Dear Job Candidate:

As part of our interview process for tenure-track positions, each candidate will meet with the Dean of the School/College to talk about his or her fit with the mission, vision and values of Seattle University (a copy of our Mission, Values and Vision Statement is included in this packet). In anticipation of this meeting, we would like you to provide your search committee chair with a written response to this document with a particular focus on the “Values” section. We appreciate your taking the time to put your thoughts into writing since we have found these statements to be a very valuable means of moving our conversations with candidates to a more meaningful and productive level of discussion.

Thank you very much for your interest in joining Seattle University.

Sincerely,

Di Di B. Galligar, Ph. D.
Assistant Provost for Business and Faculty Administration
Office of the Provost
M i s s i o n
Seattle University is dedicated to educating the whole person, to professional formation, and to empowering leaders for a just and humane world.

V i s i o n
We will be the premier independent university of the Northwest in academic quality, Jesuit Catholic inspiration, and service to society.

V a l u e s
CARE
We put the good of students first.

ACADEMIC EXCELLENCE
We value excellence in learning with great teachers who are active scholars.

DIVERSITY
We celebrate educational excellence achieved through diversity.

FAITH
We treasure our Jesuit Catholic ethos and the enrichment from many faiths of our university community.

JUSTICE
We foster a concern for justice and the competence to promote it.

LEADERSHIP
We seek to develop responsible leaders committed to the common good.

Officially approved May 8, 2003
How We Educate

Excellent teaching, supported by high quality scholarship and personalized attention to student learning, ensures that intellectually challenging education is at the heart of our mission in undergraduate, graduate, and professional programs.

As a community of faculty and colleagues, in partnership with students, we seek a total educational experience encompassing the classroom, campus and community, that develops competence, character, and leadership.

The Jesuit educational tradition promotes independent critical thinkers informed by the humanities, open to finding and serving God in all things, and challenged by the Jesuit priority of “the service of faith and the promotion of justice” to address issues of poverty, injustice, discrimination, violence, and the environment in knowledgeable, committed, and effective ways.

Inspired by the Catholic intellectual tradition, we encourage and assist all students to explore their relationship with humanity, nature, and God; we provide all members of the university community the means to deepen the understanding of their faith; and we identify ourselves as a university that welcomes and promotes free dialogue among persons of diverse religious and intellectual traditions.

The mission of Seattle University will thrive to the extent that all persons within the university engage one another as collaborative colleagues, that our boards guide us in informed and committed ways, that our friends and the wider public take pride in, support, and call upon the services of Seattle University, and that our alumni manifest the fulfillment of our mission in their lives and professions.

Seattle University is the most racially and culturally diverse, the most genuinely urban, and the largest multidisciplinary independent university of the Northwest. Utilizing these three assets for the education of our students and the service of society presents opportunities unique to Seattle University.

Officially approved May 8, 2003
“The Mission and Ministry of Jesuits in Higher Education”

BY FRANK H.T. RHODES

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Georgetown University in Washington, D.C., is this year observing the 200th anniversary of its founding by the first U.S. Catholic bishop, John Carroll, an anniversary that also marks the bicentennial of Jesuit education in the United States. A central event of this celebration was "Assembly 89: Jesuit Ministry in Higher Education," a conference on June 5-8 that brought together as representatives of the 28 U.S. Jesuit colleges and universities more than 900 Jesuits and their colleagues at these institutions. At this meeting's first plenary session on Monday evening June 5, Frank H.T. Rhodes, a British-born geologist who since 1977 has been president of Cornell University in Ithaca, N.Y., delivered the following keynote address. He was introduced by Timothy S. Healy, S.J., who was president of Georgetown University from 1976 until this summer when he became president and chief executive officer of the nation’s second largest library, the New York Public Library, which is exceeded in size only by the Library of Congress.

Fellow laborers in the vineyard: I am honored to meet with you on this historic occasion and to bring my congratulations and good wishes to this notable gathering.

Let me note in passing that, honored as I am to be here, I am also apprehensive. After all, it is a formidable prospect to face 750 Jesuits and some 180 coworkers to deliver a keynote address on Jesuit higher education in the United States not least when I am a layman, a non-Catholic, an Englishman and the president of an institution so avowedly non-sectarian that it was once described as "godless Cornell." I recognize that this represents affirmative action with a vengeance, as well as a measure of optimism and trust on your part, but I must confess that it leaves me at some substantial disability. Father Healy, of course, has been kindness and thoughtfulness itself. Toward the end of a delightful dinner this evening, he leaned over
toward me and said in a voice full of understanding, "I think we’d better go downstairs. The lions are waiting."

I congratulate you, both on the conference itself and also on the historic anniversary it celebrates. Georgetown is, indeed, the alma mater of Catholic higher education in this country. From a modest beginning 200 years ago, it has now given rise to a system that includes 28 Jesuit colleges and universities and 46 Jesuit high schools.

These are remarkable results, and I want especially to congratulate Father Healy for his extraordinary leadership of Georgetown over the last 13 years. He likes to describe this university as "being built on a bluff on the Potomac, and having been maintained that way ever since," but his leadership involves no bluff. It is the result of a perceptive view of the character of a Catholic university and a devoted and thoughtful commitment to the highest professional standards. I want to thank him as a colleague and a friend and to wish him well in his new vocation.

I also want to congratulate you on the title of your conference. The notion of "ministry" in higher education would sound unfamiliar to many in our colleges and universities today, and yet it is surely the secret of the effectiveness of the Jesuit endeavor. It is a missing ingredient in much secular higher education today.

Jesuit higher education has come a long way from Sicily in 1548, when the first Jesuit school was founded. It has come a long way from Maryland in 1634, when Andrew White, S.J., and four fellow Jesuits landed from England with Cecil Calvert, becoming a part of the Maryland colony that ultimately produced John Carroll, the founder of Georgetown. And yet those distant days are linked by a continuous chain of devoted service and distinguished scholarship, which have been a transforming influence not only in education but also in a wider humanitarian and cultural context.

This is not to say that all those who have been exposed to the Jesuit experience have reacted in a similar fashion. I suppose the high view is that of Charles D. Ferris, the former chairman of the Federal Communications Commission, who commented in a recent issue of America on the remarkable way in which his Jesuit teachers stressed the joy of life over the
fear of death and seemed to him full of confidence and at ease with both their faith and their ideas, having a completeness and happy balance to their lives.

In contrast, political satirist Mark Russell, commenting on his days at Canisius High School in Buffalo, remarked, "After the nuns and the Jesuits, [Marine] boot camp was anticlimactic."

The May 20, 1989, issue of America, which contains these reflections, also contains an editorial that asks two piercing questions on the occasion of this bicentenary. First, how good are Jesuit institutions academically? Second, how Catholic are they? It would, of course, be presumptuous for me as a visitor to address these issues, but I do want to respond to your invitation, not with anything so ambitious as a set of answers, but rather with a series of questions, musings and tentative suggestions, all of which might encourage the discussion that these few days will involve.

I confess, however, that I feel rather like the old man whose proudest achievement was that he had survived the Johnstown Flood of 1889, which that Pennsylvania city commemorated with its own centennial celebration just last week. The old man would talk about the Johnstown Flood at every opportunity he got. Finally, ripe in years and wisdom, he went to his reward. As he arrived in heaven, he asked St. Peter if he might tell the other residents about his experience. St. Peter made the necessary arrangements, then told the old man, "It's all set. You are to speak at 3:00 P.M. on cloud nine." Then he added a word of caution: "But I should tell you--Noah will be in the audience."

But if Father Healy, who first invited me to this occasion, can make the intellectual leap from Georgetown to the New York Public Library, perhaps I can take a similarly broadening excursion from non-sectarian Cornell to the Assembly of Jesuits here this evening. I want to explore with you the historic role in education of the followers of Ignatius Loyola; how that role has evolved in the United States, where the greatest number of Jesuits pursue this ministry, and how, as you dedicate yourselves to "the service of the faith and the promotion of justice"--the mission adopted at the 32nd General Congregation of the Society of Jesus in 1975--you can continue to provide a context for higher education that is solely needed in our
The Legacy of Ignatius Loyola.
No one contemplates the legacy of Ignatius Loyola over these past 450 years without feelings of humility and admiration. As all here know, the Society of Jesus' involvement in education began in 1537, when St. Ignatius and several companions from the University of Paris journeyed to Rome to serve the church. The story of that journey is as moving as it is heroic. When the travelers finally reached Rome, they worked with the poor, the aged and the sick, and, in addition, were asked by Pope Paul III to engage in scholarly disputations of theology at his breakfasts each day—something that one of your participants, John W. Padberg, S.J., director of the Institute of Jesuit Sources, has likened, given the early hour, to "pouring gin on corn flakes." The Pope apparently thrived on the diet, and the following year he appointed two members of the group to teach theology at the University of Rome.

The Jesuits' major undertakings in education, however, began in response to the Society’s own needs to provide suitable education for those seeking membership in the Order. Although the first Jesuits, like Ignatius Loyola himself, were distinguished scholars, later recruits were less well versed in the knowledge of the day. St. Ignatius, at first, sent these men to the great universities of Europe, themselves largely products of the Catholic faith, to acquire the scholarly perspective expected of Jesuits.

Later, the Jesuits undertook to train new members of the Society, and also lay students, in their own colleges and universities. By 1556, the year Ignatius Loyola died, Jesuits had established some 40 colleges around the world. By 1600, there were 245 Jesuit schools, including 15 universities, and by 1749 the Jesuits had established 875 schools around the world—some 700 for the education of lay students and the remainder for training individuals for the priesthood. Those 200 years of educational growth still stand as an extraordinary achievement. Even the suppression of the Jesuits by Pope Clement XIV in 1773 and the havoc of the French Revolution could not destroy the Society's commitment to its educational ideals. Upon the Society's restoration in 1814, it again took up its educational
mission.

In the United States, Jesuits helped assimilate the great waves of immigrants who flooded to our shores, giving them knowledge through which they could contribute to American life while keeping the tenets of their faith in a land of largely Protestant heritage. Indeed, most of the 28 Jesuit colleges in existence today had their roots in the great century of immigration to the United States that stretched roughly from 1814 to 1914. Their success is a heroic story of dedication and scholarship and a major chapter in the annals of the church.

The purpose of Jesuit educational institutions was described simply and unequivocally by St. Ignatius himself in the fourth part of the Society’s Constitutions: "The end of the Society and of its studies is to aid our fellow men to the knowledge and love of God and to the salvation of their souls."

There were, at least at the beginning, several characteristics that made these institutions of the Society of Jesus, at their best, truly "Jesuit" in character. First was the conviction that moral excellence was the ultimate goal of Jesuit education.

Second was the belief that scholarly excellence was vitally important because of the role it played in achieving moral excellence. One cannot help but contrast that with our current views of knowledge, belief and conduct. The synergy between the intellectual and moral aspects of life was reaffirmed by the 31st General Congregation of the Society in 1965-66, but it was less clearly reflected, I think, in the 32nd General Congregation’s commitment of the Society to "the service of the faith and the promotion of justice"--and it is something, as I shall discuss in a moment, that Jesuit institutions may not yet have been fully able to achieve.

The third characteristic of the early Jesuit institutions was the priority given to the role of the teacher. The teacher’s responsibility was not only to keep his instruction lively and his students engaged, but also to set an example, through his personal conduct and through his membership in the Jesuit community, that would inspire students to a life of moral and intellectual excellence and spiritual commitment. The Jesuit teacher served not only as instructor but also as mentor, friend and spiritual father to his students.
St. Ignatius himself expounded on this priority in a letter to the scholastics at Coimbra: "Be models of virtue yourselves, so as to make them what you are....Wherefore, if you would perfect others, be first perfect yourselves."

Yet in our current age, when Jesuits may be only a small fraction of the faculty at nominally Jesuit institutions, that ideal is far from easy to achieve.

**The Present Context.**

But it is with the present that the major part of this assembly's discussions will be concerned. There is little doubt that the last several decades, especially since Vatican II, have been times of great turmoil and change, both within the Catholic Church and outside it, with wide scale questioning of institutions and purposes and wide scale experimentation with alternatives, some more productive than others.

Jesuits have not been immune to these wider influences. Prof. David O'Brien of Holy Cross College in Worcester, Mass., has noted that in the late 1960's Jesuits were concerned about their intellectual isolation and church domination, but by the early 1980's, having overcome those perceived shortcomings, in large measure through the appointment of non-Jesuits to their faculties and boards of trustees, they had new concerns about whether there remained anything distinctly "Catholic" or distinctly "Jesuit" about their institutions.

Maintaining the "Jesuit" character of Jesuit institutions has been complicated by the "graying" of the Society, the declining number of young men joining the Society of Jesus, and the smaller number of new members pursuing the advanced degrees that would enable them to teach at the university level. It has been complicated, as well, by rising enrollments at Catholic colleges and universities, which have increased by nearly 25 percent over the past decade, despite a slight decrease in the number of Catholic colleges during that time. It has been complicated, finally, by the other avenues of endeavor, beyond teaching, that were opened to Jesuits as a result of the Society's commitment to "serve the faith and promote justice." All these have diluted the Jesuit presence in Catholic higher education and have led some to wonder whether there would continue to be distinctively Jesuit institutions or
simply secularized institutions that could trace their founding to the Jesuits. The more I read the more puzzled I become, and this evening I should like to share with you some of the questions that have come to mind.

The Challenge for the Future.

First, what is the mission of Jesuit education? Is it the original "end" of St. Ignatius: "to aid our fellow men to the knowledge and love of God and to the salvation of their souls"? Or does that 450-year-old goal need amplification or amendment for our current age? For example, St. Ignatius' view was that learning is not an end in itself but may lead to apostasy. How should we regard such a view today? How do we explore advocacy and its limits?

Is "to serve the faith and promote justice"--the goal emphasized by the 32nd General Congregation--a valid and adequate mission for Jesuit education? How does one define "justice"? Is there unanimity or a "Jesuit" position on what constitutes justice, and how it should be promoted? And if justice is promoted actively, what are the implications of advocacy for scholarly impartiality? Do we end up with something dangerously like dogmatic Marxist economics, which promotes only one point of view?

Are there alternative models for the mission of Jesuit education? Is Jesuit education really, as Alfred North Whitehead phrased it more generally, education to "promote the art of life"--education for responsible citizenship with a veneer of moral sensitivity? Or is the mission of Jesuit education to create a "Jesuit presence" or a "Catholic presence" or even a "Christian presence" in higher education?

In the earlier history of the Society, Jesuits were often distinguished professors in non-Jesuit universities. Is that also a major direction for our current age? And, if it is, will we soon speak only of the "Jesuit origins" of places like Georgetown, in much the same way that we might speak of the Christian origins of such institutions as Harvard, Brown, Dartmouth and Columbia?

Or is it the Jesuit mission to prepare outstanding professionals in medicine, law, engineering and other fields--as more and more Jesuit institutions seem to be doing, not only
at the graduate and professional level, but at the undergraduate level as well? Certainly that would be a perfectly valid and praiseworthy mission, but is there anything particularly "Jesuit" about it? And if outstanding professional preparation is your mission, how do Jesuit-trained alumni differ from those who have graduated from other institutions?

Or does the Jesuit view of education parallel the view of Cardinal John Henry Newman: that the true end of education is defined chiefly by its product of liberal learning? As Cardinal Newman put it in *The Idea of a University*: "... a university training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, of cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspirations, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life...."

A true university education, Cardinal Newman wrote, "gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them."

I have found all these ideas expressed in the recent literature of Jesuit higher education, yet the more I read, the more confused I become. A clear statement of mission is essential, but what is it? And who will develop it? Will it be developed by the Society, by each university or college, by each department, by each faculty member? Will this conference develop it? Can it? Should it?

**Three Foundations of Jesuit Education.**

Whatever task is selected, and whatever group is charged with making the selection, Jesuit education seems to me to offer three foundations of great significance.

The first foundation is the contribution of principled I and committed professors who acknowledge and profess their commitment. This foundation can combat the disciplinary isolation and fragmentation that now characterize much higher education, both within the Jesuit and Catholic institutions and outside them. It can provide students with a distinct
moral dimension in their educational as well as a purely academic one.

If it is argued that such acknowledged assumptions are dangerous, I answer that in my view the greater danger from unidentified and unacknowledged assumption; which can lead to a shallow conclusion in which all questions of ultimate purpose or value are either meaningless or moot. All teaching and all knowledge involve some assumptions. We must ask, what are the minimal assumptions for a Jesuit university or college? Do, should and/or must all members of the faculty share them?

The second foundation of a Jesuit education is a student-centered learning community. This contrasts sharply with the "discipline-centered" environment found in most universities and many colleges today. Jesuits traditionally have created a learning environment where, at least in retrospect, the student can truly say, "The professors were on my side."

But what are the implications of this for faculty-student relationships? Does a real community of learning exist on most Jesuit campuses? I hope it does, but the reality is often far different from the ideal, as Cardinal Newman pointed out in his characterization of the Oxford he knew. "A university," he wrote in The Idea of a University when he discussed "Knowledge Viewed in Relation to Learning," is "according to the usual designation, an alma mater, knowing her children one by one, not a foundry, or a mint, or a treadmill...." But, he continued, knowledge "never will issue from the most strenuous efforts of a set of teachers with no mutual sympathies and no intercommunion ...with no common principles, who are teaching or questioning a set of youth who do not know them, and do not know each other, on a large number of subjects, different in kind, and connected by no wide philosophy, three times a week, or three times a year, or once in three years, in chilly lecture rooms or on a pompous anniversary...."

And in our current age, we must also ask, "How can the sense of community on our campuses be strengthened? How can bonds between the faculty and the students be nurtured? What is the minimum basis of belief that is required for the faculty to make a true Jesuit community of learning?"

The third foundation of Jesuit education is excellence in scholarship. Why? Because if
Christ is Lord, then all of creation is his handiwork. If Jesuit educators are to have any influence, either with the young or with their colleagues, they must speak as engaged scholars. Without this, they will be merely quaint critics of a bygone age. They can speak with influence only if they speak with the authority of the scholar. This is something that Pope John Paul II, speaking to U.S. Catholic educators a decade ago, urged upon all Catholic colleges and universities, but it is something that not all have yet achieved.

I realize, of course, that Jesuit scholars are pulled in many directions. They have obligations to their disciplines, to their departmental colleagues and academic institutions. They have obligations to their students that often go beyond classroom teaching and research. They have obligations to the Jesuit community, which may overlap only partially with their roles as scholar teachers. And it is a simple fact that it is easier for some to be more pastoral than learned, just as it is easier for others to be more learned than pastoral.

Yet unless Jesuit scholars are, and are perceived to be, every bit as distinguished and academically involved as their lay colleagues, they will remain largely uninfluential as scholars and as teachers. Without a commitment to scholarly excellence, they will be unable to demonstrate "a concern to show the full meaning of the human person regenerated in Christ," as urged by Pope John Paul II, and unable to achieve the synergy between intellectual excellence and moral excellence toward which St. Ignatius aspired.

But is universal excellence realistic? Must choices be made? Probably no single Jesuit institution now qualifies as among the very top 20 or so U. S. institutions in terms of scholarly excellence. It is appropriate, I think, to ask why not and also to ask whether an appropriate goal might be one superb Jesuit institution.

**The Task.**

The task of Jesuit institutions is education. On this we can readily agree, but we must also ask what this education's characteristics might be. Is the aim to inspire potential new Jesuits? Is it to inspire practicing Catholics or to reaffirm the Christian faith? Is the aim to provide intellectual sophistication and moral maturity? Do you want alumni and alumnae who are
creative and compassionate? Competent and committed? And if so, to what end? Social justice? Do you want your graduates to be liberally educated or professionally skilled? Do you have other goals? Or should the products of Jesuit education be all of the above?

And having decided upon your aim, you must ask how it can best be achieved. Can it be achieved through the curriculum? Charles Eliot’s elective system at Harvard marked the end of a prescribed set of courses at most institutions, including Jesuit ones, eventually. Can coherence now be restored?

Can your aims be achieved through the use of mentors, who serve as friends of the students and models of what graduates might be? Can they be achieved through special "events" such as guest lecturers or programs on a particular topic or theme? Can they be achieved through the humanities and the performing arts, which seem best able to reach students across disciplinary lines? Can they be achieved by stressing the objectivity of the topic and the subjectivity of the process involved?

And you must decide where the debate on the "what," "how" and "why" of Jesuit education will take place. At large meetings like this one? In individual Jesuit houses? On individual campuses?

The second task is the renewal of professional practice. Such renewal is needed in medicine, in law, in business and in government, for there are immense problems in each of these fields. How can Jesuit institutions offer new models for professional practice? Partly, I suppose, through personal professional practice, partly perhaps through influencing the whole profession, partly through the examination of the societal implications of the professions: for example, the relationship between medicine and public health. We must also ask where this task begins.

The third task is a quest for coherence--within the disciplines, between the disciplines, in life at large. Can the Jesuit presence in higher education bring us to a new world view, such as that put forward by the French Jesuit Pierre-Teilhard de Chardin (1881-1955)? Unbridled specialization is higher education’s mortal sickness, leading to atomistic narrowness and
incoherence. In the memorable words of John Donne, "'Tis all in pieces, all coherence gone" ("The First Anniversarie"). Or as T.S. Eliot asked in "The Rock":

"Where is the life we have lost in living?
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?"

The achievement of coherence is clearly a personal goal, yet we can perhaps examine the basis for such reordering. For Jesuits, the implications of the incarnation of Christ are immense. How different would your teaching be had that event never happened? Coherence comes from integrated lives. As Alfred North Whitehead wrote: "Education has but one aim: life, in all its richness and manifestations." Therefore the end of education is abundant living, in teacher and student alike.

Can the means be the curriculum? Perhaps, but perhaps it can also be achieved through personal example, and perhaps by grace in scholarly insight. Most would conclude that it is too narrow to teach, say, the Christian view of the novel or of biology, even though Christ the King is encountered in experience and in history and represented in creation. But how do the implications of the incarnation influence your teaching? Should they be known from your teaching? What is the proper balance between ideology and instruction?

Can Jesuits in higher education achieve something of a new renaissance here, providing models of "committed integrity" as they grapple with scholarship and contemporary society?

If Jesuit education is to be as distinctive, as empowering and as enriching in the 21st century as it has been since the 16th, your order will need to answer these questions and consider the implications of the answers. You will be undergirded in this by the three fundamentals that have given strength to Jesuit education for 450 years, while seeking to enrich them with new meaning suited to our current age.

Jesuit education, for all its other strengths, has always been characterized by its adaptability. Cardinal Newman once said that to live is to change and to be perfect is to have changed often. That is precisely what the Society of Jesus has done for more than 450 years. When our successors gather here in the year 2089, for the 300th anniversary of
Georgetown, I wonder what Jesuit higher education will be then. Will there, I wonder, be more or fewer Jesuit institutions? Will there, perhaps, be none? Will there instead, perhaps, be institutions that will then be described as having "Jesuit origins": universities like Harvard, Yale and Princeton, which, though they were Christian in foundation, now owe no allegiance to any particular doctrinal view?

I believe the answers you develop during the course of the next few days may well determine the character of Jesuit higher education for the coming century. Beyond that, I believe they may have substantial significance for all of higher education. I say that because I believe that Robert Bolt was right when he commented, in his preface to "A Man for All Seasons: "...it is with us as it is with our cities--an accelerating flight to the periphery, leaving a center which is empty when the hours of business are over."

I wonder if that is not a malady of the present academy: the loss of a center when the hours of business are over, lacking something that goes beyond disciplinary subtlety, noisy academic freedom and personal gratification.

You have set yourselves a formidable agenda. First, what is the mission of Jesuit higher education? Is it to be a Jesuit presence, a pale influence, or something more? Is it to be a professional school, or a liberal arts institution? Is it to be some or all of these, developing in different ways in different places? Who decides? And how is the decision made?

Once that crucial issue of mission is decided, three questions emerge. First, what is to be the particular goal of education? Is it now meaningful and possible to talk about education that will provide a living synthesis of faith, culture and professional practice, and if so, what particular model should be adopted, and how will it be achieved? Second, can the Jesuit universities offer the renewal and perhaps the redemption of professional practice, in both an individual and a corporate sense? Third, can these same institutions contribute to the quest for coherence, both within the disciplines and in the wider sense of human understanding?

Of these things, all education--not just Jesuit education--now stands in need, and I see no group with quite the advantages of the Jesuit community in achieving them. Consider again the strong foundation from which you begin. You have a dedicated faculty. You have a
student-centered community. You represent a tradition of scholarly excellence. You have a healthy pragmatism in educational method and, not least, a security of personal grounding and conviction that follows knowledge as a worthy end and not as a source of personal gain, rejecting alike the seductions of unfettered professionalism and the emptiness of intellectual sophistry.

If the Society is to succeed in this difficult quest, there must, I presume, be some integrating principle to its activities, and I ask myself what it is. It seems to me that the heart of it was expressed very well by Cardinal Newman when, in *The Idea of a University*, he examined the "Bearing of Theology on Other Knowledge":

"All we see, hear, and touch, the remote sidereal firmament, as well as our own sea and land, and the elements which compose them, and the ordinances they obey, are His. The primary atoms of matter, their properties, their mutual action, their disposition and collocation, electricity, magnetism, gravitation, light and whatever other subtle principles or operations the wit of man is detecting or shall detect, are the work of His hands. From Him has been every movement which has convulsed and refashioned the surface of the earth...and so in the intellectual, moral, social and political world, Man, with his motives and works, his languages, his propagation, his diffusion, is from Him. Agriculture, medicine, and the arts of life are His gifts. Society, laws, government, He is their sanction."

A century later, Newman’s words still have a powerful ring. But are they just florid Victorian prose, or are they to be taken seriously in all the complexity and ambiguity of our own generation?

Cardinal Newman’s style is certainly Victorian, but the idea that he embodies is not his alone. It goes back to St. Paul, who described the principle behind his own teaching in an equally remarkable passage:

"Now Christ is the visible expression of the invisible God. He existed before creation began, for it was through him that everything was made, whether spiritual or material, seen or unseen. Through him, and for him, also, were created power and dominion, ownership and authority. In fact, every single thing was created through, and for, him. He is both the
first principle and the upholding principle of the whole scheme of creation" (Col. 1:1517).

This surely is a conviction upon which our present society divides. If there is a guiding strategy for all the Jesuits' efforts, it must presumably be the principle Paul enunciated. If his audacious claim is correct, the map of knowledge has a new orienting compass. It is systematic mining of that unique lode, the particular implications of that unique event and the personal exemplification of that unique relationship that have, over the centuries, represented the great strength and unifying power of Jesuit higher education. And it is that same principle that is surely the hope of Jesuit education and may indeed inspire all education now and for the future, here and elsewhere.
THE SPIRITUAL HUMANISM OF THE JESUITS

No enterprise, no matter how secular, is merely secular. We live in a universe of grace. From the Jesuit perspective, therefore, holiness and humanism require each other.

This past August the U.S. Episcopal Church's house of bishops added to their liturgical calendar--of all people!--St. Ignatius Loyola. Though the action was reportedly taken without much debate, there were questions about appropriateness. Jesuits, after all, had been banned from Anglican England under penalty of death. And, along with the Council of Trent, what group more than the Society of Jesus had come to symbolize the Counter-Reformation, with its anti-Protestant, anti-Anglican defensiveness?

Bishop Frank Griswold of Chicago championed the inclusion of Ignatius in the Episcopal prayerbook. He described himself as but one of many Anglicans nourished by Ignatian spirituality. The prayer authorized for the feast encapsulates what he meant. It reads in part: "Almighty God . . . we thank thee for calling Ignatius of Loyola to the service of thy Divine Majesty and to find thee in all things. . . ."

Apparently Jesuit spirituality is not just for Roman Catholics any more. Maybe it never was. Back in 1954 Yale Professor Louis Martz pointed out in his book The Poetry of Meditation that Ignatius' Spiritual Exercises had a marked influence both on the spirituality and popular culture of Elizabethan England. Ensuing 17th-century English verse bore a similar Ignatian imprint. One finds it in the meditative poetry not only of Jesuit Robert Southwell but of such Anglicans as John Donne, George Herbert and Richard Crashaw.

It seems that Jesuit treatises on meditation enjoyed the same widespread popularity in late 16th-century England that they had on the continent. In England, however, the treatises had to be anonymous or falsely attributed. The Society of Jesus was outlawed, and its members were constrained to work underground. Given those undercover operations, it is not surprising that the Oxford English Dictionary gives as a secondary meaning to the word Jesuit "a dissembling person; a prevaricator."

The Jesuits have come a long way from the connotations of "Jesuitical," and not just because there are Anglo-Catholics who make Ignatian retreats. For some time now Jesuit spirituality has not been just for Catholics or even just for Christians. In my 15 years teaching theology alongside Jesuits at Saint Louis University, I have found my Jewish and Muslim students affected by it as well, not by becoming Catholic but by becoming more religious, more devoutly Jewish or Muslim.
That used to give me pause. Was this to be counted as a failure of our theology program or a success? Were the students in my classes receiving a "Jesuit education" from me, whatever that meant? And how could a non-Jesuit Roman Catholic like me help provide them a Jesuit education, not to speak of my colleagues in the theology department who are of Lutheran, Presbyterian or Anglican traditions? I began reading about Jesuit education and found I was not the only one asking questions like these.

Suzanne Matson, a professor of English at Boston College, describes herself as an agnostic. In the fall 1994 issue of Conversations, a quarterly on Jesuit higher education, she writes about being compelled to confront the anomaly of her situation. Was it hypocrisy for someone like her, with more "questions than belief," to be part of a Catholic university community?

She tells about attending a Jesuit institute on faith and the academic vocation, where she and other lay faculty at Jesuit educational institutions were asked to consider how their intellectual and spiritual lives intersected. There she was introduced to some "generous and hospitable ideas" about sacramentality, community and social justice, ideas that have since become part of the texture of her own thinking. Professor Matson describes herself as still having religious doubts but now with fewer defenses, a new sense of identification with her Jesuit home university and a lot of things to think about. Jesuit spirituality for self-described agnostics?

Origins and Identity.

In that same issue of Conversations, Professor David J. O'Brien of Holy Cross looked at the issue of Catholic identity and higher education. He admitted in passing that conversations about Jesuit identity and higher education are friendlier and a "lot more civil" than those about Catholic identity. Jesuits enjoy enormous respect these days, Professor O'Brien wrote, without explaining why that is. The only reasons he suggested were that Jesuit academics are "extremely well educated" and his belief that "Jesuits have been working hard at being better known and liked." But what is there to know and like?

Professor O'Brien was writing on Catholic, not Jesuit, identity, so he could not be expected to come up with a more probing analysis of the distinction between the two. At one time, few would think there was one. Most non-Jesuits, like the dons who authored the Oxford English Dictionary, even most Catholics have tended to identify Jesuits as simply the vanguard of the Counter-Reformation. With the Second Vatican Council and the end of that reactive era, the Catholic Church changed and the Jesuits did too. That is all there was to them. Or so it might seem.

But the Jesuits were not founded to counteract Protestants, nor for that matter to become residential school teachers. St. Ignatius' original intention was that he
and his companions would be missionaries among the Muslims in the Holy Land. While waiting in Venice for a ship to take them there, they used their time to work at a variety of ministries, among them working in a hospital for patients with syphilis. They washed dishes, scrubbed floors and emptied slop pails.

When war made it clear that they would never set sail for Palestine, they accommodated. Ignatius and his companions put themselves at the disposal of the Pope, requesting direction as to where he thought they could be most useful, eventually taking a fourth vow to work at whatever ministry the popes would ask of them. Outsiders do not ordinarily think of Jesuits as male nurses tending to victims of sexually transmitted disease, but long before they began teaching school, they were involved in any number of similar, supposedly non-Jesuit ministries—to criminals in prison, to homeless victims of famine, to women driven by poverty into prostitution.

Ignatius described himself and his companions as pilgrims constantly on the move. They were to accommodate to their situations and go wherever they could do the most good. He and the others of his company had received advanced degrees at the University of Padua, but their education was never intended for its own sake. It was so that they could do more and do it better. "More" (magis in Latin) was a favorite word for Ignatius, and he used it often in his writings about the Society of Jesus.

Ignatius founded the Jesuits to give glory to God by "helping souls," as he put it, doing whatever needed to be done. When asked to provide teachers for a boys' school, Ignatius acceded to the request. It was 14 years after the first Jesuits had banded together and 8 years after they had become a religious order. Teaching school was simply another opportunity to "help souls."

So what do these origins and this broad range of activity mean for non-Jesuits, like me, teaching at a Jesuit university? I found myself thinking about this, after I experienced how much in the way of financial and human resources the administration at Saint Louis University was expending to communicate to the non-Jesuit faculty and staff what it meant to be part of an institution with a Jesuit identity. I was encountering attempts to describe Jesuit identity in terms of "dynamism," "adaptability" and the pursuit of "excellence." Such phrases may have been inspired by Ignatius' pilgrim metaphor and his proclivity for the word magis, but the translation sounded more like automobile advertising to me.

I began reading histories of the Jesuits and asking them how they understood themselves to be different. The conventional answers to my question tended to describe Jesuit identity along lines like "active contemplation," concern for social justice and "solidarity with the poor." I had difficulties with those answers, however. Long before Ignatius and his companions came along, Benedictines were conjoining work and prayer, Dominicans were sharing the fruits of their contemplation, and Franciscans had pretty well tied up poverty as a hallmark.
And social justice is a quite modern concept born of a quite modern social situation long after the Jesuits' origins.

So are they simply more *(magis)* of the same? Are Jesuits simply factotums who recapitulate or fine-tune the various traits and spiritualities of the religious orders that preceded them? Are they really more distinctive for what they do not do, like not staying put in a monastery and not praying in choir? There is some truth to all of the above, but there is something else too, something quite peculiar to Jesuits that has been there from the beginning and is, I would argue, far too little communicated.

It may be presumptuous of me as an outsider to suggest to so astute and articulate a group of men what stands out about them, but I believe it is what makes them congenial at once to Episcopal bishops and their fellow non-Jesuit, even agnostic, academics. It is what attracts readers to this periodical and makes it peculiarly Jesuit. As one proximate enough to observe Jesuits close up, yet distant enough to make out the forest for the trees, I am struck time and again at what, for lack of a better term, I can only call their spiritual humanism.

**Jesuit Spirituality.**

There is no understanding Jesuits without some idea of Ignatius' Spiritual Exercises. Every Jesuit makes at least two 30-day retreats based on them. First on his sickbed at Loyola and then for 11 months near the town of Manresa, Ignatius had profound experiences that changed not only his life but history. He had no doubt, as he later related in his *Autobiography*, that God was treating him as a child "whom he is teaching." And like a diligent student privileged to learn under such a teacher, Ignatius took notes. He began recording into a copybook his perceptions of what was going on deep inside him, in that core dimension of the personality that, for lack of a better word, we metaphorically call the human spirit.

Those copybook notes Ignatius made matured over the years into the *Spiritual Exercises*, unquestionably one of the most influential books ever written. It has been published some 4,500 times, an average of once a month for 400 years. The number of copies printed has been estimated to be some 4.5 million—despite the fact that the book is about as dry and uninspiring as a teacher's manual. For that is what the *Spiritual Exercises* are, a how-to handbook with a set of directions on how to discern and decide: amid the cacophony of conflicting voices, how to hear the voice of a God who speaks in the deeper stillness of the heart; and amid the many options regarding what to do with one's life, how to respond.

While a student himself at the University of Paris, Ignatius began guiding a group of his fellow students in prayer along the lines laid down in the *Spiritual Exercises*. And what began as a fraternity of college friends eventually became
the Society of Jesus. Ever since those beginnings, Jesuits have been about spirituality, which is to say, about experience and awareness. As a former courtier and soldier born at the end of the Middle Ages, Ignatius used the metaphors of waning kingdoms, battlefields and banners. And where Jewish mystical tradition speaks of the presence of God that accompanied Israel even into exile (the Shekinah), where mystics in other religious traditions speak of ineffable intimacy and oneness, Ignatius used the trinitarian language of Catholicism, which assumes strong interior guidance by the Holy Spirit. The Spirit of God that gave the Ten Commandments, the Spirit of Christ that guides and governs the church, that self-same Spirit speaks to us. We need only to learn how to pay more attention. The experience of God is not only for a selected few mystics but for anyone who would listen.

From the time of his sickbed conversion and then repeatedly for the rest of his life, Ignatius had intense mystical experiences. He could have them anytime, anywhere—not only at prayer or in churches but in classrooms and on street corners. The sight of a flower or a piece of fruit could bring him to tears or send his spirit soaring. There were times, he later confessed, when he would have to brush these ecstacies aside so he could study or get some sleep.

As a corollary of these experiences, Ignatius came to see God as present and busily at work in all creation. God's spiritual presence so infuses the universe that nothing is merely secular or profane. Hence the Ignatian ideal of "finding God in all things," first canonized in the Jesuit Constitutions and now echoed in the liturgy of the U.S. Episcopal Church. For Jesuits there was never anything like a flight from the world, nothing like the medieval idea of Thomas a Kempis (Imitation of Christ), that leaving the monastery meant coming back less a monk. As one early Jesuit (Jerome Nadal) put it: The whole world is our home.

That became true, not only literally, for the missionaries of the Society, but figuratively, for its scholars. It allowed Jesuit spirituality to become at once worldly and humanistic, seeing God as deeply immersed in all creation and in all human endeavor. It could take for its own the words of Terence, the pre-Christian (do we still say "pagan"?) poet—*Nil humanum alienum a me puto* ("Nothing human is foreign to me")—because nothing human is merely human. And no enterprise, no matter how secular, is merely secular. We live in a universe of grace. From the Jesuit perspective, therefore, it followed that holiness and humanism require each other.

Renaissance Humanism.

Thirty years ago, the Lutheran theologian Paul Tillich suggested that the word "spiritual" had been so misused and misunderstood that, even within the church, it was no longer usable. Time proved Tillich wrong. Not only for Christian writers but for anyone thinking seriously about the human condition and the contemporary search for meaning, the concept of spirituality has proven to be
indispensable. Just as indispensable for understanding Jesuits, I believe, is their humanism, a term equally problematic and, within most Christian circles at least, as much in need of rescue.

The words "humanist" and "humanism" have an old and distinguished heritage that long allowed them to be applied to such worthies as Petrarch and Erasmus, St. Thomas More and Jacques Maritain. More recent usage, however, at least in the United States, has narrowed the meaning of humanism tout court to its non-theist variety. The American Humanist Association and its periodical The Humanist have been allowed to appropriate the terms for themselves. The religious right wing aided and abetted the co-option, happy to identify humanism with a rejection of God and to hold it up as the demon responsible for all that is wrong with pop culture, the public school system and the world.

In its widest sense, humanism describes those attitudes and beliefs that attach central importance to the human person and human values. Originally it designated the Renaissance emphasis upon classical studies in education, going back to Petrarch and his enthusiasm for the classics of Latin antiquity ("the humanities"). Even today, the definition of humanism as human-centeredness has the firmer claim to correctness over non-theistic secularism.

The 15th-century umanisti were not only engaged in but devoted to the studia humanitatis, in which humanitas entailed the development of human virtue in all its forms and to its fullest extent, not only insight and understanding but eloquence and action. For the humanists, the study of the classics led to an active, not sedentary or reclusive life. Insight without action was barren, and action without insight was barbaric. Holding up humanitas as an ideal meant striving to strike a balance between action and contemplation. It was a balance born of complementarity.

Clearly the Jesuits were born of the Renaissance. Before they became engaged in the Counter-Reformation, Ignatius and his companions were contemporaries of Michelangelo and Da Vinci. They spoke and read classical Latin and as students breathed the air of humanism at the University of Paris. The "contemplation in action" they aspired to was not of medieval provenance but drawn from the ideals of their humanist contemporaries.

The Renaissance rediscovered the pre-Christian classics and sought to imitate their eloquence. Like the other umanisti, Ignatius believed that there was much in the classics that was useful for leading a devout and fully human life. This fit in with the Ignatian view of a God actively engaged in the world, speaking everywhere, even in and through "pagan" authors. Jesuit education would come to emphasize good literature as beneficial to good morals, and eloquence as an objective. Even the Jesuit habit of accommodation had its origins in Renaissance rules for rhetoric. To have an impact on people, an effective Jesuit missionary or spiritual director, no less than an effective speaker, had to know when and how
to adapt to circumstances.

**Spiritual Humanism.**

It is precisely their spirituality, rooted in the Ignatian *Exercises*, and their humanism, rooted in the Renaissance, that made and continue to make Jesuits distinctive. It carried through their history, winning them both friends and critics. Working in India, Jesuit missionary Roberto de Nobili took up the life-style of a Hindu holy man. He wore the same clothes, ate the same food, fasted and prayed with the same ascetic rigor as the Brahmins.

Similarly in China, Matteo Ricci and Adam Schall assumed the garb and lifestyle of Chinese mandarins. They and their Jesuit successors mastered the language and literature of China. Not only did they translate Confucius; they called him Shang, the Chinese word for venerable, but close enough to saint to alarm less accommodating Catholics in high places. That got those early Jesuit missionaries into trouble with the Vatican, but they had come not only to respect but to love the cultures of India and China, not as something alien but as something human and hence not without God's spiritual presence.

These Jesuit missionaries could affirm non-Christian cultures in India and China because back home their confreres were teaching the pre-Christian classics of Greece and Rome. Cicero and Virgil, even Horace and Ovid (without the racy sections) were all part of the detailed course of studies prescribed for all Jesuit schools and eventually codified in the *Ratio Studiorum*.

Within 25 years of their approval as an order, Jesuits were staffing schools from Portugal to Poland, teaching not only Catholic doctrine but grammar, philosophy and the humanities. As John O'Malley, S.J., writes in *The First Jesuits*, the Jesuits "glided" into school work without initially taking much account of it. Education of youth was only one of several Jesuit ministries at first, but it soon became the dominant one, once again because of their humanism.

Because of their Renaissance culture and upbringing, Ignatius and the early Jesuits believed in the power of education, or "good letters" as they put it. Ever since Petrarch it had been a commonplace assumption of the humanists that good literature led to virtue. Cicero provided not only a model for eloquence but religious and moral inspiration. Studying the so-called pagan classics made one a better person.

When the Jesuits opened their first school, it was to teach "all the disciplines" except law and medicine. Soon enough that led to Jesuits' teaching not only the humanities but mathematics and the natural sciences as well. When Pope Gregory XIII needed advice on how to revise the Julian calendar back in 1582, he turned to the Jesuit mathematician Christopher Clavius. Clavius came up with a formula that required the suppression of 10 days. Protestants proclaimed the
whole idea a "Jesuit plot," but the formula worked, and the Gregorian calendar has come into general use virtually everywhere. Clavius enjoys little celebrity these days, except for the honor of having a crater on the moon named after him. It is a distinction, however, that he enjoys with some 30 other Jesuit scientists and mathematicians.

Engagement with the secular sciences eventually became a hallmark of the Jesuits, so that even missionaries saw themselves as having a cultural as well as religious calling. George Kamel, a Czech Jesuit, worked as both a missionary and a pharmacist in the Philippines. He would send specimens of plants peculiar to the Orient back to Europe so they could be studied and compared. His contributions won him the honor of having a plant named after him. But who outside of a few Jesuits knows that the camellia was named after George Kamel? Or that the bark of the cinchona tree, sent back by missionaries for its remarkable ability to bring down fever, was once known as "Jesuit bark." We just call it quinine.

It is also fair to say that, were it not for the research and writing of early Jesuit missionaries, geography and ethnography would not have become serious branches of study as early as they did. Jesuits were the first explorers with higher educations, the first Europeans altogether to venture into the interiors of Mexico, Mongolia and the Amazon. Jesuits were the first Europeans to study Sanskrit in India and to write grammars in Chinese. They did the same with the native languages of Brazil. In fact, Jesuits have been credited with doing the foundational work for the grammars and dictionaries of 95 languages.

I could go on about Jesuits and the Baroque ("Jesuit architecture" the Italians called it). Or Jesuits and theater. (The school pageant is one of their more dubious though lasting contributions to modern civilization.) Would you believe that a Jesuit wrote the first serious treatise on ballet? My intention, however, is not to write a paean but to argue a point. Jesuits have been from their very beginnings at the center of the dialogue between science and religion, at the intersection of secular culture with faith. They found themselves there because of their spiritual humanism. It put them at a boundary that allowed them to speak in a worldly way about piety and piously about the world.

Jesuits obviously could not and did not always live up to the ideals of their origins, but they did it often enough to find themselves in the middle of any number of cross-fires. Their less accommodating Catholic critics viewed Jesuit affirmation of non-Christian cultures as toleration of idolatry and a betrayal of the Christian heritage. For anti-clerical humanists like Diderot and Voltaire, the Jesuits were too spiritual. Because of their humanism, Blaise Pascal and the Jansenists found them too lax.

But the Jesuits have a knack of outliving their enemies, so that even the word Jesuitical has virtually died out of the English language. Thanks to the Second
Vatican Council and Jesuit theologians like Karl Rahner, Jesuit spirituality has become mainstream Catholic thinking. Rahner's concept of the "anonymous Christian" was, as he himself admitted, a less than felicitous phrase, but it sought to express the Ignatian conviction that the world is infused with God's presence. Similarly the council described the church as symbolizing a grace that extends far beyond its visible confines. It implied that non-Catholics, non-Christians, even non-believers, conceptual agnostics and atheists can be living in the divine presence and serving as instruments of grace. Reaching out for and being touched by sacred mystery does not require having correct ideas about God.

For only the 34th time in their more than 450-year history, Jesuit delegates from all over the world are now gathered in Rome for a general congregation. It is only the eighth time a congregation was called not just to elect a new superior general but to consider other substantial matters, in this instance, how the Society of Jesus plans to meet the challenges it faces as it enters the third millennium. According to one of those delegates, Vincent T. O'Keefe, S.J., writing in *Company* (Winter, 1994), one of the "crucial" topics to be addressed at the congregation is to define how Jesuits can enter into fuller, more formal collaboration with the laity and their non-Jesuit colleagues in their ministries.

I hope the *patres congregati* think to include in their deliberations not just Roman Catholic laity and Episcopal bishops but Protestants, Jews and even agnostics. Their spiritual humanism is more attractive than they may realize. It is not just for (Roman) Catholics anymore.

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By RONALD MODRAS

RONALD MODRAS is a professor of theological studies at Saint Louis University. His most recent book is *The Catholic Church and Antisemitism: Poland, 1933-1939* (Harwood, 1994).

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SEATTLE UNIVERSITY AT A GLANCE

PRESIDENT
Stephen Sundborg, S.J.

LOCATION
Situated on 50 acres in Seattle's Capitol Hill and First Hill neighborhoods; faculty, staff and students engage the world by connecting to the global city it calls home and benefit from an international community at their doorstep.

DESCRIPTION
Non-profit Jesuit Catholic university; largest independent university in the Northwest; one of 28 Jesuit colleges and universities in the United States.

MISSION
Seattle University is dedicated to educating the whole person, to professional formation, and to empowering leaders for a just and humane world.

TOP TIER
Seattle University is consistently ranked among the top 10 universities in the West by U.S. News & World Report and included in The Princeton Review's Best Colleges guide.

ENROLLMENT (Fall 2010)
- More than 7,900 students; 56% are undergraduates
- 94% of undergraduate students attend full-time
- 49% of first-year students are from Washington State
- 36% of the undergraduates represent culturally diverse groups
- 1,381 faculty and staff

AVERAGE CLASS SIZE
- 20 students
- Faculty to student ratio: 1 to 13

DIVERSITY
Seattle University is among the most diverse independent universities in the West. Our students represent all 50 states and 77 nations.

ALUMNI
Seattle University has approximately 62,000 alumni in all 50 states and 94 nations. Sixty-seven percent have remained in Washington, contributing to the state economy and talent pool after graduation.

SERVICE
Three out of four Seattle University students volunteer in the community, contributing nearly 200,000 hours of service annually.

ACADEMIC PROGRAMS
Seattle University offers an extensive array of programs—eight colleges and schools combine to provide 61 undergraduate programs, 33 graduate programs and 21 certificate programs.

STUDENT COSTS (2010–11)
Undergraduate Program
Tuition: $30,825 (cost per academic year)
Room and board (double occupancy, meal plan 3): $9,315
Other expenses: $5,353
Graduate Program
Tuition Range: $553–$719 (per credit hour)
Leadership-Executive MBA: $72,000 (billed in six quarterly installments over the 2010–11 and 2011–12 academic years)

School of Law
Tuition: $38,502
Average non-tuition costs: $17,500

FINANCIAL ASSISTANCE (2010–11)
Undergraduate Aid
Number of undergraduates with aid: 3,940 (86.3%)
Average aid awarded per undergraduate recipient: $24,402

Graduate Aid
Number of non-law graduates with aid: 1,514 (67.5%)
Average aid awarded per non-law recipient: $18,765

School of Law Graduate Aid
Number of law students with aid: 931 (92%)
Average aid awarded per law student: $44,462

FINANCIAL
Seattle University is the third-largest non-profit organization in Washington State.
- Operating budget: $175.9 million
- Total payroll: $85.8 million
- Endowment: $151 million

In the past 15 years, Seattle University has invested more than $200 million to build and renovate facilities.

ECONOMIC IMPACT
Each year, Seattle University has a regional economic impact approaching $600 million.

SEATTLE UNIVERSITY
www.seattleu.edu

Updated: Feb. 23, 2011
These facilities represent Seattle University's commitment to sustainability and have achieved LEED certification. The Leadership in Energy and Environmental Design (LEED) Green Building Rating System is a nationally accepted benchmark for the design, construction, and operation of high performance buildings.
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Driving Directions to Seattle University Campus

901 12th Avenue, P.O. Box 222000
Seattle, WA 98122-1090
(206) 296-6000

From the north

1. Head south on I-5
2. Take exit 165A to James Street
3. Left onto James Street
4. Left onto 12th Avenue
5. Left onto East Marion Street

From the south

1. Head north on I-5
2. Take exit 164A to James Street
3. Right onto James Street
4. Left onto 12th Avenue
5. Left onto East Marion Street

From the east

1. Head west on I-90 toward Seattle
2. Take exit 2C toward I-5 North
3. Take the James Street exit
4. Right onto James Street
5. Left onto 12th Avenue
6. Left onto East Marion Street

From the east

1. Head west on WA-520
2. Merge onto I-5 South toward Portland
3. Take exit 165A to James Street
4. Left onto James Street
5. Left onto 12th Avenue
6. Left onto East Marion Street
LOCATION

Founded in 1869, the City of Seattle has become a center for commerce, culture, science and innovation in the Pacific Northwest region. Seattle lies 113 miles (182 km) south of the U.S.-Canadian border and serves as a hub for travel and transportation to Alaska, Pacific Asia, Europe and the Salish Sea region (inland marine waters of Washington State and British Columbia). Surrounded by mountains and water, the Seattle area features picture-perfect views, a mild climate and abundant recreational opportunities year-round.

Latitude: 47° 39’ North Longitude: 122° 17’ West

City Profile

Land Area: 84 sq mi (217 sq km)
Population: 612,000 (As of April 1, 2010)
Population Density: 7,286 people per sq mi (2,821 per sq km)

QUALITY OF LIFE

Seattle is a vibrant metropolitan hub in a stunning natural setting. The city offers a wide range of housing options, exceptional arts, sports and entertainment opportunities, an abundance of shops and restaurants and easy access to outdoor recreational activities in any season. Seattle is frequently ranked among top U.S. cities as judged by education levels, the number and quality of arts organizations, communications connectivity, international diversity and culture of innovation.

Climate

High temperatures in July average about 75° F (24° C), while low temperatures in winter drop below freezing an average of 15 days per year. Average yearly rainfall in Seattle is 36.2 inches (92 cm), compared to 19.5 inches (50 cm) in San Francisco, 34.5 (88 cm) in Chicago, 39 inches (99 cm) in Washington, DC and 40.3 inches (102 cm) in New York City.

2011 Edition

THE GREATER

DATASHEET

Prepared by the Office of Intergovernmental Relations
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THE GREATER

WASHINGTON, OREGON AND BRITISH COLUMBIA

KING, SNOMOHISH, PIERCE AND KITSAP COUNTIES.

SOURCES: WA STATE OFM; BC STATS; & U.S. CENSUS QUICK FACTS.

LOCATION

TOTAL Pop. 563,374 1,884,200 6,587,600
White 394,889 1,428,353 5,566,607
(70.1%) (75.8%) (84.5%)
Black or African 47,541 114,619 237,917
American (6.4%) (6.1%) (3.6%)
American Indian & Alaska Native 5,659 17,987 109,792
(1.0%) (1.0%) (1.7%)
Asian & Pacific 76,714 257,932 470,361
Islander (13.6%) (13.7%) (7.1%)
Hawaiian/ 2,804 - -
Pac. Islander - - -
Chinese 19,415 - -
Filipino 15,867 - -
Japanese 8,979 - -
Korean 4,863 - -
Vietnamese 11,843 - -
Other Asian 12,843 - -
Pop. Hispanic/ 29,719 127,933 613,929
Latino ethnicity (5.3%) (6.8%) (9.3%)
(Any race) 25,148 65,309 202,922
Two or More Races (4.5%) (3.5%) (3.1%)
Other Race 13,423 - -
(2.5%)

QUALITY OF LIFE

Seattle is a vibrant metropolitan hub in a stunning natural setting. The city offers a wide range of housing options, exceptional arts, sports and entertainment opportunities, an abundance of shops and restaurants and easy access to outdoor recreational activities in any season. Seattle is frequently ranked among top U.S. cities as judged by education levels, the number and quality of arts organizations, communications connectivity, international diversity and culture of innovation.

Climate

High temperatures in July average about 75° F (24° C), while low temperatures in winter drop below freezing an average of 15 days per year. Average yearly rainfall in Seattle is 36.2 inches (92 cm), compared to 19.5 inches (50 cm) in San Francisco, 34.5 (88 cm) in Chicago, 39 inches (99 cm) in Washington, DC and 40.3 inches (102 cm) in New York City.

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Religion
All major religions are represented in the greater Seattle area. In addition to various Protestant, Roman Catholic and Eastern Orthodox churches, there are numerous Jewish synagogues, Buddhist temples and Islamic mosques.

ECONOMY
The Seattle MSA accounts for 1.93 million jobs and has an estimated gross metropolitan product of $218.77 billion (http://www.bea.gov/regional/gdpmetrometro/action.cfm). The largest employer in the city proper is the University of Washington, with 28,188 faculty and staff and 43,504 students (autumn, 2009 FTES). The University has annual revenue of $3.7 billion and annual research funding of $1.2 billion (2009 Annual Report).

Aerospace has long been a key industry in the Seattle area, thanks to the Boeing Company. Aerospace employs 82,000 people (including 7,000 engineers) statewide, produces annual revenue of $32 billion, and includes a cluster of 650 companies. The region is home to final assembly operations for Boeing’s 737, 747, 767, 777 and 787 aircraft. Local educational institutions have developed specialized curricula and programs to provide the expertise needed for the aerospace industry. Boeing also produces the P-8A Poseidon in Renton and through Insitu, a Boeing subsidiary, is working on a Small Tactical Unmanned Air System Tier II project for the U.S. Navy.

Information and communications technology (ICT) companies such as Microsoft, Amazon and Real Networks generate annual revenue within the State of Washington of $13.6 billion and account for a total of 186,800 ICT jobs. A recent study of ICT jobs in the Seattle/King County area identified 50,400 in software publishing, 25,400 in computer systems design and 9,100 in wireless telecommunications. Seattle area video game companies generate more than one third of the $10 billion annual revenue attributed to the game industry nationwide. The Seattle MSA is a leader in Radio Frequency Identification (RFID) and is home to companies such as Impinj and Intermec. The region is also emerging as a world leader in cloud computing and virtualization through the presence of Microsoft Azure, Amazon Web Services, Parallels, Skytap and Symform.

The clean technology industry in Seattle/Washington State accounted for 61,775 jobs in 2009 in the sectors of energy efficiency, renewable energy, reducing pollution and pollution cleanup. The sectors of wind, solar, biomass, wave/tidal and geothermal energy employ 17,000 people in an estimated 2,008 companies that received $635 million in venture capital investments in the 2006 to 2008 period. Washington State has the largest coordinated hydro-electric system in the world, providing 73% of the state’s electrical power. Seattle City Light (city owned utility) has been carbon-neutral for several years.

The Life Sciences Discovery Fund supports a thriving life science industry in Seattle (biopharmaceuticals, medical devices, global health and agriculture-energy-environment). Washington State created the fund in 2005 as a $350 million commitment to life science research over a 10-year period. According to a Washington Research Council Life Sciences Economic Impact Study (Nov. 2009), the life science industry generated $6.4 billion in revenues in 2008 and accounts for more than 22,000 direct jobs.

Healthcare (hospitals, healthcare products and services, training and research), accounts for 96,000 jobs in Seattle and annual revenue of $10 billion. Collaboration among professionals in healthcare, biotechnology and information technology has led to new developments in bioinformatics (using databases/algorithmsto enhance biological research) and health informatics (using computer technologies for the collection, storage, communication and optimal use of health related data).

With an endowment of more than $36 billion, the Seattle-based Bill and Melinda Gates Foundation is a major supporter of Seattle’s global health and biotechnology industries. Foundation funding helped the University of Washington move the Departments of Genome Sciences and Bioengineering into a new, shared facility and helped establish a Department of Global Health run jointly by the Schools of Public Health and Medicine. The South Lake Union biotech area near the University benefits from a $15 million biotech incubator and close

COMMUNITY FACILITIES
Health Care
Seattle serves as a regional health care center with institutions such as Swedish Medical Center, University of Washington Medical Center and School of Medicine, Harborview Medical Center, Group Health Cooperative Hospital, Virginia Mason Medical Center, Northwest Hospital, Valley General Hospital, Children’s Hospital and the Fred Hutchinson Cancer Research Center (the world’s largest research center for cancer control and prevention).

Major Universities and Colleges

<table>
<thead>
<tr>
<th>University</th>
<th>Number of Students</th>
<th>Internet Home Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>University of Washington (public)</td>
<td>46,653</td>
<td><a href="http://www.washington.edu">www.washington.edu</a></td>
</tr>
<tr>
<td>Seattle University (Jessup)</td>
<td>6,616</td>
<td><a href="http://www.seattleu.edu">www.seattleu.edu</a></td>
</tr>
<tr>
<td>Seattle Pacific University (Wesleyan,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Evangelical Christian)</td>
<td>4,000</td>
<td><a href="http://www.spu.edu">www.spu.edu</a></td>
</tr>
<tr>
<td>Art Institute of Seattle (design, media arts,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fashion, culinary)</td>
<td>2,300</td>
<td><a href="http://www.aia.org">www.aia.org</a></td>
</tr>
<tr>
<td>DigiPen Institute of Technology (production</td>
<td></td>
<td></td>
</tr>
<tr>
<td>animation; game design, interactive simulation,</td>
<td>883</td>
<td><a href="http://www.digipen.edu/">www.digipen.edu/</a></td>
</tr>
<tr>
<td>computer engineering/science)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cornish College of the Arts</td>
<td>800</td>
<td><a href="http://www.cornish.edu">www.cornish.edu</a></td>
</tr>
<tr>
<td>Seattle Community Colleges, four campuses</td>
<td>50,000</td>
<td><a href="http://www.seattlecolleges.com">www.seattlecolleges.com</a></td>
</tr>
</tbody>
</table>

*Enrollment figures for Fall 2008-2009.*
proximity to the Fred Hutchinson Cancer Research Center, the Institute for Systems Biology, the Pacific Northwest National Laboratory (Seattle office), Amgen’s Helix Campus on Elliot Bay, the Allen Institute for Brain Science, the Pacific Northwest Research Institute, the Infectious Disease Research Institute, PATH (Program for Appropriate Technology in Health), the Seattle Biomedical Research Institute and the Benaroya Research Institute at Virginia Mason.

A marine technology sector accounts for annual revenues of $1.7 billion, a labor force of 7,600 and annual exports of $167.7 million. It includes 100 boat-building firms and 41 ship building/repair firms statewide. The Arts sector includes 3,578 arts-related businesses employing 18,493 people (according to a 2007 Creative Industries Report by Americans for the Arts). Seattle is the center of a thriving gourmet coffee industry (Seattle-based Starbucks is known worldwide); a dynamic recreation equipment sector (thanks to organizations such as the Mountaineers and companies such as K2 Sports, REI, Filson and MSR); and the nation’s largest marine and fisheries sector (fisheries exports from Washington State exceed the total of all other U.S. states combined based on both value and weight). Other important sectors are wood products, transportation equipment, food products and apparel design.

The Seattle region now includes 35 wineries with more than 80 acres of vineyards. The Puget Sound appellation breaks down into sub-areas of Woodinville, Seattle and North Sound. Statewide, 400 wineries and 350 grape growers comprise an industry valued at $3 billion annually. Leading reds are Merlot, Cabernet Sauvignon and Syrah. Leading white varieties are Chardonnay, Riesling, Sauvignon Blanc and Semillon.

Major facilities of the Defense Department, one of the largest employers in the region, include Joint Base Fort Lewis McCord (south of Tacoma), the Puget Sound Naval Shipyard (Bremerton), Bangor Naval Submarine Base and Naval Station Everett. Statewide, military and defense supported 191,000 jobs and $12.2 billion in total output for FY 2009 (PSRC Prosperity Partnership Newsletter Sept. 13, 2010).

### Cluster Employment

<table>
<thead>
<tr>
<th>Number of full and part-time positions (not including resource or construction)</th>
<th>2000</th>
<th>2008</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aerospace</td>
<td>91,000</td>
<td>83,900</td>
<td>84,400</td>
</tr>
<tr>
<td>Clean Technology</td>
<td>2,000</td>
<td>20,900</td>
<td>20,500</td>
</tr>
<tr>
<td>Information Technology</td>
<td>87,700</td>
<td>106,500</td>
<td>109,000</td>
</tr>
<tr>
<td>Life Sciences</td>
<td>19,100</td>
<td>22,500</td>
<td>22,400</td>
</tr>
<tr>
<td>Logistics &amp; Int’l Trade</td>
<td>40,800</td>
<td>43,700</td>
<td>40,100</td>
</tr>
<tr>
<td>Military</td>
<td>n/a</td>
<td>127,400*</td>
<td>-</td>
</tr>
<tr>
<td>Tourism/Visitors</td>
<td>95,100</td>
<td>104,200</td>
<td>97,900</td>
</tr>
<tr>
<td>TOTAL</td>
<td>335,700</td>
<td>381,700</td>
<td>374,300</td>
</tr>
</tbody>
</table>

Source: PSRC, Prosperity Partnership. Estimates are for covered employment, except Military, which was estimated from U.S. Department of Defense data and surveys of Puget Sound military installations. *2007 Estimate. Source: Puget Sound Regional Council

### INDUSTRY AND BUSINESS

#### Top 10 Public Companies Headquartered in Seattle or Washington State.

(Ranked by 2009 revenue, figures in millions)

<table>
<thead>
<tr>
<th>Company</th>
<th>2009 Revenues</th>
<th>Type of Business</th>
</tr>
</thead>
<tbody>
<tr>
<td>Costco Wholesale Corp.</td>
<td>$71,422</td>
<td>Worldwide wholesale club operator</td>
</tr>
<tr>
<td>Microsoft Corp.</td>
<td>58,437</td>
<td>Software, services, internet tech.</td>
</tr>
<tr>
<td>Amazon.com Inc.</td>
<td>24,509</td>
<td>Online retailer</td>
</tr>
<tr>
<td>Starbucks Corp.</td>
<td>9,775</td>
<td>Coffee roaster, retailer</td>
</tr>
<tr>
<td>Nordstrom Inc.</td>
<td>8,627</td>
<td>Apparel retailer</td>
</tr>
<tr>
<td>Paccar Inc.</td>
<td>8,087</td>
<td>Heavy-duty truck manufacturing, financial services</td>
</tr>
<tr>
<td>Weyerhaeuser Co.</td>
<td>5,528</td>
<td>Natural resources, forest products</td>
</tr>
<tr>
<td>Expediters Int’l of WA</td>
<td>4,092</td>
<td>Int’l logistics company, 160 offices worldwide</td>
</tr>
<tr>
<td>Alaska Air Group Inc.</td>
<td>3,400</td>
<td>Holding co., Alaska, Horizon Airlines</td>
</tr>
<tr>
<td>Expedia Inc.</td>
<td>2,955</td>
<td>Online travel, vacation site</td>
</tr>
</tbody>
</table>

Source: CB Richard Ellis

### Downtown Seattle Office Space:

<table>
<thead>
<tr>
<th>Total Inventory</th>
<th>Vacancy Rate</th>
<th>3rd Qtr 2010 Asking Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Classes</td>
<td>42,386,861</td>
<td>20.0%</td>
</tr>
<tr>
<td>Class A</td>
<td>32,132,353</td>
<td>21.4%</td>
</tr>
<tr>
<td>Class B</td>
<td>8,107,417</td>
<td>16.7%</td>
</tr>
<tr>
<td>Class C</td>
<td>2,147,091</td>
<td>12.0%</td>
</tr>
</tbody>
</table>

Source: CB Richard Ellis

### Electricity Rates Comparison (2009)

Average residential, commercial and industrial electrical rates:

- Figures in cents per kilowatt hour.

### Water

Service is provided by the City of Seattle. Pressure range minimum is 30 psi and maximum is 100 psi. Commercial/industrial monthly rate for ¾” - 4” meter is $13.00-$121.40. Charge for water usage is as follows:
- Off-peak season (September-May) $3.62/100 cuf ft
- Peak season (May-September) $4.63/100 cuf ft

### Sanitary Sewer

Service includes treatment at King County’s treatment plants, whose cost is incorporated into rates billed through the individual cities. The commercial/industrial sewer rate in Seattle is $10.28/100 cuf ft.

### Natural Gas

Puget Sound Energy supplies Seattle and King County with natural gas. The basic monthly commercial/industrial rate for general service is $15 plus $1.176 per therm.

### City of Seattle Tax Rates, 2010

**Tax Rates, 2010 Property Tax ($9.04 per $1,000 assessed value), apportioned as follows:**

- City | 32.0%
- State | 25.0%
- Schools | 22.0%
- County | 16.0%
- Medic 1/EMS | 3.0%
- Port | 2.0%

**Total:** $9.63 per $1,000 assessed value, collected by King County

**Retail Sales Tax of 9.5% apportioned as follows:**

- State of Washington | 6.50%
- City of Seattle | .85%
- Metro | .90%
- Sound Transit | .90%
- King County | .15%
- King County Criminal Justice Levy | .10%
- King County Mental Health Tax | .10%

**An additional .5% is added to the sales tax rate for food and beverages sold in restaurants, taverns and bars throughout King County for construction of professional baseball stadium.**

### City Business & Occupation Tax

- Retail/Wholesale | .215%
- Manufacturing/Extracting | .215%
- Manufacturing/Wholesaling Grain & Flour | .0215%
- International Finance | .150%
- Printing/Publishing | .215%
- Service, Other | .415%

### State Business & Occupation Tax

**Retail**
- Wholesale, Manufacturing, Extracting, Insurance Agents/Brokers, Printing/Publishing, Royalties, Child Care | .0484%
- Service & Other Activities | .018%
- Commercial Aircraft/Aerospace Manufacturing, Wholesaling | .02904%
- Wood Products Manufacturing, Wholesaling, Sale of Standing Timber | .03424%

Source: Department of Finance, City of Seattle
Admission & Gambling Taxes
Admissions tax 5.00%
Amusement Games (less prizes) 2.00%
Bingo (less prizes) 10.00%
Punch cards/Pull tabs 5.00%

TOURISM and CONFERENCE CENTERS
The Seattle-King County area attracts more than 8.8 million overnight visitors annually who spend $6.9 billion and contribute more than $416 million in state and local tax revenues. Direct visitor spending supports 50,000 jobs in the Seattle region. The Port of Seattle has seen cruise ship growth in recent years, with an estimated 186 sailings and 429,413 passengers expected in 2011.

Major venues for conferences, conventions and special events include the Washington State Convention and Conference Center, a wide variety of local hotels, the Bell Harbor International Conference Center, Qwest Field Events Center, Meydenbauer Center in Bellevue and the Seattle Center (site of the 1962 World’s Fair).
For visitor information contact: Seattle’s Convention and Visitors Bureau (866) 732-2695 or (206) 461-5840 or www.visitseattle.org. The Seattle Visitor Center and Concierge Services, located in the Convention Center, offers Seattle information, attraction tickets and tour bookings.

Hotels
There are 10,708 hotel rooms in downtown Seattle and more than 34,459 hotel rooms in the Seattle/King County area. Call (866) 285-2535 or www.seattlesupersaver.com for information or reservations at over 100 Seattle area hotels (a free hotel reservation service operated by Seattle’s Convention and Visitors Bureau).

Restaurants
Cuisine in the Seattle area is famous for fresh seafood, local farm produce and other Northwest specialties. A wide variety of ethnic restaurants are among the more than 9,000 restaurants in Greater Seattle, www.seattle.citysearch.com.

Major Attractions
Among the most popular urban attractions are the Seattle Center and the Space Needle, Pike Place Market, the Hiram Chittenden Locks, Woodland Park Zoo, Tillicum Indian Village, Seattle Aquarium, waterfront, lakeside and sound beaches, Pioneer Square, International District, and local wineries and breweries. Outdoor activities include boating, fishing, golf, water sports, hiking, biking, mountain climbing and skiing. Seattle is situated on the shores of Lake Washington, Lake Union and Puget Sound, flanked by two major mountain ranges (Olympics and Cascades), with Mount Rainier in full view and remote wilderness less than an hour away. Nearby are the San Juan Islands, Pacific Ocean beaches and major rivers. For more information see www.visitseattle.org.

Arts, Culture and Festivals
Major arts organizations includes the Seattle Symphony (performing in Benaroya Hall), Seattle Opera and the Pacific Northwest Ballet (performing in Marion Oliver McCaw Hall), numerous art galleries, the Seattle Asian Art Museum, the Experience Music Project rock and roll museum, the Seattle Art Museum and the Olympic Sculpture Park on the Seattle waterfront. Theater arts in Seattle include with 80 companies, 25 of which are professional. Other festival celebrations include SEAFAIR, Northwest Folklife, Seattle International Film Festival, Bumbershoot Arts Festival, Giant Magnet – Seattle International Children’s Festival, the Bite of Seattle food festival and Festál Cultural Festivals at Seattle Center. Seattle hosts large-scale musical concerts and has gained international attention as the place of origin of trend-setting rock, pop and jazz groups. Seattle’s Convention & Visitors Bureau offers a comprehensive, searchable calendar of events on its web site for convenient trip planning at www.visitseattle.org

Professional Sports
Seattle is home to Mariners baseball (MLB), Seahawks football (NFL), Seattle Storm women’s basketball (WNBA Champions in 2010 & 2004) and Seattle Sounders FC (MLS, 2009 U.S. Open Cup Champions).

Economic Impact of Travel

<table>
<thead>
<tr>
<th></th>
<th>Seattle-King County</th>
<th>Washington State*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travel-Generated Employment</td>
<td>53,400 jobs</td>
<td>147,600 jobs</td>
</tr>
<tr>
<td>Direct Travel Spending</td>
<td>$7.51 bil.</td>
<td>$14.20 bil.</td>
</tr>
<tr>
<td>Direct Travel-Industry Earnings</td>
<td>$2.24 bil.</td>
<td>$4.17 bil.</td>
</tr>
<tr>
<td>State Tax Receipts</td>
<td>$266.60 mil.</td>
<td>$671.00 mil.</td>
</tr>
<tr>
<td>Local Tax Receipts</td>
<td>$185.40 mil.</td>
<td>$287.00 mil.</td>
</tr>
</tbody>
</table>

Source: Dean Runyan Associates http://www.deanrunyan.com/impactsWA.html
*Includes Seattle-King County

INTERNATIONAL COMMERCE
Seattle has gained an international reputation for its quality of life, innovative companies and global competitiveness. Advantages include the region’s strategic geographic location (equidistant from London and Tokyo), advanced manufacturing capability and infrastructure, a critical mass of advanced technology, collaboration among technology sectors, diverse economic base, quality educational and health care institutions, a well-educated workforce, cultural and recreational opportunities and the international outreach of its people. Approximately 18% of the population of Seattle and 31% of the population of Bellevue is foreign-born (American Community Survey 2006-2008).

The Seattle metro area (MSA) produced $24.2 billion in total exports in 2008, according to a Brookings Institution study http://www.brookings.edu/metro/MetroExports/. Seattle exports in 2008 supported 196,000 jobs and accounted for 12.1% of Gross Metropolitan Product. Major export industries are transportation equipment, services (business, professional and technical), tourism, computer/ electronics products and intellectual property royalties. Services account for approximately 30% of Seattle exports.

The 2009 value of Washington State originated exports was $51.4 billion, not including exports of business, professional and technical services (estimated to be up to $10 billion annually). Washington State ranks first in the U.S. for exports per capita, valued at $7,900 in 2009. International trade supports one out of every three jobs in the local economy. Commercial ties abroad are complemented by strong civic, cultural and personal relationships that include sister city, sister county, sister port and sister state ties throughout the world.

Trade Development Alliance of Greater Seattle
The Trade Development Alliance of Greater Seattle is a partnership of the City of Seattle, the City of Everett, the Ports of Seattle, Tacoma and Everett, the Greater Seattle Chamber of Commerce, King County, Snohomish County, Pierce County and union leadership created to promote the Greater Seattle area as one of North America’s premier international trade gateways and commercial centers. The Trade Alliance organizes business missions, hosts trade delegations, and provides trade related information about the region. For further information, call (206) 389-7301, tdtags@seattlechamber.com or see the Trade Alliance website www.seattletradealliance.com

Top 10 Trading Partners, WA State

<table>
<thead>
<tr>
<th>Country</th>
<th>Value (in billions of USD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>China (Mainland)</td>
<td>$9.11</td>
</tr>
<tr>
<td>Canada</td>
<td>$6.79</td>
</tr>
<tr>
<td>Japan</td>
<td>$5.57</td>
</tr>
<tr>
<td>United Arab Emirates</td>
<td>$2.76</td>
</tr>
<tr>
<td>Korea, Republic of</td>
<td>$2.03</td>
</tr>
<tr>
<td>Ireland</td>
<td>$1.86</td>
</tr>
<tr>
<td>Hong Kong</td>
<td>$1.74</td>
</tr>
<tr>
<td>France</td>
<td>$1.70</td>
</tr>
<tr>
<td>Germany</td>
<td>$1.44</td>
</tr>
</tbody>
</table>

TOTAL ALL COUNTRIES $34.84
Top 10 Exports by Industry Sector
2009 WISER Trade exports (State originated) in billions of USD ($)

1. Aircraft, Spacecraft and Parts $26.34
2. Oil Seeds, Misc. Grain, Seed Fruit 4.19
3. Cereals 2.59
4. Mineral Fuel & Oil 1.83
5. Electric Machinery, Sound Equip., TV Equip. 1.64
6. Industrial Machinery, Including Computers 1.64
7. Optic, Photo etc., Medical or Surgical 1.50
8. Edible Fruit and Nuts 0.90
9. Wood, Articles of Wood 0.85
10. Toys, Games and Sports Equipment 0.84

TOTAL ALL INDUSTRIES $42.32

*Does not include software, education, architectural design or other important service sector exports from the Seattle area.

TRANSPORTATION

Railroads and Bus Service
Burlington Northern and Union Pacific provide transcontinental rail service and operate three intermodal yards in Seattle. Passenger service to major U.S. cities is provided by Amtrak. Various bus lines connect Seattle with major cities in the U.S., Canada, and as far south as Tijuana, Mexico. Seattle is served by a county-wide bus system with a ride-free zone in Seattle’s downtown district. The public transportation network includes a trolley line, light rail, commuter rail (from Tacoma and Everett to Seattle), and over 100 miles of HOV lanes and regional express bus routes.

Harbor Facilities
The Port of Seattle is among the top ten container ports in the U.S., with products valued at $33.4 billion crossing its docks in 2009. It is served by over 20 ocean carriers and numerous Alaska barge operators, two major transcontinental railroads, and numerous trucking companies that link Seattle to market hubs throughout North America. The Port encompasses over 500 acres of container handling space, with 24 container cranes and facilities to handle chilled or frozen meat and fish, fruit, vegetables, forest products, steel and grain. Maritime business activities at the Port are responsible for pumping $430 million in local purchases and $2.5 billion in business revenue into the local economy each year. The Port also owns and operates Seattle-Tacoma International Airport, Fishermen’s Terminal and Maritime Industrial Center, Harbor Island Marina, Shilshole Bay Marina, and Bell Street Pier, an 11-acre complex with an international conference center, marina, shops and restaurants. Cruise terminals at Bell Street Pier and Terminal 30 serve the Alaska cruise industry with more than 200 ship calls each year. The World Trade Center complex, adjacent to the Bell Street Pier, strengthens Seattle’s role as a center for international trade.

Fisherman’s Terminal
Fisherman’s Terminal serves as the homeport for the U.S. North Pacific fishing fleet and is a growing center for other commercial workboats as well. Recent improvements provide 2,500 feet of linear moorage and more than 340 slips on concrete floating docks. Fishermen’s Terminal also provides the most comprehensive support services available on the West Coast, with loading docks supporting vessels up to 300 feet and 2,800 linear feet of loading dock, secure outdoor storage, indoor lockers, forklifts, cranes and other equipment on site. The facility includes a wide array of on-site businesses catering specifically to the needs of the commercial fishing and workboat industries. Companies in the nearby Ballard, Magnolia and Queen Anne neighborhoods also offer marine supplies, vessel repairs and other specialty services. Nearby, the Maritime Industrial Center offers additional vessel moorage, storage, re-supply, maintenance and repair facilities.

Seattle’s 21 Sister Cities
Listed with date of establishment
- Kobe, Japan (1957)
- Bergen, Norway (1967)
- Daejeon, Korea (1989)
- Tashkent, Uzbekistan (1973)
- Kaohsiung, Taiwan (1991)
- Beer Sheva, Israel (1977)
- Mazatlan, Mexico (1979)
- Pecs, Hungary (1991)
- Cebu, Philippines (1991)
- Perugia, Italy (1991)
- Gdynia, Poland (1993)
- Surabaya, Indonesia (1992)
- Sihanoukville, Cambodia (1999)

Seattle-Tacoma Int’l Airport (Sea-Tac)
Sea-Tac is a major gateway connecting Asia, Europe and the U.S. In 2009, Sea-Tac served 31.2 million passengers and transported 269,804 metric tons of air freight. Of the 29 airlines at Sea-Tac, 10 are all-cargo and 12 are foreign-flagged carriers that offer non-stop service to 21 international destinations. The airport is 13 miles (21 km) from Seattle’s central business district and 14 miles from the Port’s marine terminals. In the continental U.S., Sea-Tac is the closest airport to Asia and is approximately 9 hours by air from either Tokyo or London. There are more than 45 scheduled flights to international destinations each week.

Carriers with Direct International Flights
- Air Canada
- American
- Delta
- Korean Air
- Air France
- Asiana Airlines
- EVA Airlines
- Lufthansa
- Air BC
- British Airways
- Hainan
- NW Airlines
- Alaska
- China Air
- Horizon
- United Air

Cities Served by Direct Flights from Seattle
- Amsterdam
- Kelowna
- San Jose del Cabo
- Beijing
- London
- Seoul
- Calgary
- Mazatlan
- Taipei
- Cancun
- Mexico City
- Tokyo
- Copenhagen
- Paris
- Toronto
- Edmonton
- Puerto Vallarta
- Vancouver
- Frankfurt
- Reykjavik
- Victoria

COMMUNICATIONS
The Seattle area has a major print newspaper (The Seattle Times) and a wide variety of special focus and non-English newspapers (see http://www.yellowpages.com/seattle-wa/newspapers). There are also several on-line news sources such as the seattletimes.com, crosscut.com and publicola.net. All major TV networks have affiliates in Seattle. Cable service is provided by Comcast or Broadstripe. Seattle ranks 13th among U.S. television markets, according to Nielsen Media Research 2010-2011 rankings.

GOVERNMENT
Foreign Consulate & Economic/Cultural Offices
- Australia (206) 575-7446
- Latvia (425) 773-0103
- Austria (360) 466-0252
- Lithuania (206) 725-4576
- Belgium (206) 728-5145
- Malta (425) 788-3120
- Brazil (253) 218-9542
- Mexico (206) 448-3526
- Cambodia (206) 217-0830
- Netherlands (425) 637-3050
- Canada (206) 443-1777
- New Zealand (206) 527-1896
U.S. Federal Government Offices in Seattle

**Departments**
- Agriculture (Marketing & Regulatory Services)
- Commerce (Census Bureau, Economic Development Administration, International Trade Administration Export Assistance Center, National Oceanic & Atmospheric Administration)
- Defense (Army Corps of Engineers)
- Health and Human Services (Region 10 Office)
- Homeland Security (Citizenship & Immigration Services, Coast Guard, Customs & Border Protection, Secret Service, Transportation Security Admin.)

**Independent Agencies**
- Environmental Protection Agency (Region 10 Office)
- Federal Communications Commission (Seattle Office)
- Federal Reserve Bank of San Francisco (Seattle Branch)
- Federal Trade Commission (Northwest Regional Office)
- Peace Corps (Seattle Regional Office)
- Small Business Admin. (Region 10 Office, Seattle U.S. Export Assistance Center)
- Social Security Admin. (Region 10 Office)

**King County**
King County government provides criminal justice services, Metro transit bus services, wastewater and solid waste management, public health/human services and election management. The County Executive (elected at-large) and the County Council’s 9 members (elected by district) serve 4 year terms.

**Puget Sound Regional Council (PSRC)**
The PSRC is comprised of cities and towns, counties (King, Pierce, Snohomish and Kitsap), ports, tribes and transit agencies working together to develop policies and make decisions about growth management, transportation and economic development. The goal is to build a common vision for the region’s future, expressed through VISION 2040 (growth strategy); Transportation 2040 (long-range transportation plan); and Prosperity Partnership (regional economic strategy). The PSRC serves as a data resource and distributes about $160 million in federal transportation funds each year. The Council receives 75 percent of its revenue from federal grants, 6 percent from state grants, and 19 percent from member dues and other local sources.

**Port of Seattle**
The Port has five commissioners elected at large in King County for four-year overlapping terms. The Port manages the Seattle-Tacoma International Airport, Seattle marine facilities and Fishermen’s Terminal (see Transportation section, above).

**City of Seattle**
The Mayor and a nine-member City Council are elected at large for four-year terms. Offices are non-partisan. City Council terms are overlapping with elections held every odd-numbered year.

<table>
<thead>
<tr>
<th>Mayor</th>
<th>Term Expires</th>
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<tbody>
<tr>
<td>Michael McGinn</td>
<td>2013</td>
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City Bond Rating
Standard & Poor's rates the City’s unlimited and limited tax general obligation bonds AAA. Moody's rates the City’s unlimited and limited tax general obligation bonds Aa1 and AA1 respectively. Fitch Ratings rates the City's unlimited and limited tax general obligation bonds Aa1 and AA+ respectively.

Proposed 2011 General Fund Budget Summary (in millions, USD)

<table>
<thead>
<tr>
<th>Revenue Forecast*</th>
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<tbody>
<tr>
<td>Property Taxes</td>
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<tr>
<td>Utility Taxes</td>
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<td>B &amp; O Taxes</td>
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<tr>
<td>Sales Taxes</td>
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<tr>
<td>Fees and Charges</td>
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<tr>
<td>Traffic Fines</td>
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<tr>
<td>Misc.</td>
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<tr>
<td>Gov’t &amp; Private Grants</td>
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<tr>
<td><strong>Total</strong></td>
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<table>
<thead>
<tr>
<th>Expenditures</th>
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<tr>
<td>Public Safety</td>
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<td>Arts, Culture &amp; Recreation</td>
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<tr>
<td>Administration</td>
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<td>Health &amp; Human Services</td>
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<td>Utilities &amp; Transportation</td>
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<tr>
<td>Neighborhoods &amp; Development</td>
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<tr>
<td>Funds, Sub-funds &amp; Other</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

* Includes pass-through revenues