

JESUIT HIGHER EDUCATION:  
FORMATION FOR LEADERSHIP IN AN IGNATIAN WAY OF  
PROCEEDING

Deusto University, Bilbao Spain  
International Association of Jesuit Universities  
July 9-12, 2018

## EXECUTIVE SUMMARY

The future of Jesuit education relies on the availability of people, Jesuits and colleagues in mission<sup>1</sup> alike, who are fully capable of leading universities and colleges in a manner consistent with and devoted to the mission of the Society of Jesus. This availability depends on the ongoing intention to cultivate such mission inspired leaders and to invest in formational opportunities characterized by an Ignatian way of proceeding<sup>2</sup>, a manner that is both faithful to our nearly 500 year old tradition while at the same time constantly discerning, creative, and evolutionary. While such intentions and opportunities exist currently at the local, regional, national, and international levels, **we propose that the emerging global network of Jesuit institutions of higher education presents an opportunity to leverage essential resources even more effectively and sustainably for the long term service of the mission priorities of the apostolate of Jesuit higher education.** In addition to forming leaders for this mission, the other priorities are: education of the poor and marginalized; education of civic and political leaders for the common good; the promotion of integrated approaches to economic and environmental justice; dialogue and understanding in a religiously pluralistic world; and efforts for peace and reconciliation.

### I. FOUNDATION

*Education and, in particular, our educational institutions, are part of the human effort to bring about the germination of the seed of the Kingdom of God in history. As we have contemplated in the meditation on the Incarnation of the Spiritual Exercises (no 102), the triune God has committed deeply to the redemption of humanity; when he sees and hears the cry of humans, he returns it to us as a calling, invitation or interpellation to collaborate in his commitment to redemption.*<sup>3</sup>

Jesuit higher education enacts an essential apostolic mission on behalf of the Catholic Church around the globe today. Dedicated to a transformative education for our students that prepares them for leadership and service, and committed as institutions to being “instruments to contribute to the humanization of the world,” Jesuit institutions can serve as a *social project*, or *projecto social*. Through a variety of means, including teaching, scholarship, service and public engagement, we are called “...to become a cultural force advocating and promoting truth, virtue, development and peace in that society.”<sup>4</sup> This is our invitation and our challenge, often in the face of social forces contrary to the way of Jesus Christ as expressed in the Gospels: to prepare

---

<sup>1</sup> We use this term, “colleagues in mission” to designate those members of our educational community who are not Jesuits, but which may include men and women from other religious orders, ordained clergy, those in the Church who are neither ordained or in a religious order but following their own distinct calling, and those collaborators who are not within the Church but who choose to support and partner in the mission of the Society of Jesus.

<sup>2</sup> We use the expression, “leadership in an Ignatian way of proceeding” to designate knowledge, attitudes, and skills associated with or inspired by St. Ignatius of Loyola, who himself did not set out to create a manual or guide for leadership per se.

<sup>3</sup> Sosa, S.J., Arturo, “Jesuit Education: Forming Human Beings in Harmony with their Fellows, Creation, and God.” International Congress for Jesuit Education Delegates, Rio de Janeiro, Brazil, October 20<sup>th</sup>, 2017.

<sup>4</sup> Nicolas, S.J., Adolfo (2011) “Challenges to Jesuit Higher Education Today.” *Conversations in Jesuit Higher Education*: Vol. 40, Article 5.

students for lives of competence, conscience and compassion and to advocate for a more just and humane world.

To fulfill this task, our colleges, universities and institutes of higher education rely upon leadership and vision rooted in our founding spirit as Jesuit, Catholic institutions and guided by the principles and values that undergird our Jesuit educational approach. Respectful and appreciative of the great diversity of our global educational community, we draw inspiration from the person of Jesus Christ and his example of leadership as service, expressed paradigmatically in the metaphor and mission of the Good Shepherd, and in the footwashing at the Last Supper. It was this example that compelled Ignatius of Loyola to surrender his former way of life in order to imitate Christ and discover his true calling in the loving service of others. The mission of Jesuit higher education continues to form and transform our students nearly 500 years later, that they may discover God's unfolding will- the purpose and meaning of their lives, at the intersections of their gifts and the world's great needs.

This mission requires the alignment and intentional focus of faculty, staff, and administration in Jesuit institutions as well as in secular universities where Jesuits, members of other religious congregations, and colleagues serve as educators. While we are present in various countries, regions and contexts around the world, we share this fundamental challenge to cultivate and strengthen mission-driven leadership that is capable, discerning, effective and collaborative -- leadership that is expressed both by colleagues in mission, other religious, as well as Jesuits.

This deep, shared intention is the focus of this briefing paper: to outline emerging challenges and opportunities, to name some of the ways to cultivate and strengthen Ignatian-inspired leadership, and describe how the International Association of Jesuit Universities (IAJU) can be an effective resource in this effort. We invite delegates at Deusto Assembly 2018 to explore together our common commitment to cultivate this mission-driven leadership, and to develop ways to collaborate more effectively through our new IAJU network in order to progress toward our shared goals.

## II. CHALLENGES AND OPPORTUNITIES

All of our Jesuit institutions of higher education face the overall challenge of how to proactively and effectively cultivate Ignatian-inspired leadership, both of colleagues, as well as of Jesuits. In context, the current reality of the higher education includes multiple issues related to access, affordability, and political and cultural currents that attack the humanities and liberal arts, giving priority to instrumental learning and narrow career preparation. In some settings around the world, religion tends toward fundamentalist expressions of absolutism, while in others, academia has made a sharply secular turn that entirely dismisses religion and marginalizes religious concerns. As a result specific expressions of this challenge to Jesuit higher education include:

- Affirming the perennial relevance and value of Jesuit education for the cultural and social contexts in which it is situated

- Advocating for the value of the humanities and the character forming role of Jesuit education
- Inviting diverse faculty and staff to discover the nature, values, and priorities of Jesuit education, and to contribute to its depth
- Developing capacity for effective collaboration among Jesuits and colleagues in mission
- Ensuring the smooth transition of key institutional leadership positions (e.g. president), including from Jesuits to lay persons
- Securing sufficient resources, time and program options to provide effective leadership formation opportunities
- Cultivating the leadership capability and competence of colleagues in a manner consistent with the Jesuit tradition and Ignatian spirituality
- Building effective regional and global networks to share best practices in leadership formation, assessing and adapting these practices as needed

Even as we face similar challenges, we are diverse Jesuit institutions. Some of our institutions have a long history, and some are recently founded. Some are larger in size and complex as organizations, and some are relatively small. And there are variations in the degree to which lay people are empowered to lead and serve as full colleague/collaborators with Jesuits.

Additionally, we recognize that while there are core elements of leadership in an Ignatian way of proceeding, it is also necessary to honor the distinctive history, culture, and traditions of each region and the time and place in which this formation is offered. These realities will impact the strategies and approaches that are pursued by those who are currently entrusted with institutional leadership:

1. Each culture must be respected with its distinct social, economic, political, and religious characteristics, and so must be the starting point for formation for leadership
2. In some regions, the formation must begin with the Jesuits themselves, and in others Jesuits will join in leadership formation with colleagues in mission
3. When we consider shared formation, the question is where, when, and how might Jesuits join the formation of colleagues
4. We want to specify a developmental approach for this Ignatian formation, one that respects the cultures in which this formation occurs; progressing in depth, inclusion, and degree of appropriation and transformation
5. There are mindsets and skills necessary for effective collaboration, some of which demand the deep change of the current state of affairs for Jesuits and colleagues in mission regarding matters such as authority, gender equality, diversity and inclusion

Despite the reduction in numbers of Jesuits available for the apostolate of Jesuit higher education in many parts of the world, there is nonetheless a growing and inspiring number of lay faculty and staff who express dedication and commitment to the Society's educational mission, and to the growth of partnerships and networks critical to supporting Jesuit education. We are blessed with many mission inspired leaders in our midst, and our task is to cultivate their gifts and encourage them to advance the apostolate of Jesuit higher education.

### III. CHARACTERISTICS OF LEADERSHIP IN AN IGNATIAN WAY OF PROCEEDING

*The leadership of a Jesuit work depends upon commitment for mission and can be exercised by Jesuits or by others. Such leaders must have a commitment to the mission of the Society as realized in the particular work, though they may be of religious or spiritual traditions different from our own. Clarity about the mission of each apostolic work and the respective roles of all parties prevents misunderstandings, promotes greater accountability, and builds teamwork. All those in leadership should understand and affirm these varied responsibilities in order to be better able to participate in the discernment and decision-making processes regarding matters of mission.<sup>5</sup>*

As we consider the imperative of leadership development for both Jesuits and lay colleagues in the apostolate of Jesuit higher education, we emphasize the importance of the mission, charism, and spirituality particular to the Society of Jesus. These elements inform and distinguish the particular manner in which faculty, administrators, and staff members exercise leadership within Jesuit institutions and collaborate across networks. In the past twenty years, a body of literature and several formation programs have begun to emerge around the world specifying *leadership in an Ignatian way of proceeding*. The commitment to this particular manner of leadership is endorsed in GC 35, Decree 6, where the congregation states the following:

*19. Such formation should provide professional skills, develop a special understanding of Ignatian spirituality regarding mission, and include opportunities for growth in the interior life. Part VII of the Constitutions, the Complementary Norms, and the Autobiography of St. Ignatius provide important insights, although the Spiritual Exercises is always primary.*

*20. A final dimension of formation for mission involves programs of preparation and support for collaborators in leadership positions. All those in leadership positions have a special relationship with the Society of Jesus. Since their challenging work is important for the mission of the Society, they need ongoing support and care from the Society and one another. Furthermore, they should receive suitable formation in the distinctive dimensions of our way of proceeding, especially the integration of apostolic discernment in decision making.*

Leadership in an Ignatian way of proceeding encompasses all the skill dimensions that would characterize excellent leadership across contexts, as well as additional elements that are rooted in a spiritually mature interior life and the capacity to discern both independently and in collaboration with others.<sup>6</sup> This capacity for discernment requires sufficient inner freedom within one's self and with others, centered in values and purposes oriented toward the greater good, and the ability to make choices for the benefit of students, educators, alumni, and other stakeholders.

What are the distinct contributions of the Ignatian heritage for leaders and educators beyond what is considered professional, ethical, competent leadership and excellent teaching and

---

<sup>5</sup> GC 35, Decree 6,11.

<sup>6</sup> We suggest that leadership in an Ignatian way of proceeding is characterized by both competencies and skills as well as habits of being, knowing, and doing (e.g., humility, reflectivity, commitment to the care and wellbeing of others, etc.).

research? Drawing upon qualities practiced by St. Ignatius and the experience of others in exercising leadership in the Jesuit educational apostolate, we suggest the following characteristics as examples of leadership in an Ignatian way of proceeding:

- Familiarity with the foundational elements of Jesuit higher education, and Ignatian spirituality based on lived experience of the *Spiritual Exercises of St. Ignatius*
- Humility born from understanding one's self as beloved even as a person imperfect and limited. Out of this humility, the primary disposition of one's formal authority is in service to others (servant leadership/men and women with and for others)
- Understanding oneself as interdependent with others and dependent on God for the fulfillment of apostolic and institutional goals. Along these lines, an Ignatian leader understands how to build and sustain effective teams conscious of grace, growth in the union of hearts and minds, etc.
- Acknowledging the partiality of one's perspectives and actively pursuing other points of view in order to come to a more objective understanding
- Openness to being transformed in and through relationship and engagement with others
- Understanding of *magis*, a restless dissatisfaction with mediocrity and a dedication to excellence rooted in gratitude rather than ambition or desire for prestige; Ignatian leaders discern on the basis of principles and faith, asking "what is the greater, more universal good?"
- Commitment to *cura personalis*—the personal and loving care and education of the whole person, including all the stakeholders involved in our institutions
- Commitment to *cura apostolica* - an appreciation of the Jesuit work as in the service of the Kingdom of God, according to the universal mission of the Society of Jesus, the mandate of the Church, and the specific contributions of Jesuit higher education
- Commitment to *cura communis*, a commitment to building and serving the community of learners, the local community, and the global community
- Commitment to collaboration and networking, not only with colleagues within and among Jesuit works, but also with other religious orders, non governmental organizations, people of all socio-economic levels, and across cultures
- Commitment to serve those on the margins of society, especially those whose concerns or needs are not yet being met
- Competence in social analysis, and the other disciplines essential to support the institution in responding to social, economic, and environmental justice, or at least the ability to convene the right experts to do this

In proposing these various characteristics of leadership in an Ignatian way of proceeding, we note the importance of the particular context and conditions in which such persons are working. The leadership needed in these times is not simply management to sustain the status quo, but due to a variety of disruptive circumstances and conditions, *we specify leadership capable to adapt and in some cases, transform Jesuit higher education to meet the increasing needs and opportunities of the times*. Such leadership for transformation and innovation requires prophetic imagination and the capacity to envision a hopeful future different from the current reality; such imagination is especially characteristic of leaders informed by Ignatian spirituality, and the commitment to the mission of justice, healing, and reconciliation.

In the following section, we present recommendations for Ignatian formation programs based on what we have learned from such models around the world. Fortunately, there are already many excellent examples of this formation available from each of the geographic conferences of the Society of Jesus spanning the various scopes and levels of conference, national, regional, and local institutions.

#### IV. CHARACTERISTICS OF IGNATIAN FORMATION FOR LEADERSHIP

When we consider the distinct formational needs of Jesuits and lay colleagues for leadership, it is often the case that programs for Jesuits emphasize practical expertise and functional skills, while formation for colleagues tend to emphasize Ignatian spirituality, discernment, and other mission inspired knowledge, attitudes and skills relevant leadership and management. For example, GC 35, Decree 5 specifies the necessity of training Jesuits in particular areas:

*30. Leadership in the Society today is a very demanding ministry. The need for international cooperation, new structures for partnership with others, and heightened expectations about the quality of community life are only some of the factors that call for new attitudes and new skills in superiors and directors of works at all levels of governance. Specific formation for Jesuits and others in positions of leadership is needed.*

*31. Ongoing formation in such attitudes and skills will often take place at the Province level, although there will also be many occasions when Conference-wide programmes will be extremely helpful. Critical areas for such training include: principles of Ignatian leadership, including the practice of apostolic discernment in common; formation in an attitude that enables one to work as a member of a team, principles of leadership in general.*

Additionally, GC 35, Decree 5 specifies management skills in areas such as: financial administration; human resources; planning; conflict resolution; confrontation; conducting meetings; crisis management; media and public relations; and skills required for effective membership of a board of governance. Further, GC 35 suggests the importance of experiential learning:

*32. In addition to leadership training courses or workshops, there is great value in using forms of apprenticeship and mentoring. In appropriate ways potential leaders can be identified and be put in situations where they can learn from an experienced and wise leader.*

At the same time, GC 35, Decree 6 attends to the importance of a corollary formation of colleagues in positions of leadership, especially for directors of works and those entrusted with responsibility for the mission of the apostolate:

*18. The formation of Jesuits for collaboration, however, must be accompanied by a parallel formation of those with whom we minister, so that they might deepen their understanding of the mission they share with us. Diverse programs that respect and draw upon the wisdom and experience of the participants allow for a personal appropriation of the mission of the Society. Respecting various levels of connection and understanding, these programs invite each person—whether employee or volunteer, newly arrived or*

veteran, Christian believer or member of another faith community, or person without a religious affiliation—into a deeper awareness of his or her place in the Ignatian and Jesuit mission.

19. Such formation should provide professional skills, develop a special understanding of Ignatian spirituality regarding mission, and include opportunities for growth in the interior life. Part VII of the Constitutions, the Complementary Norms, and the Autobiography of St. Ignatius provide important insights, although the *Spiritual Exercises* is always primary.

20. A final dimension of formation for mission involves programs of preparation and support for collaborators in leadership positions. All those in leadership positions have a special relationship with the Society of Jesus. Since their challenging work is important for the mission of the Society, they need ongoing support and care from the Society and one another. Furthermore, they should receive suitable formation in the distinctive dimensions of our way of proceeding, especially the integration of apostolic discernment in decision making.

Based on our study and the experience of several existing programs, we recommend the following characteristics for formation for leadership in an Ignatian way of proceeding:

- In the spirit of the *Spiritual Exercises*, the invitation to and the experience of formation for leadership in an Ignatian way of proceeding, both faculty and administrators, should be liberating intellectually and socially, and affirming of each person's distinctive vocational calling
- Provide programs at various levels of scope and geographic reach as makes sense, e.g., local institution, regionally, nationally, and internationally
- Build/maintain programs of varying duration, depth and intensity, that offer Ignatian formation of breadth and depth according to the needs and abilities of participants
- Participants of such programs-- educators and administrators in Jesuit higher education-- should be chosen on the basis of their functional roles and receptivity, e.g., senior administrators, faculty development personnel, deans, etc.
- Some programs will emphasize Ignatian spirituality, or leadership in an Ignatian way of proceeding, as needed, depending on the needs of the Jesuit and colleague participants and the institution
- The programs must be intentionally and consistently inclusive of people of all religious traditions, and all people of good will while at the same time, remaining rooted in our shared Ignatian tradition and Jesuit mission
- Programs, whether focused on the development of the leader or on leadership and management skills should reflect the principles/values of *cura personalis*, *cura apostolica*, and *magis*<sup>7</sup>
- The course should take an integrated approach rooted in the foundation of Ignatian spirituality, and interweave the elements of this spirituality with elements of leadership, e.g., self-management, interpersonal skills and teamwork, discernment and mission driven strategic planning, mission integration, etc.
- The programs should blend informational (content) and transformational learning, e.g., immersion programs, apprenticeships, retreats, leadership assignments, collaborative project based work, etc.

---

<sup>7</sup> Reflecting Nadal's notion that Jesuit works should be characterized by the criteria: in the Spirit, from the heart, and oriented toward practical service.



- The formation should include experiences of the Ignatian Spiritual Exercises adapted to the person and his/her religious sensibilities
- The formation should also include some form of immersion experience that exposes participants to the Society of Jesus' preferential option for the poor
- Beginning with GC 36, we recognize that discernment in common, networking, and reconciliation are priority dimensions of the universal mission of the Society of Jesus, and each of these require particular capacities and competencies that involve learning, appropriation, and practice
- Formation needs to bring Jesuits and colleagues in mission together in such a way as to cultivate mutual respect and complementarity, and to enhance the leadership capacity and competencies of each/both
- It should cultivate participants' inter-cultural competence, capacity to lead in international contexts, and effectiveness in a global network
- Programs might avail themselves of a variety of supports helpful for participants for deepening their learning and growth: spiritual direction, coaching, and mentoring, and ongoing communities of practice

Regionally and by conference, discernment is necessary to determine where the leadership formation must begin, e.g., with the Jesuits themselves as they learn the competencies and practices of leadership-- and in other cases, convening both Jesuits and colleagues together.

## V. CURRENT PRACTICE

Leadership development for Jesuit higher education is already occurring at the level of local institutions, regional groupings of universities, and entire Jesuit conferences. These programs include those specially tailored for faculty members, which focus on Ignatian pedagogy, the orientation toward social justice in the Jesuit tradition, support for community based research, and exploration of the variety of ways that those teaching in the liberal arts, business, and other professional disciplines might integrate the prevailing concerns of Jesuit education in their coursework and instructional methods. Programs specifically directed toward administrators highlight understanding of the Jesuit educational mission, Ignatian spirituality, and the Ignatian ways of proceeding in self-development, discernment, decision making, supervision and leadership of people, mission integration, strategic planning, and the management of resources.

At the local level, for example, we highlight the Leadership Program in Sanata Dharma University (SDU), Indonesia. There, the Office of Mission and Identity (MI) focuses on developing Ignatian culture with faculty and administrators. An example of the MI program on Ignatian leadership is a formation program for young faculty members. Before new faculty members sign a permanent contract, MI is charged with introducing them to Ignatian spirituality and pedagogy, and helping them to discern their own vocation as collaborators working in Jesuit institutions. This program takes place for one year with weekly meetings. A summary three day retreat completes the program.

At the national level, the Ignatian Colleagues Program (ICP), US and Canada Jesuit Conference, is an excellent example of a program that aims for a transformational depth of effect on participants. The ICP, a national program of the Association of Jesuit Colleges and Universities (AJCU) is designed to educate and form administrators and faculty more deeply in the Jesuit and Catholic tradition of higher education. The goal of this eighteen month program is to offer a solid intellectual foundation and opportunities for participants to appropriate significant experiences of grace so they may better articulate, adapt, and advance the Jesuit and Catholic mission of their campuses. Since the first cohort gathering in January 2009, ICP continues to offer a program characterized by three in-person cohort gatherings, six online short courses or workshops, an international immersion experience, a six-day silent Ignatian retreat, and a capstone project to integrate the formation goals with their everyday experience in the apostolate. More than 400 senior-level administrators and faculty of Jesuit universities and related ministries have participated.

While not restricted to higher education, the Conferences of Africa and Madagascar, Asia Pacific, and of European Provincials have each launched their own programs for lay persons and Jesuits, with the dual focus on both Ignatian spiritual formation and leadership and management skills. While inspired by the principle of the *magis*, that is, through their intention of capacity building, to serve the more universal good into the future, such programs can be costly in time, and in material and human resources. Every effort should be made to capitalize on the investment in such programs by making their models and materials more widely available, especially to regions where investment on this scale is impractical.

#### IV. FUTURE POSSIBILITIES

Recognizing both the great potential and also the limitations posed by local, regional, and national levels of attention to such programmatic initiatives, the participants in the 36th General Congregation brought considerable focus to the ways the universal Society of Jesus should proceed in its work, specifically, through the practice of discernment, collaboration, and networking. As stated in GC 36, Decree 2:

*8. Networking: Collaboration naturally leads to cooperation through networks. New technologies of communication open up forms of organization that facilitate collaboration. They make it possible to mobilize human and material resources in support of mission, and to go beyond national borders and the boundaries of Provinces and Regions. Often mentioned in our recent Congregation documents, networking builds on a shared vision and requires a culture of generosity, openness to work with others and a desire to celebrate successes. Networks also depend on persons able to provide vision and leadership for collaborative mission. When properly conceived, networking provides a healthy balance between authority and local initiative. It strengthens local capacity and encourages subsidiarity while assuring a unified sense of mission from a central authority. Local views are more readily and speedily heard.*

For these reasons, the International Association of Jesuit Universities (IAJU) provides the opportunity to leverage the many advantages that come with a global network, while also attending to the importance of subsidiarity and respecting the rich contributions offered by each

participating institution and the variety of distinct cultures included amongst the 189 colleges, universities, institutes, and faculties. In addition to supporting the collaboration of regions and conferences in pursuing their mission, the IAJU can provide an interface with which the many other apostolates of the Society of Jesus might interact, drawing on the immense intellectual, economic, and social capital that Jesuit higher education makes available to the world. In particular, through a digital network, the IAJU might host an online global community of practice specifically devoted to the exploration and sharing of Ignatian leadership. Such a community of practice would create the advantage of shared resources, models, processes, and tools that would support both lay persons and Jesuits in ongoing leadership formation, deepening their capacity for the service of mission and reconciliation across the distinct ministries and apostolates of the Society of Jesus. Such leadership supports the Society in the “humanization of the world,” as articulated by Fr. Sosa.

## VII. QUESTIONS FOR EXPLORATION

When the membership of the Duesto University gathering takes place in Bilbao, Spain for the chartering of the IAJU, there are several broad questions entailed in the consideration of formation for leadership in Jesuit higher education:

1. **Models and Methods of Forming Leaders:** What are the more beneficial approaches to higher education leadership formation in an Ignatian way of proceeding? What models and modes are more fruitful? To what extent and how do these models align with sustainable strategies for mission integration of the Catholic, Jesuit identity institutional identity? Should this formation be required and if so, for whom?
2. **Ignatian Formation for Academic Faculty:** What is the experience of formation of academics and where and how is this formation working very well? What content is essential for faculty members teaching and researching in Jesuit institutions? Are there “best practice” models and modes that can be shared across the international network, including by online distance learning?
3. **Promotion of Collaboration:** What is the experience of promoting collaboration between Jesuits and colleagues? What are the distinct areas of learning for and contribution from Jesuits? How might the Jesuit community be involved in this promotion? What are the distinct areas for learning and contribution from lay colleagues?
4. **Women in leadership positions in Jesuit Universities:** How can we promote women in leadership positions in our universities? Can these programs assist in identifying potential leaders who are women or under-represented minorities?
5. **Leveraging the network:** How can the network of Jesuit institutions, both universities and other apostolic works, assist in the formation of an Ignatian formation for leadership program? Are there leadership development programs, that are not within a Jesuit apostolic setting, that can improve and enrich our formation programs? What particular kinds of formation are required to help leaders leverage the network strategically, sustainably, and impactfully?

6. **Incorporation of the Jesuit network priorities in Leadership formation:** In other words, should familiarity with the challenges of (1) inter-religious dialogue, (2) peace and reconciliation, (3) economic and environmental justice, (4) education of the marginalized, and (5) formation of civic and political leaders be a part of the leadership formation program? How can we incorporate these five international priorities into the expectations and programs of Ignatian leadership formation? How might incorporation of the five additional priorities advance the Jesuit identity and increase the networking possibilities for Jesuit universities?

## VIII. CONCLUSION

The mission of Jesuit higher education depends on capable and generous leaders deeply dedicated to the Ignatian way of proceeding. Each of the other five strategic priorities of the IAJU require the availability and exercise of such leadership throughout institutions and across the global network. We anticipate the development and gradual maturation of the IAJU, and believe it will succeed in reaching its full potential as the participating members discern the advantage of service to both their own institutions and *through the whole* of the Jesuit educational network. As this is the true definition of “catholic,” we trust that is through this collective, collaborative effort that we have the greatest prospect for advancing the mission of the Society of Jesus in a sustainable manner for the next several hundred years. Not only with strategic intention, investment, and careful execution, but also with God’s grace, this vital apostolate of Jesuit higher education will continue to thrive and adapt in the service of a more just, peaceful and humane society, and a thriving earth.

## RESOURCES

General Congregation 35 (2008)

General Congregation 36 (2016)

Nicolas, S.J., Adolfo (2011) "Challenges to Jesuit Higher Education Today." *Conversations in Jesuit Higher Education*: Vol. 40, Article 5.

Sosa, S.J., Arturo, "Jesuit Education: Forming Human Beings in Harmony with their Fellows, Creation, and God." *International Congress for Jesuit Education Delegates*, Rio de Janeiro, Brazil, October 20<sup>th</sup>, 2017.