

The Ignatian Faculty Forum: A Faculty Formation Program Within the Jesuit University

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Introduction

Faculty “formation” is a mission and identity challenge within the Jesuit/Catholic University. (1) The purpose of this paper is to describe one successful faculty formation program at Santa Clara University: *The Ignatian Faculty Forum*.

Empirical studies of corporate leadership training programs show that it is only through reflection and analysis regarding everyday struggles that enduring personal appropriation of leadership concepts is accomplished. For example, reflection on such actions as engaging decisions, accepting setbacks and reorienting projects, starting endeavors from scratch, turning around failed efforts, etc. are the context in which skills that become the way a leader proceeds are formed. By contrast, short orientation or training programs concerning leadership seldom achieve enduring behavioral impact. (2)

We should expect a similar finding regarding formation programs for scholar/teachers. It will be through reflection and analysis regarding challenges faculty face that formation will occur. Issues such as what research topic to address next, what publication path to pursue, what pedagogy is appropriate for an innovative course, whether to make oneself available for an administrative or service appointment, whether is it time to move on from a particular stream of intellectual efforts, how to balance current professional pressures with other aspects of life, how to integrate “faith and justice” within a syllabus, etc. will be the central context for formation. In other words, it will be through discernment when dealing with day to day challenges that faculty formation incorporating an Ignatian spirituality occurs.

This is echoed in a recent survey of faculty programs associated with Mission and Identity across Jesuit Universities. Faculty saw orientation and short programs as helpful introductions to the Jesuit culture. But only in those situations where reflection and enduring dialog occurred did the Jesuit perspective become integrated into faculty consciousness. (3)

Likewise, a hallmark of Ignatian Spirituality is the phrase: “Discovering God in all Things.” In this sense, Ignatian discernment is not so much a concept or a technique to be learned but rather a way of living. (4) For example, the “Examen” teaches reflection on the events of each day. (5)

To conclude, unless faculty have the opportunity to participate in a formative program where there is enduring dialog regarding Ignatian concepts we can expect the "urgencies" of daily pressures to trump faculty decisions. The "principalities and powers of the disciplines (as John Haughney S.J. calls them), journal editors, rank and tenure committees, disciplinary fads, etc., will dominate behavior. (6) Campus dialog regarding mission and identity will tend to be compartmentalized into "those Jesuit programs." in which faculty may participate from time to time, but the central core of faculty member's professional life will tend to operate under a different set of rules.

It is in light of these parallel findings in leadership development and Ignatian spirituality that *The Ignatian Faculty Forum* (hereafter abbreviated as IFF) was developed at Santa Clara. (7)

IFF Composition

Each forum is made up of twelve members, ten faculty participants and two faculty facilitators.

Faculty participants are chosen as follows. Each year eight emergent and two mature faculty leaders nominated by their peers as important to the future of the university are invited to join IFF. Emergent leaders are defined by their leadership potential and by being recently tenured (or close to tenure with a probably favorable outcome predicted). This is a critical transition phase in faculty life when apprenticeship is closing and new topics for scholarship, teaching and new venues for service are being explored. The senior members are selected as wise mentors who exemplify the values of the University. The group is interdisciplinary balanced across arts, sciences, humanities, business, engineering, law. Only one person is accepted from any department in the first year forum to assure openness and confidentiality. One faculty member from the Jesuit community is invited as a participant.

Two "seasoned Forum participants" who have been members of the Advanced IFF, (a man and a women, one from Arts and Sciences and one from the Professional Schools) serve as facilitators. These are individuals are chosen as spiritually and intellectually mature faculty leaders who have moved through the rhythms of a faculty career that incorporates Ignatian values, and for their interpersonal skills. Facilitators are supported with one course release for their service. Facilitators meet monthly to for debriefing and planning, bi-monthly in the Spring to recruit new members, and several times in June to prepare for the following year's Forums.

In addition to an informal invitation from a facilitator, a formal letter of invitation is received from the Provost and the Director of Ignatian Center for Jesuit Education. The invitational letter indicates that the Forum is an important investment in the future of the University and in each faculty participant. It further states that participation in the Forum is counted as a major service commitment and during the year of participation no other university level service should be expected. A copy of the letter of invitation is sent to department chairs. Generally, about 80% of those invited accept the invitation, and most

who refuse do so because of scheduling conflicts or other intense professional obligations. Many who cannot accept an invitation in one year ask to be reconsidered at a future time. IFF has become a prestige program and the high satisfaction among prior participants carries the invitation process through positive feedback in the informal “grapevine”. As we will discuss later, 90% of the participants in the first year IFF choose to participate for at least a second year in the Advanced IFF.

The fact that IFF is “invitational” is an important part of its success. Unless invited, there are other priorities that are likely to fill the space in a faculty member’s life. Further, to *BE* invited is an honor, and this increases motivation. Finally, the official university recognition from the Provost, Director of the Ignatian Center and from Department Chairs affirms the importance of the Forum.

Norms

Faculty who accept the invitation to participate are expected to honor several commitments. They are expected to clear their calendar in order to attend each of the eight forums. Presence is an important gift. As the group becomes a small circle of trust the shared wisdom of each participant is a critical group resource. Participants are expected to have read the background readings carefully, enabling them to reflect upon and enter into the conversation with insight during in the first half of the meetings. Finally, strict norms of confidentiality must be honored. What is spoken of in each Forum remains in confidence within the Forum. A “confidentiality” candle is lit and the norm is spoken of at the beginning of each gathering. Finally, norms of active listening and appreciative inquiry are established as the guides for dialog.

Schedule

The Forum meets from 4:30pm to 8:30 pm on the first Monday of the month, October through June. The schedule for each meeting is as follows:

- 4:30 - 4:35 Opening Meditations / Reflections
- 4:35 - 5:00 Member Check-In
- 5:00 - 6:00 Discussion of the Month’s Readings
- 6:00 - 6:30 Light Supper
- 6:30 - 8:25 Discussion of Individual Member’s Challenges
- 8:25 - 8:30 Closing Reflection/ Meditation

A discussion of each of these elements follows.

4:30 – 4:35 Opening Meditations / Reflections

The Forum begins with three short reflections / meditations. One is always drawn from the Jesuit/Christian tradition. Two others speaking to the same theme are taken from other traditions, i.e., Jewish, Muslim, Buddhist, Taoist, Hindu, or secular. Two members read each reflection slowly. Then a period of silence ensues before the reading of the next meditation.

Members of the forum are religiously diverse, representing the demography of (non)traditions of the faculty within the University. An important aspect of hospitality is to assure that each process step within IFF honors this religious plurality. Members express appreciation for the sensitivity in selecting meditations and readings from multiple traditions.

Considerable time and effort on the part of facilitators is given to choosing meditations appropriate to the topic of the night, and/or themes that have emerged in a prior Forum gatherings. Often in discussing the readings associated with the evening's topic reference is made to a meditation/reflection as an "icon" that captured an important heuristic for the evening's discussion.

By beginning with meditation/reflection there is already movement beyond leadership development toward spiritual formation.

...Beyond social relations, beyond scientific, philosophical and theological systems, and even beyond religious structures and rituals there is another level of human consciousness, that of **religious experience** where the true followers of all the religious traditions of humanity recognize one another with a facility that is in proportion to the depth and authenticity of their experience. There is only one God, whatever the name or names we give to this reality.

Dom Armand Veilleuxm, OSCO
Monastic Interreligious Dialog

Bulletin 78, January 2007

Finally, the reflection / meditations provide a quiet zone for moving into the spirit of the Forum. Faculty arrive not having shaken off the pressures, concerns, and energies of their prior intense working hours on campus. They value the opportunity to enter a different zone of energy, to quiet, and to become centered in preparation for the evening's Forum. (Appendix IV contains an example of meditations/reflections from an IFF gathering where the evening's topic was "Discernment in the Ignatian Tradition.")

4:35 -5:00 Member Check-in

As members enter the room, they go to a check-in sheet on a flip pad. (Appended As Figure 1). They place a number from 0 to 10 next to: “Spiritually I am” and “Professionally I am”. This represents a summative number reflecting the state of consolation or desolation (to use Ignatian terminology) the member is experiencing. For many participants this is a new experience in self- awareness, let alone self-disclosure. There are not used to speaking of their inner life in the workplace. A quote from Origen comes to mind:

The first step in forming a discerning mind is becoming aware of the pre-conceptions and urgencies that conduct the mind toward an all-too-tidy consistence marked more by its narrowness than its wisdom. ... If the mind is uncultured and narrow in its interests and if it is easily moved by impulses of which it is unaware, then the bias with which it interprets reality will be quite imperceptible to it.

Reflection on Origen, *First Principles 4.2.2* Mark A. Macintosh, Discernment and Truth, New York, Crossroad Publishing, 2004 p.83

Later in the Forum when the Ignatian “Examen” is studied and better understood the accompanying statements regarding these numbers becomes more profound. But even in the earliest IFF gatherings, this first step is seen as a valued part of the meeting. Following the meditation/reflections each individual is invited to share a few sentences about the numbers they chose for the evening’s check-in. Through the check-in the group begins to understand the rhythms of the inner journey of a scholar/teacher. They are also alerted on evenings when a particular colleague is wrestling with important concerns. The reality of mind, heart, spirit and awareness on how God is present in the action of one’s life begins to grow. Thus, the check-in becomes an individual summative “Examen” for the month shared with the group that both (in)forms the individual and teaches the group about “desolation” and “consolation”.

5:00 – 6:00 Discussion of the Monthly Readings

Appendix I contains the “syllabus” of readings for the 2008-9 academic year’s IFF at Santa Clara. The topics during this year included attention to the following Ignatian Themes:

The Nature of Calling/Vocation in the Life of the Scholar-Teacher
Unfolding a Spirituality Appropriate for the Contemporary Teacher
Ignatian Perspectives on Being a Teacher-Scholar
Unfolding a Discernment Model and Deep Listening
The Justice Perspective of the Contemporary Jesuit University
A Vision of Jesuit Higher Education
Developing Wise University Leadership

Note that in addition to Jesuit/Ignatian readings, the topic is also refracted through readings from other religious and wisdom sources.

To initiate the discussion, the Facilitator who coordinates the first half of the meeting offers a short personal reflection disclosing his/her own personal reactions to one or more of the readings. In our experience, this is more than sufficient to seed the discussion. Eleven other energized faculty participants hardly need prodding to fill the sixty-minute period with rich discourse. Faculty participants are conscientious readers and come with pages marked, quotations underlined, and ideas highlighted.

The emphasis during the hour's discussion is on "first person" appropriation: what struck ME as helpful, challenging, confusing, inspiring, disturbing, etc. Then follows input from others including appreciative responses, i.e., as I listened carefully while you were speaking I learned, found inspiring, was provoked by, etc. There is no attempt in the limited time available to drive toward a "group viewpoint." Instead, the diverse points of view and the richness of differentiated understandings are prized. Thus, from the discussion multi-dimensional insights surrounding the evening's Ignatian theme emerges.

Because of the earlier "Check-In" and later "Individual Challenges" charting members also quickly learn to bring the readings to bear on the every day experiences of their professional life. For example, they may reflect on how to think of a scholarly effort in a new way, incorporate the lessons of the theme into a course module, or use discernment concepts when weighing whether to accept a service assignment.

The facilitator coordinating this first portion of the meeting serves as timekeeper, assures that all voices are heard, and brings the discussion to a close. There is usually no need for a formal summary, although the facilitator may choose to reemphasize certain nuances of the learning surrounding the evening's readings. The session ends once more with thematic reflections/meditations. Thus, the first half of the meeting is book-ended with opening and closing meditations/reflections.

6:00 – 6:30 Break and Light Supper

A soup, bread and fruit supper is now available. Two forms of soup are offered, vegetarian and meat or fish based. The meal is simple but hearty accompanied by tea and coffee.

People shift seats and walk about to visit with different participants.

During this period members of the Forum are asked to take time to chart "Individual Challenges" (Figure II).

6:30 – 8:25 Discussion of Individual Challenges

The IFF tradition is that one Facilitator has processed the meeting up to this point. Now the second Facilitator takes over. (The roles rotate from meeting to meeting). The second

Facilitator checks to be sure that each participant has charted their evening's issue on the "Individual Challenges" chart.

"Individual Challenges" are issues that a scholar/teacher is currently wrestling with. The challenges can be professional or personal. (Exemplary challenges from an IFF gathering are included as Appendix II). The forum participant names the challenge in a few words on the chart and indicates whether it is an A, B or C challenge. An "A" challenge is an important issue for discernment that often is tied to time constraints. (For example, the assistance in discernment might need to take place within this IFF gathering because there is a critical departmental meeting in two weeks). The promise is that all "A" challenges will be discussed this evening. The member also indicates the approximate amount of time needed to disclose and discuss the challenge. Typical time units chosen for "A" challenges are 15 to 20 minutes. "B" challenges are important issues for discernment but not as urgent or subject to serious time concerns. These challenges are usually accompanied by a requested 10 – 15 minutes slot. "C" challenges are typically early and emergent reflections that can wait until a later meeting if necessary.

"A" challenges are dealt with first. The Facilitator asks the participant to describe the challenge. Members of the groups are then invited to ask clarifying questions that might help their fellow member think more clearly about the issue, to share experience that might be informative, or to briefly share knowledge that might be helpful (whether from scientific, professional, or spiritual sources). As the year progresses, reference is frequently made to insights that came forth from earlier readings and discussions. There is care never to be prescriptive. The inputs are seen as a rich set of heuristics that a fellow Forum member may find useful in thinking about the problem. It is up to the individual wrestling with the challenge to sift and winnow from the inputs those that are helpful, and those which are not applicable. There is no expectation that the member's "discernment" will close during the meeting. Rather, the purpose is to provide input that can be reflected on in discernment following the meeting.

The Facilitator monitors time, makes sure all voices are heard, but together with the group seeks to adhere approximately to the time slot asked for. There are other "A" and "B" issues to be dealt with. The group quickly learns that brevity is a form of compassion, and humility is reinforced by not expecting long responses or discourses associated with any individual's input. However, in moments of serious personal crisis, compassion will override time limitations.

When the exchange of insights is complete, the Facilitator turns to his/her companion Facilitator who then leads the group into silence with a reflective prayer/invocation. The individual faculty member is included, but also those who will be impacted by the faculty member's decision, and all scholar/teachers wrestling with similar discernments. (Appendix III provides an example of such an invocation). In this manner, the communitarian dimension of individual discernment is made clear. This models that all we do ripples beyond the self. At the same time, compassionate concern for the individual wrestling with the challenge is opened to spiritual energy.

The “Critical Challenges” process reinforces the value of interaction that continues over the duration of an enduring period of time. Many decisions unfold over weeks and months and support is provided during this time as well as during the hard work that often follows a courageous choice. There is also accountability as the group will inquire of and follow the consequences of earlier decisions.

In a typical evening there is time for 80 % of the members to share a personal challenge. In some evenings, time allows every member to access the group’s counsel.

8:25-8:30 Closing Meditation

The Forum closes with a final set of three reflections/meditations. Typically, members read a paragraph or sentence in a round-robin fashion from each of the meditations, with silence between meditations.

Assessing the IFF Experience

Each year participants write a letter of assessment regarding their experience in the Forum. Themes that have been consistent in these evaluations have included:

1. The Value of a Caring Community. Members greatly appreciate participation in a small, stable community of colleagues where confidentiality is honored. As trust grows, faculty members experience mutual care, the sharing of gifts, and a sense of companionship in good times and bad as they examine the many challenges of their role as a scholar/teacher. They also appreciate the interdisciplinary composition that makes viable the sense of the university as a whole, avoiding the isolation of interactions confined to their own discipline.
2. A Deepened Sense of Calling. Participants find a renewal of their calling their as a teacher/scholar. Often over time, the pressures of academic life may diminish deeper motivations. IFF provides an opportunity to explore possibilities of how one’s calling as a scholar/teacher can be expressed with greater love. Participants find renewed courage to act from deeper motivation winning over the temptation to withdraw into a self-centered careerism. Likewise, they find new connections to the University’s mission. They were often attracted to the University because of the values inherent in its mission statement. In IFF they find motivation not to walk away from challenges that impede more generous academic choices in support of mission and values.
3. New Understandings of Spiritual Disciplines. A spirituality is explored that is congruent with the unique challenges of the academic life. Patterns of meditation and prayer (inclusive of but not restricted to Ignatian spirituality) begin to be appropriated in a manner suitable to each faculty member’s individuality.

4. The Jesuit Mystique is Broken Open. The richness of the Jesuit tradition, its intellectual heritage and spirituality becomes demystified. Its wisdom is explored, and echoes are found in other religious and wisdom traditions. What before seemed to be Jesuit “code words” (i.e. discernment, the examen, the spiritual exercises) are now interpretable, and discourse between the Jesuit perspective and other scientific, humanistic and religious perspectives becomes possible.
5. Connections With Core Faculty Activities. IFF members begin to see how the concerns incorporated in mission and values might interpenetrate their teaching, scholarship and service.

Appendix IV provides some quotes and two exemplary faculty letters.

The Advanced Ignatian Faculty Forum

As mentioned earlier, most faculty participants choose to continue the following year in an Advanced IFF. This was a surprise outcome, not foreseen when IFF began. Faculty when asked to suggest nominees for the next IFF indicated they wanted to continue as an advanced group. Some members have remained for four years. However, after the second year, many find the pressures of their professional life multiply. These are, after all, emergent leaders. As they move into service roles such as department chairs, program directors, research team leaders, curriculum change agents, etc., this often brings scheduling conflicts so that continuing in the Forum beyond two or three years frequently comes to an end.

Still, the second and/or third year experience is very much one of deepening and solidifying the appropriation of the formation experience that is begun in the initial IFF.

There are a few process changes in the Advanced IFF. Those who are continuing select the topic list utilizing a Nominal Group Process in a May planning meeting. At the same time they indicate one or two topics for which they will provide leadership during the first half of the Advanced Forum’s meetings. Thus, a team of two or three participants select the readings, plan the meditations, and lead the discussion in the first half of the Advanced Forum. The second half of the meeting proceeds as outlined for the Initial IFF. (An exemplary set of topics for the 2008-9 Advanced Ignatian Faculty Forum is provided as Appendix V).

Two topics seem to almost always be voted as priorities for the Advanced Forum: deepening understanding of meditation and discernment regarding professional priorities and life balance. Participants have experience the power of meditation in the first year IFF. Now they want to deepen their understanding of and experience with various forms of meditation. They choose to spend longer periods within the Forum engaged in meditation practice. Regarding discernment, in the first IFF new decisions are often explored. However, participants in the Advanced Forum want to deepen their

understanding of discernment protocols so that they become ingrained as a “habit of the heart” for the remainder of their career.

This movement into leadership is also an important growth development. For example, participants choose the form of meditation that they themselves have been utilizing, and share both the intellectual tradition, practices, and personal experience regarding the particular form. As they “teach other teachers” they are also preparing to incorporate practices into classroom reaching and institutional discernment. In a similar fashion, choosing readings and leading the discussion on a topic deepens the personal appropriation of the chosen subject.

A pattern of development occurs that is visible to participants over a two year experience within IFF. They report a movement

From: Focusing on professional issues, then slowly seeing how spiritual insights inform the issue.

To: Dualism disappearing; the spiritual dimension in the professional challenge is seen immediately

From: Meditation as a learning experience facilitated by another

To: Meditation often internalized as a personal discipline

From: Rhythms of consolation and desolation slowly admitted to and seldom consciously a part of discernment

To: Rhythms understood and rules of discernment applied. The “examen” becomes internalized.

From: Hesitation in sharing professional issues and seeking input.

To: Greater self - disclosure of the personal and spiritual dimensions of challenges and openness to counsel.

Other Observable changes include

The emergence of gentle humor and patience in “watchful waiting emerges,” both in terms of listening to one’s inner voice and when participating in community decision processes. There is less need for control but greater freedom to exercise influence.

Careful listening to the action of God in their lives (however the Mystery is named) is manifest.

Less anxiety and forcing behavior is displayed. Greater ability to seek involvement of others and let complex university strategy emerge through pooled judgments.

Ability to speak of the spiritual dimension across the religious plurality of faculty and student composition is evident.

Heightened consciousness on how to lead a discerning inquiry when dealing with departmental and university matters becomes a skill.

Conclusions

More than sixty five faculty leaders have now participated in the IFF experience at Santa Clara University. A network of common understanding is becoming visible among participants. When dealing with University policy matters these faculty approach issues with a new ability to incorporate dimensions of mission and values in a positive way. Their leadership has made creative contributions to the unfolding the University culture. Many former participants have assumed important leadership roles and are often engaging these roles more fully and with greater inner freedom. Likewise, in the core activities of teaching and scholarship, individual faculty have found courage to launch significant teaching innovations and have found the motivation to embrace scholarship connected to the mission of the University even when these efforts are controversial and seen at the margins relative to current disciplinary fads. The hope that scholarship within the Jesuit tradition can result in a differentiated pattern of scholarship and teaching is testified to in the unfolding careers of many former IFF participants.

The words of Pedro Arrupe, S.J. come to mind.

...The change that we are talking about is not a giving away of something that we can well afford to lose. It goes much deeper than that. It is a putting away of something of what we are: our old self, with its all too-human, all too-worldly prejudices, convictions, attitudes, values, ways of thinking and acting; habits that have become so much a part of us that it is agony even to think of parting with them, and yet which are precisely what prevent us from rightly interpreting the signs of the times, from seeing life steadily and seeing it whole.

Pedro Arrupe, Essential Writings,
Maryknoll, New York, Orbis Books, pp 95-96

Figure One

IFF Quick Check

Professionally I'm... {1 – 10}	Spiritually I'm... {1-10}	Member	Professional / Spiritual Challenges

Figure 2

IFF Individual Challenges

A B C	Time ?	Member	Topic

Readings and Questions for Reflection
Ignatian Faculty Forum
2008-09

Meeting #1: October 1

**The Life of Ignatius:
The Nature of Calling/Vocation in the Life of a
Scholar-Teacher**

Discussion focus:

- ❖ How does a life story unfold as a spiritual journey?
- ❖ How can we be present to each other's exploration of the spiritual journey by the practice of contemplative listening?
- ❖ Can we conceive our university careers as part of an unfolding spiritual journey?

Background Readings

Ignatian Spirituality:

Ronald Modras, *Ignatian Humanism*. Introduction and Chapter I: "Ignatian Spirituality." Chicago, IL: Loyola Press, 2004, vii-49.

"Contemplative Listening" (Adapted from the College of Saint Benedict/
St. John's University, Collegeville, MN)

Vocation or Calling:

Joseph Weiss, Michael Skelly, Douglas Hall, and John Haughey, S.J. "Calling, New Careers and Spirituality: A Reflective Perspective for Organizational Leaders and Professionals." Proceedings, Bridging the Gap Between Spirituality and Business Conference, Santa Clara University, March, 2001, 1-25.

Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*. Introduction and Chapter 1. San Francisco, CA: Jossey-Bass Publishers, 1998, 1-33.

Meeting #2: November 5

**Ignatian Spirituality:
Unfolding a Spirituality Appropriate for the
Contemporary Teacher**

Discussion focus

- ❖ What spiritual practices enrich the life of the scholar-teacher?
- ❖ Where do we, personally, experience God/the divine/the transcendent?
- ❖ How does the mystery of life unfold in our personal and professional activities?

Background Readings

Introduction to spiritual practices:

Robert Aitken and David Steindl-Rast. *The Ground We Share: Everyday practice, Buddhist and Christian*. Boston: Shambhala, 1996, 3-11.

André Delbecq, “Business Executives and Prayer: How a Core Spiritual Discipline is Expressed in the Life of Contemporary Organizational Leaders.” Full Typescript. [Being published in two parts in *Spirit in Work*, Part I (March 2006), Part II (July 2006)].

Philip Zaleski & Paul Kaufman, “Introduction,” *Gifts of the Spirit: Living the Wisdom of the Great Religious Traditions*. New York: Harper Collins, 1997, 1-11.

Zen master Dogen (adaptation): “*To be enlightened is to be intimate with all things.*”

Lewis Richmond, *Work as a Spiritual Practice: A Practical Buddhist approach to Inner Growth and Satisfaction on the Job*. Chapters 1 & 2. New York: Broadway Books, 1999, 5-20

Michael J. Himes, “‘Finding God in All Things’: A Sacramental Worldview and Its Effects.” In *Catholic Perspectives on Faith, Vocation, and the Intellectual Life*. Franklin, WI: Sheed and Ward, 2001, 91-103.

Meeting #3: December 3

Ignatian Perspectives on Being a Teacher-Scholar

Discussion focus:

- ❖ How do we realize the Jesuit value of life as “wholeness” in our own research, teaching, mentoring and intellectual life?
- ❖ How is the spiritual journey unfolding in our own lives as teacher-scholars?
- ❖ Given the pressures of our fields, do our scholarly activities fully express our own unique gifts?
- ❖ “To what ends” do we use our gifts as teachers and scholars?

Background Readings:

Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*. Chapter 2, “A Culture of Fear: Education and the Disconnected Life” and Chapter 3, “The Hidden Wholeness: Paradox in Teaching and Learning.” San Francisco, CA: Jossey Bass, 1999, 35-87.

Tracey Kahan, “The Gift of ‘Presence:’ Reflections on Jesuit Values in the Classroom.” *Explore* (Spring , 2000), 31-38.

Thich Nhat Hanh, *Living Buddha, Living Christ*, Chapter 2, “Mindfulness and the Holy Spirit.” New York: Riverhead Books, 1995, 13-24.

Sharon Daloz Parks, *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith*. San Francisco: Jossey-Bass, 2000, 158-72.

Meeting #4: January 7

Discernment in the Ignatian Tradition: Unfolding a Discernment Model and Deep Listening

Discussion focus:

- ❖ What is the Ignatian approach to “discernment”?
- ❖ What is the pattern of discernment in the choices made by the scholar-teacher?
- ❖ What can we learn from Ascension Health’s Discernment Process which might be applied in a University context?

Background Readings:

Margaret Silf, *Inner Compass: An Invitation to Ignatian Spirituality*. Chapter 12: “What is Freedom? What is Truth?” Chicago, IL: Loyola Press, 1999, 133-47.

Lewis Richmond, *Work as a Spiritual Practice: A Practical Buddhist Approach to Inner Growth and Satisfaction on the Job*. Chapter 3: “The Energy Wheel.” New York: Broadway Books, 1999, 21-27.

Andre’ L. Delbecq, Elizabeth Liebert, SNJM, John Mostyn, CSC, Paul C. Nutt and Gordan Walter, “Discernment and Strategic Decision Making: Reflections for a Spirituality of Organizational Leadership.” (Proceedings, Bridging the Gap Between Spirituality and Business Conference, Santa Clara University), Draft 1/18/02.

Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life*. Chapter 6, “Learning in Community: The Conversation of Colleagues,” San Francisco, CA: Jossey Bass, 1999, 143-66.

Daniel O’Brien, Ascension Health Organizational Ethics Discernment Process—Overview.

Meeting #5: February 4

The Justice Perspective of the Contemporary Jesuit University

Discussion focus:

- ❖ What is our own commitment to faith and justice?
- ❖ How does our search for truth and goodness in our scholarship, teaching, and involvement in the communal life of the university relate to the Jesuit commitment to faith and justice?

Background Readings:

Rev. Peter-Hans Kolvenbach, S.J., "The Service of Faith and Higher Education." The Santa Clara Lectures, October 6, 2000, 1-17.

Paul Crowley, S. J., "The Jesuit University and the Search for Transcendence," *Conversations*, Number 22 (Fall, 2002), 10-15.

Mark Ravizza, S.J., "The Mission of Santa Clara University as a Catholic Jesuit University in a Globalizing World." 1-6.

Dorothee Soelle, *The Silent Cry: Mysticism and Resistance*. Minneapolis: Fortress Press, 2001, 259-98.

Lewis Richmond, *Work as a Spiritual Practice: A Practical Buddhist Approach to Inner Growth and Satisfaction on the Job*. Chapter 16, "Generosity" and Chapter 17, "Gratitude." New York: Broadway Books, 1999, 201-30.

Meeting #6: March 3

A Vision of Jesuit Higher Education

Discussion focus:

- ❖ What are the distinguishing features of a Jesuit University?
- ❖ How might it differ in focus, in its teaching and scholarship, and/or as a living community?

Background Readings:

John C. Haughey, S. J., "Catholic Education: A Strategy for Identity." In John Wilcox and Irene King, *Enhancing Religious Identity: Best Practices from Catholic Campuses*, 2000, 158-65.

bell hooks, "Engaged pedagogy." *Turning Wheel (Fall, 1998)*, 22-23.

Robert J. Egan (1996). "Can Universities be Catholic? : Some reflections, comments, worries, and suggestions." *Commonweal*, April 5, 1996, 11-14.

Eleanor Willemsen, "Working out a Balance," *Explore* (Winter, 2001), 22-25.

Developing Wise Leadership for Santa Clara University

Discussion focus:

- ❖ Looking at the gaps and opportunities regarding the Ignatian ethos at Santa Clara.
- ❖ What are our deepest aspirations for our involvement in the university?

Background Readings:

Jean Vanier, "From Community and Growth: One Heart, One Soul, One Spirit." In Phyllis Zagano, *Twentieth Century Apostles*. Collegeville, MN: The Liturgical Press, 1999, 125-44.

Parker J. Palmer, *Let Your Life Speak: Listening for the Voice of Vocation*, Chapter V, "Leading from Within," San Francisco, CA: Jossey Bass, 1999, 73-94.

Lewis Richmond, *Work as a Spiritual Practice: A Practical Buddhist Approach to Inner Growth and Satisfaction on the Job*. Chapter 20, "Visualizing the Workplace as Sacred." New York: Broadway Books, 1999, 255-58.

Lee G. Bolman and Terrence E. Deal. *Leading with Soul: An Uncommon Journey of Spirit*. New and Revised Edition. San Francisco: Jossey-Bass, 2001, 61-68.

Sara Little, "'Experiments with Truth': Education for Leadership." In: Parker J. Palmer, Barbara G. Wheeler, and James W. Fowler, eds. *Caring for the Commonweal: Education for Religious and Public Life*. Macon, GA: Mercer University Press, 1990, 165-79.

Meeting #8: May 5

**Sharing Discernment Regarding Individual and Group Actions
for the Future**

Discussion focus:

- ❖ A discussion and exploration of the themes and perhaps actions which flow from our eight months' of dialogue in the Forum.

Background Readings:

Santa Clara University's Strategic Plan 2001.

Appendix II

“Individual Challenges” list from an IFF meeting.

How to understand the real scholar teacher that is me
but hidden under current pressures

How to deal with a disruptive student in my seminar

How to dialog with others around a critical but controversial departmental
hire in a manner that is inclusive

Great skills and confidence in how to address (a university policy issue)

How to act with more freedom and courage to change the direction of my
research

How to gracefully decline an invitation to assume an administrative post
that does not seem a good personal fit

How to deal with family/work role conflicts during my Sabbatical

Should I consider a compassionate family leave as my mother’s
death approaches

Better ability to live in the truth of my own gifts
rather than self-illusion

How to better organize my thinking regarding a internal research grant

Dealing with a difficult colleague in departmental gatherings

Should I consider teaching in the core curriculum experiment

Appendix III

Holding the Individual Participant's Personal Challenge in Prayer

The challenge presented by the participant was whether or not to accept an invitation to serve as a program director for a two-year period. There are inevitable consequences for the participant's current program of scholarship. There are also questions regarding the gifts most needed and priorities that are most important for the role. At the end of the discussion, the Facilitator rings a chime, the members of the Forum enter into silence, and the Facilitator speaks as follows:

“Let’s hold _____ in our hearts, asking that she comes to a wise resolution to regarding this appointment. Let’s also hold in our hearts all the students and faculty who are involved in this program and for whom effective leadership is important, whether or not at this time it should be provided by _____. Let’s also hold in our hearts all our faculty colleagues who struggle to make wise discernments regarding administrative appointments with all the attendant impacts on personal and professional agendas and the well being of our university community.”

The facilitator rings a chime and there is a minute of silence. Then the chime is rung again and a new participant is asked to bring the discussion of his challenge.

Appendix IV

Exemplary Evaluation Comments and Letters

"Being in a group that cares is a great source of support."

"IFF helps me see additional layers of meaning in the issues I struggle with as a faculty member."

"I am relating to my colleagues at a much deeper level. For the first time after six years here, I feel I am actually touching the real meaning of my career in a way that is genuine and helpful."

"Getting feedback regarding your professional challenges and knowing you are being prayed for is wonderful."

"This experience helps me deal with life balance issues. I realize I have been more unbalanced than I thought. It is helpful to hear objective voices."

"I feel a validation of my choice when coming to this university."

"This has been a bridge between Christianity and my own religion. I can relate to the "Jesuit" conversation with a new level of comfort

For a very long time I felt everything in my career was professional and cut off from spirituality. I now see how integration is possible.

"This experience helps me see the whole person, spiritual, personal, professional ... and helps me relate to my university colleagues as whole persons."

"We are on to something. There is more to life than working for 14 hours and then going home and dumping on the family. We are discovering this 'spiritual more'. After a faculty member grows within this group, he or she returns to the University community as a renewed person."

A Faculty Evaluation Letter:

Many, perhaps even most, of the faculty and staff I work with have a sense of spiritual meaning and a faith tradition that informs the work they do. Ironically, we affirm that sense of spirituality (in my experience at least) only occasionally. The IFF this year pulled that deep meaning to the surface, inviting a group of us to articulate to each other the important reasons, beliefs, assumptions and experiences that inform our work and shape our relationships.

IFF was particularly meaningful for me because it expanded my sense of the campus community, helping me appreciate how my own challenges and joys are connected to others whose disciplines are quite distant from mine. I rarely have contact with faculty from other disciplines. The few times I have, it has been in the context of a committee project or curricular discussion where I have sensed distance rather than connection between our colleges and programs. Relationships cultivated in the IFF—not around a “project,” but around meaningful readings, personal experience and shared commitments—have enriched my sense of the university’s identity as a larger community.

The IFF invited us to honor our spiritual and reflective selves in the context of our work environment. There was something startling, even radical, about this for me: to walk from my office where I was grading papers, talking with students or revising a chapter draft, to sit quietly with colleagues from across campus, all of whom had left off similar professional activities, and to reflect in community on meaningful readings and our own personal and professional challenges.

The IFF has been a wonderfully disturbing opportunity for me to nurture my sense of calling and lived values as a teacher-scholar at a Jesuit institution, to honor my work environment as a meaning-filled place and my colleagues as full persons. I am grateful for the experience and proud of our institution for sponsoring it.

Letter from a Jesuit Faculty Participant

...The IFF has also helped me to become a more careful discernor, especially regarding the Jesuit mission of the university. I have benefited from our monthly set of readings. This year the readings have led us through reflections on prayerfulness, the spirituality of work, discernment, institutional sponsorship, and the role of leadership in spiritual accompaniment.

These readings and conversations have helped me to sort through various interests and desires I have regarding my contribution to the university. During my four years here, I have often struggled to fit together my understanding of my own Jesuit identity with my understanding of the Jesuit identity of the university. The IFF has helped me to reflect on the insight that my mission as faculty member on this campus is, to paraphrase one of the authors we read, not to forget to live my life. My mission is lived not by trying to figure out what my role is but to be who I am. Being myself with my colleagues and students has been a much more rewarding and consoling experience than trying to figure out my role here. I would not have experienced this consolation without the program and the prayerfulness of our IFF group this year.

Appendix V: Topics for Advanced IFF, SCU 2008-9

Readings for Reflection
Advanced Ignatian Faculty Forum
2008-09

Meeting #1: October 1

October 6: Meditative Practice: Driving to Depth in the Spiritual Journey

Facilitators: Judith Dunbar, Andrea Pappas

Readings: Chödrön, Pema. The Places That Scare You: A Guide to Fearlessness in Difficult Times. Boston: Shambhala, 2001. 4-7; 23-30; 46-47; 130-31.

Hanh, Thich Nhat. Going Home: Jesus and Buddha as Brothers. New York: Riverhead Books, 1999. 190-95.

Lew, Alan. "Becoming Who You Always Were: The Story of a Zen Rabbi." Beside Still Waters: Jews, Christians, and the Way of the Buddha. Ed. Harold Kasimow, John P. Keenan, and Linda Klepinger Keenan. Boston: Wisdom Publications, 2003. 50-53.

Stevens, Wallace. "The Anecdote of the Jar"

Gadamer, Hans-Georg. The Relevance of the Beautiful and Other Essays. 1967. Cambridge: Cambridge University Press, 1986. 13-15.

Nietzsche, Friedrich. The Gay Science. Trans. Walter Kaufmann. New York: Random House, 1986. 233 [#276]; 239-40 [#299].

November 3: Listening, Presence, and Non Violent Communication with Colleagues, Students and Difficult Personalities

Facilitators: Diane Dreher, Eleanor Willemssen

Readings: Kabat-Zinn, Jon. Coming to Our Senses: Healing Ourselves and the World Through Mindfulness. New York: Hyperion, 2005. 285-95.

Luskin, Fred. Forgive for Good: A Proven Prescription for Health and Happiness. New York: Harper Collins, 2002. 106-22.

Rogers, Carol. "The Characteristics of a Helping Relationship." Personnel and Guidance Journal, 37, 6-16. Rpt. in The Carl Rogers Reader. Ed. H. Kirschenbaum and V. L. Henderson. New York: Houghton Mifflin, 1989, 108-26.

Rosenberg, Marshall. Nonviolent Communication: A Language of Life. Encinitas, CA: Puddle Dancer Press, 1-9.

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December 1: Autobiography: Rediscovering Our Gifts

Facilitators: Ed Maurer, Leilani Miller, Susan Leigh Starr

Readings: Star, Susan Leigh. [Interview in which Leigh Star integrates autobiographical reflections and philosophical issues]

White, Fred D. "Writing a Personal-Experience Feature." Life Writing. Sanger, CA: Quill Driver Books, 2005.

Sedaris, David. "A Plague of Tics." Naked. Boston: Little, Brown, 1997. 7-22.

January 5: Mind, Body, Spirit Alignment

Facilitators: Phyllis Brown, Judith Dunbar

Readings: Kornfield, Jack. After the Ecstasy, the Laundry: How the Heart Grows Wise on the Spiritual Path. New York: Bantam, 2000. 172-92.

Kornfield, Jack. The Wise Heart. New York: Bantam, 2008. 110-23.

Kabat-Zinn, Jon. Full Catastrophe Living: Using the Wisdom of your Body and Mind to Face Stress, Pain, and Illness. New York: Delta, 1990. 12-14; 47-58.

Nipper [Miller], Mary Eliason. [Yogic Breathing Practice: 3-Part Complete Breath

February 2: Deepening Our Understanding of Discernment

Facilitators: Andre Delbecq, Pedro Hernández-Ramos

Readings: Bhagavad Gita. Trans. with a general introd. by Eknath Easwaran. Tomales, CA: Nilgiri Press, 1985. 57-69.

Helminski, Kabir Edmund. Living Presence: A Sufi Way to Mindfulness and the Essential Self. New York: Jeremy Tarcher, 1992. 63-66.

McIntosh, Mark A. Discernment and Truth: the Spirituality and Theology of Knowledge. A Herder and Herder Book. New York: Crossroad, 2004. 3-22.

George A. Aschenbrenner, SJ, “Discernment of Spirits in the Exercises”, Stretched for Greater Glory, Ch. 12, Chicago, Loyola Press, pp. 161-199

March 2: Work Life Balance

Facilitators: Matt Bell, Kieran Sullivan, Lucia Verona

Readings: Roy, Denise [Priestly]. My Monastery is a Minivan: 35 Stories from a Real Life. Chicago: Loyola, 2001. xiv-xv, 9-19, 30-35, 67-71, 72-75.

Richmond, Lewis. Work as a Spiritual Practice: A Practical Buddhist Approach to Inner Growth and Satisfaction on the Job. New York: Broadway Books. 187-99.

Robertson, Douglas Reimondo. Making Time, Making Change: Avoiding Overload in College Teaching. Stillwater, OK: New Forums Press, 2003. 21-29.

Fantino, Edmund J. “Self-Control.” Behaving Well: Strategies for Celebrating Life in the Face of Illness. Aubrey Daniels International, 2007. 69-95.

April 6: Religious Pluralism, Minority Religions

Facilitators: Andre Delbecq, Andrew Garavel, S.J.

Readings: Abu-Nimer, Mohammed. "The Miracles of Transformation through Interfaith Dialogue: Are You a Believer?" Interfaith Dialogue and Peacebuilding. Ed. David R. Smock. Washington, D.C.: United States Institute of Peace, 2002. 15-32.

Bacik, James J. [Untitled article] Reflections. 30.3 (2007): [n.p.]

Clooney, S.J., Francis X. "Goddess in the Classroom: Is the Promotion of Religious Diversity a Dangerous Idea?" Conversations in Jesuit Higher Education (1999): [1-13].

Fitzgerald, Michael. "The Catholic Church and Interreligious Dialogue." Monastic Interreligious Dialogue, Bulletin 75 (October 2005): [n.p.].

Miller, C.S.B., J. Michael. "Catholic Universities and Interreligious Dialogue." America 192.21 (2005): 1-5.

Panikkar, Raimon. From The Intrareligious Dialogue, rev. ed. New York: Paulist, 1999. xv-xx.

May 5: Sharing Discernment Regarding Individual and Group Actions for the Future

Discussion focus:

- ❖ A discussion and exploration of the themes and perhaps actions which flow from our eight months' of dialogue in the Forum.

Background Readings:

Santa Clara University's Strategic Plan 2001.

Footnotes:

1. For a contemporary discourse on this challenge in the Jesuit tradition see Curran, S.J., Charles L., “Keeping the Light On: Identity and Mission Activities at Jesuit Colleges and Universities, Presentation at *A Symposium to Celebrate the Bannan Institute’s 25th Anniversary*, Santa Clara University, May 21, 2008
(<http://www.scu.edu/ignatiancenter/events/conferences/archives/bannan/upload/s08>)
2. McCall, Jr., Morgan, W. , Lombardo, Michael M. and Morrison, Ann M., The Lessons of Experience: How Successful Executives Develop on the Job. D.C. Heath and Co., Lexington, Mass. 1988
3. Haworth, Jennifer Grant and Barry, Megan, “Making Critical Connections: Faculty/Staff Mission Formation Efforts at AJCU Institutions, Presentation at *A Symposium to Celebrate the Bannan Institute’s 25th Anniversary*, Santa Clara University, May 21, 2008
(<http://www.scu.edu/ignatiancenter/events/conferences/archives/bannan/upload/s08>)
4. Delbecq, Andre’ L., Liebert, SNJM, Elizabeth, Mostyn, CSC, John, Walter, Gordan and Nutt, Paul, “Discernment and Strategic Decision Making: Reflections for a Spirituality of Organizational Leadership” in Moses L. Pava, Editor, Research in Ethical Issues in Organizations, Vol.5, New York, Elsevier Ltd, 2004, pp. 112 129
5. Tetlow, S.J., Joseph A., Choosing Christ in the World, Direction the Spiritual Exercises, St. Louis, The Institute of Jesuit Sources, 1989, p. 141
6. Haughey, S. J., John C. “Catholic Education: A Strategy for Identity.” In John Wilcox and Irene King, Enhancing Religious Identity: Best Practices from Catholic Campuses, 2000,158-65.
7. Delbecq, André L. “Reflections on Attributes of ‘Best Practice’ Mission and Identity Programs”, Presentation at *A Symposium to Celebrate the Bannan Institute’s 25th Anniversary*, Santa Clara University, May 21, 2008
(<http://www.scu.edu/ignatiancenter/events/conferences/archives/bannan/upload/s08>)