

TRADITIONS

**THE JESUIT CATHOLIC UNIVERSITY
OF THE ROCKY MOUNTAIN WEST**

Our Intellectual, Ethical and Religious Foundations

Introduction

When arriving at Regis University, visitors see campus maps marked with an “X” and the words, “You are here,” so they can find their way around the campus. But locating the institution’s mind and heart is far more challenging than finding the library or recreation center. It is also more critical. As the Carnegie study “Three Thousand Futures” and the experience of institutions of higher education in the United States indicate, those universities that have a well-defined and well implemented sense of identity will survive and thrive. At Regis University, it is crucial that our identity, as well as the distinctive character and educational objectives that flow from it, be widely understood and shared by the members of the University community. Our survival and prosperity demand it.

The purpose of this booklet is to welcome prospective administrators, faculty and professional staff by introducing them to the spiritual and intellectual ethos of Regis University. To understand the University in this way entails grasping its history and traditions, its mission and educational goals, and the spirit that animates and directs its deliberations and its strivings. This booklet attempts to do this. An examination of Regis University’s Catholic, Jesuit character and its history and heritage will help the reader to better understand and appreciate its distinctive identity and educational mission.

Our discussion of the identity and mission of Regis University begins with the University’s Mission and Goals Statements. These Statements articulate the fundamental beliefs and principles which inspired the first Jesuit founders of the University and which still animate and give direction to the University community.

Part two outlines the Jesuit characteristics of the University, and it includes an account of the history and philosophy of Jesuit education. While Jesuit universities share much in common with other Catholic institutions, their distinctive character and educational mission arise out of a unique history and set of circumstances. Part three examines the Catholic character of the University. This section treats some important issues, including academic freedom and freedom of conscience. Part four traces Regis University’s historical origins and development. In Part five, three faculty members offer reflections on their experience of teaching at the University. As their words indicate, at Regis University we can and do share a common educational mission and value system without necessarily sharing religious beliefs.

Expectations of New Faculty

During the Hiring Process:

- Regis University asks all candidates for full-time ranked or tenure track faculty positions who have advanced to the status of finalists to review this *Traditions* document and to submit an essay as part of their application portfolio. In this essay, candidates are asked to discuss how their experiences and interests might contribute to the University’s Jesuit, Catholic mission. This essay should not be construed as a test of religious beliefs. In fact, Regis encourages candidates from all faiths, backgrounds, and beliefs as part of our academic community. At the same time, we take our mission values seriously, and we ask our faculty to consider how they might contribute to it.
- During the interview process, candidates will be invited to meet with a member of the University Mission staff, not as an interview to test mission knowledge, but as an opportunity to learn more about the University’s Jesuit, Catholic mission, ask questions about mission orientation activities, and to discuss the Mission Essay. Other interviews by search committees, deans, and others may also discuss these themes.

Year One as a New Faculty Member: First-year faculty members are expected to . . .

- Participate in the New Faculty August two-day retreat
- Participate in the First Year New Faculty Learning community meetings during the September-April academic year
- Attend the first session of the weeklong Ignatian Summer Institute I in May at the end of their first year

Year Two and Three as a New Faculty Member:

- In either year two or three, participate in the weeklong May Ignatian Summer Institute II
- In either year two or three, participate in a faculty program sponsored by the Association of Jesuit Colleges and Universities (AJCU), such as a faculty conversation weekend, colleague retreat, Justice Education conference, or the Regis Vocational Discernment Workshop for academic advisors

Preparation for Advancement, Promotion or Tenure:

- Along with teaching, scholarship, and service, faculty members will submit examples of how the faculty member has contributed to the University's mission as described in the appropriate college or school faculty handbooks. Such contributions should be determined by each faculty member and can include course development, engagement in service learning projects, faculty development activities, or other activities. Mission Office staff are available to consult and assist, but do not determine what contributions are suitable, nor do they participate in such faculty review processes.

Part One

The University's Mission

Mission Statement

As a Jesuit Catholic university, Regis seeks to build a more just and humane world through transformative education at the frontiers of faith, reason and culture.

Elements of the Mission

As a university, Regis draws from wellsprings of ancient wisdom and explores new horizons of thought and imagination to pursue truth, strive for justice and cultivate beauty. In everything, Regis shepherds the development of the whole person in relation to the common good, asking, "How ought we to live?"

As Catholic, part of a global community of faith called to celebrate and embody God's love in the world, Regis educates diverse students for lives of service and meaning. Regis equips them with knowledge and skills to be discerning persons in solidarity with others, especially all who are poor or whose dignity has been violated, and empowers them to care for the Earth, our common home.

As Jesuit, rooted in an Ignatian spirituality of Christian discipleship and open to the sacred in all human cultures, Regis aspires to be a community of learners who labor for a transformed world and renewed ecosystem, and who journey as companions, responsible to each other.

Part Two

In 2010, the presidents of all 28 Jesuit colleges and universities initiated conversations aimed at outlining the distinctive character of their institutions. The following is an excerpt from the resulting document, "Some Characteristics of Jesuit Colleges and Universities" (<http://www.ajcunet.edu/mission-documents/>).

I. Preamble

Jesuit General Congregation 34 reminds us, "As we look to the future, we need consciously to be on guard that both the noun "university" and the adjective "Jesuit" always remain fully honored" (GC 34, D 17,n.5). Catholic and Jesuit, descriptors that define us as an institution, are not simply two characteristics among many. Rather, they signify our defining character, what makes us uniquely who we are. As a university our mission is peer reviewed research, research-grounded teaching and teaching as mentoring, and service, all within a climate of academic freedom. As a Jesuit and Catholic university, our primary mission is the education and formation of students in such a way and in order that they many become men and women of faith and of service to their communities. As Father Kolvenbach has said: "The real measure of our Jesuit universities lies in who our students become."

As a Catholic university, then, we are an important ministry of the Catholic Church. Therefore, we are committed to and guided by the official understanding of a Catholic university as articulated in the Church's document *Ex Corde Ecclesiae (From the Heart of the Church)*. We do this within the essential framework of faith and reason which mutually confirm and advance each other.

As a Jesuit university, we continue the Ignatian tradition of "forming men and women for others." The Jesuit charism, built as it is on the Spiritual Exercises of St. Ignatius, inspires and gives shape to how we educate, encouraging students to see the hand of God in all things, to discern the "*magis*," or the better course of action, to "engage the world through a careful analysis of context, in dialogue with experience evaluated through reflection, for the sake of action, and with openness, always, to evaluation." (35th General Congregation of the Society of Jesus, GC35)

As a Jesuit university, we have a clear relationship with the Society of Jesus that includes the mutual commitment and support among the Jesuit community, the Provincial Superior of the Jesuits in this region, and the University's Board of Trustees for the support and preservation of the Catholic and Jesuit mission of the institution. The commitment of this institution to the promotion of "a faith that does justice through inter-religious dialogue and a creative engagement with culture" is a shared commitment with the Society of Jesus (GC35).

As Catholic and Jesuit universities, then, we are called to affirm this identity and mission in concrete ways and, as much as possible, in all our activities. The following characteristics reflect particular ways in which the Catholic and Jesuit identity and mission are made manifest. There is no pretense that these characteristics have reached their fullest and most complete expression. Rather, they serve to guide this institution, its leaders, faculty, staff, and students in striving to be more intentional and constructive in ways that promote the Catholic and Jesuit mission.

As Catholic and Jesuit institutions, then, we seek to demonstrate the following:

Characteristic 1: **Leadership's Commitment to the Mission** – The University's leadership competently communicates and enlivens the Jesuit, Catholic mission of the institution.

Characteristic 2: **The Academic Life** – An Academic Life that Reflects the Catholic and Jesuit Mission as an Integral Part of its Overall Intellectual Commitment to Research and Teaching Excellence. The University's academic life and commitments clearly represent the Catholic and Jesuit interest in and commitment to the liberal arts and Christian humanistic education for all students. In addition, academic programs can be found which are distinctively informed by the University's Jesuit and Catholic character, thus contributing to the diversity of higher education in the United States with an education shaped by the service of faith and the promotion of justice.

Characteristic 3: **A Catholic, Jesuit Campus Culture** – The University works to foster within its students, faculty, staff, and administrators a virtuous life characterized by personal responsibility, respect, forgiveness, compassion, a habit of reflection and the integration of body, mind, and soul.

Characteristic 4: **Service** – The University as an institution and all of its various parts seek to insert itself in the world on the side of the poor, the marginalized, and those seeking justice. It does this in particular by using its academic and professional resources.

Characteristic 5: **Service to the Local Church** – The University offers educational and formational programs and resources that build up the local Church; in union with the local Church, it also provides a locus where people of faith can wrestle with difficult questions facing the Church and the world.

Characteristic 6: **Jesuit Presence** – The University values the presence, work, and witness of Jesuits on its campuses with its students, colleagues, and alumni.

Characteristic 7: **Integrity** – University Management and Administration reflect its mission and identity.

II. Jesuit Education: An Historical Perspective

A. The Founding of the Society of Jesus

The Society of Jesus, popularly known as the Jesuit Order, was founded in 1540 by a small group of alumni from the University of Paris. They were ten in number, all Roman Catholic priests with excellent educations and university degrees; and their leader was a Basque named Ignatius of Loyola. The Jesuits' unique history, spiritual and intellectual ideals and educational heritage have derived, more than from any other single source, from the spirituality of Ignatius.

Solidly within the Christian tradition, Ignatius' spirituality arose primarily out of his own life

experience. He was born Iñigo Lopez de Loyola in 1491 to the noble family of Loyola whose ancestral castle was in the Basque country of Spain. He spent his youth as a courtier in the household of Spain's Royal Treasurer and eventually became an officer in the Spanish army. In 1521, he was severely wounded during a minor skirmish between the Hapsburgs and the Valois at Pamplona, Spain. The wound he received shattered his leg and ended his career as a soldier at age 30, but initiated a spiritual journey that would result in his becoming one of the most influential religious and educational leaders of the 16th century. (Ignatius' name is on a list of influential educators atop the main building of Teachers College of Columbia University, along with Socrates, Plato, and John Dewey.) His spiritual journey is the key for understanding the Jesuits and their approach to education.

After Ignatius was wounded in battle, he spent a year gradually recovering his strength in the family castle at Loyola. During that year his life changed directions. Ignatius' previous goal in life had been to distinguish himself as a soldier-knight in the court of Spain. During his recuperation, that goal became distinguishing himself as a knight of the God-king, Jesus Christ.

During the years following his conversion, Ignatius' desire to serve Christ was profoundly transformed and redirected. Through a series of mystical illuminations, he experienced a divine summons to associate himself with the redemptive work of the Son of God, and to do so with the same modalities with which Christ did: as an unconditional, universal mission of service, undertaken out of love, without restrictions, in poverty, the humility of the cross, and in constant union with God. His spirituality, which initially had been introspective and individualistic, became outward-directed, open to community, apostolic and world-affirming. His fundamental principle of choice became to do whatever after prayerful consideration he judged to be for the greater glory of God and the greater good of others.

One of the first projects Ignatius undertook was to compile a set of directives and a series of meditations that would help others to experience a spiritual transformation similar to his own. These notes are the Spiritual Exercises, and they contain the basic vision and the spiritual principles that characterize Ignatian spirituality.

During the early years of this journey, Ignatius was not a priest, nor does it seem he intended to become one. However, this proved to be highly problematic in 16th century Spain, when the type of spiritual direction he was giving as an unschooled layman to an ever-increasing number of people was called into question.

On two different occasions he was imprisoned by the Inquisition. The judges found no fault with his spiritual teachings, but silenced him because he did not have the proper credentials. So, for the greater glory of God and the greater good of others, at age 33, he chose to begin studies in order to get the education and the credentials he needed to continue his ministry. Ignatius' spirituality of service would always be characterized by this respect for learning and this sense of pragmatic realism.

Eventually, this led him to the University of Paris. In 1535 Ignatius received his Master of Arts from the University, as well as the Inquisition's formal approval of the book of the Exercises. He was 44 years old.

During his studies, Ignatius also realized that, as far as his mission in life was concerned, the greater glory of God demanded that he look for others who had the potential to share in this same mission of service. Ignatius was a shrewd judge of character, and he attracted some of the best and brightest of his fellow students at the University of Paris to become his companions. Each of them made the Spiritual Exercises under Ignatius's direction and decided to follow him and "his way of life." In 1537, after receiving their degrees, Ignatius and his companions (with the exception of Pierre Favre who was already a priest) were ordained priests in Venice, Italy. In 1539 they decided to seek recognition as a religious order and were established as such by Pope Paul III on September 27, 1540, under the name of the Society of Jesus.

Ignatius was not a loner, but a companion, whose spirituality invited others to become partners in a shared vision and mission of service.

The original objective of this group of priest-scholars had been to go to the Holy Land in order to follow in Jesus' footsteps. But because of a war that made passage to Jerusalem impossible, they decided to place themselves at the service of the person whom they believed to have the broadest vision of the needs of the human family, the Roman Pontiff, so that: "(he) might distribute them for the greater glory of God. They did this in conformity with their intention to travel throughout the world, ever intent on seeking the greater glory of God our Lord and the greater aid of others." This statement from the Jesuit Constitutions encapsulates the mission of the Society of Jesus.

From 1540 until his death in 1556, Ignatius was directing what quickly became a worldwide network of more than 1,000 Jesuits, working in Europe, Asia, Africa and the Americas. The Pope requested Jesuit theologians for the ecumenical council that was about to open in Trent. Jesuits were requested for the flashpoints of the Reformation in Germany, in France and in Ireland. Requests to open colleges, requests for missionaries, requests for court confessors, requests for help in reforming the clergy, among other requests, were pouring across Ignatius' desk in Rome. As always, his rule of thumb was to choose that work which he judged to be for the greater glory of God and the greater good of others.

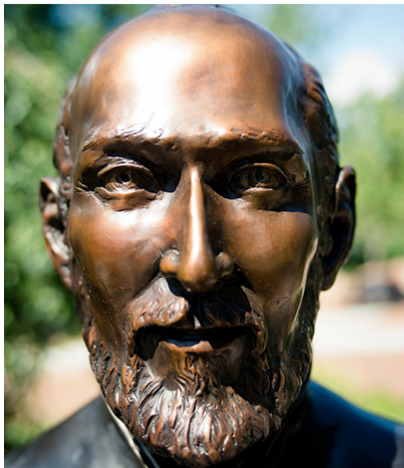
During these years Ignatius also worked on constitutions for the Order. He did this with great care and deliberation, even though he was absorbed in governing and directing the rapidly growing young Society. These constitutions were revised several times during his lifetime and were approved in 1558, two years after his death. The Constitutions of the Society of Jesus are considered a classic of spirituality and religious law, and they contain Ignatius' educational theory and practice. Pope Gregory XV declared Ignatius a saint on March 12, 1622.

B. A Brief History of Jesuit Education

One of the first directions the Jesuit quest to seek the greater glory of God took was education. Academic education was not a declared purpose for which the Society of Jesus was founded in 1540. Soon afterward, however, Ignatius saw that the education of youth was a great need that the Society of Jesus could help to meet, and he wrote provisions for academic educational work into the Jesuit Constitutions. In 1543, the newly arrived Jesuits in India began to teach humanities and Christian doctrine in Goa. In 1546, the Jesuit College at Gandia in Spain, which Ignatius had set up simply to educate young Jesuits, began to admit non-Jesuit students. In 1547, the Spanish viceroy of Sicily requested that the Jesuits establish a college for lay students in Messina. Why? "For the reform of the island," he said. So Ignatius sent 10 of the very best men he had, in what was still a very small Society, to set up the first Jesuit college for non-Jesuits. Ignatius, in a prophetic frame of mind when these men left for Messina, told them, "If we live for 10 years we shall see great things in the Society of Jesus." Toward the end of those 10 years, by 1556, the year Ignatius died, the Jesuits had established 40 colleges throughout Europe, in India, in Africa and in parts of the New World. In 1599, the year the Jesuits published their working document on education, the *Ratio Studiorum*, there were 245 Jesuit schools; by 1640, 100 years after the Society was founded, there were more than 300; and by 1773, the year that the Jesuits were suppressed, there were 620 schools and colleges, 15 universities, and 176 seminaries sponsored by the Jesuits. This was the world's first educational system, and it counted among its graduates Galileo, St. John of the Cross, René Descartes, and Voltaire.

Concerning Jesuit education, Francis Bacon wrote: "As for the pedagogical part, the shortest rule would be, 'Consult the schools of the Jesuits; for nothing better has been put into practice'" H.G. Wells observed, "For nearly three centuries the Jesuits were accounted the best schoolmasters in Europe." Whatever the truth of these observations, until the suppression of the Order in 1773, the education of youth was one of the Society's chief works.

After the restoration of the Society in 1814, the Jesuits moved right back into education. Today there are 665 Jesuit educational institutions throughout the world, including 200+ universities and institutes. In the U.S. there are 28 Jesuit colleges and universities, 46 secondary schools, and, in recent years, an increasing number of Cristo Rey and Nativity schools, which serve at-risk inner city grade school youth. While legally separate and independent from one another, these Jesuit schools are joined together in national organizations such as the Association of Jesuit Colleges and Universities and the Jesuit Secondary Education Association. Each of these institutions carry on the educational legacy of St. Ignatius and share a common purpose, commitment and heritage.



The U.S. Jesuit institutions of higher education (in order of founding):

1789	Georgetown University Washington, D.C.	1877	University of Detroit-Mercy Detroit, Michigan
1818	Saint Louis University St. Louis, Missouri	1878	Creighton University Omaha, Nebraska
1830	Spring Hill College Mobile, Alabama	1881	Marquette University Milwaukee, Wisconsin
1831	Xavier University Cincinnati, Ohio	1886	John Carroll University Cleveland, Ohio
1841	Fordham University New York, New York	1887	Gonzaga University Spokane, Washington
1843	College of the Holy Cross Worcester, Massachusetts	1888	University of Scranton Scranton, Pennsylvania
1851	Saint Joseph's College Philadelphia, Pennsylvania	1891	Seattle University Seattle, Washington
1852	Loyola College Baltimore, Maryland	1910	Rockhurst University Kansas City, Missouri
1855	University of San Francisco San Francisco, California	1911	Loyola Marymount University Los Angeles, California
1863	Boston College Boston, Massachusetts	1911	Loyola University New Orleans, Louisiana
1870	Canisius College Buffalo, New York	1945	Fairfield University Fairfield, Connecticut
1870	Loyola University Chicago, Illinois	1946	Le Moyne College Syracuse, New York
1872	Saint Peter's College Jersey City, New Jersey		
1877	Regis University Denver, Colorado		

III. The Educational Mission of the Jesuits

A. The Educational Objectives and Ideals of St. Ignatius

The ultimate objective guiding each Jesuit school is to serve the greater glory of God and the greater good of others. However, to accurately understand Ignatius' educational objectives and ideals, another principle of his spirituality needs to be examined. This principle, which has been called the "principle of instrumentality," governs how one seeks to serve God's greater glory.

Ignatius operated out of a worldview based on an understanding that all reality descends from and is meant to return to the glory of God, in whom everything finds its fulfillment and ultimate meaning. In this worldview all of creation is good, and each thing has intrinsic meaning and value. Simultaneously, each creature has a relationship to everything else in creation and to God; everything has meaning and value within this ultimate frame of reference. In this latter sense, each thing can serve as a way or means by which men and women can better understand and achieve their ultimate purpose in life, which is eternal happiness in being loved by and loving God. This understanding of reality does not diminish the inherent value of anything, but supplements it by situating it within a frame of reference that gives all reality ultimate meaning. Ignatius taught that by freely engaging the world around us, and by respecting its intrinsic worth, we can simultaneously show respect for life's ultimate meaning and value, thereby serving God's greater glory.

Ignatius applied this understanding of reality to education. He regarded formal education as an especially apt way of serving the greater glory of God. He wanted Jesuit schools to form intelligent, competent, and committed leaders, who would enter into the social order in numbers large enough to make a difference. However, he also understood this overall mission of Jesuit education could only be achieved if the internal integrity of the academic subjects taught, as well as the internal integrity of the educational institutions themselves, were valued and respected. Violating the inherent meaning of an academic subject or institution in order to promote a religious goal was completely foreign to Ignatius' thinking or intent. Formal education has its own character, its own inner dynamic, which must be respected, preserved and enhanced if it is to be an effective means to truly serve God's greater glory and the greater good of others.

B. Distinctive Jesuit Ideals

Magis: A Latin word meaning "more." Jesuits and friends use it as an abbreviation for the greater glory of God and the more universal good, two phrases that St. Ignatius Loyola used interchangeably. When making a decision between two or more good options, all else being equal, try to choose that option which will make a wider beneficial impact on people. For example, in their service of the poor, Jesuits and colleagues tend to focus on social justice (cultural and political changes in society) over charitable works (giving aid directly to the poor) because the first tends to make a greater, longer-lasting impact. For that same reason, Jesuits are dedicated to education.

Cura Personalis: A Latin phrase meaning "care of the person" that Jesuits began using in 1934 to denote several different themes in their spirituality and ministry. The most well-known is "care of the whole person," whereby attention is given to the spiritual, moral, and emotional development of students as much as to the intellectual. The first Jesuit schools five centuries ago were consciously trying to recapture a value of classical antiquity, whereby education formed well-rounded citizens capable of giving back to their communities.

Finding God in All Things: God created every human being with desires for love, truth, meaning, and beauty. God did this precisely so that, whenever people strive to answer these questions and satisfy these desires, they grow closer to Him whether they realize it or not. In this sense, every academic discipline, every philosophy, every religion, every culture, possesses some truth. Science and faith, for example, properly understood, are not antagonistic, but enrich each other. For 500 years, Jesuit missionaries like St. Francis Xavier have tried to identify and acknowledge the good to be found in other cultures as a first step toward respectful dialogue.

Union of Minds and Hearts: A phrase that Jesuits began using in 1975 to denote the bonds of mutual love and respect and fraternity that they should show each other, insofar as they are called by the same God to the Society of Jesus, and share the same desires to live selflessly in God's service. (500 years earlier, St. Ignatius had urged them to cultivate *unión de los ánimos*, a union of hearts.) Similarly, Jesuits and colleagues encourage students to seek those values that unite people before turning to whatever might divide them.

Men and Women for Others: In 1973, the Superior General of the Jesuits, Father Pedro Arrupe, gave a controversial address to alumni of Jesuit schools in Europe, in which he said that the prime educational directive for Jesuit schools is to form "men for others." Jesuits and colleagues strive to cultivate a love for God in students, but they should also cultivate a "love for neighbor." Jesuit education is not solely or even principally about acquiring the skills for a successful career: It is about acquiring the skills to serve other people.

Contemplative in Action: In medieval theology, "contemplation" meant to perceive the truth and beauty of God, and to enjoy His presence, without making any conscious or laborious effort to do so. For example, lovers walk hand-in-hand along a beach without saying a word, simply enjoying each other's presence. New parents stare at their baby's fingers and toes for hours, silently sensing something wondrous. In a similar way, St. Ignatius wanted Jesuits and friends to cultivate an ability to perceive and enjoy the presence of God in all people and places.

C. Jesuit Identity and Lay Partnership

For many years at Regis and other Jesuit universities, the mission of these institutions was completely identified with the many Jesuit priests who served their schools as faculty and administrators. In more recent times, non-Jesuits (sometimes called "lay" colleagues) have become the animating leaders, trustees, staff and faculty at Jesuit universities, bringing their gifts and perspectives in partnership with Jesuits, along with a shared commitment to keeping our Jesuit and Catholic mission vibrant.

In a 2008 international gathering of the Jesuits, General Congregation 35, they affirmed this commitment "to apostolic collaboration and to a profound sharing of labor" with their non-Jesuit colleagues. They further noted that "we are enriched by members of our own faith, but also by people from other religious traditions, those men and women of good will . . . with whom we labor in seeking a more just world." In similar words, the current Superior General of the Jesuits, Father Adolfo Nicolás, reminded all who work at Jesuit universities: "It should not cause surprise that Jesuits, whose originating charism dictates that they attempt to discern and find God present and laboring in all things, might also try to find that same God working in and present to all persons, whatever their identities, traditions, cultures or religions."

In welcoming colleagues of all faiths and backgrounds who can advance the mission of Regis University, we seek individuals who see in their lives and professional journeys the opportunity to contribute not only their academic insights to their students, but also to inspire in them a deep desire to serve those around them in their families, their professions, their communities and the wider world — to form "men and women for others" in the words of the Jesuits.

The University assists new colleagues by providing workshops, retreats, national conference opportunities, and a range of other faculty-staff development activities that invite those who join our community to discern how they can enrich our Jesuit mission identity with their insights, experiences, and enthusiasm. As Father Nicolás has noted, in such "authentic conversation about mutual mission, God is always active, present and profoundly to be found."



Part Three

The Catholic Character of Regis University

Regis University is a Catholic university sponsored by the Society of Jesus. As such, the University is dedicated to the ideal of striving for academic excellence under the inspiration of the Christian faith; it recognizes and affirms the importance of the principle of academic freedom in its pursuit of truth; and, in keeping with its Christian vision of the dignity of each human person, it welcomes and respects students, faculty, and staff from all racial, ethnic and religious backgrounds and beliefs. Since its Catholic identity is essential to Regis University, Part Three examines the origins and character of U.S. Catholic higher education.

I. The Origins of U.S. Catholic Higher Education

A. Europe's First Universities

Regis University has its origins in the universities of medieval Europe, which were either founded by or closely associated with the Catholic Church. Among the first medieval universities founded were Bologna and Salerno (first a medical school and later a university) in the eleventh century, Paris and Oxford in the twelfth and Salamanca in the thirteenth century. Following the Protestant Reformation some universities in various countries broke with the Catholic Church, but remained religiously oriented. Secular universities did not appear in significant numbers until the early 1800s.

B. The First Universities in the Colonies

In the 13 colonies, the first institutions of higher learning were Protestant. Founded in 1636 for the sake of forming ministers, Harvard College was closely associated with the Congregational Church, and later with the Unitarian. It remained church-related until 1851, when the required representation of clergy on its board of overseers ceased. The second colonial college, William and Mary, was chartered in 1693 and opened in 1694 under the auspices of the Episcopal Church. Yale (founded in 1746), Pennsylvania (1740), Princeton (1746), Columbia (1754), Brown (1767) and Dartmouth (1769) all took root in the Protestant milieu of the colonies. Like Harvard, however, all eventually became secularized.

C. The First U.S. Catholic Universities

The Catholic Church was formally established in the United States in 1789 when John Carroll, cousin of Charles Carroll of Carrollton, who was a signer of the Declaration of Independence, was consecrated the first Bishop of Baltimore. Bishop Carroll had been a Jesuit until the order was suppressed in 1773 by Pope Clement XIV because of political pressure from a number of European monarchs. (In 1805 the Jesuit Order was restored in the U.S., and in 1814 it was restored worldwide by Pope Pius VII.) In the year of his consecration, Bishop Carroll founded Georgetown College on the banks of the Potomac at a time when Catholics numbered scarcely one percent of the population.

In 1805, when the Society of Jesus was restored in Maryland, Bishop Carroll placed Georgetown under Jesuit direction. Regis University, then known as College of the Sacred Heart, was established in 1877 as the 15th Jesuit institution of higher learning. In 1921, the college was renamed in honor of St. John Francis Regis, a Jesuit saint who died in 1640 serving the poor living in the mountains of southern France. Since the early days of higher education in the U.S., private colleges and universities have multiplied. There are now about 1,620, of which some 230 are Catholic.

II. The Character of Catholic Higher Education

Since the late 1960s, there has been an ongoing and sometimes tense discussion about the distinctive character and contribution of Catholic higher education, especially within the United States, numerous authors, committees and commissions have debated the relationship between the Catholic university and the hierarchy of the Catholic Church, including issues such as academic freedom, how to guarantee the university's Catholic identity, institutional autonomy and religious liberty. The most recent authoritative statement on Catholic universities was made by Pope John Paul II in his Apostolic Constitution, *From the Heart of the Church (Ex Corde Ecclesiae)*, issued on September 26, 1990. This document is the result of an ongoing discussion begun at the end of the Second Vatican Council that included the participation of the presidents of Catholic colleges and universities world-wide and of other experts as well. When it was finally published, *From the Heart of the Church* was positively received by Catholic educators in the U.S., including the administration of Regis University. Any description of Catholic higher education must recognize the diversity of Catholic institutions, which owe as much to their cultural settings as to their educational structures. With this in mind, this section of the booklet will examine the identity and mission of Catholic higher education. Given the extensive publicity and circulation of *From the Heart of the Church*, the following remarks summarize the document for the convenience of the Regis community.

A. The Identity of a Catholic College or University

Some Catholic colleges and universities have been established or approved by the Holy See, by national bodies of bishops or by individual dioceses, while others, particularly in the U.S., have not been explicitly established or approved by these Church authorities. All of the Jesuit colleges and universities in the U.S., including Regis University, which is governed by a joint lay/Jesuit board of trustees, belong to this second category and do not report to the Pope or the bishop of the diocese in which they are located. Such Catholic colleges and universities are institutionally autonomous and respect academic freedom.

As an institution of higher education, each of these Catholic colleges and universities is an academic community which, in a rigorous and critical fashion, assists in the protection and advancement of human dignity and of a cultural heritage through teaching, research and various services offered to the local, national and international communities. As Catholic, its objective is to assure in an institutional manner a Christian presence in the university world. Therefore, while respecting and valuing those members of its academic community who are not Christian, each Catholic institution of higher education exhibits the following essential characteristics:

1. a Christian inspiration of the university community as such
2. a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research
3. institutional practices faithful to the Christian message as it comes to us through the Church
4. a commitment to the service of the people of God and of the human family in their pursuit of the transcendent goal that gives meaning to life

Through its institutional consistency with these objectives, a Catholic college or university

makes its distinctive contribution to the academic and socio-cultural worlds in which it exists. More broadly, as an institution that encourages individuals in their own search for meaning in life, Regis will respect each individual's conscientious beliefs. In practice this means that the University will not sponsor organizations that are opposed to official Church teaching. At the same time, the university vigorously defends the right of faculty to respectfully disagree with official Catholic Church teachings in their classroom presentations. Regis similarly asks faculty to inform students of relevant Catholic teachings if applicable to their course content and it provides resources to assist in these efforts as needed.

The Catholic identity of each such institution has definite implications for its academic environment. It should pursue its objectives through the formation of an authentic human community, whose unity springs from its dedication to the truth, from sharing a common vision of the dignity of the human person, and from attention to the insights of the Christian tradition. Its research efforts, in addition to assisting men and women in the pursuit of truth, should include the search for an integration of knowledge and should foster the dialogue between faith and reason. Since theology has an important contribution to make to these efforts, each Catholic college and university should have a faculty, or at least a chair, of theology (or, as is the case with Regis University, of religious studies). Because knowledge is meant to serve the human person, the moral and ethical implications of each branch of study should be examined and taught in order to contribute to the student's total development. Students should be challenged to pursue an education that combines academic excellence with growth – growth in the capacity to ask questions, to understand, to make personal judgments and to develop a religious, moral and social sense.

The Catholic identity of an educational institution is a matter of the utmost importance to it, to the Church and to society at large. Therefore, this identity should be made known publicly either in a mission statement or in some other appropriate public document. Each Catholic college and university must find effective means to preserve this identity, using both its institutional structure and its policies, while maintaining full respect for the freedom of conscience of each person and for academic freedom. The responsibility for maintaining and strengthening its Catholic identity rests primarily with the college or university itself.

A. The Mission of a Catholic College or University

The mission of a Catholic college or university is allied to the basic mission of higher education, but with its own specific characteristics and purposes. Catholic higher education is a privileged place where the Gospel and contemporary culture can engage in fruitful dialogue.

As an academic institution and member of the international community of scholarship and inquiry, each Catholic college and university participates in and contributes to the life and the mission of the universal Church. It prepares men and women to live in a mature and responsible manner. By offering the results of its research and scholarship, it helps the Church to understand and respond better to the problems and challenges of contemporary culture. All of its basic academic activities (research, education, professional training and the dialogue with culture) contribute in a vital way to the Church by establishing the relationship between faith and life in each individual and in the socio-cultural context in which individuals live and relate to one another.

In its service to the Church, each Catholic college and university must strive to become an effective instrument of cultural progress for individuals and society. Its research should seek to discover the roots and causes of the problems faced by contemporary society, giving particular attention to their ethical and religious dimensions. In the face of increasingly rigid compartmentalization of knowledge, Catholic higher education must foster cooperation among the different academic disciplines, encouraging each to offer its distinct contribution in the search for solutions to these problems. Catholic colleges and universities examine the predominant values and norms of modern society and culture and find effective methods to communicate the ethical and religious principles that give meaning to human life. The promotion of social justice must also be

a priority. In its service to society, it must develop collaborative relationships with the academic, cultural and scientific world of the region in which it is located.

The governance of a Catholic college or university, whether it has been established and approved by Church authorities or not, remains autonomous so that it may function effectively. In virtue of its institutional autonomy and its identity as a university, academic freedom is guaranteed. Those engaged in research, in their search for truth within their specific disciplines and according to the methods of those disciplines, may proceed to whatever conclusions evidence and analysis may lead them. They may teach and publish the results of their research, so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good.

Almost without exception, U.S. Catholic institutions of higher education include many administrators, faculty, and staff who are from religious traditions other than Catholic, or who profess no religious belief at all. Many of them have made, and continue to make, significant and valued contributions to fulfilling the identity and mission of their respective institutions. What does a Catholic college or university ask of these colleagues? In brief, they are asked to recognize and respect its Catholic identity and its responsibility to pursue its mission and practices in harmony with applicable teachings of the Church. This does not entail agreement with or acceptance of the Church and its various doctrines, nor does it prevent the statement of personal views that may differ from those held by the Catholic Church. The institution respects the freedom of conscience and religious liberty of each member of its academic community.

Why have so many administrators, faculty members and staff from diverse religious backgrounds taken positions in Catholic institutions and remained in those positions, some for their entire careers? It is unlikely they would remain if they were truly dissatisfied, or in substantial disagreement, with the Catholic educational environment. Many find support and are comfortable in such an environment. They share some or all of its intellectual, moral and humanitarian values; and they feel they can contribute to the achievement of at least some of its objectives. Certainly, not all of the values and objectives of Catholic higher education are unique to it. Those members of the academic community whose traditions are rooted in the Old Testament, or in the New Testament, or in both, find areas of emphasis which are familiar to them and with which they agree. Moreover, those who profess other religions or no particular faith, also have found areas of agreement.



Part Four

The History of Regis University

The rapid growth of Jesuit education in the United States during the 19th century affected Denver and the Rocky Mountain West as well, when in 1877 a group of Jesuit missionaries from Naples, Italy, established a college in Northern New Mexico in the town of Las Vegas. Las Vegas College, as it was initially called, never prospered, and in 1884, the Jesuits relocated the school to Morrison, in the foothills southwest of Denver at the invitation of the Catholic bishop of Denver, Joseph Machebeuf.

Renamed the College of the Sacred Heart, the institution again relocated in 1887 to its current site following donation of land at 50th Street and Lowell Avenue from John Brisbane Walker. The original building, now called Main Hall, was erected in 100 days according to legend, although the internal features no doubt took considerably longer.

The institution was authorized to grant college degrees by the state legislature in 1888. In 1921, the Jesuits renamed the school once more as Regis College, after a Jesuit missionary who preached and worked for social justice in the small mountain communities of southern France in the early 17th century. Among the reasons for the name change may have been an effort to distinguish the college from other Catholic schools of the same name, as well as a concern to avoid becoming an obvious target for the Ku Klux Klan, which was quite powerful in Colorado at that time.

For the first forty years of its existence, Regis provided a joint high school and collegiate curriculum for boys and young men. In 1917, the two programs were separated, although both shared the same campus and facilities until as recently as 1990, when Regis Jesuit High School relocated to a new campus in southeast Denver. Single sex education ended for Regis in 1968, when the College began admitting women to its traditional undergraduate programs.

Growth at Regis began to expand even more markedly beginning in 1977, when the College began offering degree programs to adult learners, initially for military personnel in Colorado Springs. At present, Regis University serves more than 16,000 graduate and undergraduate students on four campuses in Colorado and through multiple distance learning formats around the world.

In 1988, education for health professionals began with the acquisition of nursing programs from Loretto Heights College in South Denver. Now called the Loretto Heights School of Nursing, it was the first piece of what is now the Rueckert-Hartman College for Health Professions, which also offers academic programs in pharmacy, physical therapy, health services education, and counseling and family therapy.

In 1991, Regis College became Regis University, which now includes five constituent colleges: Regis College (which still serves primarily traditional undergraduate students), Rueckert-Hartman College for Health Professions, the College of Contemporary Liberal Studies, the College of Business and Economics, and the College of Computer & Information Sciences. The latter three branched off from the now disestablished College for Professional Studies in 2015.

Today, Regis University continues its service to its learners and community through the core values:

Our Jesuit, Catholic Tradition, grounded in our shared commitment to the liberal arts and academic rigor as the foundation of all education and professions, and that honors faith, reason, and academic freedom in the search for truth, knowledge, and wisdom.

Cura Personalis, which seeks to form and transform learners through experience, reflection, and action in the context of creativity and discernment, affecting all facets of the human person — intellectually, spiritually, socially, ethically and physically.

“Finding God in all things” and experiences of this world, as manifested in an inclusive and welcoming learning community that mirrors the world; transcends the interests of particular

individuals or groups; values reasoned, respectful discourse in decision making; promotes the free exchange of ideas; and respects the contributions and views of others.

Forming and transforming “men and women for and with others” through a commitment to justice and the common good that demonstrates an unwavering belief in human dignity, examines our relationships with all of God’s creation, and forms globally informed students who will “move the world” as leaders in the service of others.

Careful Stewardship of our Mission, our community, and our resources in order to build a sustainable future for the University.



Part Five

Perspective: Mark Bruhn, Professor of English, Regis College

If any of the universities I learned or taught in before coming to Regis were “mission-driven,” I certainly didn’t know it. I arrived here in 1996 with a thoroughly secular and essentially disciplinary understanding of higher education, one that had been internalized without much reflection and strongly reinforced during graduate school. My “mission” was self-evidently to teach and criticize literature, just as a chemist’s mission was to teach and experiment in chemistry, a historian’s to teach and research history, and so forth. The institution’s mission, so far as I reckoned it at all, was to house and facilitate these disciplinary missions.

My non-comprehension of mission-driven education prompted me in my first year to represent Regis at a national conference on “Academic Freedom at Religiously Affiliated Colleges and Universities.” Given this title and my ignorance of the field, it seemed perfectly obvious that the main issue would be the preservation of such freedom at such places, but it turned out quite the contrary. The central issue of the conference was whether and how any particular religious affiliation could retain meaning and value in the face of a pervasively held, and to that extent comparatively secure, standard of academic freedom. Especially when that standard is construed, as it tends to be in the United States, as freedom from religious establishment of any kind, what can the adjectives in a phrase like “Jesuit, Catholic University” really mean in terms of the day-to-day educational practices of such an institution?

The question was for me hitherto undreamed. Yet it stands at the heart of Regis’s mission, and the University therefore poses it insistently, openly, and resourcefully, to remarkable effect. In the Jesuit, Catholic tradition, the broad question “How ought we to live?” serves as an invitation to reflection and dialogue about governing values within contextual constraints. Constrain the question to the context of a liberal arts curriculum in the early 21st century, and it now asks about the values that govern such a curriculum and — which is not the same question — the values that ought to. Constrain it more narrowly to the philosophy and pedagogy of a freshman literature requirement, and it asks about the values that presently configure the course, and invites reflection about those that should or could. While there are no programmatic Jesuit, Catholic answers to these specific questions, there is nonetheless a rich Jesuit, Catholic tradition of educational experiment and innovation and, deriving from this tradition, a distinctive set of values and goals, including the dialogue of faith and reason, the integration of knowledge, and the promotion of social justice. Such values and goals give specific shape to general questions of educational design and purpose: e.g., how can a liberal arts curriculum, and the freshman literature course within it, best serve these preferential ends?

There’s nothing obvious or easy about such a question, not least because it can’t be answered once and for all, but must be revisited as ever-changing circumstances require. What I could not foresee when I first arrived here was the extent to which, in persistently posing such questions, the academic culture at Regis would challenge and enlarge my understanding of the nature, purposes, and possibilities of higher education, nor how much the Jesuit, Catholic tradition would contribute to answers that respond to the mission yet remain genuinely my own. In working out a viable solution to the liberal arts question, for instance, I and my colleagues in Regis College have been guided by the Jesuit notion that the curriculum should be not merely progressive but, wherever possible, cumulative, and not just within disciplines, but across them. As a result, I have had the unanticipated but hugely instructive pleasure of team-teaching with faculty from art history, political history, philosophy, and religious studies on topics such as Art and Literature from Antiquity to Modernity, the Renaissance and Reformation, and Revolution and Resistance in the Long Nineteenth Century. These courses have allowed me, my colleagues, and our students to explore mission ideals such as the integration of knowledge and the dialogue of faith and reason in concrete, historically inflected terms. And insofar as they advance beyond simple disciplinary conceptions of what are after all complex socio-cultural and historical phenomena, such integrative and dialogic courses are helping us to cultivate habits of mind that are indispensable to the pursuit

of social justice, now and in the future.

This is but a single illustration, from the perspective of a single faculty member, of the larger and more critical point. The Jesuit, Catholic mission promotes a shared spirit of inquiry and aspiration that is appreciative of individual difference, respectful of personal and professional freedoms, and sensitive to historical and cultural realities. It is a difficult but invigorating balance, a cooperative effort of institution and individual that benefits greatly from nearly five centuries of international experience and success in higher education. At Regis, this tradition is itself a form of *magis*, the “more” that a Jesuit, Catholic university characteristically asks and offers.

Because the Jesuits are both realists and visionaries, they have begun planning for a future in which their numbers will be seriously diminished. They seek to collaborate with the laity in carrying out the works of the Society of Jesus. To this end, Regis provides opportunities for dialogue between Jesuits and laity as well as opportunities to learn more about the Jesuit heritage. I am invigorated by these experiences and I welcome the opportunity to help the Jesuits continue their mission.

Yes, there are tensions as we grapple with issues such as hiring for mission or Church control vs. academic freedom. However, a Jesuit university provides an enriching environment. Emphasis is placed on excellent teaching; the individual student is valued and supported; service learning is recognized as an important part of education; faculty are encouraged to move beyond their specialties, to meet and share ideas; there is respect for difference and a generous welcome for those, regardless of their faith tradition, who share the Jesuit vision of higher education. People and ideas matter here. Our shared goal is to make a difference in the world.



Perspective: Paul Alexander, Director, Institute on the Common Good

A strong fall wind blows outside. Its voice and breath are everywhere. Even the doors swing, creaking softly when the stronger gusts find their way through the small cracks in the old cabin. Such is the mission of Regis. It becomes part of our lives and our work, sometimes unseen, the still small voice. It is not intrusive but a seamless part of who we are as individuals. There are moments, however, when it is strong and demanding like a fierce breath of wind that breaks its way through the protective shells we have built up, and challenges us to examine our lives and work, to be the best in what we are called to do.

In my own work, there are two particular voices, born of our long tradition, which speak to me most clearly. The first is that of John Francis Regis, after whom the University was named and whose work I often recall to our incoming students. Like the vast majority of the students in the Master of Nonprofit Management program, he served the poorest, the forsaken, those who had no voice, no advocate. He received his most ardent criticism because he opened refuges for prostitutes and helped find them “honest means of livelihood.” This type of work, as do the challenges, continues for all of us.

The second voice is one that emanates from the University of Central America in El Salvador, where on November 16, 1989, the Salvadoran military murdered six Jesuit faculty members, including the president. Jon Sobrino, S.J., in an address to the Regis community, called them “above all human beings . . . who . . . reacted to the poverty of their country with mercy, compassion, and justice and who dedicated their lives to transform poverty into survival, lies into truth, oppression into liberty, death into life.”

These Jesuits of El Salvador understood that the university must understand itself explicitly as one of the social forces which might make the reign of God grow. The University, with its center . . . outside of itself. . . is co-responsible with and not separate from the rest of humanity, especially not from the poor of the world. It offers dignity not in the worldly sense of praise and prestige but in the sense of serving the life of the people. It offers reconciliation, not distancing from other human beings.

So how does this translate into reality for my work at Regis? Imperfectly, of course. But the lives of these Jesuits and the lives of others offer hope that we can and must be forces for good and justice in our world and in our community.

In the Master of Nonprofit Management, these challenges and models are reflected in the lives of the students. By dedicating their studies to the work of the Third Sector, they have already committed themselves to being servants within the greater community. Their salaries will not reflect the greatness of their work but there is within them a desire for meaning through their lives of service.

The program is meshed with the concept of service learning. Thus much of the work that the students complete in their courses is used to achieve positive change in the world in which we live. Grants are written for grassroots organizations, strong, participatory governance structures are created, teaching manuals are developed, research takes place that asks difficult questions in a search for truth. Sometimes direct service takes place, even in places like Guatemala. Students and faculty offer their work and thus become a small piece of that greater social force. When the work is done, we seek to reflect upon its meaning, for ourselves and for our community.

Another aspect of my work deals with the Institute on the Common Good. One of the fundamental principles of the Institute is inclusivity. We seek to bring the many separate voices to the table, beyond the politics and the egos, to find elements of a common voice. We do not claim a single truth, nor require a single option, only a desire to seek the common good.

This challenge to speak the truth and serve justice extends inwardly into our lives within the University. We are called upon to be courageous in our own departments to raise the questions of how might we make ourselves patterns of service and reflect the just structures we seek to create in the wider world.

In the year of this writing, I am particularly aware of the life of John Francis Regis. We share a birthday and he died serving the poor at the age of 43. The Catholic Encyclopedia recounts how once after a particularly long day, John Francis was asked if he were tired. "No," he replied, "I am as fresh as a rose." "He then took only a bowl of milk and a little fruit, which usually constituted both his dinner and supper, and finally, after long hours of prayer, lay down on the floor of his room, the only bed he knew." I do not have such stamina nor faith, but some nights I grab a touch of milk and some fruit with my daughter and ponder what new gifts and challenges are before me. How might I, in my day to day living and work, offer my own simple share of humanity for the common good?



Perspective: Dr. Janet Houser, Provost

I made a decision early in my career that I would only work for faith-based organizations. As it turns out, that means I've worked for the Catholics virtually my entire adulthood, even though I'm not Catholic. I worked for the Sisters of Mercy, first as a nurse and then as a hospital administrator, for more than two decades. In fact, when I took a leave to complete my PhD, I fully intended to return to that work. But life led me on a different path; as a graduate assistant, I fell in love with teaching. I told my husband, "Let me look around and see if there are any jobs in teaching that would fit." Regis was advertising for faculty in health services administration, and I got the job. "Let's see if it works out," I said. "I can always go back to working in a hospital."

More than a decade later, I'd have to say it's worked out. I've found work that fits my nature in an organization that supports my values, and that is no small thing. Almost daily, I pause on the quad with a profound sense of gratitude for my job. I tell new faculty, "don't underestimate the privilege of doing work that has meaning" and I don't underestimate it myself. The work I do, that we all do here, is not about us. It is about the influence we have on the next generation of professionals, on the very future of health care. The ability to influence that future, to witness that little piece of lightning we see in sudden understanding, to place an indelible imprint on a student, is a powerful and addictive thing.

But one can do that in any university. Doing it at Regis, at a Jesuit university, is a particularly satisfying experience. What is it that makes it different here? It is partly the intersection of the humanist and the scholastic that is the focus of our work. Knowing that we are expected to bring our values to the classroom is a powerful — and daunting — charge. Emphasizing academic freedom while affirming our values integrates the two and elevates both. It is liberating and empowering to be able to talk about what is right alongside what is correct.

Understanding the principles of Jesuit education is a bit more challenging. Father Robert Mitchell, a widely respected Jesuit and scholar from Boston College, described five traits of Jesuit education that make it unique. First is a passion for quality. The institution — no matter what the major area — seeks good education, respected by those who know the field. In RHCHP, we have a constant stream of feedback from our clinical partners that our students (and graduates) are "different." They are remarkable products of a remarkable education, one that is grounded in a passion for quality and ideals. As a result, we transform students into healthcare professionals of competence, conscience and compassion.

A second characteristic is the study of the humanities and sciences no matter what the field of study. Our students need to be able to think critically and write articulately, and these skills are nurtured in a well-rounded education. Some of our students, particularly those in the science-focused fields, may wonder about the value of this requirement when they are in the midst of their core curriculum. They don't wonder for long after they graduate, when they realize that success in health care is as much about relationships and communication as it is about understanding pathology. Part of what makes our graduates remarkable is that they are "whole people," the product of an education that places equal emphasis on both what we do and who we are.

This focus on the whole person is consistent with a third characteristic of Jesuit education, which is a preoccupation with questions of ethics and values for the student and their career. This is one of the reasons that every graduate of any program in RHCHP has a class in health care ethics. These discussions are not limited to a single class — ideas about what is right and wrong, about individual and professional values, are integrated into virtually every program throughout the curriculum.

The importance of religious experience is a fourth characteristic. While the university and its members do not proselytize, it is clear that our nature is as a Catholic institution. This enables a rich tradition of focusing on matters of the spirit, no matter what particular lens that spiritual

tradition is viewed through. What has become clear to me is that the Jesuits have a wide enough frame to allow us to live out our own mission within that frame.

A final characteristic of Jesuit education is its focus on the person. No matter how large or complex the program, its focus is the individual student and his or her success in learning. We are deliberately and passionately focused on teaching, and the student is at the center of our work.

I had the privilege of being selected for the Ignatian Colleagues Program, an intense program of study, immersion experiences, and retreats that is intended to steep lay people in the mission and values of the Jesuits. We learned how the Jesuit principles of *cura personalis* (care for the person), *Magis* (the greater good), finding God in all things, and discernment can be demonstrated by our lives and our work. These are not contradictory with education; they are complementary. In the Jesuit Education Reader, the Jesuit education tradition is described as a tapestry, where religious motives, intellectual climate, social conditions, and political contexts are intertwined in a complex texture.

This makes for a fascinating place to work and learn. It also provides us with direction. Having the Jesuit principles as a basis for decision-making helps form a rational and transparent basis for discerning the right choices. It is as if an older and respected colleague is guiding us in our journey. The result is work that has meaning, reward, and a higher purpose. It becomes our indelible imprint on the future.



Resources:

Regis University History and Mission:

<http://www.regis.edu/About-Regis-University/History-and-Mission.aspx>

Association of Catholic Colleges and Universities: <http://www.accunet.org/>

Association of Jesuit Colleges and Universities: <http://www.ajcunet.edu/>

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