

Chapter 1

The Man Who Was Loyola

Iñigo Lopez de Loyola was born in 1491; Loyola was the name of his ancestors' manor house and farmland in northern Spain, the Basque country. The surnames of the Basques derived from the house or estate to which they belonged. Iñigo was his given name; he later changed it to Ignatius, probably out of admiration for the great Christian martyr Ignatius of Antioch. Ignatius is not, as many suppose, a translation of the name Iñigo to another language.

His family was large and wealthy. Iñigo and his brothers were, in various capacities, in service to the king of Castile. The young Iñigo might best be described as a courtier; some writers refer to him as a knight. His earliest biographer, Ribandeneira, describes him as "a lively and trim young man, very fond of court dress and good living."

Iñigo, although never a full-time professional soldier, is often referred to as the Soldier Saint. He was seriously wounded by the French at Pamplona in May of 1521 when a cannonball shattered his right leg and wounded his left. Immediate medical attention was crude, hasty, and obviously ineffective; he was sent home on a litter to the castle of his ancestors. The bones, Iñigo writes in his third- person *Autobiography*, "either because they had been badly set or because the jogging of the journey had displaced them, would not heal. Again he went through this butchery [a reference to the repeat surgery] in which, as in all the others that he suffered before or after he uttered not a word nor showed any sign of pain other than the tight clenching of fists." During a long recuperation, the future saint had what he describe as his first reasoning, his first reflective experience, on the things of God. ...

Upon recovery from his wounds and related illness, Iñigo resolved to follow Christ. He made his way to the Benedictine monastery at Montserrat in Spain, sought out a confessor, and unburdened his soul in a three-day general confession. Then he hung up his sword and dagger – emblems of a swashbuckling past -- at the famous Montserrat Marian Shrine of the Black Virgin.... His intention, according to a recent historical account, was "to clothe himself there with the arms of his new spiritual warfare, in the fashion of young knights who entered upon the service of earthly warfare."

He left Montserrat intending to go directly to Barcelona to board a ship for the Holy Land to visit – as he had resolved to do during his recuperation- the places made holy by the footprints and eventually the blood of Jesus. But he delayed for eleven months in the village of Manresa (another famous place name in Jesuit history), about twenty miles from Montserrat, where he experienced interior trials as well as divine illuminations. At Manresa, he underwent a spiritual transformation, an experience he would later draw upon in producing his *Spiritual Exercises*, a handbook intended to serve as an outline for a month long retreat. He would later invite Fancies Xavier and other individuals of "magnanimity and generosity" to make the Exercises, which were designed to help them, by God's grace, become even more generous. In the introduction to his handbook, Ignatius writes, "We call Spiritual Exercises every way of preparing and disposing the soul to rid itself of all inordinate attachments, and, after their removal, of seeking and finding the will of God in the disposition of our life for the salvation of our

soul” (spEx, 1). The salvation of others -- what Ignatius constantly refers to in later apostolic planning as the “help of souls,” or service -- was never far from his thoughts. But the beginning experience of the Exercises focuses on the cultivation, by God’s action in the soul, of a fuller freedom and closer union with God on the part of the one who would be, in the Ignatian mode, a follower of Christ. Ignatius had a vision, a commitment, and a pattern of living that eventually became known worldwide as the Jesuit way of life. Every Jesuit school, college, and university has been touched by the influence.

Several short paragraphs at the beginning of the book constitute what Ignatius calls the “First Principle of Foundation” of the Spiritual Exercises. These words have been pondered often and deeply by every Jesuit throughout his Jesuit life. They help to explain why Jesuits do what they do, including establishing the institutions that bear the name *Loyola*. These words can serve as a personal mission statement for those who see life and faith from a Jesuit perspective. Here is what Ignatius would say to a young graduate or anyone associating him- or herself with the Jesuit work:

You are created to praise, reverence, and serve God your Lord, and by this means to save your soul.

The other things on the face of the earth are created for you to help you in attaining the end for which you are created.

Hence, you are to make use of them in as far as they help you in the attainment of your end, and you must rid yourself of them in as far as they prove a hindrance to you.

Therefore, you must make yourself indifferent to all created things, as far as you are allowed free choice and are not under any prohibition. Consequently, as far as you are concerned, you 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.

Your one desire and choice should be what is more conducive to the end for which you are created. (spEx, 23)

It takes spiritual maturity to catch the Ignatian vision, to see “First Principle and Foundation” as a basis for living, as a focus that helps you find God and God’s love in all things. It takes additional spiritual maturity to be willing to make your own the famous Ignatian prayer for generosity; “Dear Lord, teach me to be generous; teach me to serve you as you deserve to be served; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that I am doing your will, O God.”

The man who was Loyola had a tendency to see life as a struggle between the forces of good and the forces of evil. He was a mystic who saw the world from God’s point of view. He founded his religious order -- the Jesuits -- for like-minded men called, as he was, to be contemplatives in action. Ignatius and his first companions committed

themselves “to travel anywhere in the world where there is hope of God’s greater glory and the good of souls.” The phrase *God’s greater glory* appears on the logo, the coat of arms, of many Jesuit institutions and organizations: *Ad maiorem Dei gloriam*. Ignatius understood that the greater glory of God involves a greater, more generous, and selfless service to others. For Ignatius, the help of souls meant the help of bodies too. Just as Mother Teresa of Calcutta did in the late twentieth century, he always sent his men to minister in hospitals, care for the poor, protect prostitutes and marginated people, and instruct unsophisticated children in religion.

Graduates leaving Jesuits campuses today are encourage not to leave that spirit behind. In fact, they are often urged to take it upon themselves to learn more about the man and his vision. There are good biographies to be read. There are the Spiritual Exercises to be made (experienced, not read) at a Jesuit retreat house. . . . Moreover, if a person catches the Ignatian vision, the spirit of the man who was Loyola, he or she may be moved to pray from time to time as Ignatius prayed at the commencement of his apostolic life:

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

Chapter 2

Why we are in Higher Education

As I indicated earlier, I began thinking about writing this book as I made a presentation to the First Annual Conference of Colleagues in Jesuit Business Education at Seattle University. The date was July 12, 1998, and my topic was “The Jesuit Purpose in Higher Education.” Much of what I said was applicable to secondary education, but the special opportunities that are associated with university work were on my mind. The audience was predominantly lay – men and women already professionally committed to work in Jesuit schools and interesting in knowing more about the tradition.

Central to any Jesuit work is the development of human potential. The positive side of human potential, when you stop to think about it, stretches into eternity toward union with the Creator. The negative side points to the possibility of eternal alienation, to permanent frustration of that potential. Ignatius was well aware of evil in the world, of the presence of “an enemy of human nature” intent on deflecting unsuspecting men and women from their path toward God.

Formal education’s interests are coextensive with the entire range of positive possibilities for human development. Throughout their more than 450- year history, Jesuits have recognized this and have, almost from the beginning, chosen formal education – beginning at what we would call the secondary level – as an extraordinarily valuable instrument for their work in the development of human potential. Higher education touches that range of positive possibilities in a privileged way. Skills and maturity acquired in primary and secondary stages of educational growth make possible the conscious pursuit of wisdom. Not information only, nor technique, nor accumulated experience, but wisdom is a real possibility at the stage of human development associated with higher education. At this level it is the privilege of educators to group themselves into communities of inquiry that may in fact become or beget wisdom communities. At the level of higher education, it is the responsibility of educators to work for the formation of wise and reflective human beings.

I might well have begun my presentation at Seattle University by simply quoting from the recently published Complementary Norms that the Society’s 34th General Congregation attached to our Constitutions. (These official norms are called “complementary” to the Constitutions because they express both the spirit of the Constitutions and the way those Constitutions are to be lived out in today’s world.) Our renewed Constitutions and their Complementary Norms were published in 1996. Here, as expressed in the Complementary Norms, is the official Jesuit answer to the question, Why are we in higher education?

Universities and institutions of higher learning play an increasingly important role in the formation of the whole human community, for in them our culture is shaped by debates about ethics, future directions for economics and politics, and the very meaning of human existence. Accordingly, we must see to it that the Society is present in such institutions, whether directed by it or by others, insofar as we are able to do so. It is crucial for the Church, therefore, that dedicated Jesuits continue to engage in University work. (CN289)

Higher education is a medium, not just a means; it has intrinsic value. Involving, as it does, the pursuit of wisdom, higher education is worth much in purely human terms and is thus worthy of dedicated human effort. But the worth of higher education, as both means and medium, transcends the human and touches the divine. That is why, it seems to me, a completely secular university is not really a university. If closed to a faith dimension, to an exploration of the transcendent and an examination of revelation, a university is hardly universal in its interests and thus holds questionable claim to that name.

The Jesuit purpose in higher education is to move the minds and hearts of developing humans. The direction of this movement, in the Jesuit view, is Godward (which is why Jesuits think that theology is an essential part of a college education). The norm is truth (which is the rationale for including philosophy). The outcome, it is to be hoped, is wisdom (hence the importance of the humanities in Jesuit education). And wisdom, in the Jesuit understanding, is a gift from God that enables the recipient to understand what is really important in events past or present (the humanities help a student get into all of that). Although no one can predict the future, the wise man or woman, having experience in sorting out the truly significant in past and present events, is well positioned to make wise choices en route to an unknown future.

The Jesuit way in higher education is one of method and motivation. In the Jesuit view, learning is directed by a motivator-organizer and assimilated by an active participant in the learning process. Viewed in this way, learning is a self-propelled activity. The Jesuit educator tries, therefore, to move the minds and hearts of those who want to learn. Content is important, but it is secondary to knowing how to learn and wanting to learn more. In the fall of 1998, Father James P. M. Walsh, S.J., longtime member of the theology department at Georgetown University, contributed the following thoughts to a college wide discussion concerning proposed changes in the undergraduate curriculum. In a simple memorandum, he highlighted certain “presuppositions about students that inform Jesuit pedagogy.” These are reflections to be shared with anyone interested in understanding Jesuits in higher education:

Students are in process, developing. They can be encouraged and brought along in that process, and this should be done with kindness. This direction should be methodical, step-by-step guidance; students should not be left to tutor themselves. In this process students should be taken where they are, not where they “should” be; all education is remedial. Resistance to learning, when it shows up, is a precious opportunity for a teaching and learning moment. Savor and explore those occasions – that’s where work needs to be done and progress can be made. But never be manipulative or have a hidden agenda, except for the agenda of helping the student develop those budding faculties of memory, imagination, reason, and the self-knowledge, to the full flowering of the human being, created in the image of God. Part of that work is the invitation to detect and poke at idols, without however giving the students the sense that they have everything figured out or that they are somehow already in possession of the truth – that would indeed merit the millstone. It is uncomfortable always being a beginner, but that is the presupposition of being a learner, and Jesuit educational philosophy, as I understand it, tends to savor that “nescience.” That sense of being at a loss but also having whole new worlds to explore: dismaying but exciting. And exploration of a focused, serious sort: students have to be taught how to engage complexity, how to follow a sustained argument, how to be led and then discern.

The student is at the center of everything the Jesuit college or university wants to do.

As the Jesuit is a faith-committed person, so Jesuit education is intended to be a faith-committed activity. In all things, the Jesuit understands that the immediate task is his but the ultimate power to achieve that task belongs to God. This applies in matters practical and theoretical, in undertakings spiritual and physical, in efforts by individuals and groups. If, as faith directs, everything depends on God, then wisdom would suggest that everything must be entrusted to God. Such wisdom lies at the beginning and end of Jesuit education. And wisdom, it must be remembered, is a gift from God. Two verses from the book of Proverbs explain this characteristically Jesuit attitude: “Entrust your works to the Lord, / and your plans will succeed” (16:3) and “in his mind a man plans his course, / but the LORD, / directs his steps” (16:9).

Father Raymond Baumhart, S.J., former president of Loyola University of Chicago, often remarked, “Loyola is certainly church-related, but since I spend a lot more time in Springfield [the state capital] than I do with the Cardinal, I’m beginning to believe that for all practical purposes we’re a lot more government-related than church-related.” In any case, every Jesuit university, regardless of its degree of tilt toward church or state, is or should be clearly *faith-committed*.

In education, as in all else, the Jesuit is not content with simple efficiency – doing something right. Rather, he wants to be effective, which means doing the right thing. Accordingly, in all things the Jesuit way involves a search for God’s will. This search, in the Jesuit vocabulary, goes by the name of discernment. (One Jesuit I knew, the late Tom Savage, a professor of English at Xavier University in Cincinnati, taught his students a lot about discernment by means of a simple message posted on his office door: “The fool collects, the wise person chooses.” Discernment, it should be noted, is a wisdom characteristic that prepares a person to choose wisely. Chapter 5 will develop that theme in more detail.

Jesuits in higher education will, upon reflection, notice that their method, their style, their way of doing what they do, is radically influenced by the spirit of their founder, Ignatius of Loyola. At least it should be. As I’ve noted in chapter 1, his wisdom lies hidden in several documents – in his spiritual journal, or *Autobiography*; in the *Constitutions* he wrote for his followers; and in the retreat outline written from personal experience and known as the *Spiritual Exercises*, which should not be separated from the *Directory* he intended for the use of the experienced guide who assists the person making the Exercises.

Discernment and the search for God’s will are the warp and woof of Ignatian spirituality, but the Ignatian way of discernment cannot be learned from books. It can only be experienced under the direction of a sensitive guide. Such guides are available on Jesuit university campuses, typically through retreat programs, to work with people interested in making the Spiritual Exercises. A special task, a privileged opportunity, for Jesuits in higher education is to open the book of the Spiritual Exercises to those who want to grow spiritually. In this context, as in the classroom, learning is directed by a motivator-organizer and assimilated by an active participant in the process. In the retreat experience, one learns how to pray. In the classroom experience, one learns how to learn. As classroom educator or spiritual guide, the Jesuit tries, as an instrument of God’s grace, to assist the Spirit in moving the minds and hearts of those who want to grow.

In the domain of higher education, there are many (students, faculty and staff alike) with the potential for wisdom. That is why Jesuits gather at colleges and

universities to work. Their task is not only to teach and search for truth in all its forms but also to share their founder's special grace with those who want to grow in the Ignatian way. Often on Jesuit campuses there can be found a Jesuit whose assignment is to explain the Ignatian heritage and to bring interested members of faculty, staff, or student body into closer experimental contact with this spiritual tradition.

Christian wisdom is to "know you, the only true God, and the one whom you sent, Jesus Christ" (John 17:3). There is an Ignatian way toward this wisdom. It is Ignatian, not Jesuit in any propriety sense; hence it is there to be shared with others. The Jesuit is expected to have internalized this way. His educational methods will, not surprisingly, reflect it. His normal desire will be to live and work in companionship with others who know this way, so he lives in community with other Jesuits. And his hope will be to share this way or see it shared with others. This is all part of the Jesuit purpose in higher education or in any other work.

The Jesuits, by vocation, is trained "to find God in all things," even in quite secular and esoteric things and in academically rarefied surroundings. Finding God in all things is a bedrock Jesuit principle. And on this bedrock rests the traditional Jesuit commitment, in theory and in practice, to a Catholic Christian humanism. God is in all things human.

Not all Jesuits are skilled in sharing their Ignatian spirituality with lay colleagues. But few would not attach high importance to the sharing. And all support the various mechanisms in place within or around Jesuit institutions to facilitate this sharing. The realization of all these ideals, the translation of this theory into practice, is a personal challenge to Jesuit fidelity. The Society of Jesus lives on the trust it places in each of its members to appropriate the essentials of its spiritual heritage, to sustain them in himself by God's grace, and to pass them on to others who want to grow in this way.

A brochure inviting prospective students – the kind who want to grow -- to consider enrolling at the Jesuit-run University of Scranton states the matter simply and well:

College is an integral part of life's journey. Over the next four years, you'll gain knowledge, acquire skills and forge relationships that will last a lifetime. At the University of Scranton, we offer a liberal arts education in the dual Jesuit traditions of *cura personalis* – care for the whole person – and the *magis* – a restless pursuit of excellence. In this remarkable community of inquiry, as scholars and learners together, you'll develop healthy habits of the mind and heart that will serve you well in any endeavor you choose.

That's another way of explaining why Jesuits are in higher education.

At Loyola College in Maryland, the educational mission is specified as enabling students to learn, lead and serve in a diverse and challenging world." This is a traditional and characteristically Jesuit ambition. It is reasonable to assume that maturing persons are attracted to higher education communities as students precisely because they want to grow. True, when they arrive as freshman, they are only four years out of the eighth grade. But they will mature a lot over their four years with us. It is no less reasonable to assume that Jesuits (and their like-minded lay colleagues) will want to meet them there in order to assist, in the Ignatian way, in the development of such great human potential.

Time will test the reasonableness of both assumptions (that those interested in growth will come and that Jesuits and lay colleagues interested in facilitating that growth will be there to meet them). Faith will enable the Jesuits now in higher education to face

up to the test of time, for only time can tell whether their ranks will increase, be depleted, or remain just about the same. Meanwhile, college- and university-based Jesuits have before them the twin challenge of excelling in the discovery and communication of truth while sharing their spiritual heritage with those, especially lay colleagues, who want it. The task is theirs (the Jesuits'), but the power to realize the hoped-for out-come is the Lord's.

In recent decades, as we shall see in subsequent chapters, Jesuits have come to see their role in education as forming men and women for others. Education for justice is a central concern. The service of faith and the promotion of justice now constitute the twin goals of any authentic Jesuit work. This is what we do. This is our reason for existence in the contemporary world. And this, to make the point explicit, as I did in Seattle for Jesuit business school faculty and administrators, is the aim of the Jesuit effort in educating young men and women for careers in business.

It is natural and most appropriate, in the Jesuit way of proceeding, to indicate that there is a connection, a genuine relevance, between religious faith and business practice. It is not our purpose to convert students or colleagues to the Catholic faith, although we want them all to know we believe that a genuine faith commitment is important for a full human life in the business system and that anyone's faith commitment is worthy of respect. This point of view is one of the distinctive strengths that sets our business schools apart.

The familiar Jesuit motto – *Ad maiorem Dei gloriam*, “For the greater glory of God” – imbues Jesuits and their works with a restless-ness, a drive, a proper ambition. It is no admission of illness to declare a hope to get better; it is no sign of weakness to admit that there is room for improvement. Education, by definition, invites participants on both sides of the teaching-learning transaction to get better, to improve, to move forward that helps explain the purpose of the entire enterprise.

Since spirituality in business, not simply business ethics, was an important theme in the Seattle discussion of business education in Jesuit colleges and universities, I closed my remarks there with a reflection on why I think spirituality is getting a lot of attention these days in business seminars, publishing, and gathering like the meeting at Seattle University, which had a special panel on spirituality in business led by four lay professors from Jesuit business schools. There is a lot of searching going on in the hearts of men and women in business who are concerned about the relevance of their religious faith to their workplace responsibilities. I think something has been troubling the American psyche for the past fifty years that is prompting us now to focus on spirituality as we turn the corner on the year 2000, and I think we are meeting this need across the board in all our departments, majors and schools. I have to go back to the end of World War II to identify what I think is happening in the American mind and in our broader culture. In doing this, I find it helpful to the point the reader to the opening of my book on workplace spirituality, *Answers from Within: Spiritual Guidelines for Managing Setbacks in Work Life*. Let me summarize those remarks here.

More than fifty years ago, *Time* magazine ran a cover story about an event that shook the world, an event that wounded us to profoundly that it has remained to trouble us, mind and soul, ever since. The incident, which was reported in the August 20, 1945, issue of the magazine, marked both an end and a beginning.

This report was published, as were all *Time* stories in those days, without attribution of authorship. I learned years later that a young (and then relatively unknown) *Time* staffer by the name of James Agee wrote the piece under a very tight deadline. The overarching headline was “Victory.” The first subhead was “The Peace.” The second subhead was “The Bomb.”

Time was covering a big story that week, perhaps the biggest of our century, Agee saw the “controlled splitting of the atom,” which produced the bomb used to attack Hiroshima and Nagasaki and thus brought an end to the greatest conflict in human history, as an event so enormous that in a comparison “the war itself shrank to minor significance.” To Agee’s eye, “Humanity, already profoundly perplexed and dis-unified, was brought inescapably into a new age in which all thoughts and things were split – and far from controlled.”

Time’s readers, still dizzy with the thrill of victory, could hardly have seen, as did Agee did, the potential for both good and evil that the atomic bomb represented. That potential bordered, he said, “on the infinite – with this further terrible split in the fact: that upon a people already so nearly drowned in materialism even in peacetime, the good uses of this power might easily bring disastrous prodigious as the evil.” Then Agee made a shattering observation that rings every bit as true today as it did that memorable August. Here are the words he wrote – words that were available to any reader of the nation’s most popular newsmagazine in 1945 and that have gone largely unheeded for more than half a century: “Man’s fate has forever been shaped between the hands of reason and spirit, now in collaboration, again in conflict. Now reason and spirit meet on final ground. If either or anything is to survive, they must find a way to create an indissoluble partnership.”

These powerful words were perceptive and prophetic. They appeared just before the so-called baby boomers were born. They explain, I think, the cause of the split that has been troubling us for half a century. We have not yet forged the “indissoluble partnership” between reason and spirit; we are even more adrift now than we were then on a sea of materialism. We may, however, be beginning to notice what Agee saw when the bomb split open the universe, namely, that each of us is responsible for his or her own soul.

Men and women in the world of work who are restless and wondering about the relevance of their Sunday faith to their Monday responsibilities are, I believe, being nudged now by the Spirit, the Holy Spirit, to begin an exploration into God. The fact that “spirituality” was a topic in 1998 on a program devoted to updating business education in Jesuit universities demonstrates that we too are being nudged. Working this theme into what we Jesuits and our lay colleagues do in our business schools is yet another indication that we have something distinctive, something to offer that clearly sets us apart from other schools and other educators. If you are curious enough to inquire about who is going to do this in the future, you find all the tea leaves predicting that, if it is to be done at all, it can only be done by laymen and laywomen, the kind of committed academics that came together as colleagues at Seattle University in the summer of 1998.

In the fall of 1998, Loyola College in Maryland put together the Middle States Working Group on Jesuit and Catholic Identity. Its membership was Jesuit and lay, male and female; its mission was to produce a document for review by the re-accreditation

team scheduled to visit the college during the next academic year. That document, dated November 20, 1998, highlights the Jesuit character of the college and it reads in part:

In 1599, the Spanish Jesuit Diego Ledesma listed four reasons why the Society of Jesus involved itself in education: (1) to give students “advantages for practical living”; (2) to “contribute to the right government of public affairs”; (3) to “give ornament, splendor, and perfection to the rational nature” of humanity; (4) to be a “bulwark of religion and guide man most surely and easily to the achievement of his last end.” Ledesma’s definition focuses clearly on what Jesuit education hopes for in its students, and any mission statement faithful to the Jesuit spirit must keep students and our responsibility to them at its center. With a bit of “translation” into late twentieth-century American terms, Ledesma’s words still point clearly to key distinguishing characteristics of a Jesuit education: (1) it is eminently practical, focused on providing students with the knowledge and skills to excel in whatever field they choose; (2) it is not merely practical, but concerns itself also with questions of values, with educating men and women to be good citizens and good leaders, concerned with the common good, and able to use their education for the service of faith and promotion of justice; (3) it celebrates the full range of human intellectual power and achievement, confidently affirming reason, not as antithetical to faith, but as its necessary complement; (4) it places all that it does firmly with in a Christian understanding of the human person as a creature of God whose ultimate destiny is beyond the human. To put these goals in the words of the Decrees of the 34th General Congregation, Jesuit education encourages students and their teachers alike not only to seek knowledge for its own sake, but also to ask continually the key question, “knowledge for what?” It also insists that answers to that question be formed in the context of vigorous intellectual activity that excludes no evidence from the investigation, including the evidence of the deposit of Christian faith.

Just as Willie Sutton once explained that he robbed banks “because that’s where the money is,” Jesuits and their lay colleagues in colleges and universities might say that they are in higher education because that is where ambitious goals can be both set and met for the discovery truth and the development of human potential. It is more to them than just a career. It is a call to reach new heights for the glory of God and the service of their fellows in the human community.

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