he says. Are you aware of any “self-knowledge” you have gained over the years that allows you to allocate energy between family and work in a manner that helps you to keep yourself healthy?*

B) Ramos-Sanchez (p 8) To achieve a good balance that is satisfying to all, couples need to prioritize their lives so that the family career is given as much importance as each profession, that each parent become a primary parent and primary keeper of the household, rather than one parent being secondary, and that neither person's career is given more weight than the other.

(p 9) Ultimately the blending of relationships, children, and careers in a harmonious manner is more art than science. According to psychologists, couples communicating their needs and expectations were very important, but factors such as job flexibility and support systems also seem to play a role in the delicate balance.

FOCUS QUESTION: *Ramos-Sanchez explains that one of the most important tasks of a couple with two careers in developing a sense of balance in their lives is to develop a workable method of communication between the two partners. Describe the method of communication, if any, that you and your spouse or partner have developed to discuss your individual needs in achieving a balance between your family obligations and work obligations?*

C) Koch (p 12) - With the increasing velocity of scientific and technological progress and volatility of change, the ethos of the workplace has become sharply defined by the themes of productivity, speed, flexibility and, of course, constant innovation. But, the emphasis on speed, flexibility, and continuous learning in the workplace cannot be accommodated without personal adjustments outside of the workplace, and these same values have come to characterize the non-work related spheres of individual lives. In the process this has transformed the balance between work, family, and community life. With the exhilaration of participating in the most renowned knowledge-based region in the world we have lost the ability to maintain clear boundaries between work and non-work. Sadly, somewhere in the boom and subsequent bust of the nineties we also appear to have lost our sense of community.

FOCUS QUESTION: *Koch says that “with the exhilaration of participating in the most renowned knowledge-based region in the world (the Silicon Valley) we have lost the ability to maintain clear boundaries between work and non-work.” In what ways, if any, does our work culture here at SCU*

mirror the surrounding Silicon Valley culture of work with its emphasis on “speed, flexibility, and continuous learning in the workplace”?

D) Potter (p 17) - I don't believe there is a “one size fits all” solution to finding and maintaining balance. I think that certain approaches – determining priorities based on values as well as needs, managing time more effectively, and developing goals – are essential in helping us exert some control in our lives. But, I have “decided to accept as true my own thinking,” to quote Georgia O’Keefe, that being present each moment as much as I possibly can, doing what I’m doing and not something else at the same time, and giving up my expectations for perfect balance are goals worth striving for.

FOCUS QUESTION: *Potter mentions in her article several different approaches for exerting control over your time: setting priorities based on values, managing time, and developing goals. How would you describe your particular approach, if any, toward achieving balance in your work and non-work life?*

E) Kerrigan (p20) - When a corporate reorganization and my decision not to relocate resulted in my leaving my firm in 2002, I had some hard questions to face: “What is maturity?” and “What is a life well led?” These are foundational and essential questions in life. I came to realize that whether life makes work better or work makes life better depends on which is more important. Elizabeth (my wife) kept asking me; “John, what do you want?” as she and I entertained over a half dozen different scenarios, ranging from jobs with a similar pace, to my previous one, to taking a year or more off.

FOCUS QUESTION: *In his article, Kerrigan mentions coming to a fundamental question in his life: “What is a life well led?” Describe a time in your life, if any, in which you faced such a fundamental choice between your work and non-work life.*

F) McDonald (p 23) From my perspective it is important to make a conscious choice to focus on what I value... most in my life in order for me to be successful. These areas can be broken down into five categories: 1) Family, 2) Profession, 3) Faith, 4) Mental/physical health, and 5) Solitary time. Running through each of these is the manner in which I strive to conduct myself; with integrity, respect for others, honesty, appreciativeness and trustworthiness.

I am extremely fortunate that these values were instilled in me at a very young age by my parents and the education I received from the Notre Dame Sisters, Holy Cross Brothers and from eight years of Jesuit education... each of these values has remained a constant in my life for several years

FOCUS QUESTION: *McDonald points out that the values she learned in early life were values that helped her establish priorities in balancing her work and non-work lives. Can you name values you learned in early life that help you in similar ways?*