

**IGNATIAN  
CITIZENSHIP**



**Board of Trustees**

*February 2018*

**Fr. Timothy Brown, S.J.**

*Acknowledgement*

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But there is another temptation which we must especially guard against: the simplistic reductionism which sees only good or evil, or, if you will, the righteous and sinners. The contemporary world, with its open wounds which affect so many of our brothers and sisters, demands that we confront every form of polarization which would divide it into these two camps.

— *Pope Francis*  
to the US Congress  
September 24, 2015

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## Voices and Visions

Do you have a vision of God's call?

“What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”

*(Micah 6:8)*

Do you have a vision of God's workers?

“Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity.”

*(1 Timothy 4:12)*

Do you have a vision of God's people?

Do you have a vision of God's peace?

Do you have a vision of God's friendship?

Have you glimpsed God's vision?

Do you take seriously the words,  
“for it is in giving that we receive”?

## ***Constitution of the Church in the Modern World***

Is there a human instinct for freedom? What sustains that instinct? What diminishes it?

What are the things that help people strive for peace?

<sup>73</sup> Changes are taking place today  
in how people are governed,  
and these include a growing awareness  
of the rights of minorities  
and of people's desire for freedom,  
freedom of assembly,  
of common action,  
and of religion.

There seems to be a broader spirit of cooperation  
taking hold around the world  
based on people's inner sense of justice,  
goodness,  
and the common good.

The best way to achieve a political life  
that serves people  
is to foster an inner sense of justice,  
generosity,  
and service of others.

We also want to strengthen basic beliefs  
about the nature of politics  
and about the proper limits of governments.

<sup>74</sup> Acting alone, individuals or families  
are not sufficiently able to establish  
all that is needed for a fully human life.

Hence, we group together  
to provide for those conditions  
in which people can become their fully human,  
created,  
graced selves.

Authority in this common enterprise  
is a good thing and very much needed  
to prevent people from fighting  
as they pursue their own needs.

Such authority should function more as a moral force  
than as a tyrant.

Hence, the political community exists for the sake  
of the common good,  
not for its own sake,  
and when it is legally established in a nation,  
citizens are bound to obey it.

If such political authority exceeds its bounds  
and violates the rights or dignity of anyone,  
then citizens are bound to defend themselves  
against such abuses.

Whatever form of government is chosen in a nation,  
it should make people more civilized,  
peace-loving,  
and full of desire for the common good.

<sup>75</sup> Political systems should act without discrimination  
and allow all citizens the chance  
to participate freely and actively in forming a state  
and choosing leaders.

Citizens, therefore, have a duty to vote,  
and leaders are to be praised for stepping forth.  
A system of law is also a good thing  
when it protects rights  
and furnishes the state with order and support.  
But we should be on guard against granting government  
too much authority  
or seeking too much from it,  
because that weakens the sense of responsibility  
on the part of individuals,  
families,  
and groups.

If individual rights are temporarily suspended  
during an emergency,  
they should be restored very quickly.

Citizens, for their part, should be loyal to their country  
but not blind to the needs of the rest of the world.

They should be aware that there will be differences  
about how best to govern  
and enter into the public debate with a good heart.

Those who are suited for it  
should enter the art of politics  
without thought of personal gain  
or benefit of bribery.

Such leaders should oppose  
injustice and oppression,  
oligarchy or arbitrary use of power,  
and intolerance for diversity.

<sup>76</sup> We must never confuse the Church  
with the political community  
nor bind it to any political system.

In fact, the political community and the Church  
are mutually independent and self-governing.  
The Church's contribution is to introduce love and justice  
into society, not to govern it.  
But it is also the Church's legitimate work  
to preach the faith in freedom,  
to teach her social doctrines,  
and to discharge her duty among people  
without hindrance.  
The Church also has the right to pass moral judgments  
when the salvation of souls is at stake,  
for it is the Church's task to reveal,  
cherish,  
and ennoble  
all that is true,  
good,  
and beautiful  
in the human community.

— Bill Huebsch



*Do you have a vision of God's call?*

*Williams College, June 4*

## **Chimamanda Ngozi Adichie, "Americanah"**



I grew up in Nigeria. Mine was a very happy childhood, but it was also a childhood under military dictatorships. Because of that, I know how easily injustice becomes normal. **I know how quickly, in the face of sustained mediocrity we collectively lower our standards so that unac-**

**ceptable things suddenly become not so bad.**

This is not a perfect country. It is, in fact, not as hallowed as American nationalists like to think. But it was built on an idea that is humane, beautiful, and very much worth perfecting. What America will become is now in the hands of your generation. You cannot be complacent, you cannot afford to become complacent because democracy is always fragile.

*Do you have a vision of God's workers?*

*Connecticut College, May 21*

## Colson Whitehead, "The Underground Railroad"



Any good story has three parts. Act I, where we meet the protagonist and establish the rules of the world. Then comes Act II – where the complications appear that set our heroine on her journey. These are the unexpected and unforeseen events that upend the rules of Act I.

Then we get to Act III, the synthesis of Act I and Act II. All the chaos of the middle section is brought to some kind of resolution. A new heroine is born out of her struggle. Act III is everything. No matter the strength of the foundation, the assorted catastrophes of the Second Act, if we don't have Act III, we're really in trouble. Will the heroine pull it out in the end, or does she falter? Justice prevail, or the dull villainy of the world triumph?

Here's the problem of every storyteller – to make sense of the chaos, to gather all the plot strands into dramatic unity. **To figure out the ending, no matter what the plot throws at you.** All those shifting, jostling you's, and all their lessons. The universe may seem like a lonely place sometimes, but there are as many you's as there are stars in the sky. Maybe one of them will step up at the right time and tell you what to make of it all.

Congratulations again on finishing Act I. Welcome to the complications."

*“What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”*

— Micah 6:8

*Bard College, May 27*

## **United States Representative John Lewis Democrat of Georgia**



As a little boy about 8 or 9 years old, I wanted to be a minister. I wanted to preach the gospel. So, with help of my brothers and sisters and cousins, we would gather all of our chickens together in the chicken yard, like you are gathered here today, and we would have church.

And I would start speaking or preaching, when I look back on it, some of these chickens would bow their heads. Some of these chickens would shake their heads.

**They never quite said amen, but I’m convinced that some of those chickens that I preached to during the 40s and the 50s tended to listen to me much better than some of my colleagues listen to me today in Congress.** And some of those chickens were just a little more productive. At least they produced eggs.

*Do you have a vision of God's people?*

*Catholic University of America, May 13*

**Peggy Noonan, *Wall Street Journal*  
columnist**



What I'm really saying is that almost everyone involved in politics or covering politics now is getting dumber. They're getting lost in a sea of dumb. They may drown in it. **You must help them** — they need you to help them, to be better than that, to set an example.

People in politics now are getting what they know through the internet, through Google searches and Wikipedia. These can give you a certain sense of things but are by nature quick, lifeless and shallow reads that link to other quick, dry and shallow reads that everyone else has also read. **It all becomes a big lying loop.** Or at least a big, unnourishing, inadequate one.

So: I have become an evangelist for reading books, especially history and poetry, but novels, too, fiction or nonfiction — whatever you're drawn to. But try to be open to a lot — let life summon you through books, be open to its summoning.”

*Do you have a vision of God's peace?*

*High Point University, May 6*

## **Wolf Blitzer, Lead political anchor, CNN**



“[My first boss] told me he didn’t think I had much of a future in journalism. He knew my dad was a home builder back in Buffalo, New York, and suggested maybe I consider moving back to Buffalo and going into the family business. And understandably I was pretty

devastated as I walked back to my tiny apartment, thousands of miles from him.

I thought maybe journalism wasn’t for me. **Maybe I made a mistake.** Maybe I should consider quitting. But you know what? The next morning I showed up for work and the next day and the next days after that. **I didn’t give up.”**

*Do you have a vision of God's friendship?*

*New England Institute of Technology, April 30*

## **David Ortiz, known as Big Papi**

Professional baseball player who retired from the  
Boston Red Sox in 2016



As a kid sometimes it's hard for you to understand when your parents emphasize so much on education. But once you get to this moment, you realize that what they did for all of us, what our parents do for us every day, is something that has no price.

It doesn't matter how many times I get knocked down. It's not the important thing. **Most important thing is, learn how to go back up on your feet.** And make sure you get the fight back.

Life is not based on how many times you fail. Life is not based on the people who tell you that you can't. Life is based on what you feel that you are capable of doing.”

*Have you glimpsed God's vision?*

*University of California, San Diego, June 16*

## **The Dalai Lama, Tibetan spiritual leader**



This century should be a peaceful century. In that respect now, you have the opportunity and responsibility to create that kind of world. So now, in order to create a happier, peaceful world — **firstly, inner peace.** Very important. Peace, world peace, must achieve through inner peace, not through weapon.”

*Do you take seriously the words, “for it is in giving that we receive”?*

Virginia Tech, May 12

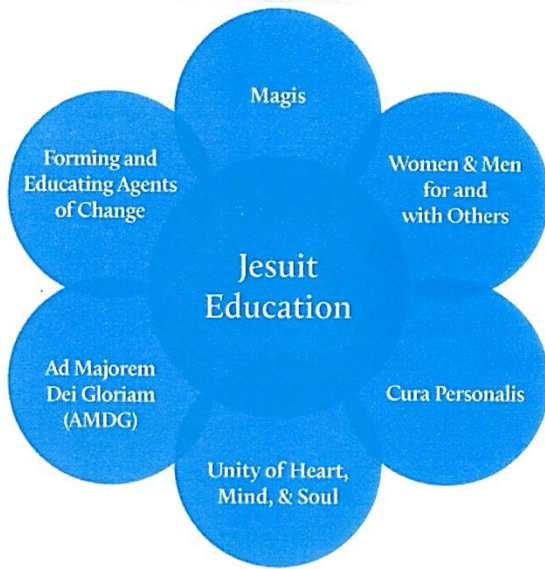
## **Sheryl Sandberg, Chief operating officer of Facebook and founder of LeanIn.org**



We build resilience into ourselves. We build resilience into the people we love. And we build it together, as a community. That’s called ‘collective resilience,’ and it’s an incredibly powerful force – and it’s one that our country and world need a lot more of right now.

It’s in our relationships with each other that we find **our will to live, our capacity to love and the power to make lasting change in the world.**”





***Magis***: Literally translated “more.” This is the challenge to strive for excellence.

**Women & Men for and with Others**: Sharing gifts, pursuing justice, and having concern for the poor and marginalized.

***Cura Personalis***: “Care for the individual person.” Respecting each person as a child of God and all of God’s creations.

**Unity of Heart, Mind, & Soul**: Developing the whole person. Integrating all aspects of our lives.

***Ad Majorem Dei Gloriam (AMDG)***: “For the Greater Glory of God.”

**Forming & Educating Agents of Change**: Teaching behaviors that reflect critical thought and responsible action on moral and ethical issues.

## Corey E. Thomas of Rapid7 on Why a Company's Culture Matters



Corey E. Thomas, the chief executive of Rapid7 (a corporate network security company), says that corporate culture can accentuate the collective or be a distraction. Credit Earl Wilson/*The New York Times*

**Q. Were you in leadership roles or doing entrepreneurial things early on?**

**A.** My first job was as a janitor for local churches in Georgia, where I grew up. And there were some important leadership lessons there. You learn a lot about the difference between how people act on the outside and how they behave when no one's looking. They might seem upstanding, but you learn that they expect others to clean up after them.

**Tell me about your parents.**

They were working class. My father was a self-taught electrician. He had an amazing work ethic and sense of humility. There was a period when he lost his job as a security guard at Sears. He became a janitor.

Someone made a comment about him doing menial work, and I asked him about it. His response was to never let your pride get in the way of doing what's right. "Feeding and clothing our family is the right thing," he said. "So therefore I'm proud to do it."

My mom was a secretary, but she was always striving, learning, trying to figure out how to make things better. She has this never-ending curiosity. She's always learning, and this idea of continuous learning is a core value at our company today.

## **Any favorite family expressions that would get repeated around the dinner table?**

Not really, but they were always nurturing this combination of aggressiveness and humility. The idea was to put yourself out there and aspire for things, but be humble. That balance was constantly reinforced. My parents were not afraid to tell us if they thought either one of those were out of whack.

## **What was your first management role?**

It was at AT&T. They made me a supervisor when I was 21 years old. I learned an important lesson in watching the decline of AT&T back then. I assumed that smart people building things would always win. So it was a bit of a shock to me to see what happened to that company.

I was really curious, and as I moved into consulting, I had to understand why this happened. Why are these smart people losing? What makes winners and losers?

## **And did you answer those questions?**

I started to, and I have answered it over a series of jobs and across my career.

## **So let's jump to that. Why do some companies filled with smart people fail and others succeed?**

Let's cover the easy stuff. Industry dynamics matter, and sometimes the tide is working against you, and it's hard to fight it.

But the culture of a company can make a huge difference. The culture can accentuate the collective, or it can be a distraction. If it's a distraction, it can make everyone worse than they would be, either individually or in small groups.

In other words, smart and talented people have the capability to do some really phenomenal things or some really destructive things. And so culture ends up mattering to a huge degree.

The other is that cohesiveness matters. Do the culture and the people and the company's business line up and make sense? Sometimes you find significant inconsistencies.

You might have a group of hard-charging, goal-oriented people, but what if their job is to figure out a market solution? Maybe they can't do it because they're better at executing than at being creative.

So the teams need to be cohesive, but they can't be monolithic, because teams with the same kind of people miss more. More diverse teams can see around corners because they have different perspectives.

### **Give me an example of the things that are important to your culture.**

I'm obsessive about the culture that we create specifically around trust, and this is an adjustment for some people when they come here. If you join our team, there's trust by default here. That means you trust in the competence of your teammates. You trust in their intentions and what they're saying.

At some companies, the culture is that trust is earned over time, but that means if everyone in the organization says you have to earn trust, the amount of energy that actually goes into the trust-earning process is a distraction from our mission.

### **How do you hire?**

I tend to focus on questions around self-awareness. What kind of environments do you thrive in, and which do you find stifling? Then I'll ask them to tell me about the best manager they worked for and why.

In answering that question, they'll tell you what they aspire to, so you get a good sense of what they value. Then I follow up with, "Well, what was negative about them?" You get more honest answers when people are talking

about someone else than when they're talking about themselves.

I also ask people what their triggers are. If an executive can't answer what their triggers are, that's a nonstarter. We all have them, and if you're not aware of them, that probably means you lack maturity around them. If they're aware of their triggers, I ask them how they manage them.

### **What career and life advice do you give to new college grads?**

I start with the advice that I got as I was leaving business school. This person knew I was very ambitious. And they said: "You want to be a C.E.O. And you seem like you have a big urgency to do that. Do you want to be a good C.E.O. or a bad one?"

I said, "Well, of course I want to be a good one." They said, "Then why is your primary goal how fast you can actually get there versus building the capacity to be good at it?"

The point is that time is a minor issue, and you need to be obsessive about what prepares you to be good when you get there. That's the scorecard that matters most.

— Adam Bryant  
*The New York Times*

## **What's More Important...**

**What's more important...**

**the way you start of the way you finish?**

**What's more important...**

**what you acquire or what you become?**

**What's more important...**

**who people think you are or who you really are?**

## Michelle Munson of Aspera on Always Respecting the Opportunity



Michelle Munson, C.E.O. of Aspera, a unit of IBM that provides software for high-speed file transfer. Credit Earl Wilson/*The New York Times*

**Q. Were you in leadership roles when you were younger?**

A. I was raised on a wheat and cattle farm in Kansas. My mother is a retired professor, and my father is a fifth-generation leader of our farm. The combination of the two of them framed the way my brother and I were raised.

They emphasized two things. One was education, and the other was participating in 4-H, the community-based leadership organization. We both ended up

learning public speaking and group leadership. That led us to be very responsible early on.

Our interest in entrepreneurship came from watching our dad emphasize productivity and creation over having a set career path. My mom and dad were comfortable with risk and trying new things, and they pushed us to work outside our comfort zone. My mother was interested in technology. She was adamant about getting a personal computer in the early 1980s.

**Tell me about your college years.**

I started in chemical engineering and switched to electrical engineering and physics. I was also very involved in student leadership. Then I got a Fulbright and went to Cambridge for my graduate studies in computer science. After Cambridge, I uprooted myself and moved to

California for a research job with IBM. I ended up joining a start-up from there, and I co-founded Aspera 10 years ago.

### **How has your leadership style evolved?**

I've made my share of mistakes. But the most important lesson I learned is that there is a degree of forgiveness from people you work with if your intentions are right and you follow through. Because I've been sincere, the team has forgiven my mistakes along the way. That's given me peace of mind and confidence to keep evolving.

Maturity has also helped. When I started the company I was 31; now I'm 41. In that time, I married and had a child — transformational personal experiences that help you to grow outside yourself and be able to stand in other people's shoes.

Another lesson — which is probably quite obvious, but wasn't obvious to me early on — is that not everyone values the same things I do. Some things are universal, like the gratification of achievement, but other things are not, like work styles. I have backed off and allowed people to work the way they do best.

### **How do you hire?**

We look for two fundamentals. The first is a high degree of competence in the person's domain. The second is strong character. For us that means the person's values, sense of responsibility, desire and drive, honesty and genuineness. We want to understand their intentions and why they want to be part of our team.

### **And how do you assess character?**

We drill in and assess what they said they did in their career. What was the thought process? The challenges? What impact did they have? What did they take away from it? Usually that's very revealing.



We also give them questions that take them a bit out of their comfort zone. They're not brain teasers — they're in their field, and they should be able to deal with them, but many have more than one correct answer. We'll often have them do the work in front of us to get a sense of their competence and authenticity.

We rarely have disagreements about a candidate. The hardest thing is to walk away from a candidate with potential. But it's important to set the bar high so we end up with a contributor who can really help move the team forward. There's a fine tipping point in an organization between moving the organization forward and functioning well but tipping it back the other direction. People will respond to their peers, so I pay a lot of attention to that, and the other people in the organization do as well.

### **What's it like to work for you?**

On the positive side, I'm really easy to work with — I value people achieving, digging in and going after a goal. If it's valuable and they do it, I admire that intrinsically. Gold stars forever.

My biggest pet peeve is people who don't respect the opportunity they have. It's the opposite of what I just said. To me, respecting an opportunity means embracing it and dedicating yourself to making the most of it. I am infuriated by people who waste the opportunity.

### **What career and life advice do you give to college seniors?**

No. 1: competence. Nothing, nothing, nothing replaces being competent in what you're doing, and that comes with respect for opportunity. You cannot respect an opportunity if you don't know what you're doing. For a college student, that means getting really good at what you do in your field, whatever that field is.

I do not subscribe to the idea that young people should emphasize people skills. The world is not just a social network. If you're in politics, that may need to be your primary specialty, but the No. 1 driver for somebody's role, respect from others and for your ability to contribute, is what you can do that's of value.

The second thing is critical thinking, which leads to independent thinking, and that comes from a diverse education and stretching yourself with independent-study internships and outside projects and activities. It can come in many forms, but it is paramount to have that in combination with skill and competence in your field, because that's what allows you to create.

You can't create unless you have some ability to discern what is lacking or needed or doesn't exist, and that goes beyond being a critic. It's very easy to criticize. The real challenge is, how are you going to solve it? How are you going to make it better, with whatever resources you have?

— Adam Bryant  
*The New York Times*

A MANIFESTO IS A PUBLIC PROCLAMATION OF INTENTION. AND INTENTION IS WHAT BRINGS PURPOSE, MEANING, AND SIGNIFICANCE TO LIFE. THE LATIN ROOT OF "INTENTION" MEANS "TO STRETCH TOWARD SOMETHING." SO MAKE YOUR MANIFESTO A BEAUTIFUL, CRAZY, WONDERFUL "STRETCH DOCUMENT." LET IT REMIND YOU OF HOW

# WRITE YOUR OWN MANIFESTO

YOU INTEND TO EXPERIENCE AND SAVOR THE REST OF YOUR LIFE. AND WHEN YOU'RE DONE WRITING IT, FEEL FREE TO MAKE IT PUBLIC. POST IT ABOVE YOUR DESK, ON YOUR WALL, ON YOUR FACEBOOK PAGE— AND THEN LIVE UP TO IT.



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## Deryl McKissack on Drawing Boundaries for Millennials



Deryl McKissack, C.E.O. of *McKissack & McKissack*, an architectural, engineering and construction firm, says the idea of respect has been watered down among some young workers. Credit Earl Wilson/*The New York Times*

**Q. What were your early years like?**

**A.** I grew up in Nashville. I came from a family of entrepreneurs. My great-great grandfather was a slave, and he was a builder as a slave, and passed the trade of building down to my great-grandfather, who passed it to my grandfather.

My grandfather and his brother started our family business in Tennessee in 1905, making us the oldest African-American architectural firm in the country. They designed and built a lot of historically black colleges and universities, and then they passed the business to my father.

I started working for my father when I was around 6. By the time my twin sister and I were about 13, he was using our architectural drawings, and we were getting paid for the work — 25 cents an hour.

**How have your parents influenced your leadership style today?**

My mom was very influential because she always said: “Whatever you want to do, you can do. And being a female, you can do it even better.” My father was wonderful, and he helped me succeed in this industry by teaching me male perspectives and approaches to

situations. He bought trains, planes and cars for me instead of dolls.

But he could also be a chauvinist, and would sometimes say to his three daughters, “You all should go to school and marry someone to come run our business.”

My mom’s a Southern belle, and she used to cook a gourmet meal when my dad would bring his clients over for dinner. His clients loved her. So when he had a stroke, she took over the business. It was easy for her to do that because the clients knew her. She was feeding them every day.

I was about to go get my M.B.A., but I went home to help run the business for a while with my mom. Then I started my own company when I was 29. Once I had my business plan, there were about 300 people I needed to call to tell them about what I was doing. By the time I called 150 of those people, I had so much work I never got to the other 150.

### **Tell me about your first management role.**

I was an assistant superintendent on a project. That was in a day where it was really tough being a woman in construction. I had a crew of subcontractors that worked for us, and they all reported to me and had to do what I had to say. And sometimes you could just talk to them, and other times you had to get a little crazy with them.

### **How so?**

You might have to get a little loud, and you might have to say some words that you might not like to say. I was 25, and I might be talking to a 60-year-old white man who’s been doing this for a long time, and I’m telling him he needs to rip out his shelf because it’s not according to plan. He would say, “What do you know?”

And then I’d say: “I know because I’m reading the plan. Maybe you’ve never built it this way, but this is the way

the plan is.” Then they start cursing at you or whatever, and you can stay calm but sometimes they don’t go for that. You have to yell back and say: “O.K., you know what? You’re not getting paid. How about that?” Some men do not know how to deal with women, especially in the work world.

### **How has your leadership style evolved?**

I’ve learned that you get more out of people when they are happy in their jobs and excited about what they do. So I try to line up people and their vision with our vision. That’s one of the key things I ask people in an interview: “What do you really want to do? What do you see yourself doing in five years? Now let me tell you our vision and what we’re trying to do.”

### **Other lessons?**

I think people appreciate you telling the truth. Coming from the South, sometimes you’d rather just ease things over. Early on, I was an easy grader because I didn’t want to tell anybody they did badly. I felt like I couldn’t fire anybody.

I didn’t realize that firing somebody is really a release from prison. Because they’re not happy, you’re not happy, and obviously they don’t want to be in that job. In most cases when I’m letting people go, it’s kind of like a mutual decision.

### **How else do you hire?**

When I interview somebody for a senior role, I’ll often go out to dinner with them, and I’ll tell them to bring their spouse to dinner. You would just not believe how much you learn. When he goes to the bathroom, I’ll ask his wife, “So tell me, what are his weaknesses?” Because wives know all.

## **What is your best interview question?**

First of all, I read people's faces and eyes, and I can tell in five minutes if they're bright and bubbly. But my best question would be, "What's the biggest challenge you've ever faced and how did you handle it?" That tells you a lot about a person.

## **What career and life advice do you give to new college grads?**

I think about this a lot, particularly with millennials. They are extremely smart, because they have access to a whole lot more information than we did when we were that age. But with that comes a little bit of arrogance, and over time, the idea of respect has been watered down.

I've had a millennial on my staff just walk into my conference room while I'm sitting there with a board member and say, "Deryl, I meant to tell you this. ..."

It's because they've never been taught that there are boundaries. My mom always taught me about boundaries. But millennials don't really have that. The respect part is not there.

If they could capture all of that great knowledge that they have and layer on top of it some respect for people who might have a bit more wisdom, I think that would be a good idea. Or how about just listening to your boss and respecting your boss?

— Adam Bryant  
*The New York Times*

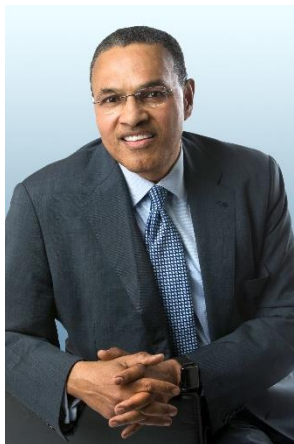


DREAMS DON'T COME  
TRUE BY THEMSELVES.  
GOALS AREN'T ACHIEVED  
BY ACCIDENT.  
PLANNING IS THE  
"HOW" OF YOUR LIFE—  
AND IT DOESN'T  
HAVE TO BE DIFFICULT.

# **Nothing happens without an action plan.**

TURN THE PAGE,  
AND YOU'LL DISCOVER  
A SIMPLE BUT EFFECTIVE  
ACTION PLAN—A WAY  
TO MOVE YOURSELF  
FROM DREAM TO GOAL  
TO ACTION TO COMPLETION.

## Freeman A. Hrabowski III on the Value of Resilience



*Freeman Hrabowski III, president of University of Maryland, Baltimore County, says his parents taught him how to develop a tough skin and a strong sense of self.*

**Q. Tell me about your early years.**

**A.** I grew up in Birmingham, and was fortunate to have older, educated parents. Everything was about learning to work hard and to be resilient. In our middle-class African-American neighborhood, people worked to prepare their kids for a world that might not be fair. The message was that there's no time to be a victim, and never give up.

**Tell me more about your parents.**

My father left education to work in a steel mill because he could make more money for his family working in the steel mill than being a teacher and administrator in the school. Nevertheless, he worked with the black men there to help them get their G.E.D.s, so he was always still teaching.

And my mother was an English teacher who later became a math teacher. So my background has always been a combination of language and mathematics.

I learned from my parents, my community and my church that we are in all of this together. When I was 12, I heard Martin Luther King talk about the role children could play in the changing of America, and I participated in the Children's March in Birmingham in 1963. I spent a week in jail.

## **What were you doing outside of class when you were younger?**

I was a nerd. We were always reading, and I came to appreciate the significance of reading skills, and the ways in which disciplines can connect to solve problems. You don't just solve them from one angle.

For me, the civil rights movement was about thinking about the problems of our country, like, how do we create an environment in which kids have the right to a great education?

I often hear students today say that we've never been so divided as a country. I remind them to think about the 60s.

If you were to ask me the hardest problem we as educators have right now, I would say it is to prepare our students to understand the importance of the word "citizen." The challenge is to make sure that educated people have a good understanding of all the different disciplines and how they connect. It's about critical thinking.

## **The messages from your parents about the importance of grit — those were explicit?**

Very explicit. They talked often about the idea that some things are not fair. You want to work to change what you can. And if you can't change it, the question is, how do you deal with it?

They were really preparing me for a world that wouldn't immediately assume that I'd be the best thinker. How do you develop the toughness of skin, but also a strong sense of self? It's this balance between confidence and humility.

## **Did you move into leadership roles quickly?**

Even when I was a grad student, I would always speak up and say what I thought was not working well. So people would tell me, "Then you do it." I was always working

with other people and saying, “Let’s figure out how to make this better.”

From grad school on, I was doing a combination of teaching and administration, but most important, I was trying to understand human behavior. Why is it that two students can come from the same background and one can be focused and hungry and the other can be bored and not motivated? How do you find ways of getting students to connect to the work and take it seriously?

### **What about leadership lessons later in life?**

In meetings, I had to learn to not be so quick to give a response, to breathe deeply and allow the energy of the room to lead to more discussion. I was much too quick to think I had the answer in the early years.

### **How do you hire?**

First of all, I look for chemistry, the ability of the person to connect, human being to human being. Do they have the ability to have interesting conversations about ideas involving education, and to listen?

Most important, do they have the ability to ask good questions and to give answers that show they are a deep thinker, and not that they know everything? I’m sometimes more impressed with somebody who leaves me with more questions than answers.

I find that the newer somebody is to an idea, the more confident that person often is that he or she has the answer. The more time you spend diving into the work, the more often you’re comfortable saying, “I’m working on it.”

### **What questions do you ask?**

Give me an example of a challenge you faced involving management of people. How do you go about handling someone who is not effective on the job? What approach do you use in making decisions about that person’s future?

What I want to hear is that every situation is different. It's never quite that obvious and simple. I've had people say to me, "I'll just fire them." I don't want somebody who's just going to be so quick and harsh. I want somebody who's willing to understand more about the situation.

What I'm trying to see is whether the person understands the complexity of life itself. It's never that simple. It's always about understanding why somebody isn't doing a good job and what you can do to help them.

**What career and life advice do you give to new college grads?**

Nothing takes the place of hard work. I keep going back to that. We make the mistake in our country of telling some kids they're smart or they're not smart. I have found that the most effective people really give it all they have.

It's about finding ways of using your brainpower to work as effectively as possible to reach your goals and never give up and continue to work at it. And the world is not necessarily fair. Get over it. Just keep being your best. Develop that tough skin.

— Adam Bryant  
*The New York Times*

## **What's More Important...**

**What's more important...**

**who is right or what is right?**

**What's more important...**

**your age or your attitude?**

**What's more important...**

**how you spend your money or how you spend your  
time?**

# *Evergreen*



# Charisms

Charisms are a special variety of gifts dispensed through the Holy Spirit in Church and world, as needed, for the common good.

Three surprises about charisms

1) The first surprise

Charisms emerge among people not only in the Church but also in the world it may be unearthed in other settings

- People who raise families
- Establish banking policies
- promote the dignity of the disenfranchised - or care for the wounded -young or old

2) The second surprise

- charisms may be found wherever there are human needs.
- to be willing to find charisms often enough in the least likely places and among the least likely carriers.

A special bonus is ours if we are able to take delight in how the Spirit maneuvers and does the arranging of these special gifts, for the Spirit's activity in this regard is anything but predictable.

The Holy Spirit is an unruly house guest, upsetting preconceived notions of how and where the Spirit should act.

3) The third surprise

- charisms are unique gifts given for the common good.



Charisms are never private possessions. Their *raison etre* is the up building of others.

Expect to find them where an instinct towards civility prevails, even if fragility, in conflict.

Expect to see them where some person is willing to sacrifice personal agenda for the sake of the bigger picture.

— Doris Donnelly  
*Introduction Retrieving Charisms  
for the 21<sup>st</sup> Century*

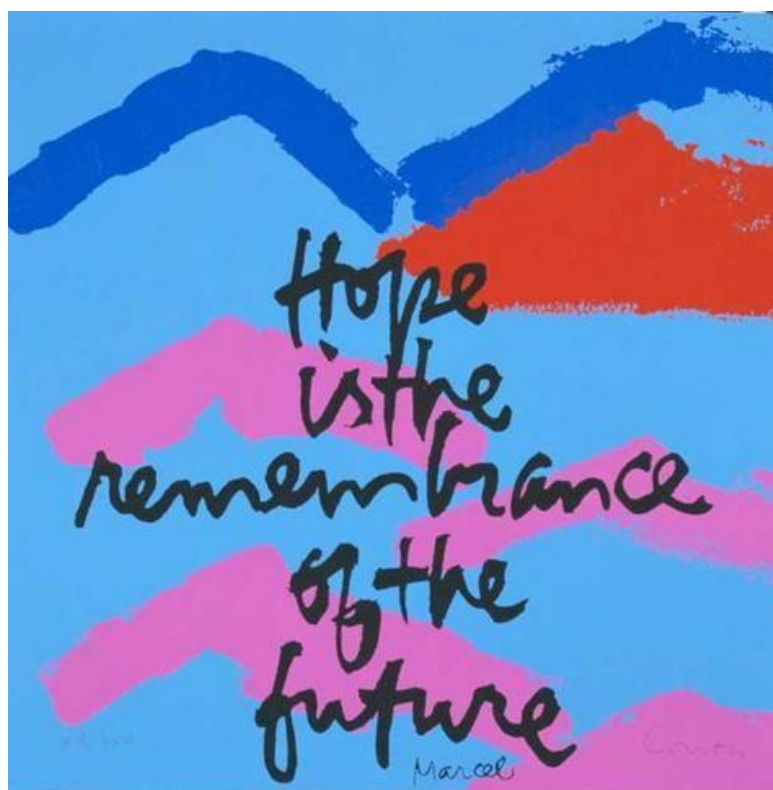
# **A Spirituality of Citizenship**

## *Cultivating the Ignatian Charism of Dialogue*

### **Teaching the Charism**

When we take words seriously – as God in Jesus takes the Word seriously – things truly open up. When a good word is abroad in the world, language is laid bare and discloses its nourishing power for those prepared to hear. As Lukianoff and Haidt observed, rather than “trying to protect students from words and ideas that they will inevitably encounter, colleges should do all they can to equip students to thrive in a world full of words and ideas that they cannot control.” One of the great truths taught by philosophy, they add, “is that one can never achieve happiness by making the world conform to one’s desires.” The Ignatian reply is that it is precisely through dialogue that we begin to understand the need to surrender our desires to God so that, transformed by grace and ordered to the good, we better understand the mystery of happiness and enter into its vast complexity. To teach the art of honest dialogue then is where hope for peace and justice thrives, whether in the classroom, the public square, the margins, or online. This tradition is one of the greatest gifts we can provide for our students and for the world.

— Michael P. Murphy



# HOUSED:



**A FORUM ON HOW BALTIMORE'S HOUSING ISSUES SHAPED THE CITY'S SOCIAL, CULTURAL, AND POLITICAL LANDSCAPE.**

## PANEL:

**PROFESSOR H. LOVELL SMITH, PH.D.**  
LOYOLA UNIVERSITY MARYLAND SOCIOLOGY

**ZAFAR SHAH**  
ATTORNEY WITH PUBLIC JUSTICE CENTER'S HUMAN RIGHT TO HOUSING PROJECT.

**PROFESSOR DANIEL L. HATCHER, J.D.**  
UNIVERSITY OF BALTIMORE AND AUTHOR OF 'THE POVERTY INDUSTRY'

**SYEETAH HAMPTON-EL**  
LANDLORD REPRESENTATIVE AND DIRECTOR OF GOVERNMENT AFFAIRS, MARYLAND MULTI-HOUSING ASSOCIATION.

**MODERATOR: DOUG DONOVAN**  
BALTIMORE SUN REPORTER

**TENAE SMITH**  
CITY TENANT

**WHEN:**  
Oct. 24, 2017  
**TIME:**  
7-8:30 PM  
**WHERE:**  
McGuire Hall East  
(Andrew White Student Center)

 **CAMPUS MINISTRY**  
*Messina*  
   **Quality and Community Service JUSTICE**

## ‘Moving, Moving, Moving’

Six-year-old Mesiyah Rucker offered to help his mother raise the money to pay the rent.

Zina Rucker says she almost cried.

“He said, ‘I can get a job selling cookies or lemonade to get some money for you,’” Rucker said. “I told him he’s only 6 years old, your mind should be on school, not on helping mommy pay the rent.”



*Zina Rucker was facing eviction from the East Madison Street rowhouse she rented from landlord Eric Duvall. She and her 6-year-old son, Masiyah, moved out in December. She says she paid \$200 to sleep on a blow-up mattress on the floor of her grandmother’s dining room in South Baltimore. (Amy David/Baltimore Sun)*

After three years of moving from one rented room to another, Rucker and her son had finally settled into a real house last April. She said she agreed to pay landlord Eric Duvall \$850 per month to live in the rowhouse in the 2600 block of Madison Ave. in East Baltimore.

Rucker earns minimum wage helping nurses in an assisted-living facility in Northwest Baltimore. She receives \$344 a month in food stamps.

She says Duvall, whom she says is her uncle, promised flexibility if she ever needed extra time to pay the rent.

But by September, she says, she fell a month behind, and he threatened to evict her.

Rucker has been on the waiting list for public housing for six years. As Desmond has pointed out, only one in four families who qualify for housing assistance actually receive it.

“I don’t want to stay in no shelter,” she said. “That’s a whole different lifestyle. I don’t want him to be introduced to all that. How do I explain that to a 6-year-old?”

“We just been moving, moving, moving,” she said. “I just want to have something for my son. I need a stable home for my son. I am working. I just need a little bit of help.”

### **‘My grandchildren won’t be homeless’**

On a Monday morning in October, Lisavida Johnson waited outside her rowhouse near Hollins Market for whoever would arrive first.

If it was someone from the property management company, she said, she could pay to halt the eviction process. But if it was a sheriff’s deputy, she’d be put out.

Johnson, 37, had feared this day would come almost from the start, when she and her six children, ages 6 to 16, moved into the house on the first block of S. Carrollton Ave.

They had spent seven months in homeless shelters before a housing program helped the family move into the home. It rented for \$1,000 a month.

Johnson does not have a job. She said her income, from the state’s Temporary Cash Assistance for needy families program, was less than \$1,100 per month. But she was hopeful that her application for federal Supplemental

Security Income benefits, for her mental health problems, would be approved.

For several months, the housing program helped Johnson pay her rent.

But the SSI benefits didn't come through and by October, Johnson was behind several months' worth of rent. With late fees and utility bills, she says she was never clear on how much she owed, and how much she could pay to forestall eviction for at least another month.

Over the weekend, she said she had scapped together \$450 and taken a succession of buses to deliver it to the property management company in Baltimore County. But once there, she said she learned she needed another \$80.

She arranged to have it on hand when the company sent a representative to her house on Monday. When he arrived, she says he told her she actually had to pay \$90. She found the extra money, and was able to tell a sheriff's deputy who arrived later in the morning that she was paid up.

— Doug Donovan and  
Jean Marbella

## The Guest House

This being human is a guest house.  
Every morning a new arrival.

A joy, a depression, a meanness,  
some momentary awareness comes  
As an unexpected visitor.

Welcome and entertain them all!  
Even in they're a crowd of sorrows  
who violently sweep your house  
empty of its furniture,  
still treat each guest honorably.

He may be clearing you out  
for some new delight.

The dark thought, the shame, the malice,  
meet them at the door laughing,  
and invite them in.

Be grateful for whoever comes,  
because each has been sent  
as a guide from beyond.

— Rumi



to believe in god  
is to know  
that all the rules  
will be fair  
and that there will be



wonderful  
surprises

napetti

## Designs for Working

December 11, 2000

DEPT. OF HUMAN RESOURCES

Why your bosses want to turn your new office into Greenwich Village.

In the early -nineteen-sixties, Jane Jacobs lived on Hudson Street, in Greenwich Village, near the intersection of Eighth Avenue and Bleecker Street. It was then, as now, a charming district of nineteenth-century tenements and town houses, bars and shops, laid out over an irregular grid, and Jacobs loved the neighborhood. In her 1961 masterpiece, “The Death and Life of Great American Cities,” she rhapsodized about the White Horse Tavern down the block, home to Irish longshoremen and writers and intellectuals—a place where, on a winter’s night, as “the doors open, a solid wave of conversation and animation surges out and hits you.” Her Hudson Street had Mr. Slube, at the cigar store, and Mr. Lacey, the locksmith, and Bernie, the candy-store owner, who, in the course of a typical day supervised the children crossing the street, lent an umbrella or a dollar to a customer, held on to some keys or packages for people in the neighborhood, and “lectured two youngsters who asked, for cigarettes.” The street had “bundles and packages, zigzagging from the drug store to the fruit stand and back over to the butcher’s and “teenagers, all dressed up, are pausing to ask if their ships show or their collars look right.” It was, she said, an urban ballet.



Jacob Lawrence, *Brownstones*

The miracle of Hudson Street, according to Jacobs, was created by the particular configuration of the streets and buildings of the neighborhood. Jacobs argued that when a neighborhood is oriented toward the street, when sidewalks are used for socializing and play and commerce, the users of that street are transformed by the resulting stimulation: they form relationships and casual contacts they would never have otherwise. The West Village, she pointed out, was blessed with a mixture of houses and apartments and shops and offices and industry, which meant that there were always people “outdoors on different schedules and . . . in the place for different purposes.” It had short blocks, and short blocks create the greatest variety of foot traffic. It had lots of old buildings, and old buildings have the low rents that permit individualized and creative uses. And, most of all, it had people, cheek by jowl, from every conceivable walk of life. Sparingly populated suburbs may look appealing, she said, but without an active sidewalk life, without the frequent, serendipitous interactions of many different people, “there is no public acquaintanceship, no foundation of public trust, no cross-connections with the necessary people—and no practice or ease in applying the most ordinary techniques of city public life at lowly levels.”



Jane Jacobs did not win the battle she set out to fight. The West Village remains an anomaly. Most developers did not want to build the kind of community Jacobs talked about, and most Americans didn't want to live in one. To reread "Death and Life" today, however, is to be struck by how the intervening years have given her arguments a new and unexpected relevance. Who, after all, has a direct interest in creating diverse, vital spaces that foster creativity and serendipity? Employers do. On the fortieth anniversary of its publication, "Death and Life" has been reborn as a primer on workplace design.



The parallels between neighborhoods and offices are striking. There was a time, for instance, when companies put their most valued employees in palatial offices, with potted plants in the corner, and secretaries out front, guarding access. Those offices were suburbs—gated communities, in fact—and many companies came to realize that if their best employees were isolated in suburbs they would be deprived of public acquaintanceship, the foundations of public trust, and cross-connections with the necessary people. In the eighties and early nineties, the fashion in corporate America was to follow what designers called “universal planning”—rows of identical cubicles, which resembled nothing so much as a Levittown. Today, universal planning has fallen out of favor, for the same reason that the postwar suburbs like Levittown did: to thrive, an office space must have a diversity of uses—it must have the workplace equivalent of houses and apartments and shops and industry.

— Malcolm Gladwell  
*The New Yorker*



## *LAUDATO SI'*

### V. A UNIVERSAL COMMUNION

91. A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings. It is clearly inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking, unconcerned about the poor, or undertaking to destroy another human being deemed unwanted. This compromises the very meaning of our struggle for the sake of the environment. It is no coincidence that, in the canticle in which Saint Francis praises God for his creatures, he goes on to say: “Praised be you my Lord, through those who give pardon for your love”. Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society.

# Community group takes students on a ‘toxic tour’ of polluting sites in Baltimore



*Dante Swinton, right, an environmental justice researcher and organizer for the Energy Justice Network, takes Loyola University Maryland students on a 'toxic tour' of South Baltimore, including the Wheelabrator incinerator in the background. The incinerator is the primary source of emissions of mercury, lead, sulfur dioxide and nitrogen oxides in Baltimore.*

## Legacy of pollution

The predominantly African-American neighborhoods along the western bank of the Patapsco River just south of downtown Baltimore are crisscrossed by major highways and scarred by industries that have left their toxic stamp on the environment. More than a dozen sites from Westport to Cherry Hill to Brooklyn have been declared Brownfields by the EPA. That means the soil has been saturated by decades of industrial activity, and cleanups have been ordered.

There has been so much pollution here that a local environmental group leads “toxic tours,” taking college students from a playground often coated with coal dust to

an incinerator that burns medical waste from across the eastern United States. The Energy Justice Network always starts at the Wheelabrator incinerator, which was long known as BRESKO.

Dante Swinton, an organizer with the group, recently showed the sights to dozens of students from Loyola University Maryland.

“Behind you is the city’s largest polluter,” he told them. The facility processes more than 700,000 tons of trash each year. It releases about 120 pounds of lead, 60 pounds of mercury, 99 tons of hydrochloric acid and 2 tons of formaldehyde, according to the Maryland Department of the Environment. It’s Baltimore’s chief source of each of those pollutants, according to EPA data.

For every ton of trash it burns, it emits about a ton of carbon dioxide, the chief greenhouse gas. It also generates steam that is used to heat and cool buildings across downtown. (It was that loop of steam pipes that exploded beneath Eutaw Street this summer.)

— Scott Dance  
*The Baltimore Sun*

## PRIORITY I

### ***Ignatian Citizenship***



“In order to respond to this world, which is rapidly shrinking,” said Rev. Peter-Hans Kolvenbach, S.J., former superior general for the Society of Jesus, “we set our aim on educating for responsible citizenship in the global city.” Loyola’s aim is to become the leader in defining, promoting, and advancing Ignatian citizenship. The University will begin by cultivating a campus-wide ethos of Ignatian citizenship, promoting thoughtful and active civic and global engagement among all members of our community.

Ignatian citizens think of themselves as part of something larger, as responsible for the betterment of our shared world; as men and women who think and act for the rights of others, especially the disadvantaged and the oppressed. Now more than ever, our world needs Ignatian citizens; Loyola is called to act and we are uniquely poised to do so from a position of strength and responsibility that is based on our mission and core values.

#### *Ignatian Citizenship Commons*

Through the establishment of the Ignatian Citizenship Commons, Loyola will embrace an action-oriented commitment to greater diversity, equity, and inclusion, seeking to make an impact in our own campus community and at local, regional, national, and global levels. The Commons will advocate for the public and communal application of the Ignatian tradition of reflection, discernment, and action as invaluable social virtues to be instilled in our students as they come to terms with the fundamental questions of faith and of life.

Existing in at least one prominent physical location, the Commons will build community, foster deeper engagement, and collaboratively welcome partners in promoting Ignatian citizenship. In fostering responsible and active citizenship, the Commons will embrace an ongoing charge to promote diversity, equity, and inclusion, advance Loyola's role as a leader in the York Road community and the City of Baltimore, study and address social problems, and encourage interfaith conversation.

Beginning with a focus on our own campus community, the Ignatian Citizenship Commons will work to bring to life this ethos: A citizen, in the Ignatian tradition, purposely seeks God in the world inspired by her or his faith tradition, spirituality, or belief system or through courageously engaging in public and social issues and affairs, aiming for the *magis*, conversing and allying with others, embracing controversy and conflict in political, social, economic, and cultural concerns and seeking meaningful solutions to those conflicts and problems—locally, regionally, nationally, and globally.

These cultural commitments will be infused in Loyola's curricular, co-curricular, employee, and student experiences, as well as in Loyola's representation of itself to prospective students and broader communities. Even the governance structure of the University will inspire Ignatian citizenship among faculty, staff, and administrators, as they are empowered to make decisions regarding issues closest to them. Through its work, the Commons will promote faculty development, student community engagement, and practical experiences for students, and will help to provide equitable access to quality education and a deeper understanding of the values of diversity, equity, and inclusion in all areas of social enterprise in our increasingly interconnected world.

## **Reflections**

### **1. WHERE DOES OUR WORK REFLECT IGNATIAN CITIZENSHIP TODAY?**

- **What have we done?**



## **2. WHERE IS IGNATIAN CITIZENSHIP CALLING US TO TOMORROW?**





**3. WHO ARE OUR PARTNERS—INTERNAL OR EXTERNAL—WE ENGAGE WITH OR SHOULD ENGAGE WITH IN LIVING THE MISSION?**



#### **4. WHAT DO WE NEED TO CREATE THE CULTURE OF IGNATIAN CITIZENSHIP?**

- What are the barriers to creating this culture?





## Abraham Lincoln *November 19, 1863*

The Battle of Gettysburg, one of the most noted battles of the American Civil War, was fought on 1–3 July 1863. On 19 November of that year the battlefield was dedicated as a national cemetery by President Lincoln. His two-minute speech at the dedication ceremony was to become immortal. At the time of its delivery the speech was relegated to the inside pages of the newspapers, while a two-hour address by Edward Everett, the leading orator of the time, caught the headlines. The following is the text of Lincoln's speech, taken from his own notes.

### *THE GETTYSBURG ADDRESS*

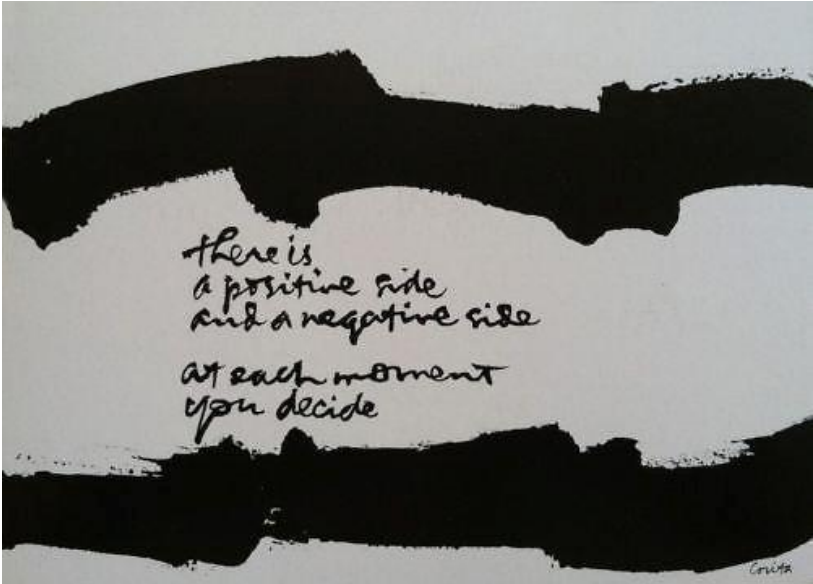
**F**our score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate — we cannot consecrate — we cannot hallow — this ground. The brave men, living and dead, who

struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain — that this nation, under God, shall have a new birth of freedom — and that government of the people, by the people, for the people, shall not perish from the earth.





## Tips for Aspiring Op-Ed Writers

*As a summertime service for readers of the editorial pages who may wish someday to write for them, here's a list of things I've learned over the years as an editor, op-ed writer and columnist.*

- 1) A wise editor once observed that the easiest decision a reader can make is to stop reading. This means that every sentence has to count in grabbing the reader's attention, starting with the first. Get to the point: Why does your topic matter? Why should it matter *today*? And why should the reader care what you, of all people, have to say about it?
- 2) The ideal reader of an op-ed is the ordinary subscriber — a person of normal intelligence who will be happy to learn something from you, provided he can readily understand what you're saying. It is for a broad community of people that you must write, not the handful of fellow experts you seek to impress with high-flown jargon, the intellectual rival you want to put down with a devastating aside or the V.I.P. you aim to flatter with an oleaginous adjective.
- 3) The purpose of an op-ed is to offer an opinion. It is not a news analysis or a weighing up of alternative views. It requires a clear thesis, backed by rigorously marshaled evidence, in the service of a persuasive argument. Harry Truman once quipped that he wished he could hire only one-handed economists — just to get away from their “on the one hand, on the other” advice. Op-ed pages are for one-handed writers.

- 4) Authority matters. Readers will look to authors who have standing, either because they have expertise in their field or unique experience of a subject. If you can offer neither on a given topic you should not write about it, however passionate your views may be. Opinion editors are often keen on writers who can provide standing-with-surprise: the well-known environmentalist who supports nuclear power; the right-wing politician who favors transgender rights; the African-American scholar who opposes affirmative action.
- 5) Younger writers with no particular expertise or name recognition are likelier to get published by following an 80–20 rule: 80 percent new information; 20 percent opinion.
- 6) An op-ed should never be written in the style of a newspaper column. A columnist is a generalist, often with an idiosyncratic style, who *performs* for his readers. An op-ed contributor is a specialist who seeks only to inform them.
- 7) Avoid the passive voice. Write declarative sentences. Delete useless or weasel words such as “apparently,” “understandable” or “indeed.” Project a tone of confidence, which is the middle course between diffidence and bombast.
- 8) Be *proleptic*, a word that comes from the Greek for “anticipation.” That is, get the better of the major objection to your argument by raising and answering it in advance. Always offer the other side’s strongest case, not the straw man. Doing so will sharpen your own case and earn the respect of your reader.

- 9) Sweat the small stuff. Read over each sentence — read it aloud — and ask yourself: Is this true? Can I defend every single word of it? Did I get the facts, quotes, dates and spellings exactly right? Yes, sometimes those spellings are hard: the president of Turkmenistan is Gurbanguly Malikgulyevich Berdymukhammedov. But, believe me, nothing’s worse than having to run a correction.
- 10) You’re not Proust. Keep your sentences short and your paragraphs tight.
- 11) A newspaper has a running conversation with its readers. Before pitching an op-ed you should know when the paper last covered that topic, and how your piece will advance the discussion.
- 12) Kill the clichés. If you want to give the reader an *outside the box* perspective on how to solve a *problem from hell* by *reimagining the policy toolbox* to include *stakeholder voices* — well, stop right there. Editors notice these sorts of expressions the way French chefs notice slices of Velveeta cheese: repulsive in themselves, and indicative of the mental slop that lies beneath.
- 13) If you find writing easy, you’re doing it wrong. One useful tip for aspiring writers comes from the film “A River Runs Through It,” in which the character played by Tom Skerritt, a Presbyterian minister with a literary bent, receives essays from his children and instructs them to make each successive draft “half as long.” If you want to write a successful 700-word op-ed, start with a longer draft, then cut and cut again.

“The art of writing,” believed the minister, “lay in thrift.”

- 14) The editor is always right. She’s especially right when she axes the sentences or paragraphs of which you’re most proud. Treat your editor with respect by not second-guessing her judgment, belaboring her with requests for publication decisions or submitting sloppy work in the expectation that she will whip it into shape.
- 15) I’d wish you luck, but good writing depends on conscious choices, not luck. Make good choices.

— Bret Stephens  
*The New York Times*







**LOYOLA**  
UNIVERSITY MARYLAND