



TRADITIONS

REGIS  UNIVERSITY

THE JESUIT CATHOLIC UNIVERSITY OF THE ROCKY MOUNTAIN WEST

Our Intellectual, Ethical
and Religious Foundations





TABLE OF CONTENTS

- 3 — ABOUT THE MISSION
- 5 — HISTORY OF JESUIT EDUCATION
- 9 — AS A UNIVERSITY
- 11 — AS CATHOLIC
- 13 — AS JESUIT
- 15 — FACULTY PERSPECTIVES: NICKI GONZALES
- 17 — FACULTY PERSPECTIVES: ABBY SCHNEIDER
- 19 — FACULTY PERSPECTIVES: LISA ZENONI
- 21 — EXPECTATIONS OF NEW FACULTY

DEAR FRIENDS AND FELLOW EDUCATORS,

In the changing landscape of higher education, those institutions who are able to communicate a distinct sense of purpose are the ones best positioned to make a difference in our world and, thus, to thrive. For nearly 150 years, Regis University has drawn inspiration from its Jesuit Catholic mission. Encountering multiple changes in social and historical context, Regis has aimed to build – in the language of our mission statement – a more just and humane world. As you ponder this introduction to our founding and sustaining traditions, we hope that you find here inspiration for possibly joining us in this life-giving work.

As President of Regis University and University Vice President for Mission, we would like our primary word to you to be: welcome. Regis is a diverse and welcoming community, made up of many identities and spiritual paths. No matter who you are or where you come from, we hope that, like many others, you find our institution to be a place of care and belonging.

At Regis, the mission is more than simply words on a page or marketing slogans. Rather, it is our *raison d’être*, our “reason for being.” It identifies our world – in all its complex wonder and pain – as the horizon for our activities. All important decisions – from our core curriculum to budget priorities, from hiring new colleagues to developing innovative new programs – are made from within this horizon. During times of challenge, we continue to return to our mission as a guide forward. As new colleagues join our community, we extend opportunities to engage the mission in ways that cohere to their own identities and interests (see Appendix I for an outline of faculty mission opportunities and expectations).

Our mission and identity are rooted in a history that stretches back centuries. This document begins by offering a short overview of the life of St. Ignatius Loyola and the religious order he founded, the Society of Jesus, commonly known as the Jesuits. From the Jesuits’ first forays into education, we offer an overview of Regis’ own history and current structure.

Next, our Traditions booklet expands on three key elements of our mission and identity: how we understand ourselves as a university, how we are Catholic, and what resources being Jesuit provides. For those hoping to learn more, we have included a list of online resources for further exploration (Appendix II). The document concludes with perspectives from faculty in each of our three colleges reflecting on how they have been able to engage the mission in their work.

The mission of Regis is always and ultimately an invitation. As you consider this document, we hope you that it inspires you to join us in our work of building a more just and humane world.

Gratefully,



Salvador D. Aceves
Salvador D. Aceves
 President



Kevin F. Burke, S.J.
Kevin F. Burke, S.J.
 Vice President of Mission



MISSION

**As a Jesuit Catholic university,
Regis seeks to build a more just and humane world
through transformative education
at the frontiers of faith, reason and culture.**

ELEMENTS OF THE MISSION

As a university, Regis draws from wellsprings of ancient wisdom and explores new horizons of thought and imagination to pursue truth, strive for justice and cultivate beauty. In everything, Regis shepherds the development of the whole person in relation to the common good, asking, “How ought we to live?”

As Catholic, part of a global community of faith called to celebrate and embody God’s love in the world, Regis educates diverse students for lives of service and meaning. Regis equips them with knowledge and skills to be discerning persons in solidarity with others, especially all who are poor or whose dignity has been violated, and empowers them to care for the Earth, our common home.

As Jesuit, rooted in an Ignatian spirituality of Christian discipleship and open to the sacred in all human cultures, Regis aspires to be a community of learners who labor for a transformed world and renewed ecosystem, and who journey as companions, responsible to each other.

HISTORY OF JESUIT EDUCATION

The Society of Jesus, popularly known as the Jesuit Order, was founded in 1540 by a small group of alumni from the University of Paris. They were ten in number, all Roman Catholic priests with excellent educations and university degrees, and their leader was a Basque named Ignatius of Loyola. The Jesuits' unique history, spiritual and intellectual ideals, and educational heritage have derived, more than from any other single source, from the spirituality of Ignatius.

Solidly within the Catholic Christian tradition, Ignatius' spirituality arose primarily out of his own life experience.

He was born Iñigo Lopez de Loyola in 1491 to the noble family of Loyola whose ancestral castle was in the Basque country of Spain. A rowdy youth prone to gambling, dueling, and the pursuit of young ladies, Iñigo eventually found purpose and direction in the Spanish army. In 1521, his leg was shattered by a cannonball during a minor battle at Pamplona, Spain. Iñigo spent a year gradually recovering his strength in the family castle at Loyola. The only two books available to help him fill his time were the lives of Christ and the saints. Gradually, Iñigo's dreams of chivalry were replaced by visions of heroic deeds at the service of God and others.

These new desires did not immediately translate into spiritual wisdom and clarity of purpose. Iñigo set out for Jerusalem, but instead spent months living in a cave outside of a town called Manresa, gradually gaining greater spiritual clarity and calming his tumultuous swings between consolation and despair. These experiences would form the foundation of his Spiritual Exercises and Ignatian spirituality more broadly (a tradition that has positively impacted spiritual seekers within and beyond the Catholic Church for centuries).

After finally arriving in Jerusalem and being promptly sent home by the Franciscans responsible for Christians



there, Iñigo began to share his spirituality with others back in Spain. At the height of the Spanish Inquisition, such efforts were viewed as highly suspicious, and multiple imprisonments led Iñigo eventually to seek an education and ordination at the University of Paris (the finest higher education institution at the time). Ignatius attracted a small band of classmates with whom he shared his spiritual insights, a way of discernment in the following of Christ and of "finding God in all things" that would eventually become the Spiritual Exercises. In 1537, after receiving their degrees, Ignatius and his companions (with the exception of Pierre Favre who was already a priest) were ordained priests in Venice, Italy. In 1539 they decided to seek recognition as a religious order and were established as such by Pope Paul III on September 27, 1540, under the name of the Society of Jesus (the word 'Jesuit' comes from the Spanish diminutive *Jesuita*).

The mission of this new society was simply "to help souls." Yet these were also men prone to ambition who knew the value of a strong education. Whether traveling to distant lands or engaging the newest discoveries of science, Jesuits carried with them a spirit of adventure and discovery, *Ad Majorem Dei Gloriam* (For the Greater Glory of God). The order expanded rapidly, and every new recruit was formed according the most rigorous standards of the time. It was not long before leaders of the cities in which they were established began to ask the Society of Jesus to educate their own children as well.

Ignatius (the name he now claimed) never imagined that he would establish the first Catholic religious order to make education a primary ministry, yet he and the early Jesuits recognized the immense potential and need for such ministry.

By 1556, the year Ignatius died, the Jesuits had established 40 colleges throughout





Europe, in India, in Africa and in parts of Latin America. Today, there are more than 2300 Jesuit schools worldwide, including nearly 200 colleges and universities (27 of which are in the United States).

Regis University’s own history

began in 1877, when a group of Jesuit missionaries from Italy established Las Vegas College in New Mexico with the goal of educating indigenous and Latine students in the area. In 1884 Bishop Machebeuf invited the fledgling school to move to Morrison, Colorado (near Red Rocks Amphitheater). Renamed the

College of the Sacred Heart, it operated there for three years until 1887, when John Brisben Walker, a Jesuit-educated man, gifted the land in Northwest Denver on which our campus still operates today, with a clear westerly view of the Rocky Mountains and Flatirons. Regis respectfully acknowledges that this land is the traditional homeland and buffalo hunting grounds of the Arapaho, Cheyenne and Ute Nations. We also recognize the 48 tribal nations that are historically tied to the lands that make up the state of Colorado.

In 1921, the Jesuits renamed the school once more as Regis College, after St. John Francis Regis, a 17th century French Jesuit known for his preaching and service to at-risk women and youth, providing them stable incomes and independence.

For the first forty years of its existence, Regis provided a joint high school and collegiate curriculum for boys and young men. In 1917, the two programs were separated, although both shared the same campus and facilities until as recently as 1990, when Regis Jesuit High School relocated to a new campus in southeast Denver. Single sex education ended for Regis in 1968, when the College began admitting women to its traditional undergraduate programs.

Growth at Regis began to expand even more markedly beginning in 1977, when the College began offering degree programs to post-traditional learners, initially for military personnel in Colorado Springs. At present, Regis University serves more than 6,000 graduate and undergraduate students, both in Colorado and through multiple distance learning formats around the world.

At the heart of Regis University’s Rueckert-Hartman College for Health Professions (RHCHP) is Loretto Heights College (LHC). Founded in Denver, Colorado in 1891 by the Sisters of Loretto, LHC began as Loretto Heights Academy, a Catholic elementary and secondary school for girls. In the summer of 1988, three of its academic programs moved to Regis College and provided the foundation

for the Rueckert-Hartman College for Health Professions, and what was then the College for Professional Studies, pivotal development in the transition of Regis College to Regis University in 1991.

Today, current President, Dr. Salvador D. Aceves – the university’s first lay and first Latino President – and our Board of Trustees, provide mission-driven guidance for a university now composed of three colleges: Anderson College of Business and Computing, Regis College, and the Rueckert-Hartman College for Health Professions. In 2023, Regis was designated a Hispanic Serving Institution, which in many ways is a return to the original mission of the institution.

Dedicated to providing a Jesuit education to people of all faiths, ages, and backgrounds, Regis offers more than 130 academic programs online and at two campuses in the Denver metro area. In keeping with our Jesuit Catholic mission, Regis strives to build an inclusive community that values the rights and dignity of all, contributing to the richness and vitality of our learning community.

Consistent with our beginnings, we continue to challenge our students and ourselves, across every discipline of the university community, to answer the perennial question: “How ought we to live?”

AS A UNIVERSITY,

Regis draws from wellsprings of ancient wisdom and explores new horizons of thought and imagination to pursue truth, strive for justice, and cultivate beauty. In everything, Regis shepherds the development of the whole person in relation to the common good, asking, “How ought we to live?”



HOW OUGHT WE TO LIVE?

Early and often at Regis, students are confronted with what is sometimes called the Regis question: How Ought We to Live? In these five words is an invitation to explore more deeply the values and convictions that will orient one's life, yet it is a discernment always done in conversation with others about the common good, and with the rich and diverse Jesuit Catholic tradition that Regis inherits. The Regis question shifts one's perspective from “I” to “we” – how ought we to live, never simply I or you.



The ultimate horizon or purpose of a Regis University education is to labor together toward “a more just and humane world.” In the language of Jesuit philosopher and theologian Fr. Ignacio Ellacuria, SJ, martyred at the University of Central America in 1989, we pursue this goal universitariamente – that is, “*in a university manner.*” At its very foundation, Regis is a university marked by the character and activities of all universities, namely, the discovery and passing on of knowledge. Academic freedom and the pursuit of truth wherever it may lead are bedrock principles.

Yet to be a university also implies a sense of the universal, a striving for unity and wholeness, or “catholicity,” in our understanding of the immensely complex and diverse reality of life on the planet. Many institutions today more aptly reflect what former University of California president Clark Kerr once described as “multiversities” – places where a range of subjects are taught without any sense of a coherent whole. By contrast, Regis encourages our students at every level, from our traditional undergraduates to students in our professional programs, to explore the world (and themselves) in ways that are critical and holistic, contemplative and communal.

To be **critical** is to apply the methods and skills proper to all the university disciplines and to engage in critical reflection on questions pertaining to our lives in society and bent toward the building of “a more

just and humane world.” To be **holistic** is to open oneself to learning from all aspects of human experience: intellectual and imaginative, bodily and emotional, empirical and numinous, personal and societal, political and spiritual. It is to grow in appreciation for the many disciplinary “languages” that seek to understand and give expression to the total human (and non-human!) experience.

To be **contemplative** is to slow oneself down enough to listen deeply to all the data of one's experience, to allow the heart to be moved by one's encounters with reality so as to be transformed from within. It is to recognize that the pursuit of truth is not limited to rational analysis of what is empirically verifiable; it is to open oneself to the sacred mystery that surrounds human experience at every turn.

Finally, to be **communal** is to recognize that we are social-political beings, and that people and communities outside our familiar comfort zones offer insights and wisdom that we could never come to of our own accord. It is to embrace, with both confidence and humility, that each of us comes into the learning community with perspectives that contribute uniquely to the power of the whole.

AS CATHOLIC,

part of a global community of faith called to celebrate and embody God's love in the world, Regis educates diverse students for lives of service and meaning. Regis equips them with knowledge and skills to be discerning persons in solidarity with others, especially all who are poor or whose dignity has been violated, and empowers them to care for the Earth, our common home.



Regis University stands firmly within the Catholic intellectual tradition, a worldview and ongoing dialogue that extends back centuries, yet has never been static. As noted

above, it is a tradition that strives to educate the whole person and shape a learning community in ways that are critical and holistic, contemplative and communal. In this way, a Catholic university is marked by certain sensibilities.

A first of these is the compatibility of faith and reason. In a cultural environment that often sets these two perspectives against each other, the Catholic tradition strongly affirms that they are not only compatible, but mutually illuminative. One can affirm both the power of rational analysis undergirded by scientific methods of inquiry and the more sacred realms of human experience that lay beyond rational description or control. Here the disciplines of the humanities and arts, of theology and religious studies, have been critical to Jesuit education, alongside the sciences and professional education, from the beginning.

In the famous formulation of St. Irenaeus, the Catholic intellectual tradition stakes its worldview on a rather bold claim, rooted in the gift of Creation itself and the mystery of Incarnation, namely, that “The glory of God is the human person fully alive.” In short, whatever makes us more fully human also makes us more holy, more like unto God. Thus, every university discipline and pursuit, insofar as they seek to make us more authentically human—“to build a more just and humane world”—are cherished.

Second, the Catholic imagination has been described as a certain way of perceiving reality: as sacramental, luminous, “charged” with sacred presence. The term “sacrament” itself suggests that the whole of the created world—the animals and trees, mountains and rivers, human beings, as well as the choices that make up our daily lives in society—is potentially a “sign” and “instrument” of God’s grace. The symbols and rituals of the Catholic Mass and seasons of the liturgical year—celebrated regularly on Regis’s campus—could be said to teach us to bend our ears toward a hidden wholeness, in which the mystery of God seeks out and finds us “in all things.” Perhaps above all, the Catholic sacramental imagination finds God alive and present to the world in our everyday acts of love, justice, and mercy.

Third, implicit and foundational to these sensibilities—by no means absent from other religious traditions—the Catholic tradition upholds and defends the dignity of the human person. By contrast to Western individualism, Catholic Social Teaching emphasizes that we always exercise this personal dignity and freedom in relationship with others. In terms of social ethics, this demands a commitment to both individual human rights and solidarity with others, especially those marginalized and structured out of the common good. This strong emphasis on social interdependence manifests in the teachings of Pope Francis—and in many Jesuit scholars, artists, poets and theologians down through the centuries—in an urgent care for the natural environment, or what Francis calls an “integral ecology.”

AS JESUIT,

rooted in an Ignatian spirituality of Christian discipleship and open to the sacred in all human cultures, Regis aspires to be a community of learners who labor for a transformed world, renewed ecosystem and who journey as companions responsible to each other.



Regis University is part of a Jesuit network that includes 27 colleges and universities in the United States, plus over 2000 educational institutions of various types globally. Every year

more than two million students are educated at a Jesuit university. Much of the Jesuits' distinctive approach to education is embedded in the history outlined briefly above. On our Northwest Denver campus, you will find a large compass, with six points, painted into the plaza in front of Carroll Hall. Sometimes called our Jesuit values, these compass points articulate the central characteristics of a Jesuit education.

CURA PERSONALIS

A Latin phrase meaning “care for the person,” *cura personalis* is having concern and care for the formation and support of the whole person well as for each individual person in all their distinctiveness and unique needs. This extends also to holistic care for ourselves and our colleagues.

PEOPLE FOR AND WITH OTHERS

A Regis education is not for the benefit of our students alone. Rather, Regis educates students to be agents of change who we hope will join in our mission of seeking a more just and humane world. We educate to form persons of “well-educated solidarity”—striving for the dignity and rights of all people, especially the poor, vulnerable, and marginalized.

CONTEMPLATIVES IN ACTION

Early Jesuits would frequently say that their monastery was the world. Rather than dedicating several hours per day to prayer, they would engage in the work of service, ministry, and education, always with an eye toward the transcendent. So too, we enter our work and study with an awareness of the sacred all around us, and strive to cultivate contemplative practices that help us to take “a long, loving look at the real.”

MAGIS

Latin for “the more,” *magis* embodies the spirit of “holy restlessness”—never growing complacent and always longing for that which is greater (which, for Ignatius, was God alone). *Magis* does not mean to always do or give “more” to the point of exhaustion. Rather, it is the practice of discerning the greater good in each situation or seeking how to better love, serve, and glorify God within our limits.

UNITY OF MINDS AND HEARTS

Across all our diversity and differences, we strive to discern our way forward together in community with unity of purpose. In all things we seek to maintain a deeply relational culture, built on friendship and transparency, communal discernment and commitment to our mission. This does not mean that we always agree—unity does not mean uniformity—rather, that we are committed to thinking and cultivating our compassion together in dialogue and mutual concern.

FINDING GOD IN ALL THINGS

This may be the one phrase that sums up Ignatian spirituality. It invites a person to search for and find God in every circumstance of life. We trust that God (or: the good, the true, the beautiful) is already everywhere and can be found in all we encounter. This in turn allows us to trust the goodness of creation and the powerful potential of all forms of academic inquiry.

UNIVERSAL APOSTOLIC PREFERENCES

The International Society of Jesus, along with their lay and religious companions in mission, recently undertook a two-year discernment process aimed at identifying their mission priorities for the next decade. *Four points of emphasis emerged:*

To show the way to God through the Spiritual Exercises and discernment

To accompany young people in the creation of a hope-filled future

To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice

To collaborate in the care of our Earth, the natural environment, our Common Home

NICKI GONZALES VICE PROVOST,
DIVERSITY AND INCLUSION

“What then does a University do, immersed in this reality [of war and poverty]? Transform it? Yes. Do everything possible so that liberty is victorious over oppression, justice over injustice, love over hate? Yes. Without this commitment, we could not be a university, even less so... a Catholic university... A Jesuit University is called to be a social force. It must transform and enlighten the world in which it lives.”

Fr. Ignacio Ellacuria spoke these powerful words to an eager audience at Loyola University in Chicago in 1986. Jesuit universities, he argued, must respond to the most pressing justice issues of the day. He described his ongoing advocacy for the Salvadoran poor against the oppressive national regime, while El Salvador’s Civil War raged on. As professor and rector of the Jesuit University of Central America (UCA) in San Salvador, Ellacuria had received many death threats for his activism, yet he persisted. Three years after his speech in Chicago, the Salvadoran army murdered him and five other Jesuits, their housekeeper, and her daughter, at the University’s Jesuit residence. Ellacuria’s legacy, however, lives on, inspiring Jesuit university students, staff, and faculty—including myself—to fulfill the Jesuit mission.

Learning the long history of the Jesuits’ commitment to social justice ignited my desire to explore more deeply our Jesuit identity, so I accepted an invitation to participate in the Ignatian Colleagues Program (ICP), with colleagues from Jesuit universities across the United States.

Through retreats, an immersion trip to Nicaragua (where we met leaders from the UCA in Managua), readings, and video discussions, I expanded my understanding of, and commitment to, our Jesuit mission. Indeed, Fr. Ellacuria’s definition of a Jesuit university—as one that dedicates itself to serving as a social force for justice over injustice and love over hate—reflects my own commitments, especially as I support Regis’ mission as Vice Provost for Diversity and Inclusion and Professor of History.

Through my own life experiences and as an activist scholar with both academic and public commitments to DEI work, I believe that our core Jesuit values provide us the tools necessary to both celebrate our diversity and to confront the deep-seated inequities that exist on our campus and in the larger society. As VP for Diversity and Inclusion and as a US historian, I look to our values to guide my work in shaping an inclusive community and an inclusive understanding of our past, contributing to the shaping of a space where all community members feel like they belong.

For example: *Cura personalis* compels us to care deeply for the humanity that each of us brings to our community. This includes having a curiosity about one another and the unique stories and perspectives we all carry with us. This curiosity is best nurtured through meaningful experiences across differences. Prejudice and misunderstanding simply do not hold up in the face of meaningful contact with one another, and such encounters serve as a vehicle for forging understanding and compassion. In my roles on campus and in the larger community, I work to create these opportunities for engagement and would model respectful treatment of students and colleagues, in line with *cura personalis*—something that has always come naturally to me. Perhaps this is even more important when we encounter one another in situations of deep disagreement, in which we must presuppose good intentions in one another, and if necessary correct one another with kindness.

As members of a Jesuit university community, we take seriously our commitment to live as individuals with and for others. Doing so offers us opportunities to work together to meet the needs of all in the community. Accompanying one another on this journey, enables us to create solidarity across differences for the benefit of all.

Finally, my work has been guided by the principle of professing a faith that does justice. This core principle compels us to stand with our most marginalized and vulnerable community members, including but not limited to: students-(and faculty- and staff-)-of-color; LGBTQIA+ members; first-generation students; students with disabilities; members from non-Christian religious traditions; and students from socioeconomically disadvantaged backgrounds.

On a daily basis—as VP, as faculty, and as a public historian, I work to empower those who feel they have no voice—and if necessary, be their voice. Further, I make the necessary arguments for the inclusion of diverse perspectives in curriculum, hiring, and policy decisions. Beyond the walls of Regis, I use my existing partnerships in the community and at Regis to establish our university as a pillar of justice in the Denver Metro area. It’s my belief in Fr. Ellacuria’s message that fuels my work in making Regis a “social force” that must respond to the most pressing issues of inequity in *this-our-social and political moment*.



Nicki Gonzales is a professor of History and Vice Provost for Diversity and Inclusion at Regis University. She is a member of History Colorado’s State Historian’s Council and in July 2020 was named by Gov. Jared Polis to the Colorado Geographic Naming Advisory Board. Dr. Gonzales specializes in the history of the American West, with a focus on race relations and social and political movements.

ABBY SCHNEIDER

ASSOCIATE PROFESSOR,
SEED INSTITUTE DIRECTOR

As a child, I never knew what I wanted to be when I “grew up.” Perhaps a film producer, or a screenwriter, or a teacher. However, I knew what I did not want to do—go to business school. Having grown up in a small town in New Hampshire and having gone to college in an even smaller village in upstate New York, I always saw business as antithetical to my values and my deep appreciation for the natural environment. I eschewed the consumerist lifestyle in the US and was perplexed by people’s willingness to go into debt to buy material goods that they thought would make them happier but that, invariably, could not. Having grown up without cable television, I wondered why people were so persuaded by advertisements. This curiosity, along with my undergraduate liberal arts education focused on psychology and film and media studies, eventually led me to pursue graduate studies in judgment and decision making, which it turns out, is taught in marketing departments... in business schools.

I earned my PhD in marketing from the University of Colorado’s Leeds School of Business, and it was there, in the valley of the Rocky Mountains, that I learned that business and the environment did not have to be antithetical. In fact, the tools of marketing and scalability of business could be used to solve the very problems I wanted to address. I became determined to use my career to teach students how to use business as a force for good. I just needed to find a university as committed to these values as I was.

Though I am not Catholic, Regis University’s mission and Jesuit Catholic values resonated deeply with my own. My passion for social justice and the natural world were not only tolerated but welcomed and supported. I joined a group of colleagues whose work inspired and informed my own, and I have grown immensely, not only as an academic but also as a whole human being. At Regis, I have had opportunities that I never could have imagined as a graduate student spending endless hours in a behavioral lab and crunching numbers in statistical packages (though I enjoy that, too!). I have also had time and space to focus on bigger questions like, “how ought we to live?”

One of my most transformative experiences has been developing and teaching a course titled Marketing for Social Change, an experiential immersion course that teaches students to use the tools of marketing to address global social and environmental challenges. In the middle of the semester-long course, I co-lead a spring break trip to Uganda where students attend marketing classes taught by Street Business School (an organization that supports women starting microbusinesses), learn from Ugandan social entrepreneurs, and meet with Ugandan conservationists to discuss the relationship between business and the environment. While many international service learning courses involve American students building schools or water wells for, or even with, their community partners, Marketing for Social Change rethinks the “direct” service learning model by focusing on listening and learning while in-country and then

acting at home through “indirect” service (i.e., using the tools of marketing to create advocacy videos on topics such as poaching, extraction, gender equity, etc.). The course seeks to break down stereotypes and challenges students to consider and critique the global systems of power that maintain oppression. My hope is that when my students become business leaders and are making decisions in the boardroom, they will put people and the planet above profits.

While Marketing for Social Change has been impactful for those individuals involved, that impact is hardly scalable and involves a round-trip flight to a country halfway around the world. Seeking the magis, I wondered how I could bring a transformative experience to more students and draw connections between our local community and global impact. An opportunity showed up a few years later when I was offered the position of Director of the Anderson College of Business and Computing’s Sustainable Economic and Enterprise Development (SEED) Institute. Drawing on Pope Francis’ *Laudato Si’*, the mission of the SEED Institute is to create a more just, humane, and regenerative world by using the tools of business to scale solutions to our greatest economic, social, and environmental challenges. As part of the Institute, I not only teach a year-long sustainability leadership program for our undergraduate students but also seek to connect our work with the greater

community. I have partnered with Regis University’s Mission Office to determine how Regis can fulfill its commitment to Pope Francis’ 7-Year Journey. I have helped to found Denver Good Business Week, which seeks to align the systems, assets, and practices of business with social and environmental sustainability in order to create a more elevated Denver. And I have launched a podcast showcasing forward-thinking business leaders that has been downloaded on almost every inhabited continent. One of my podcast guests was even a former student who started his career making upcycled fashion accessories and, as of this writing, is the Global Sustainability Manager at Kin + Carta, the first publicly traded BCorp on the London Stock Exchange.

If there is one thing that my 22 years of education and 11 years of teaching have taught me, it is that we do not merely need smarter people to solve the world’s problems; we need more ethical and socially responsible people who will use their intelligence to promote the common good. I have found that students come to Regis wanting to be in service for and with others, and it has been my honor to accompany them on at least part of that journey. Indeed, as a faculty member at Regis, I measure my success not just by what my students do in my classroom but by whom they become after they leave.



Abby Schneider is an Associate Professor and Director of the Sustainable Economic and Enterprise Development (SEED) Institute in the Anderson College of Business and Computing. Dr. Schneider’s research focuses on consumer judgment and decision-making in relation to individual, societal and environmental well-being.

LISA ZENONI

ASSOCIATE PROFESSOR, ASSISTANT DEAN
OF UNDERGRADUATE NURSING PROGRAMS

How ought we to live? As I reflect on my years practicing as a nurse and in academia, I recognize this question led me on a path of discovery and lifelong learning. I have always been driven by the mission of an organization when choosing where I work. I was first introduced to Jesuit education during my master's degree at Regis University. At that time, my professional goal was to participate in leadership roles in the hospital while educating nurses. After some time, I realized I wanted to teach nursing students in an environment where I could practice Jesuit values. As a life-long learner, I also wanted to learn more about Jesuit education and how I could integrate my Catholic faith into my teaching and employment. I discovered I have a passion for educating students who are interested in becoming nurses at Regis while integrating Jesuit values.

The Jesuit values are more than the words written on the compass outside Carroll Hall where I often step as I travel from my office to a classroom. They represent the values that I weave into my personal and professional belief systems. As I interact with students, I introduce what being educated at a Jesuit Catholic university means in their professional and personal growth. The Jesuit values provide a framework for reflection; reflection is integral to nursing practice as we review what went well and what would I change. It is also integral to ask the same questions when teaching. *Cura personalis*, care for the person, is a Jesuit value that resonates with nursing students. As nurses, we care for a person's mind, body, and spirit. As a nursing faculty

member, I do the same for my students. It allows me to be open, and vulnerable, listen, ponder, and reflect. The values assist me in reflecting on teaching. They help me to assess how I remain committed to the common good for Regis.

Teaching is more than providing content. I want to support my colleagues in forming students who will excel in their nursing careers and want to do more, not just educational but also physically and spiritually. I believe work is a vocation that helps us to discern how personal goals align with the needs of the world. I value students and colleagues with diverse faith and belief backgrounds as they reflect the populations we serve in our teaching and professional practice. Educators support students in their role as servant leaders and the liberal arts education assists nurses in providing holistic care to those we care for during our careers. We welcome all students and colleagues from different backgrounds and faiths as we have a common purpose of educating life-long learners.

The faculty role supports the formation of our students as well as ourselves. Peter-Hans Kolvenbach, S.J. stated, "If the measure and purpose of our universities lies in what the students become, then the faculty are at the heart of our universities. Their mission is tirelessly to seek the truth and to form each student into a whole person of solidarity who will take responsibility for the real world." I truly believe the mission drives us to pursue life-long learning based on what is happening in society so we can provide formation for

our students. At Regis, we value the deep commitment to social justice. The mission guides us. I value the academic-practice partnerships that allow me to support nurses in practice while enhancing the education of our students. Learning should also occur outside of the typical practice settings. Educators need to provide students with experiences that challenge their thinking and broaden their perspectives. As nurses, our graduates will interact with people from all walks of life. They will have different beliefs and values. This is why I value my students' experiences with service learning. As they work within a community, they understand the community's perspectives and reflect on how the experience changes their thinking. When discussing Jesuit education, Kolvenbach also noted, "Students, in the course of their formation, must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering and engage it constructively. They should learn to perceive, think, judge, choose, and act for the rights of others, especially the disadvantaged and oppressed." Our students are better prepared for these challenges because of their liberal arts education, reflections on clinical experiences, and service learning

Each September, I look forward to participating in the Mass of the Holy Spirit. Faculty, staff, and students from all faith or belief traditions are welcome to begin the

new school year celebrating mass together in the chapel. The service includes blessings for students, staff, and faculty as we begin a new academic year.

My journey at Regis continues to support my pursuit of answering, "*how ought we to live?*" I participated in a pilgrimage to Spain with faculty from Regis and Creighton Universities in February 2020 at the dawn of COVID. The experience of walking in the footsteps where Ignatius of Loyola was transformed from a soldier to a person who began an order prioritizing education profoundly affected how I understood the foundation of Jesuit education. The fellowship with the people I met also provided me with an anchor during the isolating COVID times. My journey of discovery continues as I participate in the Ignatian Colleagues Program. In orientations, small groups, retreats, and encounters, I spend time reading, reflecting, and interacting with others from Jesuit universities. I have continued to expand my thoughts and beliefs about how I can support my students and colleagues in living out our mission of educating students at Regis University.

Ultimately, Regis University's mission is why I returned to Regis, and why I have stayed. I continue to use discernment to consider my life's journey. I encourage my students to do the same as they continue their journey as nurses who serve their patients and communities.



Dr. Zenoni believes the learning environment should be interactive, respectful, caring and reflective. In her classes, she incorporates many of the Jesuit values, including *cura personalis*, through one-on-one interactions with students both inside and outside the learning environment.

EXPECTATIONS OF NEW FACULTY

DURING THE HIRING PROCESS

Regis University asks all candidates for full-time ranked or tenure track faculty positions who have advanced to the status of finalists to review this Traditions document and to submit an essay as part of their application portfolio. In this essay, candidates are asked to discuss how their experiences and interests might contribute to the University's Jesuit Catholic mission. This essay should not be construed as a test of religious beliefs. In fact, Regis encourages candidates from all faiths, backgrounds, and beliefs as part of our academic community. At the same time, we take our mission values seriously, and we ask our faculty to consider how they might contribute to it.

During the interview process, candidates will be invited to meet with a member of the University Mission staff, not as an interview to test mission knowledge, but as an opportunity to learn more about the University's Jesuit Catholic mission, ask questions about mission orientation activities, and to discuss the mission essay. Other interviews by search committees, deans, and others may also discuss these themes.

YEAR ONE AS A NEW FACULTY MEMBER

FIRST YEAR FACULTY MEMBERS ARE EXPECTED TO:

- | Participate in the Manresa Experience for New Faculty Retreat
- | Participate in the Manresa Experience Learning Community monthly meetings during the September-April academic year
- | Attend a weeklong Ignatian Summer Institute in May at the end of the first year

YEAR TWO + THREE AS A NEW FACULTY MEMBER

YEAR TWO AND THREE FACULTY MEMBERS ARE EXPECTED TO:

- | In both the second and third year, new faculty will participate in one qualifying mission opportunity. The list of qualifying options includes a second Ignatian Summer Institute, learning communities, Jesuit network conferences, and retreat/immersion experiences.

PREPARATION FOR ADVANCEMENT, PROMOTION OR TENURE

- | Along with teaching, scholarship, and service, faculty members may submit examples of how the faculty member has contributed to the University's mission as described in the appropriate college or school faculty handbooks. Such contributions should be determined by each faculty member and can include course development, engagement in service learning projects, faculty development activities, or other activities. Mission Office staff are available to consult and assist, but do not determine what contributions are suitable, nor do they participate in such faculty review processes.

Resources

Association of Jesuit Colleges and Universities

ajcunet.edu

Association of Catholic College and Universities

accunet.org

Jesuit Higher Education: A Journal

epublications.regis.edu/jhe

Conversations on Jesuit Higher Education

conversationsmagazine.org

America Magazine: The Jesuit Review

americamagazine.org

Jesuit Resource

jesuitresource.org

Ignatian Spirituality

ignatianspirituality.com

[regis.edu/
mission](http://regis.edu/mission)



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