

May 2016

The **Task Force on Becoming a SLU Baccalaureate** was given its [charge](#) from Saint Louis University’s Faculty Senate and Provost at the beginning of the 2015-16 academic year:

“to develop a vision statement that articulates what is distinctive in a SLU undergraduate education, that education’s roots in Jesuit traditions, and the ways in which a SLU baccalaureate is tailored to the challenges of the 21st century.”

After extensive university-wide conversations, the vision statement that follows was approved by SLU’s Faculty Senate on May 10, 2016, and then endorsed by the [Office of the Provost](#).

Developed by faculty for faculty, this vision statement is the fruit of extensive study and listening. The one-sentence vision statement is explained in a nine-page account, along with notes and appendices. Appendix 1 describes the action plan and activities of the Task Force. Virtually all of the particulars regarding the work of the Task Force are available on the [Task Force website](#). Appendix 2 points to some of the proposed next steps.

Earlier drafts of the vision statement were circulated in March and April 2016. The feedback was overwhelmingly positive. Constructive comments and suggestions were integrated into the final version. The Task Force would like to thank everyone who provided comments and suggestions.

The charge of the Task Force states, “Broad support for the vision is key to its success. The vision statement shall be subject to the endorsement of the Faculty Senate and reported to the Provost as a recommendation.” Having spent 2015-16 engaged in the assigned work, we are pleased that the following vision statement was supported by the Academic Affairs Committee, passed overwhelmingly by SLU’s Faculty Senate, and endorsed by Provost Nancy Brickhouse.

<i>Co-Chairs:</i>	<i>Greg Beabout (Philosophy)</i>	<i>Jack Kennell (Biology)</i>
<i>Members:</i>	<i>Chris Collins, SJ (Mission and Identity)</i>	<i>Jeanne Eichler (Occupational Therapy)</i>
	<i>Kevin Lynch (SGA)</i>	<i>Geralyn Meyer (Nursing)</i>
	<i>Jennifer Popiel (History)</i>	<i>Norm White (Criminology)</i>



VISION STATEMENT:

As Saint Louis University faculty, our vision for the baccalaureate degree programs we offer is to provide an educational experience that helps actualize in each student a *well-developed mind*, a *generous heart*, and a *reflective soul*.

Introduction

We face the challenges of the 21st century full of hope, building on our long tradition as the first institution of higher learning west of the Mississippi River. Our identity as a Catholic, Jesuit university is inspired by the spiritual and intellectual ideals of the Society of Jesus.¹ SLU's distinctive mission, *the pursuit of truth for the greater glory of God and for the service of humanity*, energizes and guides our shared work.² In this tradition, academic excellence is based on the conception of the human person as a free and responsible agent capable of making a difference for good or ill in the world. A distinctive *ethos* pervades Saint Louis University, including a set of normative practices and ideals that resist simple summation and which are not easy to articulate in abstract categories. SLU operates with a spirit of invitational Catholicism that welcomes students, faculty, and staff from all backgrounds. We see ourselves as a community of learners that values and promotes free, active, and original intellectual inquiry. Our goal is to build on our well-established sense of purpose that encourages personal development as men and women for and with others, nurturing “an understanding of and commitment to the promotion of faith and justice in the spirit of the Gospels.”³

As faculty, we set forth this statement, first and foremost, to make more explicit and intentional the vision and commitments we share in order to guide ongoing and future conversations at various levels regarding curricula, learning outcomes, competencies, assessment, and plans for improving the design, delivery, and integration of curricular and co-curricular programs. Partnering with one another, along with staff and administrators, we seek to provide an education that draws from SLU's Jesuit traditions in a manner suited to our time, embracing the challenges of the 21st century. The purpose of this vision statement is to hold up a standard to which we aspire and against which we measure our educational efforts.

VISION STATEMENT: Introduction

Peter-Hans Kolvenbach, S.J., the 29th Superior General of the Society of Jesus, described in a 1986 statement a difficulty confronted by those trying to identify the distinguishing traits of Jesuit education.

“Distinctive” is not intended to suggest “unique” either in spirit or in method. The purpose is rather to describe “our way of proceeding”: the inspiration, values, attitudes and style which have traditionally characterized Jesuit education, which must be characteristic of any truly Jesuit school today wherever it is to be found, and that will remain essential as we move into the future.⁴

We acknowledge that our vision of educating the whole person – mind, heart, and soul – may not be distinctive in the sense of being “unique.” SLU shares a great deal with other Jesuit institutions, and with most other universities. Certainly SLU’s approach to education draws from both the tradition of Jesuit education and the best of contemporary educational practices. Of course, SLU is distinguished in part by its history, campus locations, the set of programs and majors offered, and other particularities. Further, each SLU student is a unique and unrepeatable human being. Respecting this, we strive to offer an undergraduate educational experience that is a journey informed by *cura personalis*, care for each individual person, recognizing that our vision is most alive when it is embodied in the life of a SLU graduate who makes it his or her own in a personal manner. By aiming to develop in every SLU undergraduate a well-developed *mind*, a generous *heart*, and a reflective *soul*, we build on our long tradition of the formation of students as critically reflective and socially responsible persons capable of exercising leadership in advancing the cause of human good.

St. Louis is situated at the confluence of the great rivers of North America. In a similar way, SLU is a place of confluence where students from diverse backgrounds with differing objectives participate in a community of shared learning. A Saint Louis University education is embodied in many sorts of students and graduates, from English majors to engineers and occupational therapists, from future physicians to those in finance and the fine arts, and in SLU’s many programs, schools, and colleges. Some SLU students take classes online, or at SLU-Madrid,

VISION STATEMENT: Introduction

or with SLU’s prison program. During the process of gathering data regarding the characteristics of our students, we listened to faculty, students, staff, SLU’s Jesuit community, administrators, alumni, parents of current and past students, and employers of our graduates, engaging in conversations about the characteristics and ideals of SLU graduates.⁵ Part of what we learned is that SLU attracts students looking for the special kind of education we offer. We also heard something that should be obvious: we can always get better. In the past, we have sometimes fallen short of our goals, either as individuals or as a community. This vision statement does not aim to propose specific curricular reforms.⁶ Rather, we hope this vision statement makes explicit our shared goals in order to advance the community of practice in which it is embodied. We turn now to reflect more deeply on the characteristics we hope to draw out of our graduates.



“As a mother of two young SLU graduates, I couldn’t be more proud of what they learned while obtaining their degrees. Inspired by their undergraduate experience, both have gone on for additional education. Always striving to be the best they can possibly be, SLU was not only good for their careers, but good for their souls as well.”

-Parent survey respondent



A WELL-DEVELOPED MIND: *“The pursuit of truth”*

What are the qualities of intellect we seek to cultivate in our graduates? The history of Saint Louis University includes debates concerning this question, and we welcome this long-standing conversation that is integral to the living tradition of SLU. Founded in 1818, the institution in its earliest years had multiple aspirations and identities: as a seminary with a nearby mission school for Native Americans, a day school, and a boarding school for both Catholics and non-Catholics seeking “moral and literary improvement.”⁷ During the 19th century, the University offered multiple tracks: the “classical curriculum” (emphasizing Renaissance humanism and the study of Latin) and the “commercial curriculum” (preparing students for a professional career).⁸ As the first institution west of the Mississippi to provide professional education for students pursuing careers in health care, law, business, and many other occupations, SLU has a long history of refining curricular and co-curricular experiences suitable to form in each student a well-developed intellect.⁹ In the first half of the 20th century, undergraduate education at SLU was influenced by the revived emphasis on the theology and philosophy of St. Thomas Aquinas; after the Second Vatican Council (1962-65), the curriculum encouraged wider engagement with contemporary academic approaches along with the service of faith and the promotion of justice. As SLU developed into a Catholic research university, undergraduate students increasingly participated in many forms of scholarly and scientific inquiry working with faculty that have active, and often innovative, research programs.

As SLU’s “Faculty Manual” states, “The University’s undergraduate curriculum involves the humanities, social sciences, natural sciences, and technology in a unified effort to challenge students to understand themselves, their world, and their relation to God; to make critically informed moral judgments; and to prepare intellectually and professionally for their chosen careers. It seeks to engender critical awareness of the present as rooted in the past and as moving toward a future in which the nations of the world have become more aware of their mutual interdependence. The curriculum seeks to prepare students for the responsibilities they will bear as citizens and leaders to work for peace and justice in communities characterized by

political, economic, cultural, and religious diversity. Saint Louis University is committed to providing its students with opportunities for international and intercultural educational experiences that will enhance their abilities to act responsibly in this world order.”¹⁰

In our moment in the early part of the 21st century, especially considering our context in which we encounter many new forms of specialization, we recognize the importance of being intentional about providing both *in-depth knowledge* suitable to a major or program and *an education that is well-rounded*, typified by the Jesuits of the Renaissance, who were adept at many disciplines, with an integrated concern for the whole, familiar with the classics of Greece and Rome, but also attuned to the cutting edge of human exploration in the sciences and technology. The pedagogical paradigm of the Jesuit tradition begins with a recognition of the importance of context, and emphasizes engaged learning that is attentive to experience, reflection, action, and ongoing evaluation.¹¹ SLU graduates should be able to communicate eloquently, aware of multiple disciplines and contexts.¹² Our graduates should understand SLU’s mission and be able to explain how Catholic, Jesuit traditions inform the mission. In addition to their familiarity with the Catholic intellectual tradition, SLU graduates should be able to integrate what is learned across disciplines, drawing from curricular and co-curricular experiences to continue as lifelong learners prepared to apply knowledge and skills to new settings and unanticipated social, cultural, and professional contexts. We aim to help our graduates become well-rounded and well-prepared: *as communicators* who are articulate and eloquent in pursuit of the truth; *as inquiring thinkers* able to conduct research on complex issues using both quantitative and qualitative evidence-based reasoning; *as creative problem-solvers* prepared to face unscripted contexts with an awareness of multiple methods of inquiry to address complex questions; *as engaged citizens* whose intellectual development is exercised by becoming active community participants able to read the signs of the times with social sophistication and contribute to wise decision-making with a sensitivity to the common good and an appreciation of the human, social, historical, cultural, ethical, political, local, global, and environmental features relevant to each circumstance; and *as servant leaders* who become familiar with the Jesuit habit of “finding God in all things,” thus able to see hidden beauty in each context and community with an imaginative eye alert to the dignity and gifts of every human being, especially those who are poor or forgotten.

A GENEROUS HEART: *“The service of humanity”*

The “Prayer for Generosity” attributed to St. Ignatius begins with these words: “Lord, teach me to be generous. Teach me to serve.”¹³ The main way one learns to be generous is by engaging in acts of generosity, though an education in generosity can be supplemented by books and classroom study, and also by example and prayer. The “education of the heart” complements the development of the intellect.

The language of the “heart” is found in the Gospels: “*Where your treasure is, there will your heart be also*” (Matthew 6:21). As Peter-Hans Kolvenbach, S.J., put it,

The goal of Jesuit education in today’s understanding of the Ignatian worldview is not to prepare a socio-economic elite, but rather to educate *leaders in service*. The Jesuit school, therefore, will help students to develop the qualities of mind and heart that will enable them – in whatever station they assume in life – to work with others for the good of all.¹⁴ Many undergraduates are at a time in their lives when they are asking what their lives are going to be about: What are the ways in which they will live? What do they believe? Into what will they put their hearts? The Jesuit tradition teaches that the education of the heart is an education of desire, that is, a learning to discern what one truly desires. In the tradition of Jesuit spirituality, the education of the heart comes about by becoming attuned to one’s deepest desires, and learning to distinguish between shallow or selfish desires that lead to desolation compared with deeper desires that lead to more profound consolation such as the quest to reach beyond oneself and give one’s heart to something one perceives as genuinely worthwhile.

Developing a generous heart can begin with simple acts of learning how to live as an adult in a community with others: being rooted and committed to learning how to get along with people from a diverse range of backgrounds; showing up every day in life; being community-oriented; becoming dedicated to putting one’s talents and knowledge in service of the well-being of others; becoming men and women for and with others. Beyond “everyday” occasions in classrooms, laboratories, and dormitories, students at Saint Louis University are provided many opportunities beyond the campus to develop one’s generosity, including service days, immersion trips, and more enduring engagement at various levels: local, national, and

international. In the Jesuit tradition, the commitment to service is fueled by faith and by solidarity with those who are poor, afflicted, marginalized, or forgotten. We want our students to become aware of the impact of social, economic, and political institutions on society's most vulnerable people, and to act with openness and respect for people whose beliefs and values differ from their own. Following the example of the Jesuit, Matteo Ricci, who spent years in China learning their culture and customs, we want students to develop a confident openness to others, grounded in the habit of finding God in all places, persons, and cultures.¹⁵ In the context of contemporary social life, which frequently seems polarized, we want to encourage a sense of accompaniment where our graduates view themselves as participating in a journey with others.

The habit of generosity is contagious. It is easiest to learn to become open-handed and generous by imitating the example of others who give of themselves freely and cheerfully. Saint Louis University has many outstanding examples of generous faculty, staff, and students, and many campus organizations that engage in wide-ranging community service.¹⁶ SLU is nationally recognized for very high levels of student service participation and for the amount of staff resources, academic courses, and financial aid devoted to service. The habit of service to others is cultivated both in the classroom and in co-curricular activities. Many courses at SLU directly integrate service learning into academic content. Beyond the classroom, SLU students and student organizations engage with hundreds of sites, agencies, and institutions.¹⁷ Many SLU students choose opportunities of encounter and engagement with diverse communities and cultures, either in the urban context of St. Louis or beyond the region, including international settings. Service may include developing expertise to address serious contemporary problems. Some become inspired to focus their scientific research or cultural accomplishments on issues that advance human good, and others give a practical demonstration of service by promoting cultural dialogue or by developing professional skills and competences to provide goods and services for a well functioning society. Others become actively and critically engaged with contemporary society to understand and change unjust policies and structures. As one person put it, a SLU graduate is "smart with heart."¹⁸ SLU students give of themselves in health care, promoting human rights and civil liberties, providing social services, feeding the hungry, working for environmental justice, teaching, advancing culture and faith, and more ... at the rate of over a million service hours per year.

A REFLECTIVE SOUL: “The greater glory of God”

In our 21st century context of hyper-connectivity in which many people feel a sense of “digital overload,” the SLU experience aims at the formation of a balanced life. We want each SLU graduate to develop ongoing habits that allow for periods of silent personal reflection. St. Ignatius Loyola emphasized the importance of dedicating time to participate in spiritual retreats, both at crucial moments on the journey of one’s life, but also by setting aside a few moments each day. His *Spiritual Exercises* include a short prayer, practiced in the contemporary world by people of every faith, that he called “the *Examen*,” which is Latin for “examination.” It is a way of reserving a few minutes each day to listen to the quiet of one’s conscience. This form of meditation has roots in the spiritual practices of the ancient Greek and Roman Stoics. It can take various forms, but typically it involves five reflective moments: acknowledging awareness of God’s love and presence; sensing gratitude for one’s daily blessings; reflecting on the day’s moments of consolation and desolation; feeling sorrow for shortcomings while seeking forgiveness; and sensing the presence of grace while looking forward with renewal. As the Jesuit James Martin puts it:

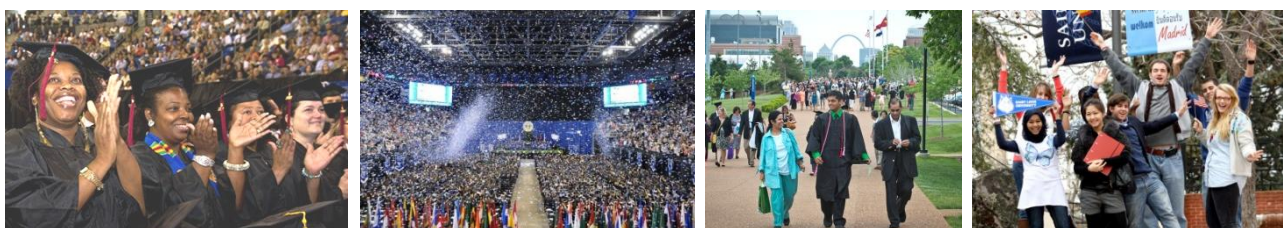
Push the play button and run through your day, from start to finish, from your rising in the morning to preparing to go to bed at night. Notice what made you happy, what made you stressed, what confused you, what helped you be more loving. Recall everything: sights, sounds, feelings, tastes, textures, conversations. Thoughts, words, and deeds, as Ignatius says. Each moment offers a window to where God has been in your day.¹⁹

The Jesuits are sometimes called “*contemplatives in action*.” Unlike the spirituality of Benedictine monks, whose daily contemplation involves hours each day praying the divine office, the spirituality of the Jesuits emphasizes the contemplation of grace in the lived moments of everyday life. “The world is charged with the grandeur of God.”²⁰ The habit of developing a reflective soul also involves learning to “unplug” to become comfortable with periods of quiet solitude.

At Saint Louis University, the inscription above the entrance to Xavier Hall proclaims, “*Magnificat anima mea Dominum*,” (“My soul magnifies the Lord”). In campus classrooms, students and faculty engage in educational efforts involving the work of “crafting a soul,” including courses in theological studies and philosophy that take up academic consideration of the nature of the human soul and its powers of self-reflective awareness. Poetry, literature, history, art, theater, and other disciplines likewise provide opportunities to develop one’s reflective powers of imagination, memory, and interiority.²¹ Stepping back from the concerns of everyday activity allows one to gain an awareness of life against a broader horizon.

At SLU, many students find time for quiet reflection on SLU’s beautiful university grounds and in our campus chapels, especially Saint Francis Xavier (College) Church. SLU’s Campus Ministry provides many opportunities for cultivating an informed faith and an integrated way of life. SLU welcomes and serves students of all religious backgrounds and traditions as well as those who are non-religious, making available opportunities for inquiry, spiritual reflection, prayer, worship, liturgical and sacramental celebrations, retreats, spiritual direction, Christian life communities, and other opportunities for growth in one’s spiritual life.

Ignatius and the early Jesuits described their purpose as spending their lives “*for the glory of God and the good of souls*.”²² Such phrases might seem characteristic of an earlier period, but they have contemporary resonance at SLU. Indeed, while listening to stakeholders describe the best characteristics of SLU graduates, we heard quite a few people mention the motto associated with the Jesuits and SLU: *Ad Majorem Dei Gloriam* (that all be done for the greater glory of God). Others described SLU graduates as “reflective about what makes life meaningful,” or having a sense of “higher purpose,” or simply “mission oriented.” As St. Irenaeus famously put it, “the glory of God is the human person fully alive.” In aiming to assist each SLU graduate to become a person who is integrated, balanced, fully alive, and prepared for the future, our vision is to provide undergraduates an educational experience that helps actualize in each student a *well-developed mind, a generous heart, and a reflective soul*.



APPENDIX 1:

The action plan of the Task Force, resources, survey results, and notes from Task Force meetings

The Task Force on Becoming a SLU Baccalaureate aimed to operate in an open and transparent manner. Task Force members met in person with hundreds of SLU stakeholders, and many hundreds more responded to surveys. We intentionally tried to listen to a wide range of voices and to provide opportunities for everyone to give input. The Task Force is grateful to the many faculty, staff, students, parents, alumni, employers, and trustees who spoke with us and responded to the surveys.

The Task Force offered monthly updates on our work to the Faculty Senate. Virtually all of the particulars regarding the work of the Task Force are available on the [Task Force website](#).

[Website Home](#)

[Task Force Members](#)

[Task Force Charge](#)

[Action Plan and Timeline](#)

[List of Task Force Activities](#)

Documents Reviewed

[Previous SLU initiatives, relevant documents](#) and [videos](#)

[External documents](#)

[Comments from SLU Community](#)

Notes from meetings with Faculty, Students, Parents, Administrators, Jesuit Community, and Staff groups

Responses to questions asked at Townhall meetings

Results from surveys

- Faculty, Staff, Students

- Employers

- Alumni

- o [Talk by Casey Beaumier](#), SJ, Director of the Advanced Jesuit Studies at Boston College, Jan. 22, 2016

APPENDIX 2:

Next steps

The Task Force charge ([September 11, 2015](#)) identified four future purposes for the vision statement:

- 1) evaluate current curricular requirements across the university's baccalaureate programs;*
- 2) assess the extent to which those requirements are achieving the outcomes embraced by the articulated vision statement;*
- 3) inform conversations about the desirability and feasibility of establishing a set of distinctive, Jesuit-informed curricular requirements applicable across baccalaureate programs;*
- 4) contribute to discussions of how such requirements, if adopted, are delivered to students.*

The work of carrying out these four next steps goes beyond the charge of this Task Force. In order to aid the transition toward addressing these next steps, we describe in a [separate document](#) on the Task Force website some of what we have learned that may be fruitful for advancing these future purposes.



Notes

- ¹ For a fuller discussion, see the text by the Association of Jesuit Colleges and Universities, *Some Characteristics of Jesuit Colleges and Universities: A Self-evaluation Instrument*. <http://static1.squarespace.com/static/55didd88e4b0dee65a6594fo/t/56043648e4boeddafbc448b4/1443116616873/Characteristics+FINAL+Dec+20122.pdf>.
- ² <http://www.slu.edu/mission-statement>
- ³ <http://www.slu.edu/mission-statement>
- ⁴ Peter-Hans Kolvenbach, S.J., “*Go Forth and Teach: The Characteristics of Jesuit Education*.” Promulgated in 1986 and published in the United States as a monograph under the title *Go Forth and Teach* (JSEA, 1987), #9.
- ⁵ See Appendix 1. A significant portion of SLU undergraduates went to Jesuit high schools, which use a vision statement, originally published in 1980, called, “Profile of the Graduate at Graduation.” That document proposes five qualities that characterize a graduate of a Jesuit high school: open to growth; intellectually competent; religious; loving; and committed to doing justice. <http://www.jesuitschoolsnetwork.org/pedagogy/graduate>.
- ⁶ Appendix 2 describes the next steps and points to topics and concerns discussed by the Task Force for ongoing conversation, reflection, and action.
- ⁷ William Barnaby Faherty, S.J., *A Concise History of Saint Louis University*. Reedy, 2009. The early history of SLU is complicated and contested, with some pointing to 1829 as important with regard to Jesuit leadership and institutional identity. Dolores Byrnes is preparing a volume for SLU’s upcoming bicentennial. For other accounts, see Gilbert Garraghan, S.J. *The Jesuits of the Middle United States*, 3 vols. (1938; reprint Chicago: Loyola University Press, 1983); Water Hill, *Historical Sketch of the St. Louis University; The Celebration of its Fiftieth Anniversary or Golden Jubilee on June 24, 1879* St. Louis, Patrick Foy, 1879); *Memorial Volume of the Diamond Jubilee of St. Louis University, 1829-1904* (St. Louis: Little & Becker Printing Company, 1904).
- ⁸ “With the opening of the session 1858-1859 the classical and commercial courses of the University were separated, distinct classrooms and professors being assigned to each. Moreover, it was arranged that all subjects of study assigned to a given class, say poetry, should be taught by one and the same professor. The curriculum of the four years’ commercial course was considerably strengthened, graduates therefrom being required to pass satisfactory examinations in higher rhetoric, the elements of logic and moral philosophy, algebra, geometry, surveying, chemistry, physics, and astronomy.” From “Saint Louis University, 1833-67”: <http://jesuitarchives.org/wp-content/uploads/2014/05/chap34.pdf>.
- ⁹ <http://www.slu.edu/timeline/>
- ¹⁰ Saint Louis University, *The Faculty Manual: 2006, Amended May 2008*, p. 2.
- ¹¹ For resources on the Ignatian pedagogical paradigm, see <http://www.slu.edu/ctl/resources/teaching-tips-and-resources/ignatian-pedagogy/ignatian-pedagogy-resources>.
- ¹² In the Jesuit tradition, communication through language is understood not simply as an “instrument” to be employed effectively, but as the practice through which truth is articulated.
- ¹³ Here is one version of the entire prayer: “Lord, teach me to be generous. Teach me to serve you as you deserve; to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask for reward, save that of knowing that I do your will.” http://www.bc.edu/bc_org/prs/stign/prayers.html
- ¹⁴ Peter-Hans Kolvenbach, S.J., “*Go Forth and Teach: The Characteristics of Jesuit Education*.” Promulgated in 1986 and published in the United States as a monograph under the title *Go Forth and Teach* (JSEA, 1987), #110.
- ¹⁵ For a detailed overview of the life of Matteo Ricci, see, R. Po-chia Hsia, *A Jesuit in the Forbidden City: Matteo Ricci 1552-1610* (Oxford University Press, 2012); Mary Laven, *Mission to China: Matteo Ricci and the Jesuit Encounter with the East* (Faber and Faber, 2012).
- ¹⁶ <http://www.slu.edu/service/serve/student-organizations>.
- ¹⁷ <http://www.slu.edu/cei/about.html>
- ¹⁸ The emphasis on service and generosity does not mean that we want our students to view themselves as elites who offer aid in a haughty spirit of *noblesse oblige*. Further, a distinction should be drawn between a well-developed conscience that generously recognizes the importance of offering appropriate help as differing from a passive disposition in which one allows oneself to be used or taken advantage of; generosity complements wisdom, justice, and equal human dignity.
- ¹⁹ James Martin, S.J., in *The Jesuit Guide to (Almost) Everything*. HarperOne, 2012, p. 91.
- ²⁰ This is the first line of “God’s Grandeur” by the Jesuit poet, Gerard Manley Hopkins.
- ²¹ The “wholeness” being described here is the actualization of a concrete human person’s reflective soul integrated in a complete life. Describing various aspects of an integrated, whole, reflective life is not intended either to treat any one aspect in a reductive manner or to suggest that contemplative activity is distinct or separate from academic activity. The cultivation of the reflective soul is everyone’s business; it is both an academic and a personal concern. A reflective soul is also outward-focused, finding God in the wonders of creation.
- ²² Ignatius of Loyola, *Spiritual Exercises*. Paulist Press, 1991, p. 104.