

FOUNDATIONS

THE JESUIT TRADITION AT REGIS UNIVERSITY

JOHN J. CALLAHAN, S.J.

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Regis University**

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" . . . a heart large enough to hold the universe."

-- Pope Gregory XV describing the Jesuit founder, Ignatius Loyola, 1622

FOREWORD

The Regis University Mission Statement declares that "standing within the Catholic and United States traditions, we are inspired by the particular Jesuit vision of Ignatius Loyola . . . particularly as reflected in his *Spiritual Exercises*." It also states that we examine and attempt to answer the question: "How ought we to live?" The contents of this book serve both as a preamble and as an investigation into the meaning of these critical phrases of the University's Mission Statement.

What attitudes do we bring to our work at Regis? What is it that explains so much of what is best in our "corporate culture?" What kind of graduates do we seek? What does "men and women in service of others" mean in the context of education? What do we mean by "value-oriented" education? What are the key characteristics of Jesuit education and how are they incorporated in our curricula? How does academic freedom mesh with the mission of Jesuit education? What is the role of the reduced number of Jesuits in an institution which is "Jesuit" yet independent of the Society of Jesus? What is the role of the lay person, Catholic and non-Catholic, Christian and non-Christian, in furthering the Jesuit mission in education? And, so importantly, what does all this mean for students?

These are really issues of institutional identity. How we deal with them will determine whether Regis University sustains and fosters its distinctive Jesuit character. We all know that independent educational institutions such as we are must capitalize on their distinctiveness if they are to succeed.

On June 7, 1989, Peter-Hans Kolvenbach, Superior General of the Society of Jesus, delivered two major addresses which outlined the characteristics of Jesuit education. The talks were delivered at Georgetown University and Georgetown Prep on the occasion of the celebration of 200 years of Jesuit education in the United States.

Father Kolvenbach stressed that a full understanding of the Jesuit tradition in education can be attained only with an understanding of the "world view" of St. Ignatius Loyola (the Jesuit founder) in which the tradition is grounded. This series of articles attempts to lay the foundation for an understanding of the Ignatian vision, a vision which is much broader than its particular manifestation in the Jesuit Order.

First, as a matter of identity, we take a look at the history of Regis, the University and its Jesuit patron. Then we examine the life of Ignatius Loyola in order to better understand the man and his spirit. Next, we take a brief look at the history of Jesuit education. An essay on Catholic education, featuring a summary of *Ex corde ecclesiae*, follows. Addressing the contemporary understanding of Jesuit education, we begin with Father Pedro Arrupe's 1973 address on "Men and Women for Others." Then follows a summary of Kolvenbach's remarks on what Jesuit education means today. To better understand the "Ignatian world view" to which Kolvenbach refers, we move on to examine St. Ignatius' classic work, *The Spiritual Exercises*, with an eye to discerning Ignatius' spiritual vision and its influence on Jesuit education. The *Regis University Mission Statement* is then presented within the context of the preceding pages. Finally, by way of conclusion, there is an outline on Jesuit education, and a listing of Jesuit colleges and universities in the United States.

My hope is that an understanding of the Jesuit tradition, and the Ignatian vision which underlies it, will provide a sense of identity and purpose as we -- faculty, staff, students, alumni -- build the Regis University of today and tomorrow.

John J. Callahan, S.J.
July 31, 1997
Feast of St. Ignatius Loyola

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THE "REGIS" OF REGIS UNIVERSITY: A PERSPECTIVE

John J. Callahan, S.J.

His name was Jean-François Régis. He was a Jesuit priest and a saint. Born on January 31, 1597, in the district of Fontcouverte at the foot of the Pyrenees in the south of France, he died at age forty-three on December 31, 1640, in the mountain hamlet of Lalouvesc (la-loo-vay) located in the *Massif Central*, not far from the French Alps. That was three hundred fifty years ago.

There is a Lake St. Regis and a Mount St. Regis in upper New York State. There are St. Regis Hotels, St. Regis apartments, even St. Regis swimming pools and Regis hairstylists. Until recent years St. Regis Paper was one of the major companies listed on the New York Stock Exchange. There is a Regis High School in Manhattan as well as in Denver, both Jesuit schools. Yet of the thousands who daily see the name Regis emblazoned on hotel marquees and sweat shirts, few could tell his story.

What's in a name? Only rarely do we realize how important a name really is. It points to something unique. "Callahan" has no meaning in itself, but to me, it points to the meaning that is myself. So it is with each of us. So it is with institutions. As we can ponder on the meaning of our own name, we can also reflect on that other name which defines us -- "Regis."

Speaking of names, why do we refer to Regis as John Francis? It seems so clumsy. Why not simply call him "John Regis?" The reason is that "Jean-François" is a name which belongs to that long tradition among French men of having a double first name: Jean-Paul, Jean-Michel, Jean-Pierre, Jean-Baptiste, etc. So "John Francis" is really one name; it would be more accurately rendered as "John-Francis." As for "Regis," it means "of the king" or "royal," from the Latin word "rex." Aha! So that is why the school seal has a crown. Yes. Informative trivia, but to more substantive matters. . .

Regis University was not always Regis. The school was started in 1877 in Las Vegas, New Mexico, by a group of exiled Italian Jesuits. It was known as Las Vegas College. The Jesuits were invited to move to the Denver area by Bishop Machebeuf. The school moved to Morrison in 1884 and received a new name, Sacred Heart College. In 1887, John Brisben Walker (sometimes affectionately referred to as Johnnie) donated land at the corner of 50th and Lowell for a new building. It had to be of stone, at least 297 feet long, 60 feet high and have four floors. The main structure was built in 100 days, though the interior took much longer. The Sacred Heart statue in front of the building was erected in 1890.

Sacred Heart College changed its name in 1921. Why? Several reasons: Some felt the many Catholic institutions named "Sacred Heart" caused confusion. The Jesuits were also unhappy that the students were referring to the school (SHC) as "The Shack." Football cheers were getting a bit blasphemous and most people felt there was something wrong with the term "Sacred Heart Dance." Besides, the name provided a clear target for the Ku Klux Klan which was growing quite powerful in Colorado. The name "Regis" was chosen because John-Francis was a Jesuit saint who worked in the mountains. Simple as that.

Jean-François Régis was born of parents of the lower nobility. He attended the Jesuit college (really, a high school) at Bezier. At nineteen he entered the Society of Jesus at Toulouse. Throughout his life his ambition was to go to New France. Other French Jesuits, such as St. Isaac Jogues (his statue is near the chapel), St. Jean Brebeuf and, later, Jacques Marquette did so. For three years John-Francis taught at the "college" at Le Puy. Even at this time he had a reputation as a behind-the-scenes miracle worker. Empty grain bins suddenly were full; a student near death was suddenly cured. He seems to have received intima-

tions and messages of a prophetic nature; but he was a quiet and hidden person at the time. He studied theology for four years at Toulouse. During his first year, 50,000 people in the city died of the plague! His second year was better; only In America Jesuits were mapping the wilderness of New France and the English colonies were just starting along the coast. In England it was the time of Charles I and Cromwell. In France it was the time of Louis XIII and his prime minister, the Cardinal Duke of Richelieu. It was also the time of the fictional "Three Musketeers." It was a time of vicious religious and political wars. South France was a place of death, brutality, starvation and plague. Le Puy avoided the wars, but not the results of war. The town was crowded with refugees, full of sickness, and short on food. The city had been known as one of the premier lacemaking centers of France; but the war and war taxes had ended the trade. Instead, the town became known for another trade, prostitution. This was Regis' world.

Regis taught as a "quasi-permanent substitute" at the college. The main problem was keeping the fifteen-year-olds from killing each other in duels over petty arguments. But mostly he preached and worked with the poor. He became known as the *pere des pauvres*. He gathered food (sometimes miraculously) and clothing and distributed them to the poor. He fought for their rights at the expense of his own safety. He put pressure on local merchants to provide jobs. He also became known as a great preacher, an adult catechist and a confessor. At a time of religious hatreds, he did not preach against others, but for and of Christ. People crowded the college church and the city cathedral to hear his simple, direct and highly effective sermons.

His most famous and most controversial work was with the prostitutes. He took them from their "places of employment" and established safe homes for them. He found them jobs as well. He was beaten in the streets several times by the "powers" of the time, most likely by some of the older brothers and fathers of the students he taught. A safe-house was burned to the ground and he had

12,000 died. He had no time to be a scholar; he was taking care of the sick. After he was ordained a priest in 1630, he returned to Le Puy.

to find a new house, re-rescue his clients and convince the brave house-mother to return. His work was considered scandalous, unworthy of a priest. He was told to stop by his local superior. When superiors in Rome heard about the controversy, they replaced the local superior and encouraged Regis to continue his work. There was such an uproar that the college closed (for a time) because people withdrew their donations.

Regis also went out into the poor mountain towns which often had not seen a preacher in a hundred years. The mountain peasants (there was no ski industry) came from miles around to hear "their saint." One Christmas Regis and his Jesuit traveling companion, Brother Bideau, set out for the village of Lalouvesc and got lost in a blizzard which lasted three days. After they arrived, Regis spent another three solid days in a crowded and drafty church, preaching, saying Mass, hearing confessions. He collapsed, probably of pneumonia, and died on New Year's Eve, 1640.

The peasants so loved John-Francis that they would not let him go; he was their own. Three times the Jesuits came to claim the body, but failed.

Even before he was declared a saint in 1738, Lalouvesc had become one of the great pilgrimage places of France. Although his body was desecrated and scattered during the violence of the French Revolution, the place remains a shrine to this day. Here the first St. Regis Hotel was established.

Regis Societies were established throughout France. The main work of these lay groups was to regularize the marriages of the poor, thus legitimizing thousands of children. The Worker Brothers of St. John-Francis Regis established schools of agriculture for rural orphans. The Province of Quebec had several of these schools until the 1940's.

This is the "Regis" of Regis University. As the mountain people of France once did, my hope is that we can make John-Francis "our own." He was a man of simplicity and power, a person who saw the needs of his time and place and who worked to meet those needs wherever he found them. He showed his love in words and in deeds. He took risks. A person of the closest union with God, he brought God's love to everyone as he worked for the least in society. He was a good man, an attractive man. It would be fitting if we could also see him as our friend.

The purpose of Regis University has always been and will continue to be forming "men and women for others," persons, young and old, empowered in mind and heart, who will be leaders in service. We could not have a better patron.

ST. IGNATIUS LOYOLA FOUNDER OF THE JESUITS

John J. Callahan, S.J.

I. THE SPANISH KNIGHT

Iñigo López de Loyola y Oñaz, the thirteenth and last child in the family of Don Beltrán and Doña Marina, was born in 1491 at the small castle of Loyola located in the Iraugí valley of the Basque province of Guipúzcoa in northern Spain. The year was a momentous one for the Kingdom of Ferdinand and Isabella. Cristóbal Colón was haunting the corridors of the royal court seeking aid from the Queen for a daring trip to find the Indies by sailing west and the *Gran Capitán*, Gonzalvo de Córdoba, was gathering his army for the final assault on Grenada, the last Moorish city in Spain.

Iñigo's grandfather was a Basque edition of the gaunt Knight of La Mancha, so much did he make a habit of charging windmills and of challenging his peaceable neighbors. Thirty-five years before Iñigo's birth, King Enrique IV of Castile complained that the family was responsible "for violence and injuries, for robberies and assassinations, for insults and rebellions." To restrict these activities, the king demolished the stronghold of Oñaz and demilitarized the castle of Loyola.

Not much is known of Iñigo's childhood. It is known that his mother was quite ill (and died before the young boy could know her) and that he was fostered to a blacksmith's family at their farmhouse. This house is much the same today as it was in 1491, its lower floor used as a barn, the family living in the upper storeys. So Iñigo, in his early years, saw life from the viewpoint of both the ruled and the ruler. And the life of the ruler was typical of the time and place: high piety and lax morals. The wills of the Loyolas reveal lists of ill-But during his time at Court the young Loyola also had examples of real nobility. In 1515, the *Gran Capitán*, Spain's greatest soldier, died, a man banished from Court by a jealous and suspicious Ferdinand. Juan Velazquez himself, known as a loyal, kind and virtuous man, also came to a sad end. At Ferdinand's death in 1516, Charles of Hapsburg, King of the Netherlands and Sardinia and soon to be Holy Roman Emperor, became King of Spain and all its new possessions. The

legitimate children, the concubinage of his elder priest brother, and bitter family quarrels as well as pleas for God's forgiveness, the righting of committed injustices and "conscience monies" given to shrines and holy causes.

In 1507, at the age of 16, the eighth son of the Loyola family was offered a place at the court of Juan Velazquez de Cuéllar, Treasurer of Castile and Major-Domo of the constantly moving royal court. And so, in the year of his father's death, Iñigo, blue-eyed, short of stature, his blond-red hair to his shoulders, found himself removed from the country and a man "in the king's service."

The Court was a changed place since the 1504 death of reform-minded Queen Isabella of Castile. Within only a year of her death the unpopular Ferdinand (always considered an outsider) had married Germaine de Foix, a niece of the King of France. She, if anything, was less popular than the king and has been described as "saucy-tongued, fat, and not always sober." With Germaine as Queen, one had to walk warily in the Court of Castile from 1507-1516. It is against this court background of intrigue, dalliance and corruption that Iñigo stands and falls. Until he was 26, he was a typical courtier of the time: an observer of rigid ceremonial and manners, an avid reader of the chivalric romances of the day (so well parodied by Cervantes), a vain and fancy dresser, an expert dancer, a swordsman who acted like a brawler, a pursuer of women, a man obsessed with honor and sensitive to any insult, and a young gallant who used influence to escape trial for "grave crimes committed by night during carnival."

new king demanded that Velazquez turn over Crown lands to Queen Germaine. Velazquez resisted. The new king besieged his estate and, in the end, the good man was ruined and banished. His friend, Cardinal Ximenes, took Velazquez in at Madrid where the man died a few months later. One of the few who stayed with him was Iñigo de Loyola. Doña Maria Velazquez gave the young courtier a little money and advised that he go visit the Duke of Nájera, Viceroy of Navarre, at

Pamplona. Iñigo, imbued with the ideals of devotion and service from his readings of romances, from his life with Don Velazquez, and from his admiration of the *Gran Capitán*, knew that the fame and glory he sought would not, under the current circumstances, come his way as a courtier. The life of a soldier became his hope.

For four years Iñigo was a "soldier." He filled his days with jousts, the chase, the continued reading of romances, and the business of the Duke. These were interesting times. The French were at the door and Spain itself was in turmoil due to the new king's preference for placing Flemings in places of authority, a blow to Spanish sensitivities. It is known that he was involved in the siege of the rebellious town of Nájera and that he was part of a successful delegation to Guipúzcoa, strategically located between France, Spain, and Navarre. But, most of all, there was Pamplona.

In 1521 the Spanish Crown was trying to put down serious rebellions in Valencia and Castile; the problems in Navarre were not considered important even though the Duke had left the province to make personal appeals at Court. Indeed, unknown to the Duke, Francis I of France had sent an army of 12,000 across the mountains to retake Pamplona for the Navarrese Pretender. The local governor made a hasty retreat. The town immediately surrendered. However, a thirty year old Basque officer insisted that the demands of honor and loyalty mandated a defense and he convinced the small garrison (less than 200 men) in the town's citadel to resist. So the French rolled up their cannon (the best in Europe) and, after a six hour barrage, captured the citadel in less than half an hour.

It was from this one short battle that the future St. Ignatius became known as the "soldier saint" and that the group he later founded became reviled as "soldiers of the Pope" who were organized in military fashion, marched unquestioning at their superior's orders, unscrupulous and even murderous in their methods. That is the myth that has followed Ignatius and the Jesuits through the centuries.

Iñigo did not come through unscathed at that battle of May 20, 1521. He was hit by a cannon ball which seriously injured his left leg and smashed his right. Chivalry was not completely dead at this time, so French doctors repaired the injuries and, by a round about way, delivered him to his home at Loyola. Spanish doctors, of course, decided that the French did not do the job correctly, so they re-broke his leg and "did it right." Iñigo almost died of infection.

As the leg began to heal, Iñigo noticed that his right leg was shorter than the other and that there was an ugly protrusion of bone. So he had the doctors return, re-break the leg again, saw off the offending protrusion, and place his leg on a rack-like instrument to stretch it to the proper length -- all so he could still be a soldier and wear tight fitting hose as befitted a gentleman.

The species of rack attached to his leg in order to lengthen it forced Iñigo to remain in bed. He was in pain and he was bored. He asked his sister-in-law for some books, hoping to read more romances of gallant knights rescuing distressed and lovely ladies. There were no such books in the house.

II. THE DISCIPLE

The home of Don Martín Garcia de Oñaz and Doña Madalena was not a seat of learning. The only books available were the *Life of Christ*, a medieval classic by Ludolph of Saxony, and the *Lives of the Saints* by Jacopo da Varazze. He read and reread them. He dreamed about imitating the deeds of St. Francis and St. Dominic. He also dreamed of knightly deeds in service of "a certain lady." He began to notice a difference in the way these competing daydreams affected him. He examined his feelings and found in these "movements of the spirits" God at work in his life.

In his short *Autobiography*, dictated in the last years of his life, he explains that

when he was thinking of things of the world, he took much delight in them, but afterwards, when he was tired and put them aside, he found himself dry and unsatisfied. But when he thought of practicing all the rigors that he saw in the saints, not only was he consoled when he had these thoughts, but even after putting them aside, he remained satisfied and joyful. Little by little he came to recognize the difference between the spirits that were stirring. This was his first reasoning about the things of God.

Iñigo began to pray. "The greatest consolation he had was in looking at the heavens and the stars, which he did very often for a long time, because when so engaged he felt in himself a very great power to serve Our Lord."

His ideal of loyalty and service to the king was transformed into loyalty and service to Christ the King. He would, then, go to Jerusalem where Jesus had lived -- as a pilgrim. (In the *Autobiography*, he always refers to himself in the third person and as "the pilgrim.")

His ideal of performing knightly deeds was also transformed to that of imitating the lives of the saints. But Iñigo was still very much a raw recruit. He was full of goodwill, but had little understanding of Christian holiness.

"It seemed to him then that holiness was entirely measured by exterior austerity of life and that he who did the most severe penances would be held the most holy." Of any interior virtue of humility, of charity, of patience, he knew nothing. "All his purpose was to do those great outward works because the saints had done them for the glory of God." He was still Iñigo the *caballero*, dreaming of fame, glory, and noble deeds.

Iñigo began the journey to Jerusalem as soon as he was able to walk, setting off for the Benedictine abbey of Montserrat. He bought sackcloth which he had made into a garment, a pilgrim's staff, and one hemp sandal to help his still unhealed leg. The other foot was bare. At Montserrat he made a general confession in such detail that it took him three days to write it out. On March 24, 1522, he laid his sword and dagger before the altar of Our Lady of Montserrat and spent the night in vigil, in sackcloth, pilgrim's staff in hand. The next day he bestowed his blue mantle, yellow hose and feathered cap on an astonished tramp. He ended one way of life and began another in the only way he could, with a courtly act.

From Montserrat he journeyed to a town named Manresa, intending to remain only a few days. He stayed for over ten months. Iñigo remarked later that God treated him at this time just "like a boy at school." And a stern education it was. He lived by turns in a hospice for the poor and a monastic cell provided by the kindly Dominicans. Daily, the proud man begged his bread in the streets. He ate no meat; he scourged himself three times a day. Because of his former concern for appearances, he let his hair grow uncombed and did not pare his finger or toe nails. He spent a great deal of his

time communing with God in a cave outside Manresa.

He received marvelous divine illuminations -- insights into the Trinity, Christ's humanity, and how the world was created. He also experienced months of deep depression and the agony of scruples, to the point of considering suicide. More and more his prayer awakened within him a personal love and a deep loyalty to Jesus Christ and an eagerness to bring others to this same knowledge and love. He talked of God constantly to anyone who would listen. He then ceased his severities as unimportant and began again to cut his hair and nails. His body had been burned out by his practices and he became severely ill. He was kept awake at night by spiritual consolations until he realized these were not from the "good spirit." He then ignored them as temptations.

One day, as he states in his *Autobiography*, seated at the side of the River Cardoner,

the eyes of his understanding were open; not that he saw any vision, but he understood and learned many things, both spiritual matters and matters of faith and scholarship, and this with so great an enlightenment that everything seemed new to him. He experienced a great clarity in his understanding. This was such that in the whole course of his life, even if he gathered up all the various helps he may have had from God and all the various things he has known, even adding them all together, he does not think he had got as much as at that one time.

Iñigo recorded his experiences, a practice he had begun during his convalescence at Loyola. He later saw these notes as helpful in guiding others through the process of discovery he had undergone. His writing was lean and straightforward. In fact, he wrote a set of directions rather than a spiritual treatise. Compared with the great mystical writers of his time, Teresa of Ávila and John of the Cross, he seems, according to one commentator, like a "sparrow among nightingales." Yet he was of their company. Over the years, the notes took on a more structured form and became known as the *Spiritual Exercises*, one of the spiritual masterpieces of the Western world.

In February, 1523, Iñigo set out for Jerusalem by way of Barcelona and Rome. Begging all the way, he arrived six harrowing months later.

It was his intention to spend the rest of his life in the Holy Land, making Jesus more known and loved in his own land. But it was not to be. The Franciscans, guardians of the Holy Places since the Crusades, had had long and bitter experience of Turkish rule. After only three weeks, he was asked to leave (with a polite threat of excommunication).

The Franciscans were wise, for on the very night before he was to leave, all prudence forgotten, Iñigo bribed two Turkish guards so that he could see, one more time, the place where Jesus had ascended into heaven on the Mount of Olives. It took him over three months to get home. He was tossed about at sea, almost froze for lack of clothes, was arrested twice as a spy, and barely escaped capture by the French while crossing over to Spain. Then he made one of the most momentous decisions of his life. As the *Autobiography* states, "It seemed best and grew

more clear to him that he should spend some time in study as means of helping him to work for souls".

At Barcelona, aged thirty-three, Iñigo started two years of schooling, taking his place on the bench with children in order to learn Latin. He subsisted on bread and water. Whatever else came from his begging, he gave to the poor.

He had been a man of appearances, one who had found his highest inspirations in the romances of Amadís of Gaul. In ten short months he had become a mystic, one of the supreme masters of the spiritual life. He had gone to Jerusalem and returned. But, with the beginning of his studies, his pilgrimage had only just begun.

III. THE PILGRIM

Turned thirty-five, Iñigo took his stock of Latin, learned amidst the noise of young boys, to the great university at Alcalá, naively believing that he could take in all knowledge at once. Unattached and unadvised, he roamed from one lecture hall to another, attending courses in dialectics, physics, and theology. It was an educational disaster.

But Iñigo was not all that bothered. His main happiness was talking to people about God. He gave the *Spiritual Exercises* to all who would listen. His preaching and teaching -- as a layperson -- attracted the Spanish Inquisition. Inquisitors from Toledo held an elaborate inquiry but could find nothing wrong other than that his clothes looked like a religious habit.

But later in 1526 he was arrested again and imprisoned for six weeks. Though pronounced innocent, he was forbidden to teach anything at all. So he left Alcalá for the university at Salamanca.

Within two weeks of his arrival he was in prison again, bound foot to foot with other prisoners and fastened to a stake in the middle of the cell. Again, the text of the *Spiritual Exercises* was examined. His credentials were more suspect than his doctrine. Finally, he was set free and told he could preach, but could not discuss the difference between mortal and venial sin. So, in the winter of 1528, he left Spain, walked through "great and fearful wars," and arrived at the University of Paris.

The college to which Iñigo attached himself was the Montaigu, from which John Calvin had recently retired and which was a place of terror (according to its most famous victim, Erasmus). Money he had begged was stolen. He was destitute in a foreign land. So he started the practice of spending his summer vacations begging in Spanish Flanders and even, once, in the England of Henry VIII.

In 1529, he joined the college of Sainte-Barbe and began to take his studies in an organized fashion, for Sainte-Barbe had what today are called "prerequisites." He shared a room with two other poor men, both younger yet much more advanced in their studies. They were Peter Faber (Pierre Favre) from Savoy and Francis Xavier from Navarre.

Peter Faber was a quiet soul. Later in his short life he wrote a memorial of his gratitude to God; it is considered one of the most tender and lyrical works in mystical literature. He had a genius for friendship and was considered an expert in the *Spiritual Exercises* by Iñigo himself. Francis was very different. The young Basque athlete possessed the same dreams of glory that the young Iñigo once had. It took years, but Francis was won over. The two became the closest of friends.

Two men, aged 21 and 18, also joined the company, Diego Laynez (of Jewish descent on his father's side) and Alfonso Salmerón; both had been students at Alcalá. Next into the band came Nicolás, a poor, wandering scholar with no last name. They called him Bobadilla after his native village. He was generous, brusque, and loved to be seen with highborn people. Finally came Simão Rodriguez, of noble Portuguese birth, who later worked at the royal court at Lisbon.

In 1534, the balding, 44 year old Iñigo, who had begun to call himself by the Latin "Ignatius," earned the degree of Master of Paris. Faber had just been ordained a priest and the others decided to do the same. This group of seven companions, on August 15, 1534, gathered together at a chapel on Montmartre and vowed that, after finishing their studies for the priesthood, they would try to go to the Holy Land. If, after a year, they could not get to Jerusalem, they promised to present themselves to the Pope to be sent anywhere he wished. They then took vows of poverty and chastity. None of them had an inkling of how historic their actions that day on Montmartre would be. After the ceremony they had a picnic.

By 1537, augmented by the addition of Claude Jay, Paschase Broët, Jean Codure, and Diego Hoces, they arrived at Venice by various routes after traversing a continent rife with wars. They found a Venice at war with the Turks, so they were unable to go to Jerusalem. The companions then broke up into groups of three and worked in the towns of north Italy. Despite their clumsy Italian, they preached, worked in hospitals for the incurable, and gave the *Exercises*. On June 24, those who were not priests, including Ignatius, were ordained by the Bishop of Arbe.

As the year of waiting concluded, the group met and asked themselves what they should respond if anyone asked who they were. They had been called *Iñiguistas* or "pilgrim priests." They decided that they wished to be called companions of Jesus, *La Compañía de Jesús*, in Latin: *Societas Jesu*.

The "company" went to Rome. Pope Paul III took them at their word and assigned them duties in Rome, Spain, Portugal, and Germany. Ignatius worked in Rome, especially among the poor and the prostitutes.

The companions had decided that they wanted to take a vow of obedience to a superior, thus constituting a formal religious order. The process took time. Never before had a group desired to be a religious order while not wanting distinctive religious garb. Neither did they wish to chant the Divine Office in choir as all other orders did. And to call themselves "Jesus' society" was considered blasphemy by some. Their apostolate was almost too simple: to go where they were most needed. Formal approval of the Society of Jesus arrived September 27, 1540. Ignatius, at the age of fifty, was elected the first Superior General. By this time Xavier was already on his way to India (and Japan).

Rome was preoccupied with art and the construction of the new St. Peter's. But there was also the more important challenge of the Protestant reform. Five of the new order, Peter Faber, Diego Laynez, Alfonso Salmerón, Claude Jay, and a young German and future saint, Peter Canisius (Pieter De Hondt) were assigned as theologians at the "counter-reform" Council of Trent, the Vatican II of its day.

Ignatius dedicated the last years sixteen of his life to the inevitable politics of dealing with popes and kings, the internal strains of the growing order, the writing of the Society's *Constitutions*, the composition of over 6,000 letters to his far-flung brotherhood, and the establishment of 40 schools, including the Roman College which, as the Gregorian University, became an intellectual center of the Catholic reform. He was an organizational genius.

Yet stories abound about his ecstasies and uncontrollable tears at Mass, his patience, his sense of humor, his dancing, and the stomach ailments which probably led to his death.

He died, at age 66, on July 31, 1556. Diego Laynez succeeded him as Superior General. Ignatius was proclaimed a saint on March 12, 1622, the same day as Francis Xavier and Teresa of Ávila. At the ceremony Pope Gregory XV summed up his life: Ignatius had "a heart large enough to hold the universe."

IV. AFTERWORD

What meaning does the life of Ignatius Loyola have for us today? Once we get beyond the cultur- In his youth, we find a person who wanted, above all, to make something of himself. Influenced by his culture (as we are by ours), he believed that ultimate success was attained by long blond hair, a "good leg" and a ready and aggressive sword. We find a person, torn between his questionable actions and his romantic ideals, who was finally hit by the actuality of life.

Yet, rather than becoming a cynic, he grew into a person of vision, a person who bent his considerable energies not toward himself but toward the service of others. He found a model in Jesus Christ, the inspiration of his life. He prayed, studied, and worked for many hard years so that he might lead others to live in a manner which was at once more fully human and more fully divine. He was a man in love with the whole universe and everything within it because he found God's loving action in every thing.

al and religious practices of sixteenth century Catholic Spain, what do we find?

Just as Ignatius expressed his love not only in words but in deeds, so we, following his footsteps, can express our love of the world and our concern for others in words and in what we *do* -- in our time, in our place, and in our way.

Following the pattern of Ignatius' life, we who are associated with Jesuit education strive to free ourselves from the limitations which may be in our lives just as Ignatius was freed from his ignorance and his pride. We seek to empower our minds and hearts and to equip ourselves with developed talents and skills as Ignatius himself did. Our hope is that we, like Ignatius, may even become models ourselves and thereby challenge others to become leaders-in-service, persons of solid values who labor to make a better and a more just world.

This is *our* Ignatian heritage.

A BRIEF HISTORY OF JESUIT EDUCATION

John J. Callahan, S.J.

With acknowledgments to James W. Sauv , S.J. and John W. Padberg, S.J.

Even though St. Ignatius Loyola and his first companions were graduates of the University of Paris, the original works of the Society of Jesus did not include educational institutions. The goal of the Society was to be highly mobile, ready to move where the need was greatest. Permanent institutions, other than places for the education of Jesuits themselves, were not envisioned.

In 1545, five years after the establishment of the order, a college was founded in Gand a, Spain, for the education of those preparing to join the Society. Its founder was Duke *Francisco de Borja* who later gave up his title and became a Jesuit and, eventually, Superior General of the order. At the insistence of parents, the college began, in 1546, to admit other boys of the city. The first Jesuit school in the sense of an institution intended primarily for young lay students was founded in Messina, Sicily, two years later.

When it became apparent that education was not only an apt means for human and spiritual development but also an effective instrument for reforming the Church, the number of Jesuit schools began to increase rapidly.

The Roman College was founded in 1551 with monies from Francis Borgia. It opened as a college of humane letters and later added faculties in philosophy and theology.

In those days, the Jesuits and Ignatius had the good fortune to attract one of the most accomplished scholars and charming characters it has ever known, the Spaniard, Diego Ledesma. Described as "always smiling and always joyful," he was a doctor three times over, of Alcal , of Paris, and of Louvain.

At Ignatius' request, Ledesma organized the studies at the new Roman College. In doing so, he mapped out the future of Jesuit education and provided it with a rationale.

John Padberg, director of the Institute of Jesuit Sources, paraphrases Ledesma's rather ornate language: Jesuits have schools because, first, they help to educate a person for a productive career; second, they provide education for social and political responsibility; third, they develop the

totally human person in the humanities and sciences; and, fourth, they give an education for a particular perspective, which is Christian and Catholic, on the ultimate nature and destiny of the human person.

It is not surprising, then, that the motto of the Roman College of Diego Ledesma became "religioni et bonis artibus" -- for religion and the good arts -- the motto which appears on Main Hall at Regis and on the seals of many Jesuit institutions of learning.

In the *Constitutions*, Ignatius mandated that Jesuit education should follow the *modus Parisiensis*, the method of the University of Paris, rather than the rather loose Spanish or Italian models. This meant, first, a stress on the humanities; second, an orderly system to be observed in pursuing successive branches of knowledge; third, repetition of material; and, fourth, the active involvement of the students in their own education through argumentation, discussion and competition. This last led to *eloquentia perfecta*: an ability to express oneself well in writing and speech.

Ignatius asserted that he could not set very detailed guidelines for the schools until there was more concrete experience available. Before he could do that, he died (July 31, 1556).

The Roman College became known as the Gregorian University in 1558, after Pope Gregory XIII built a structure to house it. Founded by two Jesuit saints, Ignatius Loyola and Francis Borgia, it remains, today, in the same building and is the flagship Jesuit university.

In the years following the death of Ignatius not all Jesuits agreed that involvement in education was a proper activity for the Society of Jesus. Nevertheless, Jesuit involvement in education continued to grow at a rapid rate. Of the 40 schools that Ignatius had personally approved, at least 35 were in operation when he died, even though the total membership of the order had not reached 1,000. Within 40 years, the number of Jesuit schools would reach 245. The promised development of a document describing common principles for all these schools became a practical necessity.

The first drafts of a common document were based on the "Rules of the Roman College." An international committee of six Jesuits was appointed by Superior General Claudio Acquaviva. In 1586 and again in 1591, this group published drafts which were widely distributed for comments. Finally, the definitive *Ratio Studiorum* ("Plan of Studies") was published on January 8, 1599.

The *Ratio* is a handbook. It consists of a series of rules regarding the government of the school, the formation of teachers, the curriculum and methods of teaching. It is not so much an original work as it is a collection of the most effective educational methods of the time.

There is little explicit reference to underlying principles in the *Ratio*. Such principles were stated in earlier versions and were presupposed in the edition of 1599. The relationship between teacher and student, for example, is to be modeled on the relationship between the director of the *Spiritual Exercises* and the person making them.

The process leading to the publication of the *Ratio* produced a "system" of schools whose strength and influence lay in a common Ignatian vision that evolved into common pedagogical principles. It was the first educational system that the world had ever seen.

The system was, at the beginning, highly flexible, adapting itself to the needs of time and place. It stressed the humanities, the fine arts, and theater. It was world-wide. It was inclusive as well, ranging from elementary school levels through universities.

The system of Jesuit schools developed and expanded for more than two hundred years and then came to a tragic end. The eighteenth century was not kind to the Church, the Jesuits, or Jesuit education. The Bourbon monarchies of Catholic France, Spain and Portugal sought to limit the power of the Church and take control of the schools in their territories. The Jesuits became targets. Fierce political pressure was placed on the Papacy to suppress the order. The campaign was a success. First in the colonies and then in Europe, thousands of Jesuits were rounded up and shipped to Italy.

When the Society of Jesus was finally disbanded by a reluctant Pope Clement XIV in 1773, a world-wide network of 875 educational institutions was largely destroyed. Only a few Jesuit schools re-

mained in Russian territories (actually, "occupied Poland"), where the suppression never took effect. In addition, Jesuits disappeared from faculties at state sponsored universities such as those at Vienna, Prague, and Cologne.

When Pope Pius VII was about to bring the Society of Jesus back into existence in 1814, after the fall of Napoleon, one reason he gave for his action was "that the Catholic Church could have, once again, the benefit of their educational experience." Educational work did begin again almost immediately. However, the turmoil of nineteenth century Europe, marked by revolutions and frequent expulsions of Jesuits from various countries prevented any genuine renewal of Jesuit education. Often enough, the Jesuits were also divided and educational institutions were enlisted in the ideological support of one or other side of warring factions. However, Jesuit schools flourished in the developing areas of India, East Asia, Latin America and, in particular, the United States.

The first Jesuits in the present United States had been Spaniards who came to Florida in 1566. In the seventeenth century Jesuits had worked in the vast territories of New France. These included such men as St. Isaac Jogues and the explorer, Jacques Marquette. They were contemporaries of another French Jesuit, Jean-François Régis, who had volunteered for the mission but who remained in France. In 1634, Andrew White and John Altham arrived in Maryland with Lord Calvert of Baltimore. Other Jesuits, notably Eusibio Kino, later came up from Mexico into what is now Arizona.

Jesuits were not always welcome, however. Massachusetts Bay Colony had a law which condemned to hanging any Jesuit caught twice in its territory. Even after the American Revolution, Jefferson and Adams considered a prohibition of the Jesuits in the Constitution.

The first Jesuit college in the United States, George Town College, was founded in 1789 by John Carroll, the first bishop of the very small Catholic community in the new country (about one percent of the population). Carroll had been a Jesuit before the 1773 suppression of the order. He gathered a small group of other English ex-Jesuits who, incorporated as the "Catholic Gentlemen of Maryland," founded the school in what would become Washington, D.C. The college was "given to the Jesuits" after the restoration of the order.

Twenty-one Jesuit colleges or universities were founded in the United States in the nineteenth century. Their original purpose was to assimilate the large groups of Catholic immigrants pouring into an American society which was often anti-Catholic. Accordingly, there was often an emphasis on the professions -- medicine, law and, later, business. Today, there are 28 Jesuit colleges and universities and two graduate schools of theology in the United States. There are also 46 high schools.

The twentieth century, especially the years after World War II, brought a dramatic increase in the size and number of Jesuit schools around the world. Jesuit educational work now extends to more than 2,000 institutions of a bewildering variety of types and levels, including 183 on the post secondary level and 356 high schools. Ten thousand Jesuits and nearly 100,000 lay people in 56 countries provide education for more than 1.8 million students (Jesuits work in 113 countries).

Jesuit education today does not and cannot form the unified system of the seventeenth century. Distinct needs of different cultures and places prevail, and rightly so.

In fact, no longer is Jesuit education the exclusive property of Jesuits. Rather, Jesuit education is the property of all the men and women who work in educational institutions which claim the Ignatian heritage.

It was the spirit of Ignatius that enabled the early Jesuit schools of the sixteenth century to evolve. This same Ignatian vision, much broader than the Jesuit order, is characteristic of the Jesuit schools of today and can remain so as they become the Ignatian schools of tomorrow.

THE CHARACTER OF CATHOLIC EDUCATION

An essay by Louis A. Barth, S.J., Richard W. Dunphy, S.J. and Richard D. Roberts found in In Perspective published by St. Louis University and edited by John J. Callahan, S.J.

The Church proposes; she imposes nothing. She respects individuals and cultures, and she honors the sanctuary of conscience.

-- John Paul II, *Redemptoris missio*, 1990

CATHOLIC HIGHER EDUCATION

The distinctive character and contribution of Catholic higher education have been discussed by many authors, committees and commissions over the years. The most recent authoritative statement on Catholic universities was made by Pope John Paul II in his Apostolic Constitution, **From the Heart of the Church** (*Ex corde ecclesiae*), issued on September 26, 1990. The following remarks are basically a summary of the papal document.

Some Catholic colleges and universities have been established or approved by the Holy See, by national bodies of bishops, or by individual dioceses, while others, particularly in the United States, have not been explicitly established or approved by these Church authorities. All of the Jesuit colleges and universities in the United States, including Regis University, which is governed by an independent board of trustees under the authority of the State of Colorado, belong to this second category and do not report to the Pope or the bishop of the diocese in which they are located. All Catholic colleges and universities are institutionally autonomous and guarantee academic freedom.

The Catholic identity of each such institution has definite implications for its academic environment. It should pursue its objectives through the formation of an authentic human community, whose unity springs from its dedication to the truth, from sharing a common vision of the dignity of the human person, and from being a living institutional witness to Christ and his message. Its research efforts, in addition to assisting men and women in the pursuit of truth, should include the search for an integration of knowledge and should foster the dialogue between faith and reason.

As an institution of higher education, each of these Catholic colleges and universities is an academic community which, in a rigorous and critical fashion, assists in the protection and advancement of human dignity and of a cultural heritage through teaching, research, and various services offered to the local, national and international communities. As Catholic, its objective is to assure in an institutional manner a Christian presence in the university world. Therefore, while respecting and valuing those members of its academic community who are not Christian, each Catholic institution of higher education exhibits the following essential characteristics:

★ *a Christian inspiration of the university community as such;*

★ *a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;*

★ *institutional fidelity to the Christian message as it comes to us through the Church;*

★ *an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life.*

Through its institutional fidelity to these objectives a Catholic college or university makes its distinctive contribution to the academic and socio-cultural worlds in which it exists.

Since theology has an important contribution to make to these efforts, each Catholic college and university should have a faculty, or at least a chair, of theology. Because knowledge is meant to serve the human person, the moral and ethical implications of each branch of study should be examined and taught in order to contribute to the student's total development. Students should be challenged to pursue an education that combines academic excellence with growth -- growth in the capacity to ask questions, to understand, to make

personal judgments, and to develop a religious, moral, and social sense.

The Catholic identity of an educational institution is a matter of the utmost importance to it, to the Church, and to society at large. Therefore, this identity should be made known publicly either in a mission statement or in some other appropriate public document. Each Catholic college or university must find effective means to preserve this identity, using both its institutional structure and its rules and regulations. Without ceasing to be a place of higher learning, each Catholic college or university has a relationship to the Church, so that all official actions, pronouncements, and commitments should be in accord with its Catholic identity. Likewise, with full respect for the freedom of conscience of each person and for academic freedom, the institution's activities should be consonant with its identity. The responsibility for maintaining and strengthening its Catholic identity rests primarily with the college or university itself.

THE MISSION OF A CATHOLIC UNIVERSITY

The mission of a Catholic college or university is allied to the basic mission of higher education, but with its own specific characteristics and purposes. Catholic higher education is a privileged place where the Gospel and contemporary culture can engage in fruitful dialogue.

As an academic institution and member of the international community of scholarship and inquiry, each Catholic college and university participates in and contributes to the life and mission of the universal Church. It prepares men and women to live their Christian vocation in a mature and responsible manner. By offering the results of its research and scholarship, it helps the Church to understand and respond better to the problems and challenges of contemporary culture. All of its basic academic activities (research, education, professional training, and the dialogue with culture) contribute in a vital way to the Church's work of evangelization, which is to establish the relationship between faith and life in each individual and in the socio-cultural context in which individuals live and relate to one another.

Through inculturation the Church makes the Gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures, into her own community.

-- John Paul II, *Redemptoris missio*, 1990

In its service to the Church, each Catholic college or university must strive to become an effective instrument of cultural progress for individuals and society. Its research should seek to discover the roots and causes of the problems faced by contemporary society, giving particular attention to their ethical and religious dimensions. In the face of increasingly rigid compartmentalization of knowledge, Catholic higher education must foster cooperation among the different academic disciplines, encouraging each to offer its distinct contribution in the search for solutions to these problems. Catholic colleges and universities must examine and evaluate the predominant values and norms of modern society and culture in a Christian perspective and find effective methods to communicate the ethical and religious principles that give meaning to human life. The promotion of social justice must also be a priority. In its service to society, it must develop collaborative relationships with the academic, cultural, and scientific world of the region in which it is located.

ACADEMIC FREEDOM

The governance of a Catholic college or university, whether it has been established and approved by Church authorities or not, remains autonomous so that it may function effectively. In virtue of its institutional autonomy and its identity as a university, academic freedom is guaranteed. Those engaged in research, in their search for truth within their specific disciplines and according to the methods of those disciplines, may proceed to whatever conclusions evidence and analysis may lead them. They may teach and publish the results of their research, so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good.

RELIGIOUS LIBERTY

Applying the above to the American scene, almost without exception, United States Catholic institutions of higher education include many administrators, faculty, and staff who are from religious traditions other than Catholic, or who profess no religious belief. Many of them have made, and continue to make, significant and valued contributions to fulfilling the identity and mission of their respective institutions. What does a Catholic college or university ask of these colleagues? In brief, they are asked to recognize and respect its Catholic identity and its responsibility as a Catholic institution to be faithful to the teaching of the Church. This does not entail agreement with or acceptance of the Church and its various doctrines, nor does it prevent the statement of personal views which may differ from those held by the Catholic Church. The institution respects the freedom of conscience and religious liberty of each member of its academic community.

Many administrators, faculty members, and staff from diverse religious backgrounds have taken positions in Catholic institutions and remain in those positions, some for their entire careers. It is unlikely that they would have remained if they were truly dissatisfied, or in substantial disagreement, with the Catholic educational environment. Many find support and are comfortable in such an environment. They share some or all of its intellectual, moral, and humanitarian values; and they feel they can contribute to the achievement of at least some of its objectives. Certainly, not all of the values and objectives of Catholic higher education are unique to it. Those members of the academic community whose traditions are rooted in the Old Testament, or in the New Testament, or in both, find areas of emphasis which are familiar to them and with which they agree. Moreover, those who profess other religions or no particular faith, also have found areas of agreement. Experience has shown that in a Catholic college or university people can share educational ideals and values without necessarily sharing religious belief.

MEN AND WOMEN FOR OTHERS

PEDRO ARRUPE, S.J.

This is a digest of an address given by the Superior General of the Society of Jesus at the Tenth International Congress of Jesuit Alumni of Europe in Valencia, Spain, July 31, 1973. The address, originally entitled "Men for Others," essentially redefined the mission of Jesuit education as including education for justice. Edited by John J. Callahan, S.J.

Education for justice has become one of the chief concerns of the Church in recent years. Why? Because there is a new awareness in the Church that participation in the promotion of justice is a constitutive element of the faith which Our Lord has entrusted to us. Impelled by this awareness, the Church is now engaged in a massive effort to educate -- or rather to re-educate -- itself and all men and women so that we may all lead our lives in accord with the gospel principles of personal and social morality.

Today our prime educational objective must be to form men and women for others; men and women who will live not for themselves, who cannot even conceive of a love of God which does not include a love for the least of their neighbors, and who are completely convinced that a love of God which does not result in justice for all is a farce.

This kind of education goes directly counter to the prevailing educational trend practically everywhere in the world. We Jesuits have always been heavily committed to the work of education. We still are. What, then, shall we do? Go with the current or against it?

Let me ask this question: Have we Jesuits educated our alumni for justice? We will have to answer, in all sincerity, that we have not. This means that, in the future, **we must make sure that the education imparted in Jesuit schools will be equal to the demands of justice in the world.**

We can do this because, despite our historical limitations and failures, there is something which lies at the very center of the Ignatian spirit which enables us to renew ourselves ceaselessly and to adapt ourselves to new situations as they arise. It is the spirit of constantly seeking the will of God. It is that sensitivity to the Spirit which enables us to recognize where and in what direction Christ is calling us at different periods of history, and to respond to that call.

It is simply our heritage from the *Spiritual Exercises* of St. Ignatius. For the *Exercises* are essentially a method enabling us to make very concrete decisions in accordance with God's will. It is a method which does not limit us to any particular option, but spreads out before us a sweeping vision embracing many possibilities.

It is this "not being tied down to anything except God's will" that gives the Society and the men and women it has been privileged to help educate what we may call their readiness for anything, any service that may be demanded of them by the signs of the times.

Jesuit education in the past had its limitations. It was conditioned by time and place. As a human enterprise it will always be so. But Jesuit education was not a failure if we were able to pass on this *spirit of openness to new challenges* and this readiness for change. This is our hope: that we can read the Word of God as it resounds with that precise note and timbre needed by each historical epoch.

We must, then, deepen our understanding of the idea of justice as it becomes more and more clear in the light of the Gospel and the signs of the times. We must also determine the character of the *type of men and women we want to form*, the type of persons into which we must be changed, and the type of persons which the generations succeeding us must be encouraged to develop.

The Synod of Bishops of 1971 echoed the Second Vatican Council when it said, "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race." We cannot, then, separate action for justice from the proclamation of the Word of God.

Quite clearly, the mission of the Church [or of higher education] is not coextensive with the furthering of justice on this planet. Still, the furthering of justice is an integral element of that mission. Recall that the pact between God and his chosen people in the Old Testament was basically concerned with the carrying out of justice. In the New Testament we see how Jesus had received from his Father the mission to bring the Good News "to the poor."

We are commanded to love God and to love our neighbor. But note that Jesus says that the second commandment is "like unto the first." They fuse together. In the vision of the Last Judgment, the Judge says, "As long as you did this for one of the least, you did it for me."

Just as love of God fuses with love of neighbor, so, too, charity and justice meet together. How can you love someone and treat that person unjustly? Take justice away from love and you destroy love. You do not love if the beloved is not seen as a person whose dignity must be respected.

Just as we are never sure that we love God unless we love our fellow human beings, so we are never sure that we have love at all unless our love issues in works of justice.

This means, *first*, that we must have a basic attitude of respect for all men and women which forbids us ever to use them as instruments for our own gain.

Second, it means a firm resolve never to profit from, or allow ourselves to be suborned by, positions of power derived from privilege. [Editor's note: Arrupe is speaking to a European culture (and a Catholic Spain living under a dictatorship) in which merely being born into a privileged class grants tremendous economic and political power. American culture has this privileged element, but more as a matter of wealth (earned or unearned) rather than by birth. In general, America is much more open -- at least in its ideals.] To take undue advantage of privilege, even passively, is equivalent to active oppression. To be drugged by the comforts of privilege is to become a contributor to injustice.

Third, it means an attitude not simply of refusal to participate in injustice but of counterattack against injustice, a decision to work with others toward the **What kind of person is needed today by the world? My shorthand is "men and women for others."** But is not a human being his or her own

dismantling of unjust social structures so that the weak of this world may be set free to grow as complete human beings.

Sin is not only a personal act which makes us guilty. Over and above this, sin reaches out and vitiates our habits, customs, spontaneous reactions, criteria, thought patterns, imagination, and will. When a person is converted, when God effects the marvels of justification, sin in the strict sense is forgiven and washed away. However, the *effects* of sin continue their powerful domination in ways of which a person is often not even aware.

Let us see the meaning of this as it pertains to the relationship between personal conversion and structural reform. If personal conversion is understood only in the narrow sense of justification operative at the very core of our person, it does not adequately represent the truth of the matter. Our customs, our social, economic and political systems, the institutions we have created for ourselves, *insofar* as they have injustice built into them, are the concrete forms in which sin is objectified. They can be, then, wholly or partially, the consequences of our sins as well as the continuing stimulus for further sin.

In short, interior conversion is not enough. God's grace calls us not only to win back our whole selves for God, but to win back our whole world for God. We cannot separate personal conversion from structural reform.

It follows that social sensitivity is so central to our Christian attitude toward life that whoever stands aloof from the battle for justice implicitly refuses love to fellow human beings and, consequently, to God.

Having stated the principles, if anything is going to be done as a remedy, methods of analysis and paradigms of the social good are needed. We cannot forget that these methods and paradigms, such as contemporary *capitalism and socialism*, necessary though they are, derive their origin, historically, from a mixture of good and evil. Put it this way: they are tools, imperfect tools. It is the Christian ethos, the Christian vision of values, that must use these tools *without making them absolutes* in themselves.

center? A human being, gifted with conscience, intelligence and power is indeed *a* center, but a center called to go out of self, to give self to others.

This is what we call love. Only a person who loves fully becomes a full human being.

What is it to "humanize the world" if it does not mean to put the world at the service of human beings? The egoist, on the other hand, changes men and women into things by dominating them and exploiting them. In doing so the egoist dehumanizes the very self which seeks to gather more and more at the expense of others.

This dehumanization of self and of others is often objectified in social structures. Starting from our own acts of egoism, we become exploiters of others and harden the process into a structure of society which may rightly be called sin objectified. Egoism becomes hardened in ideas and institutions, in impersonal and depersonalized structures and set ways of thinking which gradually escape our direct control.

Evil is overcome only by good. Egoism is overcome only by generosity. To be just, it is not enough to refrain from injustice. One must go further and refuse to play the game, substituting love for self-interest as the driving force of society.

To do this, three attitudes are necessary: a determination to live more simply, a determination to draw no profit from clearly unjust sources, and *a determination to be agents of positive change in society*. Here precisely is where we begin to feel how difficult is the struggle for justice.

The paramount objective of Jesuit education must be to form men and women for others. This is the prolongation into the modern world of our humanist tradition as derived from the *Spiritual Exercises* of St. Ignatius. Only by being a man or woman for others does a person become fully human. Only in this way can we live in the Spirit of Jesus Christ, who gave of himself for the salvation of the world, who was, above all others, a Man-for-others.

THEMES OF JESUIT HIGHER EDUCATION

Peter-Hans Kolvenbach, S.J.

Key ideas contained in two addresses by the Superior General of the Society of Jesus delivered June 7, 1989, at Georgetown University and Georgetown Prep are summarized and edited here by John J. Callahan, S.J. Items in brackets are additions by the editor. For a more complete explanation of the "Ignatian world view", please refer to the chapter "Discovering a Sacred World"

JESUIT MISSION IN EDUCATION

The Society of Jesus proclaims that **the service of faith through the promotion of justice** is the mission that must be integrated as a priority into each Jesuit work.

Our purpose in education, then, is to form men and women "for others." The Society of Jesus has always sought to imbue students with values that transcend the goals of money, fame and success. We want graduates who will be leaders concerned about society and the world in which they live. We want graduates who desire to eliminate hunger and conflict in the world and who are sensitive to the need for more equitable distribution of the world's goods. We want graduates who seek to end sexual and social discrimination and who are eager to share their faith with others.

In short, we want our graduates to be **leaders-in-service**. That has been the goal of Jesuit education since the sixteenth century. It remains so today.

The question is whether or not the schools we now call "Jesuit" still retain their Jesuit identity. While some people in our institutions may care little about Jesuit ideals, many others do identify strongly with Jesuit education, and still more will want the university or college to retain at least its identity as a "Jesuit" school and then to develop it.

But what do we mean by Jesuit education? To answer that, to establish Jesuit identity, we must look to St. Ignatius Loyola, founder of the Society of Jesus. We must link our work in education with the **Ignatian spirituality** which inspires it.

Here let me mention but a few **Ignatian themes** that enlighten and give impetus to our work in higher education:

VALUE ORIENTED EDUCATION

The Ignatian world view

- **is world-affirming:** [For Ignatius, to know the world better is to know God better. There can be no contradiction between human knowledge and faith. At most, there can only be a failure in understanding. Ignatius' sense of the goodness and beauty of all things also leads a person to be a responsible steward of creation.]

- **is comprehensive:** [There is a call to a genuinely humanistic education -- literature, history, arts, science, philosophy and theology -- in addition to professional studies. In the Ignatian view, to become more fully human is to become more fully divine.]

- **faces up to sin, personal and social, but points to God's love as more powerful than human weakness and evil,**

- **places emphasis on freedom:** [Liberated from the constraints of ignorance, prejudice, limited horizons, and distorted values and desires, a person, with God's help, is free to develop a positive set of values.]

- **stresses the essential need for discernment:** [A person must know the world, examine attitudes, challenge assumptions, and analyze motives. In this way, one may discern God's loving desire and select values which become the basis for principled decision-making.]

- **is altruistic:** [Adopting the mind and heart of Christ, a person is called to compassion, to concern for others, and to the work of justice.]

- **gives ample scope to intellect and affectivity in forming leaders:** [Ignatius calls for the development of the whole person, head and heart, intellect and feelings. The purpose, however, is not centered on the development of the self alone. Rather, the purpose is to develop leaders who are committed to ideals and values to such an extent that they will work to change society.]

Jesuit education is value oriented. There is no aspect of education, not even the so-called hard sciences, which is neutral. **All teaching imparts values.**

A value literally means something which has a price, **something dear, precious or worthwhile** and, therefore, something that one is ready to suffer or sacrifice for, which gives one a reason to live and, if need be, a reason to die.

Values, then, bring to life the dimension of meaning. **Values provide motives.** They **identify a person**, give one a face, a name and character. Without values, one floats, like driftwood in swirling waters. Values are central to one's life and define the quality of that life, marking its breadth and depth.

Values are anchored in the **"head."** I see reasons why something is valuable and I am intellectually convinced of its worth.

Values are also anchored in the **"heart."** The language of the heart tells me that something is worthwhile. I am able to perceive something as of value. I am also affected by its worthiness.

Values are also anchored in the **"hand."** When the mind and the heart are involved, the whole person is involved. Values lead to actual decisions and real actions -- and necessarily so.

Each academic discipline, when honest with itself, is well aware that the values transmitted depend on assumptions about the **ideal human person** and the **ideal human society** which are used as a starting point.

It is here especially that the Jesuit mission of the **promotion of justice** can become tangible and transparent in our educational works. For this mission must guide and inspire the lawyer and the politician, the manager and the technician, the sociologist and the artist, the scientist and the author, the philosopher and the theologian.

Our institutions make their essential contribution to society by embodying in our educational process a **rigorous, probing study of crucial human problems and concerns.** It is for this reason that Jesuit colleges and universities must strive for high academic quality. We are speaking of something far removed from the facile and superficial world of slogans and ideology, of purely emotional and But let it be noted, and let there be no misunderstanding: The "option for the poor" is not

self-centered responses, and of instant and simplistic solutions.

We have learned to our regret that mere appropriation of knowledge does not inevitably humanize. One would hope that we have learned that there is **no value-free education.** But the values imbedded in many areas of life today are presented subtly, often by assumption. We need to discover ways that will enable students to form the **habit of reflecting on values.**

Habits are not formed only by chance occasional happenings. Rather, **habits develop only by consistent, planned practice.** The goal of forming habits of critical reflection needs to be worked on by teachers in all subjects in ways appropriate to the maturity of students at different levels.

This habitual reflection should be applied to the human sciences students learn, the technology being developed, and the whole spectrum of social and political programs suggested by both prophets and politicians.

A value-oriented educational goal like ours -- **forming men and women for others** -- will not be realized unless it is infused within our educational programs at every level. **The goal is to challenge our students to reflect upon the value implications of what they study, to assess values and their consequences for human beings.**

PROMOTION OF JUSTICE

The service of faith through the promotion of justice remains the Society's major apostolic focus. That is why it is urgent that this mission be operative in our lives and in our institutions. Words have meaning; if a college or university describes itself as "Jesuit" or "in the Jesuit tradition," the thrust and practice of the institution should correspond to the description.

It should be operative in a variety of ways. The recruitment of students must include **special efforts to make a Jesuit education possible for the disadvantaged.**

an exclusive option; it is not a classist option. We are not called upon to educate only the poor and

the disadvantaged. The option is far more comprehensive and demanding, for it calls upon us to **educate all -- rich, middle class and poor -- from a perspective of justice.**

Ignatius wanted Jesuit schools to be open to all. We educate all social classes so that people from every stratum of society may **learn and grow in the special love and concern for the poor.**

Concern for social problems should never be absent. We should challenge all of our students to use concern for the poor as a criterion, so that they **make no significant decision without first thinking of how it would impact the least in society.**

INTERDISCIPLINARY EDUCATION

Jesuit education is interdisciplinary. A **qualitative integration of inquiry which can lead to an appreciation of more comprehensive truth** is the goal. How far this is from the view that portrays the university as merely an administrative umbrella for unconnected fields of research.

It is a pity that an interdisciplinary approach, the only significant way to heal the fracture of knowledge, is still considered a luxury reserved to occasional staff seminars or a few doctoral programs. Of course, an interdisciplinary approach is not without problems: It runs the risk of simply overloading students, of teaching them relativism, of inadmissible violation of the methodology of individual disciplines.

But a love of the whole truth, a love of the integral human situation can help us to overcome even these potential problems. **What single academic discipline can pretend to offer comprehensive solutions to real questions** like those concerning genetic research, corporate takeovers, definitions concerning the start and end of human life, homelessness and city planning, poverty, illiteracy, developments in medical and military technology, human rights, the environment and artificial intelligence?

These require empirical data and technological know-how. But they also cry out for consideration in terms of their impact on men and women from a **holistic point of view.** They demand, in addition, sociological, psychological, and theological perspectives if the solutions proposed are to demonstrate moral responsibility and sensitivity.

Continually developing capacities to control human choices present us with moral questions of the highest order. These questions are not solved in an unidisciplinary manner, for they embrace human, and not simply technical, values. Are we preparing our students to know that just because some technological advance is possible for us, we are not thereby justified in its development and use?

Do we **challenge the leaders of tomorrow to reflect critically** on the assumptions and consequences of "progress?" Do we challenge them to ponder both the wonderful possibilities and the limits of science? Do we help them to see that often significant civil financial decisions are not merely political manifestos but also moral statements?

This concern for a more holistic inquiry should be true of any college or university. But it ought to be the case that in a Jesuit educational institution teaching and research are not even conceivable without the integration of different forms of knowledge with human values and with theology.

Our universities, of course, must do this precisely as universities, following our heritage and tradition. This heritage and tradition promotes a culture that **emphasizes the values of human dignity and the good life in its fullest sense.** This heritage is made real today by fostering academic freedom, by demanding excellence of schools and students, and by treating religious experience and questions as central to human culture and life.

Concrete means to achieve such an integrated program might be sought in the substance and methodologies employed in the core curriculum or in significant capstone courses for senior students on social, cultural, and ethical responsibilities -- and in that contemplative capacity for God and the world which lies at the very center of human existence.

INTERNATIONALIZATION

Our mission is global. Our interdependence on this planet is becoming more evident every day in realities across a broad spectrum from economics to ecology. In response to this rapidly shrinking world, we seek **education for responsible citizenship in the global village.**

Will we really help to form men and women for others in the world community of the twenty-first century if we do not **adapt to the changing international culture**? This is a corporate responsibility, with all of us participating in some way according to resources and interests, and with a genuine desire to help all others.

In the recent past education has sometimes focused exclusively on self-actualization of the individual. Today it must be the world community that forms the context for growth and learning. Curricula must be broadened to include major world cultures. Especially encouraged is **diversity of cultural backgrounds** in our student bodies and **more international exchanges** of both teachers and students.

Efforts at internationalization are signs of the impulse to **incorporate a global dimension into our educational programs** -- not as occasional special events, but as part of the fiber of what it means to be Jesuit colleges or universities. I ask you to intensify these efforts.

MISSION AND STAFFING

The mission of forming men and women for others has implications, too, for staffing. It is obvious, and has been obvious for many years, that our educational institutions cannot survive without the presence and assistance and partnership of many dedicated people who are not Jesuits. Jesuits have been blessed by working with many colleagues who have shared our vision and our principles, and have worked with real dedication. The roots of this **partnership in ministry** as set out in the Second Vatican Council are theological. Events of the last quarter century have accelerated the need for implementation of this collegiality. In Jesuit education today, more than ever, lay men and women are invited to share in this ministry at every level.

A significant challenge in the collaborative process is whether and how the hiring and promotion practices of Jesuit institutions reflect the priority of developing the Ignatian vision, while being just to potential colleagues and protective of the academic standards of the institution. With all due respect for academic freedom, hiring is sometimes a missed opportunity as well as an overlooked **obligation in justice to acquaint prospective administrators, professors and staff with the spirit of the institution and to ask if they desire to share its spirit**. All members of the educational

community should be invited and expected to contribute to the ongoing mission of the institution. We need to do more to create an educational community united in mission.

All too often we have seen cases where new colleagues are welcomed into Jesuit institutions solely on the basis of academic or other professional credentials. Unless there is a prior **clarity concerning a statement of the mission** of the institution, and a prior **acceptance and commitment to foster this mission**, it seems unrealistic to expect that we can hope for an institution to continue "in the Ignatian tradition."

Growth in understanding and commitment needs to be cultivated through faculty seminars, discussions and the like, as well as through individual conversations and friendships. Clearly, opportunities for closer involvement in sharing in the spirit and mission of the institution should be offered through colloquia, retreats and liturgies for those who are open to and desirous of them.

This is not the case of too few Jesuits needing to seduce the laity into acting like Jesuits. That thinking is not worthy of us. Rather, the many views of all members of the higher education community who **follow Ignatius with their own perspective** must come together to affect the university's life and the developing Ignatian tradition. In this way value-centered education evolving out of the ideals of Ignatian spirituality and the Gospels will continue in Jesuit institutions.

THE JESUIT COMMUNITY

What is the role of the Jesuit community at a Jesuit college or university in bringing about the Ignatian vision?

In the first place, we cannot ignore -- we should even foster -- the autonomy of the college or university, an autonomy which is institutional. **The institution is independent of the group of Jesuits.**

Secondly, the distinctive role of the Jesuits in a Jesuit college or university is to **share the basic Ignatian purpose and thrust** with the educational community. I believe that this communication of the Society's apostolic inspiration to all members of the academic community is really owed to these people, so that they can become sharers in it, each in his or her own way.

To communicate this purpose in an official and authoritative way is the role of the competent university authorities, especially if they proclaim that the institution is "in the Jesuit tradition."

But to **incarnate it in daily life** through the multiple relationships and activities which form the fabric of university life, this is the task and the responsibility of all Jesuits missioned to the university.

Let me be very clear about this: The Jesuit community at the university ought to **exercise not power, but authority**. Its role, with and for all the members of the educational community, is that of **guaranteeing the transmission of the values which are the distinctive mark of Jesuit education**.

So we are speaking of a process, a permanent process. We are speaking of **a way of life**. The alternative is clear: an institution, of whatever academic quality, slowly or rapidly drifting aimlessly.

But collaboration is not an end in itself. It exists precisely so that we can **offer more effective service to those who need us**. If educational institutions are not finally **instruments of hope**, for the Good News, then their identity is in crisis as Jesuit apostolates. From freshmen in high school to the researchers in laboratories of our best graduate departments, no one can be excused from **our final purpose: to enable the human person and the human community to be the loved ones God calls them to be**. It is the task of the Jesuit education family to work together to incarnate this vision in our troubled world.

DISCOVERING A SACRED WORLD

IGNATIUS LOYOLA'S *SPIRITUAL EXERCISES*

AND ITS INFLUENCE ON EDUCATION

JOHN J. CALLAHAN, S.J.

PREFACE

One of the most appropriate and fruitful ways to come to an understanding of what is behind the whole endeavor of Jesuit education is to go back to the source, the vision and insight of St. Ignatius Loyola.

The early life of Ignatius was typical of that of the minor nobility of the Basque country of northern Spain. In his late teens and through most of his twenties, Ignatius was a courtier at the corrupt and intrigue-filled court of King Ferdinand and the notorious Queen Germaine whom Ferdinand married shortly after the death of the reform-minded Queen Isabella. Ignatius fit in perfectly, a man of noble dreams and of often considerably less noble actions. After the death of Ferdinand, he sought his fortune as a "gentleman soldier." At the age of 30 he was hit by a French cannonball at Pamplona. After the battle, while he was nursing his destroyed legs, something happened. As he said, God began to "teach him." He began to write down the experiences of his relationship with God. Later, he continued this practice during ten months of prayer at the town of Manresa. Over the next 15 years he developed his notes. They were eventually published under the name *Spiritual Exercises*.

Jesuits, as well as men and women of other religious congregations, find the inspiration and rationale for their lives in the *Exercises*. In addition, over the centuries thousands of lay persons around the globe have found in the *Exercises* a basic structure for their living the Christian life in a very secular world. This last should not be surprising, for Ignatius wrote the *Exercises* as a lay person primarily for lay persons, men and women.

But the *Spiritual Exercises* turned out to be more than a method of personal growth in the spiritual life. Its world-view and its methods became the foundation upon which the whole system of Jesuit education was built.

Written originally as a four-part series for the members of the Regis University Board of Trustees, DISCOVERING A SACRED WORLD presents, in a *very* condensed form, the central themes and processes of the *Spiritual Exercises*, in particular those which influence Jesuit education.

My hope is that you will have the time and opportunity to ponder over these pages, for they provide the background and motivating force behind what we do as students and educators in the Jesuit tradition.

John J. Callahan, S.J.
July 2, 1997
Feast of St. John Francis Regis
in the 400th year of his birth

I: INTRODUCTION AND FIRST PRINCIPLE

WHY THE MYSTERY?

The book of the *Spiritual Exercises* of St. Ignatius Loyola has often been referred to as the inspiration and source of "all things Jesuit." Familiarity with the work is also considered necessary for an understanding of Jesuit education. It is even supposed to explain the Jesuits! But what is the *Spiritual Exercises*? Why is it so often referred to, yet rarely read?

One reason for this phenomenon is the very nature of the book. Unlike Teresa of Ávila or John of the Cross, Ignatius did not pen a beautiful spiritual treatise or compose mystical poetry. Rather, what he wrote was a book of directions for one person guiding another through a series of spiritual activities. As a result, the *Exercises* often reads like an instruction booklet. Its first pages, for example, consist of twenty detailed explanatory notes called "annotations." There are also pages simply indicating the topics in Jesus' life upon which a person should meditate.

The *Exercises*, then, is a book to be done, rather than a book to be read. The process and the experiences in the book are basically the same as those which Ignatius underwent during his conversion and growth in the spiritual life. What is found in the *Exercises* is more than method and procedure, however. What makes it a spiritual classic is that it also contains a distinctive, genuinely Christian and Scripture-based vision of the person, of the world and of a loving God working within both.

Ignatius began to make notes for what later became the *Exercises* as early as his convalescence at Loyola after his injury at the battle of Pamplona. He continued this practice during the eventful ten months at Manresa where, he said, "God taught him like a school boy." He kept "his book" with him at all times, writing down his impressions even during his adventurous pilgrimage to the Holy Land.

Two important items should be noted at this point. The first is that the *Exercises* is about choice and decision-making. The thrust is toward action, not simply reflection. The second is that the *Exercises* aims to bring about an inner balance and steadiness

He started to make use of the *Exercises* when he began his schooling. During his time in Barcelona and at the universities of Alcalá and Salamanca, he used the *Exercises* as the basis of the "spiritual conversations" he had with the many people he met. This led to trouble. Because he was an "untrained" lay person who was dealing with spiritual matters, he fell under suspicion of heresy, was arrested and jailed by the Spanish Inquisition, and finally was released after his book was examined.

In the course of his ten years at the University of Paris, Ignatius deliberately concentrated on his studies rather than on giving the *Exercises*. He used them only with a select few, such as the companions he was gathering around himself. According to Ignatius, God's will for him during those years was that he study. He believed that his desire to give the *Exercises* to many people was a temptation, a distraction from what God wanted him to be doing at that time. Nevertheless, the text of his little book was examined by the (relatively mild) French Inquisition and later, again, by the Inquisition at Rome. The book was finally published with papal approval in 1548, eight years after the founding of the Society of Jesus.

There have been hundreds of interpretations of the *Exercises* over the past 450 years. These chapters will attempt to explain some of the key elements of the method and vision of Ignatius' work. The hope is that the *Spiritual Exercises* may thereby become less a mystery and more an inspiration.

THE SPIRITUAL EXERCISES

The full title of Ignatius' book is: *Spiritual exercises to overcome oneself and to order one's life without reaching a decision through some disordered affection*. Using language more suited to today, the title could be paraphrased: "Spiritual exercises whose purpose is to lead a person to true spiritual freedom so that any choice or decision is made according to an ordered set of values rather than according to any disordered desire."

within an individual so that, once fundamental values are determined, the person is not distracted or led astray by contrary passions or desires. This "balance" brings about an inner freedom to choose rightly.

What are "spiritual exercises?" According to Ignatius, just as running is an exercise which benefits the body, so spiritual exercises are activities which benefit the soul. Spiritual exercises encompass all the ways of making contact with God -- "every method of examination of conscience, meditation, contemplation, vocal and mental prayer, and other spiritual activities." Ignatius was hardly a man of a single method.

The *Exercises* is divided into four parts called "weeks." The First Week is set in the context of God's love and its rejection through sin. The Second Week centers on the life of Jesus from its beginnings through his public ministry. The Third Week covers Jesus' passion and death. The Fourth Week looks upon the Risen Christ and the world renewed by the resurrection.

There are no fixed number of days within the "weeks." The number of days in each week depends on the progress of the person making the retreat. Normally, the *Exercises* are finished after thirty days of silence and prayer. However, if a person cannot make the concentrated thirty-day retreat, Ignatius suggests that the *Exercises* be made over the course of several months, with an hour each day reserved for prayer. This extended version of the *Exercises*, sometimes called the "19th Annotation Retreat" or "Retreat in Everyday Life," is the most common way that busy people with many obligations make the *Exercises* today.

PREPARATORY EXERCISE: THE FIRST PRINCIPLE AND FOUNDATION

At the very beginning of the *Exercises*, Ignatius proposes a major "consideration." Called the "First Principle and Foundation," it sets forth the basic "ordered set of values" upon which the whole *Exercises* is based. It answers the question, "What should I most consider before making a decision?" or, put another way, "What should be the context of all the decisions I make?" Ignatius wastes no time; his first exercise presents a real challenge. He asks the person making the retreat (the "retreatant") to seriously consider that

Human beings are created to praise, reverence and serve God Our Lord and by this means to save their souls. The other things on the face of the

3. The principle of "indifference." Therefore, when making decisions, a person should be "indifferent" in regard to these "other things" until one is clear that God is directing the person in a

earth are created for human beings to help them in working toward the goal for which they are created.

Therefore, I am to make use of these other things insofar as they help me attain the goal and turn away from these other things insofar as they hinder me from attaining the goal. I must make myself indifferent to all created things, as far as I am allowed free choice and am not under any prohibition.

Consequently, as far as I am concerned, I should not prefer health to sickness, riches to poverty, honor to dishonor, a long life to a short life. The same holds for all other things. My one desire and choice should be what is more conducive to reaching the goal for which I am created.

Though the First Principle and Foundation may appear, at first, like a catechism response of a young child, it is really quite profound. Four points:

1. The concept of "creation." Central to understanding the Principle and Foundation is seeing oneself as God's continuing creation. This creation is a dynamic, moment-by-moment activity shaped by a free, loving, self-giving God *and* by grateful, loving human beings who share the divine freedom. The "soul" is this free self, posited by God and engaged with God and things in continually creating something new. Evil arises from a human being's free decision to turn in on oneself and refuse God's loving desire.

2. The principle of *tantum ... quantum* ("as much ... so much"). The "other things on the face of the earth" -- material things, genetic structure, physical and intellectual abilities, passions and feelings, hopes and desires, social status, friends, time, etc. -- important as they are, do not compare in importance with that of cooperating with the creating God. A person either uses or does not use these created things depending only on whether or not they help or hinder this creative cooperation with God. "As much" as things help this cooperation, "so much" does one use them; insofar as things hinder this cooperation, they are avoided.

certain way. The "other things" are not obstacles between God and the self. The question is how to use them properly.

Indifference is a distance from things that allows a person to freely choose "without prejudice." It is a distance from things that makes true vision possible. Ignatius is asking everyone to love themselves and all things as coming from God. Yet each is to "stand apart" from all created things in an inner freedom which awaits God's desire and invitation.

4. The principle of the *magis* ("more"). The "active indifference" of the *Exercises* is the exact opposite of unconcern, uniformity or mediocrity. Indifference does not exist for its own sake. Rather, it exists for an active choice, the free choice of "what is *more* conducive." Ignatius asks that a person not even consider choosing the second-rate. His challenge: freely choose the "more."

THE FIRST PRINCIPLE AND EDUCATION

Love of God,
love of self,
love of all things as coming from God,
recognition of one's place in creation,
analysis and evaluation of what helps or hinders in
achieving a life goal,
inner freedom,
self-discipline,
choice,
the desire to be better and to do more --

these make up the First Principle and Foundation both of the Ignatian vision and of Jesuit education.

II: THE FIRST WEEK

GOD, FREEDOM, AND SIN

God, as presented by Ignatius in the *Exercises*, is the divine, all-powerful person whose very nature is to give of self through the act of creating. Ignatius sees God as working in the world. The vastness of the universe and the beauty of its laws are manifestations of God's constant, faithful love.

God creates not only things, but persons -- free beings who share God's power to think, to love, and to create. Because human beings share in God's freedom, they are free to relate in love with God, other human beings, and the universe itself. To do so is God's plan or God's will. Perhaps it is better to say that to do so is "God's desire" or "God's loving wish," for human beings are free to respond or not to God's invitation.

If Ignatius was anything, he was a realist. The experience of his own life made clear to him that human beings, in their freedom, can choose not to live out God's loving desires for them. This fateful choice gives rise to moral evil in the world. This is sin.

The First Week of the *Spiritual Exercises* is about sin and the faithful love of God. St. Ignatius presents five exercises for the period. The first exercise is a meditation on the sin of the angels, the sin of Adam and Eve, and the sin of an individual human being. The second exercise is a meditation on sin in the life of the person making the *Exercises*. The third exercise is a repetition of

Gilles Cusson, in his book *Biblical Theology and the Spiritual Exercises*, has put it well: The Ignatian vision of the relationship that exists between the world and God is one of continual exchange inspired by love. Sin is, simultaneously, an infidelity to God's indefatigable love and a deformation of the real world order, an order relating to the loving God. Sin is defined from the human point of view as a disordered use of creation. The human free will, meant to portray the trace of God, profanes itself and devotes itself to serving another purpose which is its own satisfaction. Creation, which should find in human beings a road to God, comes up against a wall of selfishness that upsets the destinies of human beings and the universe. Sin, in the Ignatian universe, is more than a personal and an individual event. It is a cosmic horror.

THE FIRST WEEK

the first two exercises with special emphasis on the points where the retreatant experiences "greater consolation or desolation." The fourth exercise is another repetition, this time of the previous three exercises. The fifth exercise is called an "application of the senses" in which the retreatant strives to experience the loss-of-God-and-love which is called Hell.

A grim list of topics. (One can almost see the wounded Ignatius at Loyola wrestling with these issues as he reviewed his life of courtier, soldier and gallant.) Ignatius undoubtedly wants the retreatant to experience the personal and cosmic horror of sin. But the purpose is not to lead the person to wallow in self-pity, or worse, to come to a debilitating self-hatred. Rather, in Ignatius' view, the personal realization of the horror of sin leads to an ever greater love of a faithful God and an ever greater desire to "work with" God in bringing about God's loving desires for the whole of creation.

THE PRAYER OF THE FIRST WEEK

The exercises of the First Week are prayers. As such, each is a dialogue between the pray-er and a loving, faithful God. In these prayers the retreatant asks God for specific gifts. The gifts sought in the First Week are an experience of "shame and confusion" at one's sins and an experience of the "seriousness, loathsomeness and malice" of sin itself. The gift one prays for is no mere intellectual assent to the fact that one has sinned. It is a perceived realization at the core of a person's being -- a feeling of shame, an experience of disorientation, a sense of horror.

If the goal of the prayer is to experience these gifts at the core of one's being, the method of prayer also involves the whole of human understanding, imagination, and feeling. Ignatius asks the pray-er to "see in the imagination" the angels misusing "the freedom God gave them," to visualize Adam and Eve in the Garden, and to picture the effects of one person's sin of hatred or neglect. He also asks the pray-er to see, hear, smell, taste, and touch the world-without-God which is Hell. In our time, Ignatius would invite the pray-er to "see" the In his *Autobiography*, Ignatius describes "his first reasoning about the things of God." As he lay on his bed of pain after the third attempt to fix his shattered leg, he had asked his sister-in-law for something to read. He would have preferred some romances of the time, but all that was in the house was a *Life of Christ* and a *Lives of the Saints*. He read and reread them. Ignatius dreamed about imitating the deeds of St. Francis and St. Dominic. He also dreamed of knightly deeds in service of "a certain lady." Gradually, he began to notice a difference in the way these competing day-dreams affected him. He examined his feelings and found that through these "movements of the spirits" God

results of sin, e.g., to feel the pain of ethnic hatred, to touch the horror of war, to breathe the killing smog of Eastern Europe, etc.

Yet, Ignatius instructs, the prayer should be a constant "cry of wonder accompanied by a surge of great emotion as I pass in review all creatures: how they have permitted me to live and sustained me, why the heavens, sun, moon, stars, and the whole earth -- fruits, birds, fishes, and other animals -- have served me." Notice the balance of feelings Ignatius seeks. Prayer on the pain and malice of sin leads to a prayer of wonder at a faithful God's loving creation.

Each prayer is to end with a "colloquy" -- a conversation with Mary, Jesus, or the Father -- in which one "speaks exactly as one friend to another." In the colloquy, Ignatius seeks the gift of turning grief at sin into a desire to work with God. For example, at the end of the first exercise in which the history of sin is reviewed in all its repulsiveness, Ignatius asks the pray-er to "imagine Christ our Lord present on the cross and to begin to speak with him." The pray-er should first ask Christ how, as Creator, he became a human being and gave himself in love. Then the pray-er should ask: "What have I done for Christ? What am I doing for Christ? What ought I to do for Christ? . . . As I behold Christ, I shall ponder upon what presents itself to my mind."

In the First Week the retreatant, faced with the fact of sin in the world and of sin in oneself, is in turn faced with a loving, self-giving God who is always faithful. There is no room for self-recrimination or fear. There is only room for a loving choice: what I ought to do for Christ.

THE DISCERNMENT OF SPIRITS

was at work in his life. When he dreamed of the lady and knightly honor, he was joyful. Later, he found himself dry and unsatisfied. When he dreamed of imitating the saints, he was also joyful. But the joy and satisfaction remained. By analyzing these "spirits," Ignatius discovered God's loving desire. He had found "God's will" for himself.

Proper discernment of spirits is absolutely crucial if the First Week of the *Exercises* is to be a success. As Ignatius experienced at Manresa, the retreatant during this period is constantly buffeted by affections -- joy, peace, wonder, love, fear,

despair, horror, feelings of closeness with God, feelings of separation from God, even no feeling at all.

One of the most important charges of the director of the *Exercises* throughout the retreat is to guide the pray-er through the experience of and reflection upon these "affects." The director helps the retreatant discern which of the affects are from the "good spirit" which leads the person to God and which are from the "evil spirit." The battleground of the *Exercises*, the terrain of choice, lies in the clash of affections, the conflict of desires.

Ignatius lists a number of "rules for the discernment of spirits proper to the First Week." Only an example can be given here: If a person is living "from sin to sin," the evil spirit will encourage feelings of peace and complacency. The good spirit will arouse "the sting of conscience" and feelings of remorse. If, however, a person is attempting to live a good life, the good spirit will bring peace and encouragement. The evil spirit will harass with anxiety, raise obstacles and disturb the soul.

THE FIRST WEEK AND EDUCATION

From the First Week of the *Spiritual Exercises* come six characteristic themes of Jesuit education:

1. The goodness of the world. Everything that exists comes from and reveals a loving, creating God. Therefore, everything is open for study and inquiry. In principle, there cannot be a contradiction between science and religion. Difficulties and conflicts which may arise originate in a failure of human understanding rather than in a contradiction in the nature of things. The more one knows about the universe, the more one knows about God. The sense of the divine beauty of all things also leads a person to be a responsible steward of creation.

2. The dignity of the person. Human beings share the dignity that everything in creation shares. But the dignity of the person is qualitatively different and much higher. Each person is the object of God's special love and concern and,
5. The teacher as companion. Without doubt, the role of the director is to instruct the pray-er in methods of prayer and in the understanding of the discernment of spirits. But mostly, the director is to be a companion, someone who listens for the movements of the spirit as the retreatant relates

therefore, cannot be treated as "part of the herd." Created in God's image and likeness, each person shares in God's power to think, love, create, and choose. The more a person develops these powers, the more human a person becomes, the more that person participates in God's life. "To create a world at once more human and more divine" is one way to express the goal of Jesuit education.

3. Hope in the presence of evil. Moral evil arises from a free choice to misuse creation. The knowledge of nuclear physics or of economics is a good. The misuse of nuclear devices or of economic manipulation is an evil. Hope arises from the confidence that the desire for a more just world, which lies at the center of each human being, is also the desire of a faithful, loving God. People, in fact, do choose to "work with" God to create a better world. So there is hope.

The Jesuit stress on quality education, values, and theology is not accidental. It comes from the vision of the *Exercises*. To participate in creating the world, one must know it well and be able to subject everything to a rigorous critique. Values, too, must be based on the God-given desire to create a loving world and a corresponding abhorrence of anything which distorts that desire.

4. The importance of imagination. The stress Ignatius places on the use of the imagination is remarkable. Through imagination a person can see, taste, hear, and feel God's desires and the beauty of creation. A person can also smell and touch the corruption of evil. Imagination is the initial step in a person's participating in God's creative power. Language and literature, the fine and performing arts, the development of utopias and mathematical theories, new ways to manage data and the world's resources, elimination of disease and the promotion of health -- these creating activities make a person more human. And in Ignatius' world-view, to become more human is to become more divine. Jesuit art, prior to the suppression of the order in 1773, was a vibrant reality. Jesuit architecture, theater, music, opera, and dance were a real force in Western culture. It is a shame so much of this part of the Jesuit tradition has been lost.

experiences rather than someone who imposes ideas from the outside. This practice is the origin of the emphasis on the student in Jesuit education, as opposed to an emphasis on the teacher. To instruct is essential to being a teacher. To listen, to

build on student experiences and insights, to support, and to gently guide are even more so.

6. The prominence of desire. The book of the *Exercises* is about making decisions. Ignatius is convinced that a person makes decisions not only with the head, but also with the heart. Choice follows that combination of mind and feeling called *desire* and Loyola believed God communicates through the most genuine desires of the human heart. The Jesuit educational tradition has always included a deep respect for the heart, for the affects which influence a person's life choices. This is behind the tradition of "educating the whole person." The liberal arts develop the heart as well as the mind and lead students to pay attention to their inner feelings. The counseling and common sense advice offered by teachers are also more than just another service. In the Ignatian view, these processes help students discover within themselves the loving desires God has for them.

III: THE KINGDOM MEDITATION AND THE SECOND WEEK

THE KINGDOM

The dynamic of the First Week of the *Exercises* simultaneously included an abhorrence of sin (an anti-desire) and a desire to give oneself to God. As seen earlier, for example, the meditation on sin concluded with the contemplation of the cross and the question "What ought I do for Christ?"

It is in this context that Ignatius presents one of the key moments of the *Exercises*, the meditation on the Kingdom of Christ. Structurally, the prayer serves as a bridge between the First Week and the Second. The gift, or grace, one asks for in this prayer is not to be deaf to God's call, but to be "prompt and diligent" to accomplish God's holy desire.

The first part of the meditation is the parable of the "earthly king." Nowhere else in the *Exercises* do we see such a reflection of Ignatius himself and his times. He was a Spanish knight. His desires centered around service to a noble king. In his past, these knightly desires were often in conflict with his actions. In the parable, Ignatius looks to the desires which so moved him before his conversion. He presents a king about to embark on a noble but difficult undertaking. The king addresses his people:

Ignatius goes on. He applies the parable to Christ. He asks the pray-er to imagine Jesus giving very much the same address as the earthly king. Christ

All who wish to join me in this enterprise must be content to share the same food, drink, clothing, and so on. So, too, they must work with me by day and watch with me by night, that as they have had a share in the labor with me, afterwards, they may share in the victory.

Ignatius then asks the pray-er of this parable to consider what answer a good subject would give to such a king. He also notes that, if the subject refuses the invitation, "how justly he would be looked upon as an ignoble knight."

Contemporary commentators on the *Exercises* wrestle, often unnecessarily, with the problem of what this parable could mean to an age when kings signify little. At times they propose modern day heroes as substitutes for "the king," a practice which is often a distraction or a disaster. Heroes to some are not heroes to others. Rather, it is better to take the meditation as we do the gospel parables and employ one's imagination and enter into its world and absorb its spirit. At the same time, it is important to listen to one's own personal desires, the interior call to good and noble deeds and to examine how one has followed these desires or not.

calls the person to *his* cause: to conquer evil and bring the whole of the universe to unity with God. "All who wish to join me in this enterprise must be

willing to labor with me, that by following me in suffering, they may follow me in glory."

To this call of Christ, Ignatius invites the pray-er to respond with "the more," the *magis*: "Those who desire to give *greater* proof of their love and *distinguish* themselves in the service of the eternal king" will not only offer themselves entirely for the work, but also act against (*agere contra*) any thing or any desire which would prevent a total commitment. (Hugo Rahner calls this the "theology of the comparative.") Such persons would pray:

I protest that it is my earnest desire and my deliberate choice to imitate you in accepting all wrongs and all abuse and all poverty, both actual and spiritual, if it is for your greater service and if you call me to this way of life.

THE SECOND WEEK

In the meditation on the Kingdom, Christ has invited the pray-er to join him in his work, to *labor* with him in creating the universe of God's loving desire. The pray-er has offered to follow Christ in any way that he may call, whether, in the words of the First Principle and Foundation, it be in "health or sickness, riches or poverty, long life or short life." The principle of active indifference has become a commitment, not to an idea, but to a person and that person's work; it has become a partnership.

The Second Week is the longest of the four "weeks," lasting at least 12 days, almost half the standard thirty days of the *Exercises*. Two movements are simultaneously operative throughout the period. The first is praying the gospels in order to seek the gift of an "intimate knowledge of our Lord, who has become a human being for me, that I may love him more and follow him more closely" -- the *magis* again. The second movement is making a choice or, as Ignatius puts it, an "election."

The goal of the Week is to make a decision about adjusting (changing) one's life "in and with Jesus Christ," walking the dusty roads with him, seeing what he saw, thinking what he thought, feeling what he felt, becoming a partner with him in his work. On the fourth day, again using the imagery of the noble knight, Ignatius asks the retreatant to consider under which standard ("banner" or "flag") one wishes to live. He asks that the retreatant personify the tendencies which separate a person from

work. Christian living, to Ignatius, is not following a set of ideas or adopting a set of values; it is falling in love with Jesus to such an extent that one will follow him wherever he leads at whatever the cost.

On the first day of the Second Week, Ignatius asks the retreatant to contemplate the Incarnation and the Nativity. Using their power of imagination, pray-ers are asked to see all the persons on the face of the earth, "some white, some black, some laughing, some crying, some well, some sick." He asks them to listen to what people say to each other and how they act toward one another, in justice and injustice. He asks them to "see" God looking at all this and making the decision to become human, to send the angel to Mary, and to await her free decision. He asks them to hear the angel's words, re-live Mary's thoughts and fears, and hear her reply as she responds to God's call.

In the second contemplation, the retreatant is asked to travel with Mary and Joseph to Bethlehem and to feel the helplessness and panic of having no place to stay as the child is coming. He asks the pray-er to imagine himself or herself as a servant who assists in the couple's needs, contemplates the child, listens to what they say, watches what they do, and welcomes the lowly shepherds. He then asks the retreatant to consider how all this will end in the human disaster which is the cross and the triumph which is the resurrection.

On the second day, Ignatius asks the retreatant to pray in the same manner on the Presentation in the Temple (dedication to God's desire) and the Flight into Egypt (the cost). On the third day he asks for prayer on the Hidden Life at Nazareth (quiet commitment) and the Finding of Jesus in the Temple (while doing his "Father's will").

In understanding the power of this type of imaginative prayer, developed at Manresa, one can appreciate why Ignatius was driven to make a pilgrimage to *see* the Holy Land and why his first companions so wanted to go there.

THE TWO STANDARDS

God by imagining "the chief of all the enemy in the vast plain of Babylon, seated on a great throne of fire and smoke, his appearance inspiring horror and fear." He asks the pray-er to imagine the "battle plan" of Satan: "to tempt human beings to

covet riches (money, talents, etc.) that they may the more easily attain empty honors and then come to overweening pride which leads to all other vices."

Ignatius then asks the retreatant to imagine Jesus, "beautiful and attractive, standing in a great plain around Jerusalem" and to hear his plan: how he sends "his friends" to help all, how he recommends spiritual poverty (and, at times, actual poverty) to oppose riches, insults to oppose empty honors, and humility to oppose pride. Ignatius then asks the retreatant to pray for the gift "to be received under Jesus' standard."

THE THREE CLASSES

On the evening of the fourth day, Ignatius presents a consideration on the Three Classes. The persons in each class are good people striving to serve God. Each has a possession (a thing, talent, or affection) with which they are uneasy in the light of following God's desire. Ignatius uses 10,000 ducats as an example. The people of the first class do nothing and live and die with the uneasiness. The people of the second class want to rid themselves of the attachment to the possession but still retain the possession, "so that God must come to desire what they desire" instead of the other way around. This is the response of "I'll give some to charity" or "I'll work in a homeless shelter twice a year." The people of the third class want to rid themselves of the attachment but in such a way that they will *either* keep or rid themselves of the possession depending only on what God desires.

THE MYSTERIES

For the next eight days Ignatius recommends one contemplation (with repetitions) per day: Jesus and John the Baptist at the Jordan, the Temptation in the Desert, the Calling of the Apostles, the Sermon on the Mount, the Calming of the Sea, the Teaching in the Temple, the Raising of Lazarus, and the Triumphal Entrance into Jerusalem. Other "mysteries" of Jesus' life may be added. The purpose of the repetitions is to come to an ever **1. Contemplation and practical action.** The Ignatian prayer of contemplation on the events of Jesus' life leads to an "intimate knowledge" of Christ. But it is not simply a "resting in God." In Ignatian spirituality, the intimate knowledge of Christ leads to action -- to a decision to change

deeper "intimate knowledge" of Jesus so that one loves him more and desires to follow him more closely. Without this constant contact with Jesus in prayer, without this growing sensitivity to the inner movements of God's call, the "Ignatian meditations" of the Kingdom, the Standards, and the Three Classes have little context.

THE THREE WAYS

While praying the mysteries of Jesus' life and, at the same time, considering the choice involved in adjusting one's life in the context of Christ's call, the retreatant is also asked to review the meditations on the Kingdom, the Standards, and the Three Classes. During the same period, Ignatius asks the retreatant to consider what he called the Three Degrees of Humility.

The virtue of humility is not a hidden form of self-hatred. Rather, it is an acknowledgment of creaturehood, a dependence upon and openness to a lover, a rejoicing in a "glorious partnership." This is why the Three Degrees of Humility is sometimes called the Three Ways of Loving God.

The first way is to love God to such an extent that one desires faithfully to follow God's desire as expressed in the law. The second way is to love God to such an extent that a person places God's desire, God's call, above all personal desires and attachments, despite one's fears and weaknesses. The third way is the most difficult. Ignatius encourages the retreatant to ask God for the desire to reach this level, or at least to pray for the "desire for the desire." The third way is to love God to such an extent that a person *offers* to be with Christ actually poor, humiliated, and made a fool of, *if* God calls the person to that state.

In this way, with the retreatant seeking the desire to be united with God's call, Ignatius concludes the Week of decision.

THE SECOND WEEK AND EDUCATION

one's life according to God's invitation to "labor" with Christ in Christ's own "work."

In the same way, the goal of Jesuit education is not simply "knowledge for the sake of knowledge." Neither is it knowledge only for the benefit of the one learning. Rather, in the Ignatian tradition,

knowledge of the universe and contemplation of its wonders leads to an impulse to labor for a better world. In this sense, Jesuit education aims to be not only "contemplative" but "practical."

2. Values and critical thinking. One way to look at the Second Week is to say that it is about values, the values of Jesus Christ which the retreatant makes his or her own. The values of riches-honor-pride are opposed to those of spiritual (or actual) poverty-contempt-humility. But a person may have Christ's values and still act wrongly. Ignatius surely did so when, in the enthusiasm of his conversion, he adopted penances which threatened his life. Ignatius learned that, even though he possessed values which he would never dilute, he must also discern God's call. A rich person, using riches according to God's desire, may well be more "poor" than an impoverished person grasping for money. True to its Ignatian heritage, Jesuit educa-

tion not only features the development of values, but also stresses the critical thinking necessary to discern how to act out those values in one's life.

3. Leaders in service - the promotion of justice. Loving knowledge of and total commitment to Christ, the goal of the Second Week, means to become a partner in Jesus' work of making a better and more just world and of bringing God's loving care to everyone. It means to see the world as Jesus saw it and to distinguish oneself (*magis*) in acting out one's love in the service of others, as Jesus did. It means, among many things, to feed the hungry, to clothe the naked, to visit prisoners, to care for the sick. It means bringing freedom to others so that they too may love and serve. The ultimate goal of Jesuit education is to form men and women who are leaders *ad serviendum aliis*, leaders "for the service of others."

IV: THE THIRD AND FOURTH WEEKS AND THE CONTEMPLATION

THE THIRD WEEK

The Second Week of the *Exercises* had as its goal an "intimate knowledge of our Lord, who has become a human being for me, that I may love him more and follow him more closely." This desire to follow Christ more closely leads to a decision to adjust one's life in order to become a partner in Christ's life and work. In this decision the person adopts Christ's values and view of the world and places God's desire above all personal desires and attachments. The great desire of one's life has become "to be with Christ." The decision is based on love, on a self-giving which is a response to the self-giving of Jesus Christ.

Throughout the Second Week the retreatant has followed Jesus in his public life, seen what Jesus saw, felt what he felt, walked at Jesus' side along As was the case in the prayer on the mysteries of the public life, the retreatant is a "companion of Jesus," becoming, in prayerful imagination, a participant rather than a passive spectator, taking the part of Jesus, of Peter, or of a soldier, etc. The pray-er feels the cool water as Jesus washes Peter's feet, falls asleep with John in the Garden, experiences Jesus' agony and fear, lurks with Peter amid a curious crowd, feels the lash on naked skin, cringes at the laughter of Herod's court, crashes to the ground under the weight of the cross, hears the

the Jordan, reached out a hand to Jesus on the troubled sea, played with the children at Jesus' side, guided the sick through the crowds, looked in Jesus' eyes as he cured the blind, wept with Jesus at Lazarus' tomb. The retreatant has come to love more and more -- a love of Jesus and a love of the people he touched. The pray-er has determined to follow this Jesus wherever he may lead.

During the Third Week the journey "with Christ" continues, this time through Jesus' ultimate act of self-giving, his passion and death.

During the seven days of the Third Week, Ignatius groups his topics in fairly complete units: the Last Supper and the Garden, the religious and political trials, the way of the cross, the crucifixion and death, the burial, and the three days of death.

thud of the nails being pounded into the wood, gambles for Jesus' clothes, gasps for air with trust and hope in a God who seems to have faded away, assists Jesus' friends taking the body down from the cross, and helps roll the stone across the entry to the tomb.

Ignatius calls the contemplation on the passion "labor." The retreatant's partnership with Christ in his "work" leads to a union between two spirits. Throughout the period the retreatant prays for the

"gift" to grieve, to be sad and to weep -- to enter into Jesus' helplessness. But the prayer of the Third Week is also one of wonder -- wonder at the extent of God's love made human in Jesus, wonder that Jesus did this "for my sins," wonder at how God gives strength in one's own helplessness, wonder at one's own desire to return love: "What ought I to do for Christ?"

The exercises of the Third Week confirm and strengthen the choice or "election" of the Second Week. What is the retreatant's "decision to adjust one's life" in comparison with Jesus' choice to give himself totally in faith? "With Christ" in his passion day and night for an entire week, the retreatant begins to understand that the sufferings of Christ are also one's own. In the health and sickness, the success and failure, the joy and hurt of one's own life and death the retreatant, with Jesus, can, in faith, die to the self-centered self and live for others.

THE FOURTH WEEK

Jacques Lewis has said that the book of the *Exercises* simply contains a process in which the meditations of the Kingdom and the Two Standards are met, embraced and fulfilled; met in the Principle and Foundation and the colloquy of the First Week, embraced during the Second Week, and fulfilled in the cross of the Third Week and in Christ's risen life. The Fourth Week is the time of the Resurrection.

Ignatius indicates no particular number of days for the Fourth Week. What he asks is that the retreatant contemplate the apparitions of the Risen Christ (which are made only to those who have faith) as these appearances are related in the gospels. To these he adds the "pious belief" apparitions to Mary and to Joseph of Arimathea. The last meditation of the Week is on the Ascension, Christ's return to God.

Again, the pray-er is asked to become a participant, to be present at the Resurrection, to feel the confusion of Magdalen, to race with Peter and the

2. *The second is that love consists in a mutual sharing of goods. For example, the lover gives and shares with the beloved what he or she possesses. . . and the beloved shares with the lover. . . Thus, one always gives to the other.*

Ignatius then sets the scene: "I behold myself standing in the presence of God and his angels and

beloved disciple to the tomb, to walk the road to Emmaus with an unrecognized stranger, to shyly eat fish with Christ on the shores of the sea, to feel the joy of Jesus as his friends recognize him. The gift one prays for during this Week is "to be glad and to rejoice intensely because of the great joy and the glory of Christ our Lord."

The retreatant has prayed for an intimate knowledge of Christ and to love him more and to follow him wherever he goes. Where Christ now goes is into the fullness of life and complete human joy. Directors of the *Exercises* have often wondered why some retreatants have difficulty entering Christ's joy. As Joseph Tetlow has pointed out, perhaps this is because the retreatant is concentrating on self, focusing on one's sin ending Jesus rather than on Jesus defeating sin, on what humankind did to Jesus rather than on Jesus taking the initiative to embrace harsh and dark human things to win through them. "The intense joy of praying over Jesus Christ's risen life comes with the gift of realizing utterly that God initiates. In everything, even in happiness of life, God initiates." Jesus' joy comes from the fact that the passion was not something which happened to him but something he chose. It is a victory over sin and death which can now be shared with all the people. The goal of the Fourth Week is to enter into this joy of Jesus and rejoice in it.

THE CONTEMPLATION

After the Fourth Week, after the retreatant has "entered in to the joy of the Lord," Ignatius presents one last contemplation, the Contemplation on the Love of God. This contemplation is the culmination of the whole of the *Exercises* and is, along with the Kingdom series of contemplations, the basis of Ignatian spirituality.

In his usual laconic way Ignatius begins the prayer with two prenotes:

1. *The first is that love ought to manifest itself in deeds rather than in words.*

saints who intercede for me." The gift one asks for is an "intimate knowledge of the many blessings received, that filled with gratitude, I may love God in all things." Then:

I will ponder with great affection how much God has done for me and how much God desires to give love and self to me.

Then I shall reflect on how God dwells in creatures: in the elements giving them existence, in the plants giving them life, in the animals conferring upon them sensation, in human beings bestowing understanding. So God is dwelling in me and giving me being, life, sensation, and intelligence and making a temple of me, since I am being created in God's image and likeness.

Then I shall consider God working and laboring for me in all creatures upon the face of the earth -- in the heavens, plants, animals, and so on.

Then I shall consider all blessings and gifts as coming from God -- justice, goodness, compassion, love, and so on.

Then I will reflect on myself and consider what I ought to offer God in return, that is, all I possess and my total self. Thus, moved with great feeling, I will make this offering:

Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You have given all to me. To you, Lord, I return it. All is yours. Dispose of it according to your will. Give me your love and your grace; this is enough for me.

The Contemplation announces what Teilhard de Chardin has called the "divine milieu" -- the sacredness of all reality. It is also the foundation for a profound, spirituality-based concern and care for nature and the environment. It calls the person to be one who, in the Ignatian phrase, "finds God in all things."

THE FINAL WEEKS AND EDUCATION

At first glance, one might wonder that prayer on the passion and resurrection would contribute to the practice of Jesuit education. As has been seen, the First Principle and Foundation, the First Week and the Second Week contain elements which have direct influence on educational goals and process.

With its constant use of the imagination, reflection on experiences, repetition of material and active participation of the retreatant, even the "method" of the *Exercises* has influenced the teaching methods selected by Jesuit educators throughout the centuries.

In the context of the *Exercises*, the Third and Fourth Weeks "confirm" the choices of the Second Week. In much the same manner, what the Third and Fourth Weeks contribute to the ethos of Jesuit education is a depth of selfless commitment, an enthusiasm, and even a certain fearlessness:

1. Altruism. Following Jesus in his passion and death during the Third Week leads to a compassionate desire to join Christ in serving the world and all of its people. It leads to a discerning longing to give of one's self, to sacrifice, even to suffer, for that which is higher than mere personal advantage.

2. Optimism. Glorifying in Christ's resurrection during the Fourth Week leads to an intense joy and a passionate optimism. It leads to a profound confidence that one's "work" of making a better world and creating a more just society is already a success. In its very doing, it accomplishes its purpose.

3. Vision. Praying the Contemplation leads to a vision of the world which sees God in all things -- in prayer, in chemistry, in philosophy, in accounting, in the environment, in people. All things reveal God; all learning is learning about God; all love is the giving and receiving of God; all good action is God's work in the world.

A genuinely educated person of altruism, optimism, and vision names the ideal "outcome" of Jesuit education.

V. THE IGNATIAN VISION

DISCOVERING A SACRED WORLD

If there is any expression which uncovers the mysticism of the *Spiritual Exercises* and reveals the dynamism behind the 450 years of Jesuit education, it is the phrase, found in the Contemplation, "love God in all things."

As Ignatius says, love is a sharing between lover and beloved. Each gives all one is and all one has to the other. This giving, this love, is revealed in deeds.

The creating God's "deed of love" is the whole of the universe. All things are gifts, freely shared

with free and creating human beings. This sharing, this self-giving, is especially revealed in the "deed" which is the loving service of the God-Human Jesus Christ.

A human being's free response is to *love like God*, to give all that one is and all that one has. Each person's "deed of love" is to know, understand and love this world, to give one's self, as Christ did, to the service of others, to create the new and to make "the better." In this mutual *sharing* in God's work of "laboring in all creatures upon the face of the earth," a person becomes a contemplative-in-action and truly discovers a sacred world.

REGIS UNIVERSITY MISSION STATEMENT

Regis University educates men and women of all ages to take leadership roles and to make a positive impact in a changing society. Standing within the Catholic and United States traditions, we are inspired by the particular Jesuit vision of Ignatius Loyola. This vision challenges us to attain the inner freedom to make intelligent choices.

We seek to provide value-centered undergraduate and graduate education as well as to strengthen commitment to community service. We nurture the life of the mind and the pursuit of truth within an environment conducive to effective teaching, learning and personal development. Consistent with Judeo-Christian principles, we apply knowledge to human needs and seek to preserve the best of the human heritage. We encourage the continual search for truth, values, and a just existence.

Throughout this process, we examine and attempt to answer the question: "How ought we to live?"

As a consequence of Ignatius Loyola's vision, particularly as reflected in his *Spiritual Exercises*, we encourage all members of the Regis community to learn proficiently, think logically and critically, identify and choose personal standards of values, and be socially responsible. We further encourage the development of skills and leadership abilities necessary for distinguished professional work and contributions to the improvement and transformation of society.

EDUCATIONAL GOALS

Based on hope in the goodness of human life and responding in solidarity with Jesus Christ, "Who came to serve, not to be served," we seek to:

1. Provide our students with an excellent education in which they develop the ability to think critically, perceive comprehensively, and perform competently.
2. Offer a liberal education in the arts and sciences that develops talents and abilities, promotes awareness of career alternatives, and provides the practical skills necessary to pursue such careers. We believe that recognizing the continuum between conceptual rigor and practical application enables our students to adapt to new situations throughout life.
3. Examine the dominant values that constitute society. We provide our students with the experience and understanding necessary for establishing their own framework of values within which they can make moral judgments and personal choices. In this way we help empower students to make a positive impact on a changing society.
4. Investigate the theories, methods and data of academic disciplines, as well as their underlying assumptions and values.
5. Promote an atmosphere of personal concern for each student. This includes conscientious advising, substantial interaction between faculty and students, and close attention to each individual's personal and intellectual growth.
6. Concentrate our limited resources as a private and independent institution on select areas and extend these resources by forming partnerships with other organizations. In this way the University attempts to be innovative both educationally and technologically.
7. Motivate students, faculty, and staff to put their wisdom, skills, and knowledge at the service of humanity.
8. Expand the presence and influence of the Jesuit vision and values which are derived from the Ignatian, Catholic, and United States traditions of education.

BEHAVIORAL GOALS

1. Provide quality education, thoughtful personal service, and effective operations to optimize student satisfaction with the Regis University experience.
2. Maintain the highest ethical relationships with students, employees, suppliers and other educational institutions, especially those with which we compete.
3. Strengthen our financial base to assure the continuing health of the university so that it can serve educational needs in the future.
4. Continue to develop and maintain a talented and committed Board of Trustees, faculty, and management team dedicated to the Regis mission.
5. Acknowledge exceptional contributions, assure fair and equitable rewards, and provide opportunities for self-expression and growth among Regis personnel.
6. Fulfill our obligations to the society we serve by constantly developing improved systems, policies and procedures which will assure our increased effectiveness in educating students in the Jesuit tradition.
7. Practice what we teach in our relationships with faculty, students, and staff; in our service to the community; and in our service to the Church and to other recognized religious traditions.
8. Promote through thought and action our commitment to the wider community in the areas of life long learning and service to those in need.

THE SYMBOLS OF REGIS UNIVERSITY

(SEAL)

THE SEAL

- ◆ The Latin *Universitas Regisiana Societatis Jesu* reads as "Regis University of the Society of Jesus" and names the university and its sponsoring organization.
- ◆ The crown is a symbol of the University's patron, St. John Francis Regis (*Jean-François Régis*). The word *regis* in Latin means "of the king" or "royal." The school was named "Regis" in 1921.
- ◆ 1877 is the founding date of the University. Founded as Las Vegas College in New Mexico by Jesuits exiled from Sicily.
- ◆ The mountains are symbolic both of the Rocky Mountains and of the mountains of the *Massif Central* (Central Highlands) in France where John Francis Regis (1597-1640) lived and worked.
- ◆ The letters *IHS* are the Greek letters *Iota, Eta, Sigma* -- the first three letters of the word "Jesus." The letters *IHS* within a sunburst comprise the seal of the Society of Jesus. The Jesuit seal is found above the main entry of Main Hall and Carroll Hall, Lowell Campus.
- ◆ The alternating stripes (originally red and gold) are from the shield of the Oñaz-Loyola family. St. Ignatius Loyola, born in 1491, founded the Society of Jesus (Jesuits) in 1540.
- ◆ The motto "Men and women in service of others," in Latin, (*Homines*) *Ad Serviendum Aliis*, is a phrase used by Regis University to summarize the ideal and purpose of its Jesuit educational mission.

OTHER ITEMS

- ◆ The letters *A.M.D.G.* on various cornerstones stand for the Latin motto of the Society of Jesus, *Ad Majorem Dei Gloriam*, "For the greater glory of God."
- ◆ The statue of the Sacred Heart which stands in front of Main Hall was erected in 1890. After the school moved to Colorado, it was known as Sacred Heart College (1884-1921). The statue near the St. Regis Chapel is of St. Isaac Jogues, a Jesuit missionary to North America and a fellow countryman and contemporary of St. John Francis Regis. Also see the St. Regis icon in the Chapel and the St. Jude window in the Dayton Memorial Library.
- ◆ The Latin phrase *Religioni et Bonis Artibus* above the entry to Main Hall (1887) was also used on the seal of Sacred Heart College. A literal translation is "For religion and the good arts".
- ◆ Jesuit House, the Jesuit residence, is dedicated to Bl. Peter Faber, S.J. *Pierre Favre* (1506-1546) was born in the mountains of French Savoy, was a theologian, mystic and ecumenist, and was the first companion of St. Ignatius as he gathered the nucleus of the Society of Jesus.

JESUIT EDUCATION -- AN OUTLINE

MISSION

I. Catholic Education

- ★ Christian inspiration - a place of dialogue between faith and culture
- ★ fidelity of the institution to the Church's faith and intellectual tradition
- ★ commitment to moral values and ethical behavior
- ★ autonomy of the institution, academic freedom, civility
- ★ mutual respect -- by the individual for the Catholic identity of the institution and by the institution for the freedom of conscience and religious liberty of the individual

II. United States Education

- ★ institution "established" by authority of the state, not the Church
- ★ service to the general public, not "pervasively sectarian"
- ★ reflection of a pluralistic society, open to all
- ★ no imposition of belief or religious practice

III. Jesuit Education (based on the world view of Ignatius Loyola)

- ★ to know and love the world is to know and love the God who made it
- ★ God's love is more powerful than human weakness and evil
- ★ the concept of freedom includes freedom from ignorance, prejudice, limited horizons, distorted values and desires
- ★ a person can discern what is better to do, distinct from one's own leanings
- ★ everyone is called to compassionate action, to make a better and more just world

A. Leaders in the service of others

- ★ men and women concerned about society
- ★ who seek elimination of hunger and conflict in world
- ★ who seek the end of social and sexual discrimination
- ★ who are eager to share their faith and values
- ★ who are leaders-in-service

B. Value-oriented education

- ★ all teaching imparts values
- ★ values provide motives and identify the person
- ★ values are rooted in the head (intellect), heart (emotions) and hand (action)
- ★ education process
 - must rigorously probe crucial human problems and reflect on the value implications of what is studied
 - develop the habit of reflecting on values and assessing values and their consequences for human beings

C. Promotion of justice

- ★ includes efforts to make Jesuit education available to all and the
- ★ education of all classes - rich, middle class and poor - from a perspective of justice

D. Interdisciplinary education

- ★ encompasses a holistic point of view: humanities, science, technology, theology
- ★ treats religious experience and questions as central to human understanding

E. Internationalization

- ★ education for responsible citizenship in the global village

F. Lay/Jesuit partnership in developing the mission

- ★ obligation in justice to acquaint all employees with the spirit of the institution
- ★ acceptance of and commitment to the mission, each fostering the mission in his/her own way

- ★ partnership among Jesuits and lay men and women in developing the mission in the context of the particular circumstances they face

PRACTICAL APPLICATIONS

1. Active learners
 - ★ active participation rather than passive listening
 - ★ learner as center of activity
2. Moral vantage point -- "How ought we to live?"
 - ★ emphasis on ethics, social and personal responsibilities
 - ★ emphasis on the dignity and development of every person
 - ★ consistent practice in assessing values and their consequences for human beings
 - ★ knowledge of and respect for religious experience and thought as crucial to understanding the world's peoples, their motivations and actions
3. Focus on improving the world -- the "magis"
 - ★ emphasis on the goodness of the world, responsible stewardship of creation, and the beauty of nature and the works of human beings
 - ★ appreciation and respect for one's own culture and other cultures, ethnic groups, economic classes, age and gender groups
 - ★ development of the desire to make a better and more just world
 - ★ practical experiences in developing "leadership-in-service"
4. Applied pragmatic and liberal arts
 - ★ rigorous inquiry and critical thinking
 - ★ development of the creative imagination and a discerning affectivity
 - ★ knowledge of science and technology and the values governing their use
 - ★ emphasis on the practical application of knowledge -- to change one's life, the community, and the world for the better
5. "Eloquentia perfecta" -- skills of persuasion
 - ★ development of leadership skills through class participation, group learning and action, writing, discussion, debate, presentations and reports, and other communication skills

JESUIT COLLEGES & UNIVERSITIES IN THE UNITED STATES (28)

GEORGETOWN UNIVERSITY, Washington, D.C. (1789)
SAINT LOUIS UNIVERSITY, St. Louis, Missouri (1818)
SPRING HILL COLLEGE, Mobile, Alabama (1830)
XAVIER UNIVERSITY, Cincinnati, Ohio (1831)
FORDHAM UNIVERSITY, Bronx, New York (1841)
COLLEGE OF THE HOLY CROSS, Worcester, Massachusetts (1843)
SANTA CLARA UNIVERSITY, Santa Clara, California (1851)
ST. JOSEPH'S UNIVERSITY, Philadelphia, Pennsylvania (1851)
LOYOLA COLLEGE IN MARYLAND, Baltimore, Maryland (1852)
UNIVERSITY OF SAN FRANCISCO, San Francisco, California (1855)
BOSTON COLLEGE, Boston, Massachusetts (1863)
CANISIUS COLLEGE, Buffalo, New York (1870)
LOYOLA UNIVERSITY OF CHICAGO, Chicago, Illinois (1870)
ST. PETER'S COLLEGE, Jersey City, New Jersey (1872)
REGIS UNIVERSITY, Denver, Colorado (1877)
UNIVERSITY OF DETROIT MERCY, Detroit, Michigan (1877)
CREIGHTON UNIVERSITY, Omaha, Nebraska (1878)
MARQUETTE UNIVERSITY, Milwaukee, Wisconsin (1881)
JOHN CARROLL UNIVERSITY, Cleveland, Ohio (1886)
GONZAGA UNIVERSITY, Spokane, Washington (1887)
UNIVERSITY OF SCRANTON, Scranton, Pennsylvania (1888)
SEATTLE UNIVERSITY, Seattle, Washington (1891)
ROCKHURST COLLEGE, Kansas City, Missouri (1910)
LOYOLA UNIVERSITY OF NEW ORLEANS, New Orleans, Louisiana (1912)
LOYOLA MARYMOUNT UNIVERSITY, Los Angeles, California (1914)
FAIRFIELD UNIVERSITY, Fairfield, Connecticut (1942)
LE MOYNE COLLEGE, Syracuse, New York (1946)
WHEELING JESUIT UNIVERSITY, Wheeling, West Virginia (1954)

GRADUATE SCHOOLS OF THEOLOGY (2)

JESUIT SCHOOL OF THEOLOGY AT BERKELEY, Berkeley, California
WESTON JESUIT SCHOOL OF THEOLOGY, Cambridge, Massachusetts