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Thomas Kelly
Creighton University, thomaskelly@creighton.edu

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Ignatian Colleagues Program Immersions: Formation in the “School of the Poor”

Thomas M. Kelly
Director of Academic Service-Learning and Professor of Theology
Creighton University
thomaskelly@creighton.edu

Abstract

Each year the Ignatian Colleagues Program, the premier leadership development program of the Association of Jesuit Colleges and Universities (AJCU), takes its participants on three or four different immersions throughout the world. The purpose of these immersions, framed through Ignatian spirituality and pedagogy, is to more deeply understand a “faith that does justice” and the meaning of Ignatian leadership. The inspiration for this approach comes directly from the life of St. Ignatius and the central role his own encounter with the poor played in his conversion and development as a person. This article summarizes the background, preparation, immersion, reflection and return to the U.S. of ICP participants. It hopes to draw a clear connection between the “school of the poor” and Ignatian leadership as servant-leadership based on faith, hope and love.

There are times and places where learning can be heightened. The proliferation of “high-impact” pedagogies attests to this. International immersions, done with intentionality, reflection and follow-up, can be times and places where “theories” and “concepts” move from the abstract to the real. Immersions to poor and marginalized communities are also where Ignatian leadership can be understood more profoundly, largely because of the values and commitments of Ignatius of Loyola and the spirituality that emerged from his life.

For the past five years, participants in the Ignatian Colleagues Program have participated in an immersion in the Dominican Republic and Haiti. Its purpose is to delve deeper into “Ignatian leadership” and Jesuit/Catholic identity through our encounter with poor and marginalized communities. This paper details the vision underlying how this program was constructed, including its grounding in Ignatian values, the intentional preparation prior to the trip, reflection throughout the experience, values emphasized in-country, and how learning outcomes are reinforced upon our return. Just as Ignatius understood his own faith journey as a pilgrimage, participants can understand a journey into a different reality as a place and time for growth in their understanding of Jesuit and Catholic identity.

St. Ignatius and “the school of the poor”

At the time of Ignatius, the “poor” were those with “no particular protection, who could in good times live by their labor, but without any margin of security. The poor also included the destitute, the beggars wandering from town to town, charitably moved on from hospice to hospice.”¹ Hospices were poorly maintained city refuges that usually accommodated a person for a night. Occasionally, cities would have the privileged poor, those who were well-known in a town and “allowed to sleep in the porches of churches and in the streets.”² Thus, the poor were common folk who fell on hard times and sometimes became wandering beggars.

When Ignatius began to follow his vocation to serve God and others, he adopted “the socially recognized status of a penitent.”³ Part of this meant giving up his noble clothing in exchange for clothing that beggars wore. The story about this, later told in his autobiography, revealed two important insights. After Ignatius approached a poor man and asked to exchange clothes with him, the man was later accused of stealing from him and then arrested. When Ignatius was asked whether he had given his clothes to this poor man “tears of compassion started from his eyes for the poor man to whom he had given his clothing.”⁴ Ignatius learned what humiliation was and how it

emerged from powerlessness and lack of social status through his brief encounter with this person. According to some scholars, this experience of tears of compassion was referenced directly in the *Spiritual Exercises*.⁵

The result of this consolation and humiliation from his encounter with this poor man was powerful for Ignatius. He deeply desired to “depend only on God while pursuing his pilgrimage; so, he renounced the security of either companionship or financial resources.”⁶ As a result of this, he experienced destitution, maltreatment, and other humiliations usually experienced only by the marginalized and outcast. The desire to disown anything of or from himself and depend completely on God was essential for his vocational evolution. This is confirmed in the following:

In the school of the poor, Ignatius learned how to renounce every project properly his own. It was thanks to this humility, which enabled him to recognize what his conversion and experience of the Lord had inscribed in the very depths of his being that he discerned his true future in the desire to acquire some education and to enter fully into the dynamism of contemporary culture ... *The poor person, according to the ‘sacred teaching’ of the Spiritual Exercises, is the one who is not protected or does not protect himself from humiliations, and who thus achieves the humility which permits a genuinely free election.* This is the first guideline: the rejection of society’s standard as a criterion of decision. Blessed are the poor.⁷

As Ignatius pursued education (which required resources) and acquired companions (who required resources) the question of how to live as poor continued. The desired freedom to be completely at the disposal of God was a constant challenge. Demoustier describes it as a “groping search for some way for a group to live as such in the society of their times, without renouncing the originality of their project: to be of the poor but preparing ‘to be of help to souls’ by completing their studies.”⁸

The experience of poverty and the encounter with the poor were important, even formative, for

Ignatius. We thought this should be relevant and true for how we form participants aspiring to Ignatian leadership in Jesuit colleges and universities today.⁹ The question for us became how could we integrate these insights into a formative experience for participants? We thought that an immersion, one where participants could encounter both the poor as well as their own poverty, seemed like one way to answer this question. The following description attempts to embody those insights.

Ignatian Leadership Formation and the Ignatian Colleagues Program

The Ignatian Colleagues Program (ICP) is described in the following:

The Ignatian Colleagues Program (ICP) is a national program of the Association of Jesuit Colleges and Universities (AJCU) designed to educate and form administrators and faculty more deeply in the Jesuit & Catholic tradition of higher education. The goal of our program is to provide a solid intellectual foundation as well as opportunities for participants to personally experience and appropriate their significance, so they may better articulate, adapt, and advance the Jesuit & Catholic mission of their campuses.¹⁰

The Ignatian Colleagues Program is the premier leadership development program of the AJCU. Ignatian spirituality constitutes the theological grounding for its education modules, retreat experience and capstone program. Additionally, it follows the experience-reflection-action way of proceeding of Ignatian pedagogy. In 2013, ICP decided to take participants on an immersion to the Dominican Republic—one of four choices participants have. We collaborate with the *Centro para Educación y Salud Integral* (CESI), Creighton University’s partner in the DR. Every formation program needs clear underlying values and ideals to be effective. The challenge for ICP is to highlight what aspects of Ignatian leadership and Jesuit/Catholic identity are important and how this can be demonstrated through an immersion, putting our participants in contact with marginalized peoples. The ICP participants met twice prior to our departure for the Dominican

Republic for both information and formation. The first meeting was at their orientation in July of each year, and this was followed by pre- and post-immersion conference calls. The following describes the meetings through the content we sought to communicate.

The talk given on the immersion program at the ICP annual orientation addressed the importance of cultural intelligence, personal preparation and anticipatory reflection prior to travel. Participants begin to realize that for an effective immersion, significant “personal work” had to occur before we departed. This meant situating themselves in their own culture and acknowledging an awareness (or ignorance) of their own culture. Without an awareness of one’s culture, it is not possible to navigate another culture. Even with cultural intelligence preparation we acknowledged that we will never fully understand Dominican culture because it is not our own. An emphasis on cultural intelligence was followed by personal preparation asking questions about motives, goals and perspectives of participants. Finally, the anticipatory reflection asked participants to think about what they know about the world of the materially poor, what they want to learn from that world, and how they might respond when entering that reality.

The conference call, which functions as the second meeting, discusses an article titled “Mission Trips, Culture and Causality: A Proposal to Re-Think How North Americans Religiously Engage the World.”¹¹ Certain guiding principles for the immersion are discussed and how to integrate them into our preparation and implementation. They include: respect and value for the people we will encounter; building trust through relationships; doing with rather than for and recognizing privilege; ensuring research, reflection, feedback and accountability; consciousness-raising, continuity, sustainability; and finally, working for structural transformation. All of this occurs when participants “witness to” rather than simply “observe” the realities we encounter. To be a witness demands a response that honors those we have encountered. Each of these categories were illustrated with examples and applications. All these together, in our opinion, justify the resource expenditures required for the immersion.¹²

Part of the readings in preparation for the trip include a study titled *Needed but Unwanted: Haitian Immigrants and Their Descendants in the Dominican Republic*.¹³ This piece gives essential information on the tensions between Haitians and Dominicans and how that has developed historically. This was important for framing the racial dynamics embedded within the trip. It also allowed participants to better understand the social construction of race in this context. This “macro” overview was critical for contextualizing knowledge and judgments, for without it, participants would revert to their own context when trying to understand another—and that has been a shortcoming of many immersions.

Because ICP is grounded in Ignatian spirituality and pedagogy, reflections are structured around an honest appraisal and self-understanding of participants and their experience. This has the benefit of noticing whether one is in *consolation* or *desolation*. This naming of the movements of our heart is not so much about where they are coming from or what they mean, but the *direction* the feelings are leading—to *lightness* or *darkness*. For many ICP participants, listening to the language of the heart is difficult and overwhelming. At the same time, it can provide a sense of the possibilities for how one might live their life authentically and in freedom.

One hopes the connection between the first section of this paper (Ignatius and the poor) and the second section (formation in Ignatian leadership and Jesuit/Catholic identity) is clear. We thought we could best embody Jesuit and Catholic ideals by putting our participants in contact with the “poor.” We believe insights would be gained that familiarity denies through displacement understood as a “move or shift from the ordinary or proper place.”¹⁴ When participants willingly immerse themselves in another language and culture they participate in this displacement. While disconcerting for many, this experience is vital for situating a learning experience in a context without easy explanations or learned responses. The following describes this experience:

Through voluntary displacement, we counteract the tendency to become settled in a false comfort and to forget the

fundamentally unsettled position that we share with all people. Voluntary displacement leads us to the existential recognition of our inner brokenness and thus brings us to a deeper solidarity with the brokenness of our fellow human beings. Community, as the place for compassion, therefore always requires displacement.¹⁵

We chose how we actualized this displacement in a very particular manner. The immersion coordinators for this trip have well-established relationships with each community visited, and most importantly, with *the servant-leaders* in those communities. Servant-leaders encourage the emergence of gifts from everyone in a community as they act upon their reality to change and make their own history. Servant-leaders include, inspire and exemplify “service” through power from below. Ignatius gleaned critical insights for his spirituality from his encounter with the poor. Our hope was that ICP participants would do the same. All the leaders introduced to our participants in the DR had a living faith they freely exercised in service to others. They are all associated with a Jesuit ministry in one form or another. These leaders have vocations that they have followed and are living them out to the best of their ability as people with and for others. Thus, *what became the focus of the immersion was how these community leaders in the DR embodied the characteristics of Ignatian leadership through their work for a faith that does justice in the poverty and marginalization of their context.* We had enrolled in the leadership “school of the poor.”

Immersion and the School of the Poor

ICP immersions last seven days, usually Friday to Friday, and expose our participants to many different realities depending on their context. In the DR, we focus on public health, marginalized communities, border and immigration policy, human rights, human trafficking, sustainable integral development, marginalized children, free zones and U.S. trade policy, rural medicine and international global pressures on particular oceanside communities. As a group, we reflect 3-4 times during this immersion through themes of Ignatian spirituality supplemented by many individual conversations among participants and

between participants and leaders. Many participants journal their way through the week and capture in writing thoughts and feelings as they occur.

Throughout the immersion, Ignatian discernment is framed as the art of appreciating the gifts that God has given us and discovering how we might best respond to those gifts in daily life. It is a process of finding our way of discipleship in our life context. Discerning leadership has a variety of characteristics and include the following: being *relational* and invitational (servant leadership); being *attentive*—to see what is actually there; being *reverent*—to deeply appreciate beauty, goodness, the sacred (sacramental), holiness; exercising *devotion*—to respond to or because of someone in kind; *engaging both* one’s intellect and affectivity; *recognizing* the context of one’s time and location; being *culturally aware* of self and other; being *aware* of our own limitations and disordered attachments, our level of interior freedom and knowledge; and finally, *Magis*—discriminating between two options and choosing the *better* of two. A further emphasis in this meeting was on humility as *honesty* in self-appraisal.

The first day of our immersion the group receives a talk by a Dominican medical doctor on the public health system in the DR. We then travel to a community of five small villages named Sabana Ray Latina where we listen to local community health promoters speak about the work they do as volunteers in their community. Participants divide into five groups, each with an interpreter, and follow a health promoter trained by the CESI Center, Creighton’s community partner in the DR.¹⁶ Each group walks to a different community and shadows the health promoters as they visit people in their homes and attend to the physical and spiritual needs of the sick, elderly and injured. The health promoter is the servant-leader who promotes population health in every CESI community. Each health promoter is chosen by their community and serves the community as a volunteer. They regularly visit the elderly, sick and injured in their homes, talk with them, pray with them and administer basic first aid such as changing bandages, taking blood pressure and checking medication compliance. They do this as servant-leaders who care for the most vulnerable

members of their community and receive no monetary compensation.

In reflection that evening, the leadership style of each health promoter as they interacted with their community in service was noted. How did they listen to each person they visited? How did they respond to problems in their community? How did they emphasize both the spiritual and physical healing each person needed? At the end of this day, participants had learned about the structural issues of public health in the DR as well as access to services by the poor while seeing servant leadership at the community level live out a faith that does justice.

The second day of our immersion we receive a talk about Haitian communities in the DR (called bateys) and the community health challenges they experience as racial and cultural minorities. Bateys are villages of Haitians and Dominicans of Haitian descent. These marginalized communities exist as cultural and racial minorities and are often cut off from the social goods available to citizens. We discussed the work of Maria Meliten, a CESI health promoter who dedicates much of her time and energy in service to the people of her batey. We then travel to the small and very poor Haitian batey where Maria lives named Batey Dos. This is an extremely vulnerable community of mainly undocumented Haitians living and working in the DR, which has suffered much in recent years. Racism and immigration laws as well as unfair labor practices are only some of the structural reasons for their situation.¹⁷ Participants are given a community health needs assessment of Batey Dos outlining the details of population health in that community—especially as it affects children. This allows them to better understand the challenges faced by the people living there before we arrive. When visiting the community, we divide into two groups and are given a guided explanation of the village with Creole-English translators. Later, some participants assist with medical check-ups for all the children with a CESI affiliated physician and nurse (these costs are paid by ICP). Finally, some participants able to communicate in Spanish help Maria serve at the children's kitchen and talk with women from the community. This project was established as a way of responding to the severe malnutrition that is endemic to this community.

In reflection that evening, participants discuss the difficulty of walking through a community of such extreme poverty. This level of poverty includes housing that is unstable and often temporary, one meal a day at most, and no access to potable water or electricity. At the same time, watching Maria respond to the health needs of children in her community and her continual hope and work for a better future is important to witness. Seeing first-hand how those suffering from extreme material poverty live is also difficult. The more perceptive participants tried to imagine themselves in that situation. Ignatius encouraged the use of imagination as a tool to deepen one's faith in Jesus and to deepen one's knowledge of reality more clearly. This is disturbing for participants. When privilege meets poverty, it is always difficult for the self-aware.

After the visit to Batey Dos we travel to a border region of the DR and Haiti. The city of Dajabon is located in the northwest corner of the country. There we check into a simple hotel and visit the *Centro Juan Montalvo*, an office of the Jesuit Refugee Service (JRS). This office does essential work addressing human rights violations of migrants and refugees from Haiti. We thought it important for participants to witness the social justice dimension of different Jesuit ministries in places where the poor and vulnerable live. We spend the morning with human rights navigators from JRS walking through the bi-national market which functions every Friday and Monday. Participants come to realize quickly that the 15,000 Haitians who flood into the market twice a week are at a severe power disadvantage both socially and economically. They come from a desperately poor country with a history of outside oppression to a country that needs them as customers but not as citizens. Participants realized that a "free" market for some is often not a "free" market for all.

We then spend time with Mr. Gustavo Toribio, the director of this center who gives a talk on the work of JRS on the border. JRS works in a variety of collaborative programs aimed at promoting racial harmony, bi-national collaboration, gender equality, food security, just immigration and fair labor laws. Gustavo speaks on the work of this Jesuit ministry in Dajabon and answers many questions. Because of this morning on the border,

participants learned about vulnerability and borders, human trafficking, immigration, international development, gender equality and differences in population health.

After lunch on the same day we visit a “free-trade zone” factory on the Haitian border. Free-trade zone factories are the creation of government to government negotiations (U.S.-Haiti) which result in the establishment of factories that provide low-paying jobs to mainly uneducated populations who work for U.S. businesses or their affiliates. Salaries and taxes are negotiated by the respective governments and name brand companies that produce textile products. Companies are usually able to produce a product “tax-free” (hence the name “free-trade” zone) while taxes are drawn from payrolls of the workers. Some of the benefits of these free zone employment opportunities are a regular salary, a cleaner, safer, work environment, some health benefits, etc. While these are a bit better than other work in Haiti, they are not enough to assist a person to move up and/or out of their current living condition. Participants are uncomfortable as they walk through factories that guarantee North Americans cheap clothing by paying Haitian workers the bare minimum wage to live (\$40 a week). For many participants, it was the first time they connected their standard of living with other people in the world in such a direct manner. They learn that how North Americans live is in many ways determined by how others live. This is an important realization to establish at the macro-level.

A final ministry of the Jesuits we visit while in Dajabon is an extension of the JRS office named *Hogar de Cristo* (Home of Christ). It is run by a young Jesuit from Peru named Fr. Carlos Alomia. *Hogar de Cristo* is a night shelter for Haitian street children who have fled Haiti and live and work in Dajabon. The goal of this shelter is to offer a safe place for these children to sleep, eat, bathe, receive psychological support and enter the process of reunification with their families in Haiti. We receive a talk from staff members and share a meal with the children. Participants learn about the choices desperate families make who live in poverty, the vulnerability of children on borders, access to mental health services, and the spirituality of service in a talk given by Fr. Carlos. We are fortunate that he is able to connect

Ignatian spirituality to the service of Haitian street children. It is clear from Fr. Carlos’ talk that those aspiring to Ignatian leadership have to trust God. This allows participants to understand that the basis of Ignatian leadership is the living out of a relationship with God—or however they understand their Ultimate. With that living out comes a certain amount of risk, vulnerability and humble engagement with those most in need.

The next site on our pilgrimage is a Dominican village named *Arroyo del Toro* which hosts one of three CESI health clinics in the DR. This clinic serves not only the community it is located within but as many as five to seven surrounding rural communities. Dr. Ramon Antonio travels to this mountain village three times a week by motorcycle to serve as a physician to underserved rural populations. He gave us a sense of what rural medicine in a developing context looks like and answered participant questions. Of interest, Dr. Antonio communicates why he became a physician and why he chooses to serve marginalized mountain communities. He made certain choices with the gifts he was given, and this results in many, many people served.

In reflection that evening, participants shared their thoughts on why some people choose medicine as their profession. All of them admire the example of Ramon Antonio to put serving others in front of profit, possessions or prestige. It is unclear to many participants how or why he would make that decision, but they have seen a model of self-sacrificial service to others and that is our goal.

The next day we take a day of rest and reflection. We travel to a small beach called Playa Ensenada near a village on the north coast named Punta Rusia. This is a “Dominican” beach, not a tourist attraction, and it represents a small victory for a community that organized itself to responsibly use the resources of the island. Almost bought out by external investors twelve years ago, the people of Punta Rusia have organized a row of restaurants/kitchens behind this beautiful beach that now provides a living for many residents. Rather than simply accepting a foreign developer, this community demonstrated its own agency by organizing itself to clean, maintain and operate a series of businesses that directly benefit local Dominicans. This stands in stark contrast to the

usually foreign-owned all-inclusive resorts which send profits overseas and operate with few environmental regulations. How we spend our resources, even on vacation, is a spiritual decision. While the focus of this day is reflection and processing of the experience, participants also learn about land issues, sustainable development and foreign investment.

Throughout this week of visiting communities and the leaders within these communities, participants were introduced to the “school of the poor.” The five health promoters of Sabana Rey Latina, Maria, Gustavo, Fr. Carlos, Ramon Antonio, and the community kitchens of Punta Rusia all work for and serve others in their context. These leaders are “resource poor” and deal with real human suffering. One change in perception for many participants was the notion that only wealth can effectively work for justice. We also note the difference between optimism (looking ahead with positivity when things are good) and hope (yearning for something better in the midst of suffering).

Returning to the U.S.

One of the most difficult aspects of any immersion—whether for a week or a year—is returning home. Participants have had intellectual and affective experiences that are difficult to capture and communicate. Sometimes this can be paralyzing, and participants simply shut down or refuse to share their story because others can’t understand what they have experienced. Others are inevitably disappointed to return with new energy and enthusiasm that few can relate to. ICP offers two forms of support for this situation. The first is some preparation prior to leaving the country. We talk about strategies for sharing what we have learned, establish expectations about how much is reasonable to expect others to understand and discuss the importance of staying in touch and reaching out to each other, as well as other ICP participants on their campuses who have also gone on immersion. Upon our return, we have a “check-in” conference call which asks each participant to update the others on how they are readjusting, whom they are sharing with, and which strategies seem to be working in order to communicate what they have learned in a positive way. We also offer tips on readjusting and sharing

their story that many participants find helpful. The second support comes from various mission and ministry officers at Jesuit colleges and universities who meet with returning participants to listen, support and give them an opportunity to share with their campus what immersion gave to them. How each participant chooses to live out the experience will differ greatly, but many have given presentations, written articles and created programs that multiply the learning they received on immersion.

Conclusion

Participants witnessed many concrete realities in the DR: what health care looks like with few resources, how racial and cultural minorities are forced to live, the dangers of borders and how they are regulated, the vulnerability of children, the professional choice to serve the marginalized and what community agency looks like for ethical business. They also reflected on each of the leaders we encountered and their work. One purpose of this immersion was to be “witnesses” to a certain kind of leadership best learned by observing those who embody its ideals.

That kind of leadership is characterized by self-knowledge of one’s limits, a faith, hope and love in something greater than one’s self and the humility of knowing what we do is never enough. Our hope was to expose our participants to these kinds of leaders. We believe it is consistent with an Ignatian manner of proceeding. Sara Broscombe captures the importance of this in the following:

In his *Treatise on the Governance of St Ignatius Loyola*, Pedro de Ribadeneira gives equal weight to what Ignatius said, did and was. Ignatius’s own portrait of “The kind of person the Superior General ought to be” in the Constitutions is of a leader who is not a mere expert, but a mirror and model, “a person whose example in all the virtues will be a help to the other members of the Society.” In both texts, role-modeling is core to an Ignatian leader’s authenticity; “In order to help others to make progress they should have most care and give most importance to making progress themselves, striving to

be more perfect, and growing each day in virtue.” Mark Rotsaert, S.J. observes: “This principle is still valid today: your example is more important than your words.” The Spiritual Exercises embed this integrative principle, engaging all we think, do and are. The Exercises do not principally teach you: they change you, through relationship.¹⁸

This is a fitting quote to conclude this paper. What we do as educators at Catholic and Jesuit institutions will always be more important than what we say or think. This really matters. It matters that upper-level administrators and faculty participate in the “school of the poor” with all the

challenges it posed to them. In many ways, their own journey serves as a model for their own institutions to imitate. It matters that they embrace risk, vulnerability and humility as they participated in every reflection session throughout this pilgrimage. In the end, that is what participants will probably remember most. They will remember who embodied Ignatian leadership by exercising the spirituality and self-awareness it requires. They will remember how we encountered suffering on this trip and allowed ourselves to be connected to the vulnerable. All of this makes our immersion a uniquely Ignatian learning experience. None of this made us less scholarly, educated or learned. In fact, it made us more. HJE

Notes

¹ Adrien Demoustier, “The First Companions and the Poor,” *Studies in the Spirituality of Jesuits* 21, no. 2 (March 1989): 5.

² Ibid.

³ Ibid, 6.

⁴ *St. Ignatius' Own Story: As Told to Luis Gonzalez de Camara with a Sampling of Ignatius' Own Letters*, trans. William J. Young, S.J. (Chicago: Loyola University Press, n.d.), sec. 18.

⁵ Demoustier states that the *Spiritual Exercises* names it explicitly in reference to “spiritual consolation.” “Similarly, this consolation is experienced when the soul sheds tears which move it to love for its Lord—whether they are tears of grief for its own sins, or about the Passion of Christ our Lord, or about other matters directly ordered to his service and praise.” Ignatius of Loyola, *Spiritual Exercises, Classics of Western Spirituality*, ed. George Ganss (New York: Paulist Press, 1991), sec. 316.

⁶ Demoustier, “The First Companions and the Poor,” 6.

⁷ Ibid., 7 (emphasis mine).

⁸ Ibid., 8.

⁹ The term “we” is inclusive of current and past leadership of ICP. It includes myself but many others as well who have helped me refine immersions over the past six years. Dr. Ed Peck (John Carroll University) was the Founding Director of ICP who first asked me to serve as Immersion Coordinator. This was continued by Dr. Joe DeFeo (Fairfield University), the current Executive Director who has led ICP for the past five years. It would also include visionaries for the program like Dr. Stephanie Russell (current Vice President and Consultant for Mission Integration of the AJCU).

¹⁰ Ignatian Colleagues Program, “Welcome,” <https://www.ignatiancolleagues.org/> accessed on May 13, 2019.

¹¹ Thomas Kelly, “Mission Trips, Culture and Causality: A Proposal to Re-Think How North Americans Religiously Engage the World,” In the Proceedings of the Kripke Center Symposium on “Religion in a Global Context,” edited by Ronald Simkins and Zachary Smith, *Journal of Religion and Society*, S16, (2018). <http://hdl.handle.net/10504/116866>.

¹² ICP Immersions in the DR leave 30% of their budget with programs and institutions in country. We believe there is an obligation to leave resources with groups/institutions that have educated our participants.

¹³ Bridget Woodley and Richard Moseley Williams, *Needed but Unwanted: Haitian Immigrants and Their Descendants in the Dominican Republic* (London: Catholic Institute for International Relations, 2004).

¹⁴ Donald P. McNeill, Douglas A. Morrison, and Henri J. M. Nouwen, *Compassion: A Reflection on the Christian Life* (New York, Image Books, 1983), 63.

¹⁵ Ibid, 64.

¹⁶ *Centro para Educación y Salud Integral* (CESI) or Center for Integrated Education and Health has been a community partner of Creighton since 1972. It is a medical, education and agricultural “mission” inspired by Ignatian spirituality. The immersion coordinator had worked there for two years and knows the communities they serve quite well. Because many participants from the AJCU are involved in health care related programs, we emphasize health care on our visit.

¹⁷ Woodley and Moseley Williams, *Needed but Unwanted: Haitian Immigrants and Their Descendants in the Dominican Republic* (London: Catholic Institute for International Relations, 2004), especially chapters 2-4.

¹⁸ Sara Broscombe, “Characteristics of Ignatian Leadership: An Orientation that Bears Fruit,” *Promotio Iustitiae*, no. 125, (2018): 13.