

# Making & Maintaining METANOIA

THE IGNATIAN CHARACTER OF PROVINCE SCHOOLS

by George Kearney



## *The Witchgers*

*Brebeuf Jesuit Preparatory School*

"There was a call to service at Brebeuf," says Bill Witchger (3rd from right), a member of Brebeuf's first graduating class, pictured here with his family, Theresa, Mary, Katie, Bill, wife Kathy, David, and Colleen Witchger-Furey. "I believe service is a part of life," Bill adds. "To live a full life you can't live only for yourself. You've also got to live partially for those who haven't been given the benefits you have." These values have motivated not just him, but his entire family. His daughter Colleen, a Brebeuf and Xavier grad, was recognized for her commitment to the Jesuit ideal of service in ministry and faith in action. She was a Kairos leader at Brebeuf, as were three of her younger siblings. Five of the Witchger children attended Brebeuf, and two have attended Xavier University.

Every Jesuit school in the province has a number of families like the Witchgers who have demonstrated a tremendous commitment to the ideals of Jesuit education. Throughout this story we have highlighted different families and groups from each province school who have also dedicated themselves to Jesuit schools and Jesuit ideals.

**B**ill Witchger, a young football player from Immaculate Heart of Mary School on the north side of Indianapolis, learned where he would attend high school as soon as the Jesuits announced they would be opening a school in Indianapolis. "There was really no choice on my part," he says. "My parents said, 'you're going to Brebeuf.'" In the fall of 1962 he started at Brebeuf Jesuit Preparatory School and four years later he became part of the school's first graduating class.

Those four years were, to say the least, formative for Mr. Witchger. He readily admits to never being "a great student," but says "the Jesuits helped me work hard, be tenacious,

*Metanoia: a radical conversion and change of heart by which a person turns from selfish concerns to complete and unreserved generosity towards God and his kingdom.*

and be determined to finish school.” His experience at Brebeuf, moreover, was far more than just football and academics. “There was also a call to service at Brebeuf. We worked at Little Sisters of the Poor as part of solidarity. Paul O’Brien, SJ, led a summer volunteer program. Service was part of education, and part of life.”

The lessons he learned as a teenager at Brebeuf seem to guide him still today, as they have for much of his life. After graduating from Brebeuf, he attended Regis University in Denver before spending two years in a post-graduate volunteer program where he met his wife Kathy. They now have six children, five of whom have attended Brebeuf. When explaining why she and her husband chose Brebeuf, Kathy Witchger says, “I really like the atmosphere there. It prepares them for college, but it’s so much more than just academics. Brebeuf helps students to a deeper understanding of the world.”

Echoing his wife’s sentiments, Mr. Witchger, who is serving his second 3-year term on Brebeuf’s board of trustees, says “Brebeuf offers a great education with an emphasis on service. I believe service is a part of life. To live a full life you can’t live only for yourself. You’ve also got to live partially for those who haven’t been given the benefits you have.”

The ideals of work and service that so affected Bill Witchger seem to have resonated with his children as well. Colleen, the oldest, gradu-



### *The Kellers*

#### *Loyola Academy*

“The education at Loyola, or the other Jesuit schools in the Province, is as good as you’ll get anywhere. But we’ve chosen to send our kids there for everything else: the friendship, the interest of the teachers and administrators, and the faith life. It’s a true community,” says Janet Keller, a Loyola academy parent and board member. Janet, who serves on Loyola’s Jesuit and Catholic Identity Committee, hastens to add that “Several times when our kids were students there the community came together to reinforce the importance of faith. It’s not enough to just be smart or have a good job. They get a consistent message from everyone at Loyola.” Mrs. Keller is pictured above with her husband John, her daughter Betsy, who graduated from Loyola in 2001, and is now a sophomore at Holy Cross College, and her son Jack, who graduated from Loyola in 1999 and is now a senior at Fordham University.

ated from Brebeuf in 1994 and attended Xavier University where she received the Loyola Medal for exhibiting excellence in dedication to the pursuit of the Jesuit ideal of service in ministry and faith in action. She is currently a social worker with the deaf elderly in Cincinnati. Her younger brother, Billy, a Brebeuf and Notre Dame grad, is involved with Habitat for Humanity when he’s not busy as a computer programmer for IBM. Theresa, a Brebeuf and Dayton grad, works in a Dayton social ser-

vice agency with mentally handicapped adults. Katie, also a Brebeuf grad, will graduate this spring from Xavier University with a degree in nursing, while Mary and David, the youngest Witchgers, are still in high school in Indianapolis.

The Witchger children are poised to become the leaders of their generation, living not only for themselves but for those around them, too—and this, according to the Jesuit Secondary Education Association (JSEA) is one of the primary aims of

Jesuit schools and educators. “Jesuit secondary education can become a dynamic means of forming a community of believers in Jesus Christ, as risen Lord, and of leaders in society,” the JSEA states in their manual, *Foundations*. The Chicago Province firmly believes in the strength of Jesuit secondary education as well as Jesuit higher education. The province is committed to maintaining the Ignatian character and Jesuit identity of its five high schools (Brebeuf, Cristo Rey Jesuit High School, Loyola Academy, St. Ignatius College Prep, and St. Xavier High School) and two universities (Loyola and Xavier) so they can continue to offer Jesuit education to the next generation of leaders.

The character of Jesuit schools has not changed in the last forty years, but the way in which Jesuit education is presented to students has changed dramatically. “When I was a student at Brebeuf,” Bill Witchger recalls, “two-thirds of my teachers were Jesuits.” In 1962, when Bill began at Brebeuf, Jesuit schools across the country were staffed with many Jesuits, young scholastics, brothers, and priests who taught chemistry as well as religion, ran the extracurriculars, cooked in the cafeteria, and coached the football team. Schools were Jesuit then because there were a lot of Jesuits. For Brebeuf’s first year, when there was just a freshman class, there were ten Jesuits—six priests, three scholastics, and one brother—and most of them were involved on a daily basis with the students. Today there are still ten Jesuits at Brebeuf, but the size of the student body has quadrupled, and only one Jesuit, Joe Koshay, teaches in the classroom.

As the Chicago Province looks ahead, one of the greatest tasks it faces is working with the laity to continue to offer distinctly Jesuit education, even as the number of Jesuits in the schools continues to decline. As provincial assistant for secondary education, Fr. Jim Stoeger, SJ, has worked for the last six years to foster the work of Jesuit identity committees at all the province high

schools. Fr. Stoeger’s energy and experience have contributed to the work of presidents, principals, rectors, faculty, staff, and boards of trustees in focusing on the Jesuit identity of their schools.

Three years ago, Provincial Richard J. Baumann, SJ, underscored the urgency of this issue when he identified “the Ignatian character of our schools” as one of the province’s six apostolic priorities. “The goal for the province,” Fr. Baumann says, “is to assure the Ignatian heritage, Catholic identity, and Jesuit mission of our high schools and universities.” The province acted quickly to begin the implementation of this priority, hiring Chuck Thompson as director of Ignatian Programs last summer.

Since then, Fr. Stoeger and Chuck have teamed up to work with the five province high schools on initiatives and programs designed to foster Ignatian character and Jesuit identity

in province schools. In order to understand the steps the province and the schools are taking today, it’s necessary to consider first what makes Jesuit education distinctly Jesuit.

### The essence of Jesuit education

**T**here is a distinction, though not always clear, between Ignatian and Jesuit. Ignatian means anything developed by Ignatius the person, the two main examples being the Spiritual Exercises and the Constitutions of the Society of Jesus. Jesuit, on a very basic level, has come to represent what the Jesuits who’ve followed Ignatius have created, i.e. high schools, universities, retreat houses, parishes, centers for social analysis, and other apostolates.

The Jesuit education offered at province schools is not a creation of St. Ignatius, but a creation of the Jesuits. A closer look at Jesuit education, however, reveals that it is inti-



“I have always told myself that God is present wherever I experience goodness. I experience such goodness in the people of Peru, so I am left with the people’s faces imprinted in my head and heart as my new image of God,” says Mark Chang, a Loyola Academy religion teacher, playing the guitar for students in Peru during the visit he and seven other Loyola teachers made to the Jesuit institutions in the country.

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mately tied to St. Ignatius and the Spiritual Exercises. The center of Jesuit education—and, in truth, of all things Jesuit—is the Spiritual Exercises of St. Ignatius. Ignatius generated the Exercises largely from his experiences of prayer, meditation, and conversion near a cave on the banks of the Cardoner River in Manresa, Spain. The conversion Ignatius experienced sent him as a pilgrim

to the Holy Land. Unable to remain there, he studied in Paris and then with several companions went to Rome where, with the approval of the Pope, he founded the Society of Jesus. At the heart of his life was a radical and transforming conversion which impelled him to set out and seek tirelessly to serve others on God's behalf.

Jesuit education has evolved significantly since Ignatius and his companions opened their first schools more than 400 years ago. Today Jesuit high schools and universities in the United States educate well over 200,000 students each year. Some universities have faculties numbering above a thousand. The high schools, too, have grown tremendously, offering strong academics, athletics, and activities, as well as access to cutting-edge learning technology.

While the face of Jesuit education has changed drastically, its fundamental goals have not. According to the JSEA's Foundations, "Ignatius

came to understand that the educational apostolate was one of the most effective means to promote the growth of the kingdom of God." The Jesuits chose education because, if they could set afire the hearts of their students, they believed the students too would work to advance the kingdom. According to Chuck Thompson, "The ultimate goal is to transform each person for God—to set hearts on fire—which, in turn, will transform the world."

To do this through education the Jesuits have aimed high, trying to achieve for their students what Ignatius experienced in the cave at Manresa. The word used by the JSEA for this type of conversion is *metanoia*. Defined simply, it is a radical conversion and change of heart by which a person turns from selfish concerns to complete and unreserved generosity towards God and his kingdom.

"This idea of radical transformation is counter-cultural," Thompson says, "although it's really just an articulation of the Principle and Foundation of the Spiritual Exercises. Humankind's desire is to love and serve God forever. We should not, therefore, fix ourselves on health, honor, wealth, or any other created thing."

Jesuit education is rooted in this Ignatian tradition, in the Spiritual Exercises, in the belief that God is present in all things. This is the essence of any and every Jesuit school. Everything that takes place in the Jesuit school is designed to educate the young person not just about the world, but about God's presence in the world.

### Keeping Jesuit education Jesuit

**M**etanoia, or transformation of any sort, is not a particularly easy thing to teach. As with anything, teaching it or leading others to it is much easier if the teacher or sharer has experienced it. Jesuits have had the opportunity to make the full thirty-day Spiritual Exercises and devote twelve years of their lives to their own formation. Those expe-



Chuck Thompson (3rd from left), director of Ignatian Programs for the Chicago Province, has worked with Jim Stoeger, SJ, to develop Ignatian Themes Workshops for faculty and staff at province high schools. Pictured above are Cristo Rey teachers Angelica Ortiz, Lourdes Orozco, Catrina Ramirez, and Brebeuf teachers, Mary Ann Wallace, and Scott Mellor.

periences give each Jesuit an incredibly deep understanding of both formation and transformation. And that's just the start, according to Fr. Fran Daly, SJ, director of Spiritual Development at St. Xavier High School, "We must remember that those 12 years are just the beginning. Formation is a lifelong process."

"We're trying to share the Ignatian world vision with our faculty, staff, and students," Fr. Daly says, "finding God in all things, and realizing that love, hope, and faith permeate our lives. That's our window to the magnificence of God. The Spiritual Exercises are only one way to approach God, but it's the Jesuit way."

So the dilemma for Jesuit institutions is that there used to be novitiates full of young men like Fr. Daly who were familiar with the "Jesuit way," had experienced metanoia, and were engaged in lengthy formation processes. These Jesuits were the heart and soul of Jesuit schools. As teachers, coaches, and moderators they were charged with the spirit of God. Today there are many fewer of these young Jesuits. Faculties of Jesuit schools are made up largely of dedicated lay women and men, many of whom are experts in their fields, having been trained to teach in graduate programs. But few of them have had the access to the Spiritual Exercises and spiritual formation their Jesuit colleagues have.

"The Society has been blessed," says Fr. Stoeger. "For many years we have had really tremendous people coming to work in Jesuit schools. They have provided both academic and religious leadership. Many of those people worked alongside Jesuits in the schools, or else went to Jesuit schools when there was still a large Jesuit presence. "Now," Fr. Stoeger adds, "we're getting a whole new generation of teachers who have been educated in Jesuit schools without that substantial numerical Jesuit presence."

With the complexion of Jesuit schools changing so much, concern has emerged that it could become



### *The Wenstrups*

*St. Xavier High School & Xavier University*

"I respected the Jesuits at St. X, and Xavier U," says Ted Wenstrup, who graduated from St. X in 1948 and XU in 1952. "The Jesuits were extremely positive influences on my character development and my studies, and I wanted the same for my children." The Wenstrup clan—which includes Ted and his wife, Virginia (seated center), their daughters Mary Casella, Martha Gebhardt, Anne Keefe, and Beth Scott, and their sons, Ned, Steve, and Tom—have long been affiliated with the Jesuits in Cincinnati and beyond. Ned, Steve, and Tom attended St. X and XU. Beth attended Spring Hill College in Mobile, AL. Katie Casella, Mary's daughter, is currently a senior at Xavier. Tom and Beth both spent a year as Jesuit volunteers. Ned, Mary, Martha, and Anne all regularly make and captain retreats at Milford Spiritual Center. Beth Wenstrup says "my college education laid a really strong foundation both academically and in terms of faith and justice. It helped me begin to understand my responsibilities as a Christian and Catholic." Since attending Spring Hill, Beth has spent a year in the JVC, taught in a Jesuit High School (St. Ignatius in San Francisco, CA) as well as a diocesan high school there, and earned a graduate degree in Pastoral Ministry from University of Santa Clara. After the murder of the Jesuits in El Salvador, Beth has also developed a personal solidarity with the country, making eleven trips there, six of them with high school students. She is also the recipient of Spring Hill's Karopczyk Award, given annually to an outstanding young alumnus.

more difficult to move students towards a spiritual transformation, towards the realization that God is, in fact, present in the world. That transformational process is Jesuit education. If it ceases to exist, then Jesuit education will no longer be truly Jesuit.

"So," Fr. Stoeger says, "there is now

a great need to be deliberate and intentional in the training programs and support services we have for our lay faculty." If Jesuit education is to remain truly Jesuit, the lay faculty and staff at each of the schools must be committed to, and knowledgeable about, the spiritual transformation that defines Jesuit education. These



*Cristo Rey Jesuit High School class of 2002  
Loyola University Chicago class of 2006*

“Now that I’m at Loyola, I’m finding that everything we do here relates back to what we were doing at Cristo Rey” says Maria Ortega, who is one of 13 Cristo Rey graduates attending to Loyola University this fall. She is pictured above with classmates who are also attending Loyola, Esmeralda Lopez, Nick Morales, Griselda Rodriguez, Adriana Hernandez, Karina Leon, Jorge Escareno, and Leticia Arana. Those not pictured include Nadia Belmonte, Andrea Guzman, Remedios Herrera, Francisco Lasso, and Elizabeth Lozano. “They have sex ed. programs for all the new students here, and all the discussions about sex go back to my religion, my beliefs, and my traditions. If you don’t know those things, and you don’t really know yourself, then your decisions will always be different. I think classes I had at Cristo Rey, like ethics with Fr. Gartland, helped me understand how things relate back to religion.”

“Loyola University Chicago has maintained very strong ties with Cristo Rey since its inception in 1996, by providing college scholarships, donating classroom materials, providing tutoring and other initiatives,” says Fr. Michael Garanzini, SJ, president of Loyola. “Cristo Rey fulfills the Jesuit mission to reach underserved communities and educate promising young persons of faith. I’m delighted that many graduates of Cristo Rey are now attending Loyola, where they are continuing to develop their talents so that they will be able to make unique contributions in the world.”

are not ideas that can be explained to teachers in a one-hour orientation. It takes time and effort. Right now each of the schools is working on this project. Chuck Thompson, Fr. Stoeger, and the province are working with them to create a continuing formation process for their lay faculty.

### **Initiatives designed to keep Jesuit schools Jesuit**

“**T**he goal is to create a continuing formation process for faculty and staff of high schools in the Chicago Province,” Chuck says of the work the schools and the province

are doing. “Essentially, there will be two tracks,” he says, “an introduction to all things Jesuit: Jesuit history, Ignatian history, the Spiritual Exercises, and Ignatian pedagogy. Beyond that, additional formation will be offered for promising lay leaders in their respective institutions.”

The Ignatian Themes workshop serves as the first experience of formation for teachers in Jesuit schools. The workshop is offered during the summer months for all teachers who have completed their first year in a Jesuit school. The three-day two-night workshop offers an overview of the main themes of the Spiritual Exercises, elements of which are illustrated through films like *The Mission*, *Silence of the Lambs*, and *Henry V*. St. Ignatius believed thirty days were necessary to complete the Spiritual Exercises, so trying to condense them, or even introduce them, in three days is difficult. But, the Ignatian Themes Workshop manages not just to introduce them, but to apply them over and over to life in a school community. Christ’s public life, and Ignatius’ “standards” of good and evil are considered not just in the context of biblical history, but in the context of actual workaday high schools.

The workshop winds its way eventfully through liturgies, presentations, and discussions, but concludes with a reflection on the necessity of finding God in all things. “This is really the first principle and foundation of Ignatius’ Exercises,” Chuck says. “This is what we want for our students, and what we’re trying to share with the faculty and staff.” Finding God in a sixteen-year-old is not always easy, but when teachers seek God in all things, they model the most fundamental value of Jesuit education for their students.

Ignatian Themes is a great intro, but there are teachers who want more. And, as the number of Jesuits in the schools continues to decrease, the schools need more of these teachers. Chuck is developing a “deeper invitation to formation” for those teachers.



Fran Daly, SJ, Brad Homoelle, Russ King, and Mark Hoar discuss six of St. Ignatius' letters during a recent soup and substance luncheon at St. Xavier. "We provide soup, and bread, and a topic for discussion. The teachers bring their ideas," Fr. Daly says. Next month, they'll discuss the letters of St. Francis Xavier.

"What do you do for that person, that young teacher, who is committed in a very real way to Jesuit education? That's what this second part of the formation process will look at," he says. "What are the things an individual will need to become a leader in his or her school? The program could include academic components, spiritual components, service work, and probably spiritual direction. We're still working out the details, but our intention is to set up a first-rate leadership development program within

the province."

Chuck's schedule for the next year and a half, much like Fr. Stoeger's, is filled with dates of three-day meetings, retreats, and conferences, all of which are designed to give more to the faculty and staff, so they can give more to the students. Next summer the province will offer an extended directed retreat for interested faculty and staff members in province schools. There will also be a pilgrimage to sites of Ignatian significance in Rome and Spain. Retreats for faculties and boards

of directors will also be offered.

The evolution of this "lifelong lay formation" will take time, and a tremendous amount of work. There are already plenty of ideas and programs in place at each of the schools, and each will contribute in one way or another to the development of a cohesive overarching program.

Every province school already has at least two people, and sometimes a small department, dedicated to addressing Jesuit identity, Ignatian heritage, and the mission of their school. While much work lies ahead, Chuck and Fr. Stoeger know they don't have to do much convincing at the schools. Every school agrees on the importance of maintaining its Jesuit identity and each school is already working independently to foster that identity by offering formation opportunities for their lay faculty and staff.

### Ignatian initiatives at province schools

At St. Xavier, for example, Fr. Fran Daly directs an extensive adult formation program is offered for the faculty and staff. "We believe it's important to help the faculty understand who we are in terms of our Jesuit heritage," Fr. Daly says. St. X offers quarterly liturgies for faculty, staff, and their families. Throughout the

St Ignatius teachers regularly participate in training sessions and discussions about the Ignatian identity of their school. Pictured here are Bill Watts, Diane Haleas-Hines, Mary Ann Helwig, Jim Owens '81, Monica DeLeon, Joe Brennan, SJ, Maureen Quane, Tony Rodriguez '84, Claire Larmon Molloy '92, Tom Sapp, Ed Evert '57, Holly Kennedy, and Brian Hardy.



*“Ignatius came to understand that the educational apostolate was one of the most effective means to promote the growth of the kingdom of God.”*

—JESAs Foundations

school year teachers are also invited to attend soup and substance discussions. “We provide soup, and bread, and a topic for discussion. The teachers bring their ideas,” Fr. Daly says. They’ve covered topics like the life of St. Ignatius, the notion of discernment, and the book *Jesuit Saturdays*, by Fr. William J. Byron, SJ. The 19th annotation retreat is also offered for the faculty and staff.

Loyola Academy, like St. X, offers a wealth of formal formation opportunities. Last spring a delegation of eight Loyola Academy teachers seized a more informal, once-in-a-lifetime formation opportunity when they elected to forgo spring break vacations and ventured instead to Peru with Jim Collins, SJ, to visit Jesuit schools and ministries and meet the faculty, staff, and families of those different institutions. It was not a service trip. The mission, according to Collins, “was to honor and dignify the people and institutions we encountered with our sincere interest and real questions.” But the goal of the trip, he says, “was to enlighten the Loyola Academy faculty so as to enlighten their students.”

On the trip, Ms. Nichol Hill, a Loyola math teacher, said, “I know my world view has been altered: seeing places—but more importantly meeting new people—gives a face, a personality, a history, a context to poverty, to frustration. The humanity of God was more present, more real to me, than ever before.” This experience underscores powerfully how the education of students begins with the

education of their teachers.

The program at Cristo Rey Jesuit High School is different. “We’re novices here,” says Fr. Jim Gartland, SJ, director of Ignatian Programs, of the work being done at the new high school. The school, though, has made a commitment to adult formation and is slowly ramping up the program, which already includes a faculty retreat and a three-year course designed to introduce Ignatius and the Exercises, as well as Ignatian methods for teaching. “Exposure and experience, that’s what we’re working on,” Fr. Gartland says. “A lot of our teachers are brand new to this. We’re still brand new.” Even so, Ignatius remains at the center of their present and future work.

At St. Ignatius College Prep, Fr. Joe Brennan and Elaine Mueller have created a comprehensive, four-year formation program for all new teachers. The first year begins with a half-day orientation, includes one-on-one sessions, and a series of meetings with the school principal throughout the course of the year. In their second year at the school, all new teachers

are invited to participate in a modified 19th annotation retreat, the so-called “retreat for busy people.” SICP also offers a variety of opportunities for tenured faculty and veteran staff, to underscore the point that formation is, in fact, a lifelong process. Seasoned teachers at St. Ignatius can seek spiritual direction, participate in Kairos retreats for students, obtain books on spirituality and theology free of charge from the school, and participate in numerous prayer and discussion groups.

Brebeuf is one of many schools in the province currently working to develop a formation program for its board of trustees. “We think it’s really important to have the board on board, so to speak,” Fr. Rick Millbourn, SJ, assistant principal at Brebeuf, says. “They shape the documents, the vision, and the long-term plan of the school.” Fr. Ben Hawley, SJ, Brebeuf’s president, and Linda Skafish, Brebeuf’s principal, are currently working with Fr. Millbourn to develop a broad program of education and experience for all of Brebeuf’s board members. The school already has an extensive



Jim Stoeger, SJ, speaks to the board members during the first such meeting in more than eight years. At right, Brad Schaeffer, SJ, president of the Jesuit Conference, Vince Caponi, Brebeuf board member, and Bain Farris, past parent and board chair at Brebeuf, chat during the October meeting of board members from the five province high schools.



program for new hires and teachers. Fr. Millbourn says he's particularly excited about the direction of these initiatives, as he's seen a big jump in interest and excitement on the part of lay faculty.

The province's Jesuit universities have also developed dynamic and engaging initiatives both for students and faculties to focus on their school's Jesuit identity. At Xavier University Fr. George Traub, SJ, director of Ignatian programs, has invited all the university's 540 faculty members to participate in one of the school's many Ignatian programs. "We seek to assist you," the invitation says, "the university's faculty, staff, and administrators, to incorporate into your professional and personal development a distinctively Ignatian and Jesuit perspective, so that you can carry out your own special work in a more mission-focused way."

There are a number of opportunities for faculty and staff: "Manresa" is a program consisting of a one-day and one-night retreat, as well as three one-hour sessions on campus designed to introduce new faculty and staff to the school's Ignatian heritage. Fr. Traub also instituted AFMIX: Assuring the Future of Mission and Identity Work at Xavier, a two-year process of study, formation, and practical experience designed to assist those faculty members who wish to be more mission conscious, and to assume leadership roles at Xavier. "Nineteenth annotation" versions of the Spiritual Exercises are offered, as are more informal small group meetings where faculty and staff members can come together to develop friendships and enjoy an hour of meaningful spiritual conversation.

Loyola University and Xavier both offer Conversations, a discussion group focused on the topics covered in *Conversations*, the national journal on Jesuit higher education published twice a year by the Association of Jesuit Colleges and Universities. Jesuits Dan Hartnett and Bill Creed at Loyola have also been training a team of lay and religious spiritual directors



Ted Munz, SJ, speaks to Loyola Academy students who elected to spend part of their summer break completing one of the school's many service trips, and their parents. This year more than 150 Loyola juniors signed up for a summer service trip. "The Society is tremendously committed to justice, and serving the poor, and this is one of the most important pieces of Jesuit education," says Chuck Thompson.

to offer the 19th annotation Spiritual Exercises for faculty, trustees, administrators, staff, and graduate students at the university. Participants meet with their spiritual director one night a week for the duration of the school year. Now in its fourth year, the annual number of participants has increased from fifteen the first year, to over forty in the last two years.

This fall Loyola also offered Ignatian Heritage Week 2002, a nine-day event on Loyola's lakeshore campus designed to celebrate the school's Ignatian heritage. The office of university ministry, the Jesuit community, and the office of student affairs combined to offer a broad spectrum of events including community service in a soup kitchen, a clothing drive, a tour of Madonna della Strada Chapel, Friday prayers presented by the Muslim student association, and a Mass of Hispanic Heritage and Unity presented by the Loyola University Latino Alumni Board. Loyola's Jesuit community also opened its doors to the wider community during Jesuit Fest 2002, an evening of food, fun, music, and entertainment with the university's Jesuits.

### The results and the future

**T**he province, the individual institutions, the presidents, principals, rectors, teachers, coaches, and board members at each of these schools have all devoted time and resources—both financial and human—to fostering the Jesuit identity and Ignatian heritage of the province schools.

The work, according to students, graduates, and parents, is paying off. Mary Pat and Ron Haley (see pg 12.) sent all three of their children, Christine, David, and Susan, to St. Ignatius College Prep. Christine, a 1994 grad, says, "I had a lot of access to the Jesuits at St. Ignatius. I had four Jesuit teachers, and I did an extended independent study with one of them."

Her younger sister Susan, who graduated from SICP in 1998 had a different experience, "I didn't have any teachers who were Jesuits." The difference in their education at St. Ignatius mimics the trend in Jesuit schools across the country. There are fewer and fewer Jesuits in the classrooms.

Hearing Christine and Susan speak about their experience at Ignatius,



### *The Haleys*

*St. Ignatius College Prep*

“Jesuit education is a philosophy, a way of life. It is not just priests in the classroom. It’s much more than that,” says Ron Haley, a longtime educator who is also the parent of three St. Ignatius graduates. “At St. Ignatius and other Jesuit schools there is an emphasis on selflessness, a willingness to give. It could’ve been easy for our kids to take things and make them their God, and make them important, because they had things. But they didn’t, because of their exposure to people who believed in a different way of life. They knew what was expected of them as committed, caring Christian people.” Mr. Haley, and his wife, Mary Pat, who is a teacher at St. Ignatius, have sent their three children to SICP. Their daughter Christine (second from right) won the JSEA award there, and later was recognized for outstanding service to the community at University of Notre Dame. David (left), an actor living in Los Angeles, attended Loyola Marymount University. Susan, pictured here before her graduation from SICP in 1998 attended Colorado College, where she spent much of her free time running a soup kitchen.

and their plans for the future, it’s clear that Susan’s experience was no less profound than her sister’s. They both had access to SICP’s rich academic and Jesuit tradition. And it’s clear the Ignatian spirit of service motivates them both.

Christine, who spent two years as a Jesuit Volunteer in Chile after she graduated from the University of Notre Dame, says “I definitely felt I was guided to wake up and see what was going on across the street and in the neighborhood when I was a student at Ignatius. Even as a fifteen-year-old I was encouraged to be

aware, and to be aware of what my role in all of it was.” Christine says the introduction to liberation theology she received during her junior year at Ignatius “has been the foundation for the rest of my life.” Her education motivated her to spend two years in Chile and continues to guide her in her work for the Salvation Army as a case manager in a home-based head-start program. Christine hastens to add that she didn’t learn all this in school: “the person I am started with my parents, but those roots were definitely fostered at St. Ignatius.”

Mary Pat Haley, an English teacher

at SICP, echoes her daughter’s sentiments: “The desire to serve and to give comes from so many places. In our family, my dad has been a big influence. He was always involved in community service. That was part of daily life for him, to be involved, to help people. It comes from family, and friends, and from school. That attitude of service and generosity is fostered at Ignatius.”

This has been the case for Susan Haley as well. She graduated from Colorado College last spring and is currently studying Spanish in hopes of returning to Chicago to teach in a Spanish-speaking community or to work in a community-based organization. “I’ve been committed to service throughout my life, and a lot of that came from my experience at Ignatius. We were encouraged to be people for others.”

Ron Haley, who worked for twenty-five years as a vice principal at St. Viator high school before starting an insurance business, seems to sum up the significance of Jesuit education best when he says, “Jesuit education is a philosophy. It’s a way of life. It is selflessness, a willingness to give.”

The Haley children have embraced this way of life, proving that Jesuit education can be effective even when Jesuits aren’t standing behind every podium and sitting behind every desk. “It can’t be just priests who will share this with students,” Mary Pat says. “We’re following in the footsteps of Ignatius and trying to get students to do the same. That can be done by many people.”

The Haley children and their peers are fast becoming the leaders of today’s world. Maintaining their schools for the next generation of leaders means maintaining the means to metanoia, to conversion, to selflessness and generosity. Today these schools are in the capable and passionate hands of laypeople and Jesuits. Along with the province they are using the dynamic means of Jesuit education to teach their students to become people for others. ■