



WELCOME TO THE ALPHA SIGMA NU COMMUNITY!

Thank you for serving as President of your Club!

This handbook is a guide for Alpha Sigma Nu Alumni Club Presidents and Officers. The handbook includes information about:

Alpha Sigma Nu

- What does it mean to be a Jesuit Honor Society?
- What sets AΣN apart from other honor societies?

AΣN Alumni Clubs

- How can the Club contribute to the mission of Jesuit education?
- How can the Club promote the AΣN mission and encourage its members to live in scholarship, loyalty, and service?
- Where do I go for ideas, guidance, and support?

AΣN Central Office

- How do we provide Clubs with information, ideas, guidance, and support?
- How do we help to ensure compliance with AΣN bylaws?

This Handbook can be found on the AΣN website in the resources section.

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ALPHA SIGMA NU VISION

Alpha Sigma Nu: A dynamic society whose members, honored as students for embodying scholarship, service, and loyalty to the ideals of Jesuit education, embrace Ignatian values as guides and challenges to be collaborators in the Jesuit mission.

ALPHA SIGMA NU MISSION

Alpha Sigma Nu, the honor society of Jesuit institutions of higher education, recognizes those students who distinguish themselves in scholarship, loyalty and service. The only honor society permitted to bear the name Jesuit, ΑΣΝ encourages its members to a lifetime pursuit of intellectual development, deepening Ignatian spirituality, service to others, and a commitment to the core principles of Jesuit education.

ALPHA SIGMA NU PURPOSE

The purpose of the Society shall be to honor students of Jesuit institutions of higher education who distinguish themselves in scholarship, loyalty and service; to honor persons who may or may not be Alumni of Jesuit institutions of higher education who have distinguished themselves in scholarship, loyalty and service in their intellectual, civic, religious, professional or commercial pursuits; to band together and to encourage those so honored to understand, to appreciate and to promote the ideals of Jesuit education; to encourage the establishment and proper functioning of Alumni Clubs in accredited Jesuit institutions of higher education; and to encourage the establishment and proper functioning of Alumni Clubs.

ALPHA SIGMA NU ALUMNI CLUB MISSION

Alpha Sigma Nu Alumni Clubs advance the mission of Alpha Sigma Nu, encouraging members' lifelong commitment to the ΑΣΝ values of scholarship, loyalty, and service, and to the ideals of Jesuit education. Alumni Clubs provide concrete opportunities for expression of that commitment, and a platform for the ongoing formation of these values and Ignatian spirituality. Each Club determines its own activities and agenda, with the ΑΣΝ values of Scholarship, Loyalty, and Service acting as the focus.

Foreword

Alpha Sigma Nu, Inc., celebrates the critical role Alpha Sigma Nu Alumni Clubs play in the pursuit of the AΣN mission and vision. AΣN honors the mission of AΣN Alumni Clubs and the staff of the Central Office has as one of its critical roles, supporting the creation of Alumni Clubs and supporting their ongoing viability, action and vitality. AΣN recognizes that without member volunteers, our Clubs would not exist and is most grateful to members who to serve the honor society by volunteering to lead Alpha Sigma Nu Alumni Clubs.

This policy seeks to clarify the relationship, roles, and responsibilities of Alpha Sigma Nu, Inc., and Alpha Sigma Nu Alumni Clubs.

Alumni Club Obligations

Mission

Alumni Clubs shall focus on our mission and purpose when planning Club programming, keeping the AΣN values of Scholarship, Loyalty, and Service in mind.

Club Members

Alumni Club shall honor the integrity of the Society by including only duly inducted alumni as members of Alpha Sigma Nu Alumni Clubs. Guests are welcome at events.

Conduct

Alumni Club shall not engage in social or political activism, any illegal activity, or any activity which might negatively affect the work or image of Alpha Sigma Nu.

No Authority to Act for Alpha Sigma Nu, Inc.

Alumni Club, its officers, and its members shall not hold themselves out as agents or representatives of, speak or act on behalf of, or purport to speak or act on behalf of Alpha Sigma Nu, including making statements that purport to be official positions of Alpha Sigma Nu, Inc.

Non-Profit Status

Alumni Club, whether as a separate 501(c)3 nonprofit organization or not, shall at all times act in a way that allows Alpha Sigma Nu, Inc., to remain in good standing as required by the IRS non-profit designation.

Member Database

Alpha Sigma Nu assures all members that we do not sell or share the AΣN database. Alumni Clubs must abide by that pledge.

The Central Office is solely responsible for updating and maintaining the AΣN database. The Central Office will provide updated lists upon request. Alumni Clubs are not to keep a separate database or solicit updates for a Club list with the cooperation of the Central Office.

Alpha Sigma Nu Website

The Alumni Club President will be listed on the website unless the Central Office is otherwise directed. Keep the Club officer contact information updated with the Director of Development and Alumni Relations to ensure effective communication with staff.

Public Relations, Promotion

Properly promote the image of Alpha Sigma Nu, with events and projects appropriate to the Society. All AΣN graphics and images are trademarked and are the property of Alpha Sigma Nu. They cannot be used without permission. Alumni Clubs must use the logos and images with trademarks included.

Alumni Clubs shall obtain AΣN's prior written consent before making any press release, official public statement, or other official society announcement via any website, social media, mailing lists, or similar communications media.

Use of trademarks

Alumni Club may use the AΣN trademarked items for the limited and noncommercial purposes of identifying itself as an Alpha Sigma Nu Alumni Club and identifying itself as affiliated with and dedicated to support of Alpha Sigma Nu projects and mission. All such uses shall be in a manner consistent with and incidental to the carrying out of Alumni Club activities.

Compliance with Law

Alumni Club shall comply with all applicable law in its activities under this Agreement. If Alumni Club is a separate 501(c)3 nonprofit organization, Alumni Club shall make all filings and maintain, at its own expense, all permits, licenses, and other governmental approvals that may be required.

Bylaws and Incorporation Documents

Alumni Club shall provide Alpha Sigma Nu with a copy of its bylaws. Alumni Club shall conduct its activities in accordance with its bylaws, and shall comply with relevant requirements set forth in Alpha Sigma Nu's bylaws and all Alumni Club-related policies, procedures, handbooks, manuals, or other written guidance that may be promulgated by Alpha Sigma Nu, including but not limited to those Alpha Sigma Nu policies posted at www.alphasigmanu.org. Alumni Club shall promptly advise Alpha Sigma Nu of any change in Alumni Club's bylaws. The Alumni Club shall familiarize Club officers with Alpha Sigma Nu bylaws.

Reporting, Recordkeeping, and Inspection

No later than sixty (60) days after the end of AΣN's fiscal year (6/30), Alumni Club shall submit to Alpha Sigma Nu an annual report, including but not limited to the following: budget, a list of outgoing and elected officers. Alumni Club shall maintain records related to all of its operations, including but not limited to, minutes of the meetings of its members and board officers, and reports and filings made with governmental agencies relating to its nonprofit status.

Programs

Alumni Club shall be free to plan, develop, carry out, and publicize its activities as it sees fit, subject to the general principle that Alumni Club has authorization to identify itself as an Alpha Sigma Nu Alumni Club. The scope of its rights to hold itself out as an Alpha Sigma Nu Alumni Club is based on and limited to its carrying out programs and activities that further the purposes and objectives of Alpha Sigma Nu and

that are of the highest quality with respect to content, materials, logistical preparation, and otherwise. Alumni Club acknowledges such requirements and limitations and, to that end, shall conduct itself and carry out activities in accordance with them.

Alumni Club acknowledges that it has sole responsibility for the planning, management, and carrying out of Alumni Club's programs and operations, including but not limited to payment of all expenses and other liabilities that it may incur in such operations.

Active/Inactive Alumni Clubs

To be considered active, an Alumni Club shall elect four (4) Officers; have at least eight (8) active members, establish bylaws, send an annual report to the Central Office, send a representative to the Triennial Conference, and maintain liaison with the Director of Development and Alumni Relations. If an Alumni Club does not meet these requirements, the Board Alumni Adviser will consult with the Club's officers. If the Club does not meet the requirements thereafter, the Board may designate the Alumni Club as inactive. Inactive Alumni Clubs may petition the Board for return to active status. (See Section 9.12, Alpha Sigma Nu bylaws)

Alpha Sigma Nu, Inc., Activities, and Obligations

Member Database

The Central Office is solely responsible for updating and maintaining the AΣN database. Alumni Clubs are not to keep a separate database. The Central Office will provide updated lists upon request.

Communications

Alpha Sigma Nu shall include Alumni Club in any communications targeted to Alpha Sigma Nu's Alumni Clubs generally and shall make staff members reasonably available to Alumni Club. AΣN shall assist Alumni Club in email communication to members in the Alumni Club region upon request. Emails may include event invitations, newsletters, general information, etc. AΣN shall provide mailing list upon request for mailed Club communications.

Reporting

Alpha Sigma Nu shall promptly advise Alumni Club of any changes in Alpha Sigma Nu's nonprofit status or bylaws.

Responsibility

Alpha Sigma Nu, Inc. shall support the activities of its Alumni Clubs in such manner and with such resources as it may determine in its sole discretion. Alpha Sigma Nu acknowledges that it has sole responsibility for the planning, management, and carrying out of Alpha Sigma Nu's activities outside Alumni Club activities under this Agreement, including but not limited to payment of all expenses and other liabilities that it may incur in such activities.

Triennial Conference, Board Elections

Alumni Club president shall be entitled to attend the Triennial Conference and participate in the election of Alpha Sigma Nu's Board of Directors as contemplated under Section 9.11 of Alpha Sigma Nu's bylaws.

Financial Support

Alumni Club may apply annually for Alumni Club grants of up to \$500 to support programs. Alpha Sigma Nu funds the attendance of Alumni Club's president to attend the Triennial Conference and serve as a voting delegate. Otherwise, Alpha Sigma Nu has no obligation to provide any financial support to Alumni Clubs for any reason.

Indemnification

Alumni Club shall indemnify, defend, and hold harmless Alpha Sigma Nu and its officers, directors, members, agents, and assignees, from and against any and all claims, actions, suits, demands, losses, damages, judgments, settlements, costs, and expenses, including reasonable attorney's fees and expenses, and liabilities of every kind and character whatsoever resulting from (i) any breach by Alumni Club of its obligations under this Agreement, or (ii) any other act or omission by Alumni Club, its officers, directors, members, and agents, whether in connection with this Agreement or otherwise.

Misuse and Attempted Assignment

If Alumni Club breaches any of its duties or obligations under this policy, Alpha Sigma Nu may provide Alumni Club with written notice of the breach. If Alumni Club fails to cure the breach within thirty (30) days after receipt of such notice, the Alpha Sigma Nu Board of Directors will be alerted. Their steps may include revocation of Club charter. Alpha Sigma Nu shall in its sole discretion determine whether the breach has been cured.

Dissolution and Insolvency

If Alumni Club dissolves, liquidates, or ceases to engage in its operations, or commences any proceeding under any bankruptcy or insolvency law, Alpha Sigma Nu may immediately terminate this Agreement by giving written notice to such effect. The termination shall be effective upon giving such notice.

Separately Incorporated Alumni Clubs

Alpha Sigma Nu does not encourage Alumni Clubs to separately incorporate. For Alumni Clubs already incorporated, Alpha Sigma Nu and Alumni Club expressly acknowledge and agree that Alpha Sigma Nu and separately incorporated Alumni Clubs are and intend to remain, separate corporate entities. If Alumni Club is a separate 501(c)3 nonprofit organization, Alumni Club shall make all filings and maintain, at its own expense, all permits, licenses, and other governmental approvals that may be required. Alumni Club agrees that the conduct of Alumni Club and its members, and any other legal obligations of Alumni Club, are the sole responsibility of Alumni Club.

Separately incorporated Alumni Clubs may conduct fundraising activities within their region to support Alumni Club's activities, with the following stipulations: Alumni Club must notify the Central Office of the fundraising plan and request permission before any mail or email fundraising campaign.

Separately Incorporated Alumni Clubs shall have sole responsibility for all tax returns and payments required by any United States. Alpha Sigma Nu shall not be liable for any tax liability incurred by Alumni Club. Alpha Sigma Nu shall not be responsible for maintaining any records relating to Alumni Club's financial condition or tax position.

HISTORY OF ΑΣΝ

On June 4, 1915, John Danihy, S.J., Dean of Journalism at Marquette University, held the first initiation of eleven undergraduate men and inaugurated Alpha Sigma Nu. Father Danihy was quite a dynamic leader; besides founding ΑΣΝ, he was responsible for establishing the Marquette Press, the Marquette Tribune, and the college yearbook, the Hilltop. In the first half of the 20th century, administrators of Catholic institutions of higher education complained that their students were being systematically locked out of the traditional honor societies especially Phi Beta Kappa.



Father Danihy believed ΑΣΝ members exemplified a dedication to scholarship, loyalty to the cause of Jesuit education and service in promoting all activities of students and student organizations. With much anticipation that the society would prosper and spread to other schools, Father Danihy announced that his vision for the Society took it beyond the walls of Marquette towards the creation of a national Jesuit organization. The first national convention of Alpha Sigma Nu was held in 1925 where the first Board of Directors was elected. The Constitution was passed, calling for the President of each university or college to appoint a member of the Society of Jesus as Faculty Adviser to its Alpha Sigma Nu Chapter.

By 1943, Alpha Sigma Nu had come a long way from the days as a little-known group of honor students. Creighton, St. Louis, University of Detroit Mercy, Loyola New Orleans, Spring Hill, Loyola Chicago, John Carroll, Boston College, Gonzaga, Xavier, Loyola Marymount, St. Joseph's Seattle, Holy Cross, University of San Francisco, Santa Clara, Loyola Maryland, and Scranton had chartered student Chapters. The Society was now moving into the new decade sure of itself and its mission as the vanguard of Jesuit action and ideals.

April 6, 1925, saw the first induction of Gamma Pi Epsilon. They chose Women For the Glory of the School, to stand as their motto, and the Greek letters Gamma Pi Epsilon were adopted to represent this theme. Gamma Pi Epsilon became a national organization in 1947 when St. Louis University granted permission to organize a chapter on campus.

From day one Alpha Sigma Nu encouraged the creation of alumni clubs to help foster continued loyalty and service to Jesuit education. The Club was seen as an integral part of the student chapter at Marquette.

ΑΣΝ leaders strove to keep their organization open to anyone who was qualified to enroll in a Jesuit institution. Alpha Sigma Nu membership has never been restricted to members of the Catholic Church.

The 1960's saw great growth in the Society despite the student unrest on many American campuses. The 50th anniversary of Alpha Sigma Nu took place at 1965 Convention. Father General Pedro Arrupe, in his keynote address, expressed a desire for the laity to become more involved in Church issues and saw Alpha Sigma Nu as an ideal group for this

purpose. "This is a historical evening for you and me, he said, "celebrating together the completion of fifty years of continuous and ever expanding scholarship, loyalty and service. I looked forward to being with you to show my respect for your achievements of the past but more especially to join with you in charting the future."



Alpha Sigma Nu Mission Context

The Mission of Alpha Sigma Nu:

ΑΣΝ advances the core principles of Jesuit education – scholarship, loyalty and service. The Society acknowledges, awards and inspires a select group of students who distinguish themselves with respect to these principles while attending Jesuit institutions of higher education. Our mission is to understand, appreciate and promote the ideals of Jesuit education – opening minds, doors and hearts to a lifelong journey in wisdom, faith and service.

The Jesuit Mission in Education

The Society of Jesus proclaims that the service of faith through the promotion of justice is the mission that must be integrated as a priority into each Jesuit work. The service of faith through the promotion of justice remains the Society's major apostolic focus. That is why it is urgent that this mission be operative in our lives and in our institutions. Words have meaning; if a college or university describes itself as "Jesuit" or "in the Jesuit tradition," the thrust and practice of the institution should correspond to the description. Our purpose in education, then, is to form men and women "for others." The Society of Jesus has always sought to imbue students with values that transcend the goals of money, fame and success. We want graduates who will be leaders concerned about society and the world in which they live. We want graduates who desire to eliminate hunger and conflict in the world and who are sensitive to the need for more equitable distribution of the world's goods. We want graduates who seek to end sexual and social discrimination and who are eager to share their faith with others. Our primary mission is the education and formation of our students for the sake of the kind of persons they become and their wide influence for good in society in their lives, professions, and service. "The real measure of our Jesuit universities lies in who our students become." -Kolvenbach

Discerning the Future of Alpha Sigma Nu as a Jesuit Honor Society

34th Triennial Conference

- October 12, 2018

- Stephen V. Sundborg, S.J.

We are honored that you have chosen to hold the 34th Triennial Conference of Alpha Sigma Nu here at Seattle University. We believe that you have done so not only because of the beauty, vitality, and cultural life of Seattle as a city, but more because we have sought a way to revitalize the Seattle University Alpha Sigma Nu chapter with greater meaning, fuller participation, more relevant activities, significant service, closer affiliation with the Jesuits themselves, and a truer sense of being the one and only Jesuit Honor Society. So welcome to our city, to our university, and to our very alive chapter of your association.

I am in my 22nd year as president of Seattle University and am coasting to a conclusion after two dozen years of service to the common Jesuit mission we all serve in our colleges and universities. Before that I was the provincial of the Jesuits of these five Northwest states and before that the rector of a Jesuit university community and before that was a teacher here at Seattle U., and before that gained a doctorate in Spirituality. (I will not go all the way back, because the Associate Justice Brett Kavanaugh and I too are graduates of Georgetown Prep.) It is from the perspective of these long years of service and especially my observation of the growth, development and change in Alphas Sigma Nu that I wish to speak to you this morning.

I was asked ten years ago to give an address at Marquette University at the Alpha Sigma Nu Faculty Advisors Conference. The over-lengthy title of my talk was “A Renewed Alpha Sigma Nu within the ‘New’ Jesuit Mission of Our Universities and Colleges: Some Ideas of One Jesuit President”. I ended it with eleven ideas of an eleven-year president. I believe those ideas have helped to nurture the evolution of Alpha Sigma Nu since then. Today I give a talk with a somewhat shorter title: “Discerning the Future of Alpha Sigma Nu as a Jesuit Honor Society”. It is chapter two—enriched by experience—of that earlier address. I have not only learned some degree of brevity, but also, fear not, I will not inflict on you “Twenty-one ideas of a Twenty-One-Year President”. Instead I offer you three ideas with a preamble and a conclusion.

Preamble

We are all proud that Alpha Sigma Nu is the one and only Jesuit honor society. That gives it a special place or status or significance in our Jesuit colleges and universities with their multiple honor societies. That it is the only Jesuit honor society also means even more to the Jesuits themselves. We do not share our name easily. Our founding, our history, our spirituality, our martyrs, our scholars, and our own vows, lives and ministries within one Jesuit mission make “Jesuit” a deeply meaningful and deeply personal word. We do not share it easily. But we do share it with Alpha Sigma Nu, and in doing so we believe that it must mean what “Jesuit” in its fullest sense means. Alpha Sigma Nu can only be true to itself and can only discern its true future if it lives out and evolves, in a way appropriate to an honor society, what it means to be Jesuit.

I believe, however, that Jesuit is in itself an evolving, changing reality while grounded in Jesuit origins and fundamentals. I love to say, for instance, that my university is and has been not simply a Jesuit university but has been “Jesuit in an old way”, “Jesuit in a current way” and “Jesuit in a new emerging way”. That is a matter of a whole other, though related, talk. The point is that how our universities and colleges are Jesuit is not static or univocal but changes, evolves, grows, takes on a different relevance, adapts to new generations of students, gives witness through new cohorts of faculty, staff, and Jesuits, lives in a new university context and impacts and is

impacted by a new world. This evolution of what it means to be Jesuit—and what Alpha Sigma Nu must mean—is shown most clearly in what the Society of Jesus itself has indicated as its priorities over the last fifty years in its official, worldwide congregations.

Getting stuck on one meaning of “Jesuit” reminds me of how young persons and old can get stuck on misunderstanding a phrase. I was told last week of a boy who was present at a burial when the priest ended by saying, “giving thanks to the Father and the Son, and to the Holy Ghost”. What the boy heard and kept thinking for years was “to the Father, to the Son, and into the hole he goes”! My own younger sister for years praying the family rosary at home and hearing, “Hail Mary full of grace” thought it was “Hail Mary full of grapes”! Made sense to her and her devotion to Mary. She liked grapes. And it is not just the young. A Jesuit friend of mine named Bob told me of celebrating a home Mass on August 15th, on the feast of the Assumption of Mary. He preached on its meaning. Afterwards his 80-year-old Mom exclaimed, “Bob, all my life I have thought this was the feast of the assumption that Mary was a virgin!” People get stuck on meanings of words. We should not get stuck on the word “Jesuit.”

So this is my preamble. Discerning the future of Alpha Sigma Nu as a Jesuit honor society depends most significantly on what “Jesuit” means and how that meaning evolves. My three points speak to this evolution and its application to the honor society we love and lead.

Discernment

I start with discernment itself. Jesuit colleges and universities must discern their futures. Alpha Sigma Nu must discern its future. Jesuit students and alumni—and especially students and alumni of Alpha Sigma Nu—must know how to discern the life choices which shape their futures. There is something jarring, dislocated, to being honored as a member of the Jesuit honor society and to not know and practice how to do discernment. We must invite and teach our honor society inductees and members how to discern their life choices.

Discernment is more than and different from decision-making. The latter is required for 90% of issues we face in life and a Jesuit education is renowned for graduating students who are good decision-makers. You could almost say it is the forté of our education—great decision-making, informed deliberation leading to action, practiced good judgement. But discernment is more, is for the other 10%, and that 10% is the critical part of making life choices that shape who and what our alumni become. Discernment requires quieting, removing all distractions and noises, gradually learning how to be present to oneself, coming into a freedom from the voices all around, learning to hear and listen to one’s own voice, one’s own deepest self and truth where our deepest desires can guide us in unexpected ways and where we believe the Spirit of God dwells and moves and speaks and calls within us. This is what discernment, rather than ordinary decision-making, is. It only is applied to good things, good choices, and it only should be used for seeking guidance in the biggest choices of our lives.

There is nothing I more desire in graduates of our schools—and nothing more a sign of it being truly a Jesuit education—than that they have the capacity to discern their life choices. This is one of the new or rediscovered or renamed foci of what it means to be “Jesuit”. It has grown as a capacity and a requirement in the Society of Jesus and it has become prioritized because the times more than ever demand it. Because of the society we live in, discernment has risen up as more important than ever.

I was troubled a couple of years ago when fifteen senior students in an Ignatian leaders honor society, and most if not all members of Alpha Sigma Nu, invited me and Michele Murray, then our VP, and now VP for Student Development at Holy Cross, to speak to them in a personal way about how we prayed and made life choices. Michele told them her way, I told them mine. They were super attentive. In the course of my description I spoke of “being present to the truth of myself in silence”. I noticed an unease among the students when I said this. So I pressed the point saying, “I take it that each of you wants to be present to the truth of yourself in silence.” There was silence! Then one student spoke up, “We are told that when we are present to the truth of ourselves in silence,

we will find peace... instead I find anxiety.” Another confirmed this and the others assented. Ouch! They wanted to make life choices but they lived lives which kept them from being present to the truth of themselves in silence because that silence and that presence and that truth of self was so hidden or unaccustomed to them that it was scary, forbidden territory... anxiety-ridden. And those were our best students in a Senior Ignatian leaders honor society.

Alpha Sigma Nu, as a Jesuit honor society, must discern and find its own future by finding the ways to help its inductees, members, and alumni to discern their life choices. Doing so is one way for Alpha Sigma Nu to evolve with the emerging priorities of our day of what “Jesuit” means. Does this require retreats for members? Does it mean exposure to the daily examination of consciousness? Does it ask for greater involvement of Jesuits and Jesuit lay partners skilled in discernment in Alpha Sigma Nu? Yes, Alpha Sigma Nu is about loyalty, service, and scholarship; as Jesuit it is also about something beneath and informing all three of these: discernment.

Freedom2

I begin my second point about discerning the future of Alpha Sigma Nu as the meaning of “Jesuit” evolves with a little incident. I was driving back one early weekend morning from walking around a local lake called Green Lake where I take my mind for a 3-mile walk the way you take a dog for a walk, when at a stop light I came up behind a car with a bumper sticker which read “Don’t believe everything you think!” The coin dropped for me! This says what I most fear and want to escape both for myself and for our students. That is that we cannot trust what we think as being our own thoughts because most of the time it is not what we really think but only what our culture is thinking through us as if it is a body-snatcher that uses us through which to think. The cultures in which we live are many times more overwhelmingly predominant in their impact on us and even more so on our students than in earlier eras in terms of what we think so that we really should not believe everything we think. Jesuit education always has been about disrupting this hold on our thinking that the culture has on us. I call it “being intellectually roughed up for life”. Reflect fully on your students, on the members of your Alpha Sigma Nu chapter, and ask yourself how much they are truly and freely thinking for themselves and how much they are not—though they think they are—but are unconsciously embodying their culture thinking its ideas, assumptions, values, beliefs in them. We cannot exempt ourselves from this condition of being held hostage by our culture doing its thinking in us.

When we promote scholarship as one of our three pillars in Alpha Sigma Nu we must evolve its meaning from deep knowledge of things outside ourselves to free knowledge of our own thinking, values, assumptions, beliefs, faith. At the heart of all Jesuit education and the rationale for our humanistic and core curricula, and our almost excessive focus on reflection, lies the fundamental truth that we are far more unfree and attached in ourselves than we think we are, and that real Jesuit education is about coming to internal freedom in thought, or “being intellectually roughed up for life”.

The evolved Jesuit take on this today derives from its appreciation of how much culture shapes and even can control us and that, therefore, we need inter-cultural dialogue and inter-religious dialogue. We need to stand outside of ourselves, enter into the experience and thoughts of others, so that we might see ourselves afresh and more freely. Essentially we need, more than ever, the other, and must allow the other to be other. I firmly believe that the greatest evolution of what “Jesuit” means today is how it has come to take culture much more seriously and much more critically and that coming to the freedom at the heart of Jesuit education cannot occur in our day without this inter-cultural, inter-religious, other-engaging dialogue.

David Brooks, in his column this last Sunday entitled “A Complete National Disgrace”, says that in the recent Supreme Court nomination process we all went beyond the “vague condition called ‘polarization’” to “the toxic emissions we all produce in low moments”. He speaks to my point about our entrapment in culture and that we really should “not believe everything we think”:

“...and we have to set up more forums for personal encounters between different kinds of people. You detoxify disputes when you personalize them. People who don’t have regular contact with people they disagree with become intellectually dishonest quickly.

The Jesuit foundational view of the need to come to freedom in one’s own thought—especially as Jesuit education takes seriously the impact of culture on this freedom of thought—calls for Alpha Sigma Nu to adjust, deepen, and expand its commitment to scholarship.

It is not, however, a matter only about how we think. It is more critical even than that. In her book Reclaiming Conversation, Sherry Turkle states that the measures of empathy show that college students over the past ten years have had a decline of 40% in empathy. Her view is that empathy, the ability to stand in another’s shoes, to see and feel life from their perspective, is developed in us by actual person-to-person, direct conversation. Substituting connections by technology does not equal or bring about the same effect as does conversation in terms of empathy. It is a matter of encountering, genuinely encountering the other, persons who are different, in order to disrupt not just our own assumptions in thought but even our capacity to feel with and for others.

In regard to this second suggestion what can Alpha Sigma Nu do if it takes seriously what it means to be the Jesuit honor society in our day, in our cultures, with our students who are our members? Does this call for an adjustment not only of what we mean by “scholarship” but also by what we mean by “service”? How much, if it is to be truly Jesuit today, does Alpha Sigma Nu need to be a society of encountering the other, persons of different views with whom we disagree, both within the chapter itself, and in the scholarship and service it advocates? Could Alpha Sigma Nu be a good and much-needed space in our colleges and universities for genuine dialogue and inclusion even of voices and views which are in hiding today on our campuses? The emerging sense of being “Jesuit” today calls Alpha Sigma Nu to take seriously “Don’t believe everything you think” and to help its members know their own thinking and learn the empathy so needed in a Jesuit-educated person.

Reconciliation

My third and final suggestion for what Alpha Sigma Nu might take into consideration in discovering its future explicitly as Jesuit focusses on recently articulated priorities of the Society of Jesus.

We all know the priority of anything that is called “Jesuit” is something like the service of faith through the promotion of the justice of the gospel in inter-cultural and inter-religious dialogue with a preferential love of the poor. That is quite a mouthful and quite a complex priority with many dimensions. Over the last dozen years all of this has been focused more centrally and more simply on reconciliation. Would this have emerged if it was not felt that in our current day we live to an extensive degree with the opposite of reconciliation, live with discord, hostility, inequality, alienation, dislocation, disruption, isolation, not just outside ourselves but also within ourselves where we are fractured, such that the overarching mission of what is “Jesuit” must be reconciliation? It is seen as reconciliation with God, reconciliation with one another, and reconciliation with the planet, each of them inherent to and dependent on the other.

If reconciliation in this triple sense truly is the unifying and catalyzing mission of whatever is “Jesuit”, what does this mean for what the education of our colleges and universities is about, what their campus cultures are like, and what service they advocate? And how is the discernment of the future of Alpha Sigma Nu as Jesuit affected by this new articulation of the Jesuit mission for our day? I wonder if this calls us to reflect on what the pillar of “loyalty” most of all needs to be in the sense of to whom are we asked to be loyal? Yes, loyal to our Jesuit education; yes, loyal to our colleges and universities in their wonderful missions; yes, loyal to other members of Alpha Sigma Nu and its tradition. But if reconciliation is centrally the Jesuit mission, isn’t the loyalty called for a loyalty to a wider common good and community?

Fr. Kolvenbach called it “a well-educated solidarity”, i.e., a solidarity with others that because it is well educated knows the conditions of those with whom one is in solidarity and because it is well-educated can be effective in changing the conditions so that solidarity is not an idea or a feeling but acts on behalf of justice, equity, and dignity. Fr. Nicholas famously warned against a “globalization of superficiality” which would undermine any true reconciliation and all well-educated solidarity as well as reconciliation with God and with the planet.

The call to consider the connection between loyalty and reconciliation is not foreign to what we repeatedly ask of our students and our members. In asking them repeatedly how they are going to use their education we almost naturally ask them, “For whom are you going to use your education; with whom will you stand; who will count in your world?” That is a loyalty question and that is a reconciliation question.

In regard to this question of loyalty, reconciliation, and with whom we ask our Alpha Sigma Nu members to stand, let me tell you of a recent experience. In July I attended—together with Kate Gaertner and perhaps others of you—the international conference of Jesuit higher education in Bilbao. Over four excellent days of meetings, presentations, and discussions together with representatives of 150 Jesuit institutions, one comment from Fr. Arturo Susa, the Superior General of the Jesuits, most stood out for me. In a question and answer session he said that the most difficult mandate he had been given by the last general congregation of Jesuits, which elected him, was for the Society of Jesus “to promote a culture for the protection of all vulnerable persons”. He said he was not talking about practices to assure the protection of minors by Jesuits—though important—but how all Jesuits and all Jesuit works might promote a culture—obviously different from the culture we have—which by its very nature protects all vulnerable persons, young, old, disabled, helpless, unprotected. That mandate is an instance and a focus of solidarity, a loyalty, a reconciliation that appeals to all of us in our Jesuit endeavors and is suited to our colleges and universities. It is not just about the protection of vulnerable individuals, but the creation of a culture which protects all. What would that look like, and how would we do that?

If this is the most difficult mandate for the head of the Jesuits, is it also a difficult mandate for Alpha Sigma Nu as it follows the evolution of the Jesuit mission today? Aren’t our students and members especially attuned and sensitive to this protection of the vulnerable? Aren’t all of the disciplines and majors and levels of education of our members necessary for the formation of a culture of protection? What would happen if we brought together our members and proposed this mandate? How would they respond? What ideas would they have? How would they complement and collaborate with one another in seeing how to take up this mandate in a systemic way? This would be putting “loyalty” into practice in a new way, a way of a “well-educated solidarity” and a way of “reconciliation”.

In conclusion, I have made three suggestions about how Alpha Sigma Nu might discern its future in alignment with how what it means to be Jesuit as the meaning of Jesuit evolves:

1. Discernment: the development and use of the capacity for discernment of life choices;
2. Freedom: coming to true freedom in one’s thought and genuine empathy in a culture which militates against them, and
3. Reconciliation: pursuing reconciliation with and loyalty to those with whom we are in a well-educated solidarity, especially in the creation of a culture which protects all vulnerable persons.

These three suggestions for our consideration perhaps help to reframe or deepen what scholarship, loyalty, and service might include today. I suggest that they may be helpful for us as we discern the future of Alpha Sigma Nu as the Jesuit honor society so that it may mean more for our students, our alumni, and ourselves.

I

Given the nature of Alpha Sigma Nu as an honor society, how can AΣN contribute more effectively to advancing the mission of Jesuit higher education?

How can AΣN promote, facilitate and support our members' collaboration with the Jesuits on mission?

Although the mission of Alpha Sigma Nu remains constant, dimensions of our current context help to frame the question raised above and to underscore its urgency.

- The significance of honor societies has changed.
 - What sets us apart?
 - What impact can/does AΣN have on our students?
- Jesuit Higher Education is changing: What does “Jesuit” mean in practice?
 - Diminishing number of Jesuits on campus
 - Cultural and Religious diversity as a positive value
 - There is a new intentionality about “Jesuit mission” within all of our universities
 - Emerging models of serving alumni/ae in a new way that continue their identification and affiliation with the Jesuit mission of our universities.
- Two fundamental shifts in the Society of Jesus:
 - From the previous understanding of “Jesuit educated” to the new priority of “the service of faith through the promotion of justice within a preferential love of the poor”
 - The new priority of the leadership/mission of laypersons, with Jesuits in a supportive role of service to them.

THE AΣN CENTRAL OFFICE

The Central Office has three overarching roles:

1. Ensure the integrity and meaning of membership
2. Promote and coordinate the total operation of Alpha Sigma Nu
3. Serve the local Chapters and Alumni Clubs, Chapter officers, and Faculty Advisers

Governance

- AΣN is governed by a Board of Directors
- AΣN seeks to recruit a diverse and well qualified Board
- The Board includes two student members

Society records

- The Central Office keeps accurate records of all Alpha Sigma Nu members, including the member database and the web site

Sustaining Fund

- Alpha Sigma Nu directs an annual Sustaining Fund Appeal to support the society
- Members donations provide 55% of the operating revenue
- The fund supports scholarships at all 32 Jesuit institutions of higher education and the Alpha Sigma Nu Book Awards
- Additionally, the fund supports the Triennial Conference, regional conferences, and operations of the AΣN Central Office

Triennial Conference

- Alpha Sigma Nu convenes every third year at a Jesuit campus selected by the Board of Directors
- Invitations to host this event are welcomed from all Chapters

- Each Chapter sends a Faculty Adviser and Chapter president delegate

AΣN Communications

- Annual Magazine, quarterly E-Newsletters, social media (Facebook, Twitter, Instagram, LinkedIn)
- We include Alumni Club updates and events. Please share pictures with us!

Induction Services

- The Central Office certifies all new inductees and supplies induction materials (jewelry, graduation medallions, certificates, program covers, etc.)

Professional Organizations

Alpha Sigma Nu is a member of the Association of Jesuit Colleges and Universities and is certified by the Association of College Honor Soc

AΣN Board of Directors

Sean Michaelson, S.J.

Inducted: University of San Francisco, 2009

Penny Menge

Inducted: Loyola New Orleans, 1990

Richard Lindquist, CFA

Inducted: Boston College, 1981

Michael Jenkins, PhD

Inducted: University of Scranton, 2005

Michael Williams, SJ, PhD

Inducted: Spring Hill College, 2001

Ryan Duns, SJ, PhD

Inducted: Canisius College 2001

Raphael S. F. Longobardi, MD

Inducted: Fordham University, 1985

Jennifer Lorentz

Inducted: Marquette University, 2007

Francisco Sánchez Cuéllar

Inducted: Loyola University Andalucia, 2017

Deanna Howes Spiro

Inducted: Fordham University, 2017

Cindy Schmearsal, M.A.

Inducted: Xavier, 2002

Bennie D. Williams

Inducted: Le Moyne College, 2019

Francisco de Borja Martín Garrido, PhD

Inducted: Loyola University Andalucia, 2016

Maria Meyer

Alumni Club Responsibilities to Alpha Sigma Nu

Alpha Sigma Nu Alumni Clubs have as their purpose the encouragement of our alumni's lifelong commitment to the AΣN values of scholarship, loyalty and service, and to the ideals of Jesuit education. Alumni clubs should provide concrete opportunities for expression of that commitment. Clubs participate in service projects, present speaker events, develop programs that connect faith with life, and provide a venue for career and social networking. Each Club determines its own activities and agenda, with the AΣN values of Scholarship, Loyalty, and Service acting as the focus.

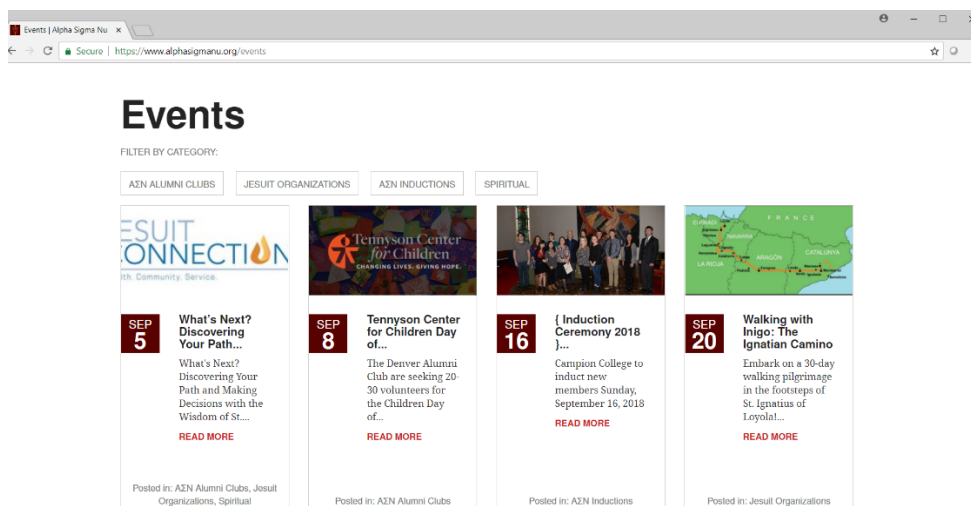
Therefore, we ask that Clubs:

- ♦ Focus on our mission and purpose when planning Club activity.
- ♦ Set goals for the Club with Scholarship, Loyalty, and Service in mind.
- ♦ Honor the integrity of the Society by including only duly inducted alumni as members of Alpha Sigma Nu Alumni Clubs. Guests are welcome at events.
- ♦ Familiarize Club officers with Alpha Sigma Nu, Inc. Bylaws, and abide by them
- ♦ Properly promote the image of Alpha Sigma Nu, with events and projects appropriate to the Society.
- ♦ Alpha Sigma Nu assures alumni that we do not sell or share the database except for Alpha Sigma Nu business. Please honor that pledge.
- ♦ All AΣN graphics and images are trademarked and are the property of Alpha Sigma Nu. They cannot be used without permission.
- ♦ File annually by July 1 the Alumni Club reports found in this handbook.
- ♦ Please copy the Central Office on all Club meeting minutes, as well as any invitations/notifications of events or projects. This will keep the Office updated on your activity, and speed adding Club events to the website Calendar and Club page.
- ♦ Copy the Office on any changes to Club Bylaws. The Central Office should have those Bylaws on file.
- ♦ Keep the Club contact information updated, to ease communication with interested alumni, as well as staff. The President will be listed on the website unless the Central Office is otherwise directed.
- ♦ Follow all Alumni Club financial policies

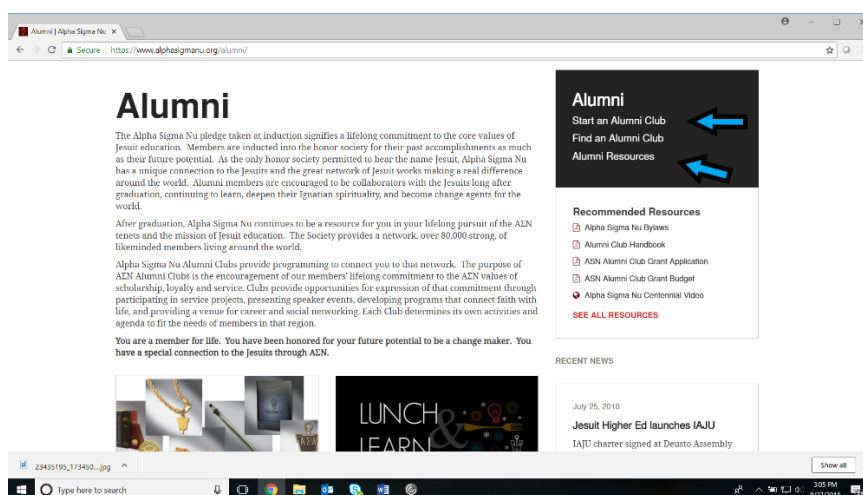
Utilizing Website Resources

The Alpha Sigma Nu website (www.alphasigmanu.org) houses many documents and resources for the Faculty Adviser, Chapter Coordinator, student E-Board, and Alumni Club leader. Use the page as a go-to for printing the latest forms, finding our Bylaws, timelines for induction, ideas for Club programming, etc.

Find the latest AΣN and Jesuit happenings here on the news or events tab. The News page offers the latest in Jesuit, Jesuit higher education, and AΣN news. The Events page lists upcoming Chapter, Alumni Club, and Jesuit events for interested members. Include your events by emailing the details to amy.oneil@marquette.edu. Use the resources link to find websites, documents, and links to useful resources on: Ignatian Spirituality, the Church, Jesuits, service opportunities, social justice, retreats, inspiration, etc.



Most helpful to Alumni Club officers will be the Alumni page. Here you will find news of our Clubs, information on how to start a Club, and links to find a club, and resources. Each Alumni Club has its own page on the Alpha Sigma Nu website.



Using Social Media



Facebook

Facebook is an excellent and fast way to share updates with your club members about upcoming events and Jesuit happenings. AΣN central office has a Facebook page (www.facebook.com/alphasigmanu) and will share your information with members. Consider the following when developing a Facebook page:

- Name your club “ Alpha Sigma Nu Alumni Club of _____”
- Give administrative authority to Amy Venables O’Neil at Alpha Sigma Nu
- If you need assistance creating a page, contact Amy Venables O’Neil at amy.oneil@marquette.edu

For ideas, please visit pages of some of our Alumni Clubs listed here.

<https://www.facebook.com/pages/Alpha-Sigma-Nu-Danahy-Alumni-Club-of-Southeastern-Wisconsin>

<https://www.facebook.com/AlphaSigmaNuCleveland>

<https://www.facebook.com/ASN.denver>



Instagram

Instagram is another excellent way to share updates and photos. AΣN central office has an Instagram account (www.instagram.com/alphasigmanu/) and will share your club information with members.



Twitter

Like Facebook, Twitter can share your club updates to a large audience. You can also follow other clubs, schools, and Jesuit organizations and stay current on what is happening. Your club can also follow or tweet at AΣN by using our handle @Alpha_Sigma_Nu.



LinkedIn

Encourage your club members to join the AΣN LinkedIn group, or create one of your own. It is another excellent way to network and share information.

- If you create a social media account for your club, please share username and log in with AΣN central office so we can archive it.

USEFUL DOCUMENTS



Alumni Club Updates

Alumni Club:

Name of event:

Date of event:

Location ():

Basic description of event:

Total number of attendees:

Number of attendees who are AΣN alumni:

Number of attendees who are current chapter members:

Number of attendees who are not AΣN members:

Were RSVPs required for this event? If so, how did you collect them?

Was there a fee to attend the event? If so, how much?

Were people asked to prepay, or was payment accepted at the door?

Elements that worked/are worth repeating:

Elements that did not work/are things to avoid:

What kind of preparation was involved in organizing this event? (Did you work with the local student chapter/another organization? What resources were required? How much time was required?)

Other comments and descriptions:

Submitted by (your name and position):

ALPHA SIGMA NU ALUMNI CLUB ANNUAL REPORT

Year _____

Please return to the Central Office as soon as possible after the final events of the year.

Club _____ Person submitting this report _____

Number of active members _____

1. Do you have Bylaws? _____yes _____no If so, please be sure the AΣN Central Office has a copy.

2. Does the Club meet regularly?____ yes _____no How often?_____

What is the format? _____

3. Did you submit the Event Report for each event? If not, please briefly list events.

4. How do you communicate with your members?

5. Do you conduct fund raising? _____yes _____no If so, please describe briefly:

6. Do you have contact with a student chapter? If not, would you like to connect with students?

7. Do you collaborate with any other groups? _____yes _____no

If yes, please explain

8. In the past year, have you utilized the online membership directory? _____yes _____no

Utilized the Central Office database to contact alumni in your area? _____yes _____no

9. What interests your members most? _____speakers _____social events _____networking _____service

Other _____

10. What have been the club's successes this year?

Challenges:

11. 20__-20__ Alumni Club Officer contact information:

President:

Vice President:

Secretary:

Treasurer:

FINANCIAL ANNUAL REPORT:

Total Revenue _____

Please be specific:

Total Expenses _____

Please be specific:

Balance and the end of the Fiscal year (June 30) _____

Chapter President Name/Signature

Chapter Treasurer Name/Signature

AΣN Alumni Club Grants

Please complete this form and attach the budget detailing the use of fund grants.

1. Alumni Club _____ President _____

2. Program/event date_____ Amount requested(up to \$500)_____
3. Describe the initiative you are proposing (250 words maximum)
4. How will the program promote the Alpha Sigma Nu tenets of Scholarship, Loyalty, and Service? (200 words maximum)
5. How will this program build alumni awareness of Alpha Sigma Nu? (150 words maximum)
6. How many people are you expecting to attend? _____
7. Is this program for the Club or is it open to the community? Will local Chapter members be included? _____

8. Required signature:
Alumni Club President_____

Return to Amy Venables O'Neil, Alpha Sigma Nu Director of Development and Alumni Relations, at amy.oneil@marquette.edu

AΣN Alumni Club Grant

BUDGET

Please be sure to save receipts to include in a post event financial report.

TOTAL PROGRAM/EVENT BUDGET:	\$
AMOUNT APPLIED FOR:	\$
Budget period	
PUBLICITY/PROMOTION/COMMUNICATIONS	\$
SPEAKER	
<i>FEE/HONORARIUM</i>	\$
<i>TRAVEL</i>	\$
Lodging	\$
Event expense	
Room rental	\$
Food	\$
Beverage	\$
PROJECT EXPENSE	\$
Transportation	\$
<i>MATERIALS</i>	\$
MISCELLANEOUS	\$
Total	\$

Generic Bylaws
Of the xx Alumni Club
Of Alpha Sigma Nu
XX-XX-XXXX

ARTICLE I NAME AND PURPOSE

- 1.01. Name. The name of this club shall be the xxxxxxx Alumni Club of Alpha Sigma Nu.
- 1.02. Purpose. Alpha Sigma Nu Alumni Clubs have as their purpose the encouragement of our alumni's lifelong commitment to the AΣN values of scholarship, loyalty and service, and to the ideals of Jesuit education. Alumni Clubs should provide concrete opportunities for expression of that commitment. Clubs participate in service projects, present speaker events, develop programs that connect faith with life, and provide a venue for career and social networking. Each Club determines its own activities and agenda, with the AΣN values of Scholarship, Loyalty, and Service acting as the focus.

ARTICLE II MEMBERSHIP

- 2.01 Membership. The membership of this Club shall include all members of Alpha Sigma Nu and Gamma Pi Epsilon (including honorary members) in the xxxxx area.

ARTICLE III BOARD OF DIRECTORS

- 3.01. Management; Number; Qualification. The Club shall be managed by its Board of Directors. The number of Directors shall initially be four and thereafter shall be such other number as may be specified by amendment of these Bylaws. There shall be no less than three Directors at any time. Each member of the initial Board of Directors shall hold office until the first annual meeting of the Board of Directors or until a successor has been elected and qualified.
- 3.02. Election; Vacancies. The Board of Directors shall be elected at each annual meeting of the Board of Directors by a plurality of the votes cast at such meeting of the Directors, or at such other time as the Board may from time to time determine. Newly created Directorships resulting from an increase in the number of Directors, and vacancies in the Board of Directors occurring between annual meetings, shall be filled by vote of a majority of the Directors then in office. A Director elected at an annual or special meeting, and a Director elected to fill a newly created Directorship or a vacancy, shall serve until the next succeeding annual meeting of the Directors and until a successor shall have been elected and qualified.
- 3.03. Term Limits. A director shall serve no more than two consecutive three-year terms or until a successor is elected. The term of office shall begin at the close of the meeting at which the director is elected.
- 3.05. Annual Meeting. The annual meeting of the Board of Directors shall be held on such day as the President of the Club shall designate.
- 3.06. Regular Meetings. Regular meetings of the Board of Directors may be held without notice at such time and at such place as shall from time to time be specified by resolution of the Board of Directors. The Board of Directors shall meet at least once a year.
- 3.07. Student Member. A student member of the xxxxx Chapter, appointed by the Chapter, shall serve as non-voting liaison to the Board.

ARTICLE IV.

OFFICERS

4.01. Officers. The officers of the Club shall be elected by the Board of Directors and shall be a President, a Vice President, a Secretary and a Treasurer. The officers shall perform such duties and functions and have such responsibilities as the Board of Directors shall prescribe from time to time including those as hereinafter specified. The officers shall be elected at each annual meeting of the Directors or at any other meetings of the Board of Directors as the Board of Directors shall determine. Any officer elected by the Board of Directors may be removed with or without cause at any time by action by the Board of Directors. The Directors shall fill any newly created office or any vacancy occurring in any office of the Club. Any officer of the Club elected at an annual meeting or elected to fill a newly created office or a vacancy shall serve until the next succeeding annual meeting of the Directors and until such officer's successor shall have been elected, accepts and qualifies. Any two or more offices may be held by the same person except the offices of President and Secretary. No officer shall initiate, foster, or carry on any kind or manner of activity which may commit the Club to a policy, measure, attitude or expense, until the plan, project or work shall have been studied and approved by the Board of Directors.

4.02. President. The President shall be a Director, shall be the chief executive officer of the Club, shall preside at all meetings of the Board of Directors, shall have general and active management of the activities of the Club and shall see that all orders and resolutions of the Board of Directors are carried into effect. The President shall have power to sign alone, unless the Board of Directors shall specifically require an additional signature, in the name of the Club all contracts authorized generally or specifically by the Board of Directors. The President shall perform such other duties as shall from time to time be assigned to the President by the Board of Directors.

4.03. Vice President. Any Vice President shall, in the absence or disability of the President, perform the duties and exercise the powers of the President and shall perform such other duties and have such other powers as the Board of Directors may from time to time prescribe.

4.04. Secretary. The Secretary shall attend all meetings of the Board of Directors and shall record all the proceedings of the meetings of the Board of Directors in a book to be kept for that purpose. The Secretary shall each year, after informal consultation with the Directors, designate a date for the annual meeting of Directors. The Secretary shall give, or cause to be given, notice of all meetings of the Board of Directors, and shall perform such other duties as may be prescribed by the Board of Directors or President, under whose supervision he shall act.

4.05. Treasurer. The Treasurer shall have the custody of the corporate funds and securities, shall keep full and accurate accounts of receipts and disbursements in books belonging to the Club and shall deposit all monies and other valuable effects in the name and to the credit of the Club in such depositories as may be designated by the Board of Directors. The Treasurer shall disburse the funds of the Club as may be ordered by the Board of Directors, taking proper vouchers for such disbursements, and shall render to the President and the Board of Directors at its annual meeting, and at any other time when the Board of Directors so requires, an account of all transactions as Treasurer and of the financial condition of the Club.

Resignation of Officers. Any officer may resign at any time. Such resignation shall be made in writing and shall take effect at the time specified therein and if no time is specified, at the time of its receipt by the President or Secretary. The acceptance of a resignation shall not be necessary to make it effective.

Past President. The immediate past president of the Club shall serve as a non-voting member of the board for a period of one (1) year.

ARTICLE V. CONFLICT OF INTEREST POLICY

5.01. Disclosure of Conflict. Any director, officer or key employee who has an interest in a contract or other transaction presented to the Board or a committee thereof for authorization, approval, or ratification shall make a prompt and full disclosure of his interest to the Board or committee prior to its acting on such contract or transaction. Such disclosure shall include any relevant and material facts known to such person about the contract or transaction, which might reasonably be construed to be adverse to the Club's interest.

Board Approval of Conflict. The body to which such disclosure is made shall thereupon determine, by a vote of seventy-five percent (75%) of the votes entitled to vote, whether the disclosure shows that a conflict of interest exists or can reasonably be construed to exist. If a conflict is deemed to exist, such person shall not vote on, nor use his personal influence on, nor participate (other than to present factual information or to respond to questions) in, the discussions or deliberations with respect to such contract or transaction. Such person may be counted in determining whether a quorum is present but may not be counted when the Board of Directors or a committee of the Board takes action on the transaction. The minutes of the meeting shall reflect the disclosure made the vote thereon, the abstention from voting and participation, and whether a quorum was present.

ARTICLE VI. STANDING COMMITTEES

6.01. Standing Committees. There shall be these standing committees of the Board: Bylaws, XXX, XXX

6.02. Committee Chairs. Chairs of standing committees shall be appointed by the Club president from among Board members who do not hold office.

6.03. Nominating Committee. The president shall appoint a chair and members of a Nominating committee as needed.

ARTICLE VII. GENERAL PROVISIONS

7.01. Checks. All checks or demands for money and notes of the Club shall be signed by such officer or officers or such other person or persons as the Board of Directors may from time to time designate.

7.02 Fiscal Year. The fiscal year of the Club shall end on the 30th day of June.

ARTICLE VIII. AMENDMENTS

8.01. Amendments. These Bylaws may be amended or repealed or new Bylaws may be adopted by action of a majority of the entire Board of Directors at any annual, regular or special meeting of the Board of Directors.

8.02 Rules. The current edition of Robert's Rules of Order Newly Revised shall govern the Club in all cases in which they are applicable and in which they are not inconsistent with the national Alpha Sigma Nu Bylaws, and any special rules of order the Club may adopt.

8.03. Quorum. A majority will constitute a quorum for meetings of officers and committees.

ARTICLE IX DISSOLUTION

9.01 Dissolution. If, at any time, this Club dissolves, any funds of the club revert to Alpha Sigma Nu, Inc.

SUGGESTED JOB DESCRIPTIONS FOR ALPHA SIGMA NU ALUMNI CLUB OFFICERS

President. The President shall serve as Chairman of the Board/Executive Committee and an ex officio member of all committees. He/she shall ensure that the activities of the Club fall within the Mission and Purpose of Alpha Sigma Nu Alumni Clubs. . He/she shall manage the day-to-day business of the Club, assist in the development of committees as needed and appointment of committee members, call Club and Board Meetings, and preside at those meetings. The President shall inform the Alpha Sigma Nu Central Office of Club activities/events.

The President:

- ♦ Presides over all general meetings.
- ♦ Shall ensure passage and update of Club Bylaws.
- ♦ Oversees all functions of the Club.
- ♦ Be a co-signer on the checking account with the Treasurer.
- ♦ Be responsible for all public relations of the Club (can delegate to an officer or committee).
- ♦ Be responsible for submitting the Annual Report to the Central Office by June 30.

- ♦ Shall serve as or appoint a Communications Liaison to the Central Office for web site updating, newsletter inclusions, and other promotions.
- ♦ Shall attend or designate attendee to the Triennial Conference
- ♦ Abide by the Bylaws of Alpha Sigma Nu and the Alumni Club Bylaws.
- ♦ Ensure all AΣN graphics and images are trademarked and used appropriately.
- ♦ Complete the Annual Alumni Club Report
- ♦ Notify the Central Office of the Club's Calendar of Events so that they can be appropriately promoted

Vice President. In the absence or disability of the President, or at his/her request, the Vice President shall perform the duties of the President. He/she assists the President in ensuring that the activities of the Club fall within the Mission and Purpose of Alpha Sigma Nu Alumni Clubs. If the office of the President becomes vacant, the Vice President shall become President until the next annual election of officers by the Board. He/she shall perform such additional duties as may be delegated to him/her by the President, such as Communications Liaison.

- ♦ Be present, promote, and assist the President in major Club events.
- ♦ Attend Board Meetings and Club events. Perform the duties of the President or the Secretary in the absence of that officer.
- ♦ Be responsible for the proper functioning of all committees and assist the President at meetings.
- ♦ May serve as chair of program development.
- ♦ May focus his/her attention on volunteer retention and member recruitment

Secretary. The Secretary shall keep official minutes of the meetings of the Club and the Board meetings. He/she shall send copies to the Alpha Sigma Nu Central Office. The Secretary shall:

- ♦ Attend all Board Meetings.
- ♦ Keep minutes of all general and Executive Board meetings, and post in a timely manner.
- ♦ Distribute all minute reports via email to all board members and officers and the Central Office.
- ♦ File and maintain all the recorded minutes in the club's secretarial logbook.
- ♦ Assist in notification of all members of all general meetings and of other business conducted by the chapter.
- ♦ Be responsible for assisting in the submission of the Annual Report.
- ♦ Keep an accurate account of members and record attendance at meetings.
- ♦ Send changes in Bylaws to the Central Office.
- ♦ Keep up to date list of Club members and their contact information.

Treasurer. The Treasurer shall be responsible for all receipts and disbursements of the Club and shall assist the Secretary with the Club's records, as necessary. The Treasurer shall be responsible for overseeing disbursements that are made in accordance with the guidelines set by Alpha Sigma Nu Central Office. He/she shall be responsible for submitting a current financial statement at each Board meeting. He/she shall submit the Annual Financial Report to the Central Office in cooperation with the President. The Treasurer:

- ♦ To receive all monies from all sources. Be custodian of all Club funds.
- ♦ To effect all disbursements to cover all legitimate Club obligations.
- ♦ To manage and control the Club's operating bank account.

- ♦ To report to the board of directors on a monthly basis and with sufficient detail.
- ♦ Along with Secretary, keep an updated list of Club membership.
- ♦ To assure compliance with 501C3 and tax regulations set forth by the Central Office.
- ♦ Complete the Annual Alumni Club Financial Report

LEADERSHIP SUCCESSION

Planning for new leadership is vital to the long-term health of an Alpha Sigma Nu Alumni Club. Use Club events to train potential leaders.

Empowering active Club members for Leadership

- Define what expect from those in leadership positions (officers, board committees)
 1. Meetings, projects, committee assignments
 2. Time expectations (regular meetings, hours required to do job)
 3. Club annual programs requiring commitment
- Establish volunteer job descriptions
 1. Identify opportunities for volunteering
 2. Continuous, on-going, short-term, and one-time tasks defined.
 3. Tasks can be defines and individual or team oriented
- Involving new members
 1. Ease of participation (time, location, frequency of meetings)
 2. Appoint someone to be the host to any new AΣN alumnus/a who comes to a meeting
 3. Ask what he or she is interested in. Develop an alumni interest form if it would be useful.
 4. Use a mentor system matching an experienced leader with a potential leader.
 5. Start volunteers in small roles while their skills and interest develop.
- Develop the Alumni Club's leaders
 1. Honor leadership, not just "do-ership."
 2. Ask people to serve, they do not always see themselves as leaders.
 3. Ask appropriately. "Does anyone want to..." vs. approaching individually might make the difference
- **Build succession into the bylaws of your Alumni Club, and follow those bylaws.**
 1. Job descriptions of officers
 2. Expand your board of directors or committees to act as a "farm team" for leadership
 3. Establish term limits.
 4. Stagger officer and board terms so there is both experienced and new leadership serving at the same time.
- Why attrition?
 1. Only a few members do the work
 2. Friends leave.
 3. No appreciation or recognition
 4. Stagnant

Sources: The Non-Profit Resource Center, Tulane Alumni Association, and the Alumni Association of the University of Michigan

Ten Basic Responsibilities of Nonprofit Boards

1. Determine the organization's mission and purpose. It is the board's responsibility to create and review a statement of mission and purpose that articulates the organization's goals, means, and primary constituents served.
2. Select the chief executive. Boards must reach consensus on the chief executive's responsibilities and undertake a careful search to find the most qualified individual for the position.
3. Provide proper financial oversight. The board must assist in developing the annual budget and ensuring that proper financial controls are in place.
4. Ensure adequate resources. One of the board's foremost responsibilities is to provide adequate resources for the organization to fulfill its mission.
5. Ensure legal and ethical integrity and maintain accountability. The board is ultimately responsible for ensuring adherence to legal standards and ethical norms.
6. Ensure effective organizational planning. Boards must actively participate in an overall planning process and assist in implementing and monitoring the plan's goals.
7. Recruit and orient new board members and assess board performance. All boards have a responsibility to articulate prerequisites for candidates, orient new members, and periodically and comprehensively evaluate its own performance.
8. Enhance the organization's public standing. The board should clearly articulate the organization's mission, accomplishments, and goals to the public and garner support from the community.
9. Determine, monitor, and strengthen the organization's programs and services. The board's responsibility is to determine which programs are consistent with the organization's mission and to monitor their effectiveness.
10. Support the chief executive and assess his or her performance. The board should ensure that the chief executive has the moral and professional support he or she needs to further the goals of the organization.

Alumni Club contacts and event ideas

Club Contacts and Event Ideas

All Club events and contact information can be found on our website.

Buffalo Club;

Annual Mass and awards brunch

President: Anthony Tomasello

Anthony.tomasello12@gmail.com

Chicago Club:

Lecture series, Mass and brunch

President: Maria Helm

mg2consult@gmail.com

Danihy Club, Milwaukee

Spring Mass and Awards Brunch where they recognize an Alumnus of the Year and Young Alumnus of the Year, Supper with Twelve Strangers, and dinner at the Jesuit residence.

President: Susan Koehne susankoehne@aol.com

Denver area Club

Easter Basket Service project, talk with Nobel Peace Prize winner Laureate Leymah Gbowee of Liberia, 5K Walk & Run to support the Clinica Tepeyac, AΣN Happy Hour and Networking event, 100 days of service to celebrate the Centennial, ASN Centennial celebration at Regis University, Fr. Woody Christmas Party for the Poor.

President: Peter Maniatis

pmaniatis@regis.edu

Detroit are Club

Alpha Sigma Nu has been a long standing tradition at the University of Detroit Mercy, and its legacy of notable AΣN alumni will now have an official Alumni Club to continue to celebrate and exemplify scholarship, loyalty, and service.

President: George Ward

geoward41@gmail.com

Los Angeles area Club

One Last Thing Before you go panel of alumni answering questions about life experiences with Loyola Marymount students, networking in an Ignatian sort of mind event,

President Patrick Cain

pjc@rodipollock.com

New York area Club

Lenten Reflections by James Martin, S.J., career night with ASN alumni and student chapter officers at Fordham, serving dinner at the Dwelling Place to homeless women.

President: Bill Buckley
wbuckley@garbarini-scher.com

Omaha Club

The Omaha Alumni Club serves the Student Chapter in various ways supporting the annual Student Chapter inductions, coordinating the annual Rev. William F. Kelly, S.J. Lecture, and assisting with numerous other networking and service activities

President: Dan Pape
dpape@mcgrathnorth.com

Scranton area Club

Emailed 3 minute retreats, symposium on the status of women in the Church, Lenten reflections, Mass and mingle.

President: Bobby McGowan
bobbymcgowan55@gmail.com

Washington D.C. area Club

Father Thomas Reese, SJ, spoke on "Pope Francis and the Reform of the Church, Dr. Heidi Elmendorf, Director of Undergraduate Studies in Biology and Director of Science Education Outreach Georgetown University, spoke on the Astonishing stories of our microbial inhabitants

President: Jack Landers
johnjlanders@yahoo.com

Alumna/us of the Year Award

Purpose of the Award

1. Promote community/university awareness of the achievements of Alpha Sigma Nu alumni
2. Provide role models/mentors for student chapter members
3. Serve as occasion to stimulate contributions for club activities

Criteria

The candidates must:

1. Exemplify ideals of scholarship, loyalty, and service and the principles and ideals of Jesuit education in personal, professional, and spiritual life
2. Be present to accept the award
3. Be an Alpha Sigma Nu alumnus

Selection Process

A committee of members (including past winners and board members) will:

1. Develop a list of eligible candidates to be supplemented by nominations from the membership
2. Research nominations to determine eligibility
3. Forward award recommendations to full board for ratification
4. Ask the chapter president to invite the nominee to accept the award

Timetable

March-solicit nominations at luncheon and in newsletter following annual meeting

September-develop a slate of potential candidates

November-present recommendation for approval by the Board

January-obtain final confirmation of awardee acceptance

February-mail invitations to membership

Award Format

The award chair prepares the citation. The chapter president presents the award.

The Greater Denver Area Alpha Sigma Nu Alumni Club

Centennial Year 2015 Events

Dear AΣN Members,

The Greater Denver Area Alpha Sigma Nu Alumni Club has put together some great events for 2015, AΣN's Centennial year. Some of these events have already occurred, such as a talk by Nobel Peace Prize Laureate, Leymah Gbowee, of Liberia; our Easter Baskets for Needy Children Service Project; and a wonderful Historical Tour of Union Station and a fabulous loft in the Wynkoop area. The remaining events for our Centennial year are listed below. We hope you'll join us for one or more of these exciting offerings!

AΣN Induction at Regis University, Saint John Francis Regis Chapel

Thursday, April 30, 2015; 4:00 – 5:00 p.m.

Congratulations to our new inductees! We look forward to seeing you at future events!

AΣN Service Project

Sunday, May 10, 2015; 7:00 a.m. – 12:00 noon

Stapleton Recreation Center

5090 Broadway, Denver, CO 80216

Do you like to run or walk? Enjoy giving back to an overlooked community? Then this event is for you!! Bring the whole family and join other AΣN members in the 5K Walk & Run to support the Clinica Tepeyac. Their Mission is to provide culturally competent health care and preventive health services for the medically underserved. You can register online at: www.adelante5k.com or call 720-998-6457.

AΣN contact: Emily Sloan, 303-964-3615, or sloan751@regis.edu

AΣN Happy Hour and Networking Event

Friday, May 15, 2015; 5 pm – 8 pm

Willis Case Golf Clubhouse Deck

4999 Vrain Street, Denver, CO 80212

Bring a guest and join us for a relaxing evening on a great deck with a wonderful view! Members can enjoy happy hour while networking and getting updated on the upcoming AΣN Centennial Celebration. There will be a cash bar, but appetizers will be provided. Please bring sunscreen, socks, sun glasses or flip flops, to be given to those in need.

An RSVP is requested. **AΣN contact:** Courtney Morton, 719-232-9847, or Kelly Marie Darby 303-514-8247, or email AΣNalum@regis.edu

100 Days of Service will start on July 17th and lead up to AΣN National Celebration on October 17th

Daily, for 100 days leading up to the national AΣN Centennial Celebration, we will post a suggested service idea on our AΣN Facebook page. We hope you will join us in giving back to the community by participating in as many of these services ideas as you can. To see the daily suggestion, visit our Facebook page "Greater Denver Alpha Sigma Nu Alumni Club" at **Facebook Denver AΣN**. Share your stories there too! If you have a service suggestion you'd like us to include in the 100 Days of Service, please email it now to AΣNalum@regis.edu

Regis University Alumni Weekend Alpha Sigma Nu Reception and Centennial Kick-off

Friday, July 17, 2015; 4:30 – 6:30 p.m.

Regis University, Lowell Campus, Regis Room in Carroll Hall

Join us at our annual AΣN Regis University Alumni Weekend Reception. This event is always a fun evening of great conversation with the Jesuits, professors and other alumni. We will kick-off our AΣN Centennial celebration at this event. Appetizers and beverages will be provided. Prizes too! There is no fee for this event, however, we ask you to bring a nonperishable food item for a local food bank.

An RSVP is requested. **AΣN contact:** Courtney Morton (719)232-9847 or Kelly Marie Darby 303-514-8247 or email AΣNalum@regis.edu

Alpha Sigma Nu National Celebration at Marquette University

October 15 – 18, 2015

<http://www.alphasigmanu.org/>

ΑΣΝ CENTENNIAL CELEBRATION

The Greater Denver Alpha Sigma Nu Alumni Club

Centennial Celebration, Reception and Awards Ceremony

Hosted by Fr. John P. Fitzgibbons, S.J., President of Regis University, and The Greater Denver ΑΣΝ Alumni Club Board Members

Saturday, October 24, 2015; 6:00 – 8:00 p.m.

Jesuit Residence, Regis University, Lowell Campus

Fr. Fitzgibbons and the Jesuit Community, have graciously invited us to their home to celebrate Alpha Sigma Nu's 100th Anniversary. This exciting evening will begin with a wine and heavy hors d'oeuvres reception – giving you an opportunity to engage with the Jesuits and other members of the Greater Denver Alpha Sigma Nu Alumni Club. Following the reception, we will have our ΑΣΝ Centennial Award Program. This year, we will be honoring an outstanding ΑΣΝ Alumni for their recent accomplishments in scholarship, loyalty to the ideals of Jesuit education, and service to others. A donation will be made in their name to their favorite charity! Nomination forms are available.

There is no fee for this event, however, we ask that you bring a child's toy, (new, please) for the Fr. Woody Christmas Party for the Poor, a service project ΑΣΝ participates in each December.

Because of space constraints ONLY ΑΣΝ MEMBERS ARE INVITED TO ATTEND THIS EVENT, sorry, no guests.

YOU MUST MAKE RESERVATIONS IN ADVANCE.

RSVP to Kelly Marie Darby 303-514-8247 (cell) or email ΑΣNalum@regis.edu

The Greater Denver Alpha Sigma Nu Alumni Club Elections

November board meeting. Date: TBD; 6 – 7 p.m.

We have board and committee positions available. If you enjoy planning and attending events that make a difference in your community, and working with other outstanding ΑΣΝ alum – this would be the board for you! For more information on how to apply, email Kelly Marie Darby at ΑΣNalum@regis.edu or call her at 303-514-8247.

ΑΣΝ Induction at Regis University, Lowell Campus, Saint John Francis Regis Chapel

April 30, 2015; 4:00 – 5:00 pm

Congratulations to our new inductees! We look forward to seeing you at future events!

Fr. Woody Christmas Party for the Poor

Sunday, December 20, 2015. 9 a.m.

Each year we support this amazing event feeding and giving gifts to over 4000 poor in Denver. Please join us! Email ΑΣNalum@regis.edu for more information or to sign up.

Bookmark idea to hand out at Induction Ceremony



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Selection to Alpha Sigma Nu is one of the highest honors that can be given on a Jesuit campus – so be proud of your accomplishment and welcome to the Alpha Sigma Nu family!

Now we invite you to participate in service/leadership projects, educational programming, and social networking events held throughout the year. Invitations are sent by email, so please make sure we have your current contact information.

All alumni members are welcome to apply to serve on the board or a committee:
Service Project Committee
Educational/Event Committee
Communications/Membership Committee

For more information see backside of bookmark.



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***Please come to the Annual
Alpha Sigma Nu Alumni Mass and Brunch
March 28, 2004***

10 a.m. Mass Christ the King Chapel

Canisius College

11 a. m. Brunch Faculty Dining Room

Richard C. Winter '42 Student Center

***Honoring
The Honorable Kevin Carter
Erie County Family Court***

Judge Kevin Carter has distinguished himself by balancing his legal career with his extensive mentoring efforts. His work on minority community development and teenage mentoring exemplifies the AΣN ideals of scholarship, loyalty, and service.

We are proud to count Judge Carter among our lifetime members.

Reservations to Fr. Ben Fiore

716-888-2822 or fiore@canisius.edu

or Jessica Blum at blumj@canisius.edu.

Tickets are \$12.50, guests welcome.



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Assembly of the International Association of Jesuit Universities
(IAJU) DISCERNING THE PRESENT TO PREPARE THE FUTURE OF THE UNIVERSITY EDUCATION OF THE
SOCIETY OF JESUS

Arturo Sosa, SJ Father General of the Society of Jesus

Boston – August 4, 2022 With deep gratitude we can meet again after four years. Heartfelt thanks to those who have prepared this assembly with dedication, perseverance, and wisdom, and to Boston College, which welcomes us as sisters and brothers, taking care of all the details. We have witnessed profound transformations in humanity during the four years that separate us from the Bilbao Assembly of 2018. We find ourselves in another stage of history, a stage that we sense but do not yet see with much clarity. We try to describe it as a “change of epoch,” “the knowledge age” ... because we perceive the depth of the changes that are underway in all dimensions of human life. The transformation came without giving us time enough to understand what was happening, much less to prepare ourselves adequately. At the same time we continue to experience in the daily life of the universities the tensions inherent in what they are. Tension between academic excellence and the integral formation of persons. Tension between rising to the demands of the day in infrastructure and technology and offering a quality education without any sort of social discrimination. Tension between the history, the tradition that has made the institution what it is, and the challenges of the present crisis that open up an uncertain future. These and many other tensions fill the minds, the hearts, and the daily work of those who have come together here. This worldwide assembly has been proposed as an opportunity to discern in common the specific contribution of the institutions of university education under the responsibility of the Society of Jesus in the present moment of human history. What specifically they can be and do to help pave the way to a more just society with fraternal relations among persons, their cultures, peoples, and nations. So that the common good orients the decisions of global political economy. So that we move toward reconciliation with the environment, reestablishing an equilibrium in the use of natural resources that promotes not only the full life of all human persons but also life itself on planet Earth. We seek a discernment that leads to shared decisions about what characterizes the universities, colleges, institutes and faculties that are members of this international Association. In other words, we seek to answer the question of what is particular to our institutions, what is that “special” or “unique” quality that characterizes their mode of inserting themselves in the present moment in the construction of the desired future. We can ask the same question from another perspective: what can motivate a person or a family to choose to study, teach, do research or work in a university that belongs to the International Association of Jesuit Universities (IAJU)? 2

A. To prepare the future requires discerning the present We run the risk of converting discernment into a comfortable label attuning us to a language that makes Jesuits smile and is music to the ears of Pope Francis. In fact, discernment requires accepting challenges that come to us from many angles of social life and from the sciences, challenges that often frighten us, with good reason. To discern implies risk ... Risk-taking does not arise naturally from the dynamic of institutions that with great effort have constructed an identity, a successful way of educating and generating knowledge, a success that makes them proud and that is recognized in the circles in which they move and enjoy great prestige. To discern is to open oneself to something new. The newness to which we open ourselves through discernment is radically different from the innovation that comes from scientific research or technological progress. It is a newness that is given to us, that does not follow from premises that we ourselves have put into place or from steps that we have taken along paths that we have chosen, designed, and constructed. To discern, therefore, is to dispose oneself to be guided toward something new. It implies “letting go of the reins” to be led toward a destination we do not know, without relying on a road map that guides our steps. The characteristics of university institutions make it especially difficult to “let go of the reins.” The institutions are designed to hold the reins firmly in hand and to control the road that is taken and the pace of movement. To propose discernment in common as the way to face the future requires that we become aware of the resistances derived from the customary university dynamic. It requires consciously conducting a complex process to change the focus and the habitual ways of making decisions, avoiding the temptation to put the label “discernment” on what we already do because we are accustomed to it and it has gone well. We have just closed the Ignatian Year 2021-2022. We have sought inspiration in the experience of Ignatius of Loyola in order to let go of the reins of our own lives, to be able to open ourselves to what is new, to see all things new in Christ, to allow ourselves to be led to new horizons. Ignatius applied to himself the image of the pilgrim. Following the same inspiration, we can imagine the IAJU, or better, the entire life-mission of the Society of Jesus, on pilgrimage, as a body with many members with different and complementary functions, taking to the road trusting in the Spirit that began the Society, guided it for hundreds of years, and promises to continue to guide it if we “let go of the reins.” From the faith that inspires the life-mission of the Society of Jesus and that opens us to work in harmony with many other persons and institutions that connect with it from other life choices, we know that the Holy Spirit guides through a particular way of acting in human history. The Spirit guides like a master who freely accompanies the processes of the disciples, respecting their liberty, following their processes patiently, adapting himself to the conditions of each place,

moment, and person. The Spirit guides through what we might call the pedagogy of grace, opening our senses to the signs of the present that lead to the future object of our hope and our effort. 3 The “signs of the times,” those signs that the Spirit gives with its action in history, are made manifest in the present. To learn to read the signs of the times is the discernment of the present that sheds light on the path to the future, a future that will be given to us if we elect to follow the path to which the signs point us. A future consistent with the reason for being of the universities and educational institutes entrusted to the Society of Jesus requires, therefore, a careful discernment in common of the present. In this assembly we seek to move in that direction, examining the path traveled by the Association in the past years, deepening awareness of its necessity and committing the best available means to its realization. The members of the IAJU are called to discern from the ground of the identity that is their reason for being, the principle and foundation of their mission, and the bond that unites them. Many universities have been examining this identity in recent years. We have been invited to return to its sources during this Ignatian year. It is the same spring that fed the long and complex discernment in common of the universal apostolic preferences of the Society of Jesus, and it still flows to make fruitful the apostolic works that put the preferences into practice.

B. Persons with a life full of meaning The identity of the institutions of university education joined in the IAJU begins with an integral vision of the human being. Therefore, we conceive of the university not as fragmented but as integrated. We propose institutions that offer the possibility of integrating the diverse dimensions of scientific, educational, and social activities. An everyday university life that embodies and transmits that identity is, without doubt, an enormous challenge that requires paying attention to how ordinary campus activities are carried out; to how that identity is cultivated in the members of the university community and especially in its professors and administrators; to how decisions are made; to what incentives are proposed; to everything that constitutes the “success” of the programs and processes that are undertaken. Like the whole system of higher education in the world, our institutions of university education are constantly threatened by three strains of virus with highly contagious variants: fragmentation, superficiality, and instrumentality. The illness that these viruses produce threatens the identity that unites us, inspired by the charism that Ignatius expressed by using the phrase “to help souls” as the goal of the Society of Jesus, desiring to serve the mission of the Lord entrusted to the Church. “To help souls” is the Ignatian commitment that leads to integral attention to persons in all dimensions of personal and social life and in all that they need. It is urgent, therefore, to discern what type of person we imagine as the fruit of the university experience that we propose. This is the central matter of our discernment. The human person needs to find meaning in his or her life and actions, the great actions and the small ones of every day. We propose “to seek and to find” the style of research, social action, and university education that is able to initiate and accompany personal and social processes that give meaning to life in all its dimensions, moving toward life in its fullness. The spirituality that flows from the charism of the Society of Jesus understands the full life to be one that always seeks “in everything to love and to serve.” That is how we conceive of “excellence.” Through discernment in common, we propose to animate institutions that are excellent because the people who work, do research, teach and study in them find the conditions to lead lives with meaning, lives that advance toward fullness. Our university institutions are conceived in such a way that they offer space to accompany the processes of a great variety of persons who are living different moments of their lives, at the same time contributing, to the extent that they are able, to the transformation of the unjust structures of the societies in which they carry out their specific tasks as universities. What we know as the “Ignatian pedagogical paradigm” is one of the most effective means to organize university institutions under our responsibility in accord with the identity that gives them meaning, the identity that leads them to offer opportunities to all their members to find the meaning of their own lives in relation to other persons and to the environment. Those who are familiar with Ignatian pedagogy understand its close link with the Spiritual Exercises. In the Exercises Ignatius Loyola proposes a concrete way to experience the action of God in history and to discern the path to finding the meaning that makes life full. The widespread and responsible use of this precious instrument is, without doubt, within the reach of all our university institutions. Let us continue to use it, finding methods adapted to persons, times, and places. Let us take advantage of the experience to shape university spaces that incarnate the style proper to this identity. One of the questions I often hear is this: is it necessary to share (Christian) religious faith to acquire the identity that is characteristic of our university institutions? In other words: does the path that leads to finding the meaning of personal and social life demand Christian religious faith? The experience of our universities shows that full and meaningful lives are led by different persons with an amazing variety of personal religious, cultural, and political options... This is one of the signs to which the proposed discernment must pay attention. Humanity is the common substratum of all persons, cultures, religious experiences, beliefs... The substantive nucleus of human fulfillment is the love that becomes agape, love that is lived in common, gathering humanity around it.

C. Sowing in thirsty soil We experience in different ways the expansion of secular

society as the space in which the immense majority of human beings live or will live. Some experience it as a threat, because processes of secularization have engendered bitter conflicts that have left deep wounds that are slow to heal and quick to reopen. Other environments have been totally captured by the principle that “anything goes” and suppose that it is enough to respect what each person thinks or feels in order to assure respect for my identity, ways of thought and religious faith. Vast sectors of humanity have been covered with the cloak of religious, ideological, or political fundamentalism leaving little margin to think differently or to dissent. Some, therefore, perceive secular society as ground that is parched and broken after a persistent drought. The truth is that the soil is thirsty. It offers us an opportunity to cultivate a life full of meaning. We can characterize a mature secular society as “thirsty ground” because it has overcome ideological extremisms, religious and cultural sectarianisms, the hegemony of the market and the market’s homogenizing dynamic that suppresses cultural diversity, depersonalizes, and relies on authoritarianism to sustain itself. This thirsty ground is plural, with a wide range of different terrains and conditions suited to different and complementary crops. Secular society generates relationships that permit the exercise of human freedom in the different dimensions of life, opening spaces for human creation. The mature secular society offers a new opportunity to live our identity and, from that identity, to make a significant contribution. Extending the image, we can water, sow, and cultivate in thirsty ground. The challenge for the discernment in common to which we are called at the present moment is to see clearly the signs of the opportunities that are opening to us in this new historical epoch. Making the university a space of discernment helps to overcome the tendencies to fragmentation that exist in secular society. Our universities, located in the humanistic tradition of the pedagogy of the Society of Jesus, encourage processes that synthesize knowledge and integrate the dimensions constitutive of persons, societies, and the healthy relationship with the environment. The humanistic tradition of the identity of our university institutions inspires the creation of knowledge through a multi-factored dialogue that includes the diversity of perspectives of all the disciplines that are cultivated in the university. This dialogue demands fluid and constant communication as a necessary means for building and maintaining the unity of minds and hearts that gives meaning to the institution. Equally, the transmission of knowledge as a fundamental dimension of the university’s task contributes to the formation of well-integrated persons, committed to the transformation of society, agents of reconciliation who struggle for social justice. We have accepted the challenge of inspiring and directing university institutions able to overcome the fragmentation of specialized scientific knowledge, through inter- and transdisciplinary dialogue, inserted in a social context in which they are actively present with a universal vision and with awareness of forming part of a single, rich and varied humanity. 6 D. From the experience of intergenerationality and interculturality We can recognize the richness, the risks, and the potential of the future in two fundamental characteristics of humanity today: the diversity of cultures and the variety of ages that form the human population. To preserve and benefit from this richness we must face two complex and beautiful challenges: to advance toward interculturality with a deeply-rooted awareness of intergenerationality. Recognizing cultural diversity as a richness leads us to join with a current that bases an interconnected or globalized world on multiculturalism as a fundamental characteristic of the world of today and tomorrow. The creation of culture is an essential element of humanity, showing its capacity to open itself to what is new and better. This current runs counter to the imposition of a single worldwide market that subjects all human beings to the same scheme of production and consumption. Because “the world is our home,” as the first Jesuits said, every culture that dwells in it is our sister. That is why we want to go beyond multiculturalism and open ourselves to interculturality as a process of human enrichment. The society in which we live is multicultural. So are our university communities. Interculturality is something more than the pluriculturalism proclaimed by some of the nation states of the world. Pluriculturalism recognizes the presence of different cultures in the territory of a state with laws that defend their existence and promote the coexistence of various cultures. This approach seeks to avoid the imposition of one culture over others in the same state or among nations as has occurred so many times in history and occurs even in our day in various parts of the world. Interculturality, however, goes beyond the simple fact of persons of different cultures living together in a healthy coexistence. Interculturality begins with a step that is seldom clear and never easy. The first step is to develop a critical awareness of one’s own culture that, recognizing its gifts and limitations, goes out to meet other cultures, contributing what one is and being enriched by exchange with the other. The advances of the modern epoch made it possible to prolong the life of human beings and avoid the risks of illness and death from infancy until old age. In most of the world, life expectancy is much higher now than in earlier centuries. Many generations live together now. Generations with a great diversity of perceptions of what full human life is, should, and can be. The diversity of perceptions easily leads to generational “gaps.” The challenge of intergenerationality lies in the complex task of establishing an authentic dialogue within each generation and across generations. A dialogue that establishes spaces and

conditions to listen to one another. A dialogue that, on the one hand, grounds fraternity among generations, and on the other is able to lead distinct generations to a commitment to seek the common good of humanity, including the reestablishment of a harmonious relationship with nature, with the environment and biodiversity. The member institutions of the IAJU ~ and the Association itself ~ are multicultural spaces in which many generations live together. Let us take to heart the challenges of 7 interculturality and intergenerationality as opportunities to enrich the institutions and the persons who form the university community. Let us make this immense richness a patrimony to improve our contribution to the common good of humanity, struggling to make this world a home reconciled in justice. E. The university, politics, global citizenship, reconciliation and peace The proposal of universities that contribute to giving the full meaning to human life necessarily includes a political dimension. Through politics, meaning is given to social life. Drawing on the identity that grounds our university institutions, the integral formation of persons requires developing the citizenship of each person, of the university communities and of their institutions, expressed in a consistent commitment to the common good. As university institutions with local roots and universal vision, they are able to promote a global citizenship that works to overcome the great social gaps of today's world. In these universities, research and the transmission of knowledge are understood as effective instruments to contribute to orienting the geopolitical dynamic toward reconciliation and justice. The characteristic identity of Jesuit university institutions leads to finding meaning also in public life. It demands thinking seriously, in the dynamic of the Ignatian magis, about how to better contribute to the deepening and expansion of democracy, which is threatened today even in those countries in which democracy has a long tradition and, one would suppose, a deeply-rooted consciousness of democratic values as the basis of political stability. A recent essay by Moisés Naím¹ asks this question: Do those of us who come from a "democratic culture," convinced that citizens are the source of political power, governed by a system with checks and balances, understand the growing tendency everywhere toward autocracies that claim unlimited life-long power? Are we prepared for that? I think I am not mistaken in affirming that the members of the IAJU are committed to political democracy and that you are also convinced that democracy needs the Humanities, because a democratic society seeks not only material prosperity but the integral development that comes from pursuing the common good. We are witnessing a tendency that seeks to reformulate the basis of political legitimacy, diluting its democratic component. Naím classifies these forces as the three "Ps": populism, polarization, and post-truth. They are expanding in the most diverse nations of the world to such an extent that this can be considered a tendency with hegemonic possibilities. There have been many studies, discussions, and publications about how populism empties of meaning the authentic exercise of the will of the people, how it weakens popular and civic organizations, how it eliminates the function of political parties as channels of alternative ideological-political programs to be decided in free elections by 1 Naím, Moisés, *The Revenge of Power*, St. Martin's Press, 2022 8 the citizens of each country ... Populism takes on a demagogic character that allows it to set aside the people in favor of the figure of an autocrat claiming to be the authentic interpreter of the will of the people and the only one who can implement the popular will through the use of political power. Once power has been acquired, sometimes by taking advantage of the conditions of democratic regimes, the autocrat proposes to retain power indefinitely through the polarization of society and the support of followers who act like fans of a sports team. The autocrat is praised and defended in every circumstance, as fanatics defend the team they support forever. The discussion of ideas comes to an end because the autocrat expresses clearly the program of government and his word sets a course that cannot be doubted. His is the one voice and the one face of the government and of the state. The citizens and organizations that do not belong to his "fandom" are considered enemies to be neutralized or even eliminated. The communications media strengthen this tendency when they focus political narrative only on the people who present themselves and act like the leaders of groups of fans. In doing so the media lose their character as mediators of political discussion and action. Development and expansion of so-called "social networks" has turned them into one of the most important ways of feeding polarized public opinion, displacing the mediating function of media like newspapers, magazines, radio and television that have a culture of balanced information, fact-checking, and verification of the authenticity of sources. We face, then, given the characteristics and identity of our university communities, the question of how to enter helpfully into the world of social networks to convert it into one of the dimensions of the integral formation that we seek. For the university that finds its reason for being in the systematic search for and diffusion of truth, it is a crucial challenge to confront the third "P" mentioned by Naím: the age of post-truth, of confused conceptualization and thought, of disinformation and the uncontrollable diffusion of fake news and conspiracy theories that distort reality. Post-truth has such a capacity of manipulation that it can systematically block knowledge and diffusion of the truth about what is happening in the political arena. Posttruth converts the invention of reality into an instrument of domination and governance. Autocratic regimes

sustained by populism, polarization, and post-truth generate an atmosphere in which everything is always doubted except the word of the autocrat. The regime feeds uncertainty about what might happen in personal, family, or work life. Fear leads to political paralysis or to resignation in the face of what seems irremediable. If at the same time the individualistic tendencies present in many cultures are exacerbated, then a stance against all politics can spread as an attitude toward public life. This is the most effective way to weaken the consciousness of citizenship, to lose the sense of actively participating in the search for the common good, and to expand the already grave threats to democracy. 9 As universities whose identity includes the commitment to the mission of reconciliation and justice, we have the enormous responsibility of helping to distinguish the truth from the falsehoods used to justify autocrats who present themselves as the only authentic defenders of the people. As exponents of democratic culture, we know that it is citizens who are aware, free, with contrasting ideas, capable of dialogue and of taking decisions within the horizon of the common good, who make possible the politics that leads to justice and fullness of life for all human persons, in harmony with the environment. For our universities, the challenge of participating in public life and offering political formation to the members of the university community includes promoting governance based on truth, strong institutions, and the rule of law. We must contribute to a social environment that considers to be normal an ideological pluralism, a dialogue among alternative proposals. Above all, a commitment to create and maintain conditions that guarantee the possibility of alternation in the exercise of political power with scrupulous respect for the will of the citizens. In the international arena arrangements that permit the mutual defense of democracies and the diffusion of democratic culture should be promoted. Remembering that our institutions depend for their operations on the generosity of benefactors, we should also recall that autocracies, and other powerful forces in many different social contexts, feed on dirty money coming from illicit activities or from corruption that turns public resources to private benefit. Many times they try to “launder” that money through donations to NGOs, charitable organizations, or institutions of social prestige. They might wish to include ours. F. With and for others In recent years we have become more aware of the intrinsic relationship between the expression “for and with others”, which we use so frequently to express our identity, and the educational task to which we are committed. We want to work in institutions and to be persons who are “for and with others.” To do that, we must deepen collaboration in mission as an essential characteristic of our way of proceeding that follows from our identity. Becoming a collaborator comes from hearing the call to participate in the mission of the Jesuit universities and electing to respond to the call as part of a body in which distinct vocations complement one another to contribute to the mission of Jesus Christ that has been entrusted to the Church, according to the charism of the Society of Jesus. Collaboration is the way of proceeding of the apostolic body of the Society both within each apostolic work and among the different works that carry on the mission at the local, regional, and international level. Collaboration makes it meaningful to call ourselves a body and makes the body real in our daily life and work. In the present moment of the history of the Society of Jesus we cannot even imagine educational institutions, or any sort of apostolic work, without plural teams in which people with distinct vocations of service join with the Jesuits. We also have experience 10 with Jesuits collaborating in apostolic works initiated and directed by other institutions, groups, or persons. What we understand as collaboration is a concrete way of living the ecclesiology expressed in the Second Vatican Council. The Church understands itself to be the People of God on the move, to which each person contributes according to his or her identity and talents. Collaboration is also a way to live universal fraternity and to labor side by side with people who, led by other religious beliefs, humanitarian options or desires to serve, join in working toward the same ends of reconciliation and justice. No one is superfluous. No one is expendable. We are all collaborators in the mission of Christ. That is a key dimension of our identity. The collaboration characteristic of our identity includes the solidarity born of feeling ourselves to be brothers and sisters of all human beings, enriched by intercultural and intergenerational relationships, always ready to lend a hand to whoever needs it. Solidarity among persons and institutional solidarity are proper to our way of being and proceeding. Becoming men and women “for and with others” is the fruit of a welleducated solidarity. The university communities within our institutions are called to live that solidarity.

They should be institutions with an organizational culture configured to that way of being and proceeding. The International Association of Jesuit Universities finds it reason for being and the meaning of what it does in living and promoting collaboration and solidarity both within and outside the university institutions that form it. The goal is to take advantage as much as possible of the enormous potential for collaboration and solidarity that exists in the universities that form this network. We have started step by step down this path. As we go forward we recognize the advantages of collaboration and solidarity. We are learning better ways to benefit from the resources that we have, resources that always seem scarce given the magnitude of the task. The desire of the Society of Jesus is that this assembly renew the creative energies of the members of the IAJU so that we can grow as institutions that form persons who are integral and integrated,

able to discern the present as long as they live, and committed to the search for social and ecological justice. In the name of the Society of Jesus, I ask you to accept a heartfelt word of thanks for your commitment to the complex task of the university in such different contexts throughout the world. Please carry that gratitude to your university communities and continue to help us to be a body able in all things to love and to serve. Thank you very much. Arturo Sosa, S.J. Superior General of the Society of Jesus

CHALLENGES TO JESUIT HIGHER EDUCATION TODAY

ADOLFO NICOLÁS, S.J.

Remarks for Networking Jesuit Higher Education: Shaping the Future for a Humane, Just, Sustainable Globe

MEXICO CITY, APRIL 23, 2010

How then does this new context of globalization, with the exciting possibilities and serious problems it has brought to our world, challenge Jesuit higher education to re-define, or at least, re-direct its mission? I would like to invite you to consider three distinct but related challenges to our shared mission that this new “explosion of interdependence” poses to us.

First, promoting depth of thought and imagination. Second, re-discovering and implementing our “universality” in the Jesuit higher education sector. Third, renewing the Jesuit commitment to learned ministry.

Promoting Depth of Thought and Imagination

I will begin quite forthrightly with what I see as a negative effect of globalization, what I will call the globalization of superficiality. I am told that I am the first Jesuit General to use e-mail and to surf the Web, so I trust that what I will say will not be mistaken as a lack of appreciation of the new information and communication technologies and their many positive contributions and possibilities. However, I think that all of you have experienced what I

am calling the globalization of superficiality and how it affects so profoundly the thousands of young people entrusted to us in our institutions. When one can access so much information so quickly and so painlessly; when one can express and publish to the world one's reactions so immediately and so unthinkingly in one's blogs or microblogs; when the latest opinion column from the New York Times or El Pais, or the newest viral video can be spread so quickly to people half a world away, shaping their perceptions and feelings, then the laborious, painstaking work of serious, critical thinking often gets short-circuited. One can "cut-and-paste" without the need to think critically or write accurately or come to one's own careful conclusions. When beautiful images from the merchants of consumer dreams flood one's computer screens, or when the ugly or unpleasant sounds of the world can be shut out by one's MP3 music player, then one's vision, one's perception of reality, one's desiring can also remain shallow. When one can become "friends" so quickly and so painlessly with mere acquaintances or total strangers on one's social networks – and if one can so easily "unfriend" another without the hard work of encounter or, if need be, confrontation and then reconciliation – then relationships can also become superficial. When one is overwhelmed with such a dizzying pluralism of choices and values and beliefs and visions of life, then one can so easily slip into the lazy superficiality of relativism or mere tolerance of others and their views, rather than engaging in the hard work of forming communities of dialogue in the search of truth and understanding. It is easier to do as one is told than to study, to pray, to risk, or to discern a choice. I think the challenges posed by the globalization of superficiality – superficiality of thought, vision, dreams, relationships, convictions – to Jesuit higher education need deeper analysis, reflection, and discernment than we have time for this morning. All I wish to signal here is my concern that our new technologies, together with the underlying values such as moral relativism and consumerism, are shaping the interior worlds of so many, especially the young people we are educating, limiting the fullness of their flourishing as human persons and limiting their responses to a world in need of healing intellectually, morally, and spiritually.

The Ignatian imagination is a creative process that goes to the depth of reality and begins recreating it. Ignatian contemplation is a very powerful tool, and it is a shifting from the left side of the brain to the right. But it is essential to understand that imagination is not the same as fantasy. Fantasy is a flight from reality, to a world where we create images for the sake of a diversity of images. Imagination grasps reality. Creativity might be one of the most needed things in present times – real creativity, not merely following slogans or repeating what we have heard or what we have seen in Wikipedia. Real creativity is an active, dynamic process of finding responses to real questions, finding alternatives to an unhappy world that seems to go in directions that nobody can control. When I was teaching theology in Japan, I thought it was important to begin with pastoral theology – the basic experience – because we cannot ask a community that has been educated and raised in a different tradition to begin with speculative theology. But in approaching pastoral theology, I was particularly puzzled by creativity: What makes a pastor creative? I wondered. I came to realize that very often we accept dilemmas where there are no dilemmas. Now and then, we face a true dilemma: We don't know what to choose, and whatever we choose is going to be wrong. But those situations are very, very rare. More often, situations appear to be dilemmas because we don't want to think creatively, and we give up. Most of the time, there is a way out, but it requires an effort of the imagination. It requires the ability to see other models, to see other patterns.

Likewise, Jesuit education should change us and our students. We educators are in a process of change. There is no real, deep encounter that doesn't alter us. What kind of encounter do we have with our students if we are not changed? And the meaning of change for our institutions is "who our students become," what they value, and what they do later in life and work. To put it another way, in Jesuit education, the depth of learning and imagination encompasses and integrates intellectual rigor with reflection on the experience of reality together with the creative imagination to work toward constructing a more humane, just, sustainable, and faith-filled world. The

experience of reality includes the broken world, especially the world of the poor, waiting for healing. With this depth, we are also able to recognize God as already at work in our world.

Re-discovering Universality

Thus far, largely what we see is each university, each institution working as a *proyecto social* by itself, or at best with a national or regional network. And this, I believe, does not take sufficient advantage of what our new globalized world offers us as a possibility for greater service. People speak of the Jesuit university or higher education system. They recognize the “family resemblances” between Comillas in Madrid and Sanatadharma in Jogjakarta, between Javieriana in Bogota and Loyola College in Chennai, between Saint Peter’s in Jersey City and St. Joseph in Beirut. But, as a matter of fact, there is only a commonality of Ignatian inspiration rather than a coherent “Jesuit university network”: Each of our institutions operates relatively autonomously of each other, and as a result, the impact of each as a *proyecto social* is limited. The 35th General Congregation observed that “in this global context, it is important to highlight the extraordinary potential we possess as international and multicultural body.” It seems to me that, until now, we have not fully made use of this “extraordinary potential” for “universal” service as institutions of higher education. I think this is precisely the focus of many of your presentations and your concerns here. This brings me to my main point: Can we not go beyond the loose family relationships we now have as institutions, and re-imagine and re-organize ourselves so that, in this globalized world, we can more effectively realize the universality which has always been part of Ignatius’ vision of the Society? Isn’t this the moment to move like this? Learned Ministry First, an important challenge to the learned ministry of our universities today comes from the fact that globalization has created “knowledge societies,” in which development of persons, cultures and societies is tremendously dependent on access to knowledge in order to grow. Globalization has created new inequalities between those who enjoy the power given to them by knowledge, and those who are excluded from its benefits because they have no access to that knowledge.

Second, our globalized world has seen the spread of two rival “isms”: on the one hand, a dominant “world culture” marked by an aggressive secularism that claims that faith has nothing to say to the world and its great problems (and which often claims that religion, in fact, is one of the world’s great problems); on the other hand, the resurgence of various fundamentalisms, often fearful or angry reactions to postmodern world culture, which escape complexity by taking refuge in a certain “faith” divorced from or unregulated by human reason. And, as Pope Benedict points out, both “secularism and fundamentalism exclude the possibility of fruitful dialogue and effective cooperation between reason and religious faith.” Conclusion I would like to end, however, by inviting you to step back for a moment to consider a perhaps more fundamental question that I have been asking myself and others over the past two years: If Ignatius and his first companions were to start the Society of Jesus again today, would they still take on universities as a ministry of the Society?

I think one of the most, perhaps the most, fundamental ways of dealing with this is to place ourselves in the spiritual space of Ignatius and the first companions and – with their energy, creativity, and freedom – ask their basic question afresh: What are the needs of the Church and our world, where are we needed most, and where and how can we serve best? We are in this together, and that is what we must remember rather than worrying about Jesuit survival. I would invite you, for a few moments, to think of yourselves, not as presidents or CEOs of large institutions, or administrators or academics, but as co-founders of a new religious group, discerning God’s call to you as an apostolic body in the Church. In this globalized world, with all its lights and shadows, would – or how would – running all these universities still be the best way we can respond to the mission of the Church and the needs of the world? Or perhaps, the question should be: What kind of universities, with what emphases and what directions, would we run, if we were re-founding the Society of Jesus in today’s world? I am inviting, in all my visits, all Jesuits to re-create the Society of Jesus, because I think every generation has to recreate the faith, they

have to re-create the journey, they have to re-create the institutions. This is not only a good desire. If we lose the ability to re-create, we have lost the spirit. ■

