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Editorial

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Editorial

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Earlier this month I had the opportunity to co-facilitate a workshop on Jesuit mission and the commitment to justice in Jesuit higher education. The group, composed of faculty from different colleges, discussed readings by Superior Generals, Jesuits, and lay companions, and how they apply to our shared work today. As the only administrator in the room—albeit in a hybrid admin-faculty position—they asked me how these principles of Ignatian identity shape university leadership. As I reflected on their questions, I thought of both the consolation I have experienced from Ignatian leaders as well as the deep challenges for such leadership in the current higher education landscape.

How fortunate I felt to read during that time two excellent articles on Ignatian leadership that appear in this issue. They build upon the *Jesuit Higher Education* journal's [special collection on Ignatian leadership](#) from 2021. First, Michelle Wheatley's essay on "What Does the Ignatian Leader Do?" provides both foundational principles and practical application on the question, addressing the need I hear over and over again from colleagues who are in AJCU Ignatian programs—*how do I bring this back to the university? And how do I help my colleagues and staff put this into practice?* The other article, "Ignatian Leadership as Mechanism for Human Liberation" by Jennifer Tilghman-Havens, dives into Ignatian spirituality and wisdom, feminist theory, and critical race concepts to explore how Ignatian leaders might contribute to a more just, humane, and sustainable world and "lead with love for the liberation and flourishing of all."

As often happens in journal issues, some articles complement each other even though they were written independently. As if responding to Tilghman-Haven's work, Christopher Pramuk reflects on Ignatian spirituality in the face of recent mass shootings committed by white

supremacists. Confronting the deadly effects of racism, Pramuk asks us to sit at the foot of the cross in an Ignatian colloquy in "At the Foot of the Black Cross in America," exploring the call to repentance, encounter, and solidarity, as well as offering guidelines for doing this at Jesuit universities.

In other articles, authors take up the history of Jesuit education and sources for studying it (Rizzi, Knake), provide scholarship on teaching practices rooted in Ignatian principles (Saunders, Evans and Kinoti, Brooks and Wright) and feature courses or programs that develop Ignatian spiritual and pedagogical goals (Angeli et al., Habash et al.). Finally, two books reviews—of *Jesuit Higher Education in a Secular Age* by Daniel S. Hendrickson, S.J., and *Leisure and Labor: Essays on the Liberal Arts in Catholic Higher Education*, edited by Anthony P. Coleman—connect readers to other sources on current issues in Jesuit higher education.

May this issue provide for you resources to enrich, expand, and deepen your practice of Ignatian leadership in Jesuit higher education. 