

## Conversations on Jesuit Higher Education

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### Forum: Teaching the Future Rich: How to Best Give Money

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plight and becoming very close to many campesinos there. On brief breaks from his work with the poor, James Carney, S.J., would come back to North America and wonder with amazement at the preoccupation with consumer goods that he saw. Students can come back with similar critiques of their own lives. Study abroad programs such as *Casa de la Solidaridad* in El Salvador must be popularized and participation increased, so that our students can have life-changing experiences.

What about the ways in which suffering abroad is induced and/or increased by economic, military and political policies originating in our own country? This is a message that students are bound to hear if in their classrooms and their experience abroad they listen to

the voices of people writing their own history from their own perspectives. It's an essential part of a learning experience that calls into question the uniformly complimentary versions previously learned of America's history. Encountering a diverse student body within the classrooms of Jesuit universities, venturing outside of those classrooms into their urban contexts, and studying at Jesuit institutions abroad are important stepping-stones to personal growth. As individuals and institutions I want to encourage us to foster this growth more fully ■.

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## TEACHING THE FUTURE RICH

### *How to Best Give Money*

**Francis J. Butler**

I have found Father Adolfo Nicolás's talk in Mexico City last spring a rich and inspiring framework for forecasting where Jesuit institutions may be placing emphasis in the time ahead..

While celebrating the progress of Jesuit higher education, Fr. Nicolás has encouraged Jesuit educators to go deeper in the way students are taught on Jesuit campuses; he has asked for more cooperation among Jesuit institutions of higher learning on vexing questions facing the globe, like environmental degradation; and he has invited universities to think more purposely about Jesuit higher education as a point of dialogue in the often conflictive zone between faith and culture.

Fr. Nicolás' masterful reflections go to the core mission of what Jesuit universities do as teaching, research and service institutions. But his observations also provide Jesuit educational leaders with an extraordinary take-home assignment. I am delighted that *Conversations* has

asked a number of us in the extended Jesuit family to think about how Jesuit higher education might be reinvented from our personal vantage point. As the father of three Jesuit university alums, I can't resist taking up this pleasurable assignment by first imagining a Jesuit university free of tuition!

However, as a trustee of a Jesuit university, and as someone whose professional life is in the philanthropic world, I appreciate the financial realities of running a first-rate school. So I will move on and re-imagine Jesuit higher education from my experience these past three decades of working with Catholics of considerable wealth.

I will begin by saying that Jesuit institutions do a good job these days of transforming students into reflective, service-oriented adults. They graduate with degrees that, as recent history has shown, put them often on a trajectory of leadership. Yet, it's true also that numbers of graduates are leaving Jesuit campuses unready for the balanced use of wealth or its sometimes disordered impact on their lives, families, and work.

**Just ten years** after graduation, students from universities like Georgetown, Santa Clara, and Fairfield for example, can expect to be earning six-figure annual salaries, and they will be in positions with supersonic upward mobility. For many, if not most, coping constructively with growing wealth and influence presents an array of challenges—how to use this wealth as good stewards—responsibly, justly, and in a way that contributes to the common good. That's where the reinvented Jesuit institutions of higher learning may have their most serious impact. Through more course work and

pastoral ministry, our faculties and staff can take greater deliberate steps to create tomorrow's wealth holders and great philanthropists who are in the forefront of changing the world.

We need curricula and formation programs on wealth itself and what it means for today's Christian. Courses that would expose students to the responsible

## How to use wealth as good stewards

use of wealth from a Christian stewardship perspective. This includes especially an immersion into the rich tradition of Catholic social teaching and what it has to say about the responsible use of power and money.

All of our students should be familiar with the history of modern philanthropy, its weaknesses and strengths, and how Catholic social principles could deepen its motivations and effectiveness. Students also should be familiar with methods of proactive giving, the organizational structures for today's foundations, public policies that foster or inhibit generosity in society, giving trends and

use of wealth from a Christian stewardship perspective. This includes especially an immersion into the rich

volunteering. And more of our graduates should be prepared and encouraged to work within America's foundations and not-for-profit sector as a career choice.

The nation is undergoing a \$40 trillion wealth transfer between generations, yet, are any of our Jesuit institutions offering a major in philanthropy? If so, your profile is way too low.

Fr. Nicolás calls Jesuit institutions of higher learning to a depth of thought and imagination in the Ignatian tradition that involves a profound engagement with the real. Living in the wealthiest economy the world has ever known, we are challenged by the disquieting reality of massive global poverty and human need. Our Jesuit universities and colleges would do well to think more about our students as future wealth holders, with the capacity through their giving to shape, in the words of Fr. Nicolás, "the future for a humane, just, and sustainable globe." ■

*Francis J. Butler serves on the board of trustees of the University of San Francisco. He is president of Foundations and Donors Interested in Catholic Activities, (FADICA) a consortium of over fifty private grant making foundations and charitable agencies.*

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# MEET THE OLD BOSS: BRINGING IGNATIUS BACK INTO JESUIT UNIVERSITIES

**Philip Metres**

**T**he Who's classic "Won't Get Fooled Again" dramatically renders its vision of failed revolutions in its (yowled) final lines: "Meet the new boss. Same as the old boss." In this modest proposal for Jesuit universities, my inquiries do not quite add up to revolution, lest we make new bosses. Rather, they are an invitation to rededicate ourselves to the original vision of Ignatius in light of the global realities we face together.

Father Adolfo Nicolás's address on the challenges to

Jesuit Higher Education Today (2010) begins with the need for imagination. The compression of space and time that is the essence of modern life stimulates our souls. New technologies of information and mobility suture us closer together, but in ways that are often virtual and voyeuristic. The cataclysms of our time—wars, revolutions, disasters, financial meltdowns—happen too quickly to digest fully. We hardly have time to know what to think or feel when "the story" has changed.

What to do, in light of the deluge? Perhaps we need to work our way to St. Ignatius' cave, outside Manresa. The Spiritual Exercises actively invite the imagination, to create, in Ignatius's words, "mental representation."

The contemporary challenge for imaginative artists, intellectuals, educators, the curators of the soul is not only to chronicle the present, but also to develop a creative and critical understanding of how we find ourselves at this time and place. And given that understanding, to ask Leo Tolstoy's question: "how, then, shall we live?" How can we live together, on this shrinking globe, with its finite resources? Critical thinking gets us only so far,