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## An Exploration of the Influence of Ignatian Values on Faculty Role Expectations

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### Abstract

*Purpose:* This study examined whether and how Ignatian ideals influence faculty participation in role expectations as outlined in the *Faculty Self-Assessment and Professional Development Plan* of Rueckert-Hartman College of Health Professions (RHCHP) at Regis University (RU). The study's aim was fourfold: (a) determine faculty perceptions of whether and how RU's core Ignatian values influence participation in role expectations, (b) identify desires related to further exploration of core Ignatian values, (c) identify potential needs of faculty development regarding the RU mission of guiding faculty role expectations, and (d) identify service-related activities important to faculty.

*Participants:* Faculty and Deans were invited to participate.

*Method:* An exploratory descriptive methodology was used. Likert scale survey data were analyzed according to qualitative content analysis and quantitative frequency measures.

*Results:* Survey results revealed that *care of the person, men and women for others*, and *contemplatives in action* were perceived to be most influential among the faculty role expectations, while *finding God in all things* was perceived to be least influential.

*Conclusions:* The faculty perceived that most Ignatian values are important to role expectations. Faculty express the need for education related to implementation of these values in their faculty roles.

Jesuit colleges and universities are challenged to encourage in "creative new ways the depth of thought and imagination that are distinguishing marks of the Ignatian tradition."<sup>1</sup> In a world filled with distractions, Jesuit higher education must strive to develop whole persons with self-discernment leading to engagement with the real world. Faculty members engaged in delivering Jesuit education must guide personal and professional formation through encounters with authentic experiences. Core values underpinning the mission of Jesuit colleges and universities compel faculty to engage in self-reflective growth that encourages depth of thought and imagination in their professional roles.

Typical faculty roles involve participation in several different capacities: teaching, service, scholarship, community engagement, professional development/education, and professional behavior. In a Jesuit institution, a mission of values-centered education reflects core Ignatian values. It is the desire, on Jesuit campuses, that Ignatian core values are manifested in how faculty members conduct their respective roles. This study examined how Ignatian core values influence faculty participation in teaching, service to students and university, scholarship, professional and community engagement, professional development/education, and professional behaviors. The aim of the study was

fourfold: (a) determine faculty perceptions of whether and how Regis University's core Ignatian values influence participation in role expectations, (b) identify desires related to further exploration of core Ignatian values, (c) identify potential needs of faculty development regarding how the RU mission guides faculty role expectations, and (d) identify service-related activities important to faculty.

### Background

Jesuit ideals are based in the life and work of St. Ignatius Loyola and his company of Jesuits, the Society of Jesus. Enduring for nearly 500 years, the Jesuit way of life and work provides foundational principles in seeking truth and meaning, authentic leadership, and values-centered education.<sup>2</sup> Ignatian values reflected in these principles are the core tenets of the RU mission of values-centered education. Implicitly, the institutional assumption is that RU faculty role expectations are influenced by these stated core values and give direction to fulfilling the university's mission.

### Ignatian Values

For those formed and educated at Jesuit institutions, and the Jesuits themselves, the seeking of truth and meaning is realized in the context of Ignatian spirituality. This definitive context is one of "finding God in all things, becoming a contemplative in action, looking at the world in an incarnational way, and seeking freedom and detachment."<sup>3</sup> Martin devotes the entirety of a recent work to the in-depth discussion of this "spirituality for real life."<sup>4</sup> This study sought to discover what is truth and meaning for faculty as they relate Ignatian values to their roles.

Lowney focuses on Jesuit leadership as "engendering" the ideals of "...self-awareness...ingenuity...love...and heroism."<sup>5</sup> He purports that self-aware leaders understand their strengths, weaknesses, values, and worldview. These leaders are confident innovators, adapting to change while interacting with others in a loving attitude. They motivate themselves and others through extraordinary and courageous acts of heroism.<sup>6</sup> A Jesuit educational imperative is the formation of such leaders. The University's stated

values are intended to guide faculty role participation in the formation process. Knowing how faculty members view the influence of these values may offer important feedback regarding the understanding of their roles.

Ignatian values of Jesuit higher education have been the subject of dedicated scholarship for nearly five centuries. Most recently, scholars describe Jesuit education "as a means to serve God...student-centered... structured [yet] flexible...and a source for truth."<sup>7</sup> Gray names it "soul education."<sup>8</sup> Regis University encourages the understanding of core Ignatian values among faculty members whose roles are meant to facilitate the deeper experience suggested by Gray.

### Regis University Mission and Identified Core Ignatian Values

Institutional statements of mission provide vision. They provide the impetus for actualizing the institution's purpose. Identified values, embedded in mission statements, are often referred to as the preferred values of an institution.

Central to the mission of Regis University is the vision of Ignatius Loyola which is described as a 'service of faith'... pursuit of inner freedom to make intelligent choices, commitment to service, a provision of values-centered education, and nurturing of the 'life of the mind' searching for truth – all within the context of teaching, learning, and personal development.<sup>9</sup>

Committed to this vision, RU identifies core Ignatian values guiding its educational mission. They are: *the magis, contemplatives in action, unity of mind and heart, cura personalis, finding God in all things, and men and women for others.*<sup>10</sup>

The focus of this research study was to identify core Ignatian values. The full breadth and depth of the meaning is beyond the scope of this paper. Taken from the writings of several Jesuit scholars, the following descriptions are intended to provide an introductory understanding.

**Magis.** Simply stated, *magis* means *more*.<sup>11</sup> *Magis* is, as Fleming suggests, a "restlessness in service" -an aspiring for excellence that has no boundary in time or deed, all for the glory of God.<sup>12</sup> This

Ignatian aspiration of excellence in personal life and work is without competition or comparison to others, nor does it require a giving to the point of exhaustion.<sup>13</sup> Rather, it is an aspiring to the *fullest*, for example, the fullest realization in human potential of heart, mind, body, and spirit.<sup>14</sup> Rooted in the awareness of a God whose constancy and fullness of love is boundless, the experience of *magis* elicits from the beloved a mutual desire to fully respond in relationship. As Callahan points out, the beloved seeks to know Jesus *more*, to be more sensitive to His mind and heart and thus be more like Him and with Him as He serves and loves others.<sup>15</sup> The underlying question for the beloved is, “What more can [I] do to love Him?”<sup>16</sup> A similar questioning undergirds the RU community vision: “How ought we to live?”<sup>17</sup> Both questions at once reflect the beloved’s desire to respond more fully and to mirror the boundlessness of God’s love. Under the influence of the Ignatian value of the *magis*, a Jesuit educational community aspires to cultivate opportunity for faculty development of roles as well as facilitate the students’ full potential.<sup>18</sup>

**Contemplatives in action.** “Developing the habit of reflection centers and strengthens one’s spiritual life and guides one’s actions.”<sup>19</sup> Reflecting on the person and public life of Jesus is foremost in the Ignatian practice of contemplation. In his practice, St. Ignatius discovered using his imagination was a means of knowing Jesus more intimately.<sup>20</sup> Projecting himself into the Gospel stories to listen and respond to Jesus, St. Ignatius quietly reflected on the meaning of the stories in the context of his personal life and the world about him.<sup>21</sup> This manner of contemplation is empowering with the realization of God’s presence in the world as both personally intimate and *active*. This presence calls and empowers a person toward compassionate commitment to others.<sup>22</sup> Fleming suggests this commitment is a collaboration with God, and as *contemplatives in action* “with Jesus Christ as model, everyone is called to compassionate action.”<sup>23</sup>

**Unity of mind and heart.** Hearts and minds are united when the whole person is engaged in the learning process.<sup>24</sup> As Fleming states, the core theme of Ignatian spirituality is that, “Jesus is all heart.” His unrestrained, heart-felt response to God is sacred and models for Christians an inner

core of being that is full of devotion.<sup>25</sup> This kind of heart is the goal of Ignatian Spiritual Exercises – a heart free from inner obstacles of prejudices and narrow perceptions preventing growth and realization of the highest human potential.<sup>26</sup> Such an aligned heart challenges societal and psychological distortions, urges transformation of self-absorbed thinking, and enables active solidarity with those most in need. It is the Ignatian value of *unity of mind and heart*, that facilitates a holistic congruency between the mind in its intellectual pursuit of truth and the deeper yearnings of a heart enflamed by the love of one who is all heart – Jesus.<sup>27</sup>

**Cura personalis.** The central focus of curriculum in Jesuit education is *cura personalis* -- the personal and holistic caring for an individual student rather than academic content.<sup>28</sup> Faculty members are concerned with the development of students’ potential as persons of self-worth and social responsibility. With hearts and minds that listen to yearnings beyond intellectual pursuits, faculty members caringly lend support and guidance as students initiate the sharing of their lives. The depth of faculty caring facilitates development of students’ intellectual, affective, and spiritual aspects of their lives.<sup>29</sup> Faculty carefully recognize and acknowledge students’ limitations as well as personal talents. They encourage students to fully engage in academic discovery, critical analysis and synthesis of knowledge, creativity, and personal reflection. As with students, *cura personalis* is extended to the entire Jesuit educational community, promoting respectful collegial sharing among faculty, staff, and administration.

**Finding God in all things.** At the core of Ignatian spirituality is the experiential ideal of finding God in all things – every situation, relationship, and in all places of creation.<sup>30</sup> St. Ignatius’ use of creative imagination fed his prayerful anticipation of finding and engaging God in intimate conversation and relationship.<sup>31</sup> He could talk about failures, hopes, and dreams while listening with gratitude and reverence about God’s concerns for all.<sup>32</sup> Because he discovered a loving God engaged with himself as well as in the world, it was also right for him to see the “world full of goodness...opportunity...a place created by God.”<sup>33</sup> In the value of *finding God in all things*,

the invitation for discovery is extended to all in the RU educational community.<sup>34</sup>

**Men and women for and with others.** “Jesus is the man” – the man for others; particularly, he stood with the poor and marginalized.<sup>35</sup> He is the model for serving others out of love and respect for their dignity as humans. Arrupe states, “only by being a man or woman for others does one become fully human.”<sup>36</sup> Fully human suggests fully responding with authentic faith to a loving God engaged in the world. Persons with such faith must act for and seek justice for those with whom they stand. As Fleming states, just action is not so much a doing for others but rather a doing *with* them – serving them in a manner as to engender interdependency and supporting their capabilities.<sup>37</sup> Promoting awareness of social injustices and acting to change them, *men and women for and with others* work with Jesus in *His* work in the world. According to Fleming, the benefit in serving is “intimacy with Jesus [and] a fulfillment of purpose.”<sup>38</sup> As a means for manifesting the value of *men and women for and with others*, RU provides faculty with several service opportunities. This study identified service-related activities as most attended and perceived most valuable by faculty.

The core Ignatian values described above are Regis University’s *preferred* values. They are the determined beliefs and behavioral priorities guiding its fulfillment of mission. Within RHCHP, faculty role expectations establish the concrete and functional means for operationalizing these values.

### **RHCHP Faculty Role Expectations**

As defined by RHCHP, six faculty role expectations include (a) teaching effectiveness, (b) service to students and university, (c) scholarship, (d) professional and community engagement, (e) professional development/education, and (f) professional behaviors.<sup>39</sup> These expectations are found in the *Faculty Self-Assessment and Professional Development Plan* which serves as a guide for growth and development in faculty roles.<sup>40</sup> The plan clarifies expectations and facilitates transition as faculty members move toward their fullest potential in the RU academic community. A summary of each category of role expectation addressed in the plan (RU) follows below.

**Teaching effectiveness.** Activities determining teaching effectiveness include mentoring and collaborating with colleagues, skillfully participating in curriculum and program or departmental design and evaluation, using effective methodology, and demonstrating knowledge of subject matter. Students play a part in faculty teaching effectiveness, as they share opinions of faculty performance in the teaching/learning process. Results of teaching effectiveness are also gathered from standardized formal evaluations of teaching effectiveness.

**Service to students and university.** Activities observed in the area of service to students and University include leadership, mentoring of students, serving as an advisor to student groups/organizations, ongoing advising of students, membership in university and school or college committee(s), and representing the university to the external community.

**Scholarship.** The RHCHP model of scholarship designates *categories* of scholarship and scholarly *activities*. Categories of scholarship include those of discovery, integration, application/practice, and dissemination. Scholarship activities are designated as teaching, research, professional service and achievement, and other contributions such as grant writing, invention, copyrights, patents, and products. Specificity of categories and activities allows ample opportunity for the multi-professional faculty of RHCHP whose individual interests and potential are unique.

### **Professional and community engagement.**

Categories of professional and community engagement include clinical practice, professional activities, and service to the community. Examples of clinical activities include involvement in advanced clinical practice, specialty certification, and involvement in clinical or specialty education. Professional activities include serving on state or national professional committees, membership of advisory boards and editorial boards, membership of regulatory boards, and the receiving of professional recognition/awards. Service to the community can involve consultant activity, political work, and membership of non-discipline related community boards.

**Professional development and educational activities.** Examples of these activities include development of course work, participation in seminars, workshops, and continuing education. Enrollment in a degree or certification program is also an example.

**Professional behaviors.** Interpersonal and communication skills, commitment to the University/College/School/Department, professionalism, and a demonstration of core values consistent with RU's mission are expectations of faculty behavior. Related behavioral activities include demonstration of respect of cultural differences, civility, flexibility, collaboration, mentoring, mediation of conflict, responsible committee involvement, accountability for decisions, and participation in University/College/School/Department events.

### **Preferred and Perceived Values**

While Regis University's *preferred* values rooted in Ignatian spirituality are meant to guide RU toward its mission, the individually *perceived* values are those actually reflected in faculty behaviors in meeting RU role expectations. Pertinent questions emerge: Are the stated preferred values also perceived values? If and how do RU's core Ignatian values influence faculty members' participation in fulfilling their role expectations? Do faculty members desire or need opportunity to further explore the breadth and depth of these core Ignatian values?

### **Methods**

This exploratory descriptive study used an online survey program (SurveyMonkey®) for data collection. University IRB approval was obtained. Face and content validity of the survey tool was determined by a team of subject-matter experts to deem validity. The ordinal level of data was obtained through the use of a Likert scale. Data analysis was confidential and analyzed according to qualitative content analysis and quantitative frequency measures.

Upon approval of the Deans and Directors, the target population included all RHCHP full-time faculty members. The Deans and/or Directors as well as all RHCHP full-time faculty members were

invited to take the survey. The final number participating were 33 out of 108 surveyed (n=33). The survey was open for a period of four weeks during the fall of 2012. All participants were assured of anonymity, their participation was voluntary, and they were allowed to terminate the survey at any time. Submitted surveys implied consent. The 16-question survey took approximately 15 minutes to complete. Email reminders were sent at two-week intervals to the target audience. Surveys could only be completed one time.

### **Results and Discussion**

Results of this survey offer important insight into Jesuit values and their influence on faculty role expectations and development. Table 1 reveals both the most and least influential Ignatian value(s) on each of the identified faculty roles. Of the six Ignatian values only three are identified by participants as influential: *Care of the Person, Men and Women for Others*, and *Contemplatives in Action*. *Care of the Person* is the most influential value identified by survey participants. Of the six values, *Finding God in All Things* is the least influential Ignatian value identified by survey participants.

It was apparent that the majority of participants perceived that Ignatian values were influential in role expectations. Several common themes emerged. Ignatian values positively influenced the building of relationships with students and faculty, excellence in all roles, and service to others, the university, and students. In addition, these values appear to offer foundation and guidance to role modeling. A singular thread of comments negated a perceived influence of Ignatian values in role expectations. This negating thread was not included in Table 1 as it was not considered a major theme of the data overall. Engagement in service-related activity manifests the RU value of *men and women for and with others*, while also fulfilling role expectations of *service* to students, the university, and external community.

**Table 1** Most and Least Influential Values on Faculty Roles

Faculty Role	Most Influential Ignatian Value	Least Influential Ignatian Value	Themes
Teaching Effectiveness	Care of the Person	Finding God in all Things	Encourage relationships with students, excellence in teaching and student communication
Service to students and University	Men and Women for Others	Finding God in all Things	Values compel service and influence role modeling and interaction with others
Scholarship	Contemplatives in Action	Finding God in all Things	Values detract from scholarship involvement
Community Engagement	Men and Women for Others	Finding God in all Things	Values guide and increase service to community
Professional Development and Educational Activities	Contemplatives in Action and Care of the Person	Finding God in all Things	Values guide collaboration and engagement with professional activities
Professional Behaviors	Care of the Person	Finding God in all Things	Values encourage service and care to others

**Table 2:** Highest attendance and related value (summary of Q 15 and Q 16)

Activity	% of respondents attending (n=33)	Highest Degree of Value elicited (not valuable to extremely valuable)
Nursing Faculty Organization	83.3%	Valuable (55.6%)
Curricular based service learning project	66.7%	Extremely valuable (57.9%)
Western Conversations	30.3%	Valuable (38.5)
Heartland Conference	27.3%	Valuable (42.9%)
Project Homeless Connect	27.3%	Extremely Valuable (55.6%)

Service-related activity attendance as well as activity perceived most valuable to faculty is recorded in Tables 2 and 3. The highest attendance and value were placed on five activities. The faculty role requires the two highest attended and valued activities. The other three activities are voluntary and accessible to all faculty members. The highest valued activity appears to be service learning within a curriculum. The most valuable activities are service learning and Project Homeless Connect. As evidenced by the high percentage of respondents attending the Nursing Faculty Organization, it is apparent that a high proportion of the respondents were from the nursing faculty.

The lowest attended activities were all highly valued by respondents. Of note, all activities except for the Gathering Place are less accessible to faculty in terms of cost of activity, and require a selection process to attend. Perhaps their selective nature makes these more highly valued.

**Table 3** Lowest attendance and related value (summary of Q 15 and Q 16)

Activity	% of respondents attending (n=33)	Degree of Value elicited (not valuable to extremely valuable)
Int'l clinical immersion trips with students	21.2%	Extremely valuable (72.7%)
Ignatian Colleagues Program	6.5%	Extremely valuable (71.4%)
Int'l service trips with students	16.1%	Extremely valuable (63.3%)
Spiritual Retreat	21.9%	Extremely valuable (55.6%)
Gathering Place	21.9%	Extremely valuable (55.6%)

**Summary and Recommendations**

The study’s aim was fourfold: (a) determine faculty perceptions of whether and how Regis University’s core Ignatian values influence participation in role expectations, (b) identify desires related to further exploration of core Ignatian values, (c) identify potential needs of faculty development regarding how the RU mission guides faculty role expectations, and (d) identify service related activities important to faculty.

The aims were accomplished by use of the survey tool. It appears that the faculty members perceive that most Ignatian values are important to role expectations. Faculty members did express the need for more education in relation to the implementation of values in their faculty role. They expressed a desire for relevant examples of how to live out the values as a faculty member and the desire for reflective conversations guided by clergy or scholars.

Recommendations from this study include education of faculty pertaining to the values and how to manifest them in the faculty role. Guided

conversations by experts in the area of Ignatian values would be beneficial. Of concern is the discovery that the value of *finding God in all things* was found to be least influential in faculty role expectations. This finding may be unexpected on a Jesuit university campus. Overall, the findings were encouraging for faculty role expectations on the RU campus. Further investigation of the themes identified in this study is warranted for the strategic development of faculty and to further inform direction for Ignatian values-based faculty role expectations in Jesuit higher education.

**Notes**

<sup>1</sup> Adolfo Nicolas, S.J., “Challenges to Jesuit Higher Education Today,” *Conversations on Jesuit Higher Education*, 40, no. 5 (2011): 6-9, accessed May 16, 2014, <http://epublications.marquette.edu/conversations/vol40/iss1/5>.

<sup>2</sup> James Martin, S.J., *The Jesuit Guide to (Almost) Everything* (New York: HarperCollins, 2010); Chris Lowney, *Heroic Leadership: Best Practices from a 450-year-old Company that Changed the World* (Chicago: Loyola Press, 2003); Robert R. Newton, “Reflections on the Educational Principles of the *Spiritual Exercises*: Summary Conclusion and Questions for Teachers,” in *A Jesuit Education Reader*, ed., George W. Traub, S.J. (Chicago: Loyola Press, 2008).

<sup>3</sup> Martin, *The Jesuit Guide to (Almost) Everything*, 10.

<sup>4</sup> Ibid, iii.

<sup>5</sup> Lowney, *Heroic Leadership*, 9.

<sup>6</sup> Ibid.

<sup>7</sup> Newton, “Reflections on the Educational Principles,” 275.

<sup>8</sup> Howard Gray, S.J., “Soul Education: An Ignatian Priority,” in *A Jesuit Education Reader*, ed., George W. Traub, S.J. (Chicago: Loyola Press, 2008), 197.

<sup>9</sup> Regis University, “Jesuit Values,” (Denver, CO: Regis University, n.d.), accessed May 16, 2014, <http://www.regis.edu/CPS/About-CPS/A-Jesuit-Education-and-Heritage/What-It-Means-To-Be-Jesuit/Jesuit-Values.aspx>.

<sup>10</sup> Ibid.

<sup>11</sup> D.L. Fleming, S.J., *What is Ignatian Spirituality?* (Chicago: Loyola Press, 2008).

<sup>12</sup> Ibid, 40.

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- <sup>13</sup> International Commission on the Apostolate of Jesuit Education (ICAJE), *Go Forth and Teach: The Characteristics of Jesuit Education* (Washington, D. C.: Jesuit Secondary Education Association, March 1987); Regis University, “Jesuit Values.”
- <sup>14</sup> ICAJE, *Go Forth and Teach*.
- <sup>15</sup> John J. Callahan, S.J., *Coming to Terms with the Mission: The Catholic and Jesuit University in America, A Study in Jesuit Education* (Denver, CO: Regis University, 1998), 10.
- <sup>16</sup> Fleming, *What is Ignatian*, 40.
- <sup>17</sup> Regis University, “Jesuit Values.”
- <sup>18</sup> ICAJE, *Go Forth and Teach*.
- <sup>19</sup> Regis University, “Jesuit Values.”
- <sup>20</sup> William A. Barry, S.J., *Allowing the Creator to Deal with the Creature: An Approach to the Spiritual Exercises of Ignatius of Loyola* (New York: Paulist Press, 1994); Fleming, *What is Ignatian Spirituality?*
- <sup>21</sup> Fleming, *What is Ignatian*.
- <sup>22</sup> Barry, *Allowing the Creator*; Monika K. Hellwig, “Finding God in All Things: A Spirituality for Today,” in *An Ignatian Spirituality Reader*, ed., George W. Traub, S.J. (Chicago: Loyola Press, 2008); Walter J. Burghardt, S.J., “Contemplation: A Long Loving Look at the Real,” in *An Ignatian Spirituality Reader*, ed., George W. Traub, S.J. (Chicago: Loyola Press, 2008).
- <sup>23</sup> Callahan, *Coming to Terms with the Mission*, 10.
- <sup>24</sup> Regis University, “Jesuit Values.”
- <sup>25</sup> Fleming, *What is Ignatian*, 13.
- <sup>26</sup> Barry, *Allowing the Creator*.
- <sup>27</sup> Michael Harter, S.J., *Hearts on Fire: Praying with Jesuits* (St. Louis: The Institute of Jesuit Sources, 1993); Eileen O’Brien, Gretchen Perez, and Donald F. Sutton, S.J., *Reflections on the Educational Principles of the Spiritual Exercises* [Revised edition of Robert R. Newton with permission of Jesuit Secondary Education Association] (Denver, CO: Regis University, 1994).
- <sup>28</sup> ICAJE, *Go Forth and Teach*; Regis University, “Jesuit Values.”
- <sup>29</sup> ICAJE, *Go Forth and Teach*.
- <sup>30</sup> William A. Barry, S.J., *A Companion to the Spiritual Exercises of St. Ignatius: Finding God in All Things* (Notre Dame, IN: Ave Maria Press, 1991); Barry, *Allowing the Creator*; Regis University, “Jesuit Values.”
- <sup>31</sup> Fleming, *What is Ignatian*; Barry, *A Companion to the Spiritual Exercises*.
- <sup>32</sup> Fleming, *What is Ignatian*; Hellwig, “Finding God in All Things.”
- <sup>33</sup> Fleming, *What is Ignatian*, vii.
- <sup>34</sup> Regis University, “Jesuit Values.”
- <sup>35</sup> ICAJE, *Go Forth and Teach*, 27.
- <sup>36</sup> Pedro Arrupe, S.J., “Men and Women for Others,” keynote address [Section: “The Men and Women the Church Needs Today”] presented at “Tenth International Congress of Jesuit Alumni of Europe,” Valencia, Spain, July 31, 1973, accessed May 16, 2014, <http://onlineministries.creighton.edu/CollaborativeMinistry/men-for-others.html>.
- <sup>37</sup> Fleming, *What is Ignatian*.
- <sup>38</sup> Ibid, 101.
- <sup>39</sup> Regis University, *Rueckert-Hartman College for Health Professions: Faculty Self-assessment and Professional Development Plan* (Denver, CO: Regis University, n.d.).
- <sup>40</sup> Ibid.