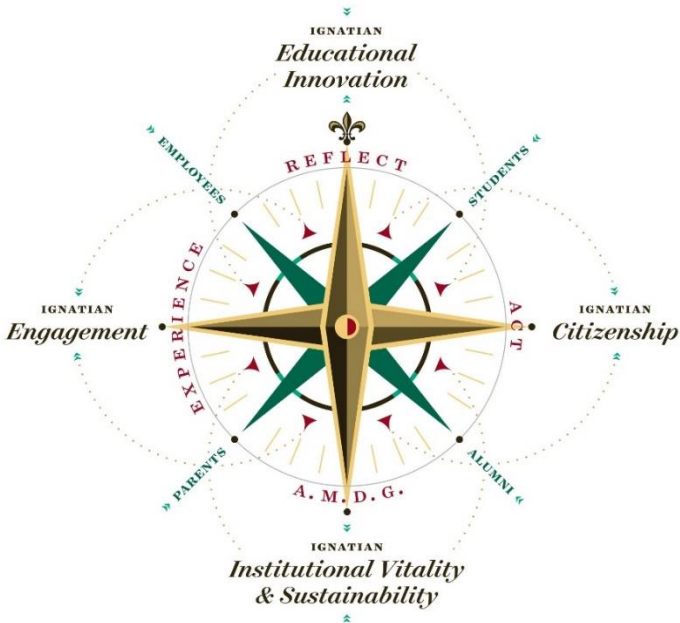


IGNATIAN CITIZENSHIP



**Calling us to
Tomorrow**

January 2018

Presenter:

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

Opening Prayer

Leader: O God, † come to my aid.

All: O Lord, make haste to help me.

Leader: Glory be to the Father and to the Son and to the Holy Spirit,

All: as it was in the beginning is now, and ever shall be, world without end. Amen.

Leader: Lord, show me your ways

from Psalm 72

Nan Merrill

Bring justice to the people, O Beloved,
and your mercy to all generations.

May the people be known for mercy,
rendering justice to the poor.

Let their spirits soar as the eagle,
let joy abide in every heart!

May we hear the cry of the poor —
the young and the old,
helping to free all those in need,
awakening the souls of the oppressors!

May we know ones with you
as long as the sun endures,
as long as the stars shine,
throughout all generations.

May we acknowledge you in the rain
falling on the fields,
like showers that water the earth.

In our day may justice flourish and
peace abound throughout all the nations.

**May every heart open to your love from sea to sea,
from the river of life out to the universe.
May the fears that paralyze the people
rise up from the depths into your light.
May the leaders of nations from all the earth
listen to love's voice;**

May they spend time in silence before they counsel.
May the leaders surrender to your love,
and the nations serve the Most High.
For you heed the needy when they call,
the poor and those who have no friend.

You have compassion on the weak, the downtrodden,
giving them strength and hope.
From injustice and oppression,
You redeem their life;
and proclaim they are precious in your heart.

Blessed be the Beloved,
the One who dwells in open hearts,
who guides us along the way.
Blessed be you, who come in the name of love;
may your glory fill the earth!

Glory be to the Father and
to the Son and to the Holy Spirit,

as it was in the beginning is now,
and ever shall be, world without end. Amen.

All: Lord, show me your ways.

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”?



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 21st Century*

God's Holy Spirit

*Such things as are hidden I learned, and such as
are plain; for Wisdom,
the artificer of all, taught me. For in her is a
spirit intelligent, holy,
unique, manifold, subtle, agile, clear, unstained,
certain, not baneful,
loving the good, keen, unhampered, beneficent,
kindly, firm secure,
tranquil, all-powerful, all-seeing, and pervading
all spirits, though
they be intelligent, pure and very subtle.*

A Jesuit education is marked by academic excellence, a care for the whole person, and a commitment to service and justice. How do we name the Holy Spirit whose presence is felt in all these activities? How do we begin to ask God to be our partner in the journey of our lives? How do we become persons of the Holy Spirit?

*For Wisdom is mobile beyond all motion and she
penetrates and
pervades all things by reason of her purity. For
she is aura of the
might of God and a pure effusion of the glory of
the Almighty...For she
is the refulgence of eternal light, the spotless
mirror of the power of
God, the image of his goodness*

*And she, who is one, can do all things, and
renews everything
while herself perduring; and passing into holy
souls from age to age,
she produces friends of God and prophets. For
there is naught
God loves, be it not one who dwells with Wisdom.
For she is fairer
than the sun and surpasses every constellation of
the stars. Compared
to light, she takes precedence; for that, indeed,
night supplants, but
wickedness prevails not over Wisdom. Indeed, she
reaches from end to
end mightily and governs all things well.
Wisdom 7: 21–8:1*

How do we name the Spirit? Do we allow ourselves to be guided by the Holy Spirit? Do we allow ourselves to live in God's love and allow that love to live in us? When we do, we become something more. We become people conformed to the image of Christ. Ignatius understood this and provided us with the tools to stir up our love of God to the point of being enthralled through the Exercises.

Be assured of my continued prayers for each of you. Through the Spirit, God's love is poured into each of our hearts. In that love we can more fully understand who Christ is, what Christ does. Through that love we can be further drawn to a complete enthrallment with God, accepting and cherishing this great gift we have been given.

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:



PANEL:

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ZAFAR SHAH
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MULTI-HOUSING ASSOCIATION.

MODERATOR: DOUG DONOVAN
BALTIMORE SUN REPORTER

TENAE SMITH
CITY TENANT

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



Messina

CAMPUS
MINISTRY



Office for
COMMUNITY
SERVICE
JUSTICE

‘Moving, Moving, Moving’

Six-year-old Mesiya 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.

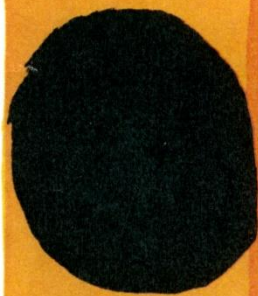
Welcome and entertain them all!
Even in they're a crowd of sorrows
who violently sweep your house
empty of its furniture,
still treat each guest honorably.
He may be clearing you out
for some new delight.

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

naibette

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?



