

The Ignatian Center for Jesuit Education
Santa Clara University

**Ignatian Staff
Conversations**

2010-2011

**Connecting the Jesuit values of faith and social justice
with work life at Santa Clara University**

Ignatian Center for Jesuit Education
Ignatian Staff Conversations
Meeting Dates

11:30 AM – 1:00 PM
Lunch Provided

2010

Session 1: *My Journey*

Tuesday Group, October 19, Sobrato Hall, Room 32

Wednesday Group, October 20, Campus Ministry Large Conference Room

Thursday Group, October 21, Sobrato Hall, Room 32

Session 2: *Vocation: What Gives Me Joy? What Are My Gifts?*

Tuesday Group, November 16, Sobrato Hall, Room 32

Wednesday Group, November 17, Campus Ministry Large Conference Room

Thursday Group, November 18, Sobrato Hall, Room 32

Session 3: *Partners in Ministry: Ignatian Charism*

Tuesday Group, December 7, St. Clare Room, Jesuit Community

Wednesday Group, December 8, St. Clare Room, Jesuit Community

Thursday Group, December 9, St. Clare Room, Jesuit Community

2011

Session 4: *Cultivating a Commitment to Social Justice*

Tuesday Group, January 18, Sobrato Hall, Room 32

Wednesday Group, January 19, Campus Ministry Large Conference Room

Thursday Group, January 20, Sobrato Hall, Room 32

Session 5: *Nurturing a Spiritual Practice*

Tuesday Group, February 15, Sobrato Hall, Room 32

Wednesday Group, February 9, Campus Ministry Large Conference Room

Thursday Group, February 17, Sobrato Hall, Room 32

Session 6: *Balancing Work and Family*

Tuesday Group, March 15, Sobrato Hall, Room 32

Wednesday Group, March 16, Campus Ministry Large Conference Room

Thursday Group, March 17, Sobrato Hall, Room 32

IGNATIAN STAFF CONVERSATIONS...

- Provide a place where staff can share reflections on our work life at Santa Clara University
- Empower staff to discover and claim how our work is integrated into the mission of the University
- Cultivate our familiarity with the Jesuit educational tradition and the Ignatian tradition of discernment
- Support reflection around the ways in which our spirituality may foster a greater sense of calling and meaning 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** over 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

The Slow Work of God, Pierre Teilhard de Chardin, S.J.

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 wish to discuss. Below is a series of quotes and focus questions taken from the readings for the day, which may serve as a reminder. Review these quotes, if you wish, and respond only to those that strike a cord in you. Open sharing.

a) **Parker Palmer:** “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” (p.5)

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:** “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 the true self I already possess” (p.10).

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

c) **Parker Palmer:** “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” (p. 16).

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

d) **Parker Palmer:** “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” (p. 18).

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

- e) **Parker Palmer:** “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” (p. 29).

Focus Question: *Can you spot times in your vocational journey when you were projecting your own fears onto other people in an attempt to deny what was my own true vocation?*

- f) **Parker Palmer:** “...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” (p.30).

Parker Palmer: “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” (p. 34)

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

- g) **Bill Spohn:** “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: *How have you experienced this call of freedom? How do the deepest desires of your heart reveal your own vocation to you?*

- h) **David Schultenover:** “A Jesuit institution...tries to help students see reality as relational...to model a way of seeing that engages the very stuff of reality...educating students in what theologians call *sacramental awareness*, an awareness that sees all things as expressions of God’s own being, of God’s own love.”

Focus Question: *What did you learn about Ignatius’ life, the Jesuit tradition, and Jesuit education that was new for you?*

SESSION 2
VOCATION: WHAT GIVES ME JOY? WHAT ARE MY GIFTS?

1) **Brief check-in** over 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 or utilizes your greatest gifts. Describe the part that gives you the least joy or utilizes your gifts the least.*

2) **Quiet reflection** – Meditative Reading

The Summer Day, Mary Oliver

Who made the world?
Who made the swan, and the black bear?
Who made the grasshopper?
This grasshopper, I mean-
the one who has flung herself out of the
grass,
the one who is eating sugar out of my hand,
who is moving her jaws back and forth
instead of up and down-
who is gazing around with her enormous
and complicated eyes.
Now she lifts her pale forearms and
thoroughly washes her face.
Now she snaps her wings open, and floats
away.

I don't know exactly what a prayer is.
I do know how to pay attention, how to fall
down
into the grass, how to kneel down in the
grass,
how to be idle and blessed, how to stroll
through the fields,
which is what I have been doing all day.
Tell me, what else should I have done?
Doesn't everything die at last, and too soon?
Tell me, what is it you plan to do
with your one wild and precious life?

*Taken from: Mary Oliver, New and Selected Poems
(Boston: Beacon Press, 1992).*

Readings:

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

Explore Journal, Spring 2003, Vol. 6. No 2, pp 16 – 27. (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 wish to discuss. Below is a series of quotes and focus questions taken from the readings for the day, which may serve as a reminder. Feel free to review these quotes, responding only to those which strike a cord in you. Open sharing.

a) **Parker Palmer:** “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.” (p. 35)

Focus Question: *Can you reflect on a time when you experienced the “way closing behind you” in your own life?*

b) **Parker Palmer:** “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” (p 45).

“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” (p. 48)

Focus Question: *Can you spot in your own vocational journey times when you felt you “ought” to do good things that really had nothing to do with who you are?*

c) **Lulu Santana:** “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” (p. 27).

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: IGNATIAN CHARISM

1) **Brief check-in** over lunch

Focus Questions:

a) *Do you have any thoughts or reflections related to the discussion we had in our last session on the topic of vocation?*

b) *What has been your experience with Jesuits in your time here at Santa Clara University? To what extent do you see yourself in partnership with the Jesuit community in your work at Santa Clara? In partnership with the Ignatian charism?*

2) **Quiet reflection** – Meditative Reading

First Principle and Foundation, St. Ignatius of Loyola, paraphrased by D. L. Fleming, S.J.

The Goal of our life is to live with God forever.
God, who loves us, gave us life.
Our own response of love allows God's life to flow into us without limit.

All the things in this world are gifts from God,
Presented to us so that we can know God more easily
and make a return of love more readily.

As a result, we appreciate and use all these gifts of God
Insofar as they help us to develop as loving persons.
But if any of these gifts become the center of our lives,
They displace God
And so hinder our growth toward our goal.

In everyday life, then, we must hold ourselves in balance
Before all of these created gifts insofar as we have a choice
And are not bound by some obligation.

We should not fix our desires on health or sickness,
Wealth or poverty, success or failure, a long life or a short one.
For everything has the potential of calling forth in us
A deeper response to our life in God.

Our only desire and our one choice should be this:
I want and I choose what better leads
To God's deepening life in me.

Taken from David Fleming, S.J., Draw Me Into Your Friendship: A Literal Translation and a Contemporary Reading of the Spiritual Exercises (Institute of Jesuit Sources, 1996)

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 wish to discuss. Below is a series of quotes and focus questions taken from the readings for the day, which may serve as a reminder. Feel free to review these quotes, responding only to those which strike a cord in you. Open sharing.

a) **John W. O'Malley**: “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 those found here at Santa Clara University; for example, in our promotion of the 3 C’s - “conscience, competence, and compassion.” Do you know Jesuits, faculty, staff, students, alumnus who reflect this model?*

b) **William J. Murphy**: “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 Ladrigan-Whelpley:** “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 Santa Clara that relate to Theresa’s reflection on her partnership with the Jesuits and the Ignatian charism?*

SESSION 4

CULTIVATING A COMMITMENT TO SOCIAL JUSTICE

1) **Brief check-in** over lunch

Focus Question:

- a) *Do you have any thoughts or reflections related to the discussion we had in our last session on the topic of partnership in ministry and the Ignatian?*
- b) *The 1975 Jesuit General Congregation 32 (GC 32) reflected on “the service of faith and the promotion of justice.” What does the word “justice” mean to you? How do you understand your own vocation in relation to justice?*

2) **Quiet reflection** – Meditative Reading

Prayer Attributed to Archbishop 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.

Taken from Bannan Center “Book of Prayers.” This selection was contributed by Sonny Manuel, S.J., former Rector of the SCU Jesuit community.

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 wish to discuss. Below is a series of quotes and focus questions taken from the readings for the day, which may serve as a reminder. Feel free to review these quotes, responding only to those which strike a cord in you. Open sharing.

a) **John Neafsey:** “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 to bring about change within unjust social structures and relationships?*

b) **Paul Locatelli, S.J.:** Father Locatelli 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: *How might our Santa Clara University administration, faculty, staff and students make this dream a reality?*

SESSION 5

NURTURING A SPIRITUAL PRACTICE

1) **Brief check-in** over lunch

Focus Questions:

- a) *Do you have any thoughts or reflections related to the discussion we had in our last session on a commitment to social justice?*
- b) *Can you identify practices in your religious tradition or in your own personal spiritual life that nurtures a reflection on the presence of God in your life?*

2) **Quiet reflection** – Meditative Reading

Praying, Mary Oliver

It doesn't have to be
the blue iris, it could be
weeds in a vacant lot, or a few
small stones; just
pay attention, then patch

a few words together and don't try
to make them elaborate, this isn't
a contest but the doorway

into thanks, and a silence in which
another voice may speak.

*Taken from: Mary Oliver, Thirst
(Boston: Beacon Press, 2006).*

Readings:

Dennis Hamm, S.J. "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 wish to discuss. Below is a series of quotes and focus questions taken from the readings for the day, which may serve as a reminder. Feel free to review these quotes, responding only to those which strike a cord in you. Open sharing.

- a) **Dennis Hamm, S.J.:** :“How do we hear the voice of God? Christian tradition has at least four answers to that question...creation...scriptures...church...personal experience.”

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

- b) **Dennis Hamm, S.J.:** :“Prayer that deals with your full consciousness lets you cast your net much more broadly than prayer that limits itself to the contents of conscience, or moral awareness.”

Focus Question: *How might the practice of the daily examen transform your relationships, sense of community, and way of being in the world?*

- c) **Margaret Silf:** :“It isn’t always obvious that there is a difference between experiencing spiritual consolation and simply feeling good, or between finding oneself in spiritual desolation and simply feeling low.”

Focus Question: *How do you understand the movements of consolation and desolation in your own life? What role does your awareness of consolation and desolation play in your practice of spirituality?*

- d) **L. Patrick Carroll, S.J.:** :“When things are simply not clear at all...we may enter into a more lengthy and structured period of prayer to aid a decision.”

Focus Question: *How do you usually discern big decisions? How might this Ignatian method of discernment be integrated into your life and practice?*

- e) **Thich Nhat Hanh:** “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 WORK AND FAMILY

1) **Brief check-in** over lunch

Focus Questions:

- 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?*
- 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 the way in which SCU's values are parallel to your own?*

2) **Quiet reflection** – Meditative Reading

Falling In Love, Pedro Arrupe, S.J.

Nothing is more practical than finding God,
that is, than falling in a love in a quite
absolute, final way.

What you are in love with, what seizes your
imagination will affect everything.

It will decide what will get you out of bed in
the mornings, what you will do with your
evenings, how you spend your weekends,
what you read, who you know, what breaks
your heart, and what amazes you with joy
and gratitude.

Fall in love, stay in love, and it will decide
everything.

*(Taken from Bannan Center "Book of Prayers."
This selection was contributed by Mark Novak,
Bannan Institute.)*

Readings:

explore Journal, Spring 2004, Vol. 7. No 2., p. 4-29 (Series of articles by SCU faculty and staff on achieving a balance with work and family.)

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

3) **Discussion and sharing** – issues or thoughts that the readings stimulated in you or other items you wish to discuss. Below is a series of quotes and focus questions taken from the readings for the day, which may serve as a reminder. Feel free to review these quotes, responding only to those which strike a cord in you. Open sharing.

a) **Dennis Moberg:** “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) **Molly McDonald:** “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?*

c) **John Kerrigan:** “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.*

d) **Kathy Potter:** “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 managing her time: setting priorities based on values, developing goals. How would you describe your particular approach, if any, toward achieving balance in your work and non-work life?*

e) **Darlene Cohen:** “We need not view our work and leisure worlds as fundamentally different.”

Focus Question: *How do you engage your work life differently from all other activity? How does Cohen’s reflection about the sources of our busyness in work (protecting us from emptiness, shielding us from suffering) challenge you?*