

# Servant leadership: the distinctive virtue of Ignatian education

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**SERVANT LEADERSHIP:  
THE DISTINCTIVE VIRTUE OF IGNATIAN EDUCATION**

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## *Acknowledgments*

Somewhere in God's dream, when God decided to start creating the world and all that is contained in it, God knew we would meet and make our lives happier through friendship, admiration, and service to one another. In an endless chain of thanksgiving and praise, I see myself in the happiest of lives, called to praise, reverence, and serve God, the Church, and the World in the Society of Jesus. Therefore, there could be no other way to begin than to thank the Brothers with whom I have been walking alongside for the last twelve years. Most recently, to my Brothers from Saint Peter Faber Jesuit Community, especially those living in Xavier House, with whom I shared joys, prayers, and the bumps along the way. They have been the discrete presence and support behind these lines. Between the words, though, there is another presence: that of Professors Cristiano Casalini and Andrea Vicini, S.J., who generously advised, corrected, and supported me through this work. Both have become mentors and scholars I admire and to whom I am most in debt. And if in these following pages there is any agreement between nouns, verbs, and prepositions, and if the English is pleasant to read, I am most grateful to Simon Smith, S.J., and David Romero, S.J., who revised each line of the text.

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## INTRODUCTION

A well-formed character is a goal at which every human being aims. Different cultures and different times might suggest special procedures for becoming a person of upright character, but it is of common sense that we all look for and want to become trustworthy, reliable, honorable and successful, independently of how these features are concretized in each context.

In Christian culture, the formation of character has as the supreme exemplar the person of Jesus Christ. And because to be a Christian is not only a cultural choice, but a matter of faith, Christians believe Jesus is the incarnation of the Father, human in all things except sin. Jesus' teachings in the New Testament, especially the beatitudes and the works of mercy, and his way of relating to others, especially the poor and marginalized, are not only to be imitated but inform one's life.

Within Catholic faith, there are many spiritualities and charisms which lead people to be disciples of Jesus. Ignatian spirituality is one of them. Based on the literature at his disposal during his time of convalescence in Loyola, Ignatius of Loyola discovered in the life of Jesus and the lives of the saints how he aimed to be and what he wanted to do with his own life. During the months spent writing the *Spiritual Exercises*, Ignatius experienced that one's conversion is a process to progressively imitate, follow, serve, and love Jesus and, like him, others.

This way of praying and living is the starting point of Ignatius' desire to establish the Society of Jesus with his fellow companions. Soon after the approval of the Institute by Pope Paul III in 1540, Jesuits started opening schools all over Europe and in the New World. Ignatius had studied in Spain, but it was his time in Paris that inspired him to settle the rules for the formation of future Jesuits and lay students in Jesuit schools. The *modus parisiensis*

in which Ignatius and his companions were educated and the personal relationship with Jesus in which all grew through the practice of the *Spiritual Exercises* were the beacons for the formation of all dimensions of the human person. Jesuit formation was, at the same time, academically demanding and human and spiritually daring.

The increase in the number of schools during the first years of the Society was so fast that the need of an official document with rules for schools was urgent. That is why after the *Constitutions*, the *Ratio Studiorum* was approved in 1599, to establish the rules for Jesuit education. This document is of paramount importance in understanding the vision of the first Jesuits on education and in its core cares for the person as a whole. Despite being four hundred years old, the *Ratio* has undergone only slight changes. This has to do with the fact that despite the changes to the academy, the values presented for the formation of the character of a student are perennial.

In recent years, especially since the Generalate of Fr. Pedro Arrupe, S.J., education has seen a new light in the Ignatian milieu. Without repealing the foundational documents, Jesuits and laypeople dedicated to education brought to surface the values contained in them and translated them into contemporary language. As in the beginning, the center of Jesuit education is the formation of the whole person—an ethical way of proceeding that demands time, accompaniment, and personal effort.

This thesis studies the richness of Ignatian Pedagogy and, particularly, the centrality of virtue ethics in this pedagogical endeavor. After working for several years with teenagers in a Jesuit high school, in Ignatian summer camps, and with college students, it was clear to me that something that most of them had in common was an attitude of service toward others and a great capacity of initiative. Both attitudes indicated well-formed characters, people who learned and grew with patience and without wilting from the part of the adults who had the

mission of accompanying them. The desire to live a virtuous life and to know more and better the life of Jesus were common traits of these youth. I needed to know where these traits were coming from and if they depended on distinctive Ignatian virtues.

The answer could be found in the very beginning of this journey, in the life of Ignatius of Loyola, and in what shaped the whole history of Jesuit education: the education of men and women capable of becoming leaders in society is the goal of caring for others and their formation. Not any kind of leaders, but people capable of justice, solidarity, compassion, and hospitality toward others, people capable of serving particularly the poor and marginalized. Servant leaders who look for the greater good for others.

Servant leadership is, therefore, a distinctive virtue of Jesuit education and it can be attested in students from schools, colleges, and other Jesuit and Ignatian institutions. In fact, to form leaders for society at large is the mission of any institution of higher education. However, this thesis will focus on secondary education. The reason for this choice has to do with the process of formation of character itself: growing in virtues is a lifelong process that starts in the early years of life, but adolescence is the time when people start making choices and looking for peers and people with whom they are akin and can relate. Furthermore, the importance the Society has given in recent years to its secondary education and how the formation of character takes a central place in official documents are unavoidable.

To study servant leadership as a distinctive virtue of Jesuit education, this thesis is structured in four parts. The first part will examine the foundations of Jesuit education: the life of Ignatius of Loyola, the *Constitutions* of the Society of Jesus (1540), the *Ratio Studiorum* (1599), and *The Characteristics of Jesuit Education* (1986). The second part is dedicated to discuss the ethical backgrounds for the Jesuit cultivation of virtues, focusing on the concept of virtue and on the Jesuit choice of studying Thomas Aquinas. The third part

will consider four contemporary expressions used in the Ignatian educational environment and will relate them with the cardinal virtues. Finally, the fourth part will unravel why servant leadership is the distinctive Ignatian virtue, drawing on three recent international meetings on secondary education to show how the formation of students in this virtue is a concern of contemporary Jesuits and laypeople working in education.



## I THE FOUNDATIONS OF JESUIT EDUCATION

### *Jesuit or Ignatian, Education or Pedagogy?*

To examine the work the Society of Jesus has done since its very beginning in education is not a simple task. Much has been written and studied about it from very different points of view.<sup>1</sup> Often times, we read Jesuit and Ignatian or Pedagogy and Education as synonyms or interchangeable words. But despite their sometimes undifferentiated use, those words do not necessarily mean the same.

On the one hand, the word *Ignatian* may refer to those aspects of the type of spirituality informed by Ignatius of Loyola's experience or his own life as a whole. G. Traub claims the adjective is used for the layman Iñigo who lived before Ignatius the founder of the Society of Jesus.<sup>2</sup> More recently, though, the expression has been used with an inclusive meaning, often associating with the Jesuits many men and women who dedicate their lives to apostolic initiatives of the Society of Jesus, working in its institutions, adopting Ignatian spirituality, being generous to the Society because they believe in its way of proceeding and being in the world.

The term *Jesuit*, on the other hand, was never used by Ignatius to define the men of the Society of Jesus or by any foundational document of the Society of Jesus. There is a 1544 letter of Peter Canisius to Peter Faber where he writes that people (in what is now Austria

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<sup>1</sup> See John W. O'Malley, *The First Jesuits* (Cambridge, MA: Harvard University Press, 1993); Cristiano Casalini and Claude Nicholas Pavur, *Jesuit Pedagogy, 1540-1616: A Reader* (Boston, MA: Institute of Jesuit Sources, 2016); Cristiano Casalini, "Rise, Character, and Development of Jesuit Education," in *The Oxford Handbook of Jesuits*, ed. Ines G. Županov (Oxford: Oxford University Press, 2017); Luce Giard, "The Jesuit College: a center for knowledge, art and faith," *Studies in the Spirituality of Jesuits* 40, no. 1 (Spring 2008): 1-31; Paul F. Grendler, "Jesuit Schools in Europe. A Historiographical Essay," *Journal of Jesuit Studies* 1 (2014): 7-25; James F. Keenan and Martin R. Tripole, *Promise Renewed: Jesuit Higher Education for a New Millennium* (Chicago, IL: Jesuit Way, 1999); José Manuel Martins Lopes, *O Projecto Educativo da Companhia de Jesus: dos Exercícios Espirituais aos nossos dias* (Braga, Portugal: Publicações da Faculdade de Filosofia, 2012); José A. Mesa, *Ignatian Pedagogy: Classic and Contemporary Texts on Jesuit Education from St. Ignatius to Today* (Chicago, IL: Loyola Press, 2017); George W. Traub, *A Jesuit Education Reader* (Chicago, IL: Loyola Press, 2008).

<sup>2</sup> See Traub, *A Jesuit Education Reader*, 395.

and Germany) “call us Jesuits,” in an obnoxious way.<sup>3</sup> In fact, the term is a synonym of Pharisee and hypocritical, a meaning that recurred in much of the anti-Jesuit propaganda over the centuries, especially by Protestants in Germany, Gallicans and Jansenists in France, and by the large majority of Enlightenment figures. Conversely, a neutral (if not positive) sense of the word evolved with time to name the members of the Society of Jesus. It was never desired by the Order itself, but its members accepted it, and only at length it became part of the official “semantic” of the order. It is significant that while the *acta* of the Council of Trent use the words *jesuitae* and *Generali Jesuitarum*, such terms will appear for the first time in official documents issued by the Society of Jesus only on the occasion of the thirty-second General Congregation (1975).<sup>4</sup>

Pedagogy, from the Greek *paidagōgia*, is literally the office of the *paidagōgos*, the one who leads (*ágō*) the child (*paidos*). Education, from the Latin *educatio*, is a noun from the verb *educare*, which is commonly traced back to the combination of the verb ‘to lead’ (*ducere*) and the preposition ‘out’ (*e-*), generally with reference to a child. If the etymology of both words brings us to similar meanings, that is not how they both evolved and started to be used. *The Oxford Dictionary of English* defines education as “the process of receiving or giving systematic instruction, especially at a school or university” and pedagogy as “the method and practice of teaching, especially as an academic subject or theoretical concept.”<sup>5</sup> Hence, both terms are dynamic, but education demands a relationship between one who teaches and one who learns and a transmission of content in an organized structure, whereas pedagogy has more to do with what those in charge of teaching should learn. In other words,

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<sup>3</sup> See John O’Malley, *The First Jesuits*, 69.

<sup>4</sup> For further reading on the topic, see Wenceslao Soto Artureño, SJ, “El nombre de jesuita,” *Revista Jesuitas* 94 (2007), 26-27.

<sup>5</sup> “Education,” English Oxford Living Dictionaries, accessed October 2018, <https://en.oxforddictionaries.com/definition/education>. “Pedagogy,” English Oxford Living Dictionaries, accessed October 2018, <https://en.oxforddictionaries.com/definition/pedagogy>.

pedagogy gives the theoretical concepts to those responsible for education in a school or university.

Then, how should we pair these words? The new official website of the Society of Jesus on education (<https://www.educatemagis.org/>) has the tab for Ignatian Pedagogy within the main tab for Jesuit Education. This may be a result of contemporary documents on the topic. In 1986, *The Characteristics of Jesuit Education* was published after the work of the International Commission on the Apostolate of Jesuit Education upon request of Father General Pedro Arrupe. In 1993, paying attention to Part 10 of *The Characteristics*, the same International Commission presented the *Ignatian Pedagogy Project* (IPP), a practical pedagogy for use in the daily interaction between teachers and students in the classroom, where Ignatian values are incorporated.<sup>6</sup> There we read:

pedagogy is the way in which teachers accompany learners in their growth and development. Pedagogy, the art and science of teaching, cannot simply be reduced to methodology. It must include a world view and a vision of the ideal human person to be educated. These provide the goal, the end toward which all aspects of an educational tradition are directed. They also provide criteria for choices of means to be used in the process of education. The worldview and ideal of Jesuit education for our time has been expressed in *The Characteristics of Jesuit Education*. Ignatian Pedagogy assumes that worldview and moves one step beyond suggesting more explicit ways in which Ignatian values can be incarnated in the teaching-learning process.<sup>7</sup>

Therefore, the broader term is Jesuit Education and Ignatian Pedagogy is part of it. On this journey started five hundred years ago, it is clear that Jesuit education is not about the formation of men within the Society of Jesus nor is Ignatian pedagogy a method to be

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<sup>6</sup> See International Commission on the Apostolate of Jesuit Education, *Ignatian Pedagogy. A Practical Approach (IPP)*, (Washington, D.C.: Jesuit Secondary Education Association, 1993), foreword, i.

<sup>7</sup> *IPP*, §11.

followed in schools run by Jesuits. If adopted acritically, the expressions Jesuit education and Ignatian Pedagogy can mislead us and distract from focusing on the core of the educational tradition of the Society of Jesus, very well preserved in the foundational documents of the order concerning education. Jesuit education is strictly connected with the etymology of the term “education” as it serves the need for *e-ducere*, i.e, build a character, rather than to provide means for instructing the youth. Among the most important values that form a “Jesuit” character, excellence has always played a prime role. The seed of this educational enterprise is sown in Ignatius’ life itself and from then on three milestones were laid along the way: the *Constitutions* of the Society of Jesus, the *Ratio Studiorum*, and *The Characteristics of Jesuit Education*. Alongside the activity of the successive Generals of the Society of Jesus, all these documents forge the distinctive way Jesuits deal with education and run their educational institutions around the world. As we will see, the Jesuit idea of excellence always had more to do with the formation of men and women for the service of the world than about academic grading. For that reason, before focusing on the character formation of students in Jesuit institutions, we examine the foundations of Jesuit education.

### *Ignatius of Loyola*

Throughout his own life, Ignatius understood how important studies were. After his pilgrimage to the Holy Land (1524), he dedicated himself to studies for several years. Yet, the main goal was never to be only academically prepared, but to be a learned man with the intention of helping souls. He began studies in Barcelona, where he learned Latin. From there, Ignatius spent a total of three years between Alcalá and Salamanca before moving to Paris, where he finally earned a Master’s degree (1535).

Iñigo was a man of his time, the youngest of thirteen children of a noble family from the Basque country. His autobiography starts in his adult age, after being wounded in Pamplona. About the previous twenty-six years, we only know “he was a man given to the follies of the world.”<sup>8</sup> What that means we can only imagine from the common life and costumes of a man of his class at that time. Probably, the first storytelling and learning occurred in the kitchen of the house of Loyola among the household, or running along the Urola river in the fields of the Azpeitia valley.<sup>9</sup> His teen years were passed in the court of Juan Velasquez de Cuéllar (c.1460–1517), in Arévalo, where he learned the art of chivalry and combat in war. At the time of Cuéllar’s death, Iñigo moved to Navarra, where he served the viceroy Antonio Manrique de Lara (1466–1535). During this service Iñigo fought in Pamplona against the French and was wounded. Iñigo was then twenty-six years old and was prepared to be a soldier and a nobleman. Until this age, he certainly not only learned catechesis and about Catholic piety, but also grew in virtue, so praised in upper class men of his time.<sup>10</sup>

The years between 1522 and 1524 were of a profound spiritual growth. These were the times Ignatius learned about the discernment of spirits from his own experience with God. The man who arrived in Barcelona was a Christian determined to fight for Catholic faith, aware of the tensions amid the hierarchy and sensitive to the poor. That is why he decided to learn Latin and to live in hospitals, to preach the Gospel and to obey the Holy Office. He studied Latin for one year in the *Estudio General* of Barcelona, philosophy in Alcalá de Henares for another two years—where he became acquainted with Domingo de Soto (1494-

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<sup>8</sup> Pedro de Ribadeneira, *The Life of Ignatius*, transl. Claude Pavur (Boston, MA: Institute of Jesuit Sources, 2014) §1.

<sup>9</sup> See Ribadeneira, *The Life of Ignatius*, §§13-14.

<sup>10</sup> See Ribadeneira, *The Life of Ignatius*, §14. The historical novel by Pedro Miguel Lamet, SJ, *El Caballero de las Dos Banderas: Ignacio de Loyola* (Barcelona: Martínez Roca, 2000) gives us an accurate background of the life in the court and how Ignatius’ upbringing could have been like.

1560), Albert the Great (1200-1280), and Peter Lombard (1100-1160)—and, after a brief stay in Salamanca, he finally moved to Paris in 1528, where he would obtain a Master’s degree in Arts after seven years of studies.

Ignatius “left for Paris on foot and alone, and, according to his own reckoning, arrived there toward the beginning of February, 1528.”<sup>11</sup> The road from Barcelona enters the walls of Paris through the Rue de Saint-Jacques. The Pilgrim, as Ignatius calls himself, wandered the streets of the Latin Quarter among churches and convents, foreigners and merchants, students and regents who came from all over the places to live in the city. The following seven years were not only of academic discovery, but also an interior journey. Those were years of peace between the crowns of France and Spain, as Carlos V wanted to enlarge his empire and François I tried as best he could to hold all the flanks of his kingdom against different enemies.<sup>12</sup> Internally, François I moved to Paris and decided to make it into a Renaissance city. In fact, Paris “made a name for itself as a microcosm of organized humanity and decked itself out in the ideal virtues of the city of antiquity: wisdom, beauty, and common accord. The new civilization lived on trading, artistic relations, and the productive travels of teachers and students.”<sup>13</sup>

Once arrived in Paris, Ignatius settled first in the hospice of Saint-Jacques-aux-Espagnols and started his studies as a non-resident scholarship student at the Collège Montaigu, known for its Portuguese and Spanish students. Aware of the deficiencies of his prior studies, Ignatius decided to start over and attend Latin classes “with children following the order and method of Paris.”<sup>14</sup> The education system in Montaigu had been reformed at

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<sup>11</sup> Ribadeneira, *The Life of Ignatius*, §73.

<sup>12</sup> A detailed context of Paris at this time can be read in Philippe Lécivain, *Paris in the Time of Ignatius of Loyola (1528-1535)*, (Boston: Institute of Jesuit Sources, 2011).

<sup>13</sup> Lécivain. *Paris in the Time of Ignatius*, 25.

<sup>14</sup> Ribadeneira, *The Life of Ignatius*, §73.

the very end of the fourteenth century by its famous principal Jan Standonck (1453–1504), and the Collège was well renown for it. The students were divided into classes according to their level and had to pass through them successively after being examined: first, Latin grammar, followed by humanities, and finally rhetoric. The way of learning-teaching was based on *lectio* (composed by *praelectio*, exposition, and comment), *disputatio*, and *repetitio*. Along with the *lectiones*, students had to do some written work and rehearse plays for feast days.

Due to his steadfastness, Ignatius passed the successive Latin exams in only eighteen months and decided to move to the rival college, Sainte-Barbe, to pursue studies of Arts. The college was as renown as Montaigu, especially thanks to the endeavor of its Portuguese Principal, Diogo de Gouveia (1471-1557). One of whose nephews, André de Gouveia (1497-1548), was temporarily in charge during Diogo's absences at the service of the Portuguese crown. Eventually, he became the Principal in 1533. Ignatius entered Sainte-Barbe as a boarding student under the direction of Master Juan de la Peña (1513-1565). Here Ignatius met the two men he would dearly keep forever in his heart and with whom God called him to start the *minima* Society of Jesus: Francis Xavier (1506-1552) and Peter Faber (1506-1546). They were students under de la Peña, too, and all lived together in the third floor of the south wing tower.

Life at Saint-Barbe was not only about classes. The strict weekly class schedule was interwoven with daily prayers, games twice a week, plays and free time on special occasions.<sup>15</sup> The first two years of studies were dedicated to the study of logic. The third year was directed toward the *Licentiate* in Arts and consisted of Ethics, Physics, Metaphysics, Astronomy and Mathematics. Ignatius passed through all these examinations and one year

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<sup>15</sup> For a full detailed scheduled and calendar, see Lécivain. *Paris in the Time of Ignatius*, 61 and ff.

later, on March 14, 1535, was awarded the diploma with the title of Master of Arts and a position of regent in the University of Paris.

Those times in Paris were profoundly marked by the religious upheaval brought by various theological ideas. There were those who considered the new theological thinking as heresy and deviation from orthodoxy and those who sought the purity of an encounter with God, either through rationalist religion or sentimental and pious devotion.<sup>16</sup> Nonetheless, there was a group of people trying to reconcile personal relationship with God and fidelity to the authority of the Church. This group of people, like Erasmus or Ignatius, recognized the value of humanism and had a very positive approach to theology. In the turn from the 15<sup>th</sup> to the 16<sup>th</sup> centuries, the study of the Bible was at the center of the attention, too. The Faculty of Theology attempted reforms: from the contents of the lessons to the place, titles, and jurisdictions of the lecturers. Only in the 1530s a new plan was settled, with new biblical courses, schedules, and examinations. It is in this context that Ignatius and his companions earned the title of “Theologian of Paris,” issued on October 14, 1536.<sup>17</sup>

Not often in history we encounter drastic changes in educational curricula. Common to these curricula, however, is the goal of forming excellent people who can be leaders within society. Looking back in time, the earliest form of Western education is no doubt the Greek and Roman rhetorical curriculum. The Medieval Age evolves from there with its base in logic and Christianity, which will be kept until the pre-university system of the Italian Renaissance. Surprisingly, only in the twentieth century we notice again a concern with new ways of education, after the strong impact the introduction of empirical sciences had on schools and curricula in the nineteenth century. The Italian Renaissance brought again to life the ideals of eloquence and education from the Classic Age. The *studia humanitatis* “consisted in the

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<sup>16</sup> See Lécivain. *Paris in the Time of Ignatius*, 63.

<sup>17</sup> See Lécivain. *Paris in the Time of Ignatius*, 147.



Greek and especially Latin works of poetry, oratory, drama, and history that, when properly taught, were believed to develop an upright character, articulate, and socially committed person.”<sup>18</sup> This upright character is what Erasmus called *pietas*, not to be confused with Christian piety—although by this time Italian Renaissance is obviously Christian —, but synonymous of growth in maturity by the example of the moral and human qualities of the teachers. This *pietas* conflicts with the ideals of the universities at that time, more interested in teaching Aristotle than literature and to pursue *veritas* instead of *pietas*. Erasmus called this institutionalized system “the mortal enemy” of *studia humanitatis*.<sup>19</sup>

The universities were born in the twelfth century from corporations of students or teachers, following the scholastic methods. By the time of Ignatius, they had evolved to a structure of students boarding colleges. These universities could follow one of two types of pedagogies: the *mos italicus*, taught in Bologna, based on lectures; and the *modus parisiensis*, in Paris, more focused on the students’ improvement. During these times, the other way of schooling was the humanistic or literary school, common specially across Italy.<sup>20</sup> A group of students would gather around a master and learn the Greek and Latin classics. The scope here was not content, but rather the formation of good male character (in those days, women did not have access to education, except for a few noble ladies who would be taught at home) through eloquence and good moral examples. If Aristotle’s natural philosophy and logic were the favorite disciplines in universities, humanistic masters preferred Quintilian and Cicero.

The pursuit of forming young men in character was easier in the latter institutions, due to the smaller number of students for which each master had to worry. However, by the

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<sup>18</sup> John O’Malley. “How Humanistic is the Jesuit Tradition?: From the 1599 Ratio Studiorum to Now,” *Jesuit Education 21: Conference Proceedings on the Future of Jesuit Higher Education*. Ed. Martin R. Tripole, S.J. (Philadelphia: St. Joseph’s University Press, 2000), 1.

<sup>19</sup> O’Malley, “How Humanistic is the Jesuit Tradition?,” 5-6.

<sup>20</sup> See Paul F. Grendler, “Jesuit Schools in Europe. A Historiographical Essay.” *Journal of Jesuit Studies* 1 (2014), 7-25.

sixteenth century the humanistic tradition influenced the curriculum and contents taught at universities and this was when Ignatius got his education in Paris. In fact, when he first gets there, he lives in a boarding college where the master would give his classes. Hence, he not only knows the structure of the university system, but also studies the Latin humanistic curriculum.

At the same time, Ignatius and the first companions, while pursuing their studies, started meeting and knowing each other. Luther's ideas were in the air and many students were doctrinally confused. In one of such cases, Ignatius recommended Nicolas Bobadilla (1511-1590) "to pursue his studies of scholastic and positive theology among the holy doctors."<sup>21</sup> The companions all studied the Scholastic tradition, Scripture, and Patristics. The study of the first companions in the University of Paris shaped the later formation program of the Society of Jesus.<sup>22</sup> Bobadilla suggested that all the Jesuits in formation first studied the Biblical humanities, with special attention to Latin, Greek, Hebrew, and other Eastern languages; then, philosophy, Aristotle, and the cosmographic and scientific disciplines; and finally the scholastic theology of Aquinas, not forgetting the teaching of the Church Fathers.<sup>23</sup> In his *Dialogus*, Jerónimo Nadal (1507-1580) states that the teaching method of the Jesuits is that of the University of Paris, which seems very careful and very fruitful.<sup>24</sup>

Hence, the *modus parisiensis* was not merely a way of teaching, but rather and primarily a way of living. The goal is not only that of transmitting contents, but the *exercitium* of the whole person and the formation of character. Maybe this is what attracted Ignatius to choose this method for the formation of his men. For him, the development of the whole

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<sup>21</sup> Lécivain. *Paris in the Time of Ignatius*, 151.

<sup>22</sup> See O'Malley, *The First Jesuits*, 200.

<sup>23</sup> See Lécivain. *Paris in the Time of Ignatius*, 156.

<sup>24</sup> See Lécivain. *Paris in the Time of Ignatius*, 155.

person was the best way to gain souls to the Lord, which will be the most important mission of the future Society of Jesus.

In 1537, Carlos V and François I started war again. By that time, Ignatius had already visited his hometown and made his journey to Venice, where he met with his nine companions. It was also in Venice, on June 24, that Ignatius was ordained to the priesthood. It was in November of the same year that, accompanied by Faber and Laínez, the Pilgrim had the vision of La Storta, and entered the city of Rome.

### *The Constitutions of the Society of Jesus*

Once in Rome, Ignatius had some priority tasks in front of him. The first one was to decide what the first companions wanted from their group and how to fulfill the vow of obedience to the Pope made in Montmartre in 1534. During the summer of 1539, Ignatius dedicated his time writing the *Formula* of the Institute, which was approved by Pope Paul III on September 3. However, some corrections were pointed out and only on September 27, 1540, did Paul III confirmed the Institute, with the bull *Regimini militantis Ecclesiae*. In March 1541, the companions gathered to decide how to write the *Constitutions* in accordance with the Pope's approval, and Ignatius and Jean Codure (1508–1541) started to write them. Codure would die only five months later and, given the many tasks Ignatius had, the writing would linger until Juan de Polanco became secretary of the order in 1547.

The first thing Ignatius outlined was about poverty, done by January 1544, the same date the House of Saint Martha was opened. In March of the same year, the part on missions was ready and the last months of 1546 were dedicated to all that concerns students. Despite his illness, Ignatius kept on with the enterprise, which saw Julius III's confirmation on July 21, 1550. By the beginning of 1551, the document was examined and corrected by some

Jesuits summoned by Ignatius for that purpose. For the first time, Ignatius considered passing the chore to Nadal, due to his fragile health, which did not happen until 1553. Actually, two major events occurred in 1552: the final redaction of the financial statutes of the colleges and the first solemn act in the Roman College with the beginning of the classes in arts and philosophy. By November 1553, the College was running full degrees on philosophy and theology.

By the time of Ignatius' death, there were three texts of the *Constitutions*: one, approved by Julius III; the second, with the corrections of the professed priests called by Ignatius in 1551, which was personally shown by Nadal to all the Jesuits in Sicily, Spain, Portugal, Germany, Austria, and Italy during his two-year travel around those countries; and the third, written in Spanish, which was used for the translation to Latin. This was the text approved by the First General Congregation, in 1558. In 1593, the Fifth General Congregation compared the texts and published the final version (1594), the one we read nowadays.

But an analytical, chronological account does not do justice to how Ignatius wrote the *Constitutions*. His *Autobiography* states he would first celebrate Mass and present to God the point he would treat that day. In both the Eucharist and while writing, he often cried and had visions of the Father, the Trinity, or the Blessed Virgin confirming what he was considering.<sup>25</sup> Therefore, this was not an administrative process, but a spiritual endeavor.

The *Formula* does not say anything specific about colleges. The farthest it goes is to say in the very beginning that lessons and teaching of Christian doctrine are means for the mission of spreading the faith and the perfection of souls. By the end of the *Formula*, a point

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<sup>25</sup> See Ribadeneira, *The Life of Ignatius*, §100.

is made concerning the subsistence and maintenance of the houses of studies for Jesuits in formation.

It is in the Fourth Part of the *Constitutions* that we can see Ignatius' dream for education: "The Learning and Other Means of Helping Their Neighbor That Are to Be Imparted to Those Who Are Retained in the Society." Besides the preamble, this Part has seventeen chapters: the first ten about the colleges and from the eleventh chapter on about universities. The goal is set in the title and in the beginning of the preamble: to help one's soul and one's neighbors "in attaining the ultimate end for which they were created."<sup>26</sup> This directs our thought immediately to the Principle and Foundation of the *Spiritual Exercises*, which states that our ultimate end is "to praise, reverence, and serve God our Lord, and by this means to save our soul."<sup>27</sup>

The *Constitutions* pertain primarily to the formation of those who are Jesuits. However, it is not contrary to the "Institute to admit into the college someone who has no intention of becoming a member of the Society," to help "in both learning and good habits of conduct," with a special preference for the poor.<sup>28</sup> Ignatius was clear that young men should be admitted to the Society instead of older men. Among the younger should be admitted those "whose good habits of life and talent give hope that they will become both virtuous and learned in order to labor in the vineyard of Christ our Lord."<sup>29</sup>

This whole section was not meant to be a closed manual to follow in the colleges and universities. Such systematization will be the purpose of the *Ratio Studiorum*, that we will examine below. Rather, it is its spirit that has to be taken into account. This spirit is well

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<sup>26</sup> Ignatius of Loyola. *The Constitutions of the Society of Jesus*, ed. George E. Ganss (St. Louis, MO: Institute of Jesuit Sources, 1970), §307.

<sup>27</sup> Ignatius of Loyola, *The Spiritual Exercises of Saint Ignatius: A translation and Commentary*, ed. George E. Ganss (St. Louis, MO: Institute of Jesuit Sources, 1992), §23.

<sup>28</sup> *Constitutions*, §338, §392.

<sup>29</sup> *Constitutions*, §308.

attested by the preoccupation of adaptation of these norms depending on times and places.<sup>30</sup> First and foremost, the students should strive to grow in their love of true virtues,<sup>31</sup> for which the master or teacher was of extreme importance. The application of the norms of the *Constitutions* should take into account not only the times and places, but especially the persons to whom they were directed. Behind the text of all the chapters of this Fourth Part we can sense the influence of Paris: besides the personal effort to improve in virtues and character and the balance between academic learning, physical health and Catholic piety, of great importance is the relationship between master and pupil. It was the main task of the masters to “inspire the students to the love and service of God our Lord, and to a love of the virtues by which they will please him.”<sup>32</sup>

Moreover, accomplishment in studies is not only for personal development, but the end of the learning which is acquired in this Society is with God’s favor to help the souls of its own members and those of their neighbors and the knowledge and love of God and the salvation of souls.<sup>33</sup> The study of humanities and other subjects, as the disapproval of immoral excerpts of pagan authors or the rejection of bad Christian authors (§359), is the reason to choose what ought to be studied.<sup>34</sup> Let us remember that also in Montaigne authors like Terence, Martial, Juvenal, and Ovid were banned, because they were not considered as guiding one to excellence.<sup>35</sup> Academic knowledge and instruction on Christian doctrine are both necessary and go side by side (§395). Therefore, it is no surprise that the way to progress in knowledge was first to pray for a good disposition of the soul (§360) and then to work hard to please God (§361).

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<sup>30</sup> See *Constitutions*, §425, §454.

<sup>31</sup> See *Constitutions*, §307, §308, §340.

<sup>32</sup> *Constitutions*, § 486.

<sup>33</sup> See *Constitutions*, §351, §446.

<sup>34</sup> See *Constitutions*, §307, §392, §395, §440, §483.

<sup>35</sup> See Lecrivain, *Paris in the Times of Ignatius*, 58.

This does not mean that the plan to follow was not extremely strict and complete, “solid, safe and according to Catholic doctrine” (§358, §464). The rigor of schedules, contents, and behavior demanded of teachers, staff, and students was certainly inspired by Ignatius’ years in Paris and the spirit of the humanities. Also the plan of classes, with their lessons, repetitions (§§374-375), and *disputationes* (§378) reminds us of those times. This is well attested in the method and order established in chapter XIII, which follows the way of Paris.

The spirit and goal of the Fourth Part is to never lose a sense of uniformity that Jesuits always wanted for their institutions. Obviously for Ignatius, but strongly during Claudio Acquaviva’s generalate (1581-1615), there was a great striving for unity and uniformity based on the concern for tightening up the whole Society, under the risk of being accused of heresy. Jesuits’ tendency has always been to look for what serves more and to leave what does not. This is the ground of the “Principle and Foundation” of the *Spiritual Exercises* transposed to daily life, what in Ignatian jargon is called *indifference* to achieve the *magis*. In other words, indifference means to take distance from all the possible good options and to choose the one that suits the most to achieve the *magis*.<sup>36</sup> Despite the need for rules, it is good not to forget that the Jesuit way of proceeding is that of discernment. The temptation to set rules comes when things go out of control, even if a list of forbidden propositions was easier to settle a norm. A good example is when Salmerón was seen as departing from Ignatius’ original idea for the Society, and Acquaviva (instead of asking him to stop what he was trying to do) asked Salmerón if he was pleased with himself, thereby giving space to discernment.

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<sup>36</sup> In chapter 3, we will unfold the meaning of *magis*.

It goes without saying that Salmerón kept himself quiet and followed what he was doing earlier.<sup>37</sup>

We cannot forget that Acquaviva is seen as the second founder of the Society because of all the innovation he promoted. He is a milestone in the Society's history due to his way of governing, so very rooted in the Ignatian style. He tried to keep the Society together: fighting the Spaniards and their desire for a more "federalist" organization; admonishing Rodrigues in Coimbra; being concerned, diplomatically and politically, when dismissing people; attentive to the needs of the whole Society and the spiritual tension between centrality and the scattered Jesuits around the world; preserving the identity of the Society based on the tension unity/diversity.<sup>38</sup> Finally, longing for a centralized Society, where unity and uniformity were a reality, led Acquaviva to write his letter on *Uniformity of Doctrine* only one year before his death.<sup>39</sup>

### *Ratio Studiorum*

By the time the Society of Jesus was founded, in 1540, it was not primarily to become a teaching order. However, it became "the first religious order in the Catholic Church to undertake formal education as a major ministry."<sup>40</sup> Only one year after the foundation of the Society, Ignatius had written some directives about the academic studies of those entering the Society and had expressed the intention of a document such as the *Ratio Studiorum*. He would never see the final document come to light, which happened only in 1599, during the

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<sup>37</sup> See Cristoph Sander, "*Uniformitas et soliditas doctrinae*. History, Topics and Impact of Jesuit Censorship in Philosophy (1550-1599)," in *A Companion to Jesuit Philosophy on the Eve of Modernity*, ed. Cristiano Casalini (Boston, MA: Institute of Jesuit Studies, 2016), 16.

<sup>38</sup> See Cristiano Casalini and Francesco Mattei, "Acquaviva and the *Ratio Studiorum*," in *The Acquaviva Project: Claudio Acquaviva's Generalate (1581-1615) and the Emergence of Modern Catholicism*, ed. Pierre-Antoine and Flavio Rurale (Boston: MA, Institute of Jesuit Studies, 2017), 269-290.

<sup>39</sup> See Claudio Acquaviva, "Uniformity of Doctrine (1613)," in *Jesuit Pedagogy, 1540-1616: A Reader*, ed. Cristiano Casalini and Claude Pavur, S.J. (Boston, MA: Institute of Jesuit Sources, 2016), 233-240.

<sup>40</sup> O'Malley, *The First Jesuits*, 15.



time of Claudio Acquaviva. However, Ignatius did see the number of schools growing rapidly. He agreed to open the small college of Gandía (1546) then sent the best Jesuit teachers available to open the school of Messina (1548), and personally pursued the foundation of the Roman College (1551). The school of Messina was the first for lay boys, and was later known with the name of *proto-collegium* of the Society. By the time of Ignatius' death, there were forty schools throughout the world and in 1599, when the *Ratio* was finally approved, more than 200 colleges in Europe alone.<sup>41</sup> Something had to be done to respond to the increasing growth in number of Jesuit schools, not only to organize the studies of those entering the Society, but also to settle the basis for schools opening all over Europe and overseas.

Even before the part of the *Constitutions* on the formation of Jesuit scholastics was finished, there were several documents with instructions for the purpose. The most important are the 1541 *Fundación de colegio*, the 1545 *Constitutiones Collegii Patavini* for the students in Padua, and the 1547-1550 *Industriae et Constitutiones Collegiorum* all written by Polanco. Between 1557-1558, the teachers of the Roman College wrote a series of instructions about their way of proceeding, that were later adapted in 1562 by Nadal to be applied elsewhere. These rules kept being polished and in 1563 Diego Ledesma (1519-1575) finished a new set of norms that covered from studies to vacations, for teachers and students, Jesuits and non-Jesuits. From this, in 1569 the then General Francis Borgia published *De Ratione et Ordine Studiorum Collegii Romani*, to be applied not only in Rome, but in all Jesuit colleges, according to the places and circumstances.

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<sup>41</sup> Data collected from John W. Padberg, "Development of the Ratio Studiorum," in *The Jesuit Ratio Studiorum: 400th Anniversary Perspectives*, ed. Vincent J. Duminuco (New York: Fordham University Press, 2000), 80-106.

Another point of concern was what was to be taught. Nadal already had that preoccupation and in the *Ordo Studiorum Germanicus* suggested that Thomas Aquinas and the authors approved by the Church be taught and recommended that the teachers not be too attached to any controversial opinions. Moreover, the teachers should carefully proceed with humility, modesty, and simplicity<sup>42</sup> when choosing the contents of their teaching.

The *Ratio atque institutio studiorum*, commonly known as *Ratio Studiorum*, is, therefore, the result of a long process of experiments. To be more precise, it is the conclusion of fifty years of work. Obviously, the original personal experience of Ignatius was of great importance. Moreover, it resulted from the three attempts at a systematic document that preceded the definitive *Ratio* of 1599: the *Ratio Borgiana* (1565), which was never put into practice since it was not finished by Borgia's death in 1572; the first version of the *Ratio* (1586); and a revised version (1591). During this period, the different documents saw a practical application in the first colleges and were experimented in Jesuit schools across Europe. From the contents to the schedules, all was discussed and harmonized to fit into the variety of contexts in which Jesuits were opening their schools. That is why the Jesuit historian John Padberg says that "overall, this 1599 *Ratio* was the product of experience, active participation in that experience, and consultation about it. Those characteristics helped produce a document that put a method and a structure at the service of an apostolic enterprise, formation in learning and virtue."<sup>43</sup>

The formation of those attending the schools, however, was just a means to a greater end, set in the beginning of the Fourth Part of the Constitutions:

The end steadfastly pursued by the Society is to aid its own members and their neighbors in attaining the ultimate end for

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<sup>42</sup> See Giuseppe Cortesono, "Constitutions for the German College (1570)," in *Jesuit Pedagogy, 1540-1616: A Reader*, ed. Cristiano Casalini and Claude Pavor, S.J. (Boston: Institute of Jesuit Sources, 2016), 107-156, 124.

<sup>43</sup> Padberg, "Development of the *Ratio Studiorum*," 97.

which they were created. For this, in addition to the example of one's life, learning and skill in expounding it are required. Hence, once the proper foundation of abnegation of themselves and the needed progress in virtues is seen to be present in the new members, it will be necessary to provide for the edifice of learning, and of skill in employing it, so as to help make God our Creator and Lord better known and served. For this, the Society undertakes colleges as well as some universities.<sup>44</sup>

The end determines the means which better suit us for what we are created, viz., to serve God, as we read in the *Spiritual Exercises*. The result is this programmatic work called *Ratio Studiorum*, that despite being a set of norms, is not a treatise of theoretical pedagogy. Rather, it is a guide to put into practice, or in Jesuit terminology, a method.

A first version of the *Ratio Studiorum* (1586) divided it in two parts: first, a set of rules for those who work in the schools or have something to do with them, like Provincials, Professors, Rectors, etc. The second part is a plan of studies, inspired by the *modus Parisiensis* and drawn from the instructions for Gandía and Messina. We cannot forget how daring and innovative was the acceptance of the *modus Parisiensis* to the detriment of the *modus Italicus*, more centered in the university and less in the college. However, the final document was structured differently.<sup>45</sup> It opens with a set of rules for the Provincial and the Rector and then has a whole part dedicated to the higher studies (philosophy and theology) and another dedicated to the lower studies (comprising grammar, rhetoric, and the humanities). In our days, these lower studies would go from high school to the first two years of college and the higher studies from the third year of college to graduate studies.

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<sup>44</sup> *Constitutions*, §307.

<sup>45</sup> See Padberg, "Development of the *Ratio Studiorum*," 100.

At a time when the Reformed churches were spreading in Europe, the attention to heresies was of special importance. No wonder Claudio Acquaviva strove so hard for the unity and safety of the doctrine taught in Jesuit colleges. Nonetheless, Acquaviva never saw come to light, as he would have liked, a list of safe doctrines which Jesuits should teach. By the end of his life, though, he left a testament on Jesuit education to all Provincial Superiors about his desire for uniformity of doctrine (1613). In the *Decree on the Solidity and the Uniformity of Doctrine*, Acquaviva requests to “carefully keep to our *Ratio Studiorum*.”<sup>46</sup> As for doctrine, to follow Saint Thomas alone was how he aimed to keep solidity and uniformity of teaching, getting to the point of asking from those who might deviate from the Doctor Angelicus’ teaching to retract. As for studies in philosophy, because philosophy is at the service of theology, teachers should follow Aristotle alone. Going astray from this solid and uniform doctrine, he argued in his letter, would confuse people’s talents and weaken the doctrine.

The balance between the *libertas opinandi* of the teachers and the *orthodoxia doctrinae* faced some challenges and tensions. In the same *Spiritual Exercises*, Ignatius goes time and again to the primacy of one’s conscience, to one’s direct relation with our God and Redeemer. But at the same time, he is very strict in his *sentire cum Ecclesia*, to feel with the Church. And, even when he is a guide in “preparing and disposing the soul to rid itself of all the disordered tendencies, and, after it is rid, to seek and find the Divine Will as to the management of one’s life for the salvation of the soul,”<sup>47</sup> Ignatius does not leave aside what should be learned. In the eleventh rule to have the true sentiment in the Church, we read:

To praise positive and scholastic learning. Because, as it is more proper to the Positive Doctors, as St. Jerome, St.

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<sup>46</sup> Claudio Acquaviva, “Uniformity of Doctrine (1613),” *Jesuit Pedagogy, 1540-1616: A Reader*, edited by Cristiano Casalini and Claude Pavur (Boston: Institute of Jesuit Sources, 2016), 233.

<sup>47</sup> *Spiritual Exercises*, §1.

Augustine and St. Gregory, etc., to move the heart to love and serve God our Lord in everything; so it is more proper to the Scholastics, as St. Thomas, St. Bonaventure, and to the Master of the Sentences, etc., to define or explain for our times the things necessary for eternal salvation; and to combat and explain better all errors and all fallacies. For the Scholastic Doctors, as they are more modern, not only help themselves with the true understanding of the Sacred Scripture and of the Positive and holy Doctors, but also, they being enlightened and clarified by the Divine virtue, help themselves by the Councils, Canons and Constitutions of our holy Mother the Church.<sup>48</sup>

This rule goes exactly to the point about which Ignatius was more concerned: that the end of the studies is not knowledge itself but to serve God and the salvation of souls. That is how the Fourth Part of the *Constitutions* starts. And it is also how the *Ratio Studiorum* opens its Rules for the Provincial, saying that the final goal of the studies in the Society is to get “to a knowledge and love of our Maker and Redeemer.”<sup>49</sup> Hence, Acquaviva’s sentence in his final letter: “we are involved in education to please the divine Majesty, and if we offer that Majesty anything besides an obedient will, it can in no way be accepted.”<sup>50</sup>

For the next two hundred years, the Society of Jesus did not stop seeing the number of its schools growing. More than ever, a universal document like the *Ratio* was crucial to keep the schools faithful to the principles intended since the beginning and to preserve safe guidelines for those working in those institutions. At the time of the suppression of the Jesuit Order in 1773, there were more than 22,000 Jesuits and around 900 schools for both Jesuits and non-Jesuits. Ironically, it was in the Orthodox territories of Catherine the Great of Russia and in the Protestant lands of Frederick of Prussia that the Society found exile. Both heads

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<sup>48</sup> *Spiritual Exercises*, §363.

<sup>49</sup> Claude Nicholas Pavur. *The Ratio Studiorum: The Official Plan for Jesuit Education* (St. Louis: Institute of Jesuit Sources, 2005), §7.

<sup>50</sup> Acquaviva, “Uniformity of Doctrine (1613),” 237.

of state acknowledged Jesuit excellence in education and saw in this compelling period an opportunity to grow their educational systems.

The Society was finally restored in 1814 by Pope Pius VII, with the bull *Sollicitudo Omnium Ecclesiarum*, thanks to the enormous efforts of Tadeusz Brzozowski (1749-1820). The Polish priest was exiled in Russia, where he was the Superior of the Jesuits in the territory from 1805. The world had obviously changed since the suppression and if the Jesuits wanted to keep their mission alive, they had to adapt to the new context. Part of that plan of adaptation was without doubt the revision of the *Ratio Studiorum*. This happened years later, in 1832, during the Generalate of Jan Roothaan (1785-1853). The revised *Ratio* of 1832 was, in fact, a request of the Provinces after the restoration.<sup>51</sup> Roothaan did not want a new *Ratio*, but “a trial by actual use and practices,” adapting the plan to the circumstances to be “able to see where the truth lies.”<sup>52</sup> So he wrote in his letter to the Provincial Superiors, Rectors of Colleges, Prefects of Studies and Professors, introducing the revision of the *Ratio Studiorum*. We read in that letter: “The entire task, therefore, of adapting our Plan of Studies was concerned with meeting the demands which present circumstances make necessary on our part, but doing this in such a way as to swerve as little as possible from the thorough and correct method of educating our youth.”<sup>53</sup>

If we compare the original text of the *Ratio Studiorum* and its revised versions, it is easy to see that the revisions had nothing to do with the goal of the studies. There are slight changes in the schedules for Sacred Scriptures and Hebrew classes and in the program of philosophy. Whereas before three years were required, now a third year is only for those who

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<sup>51</sup> See John Roothaan, “Letter to Provincial Superiors, Rectors of Colleges, Prefects of Studies, and Professors Introducing the Revision of *The Ratio Studiorum*,” in *The Ratio Studiorum*, ed. Leo A. O’Connor, S. J. (West Stockbridge, MA: Shadowbrook, 1935) p. 5-10.

<sup>52</sup> Roothaan, “Letter to Provincial Superiors.”

<sup>53</sup> Roothaan, “Letter to Provincial Superiors.”

might be better qualified for the discipline and sufficient knowledge is to be acquired in two years. In the lower classes also, the schedules of rhetoric and humanities were adapted. The biggest change is in the introduction of teaching in the vernacular, by exercising grammar and reading books, albeit a permanent attention to what is proper to the formation of youth. Roothaan knew the times were different and was worried about not only the formation of Jesuit scholastics, but also of lay students. In his letter, he could not emphasize more how hard work was important, because “knowledge which is attained without exertion and hard work becomes very insecurely fixed in the mind.”<sup>54</sup> The formation of character is crucial from the beginning, because “from their earliest years, young minds become accustomed to serious mental application and to hard mental work.”<sup>55</sup> Only developing a steadfast way of studying and a hardworking method can allow people to “check the evil impulses of the soul during all subsequent periods of life, and giving people control and mastery of themselves.”<sup>56</sup> As we read in the rules common to all the professors of lower classes, stressing this attention from early age:

The teacher should train the youths who are entrusted to the Society’s education in such a way that, along with letters, they also and above all interiorize the moral behavior worthy of a Christian. However, his special attention, both in the lessons whenever the occasion arises and apart from them, should be directed at preparing their impressionable young minds for the devoted service and love of God and the virtues by which we ought to please him.<sup>57</sup>

It is curious how from not being a conscious ministry for the first companions nor for Ignatius, only sixty years after the foundation of the Society, the main document on education

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<sup>54</sup> Roothaan, “Letter to Provincial Superiors.”

<sup>55</sup> Roothaan, “Letter to Provincial Superiors.”

<sup>56</sup> Roothaan, “Letter to Provincial Superiors.”

<sup>57</sup> *Ratio Studiorum*, §325.

starts by saying, “Since one of the leading ministries of our Society is teaching our neighbors all the disciplines.”<sup>58</sup> *One of the leading ministries*. The Formula approved by Pope Julius III in 1550 does not refer education alongside with the other ministries, but the Jesuit charism of being inserted in the world led the men of Ignatius to see it as necessary and to put their efforts in that ministry. The Jesuits knew how important education was to form people for the world. That is why, despite the care about the contents to be learned, the focus was on the formation of character to serve God and others.

### *The Characteristics of Jesuit Education*

If the restoration of the Society in the nineteenth century strived for adaption to new times, much more can be said about the twentieth century. The challenges for the Catholic Church—and the world at large—are infinite. Two world wars shook the planet; the civil rights movements spread and found their voices echoed from the United States to the entire world—just to name some examples. The Second Vatican Council opened the doors of the Church to a new sense of social justice tied to the expression of Catholic faith and it gained credibility in the public domain. The Society of Jesus was neither deaf nor blind to the signs of the times, as the conciliar fathers called out to the world surrounding the Church (GS 4). Before the end of the Council, in 1965, Pedro Arrupe was named Superior General of the Society of Jesus. The Basque physician who left the hospitals to take care of souls, the priest who survived the Hiroshima bombing while living in Japan, was in charge of the Jesuits for more than twenty years.<sup>59</sup> Because of his tireless efforts to implement the changes brought by the Council and to adapt the Society to the new times, he is, with reason, often called a “refounder” of the

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<sup>58</sup> *Ratio Studiorum*, §7.

<sup>59</sup> For a complete biography of Pedro Arrupe, see Pedro Miguel Lamet, *Arrupe* (Barcelona: Ediciones Martínez Roca, 2012).



Society,<sup>60</sup> or as Peter-Hans Kolvenbach, SJ, called him in Deusto University, Bilbao, “the prophet of conciliar renovation.<sup>61</sup> In the second chapter, we will see how Arrupe’s way of seeking faith and justice changed the Society’s way of proceeding. For now, it is enough to say that his reforms touched all ministries of the Society and education was not an exception.

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The European democracies based on welfare state preferred an education guaranteed by the states. The schools and colleges in the United States entered into a long lasting competition for endowments, excellence, and prestige. Africa and the Americas saw an increase of institutions helping with alphabetization and education. Several places in India, East Asia, and Australia tried to promote education, following by and large the North American models. More recently, the Middle East joined the global scenario. In all these regions, the Jesuits had schools, colleges, and educational institutions. The network of Jesuit high schools needed a new direction based on the principles of the *Ratio*, adapted to the times and circumstances, as all the documents stressed time and again. Looking at this situation, in 1980 Arrupe summoned a meeting in Rome, gathering fifteen Jesuits from around the world. In his address Arrupe stressed that

secondary education gives us access to the minds and hearts of great numbers of young men and women at a privileged moment of their lives. They are *already* capable of a coherent and rational assimilation of human values illuminated by Christian faith. At the same time, their personality has *not yet*

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<sup>60</sup> Parmanandra R. Divarkar S.J., “A Loyal Liberator,” in *Pedro Arrupe: 28° Superior General de la Compañía de Jesús*, (February 16, 1991): <https://arrupe.jesuitgeneral.org/es/testimonios?view=archivo&id=55>; Joe Nangle, O.F.M., “Pedro Arrupe: The Other Basque,” in *Sojourners* (December 20, 1991): <https://sojo.net/magazine/december-1991/pedro-arrupe>.

<sup>61</sup> Peter-Hans Kolvenbach, S.J., “P. Pedro Arrupe, profeta de la renovación conciliar,” *Redes Cristianas* (November 2017): <http://www.redescristianas.net/p-pedro-arrupe-profeta-de-la-renovacion-conciliar-peter-hans-kolvenbach-sj/>.

acquired traits that are so set that they resist healthy formation. It is especially during the years of secondary education that the mindset of young people is systematically formed; consequently, it is the moment in which they can and should achieve a harmonious synthesis of faith and modern culture.<sup>62</sup>

The message gave Jesuits a great responsibility, to be kept in mind forever. The Jesuit community in a certain school has as its first mission the school itself as an apostolic instrument for the Jesuits residing there. And they will live their lives and ministry “in order to achieve a precise goal: the spread of the Kingdom.”<sup>63</sup> For that, discernment about the location of a school, the means, and the Jesuits living and working there is fundamental. The commitment of Jesuit education is to the education of any class of person without distinction, which implies a creativity to include even students without economic resources. In all this, the criterion of excellence is key:

The excellence which we seek consists in producing men and women of right principles, personally appropriated; men and women open to the signs of the times, in tune with their cultural milieu and its problems; men and women for others. The true objective of a center of instruction—it would, be better to say of education—is in the area of the specifically human and Christian. And here I want to make a special point about the importance of academic excellence in our educational work in mission countries. It would be a mistake to sacrifice this for the sake of other goals, which might be good enough in themselves and would claim priority in another type of institution, or simply in order to increase the number of students.<sup>64</sup>

Centered in Jesus Christ and aiming at the formation of the whole person, Arrupe outlines some general characteristics of Jesuit high school students: they should be men and

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<sup>62</sup> Pedro Arrupe, *Our Secondary Schools: Today and Tomorrow* (Rome: Curia Generalizia, 1980), §1.

<sup>63</sup> Arrupe, *Our Secondary Schools*, §7.

<sup>64</sup> Arrupe, *Our Secondary Schools*, §15.

women of service, according to the Gospel, new persons transformed by the message of Christ, open to their own times and to the future. All pedagogical methods should be tailored to achieve this goal, because “the ideal of our schools is not to produce little academic monsters, dehumanized and introverted. Neither is it to produce pious faithful, allergic to the world in which they live, incapable of responding to it sympathetically. Our ideal is [to produce] balanced, serene, and constant [men and women], open to whatever is human.”<sup>65</sup>

The seminar was a bombshell in the way of thinking about Jesuit education. Promptly, the International Commission on the Apostolate of Jesuit Education (ICAJE) was established. Soon after it, a group of Jesuits and lay people from around the world related to secondary education started thinking and debating what would eventually become *The Characteristics of Jesuit Education*, published in 1986. For the first time, Jesuits invited lay men and women to discuss the matter. For Arrupe, “the educational community is made up of the Jesuit community, the lay collaborators, the students, and their families,”<sup>66</sup> and it was time to prove him right. The group was conscious of the new challenges the world was bringing to education, and Catholic education specifically, but also “asserted that Jesuit schools can face a challenging future with confidence if they will be true to their particularly Jesuit heritage.”<sup>67</sup>

In fact, Arrupe set the bar very high when he said that,

if it is an authentic Jesuit school—that is to say, if our operation of the school flows out of the strengths drawn from our own specific charism, if we emphasize our essential characteristics and our basic options—then the education which our students receive should give them a certain “Ignacianidad,” if I can use such a term. I am not talking about arrogance or snobbery, still less about a superiority complex. I simply refer to the logical consequence of the fact that we live and operate out of our own

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<sup>65</sup> Arrupe, *Our Secondary Schools*, §24.

<sup>66</sup> Arrupe, *Our Secondary Schools*, §26.

<sup>67</sup> International Commission on the Apostolate of Jesuit Education, *The Characteristics of Jesuit Education* (Washington, D.C.: Jesuit Secondary Education Association, 1987), §2.

charism. Our responsibility is to provide, through our schools, what we believe God and the Church ask of us.<sup>68</sup>

At the same time that *The Characteristics* bases its principles on the tradition of the Society since its beginnings, it points towards the future, placing itself in the present context, as it is proper of the Society's way of proceeding. For the Jesuit charism, the novelty does not stand in the way of education, but in the challenges that arise in concrete times and places. The *Ratio* was still valuable in its spirit, but the course of education changed completely in the twentieth century. New educational policies were issued by several countries of the Global North; Jesuit schools now had more lay people than Jesuits working and were open to both men and women; the courses taught had to cohere with the modern scientific and technological advances as well as with the growth of social sciences. Internally, Jesuit schools had to adapt to the religious and ethnical diversity of their students and employees, to harmonize their academic programs with the goal set in the recent General Congregations and the teaching of the Church after the Council. In sum, a uniform curriculum and a strict structure like the one created by the *Ratio* seems no longer possible in our days, but the goals behind them are still the same: the formation of students' characters in light of the person of Jesus Christ. That is what Arrupe said in his 1980 address that *The Characteristics* adopted:

Those who graduate from our secondary schools should have acquired, in ways proportional to their age and maturity, a way of life that is in itself a proclamation of the charity of Christ, of the faith that comes from Him and leads back to Him, and of the justice which He announced. We must make every effort to inculcate those values which are a part of our Ignatian heritage. We can even pass them on to those who do not share our faith in Christ, if we translate them into ethical and human values of moral uprightness and of solidarity, which also come from God.<sup>69</sup>

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<sup>68</sup> Idem.

<sup>69</sup> Arrupe, *Our Secondary Schools*, §19.

The document is drawn from the relation between Jesuit education and the spiritual vision of Ignatius, meaning his own life and writings on education. From there, twenty-eight characteristics of Jesuit education were brought up, grouped in nine sections related with the Ignatian worldview. Like the *Ratio*, *The Characteristics* is the result of dialogue and experience and, like the *Ratio*, it is directed to people. However, this document does not take the shape of rules or any kind of hierarchy anymore, but here and there we can find insights directed to students, teachers, administrators, staff, families, alumnae, or the community as a whole. Unlike the *Ratio*, it does not deal with discipline, contents, subjects, or prizes, but wants to design the spiritual way to get to that “Ignacianidad” that Arrupe foretold six years earlier. It is worth notice that all the nine sections mention God or Jesus Christ and all the twenty-eight characteristics are written in an affirmative, empowering, optimistic way, very realistic and challenging at the same time.

*The Characteristics* were to set the ground for a new interest in education within the Society and among those working in education. Conferences, articles, documents were issued and brought to light in an endeavor to inculturate *The Characteristics* in the different places Jesuits had educational institutions. The dangers of a document like this could be two: on the one hand, the document could be seen as a kind of hollow spiritual message, for the personal piety of some. On the other hand, some could see it as more unrealistic than an ideal to pursue, something aloof from reality. Both cases could lead astray from serious study and could be hindrances to put it into practice. Fortunately, the response worldwide was positive, showing that people were eager for something to give them identity and purpose. Still, some sort of practicality was lacking and something had to be done. That is why in 1993, the ICAJE issued *Ignatian Pedagogy: a practical approach (IPP)*.<sup>70</sup> The document intended to develop Part 10

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<sup>70</sup> International Commission on the Apostolate of Jesuit Education, *Ignatian Pedagogy: A Practical Approach (IPP)*, (Washington, D.C.: Jesuit Secondary Education Association, 1993).

of *The Characteristics*—which relates the *Spiritual Exercises*, the *Constitutions*, and the *Ratio*—and to establish a training program for teachers of Jesuit schools.

The *IPP* acknowledges the impossibility of a document like the *Ratio*, due to the vicissitudes of present times. In times where the world is so diverse, the responsibility to keep the charism proper to a Jesuit institution resides locally. Therefore, it is more about which values are common and less about courses and subjects to be taught. As we mentioned at the beginning of this chapter, a huge shift is the name itself: instead of Jesuit education the document is called Ignatian pedagogy. It is not merely a matter of semantics, but an evolution of the way of conceiving the mission. Saying “Ignatian” broadens the horizon and goes beyond the consecrated men of the Order; “it is intended not only for formal education provided in Jesuit schools, colleges and universities, but it can be helpful in every form of educational service that in one way or other is inspired by the experience of St. Ignatius recorded in the *Spiritual Exercises*, in Part IV of the *Constitutions of the Society of Jesus*, and in the Jesuit *Ratio Studiorum*.”<sup>71</sup>

By studying the *IPP* and recalling the long story of Jesuit schools since the time of Ignatius, we can easily find a series of perennial traces. First of all, God as the final end of all and education as a means to achieve that goal. The relationship between teacher and learner, where it “is the teacher’s primary role to facilitate the growing relationship of the learner with truth,”<sup>72</sup> is a parallel with the relationship between director and retreatant in the *Spiritual Exercises*. As at all times of Jesuit education, the *IPP* also notes the importance of being counter-current: it urges to combat the pragmatism of reducing education to job training instead of the formation of the whole person; it demands steadfast work against the temptation of simple solutions for complex realities; it appeals for awareness of the climate

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<sup>71</sup> *IPP*, §5.

<sup>72</sup> *IPP*, §27.

of insecurity people may live in due to the fragmentation of institutions that were traditionally seen as safe spaces, such as families; finally, it calls to adopt government-prescribed curricula without falling into relativism and giving in to external forces that can compromise the Ignatian core values.<sup>73</sup>

### *The formation of the whole person*

Five hundred years separate the birth of Ignatius from the publication of the IPP. The world changed and so did the ministries of the Society of Jesus. Yet, the goal of the Society in what concerns education is the same and is drawn in the main documents of the Order:

<i>Constitutions, 1550</i>	<i>Ratio, 1599</i>	<i>The Characteristics, 1986</i>
<p>“The end steadfastly pursued by the Society</p> <p>is to aid its own members and their neighbors</p> <p>in attaining the ultimate end for which they were created.”<sup>74</sup></p>	<p>“Since one of the leading ministries of our Society</p> <p>is teaching our neighbors all the disciplines</p> <p>in keeping with our Institute in such a way that they thereby aroused to a knowledge and love of our Maker and Redeemer.”<sup>75</sup></p>	<p>“The aim of Jesuit education</p> <p>has never been simply the acquisition of a store of information and skills or preparation for a career, though these are important in themselves and useful to emerging Christian leaders.</p> <p>The ultimate aim of Jesuit secondary education is, rather, that full growth of the person which leads to action—action that is suffused with the spirit and presence of Jesus Christ, the Man for Others.”<sup>76</sup></p>

<sup>73</sup> For a deeper understanding of each of these traits, see *IPP* §1-10.

<sup>74</sup> *Constitutions*, §307.

<sup>75</sup> *Ratio Studiorum*, §H1-7.

<sup>76</sup> *The Characteristics*, §167.

The final part of the first two sentences could have kind of an undisclosed meaning if we did not have the “Principle and Foundation” of the *Spiritual Exercises*, where we learn what is the end for which we were created and the knowledge and love of our Maker and Redeemer: “The person is created to praise, reverence, and serve God our Lord, and by this means to save their soul (*the end*) desiring (*love*) and choosing (*knowledge*) only what is most conducive for us to the end for which we are created.”<sup>77</sup> *The Characteristics* uses a language contemporary to ours, less systematic and with the new Ignatian jargon, but the spirit is the same as the other documents. In other words, the goal of education is the formation of an upright character of men and women who can serve others and the world in light of Jesus Christ’s Good News. In order to keep this end contemporary, attention to the signs of the times is due and creativity in the way of proceeding is capital. As the *IPP* writes in its introduction, “a perennial characteristic of Ignatian pedagogy is the ongoing systematic incorporation of methods from a variety of sources which better contribute to the integral intellectual, social, moral and religious formation of the whole person.”<sup>78</sup>

The formation of the whole person demands a growth in virtues in order to serve and pursue the end for which one is created. The following chapter will show what those virtues are, how they can be taught and learned in a Jesuit school, and what kind of virtuous life is expected to be exercised by a student trained in a Jesuit school.

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<sup>77</sup> *Spiritual Exercises*, §23.

<sup>78</sup> *IPP*, §8.



## II ETHICAL BACKGROUNDS FOR THE JESUIT CULTIVATION OF VIRTUES

### *What is virtue?*

In Christian ethical discourse, we find two kinds of virtues: theological and cardinal. The first are faith, hope, and charity and the latter justice, fortitude, temperance, and prudence, which are the pillars to develop the moral virtues, gifts from God infused in human beings for them to improve their virtuous life. According to Thomas Aquinas, virtue is an operative good habit (*STh* I-II, q. 55 art. 1), the good use of free will (*STh* I-II, q. 55 art. 2), a good quality from the mind by which we live righteously (*STh* I-II, q. 55, art. 4), and that which orders the love that is in us (*STh* I-II, q. 55 art. 4). Using more contemporary language, Jean Porter defines virtue as “a stable quality of the intellect, will, or passions through which an individual can do what morality demands in a particular instance, and do it in the right way, i.e., with an appropriate motivation.”<sup>79</sup>

The practice (*exercitium*) of the virtues given to us by God will be manifested in the way we relate to God, to others, and to ourselves. Being infused in us, we have to learn how to discover them and put them into practice in order to live a virtuous life and, then, achieve freedom. In this sense, freedom is both the terminus of a succession of choices we make and that which is present in our daily decisions. Hence, decisions will form our character and it is through them that we build the virtuous life. The beginning of our virtuous life was paved by those who raised and educated us. Step by step, the tools to keep the ethical construction running were given to us. Adolescence is the stage of life when, little by little, the former contractors vanish from the work and, at a distance, see us making important choices. We emphasize *at a distance*, because it is not yet time for adults to turn away. In our life, we are

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<sup>79</sup> Jean Porter, “Virtue,” in *The HarperCollins Encyclopedia of Catholicism*, ed. Richard P. McBrien (New York: HarperCollins, 1995), 1316.

summoned to grow in perfecting our personal virtues. Grounded in the four cardinal virtues, each virtue will be shaped by the person in whom they dwell: training in prudence will make one improve in the “practical knowledge of the good,” fortitude and temperance will make one be attentive to oneself, and justice “directs the relationship with others through external actions.”<sup>80</sup>

For an accurate understanding of these seven virtues in us, we have to go back to Plato’s writings. In his dialogue with Glaucon in the *Republic*,<sup>81</sup> Socrates wonders what a just city is—a justice that comprehends social harmony—and answers that “it’s wise (*phronesis*), courageous (*andreia*), moderate (*sophrosyne*) and just (*dikaiosyne*)” (427b). In their dialogue, Socrates argues as follows:

Well, it’s *wisdom*, in my opinion, which first comes plainly to light in it. And something about it looks strange. (428b)

And, next, *courage*, both itself as well as where it’s situated in the city—that courage thanks to which the city must be called courageous – isn’t very hard to see. (429a) Courage is a certain kind of preserving. The preserving of the opinion produced by law through education about what—and what sort of thing – is terrible. And by preserving through everything I meant preserving that opinion and not casting it out in pains and pleasures and desires and fears. If you wish I’m willing to compare it to what I think it’s like. (429c) Well, now, I said, there are still two left that must be seen in the city, *moderation* and that for the sake of which we are making the whole search, *justice*. (430d)

After having considered moderation, courage, and prudence, this is what’s left over in the city; it provided the power by which all these others came into being; and, once having come into being, it provides them with preservation as long as it’s in the city. And yet we were saying that justice would be what’s left over from the three if we found them. (433c)

A city seemed to be just when each of the three classes of natures present in it minded its own business and, again, moderate, courageous, and wise because of certain other affections and habits of these same classes. True, he said. Then it’s in this way, my friend, that we’ll claim that the single

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<sup>80</sup> Charles E. Curran, “Virtue: The Catholic Moral Tradition Today,” in *Virtue: Readings in Moral Theology 16*, C.E. Curran and L.A. Fullam, eds., (New York: Paulist, 2011), 55.

<sup>81</sup> To quote the *Republic*, I used Allan Bloom’s translation: Allan Bloom, *The Republic of Plato* (New York, NY: Harper Collins 1968). The italics are mine.

man—with these same forms in his soul—thanks to the same affections as those in the city, rightly lays claim to the same names.” (435b)

Based on Plato, Aristotle’s ideal of virtue was the goal to any given citizen of the *polis*. Keeping the close relationship between ethics and politics so entrenched in the Ancient Greek culture, for Aristotle, on the one hand, ethics shapes the citizen’s character to live in the *polis*—*arete*—and on the other hand politics guides toward a harmonious and happy life—*eudaimonia*.<sup>82</sup> In Book II of *Nicomachean Ethics*, Aristotle develops his idea of virtue. The book opens as follows:

Virtue, then, is of two sorts, virtue of thought and virtue of character. Virtue of thought arises and grows mostly from teaching; that is why it needs experience and time. Virtue of character results from habit; hence its name ‘ethical’, slightly varied from ‘ethos’. Hence it is also clear that none of the virtues of character arises in us naturally.<sup>83</sup>

For the Stagirite, virtue is mainly practical, and practical wisdom (prudence, *phronesis*) is the main virtue to achieve that end.<sup>84</sup> Aristotle’s conception of moral virtue is a synonym of character excellence, or better said, of the disposition of developing a certain habit to act virtuously.<sup>85</sup> To achieve an excellent moral character is a lifetime process, that demands effort and striving to develop good habits. To Aristotle, “a habit (*hexis*) differs from a condition in being more stable and lasting longer. Such are the branches of knowledge and the virtues.”<sup>86</sup>

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<sup>82</sup> See Aristotle, *Nicomachean Ethics* (Cambridge, MA: Hackett Publishing Company, 1999), Book II.

<sup>83</sup> Aristotle, *Nicomachean Ethics*, 1103a.

<sup>84</sup> See Aristotle, *Nicomachean Ethics*, II, 2.

<sup>85</sup> See Aristotle, *Nicomachean Ethics*, 1100b.

<sup>86</sup> Aristotle, *Nicomachean Ethics*, 1100b.

Alongside the cardinal virtues, we talk about the theological virtues. Nurya Martínez-Gayol, A.C.I., explains what they mean, starting from their object: God.<sup>87</sup> The virtues of faith, hope, and love are the dynamism which defines the Christian existence. The theological virtues make reference to the human experience of receiving God's self-communication to humanity and humanity's answer as a creature who has been the object of God's grace. In this sense, faith, hope, and love come from God and lead to God. Therefore, God is the source and end of human beings. In the human journey between this source and end, the person who lets herself grow in these virtues necessarily sees herself growing spiritually, and in all the other dimensions of her being, toward God and others. In this dynamic movement from God and toward God, God takes the initiative and freely offers a way of redemption, justification, and salvation to each human being. The *kenosis* of this divine movement toward humanity asks from her an answer rooted in trust and consent. Due to this double movement, Martínez-Gayol talks about a tension between divine gifts and human tasks, which triggers an inclination toward Jesus Christ from the part of who feels the attraction to respond to that initiative. Being fully human and divine, in that encounter Jesus becomes both gift and task, i.e., God's loving offer and the paramount human example.

Hence, the theological virtues are, in humans, not only graces from God, but also a way of being that must be customized and appropriated by each person, since we are talking about a relationship, and all relationships are unique. In this sense, faith, hope, and love make explicit the Christian identity, which meets its fullness when lived within the community, as Jesus constantly exhorted. That is why, for Christians, this identity meets plenitude in Jesus Christ: in his way of believing, in continuity with the faith of the Old Testament (John 9: 35-

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<sup>87</sup> For this part, we follow what Nurya Martínez-Gayol, A.C.I., argues in "Virtudes Teologales," in *La Lógica de la fe*, ed. Ángel Cordovilla (Madrid, Spain: Publicaciones de la Universidad Pontificia Comillas, 2013) 713-724.

39); waiting, as hope in the coming of the Kingdom (Luke 4); and loving, in the announcement of the greatest of the commandments (Mark 12: 28-34) and by giving his life for the salvation of humanity. But although Jesus' life sets the exemplar to live virtuously, it is Paul who crystalizes the triad faith-hope-love as virtues (1 Cor 13: 13; 1 Thes 1, 22 ff).<sup>88</sup> For the Apostle, this expresses the origin of the Christian existence, by describing it as the human answer to God's self-communication in Jesus Christ. Paul invites us to see the three virtues as a unit where, however, love has primacy.

From what has been said about cardinal and theological virtues, we can affirm that virtues, whatever they are, connect us to others and to God and call us to be humans. Surely, these concepts needed to be "theologized," which started to happen as soon as the Fathers needed to digest in books what had been taught and conveyed by the first communities.

Augustine relied on Aristotle's notion of virtue to describe processes of habituation, although he referred more to the Latin word *consuetudo*, custom, than *habitus*. For the bishop of Hippo, all true virtues are forms of charity—a gift only God can give—and therefore what we consider virtuous in a pagan is, in reality, a hidden vice.<sup>89</sup> In fact, habit is more like the enemy of virtue, since it attaches us more to pride—the root of all sins—than free us to be guided by the love of God.<sup>90</sup>

This is the inheritance Thomas Aquinas receives. Aquinas uses Aristotle and Augustine but goes beyond them. If for Aristotle all virtues were linked to happiness in this

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<sup>88</sup> For a detailed study on the origin of the triad see Ceslaus Spicq, "The Origin of the Triad," in *Agape in the New Testament*, vol. 3 (Eugene, OR: Wipf & Stock Publishers, 2006), 205-214.

<sup>89</sup> Augustine, *Introduction to St. Augustine. The City of God, Being Selections from the De Civitate Dei, including Most of the XIX Book, with Text*, ed. R. H. Barrow (London: Faber and Faber, 1950), *De civ. D.* 19.25; 21.16.

<sup>90</sup> A good example of what is said about habits leading afar from virtues is what Augustine writes in *Confessions* 10.30: "There still live in my memory images of those things of which I have already spoken so much which my long habit (*consuetudo*) has fixed there. When I am awake they beset me, though with no great power, but in sleep they not only seem pleasant but even to the point of consent and the likeness of the act itself." Augustine, *Confessions*, ed. William Watts (Cambridge: Harvard University Press, 1912).

life and for Augustine they were all linked to happiness in the afterlife, Aquinas argues both “happinesses” are needed by humankind and, therefore, different virtues are at stake: infused virtues and those naturally acquired.<sup>91</sup> For Aquinas, God is the efficient cause of infused virtues. This approach will help a great deal when discussing the importance of acquired and infused moral virtues. The former are related to happiness in this life and earthly affairs, while the latter concern what is proper to Christians for living their lives righteously in hope for life eternal (*STh* I-II, q. 63).

Indeed, we owe to Thomas Aquinas the Christianization of the Aristotelian *habitus*. In his systematization, Aquinas calls faith, hope, and love infused virtues, seeing them as originated by God’s grace. Faith acting upon intelligence, and hope and love acting upon will, lead to the supreme good of creation: communion with God. In his treatise, theology and anthropology know a tension that became the background of Christian existence. Faith, hope, and love are dynamic; they have God as their origin and goal. That is why we can understand them as the virtues which take Christians through a divinization process, that strengthens Christians relationship with God. Therefore, faith, hope, and love encapsulate a virtuous dynamism both ascendant and descendant: the latter, because from God comes the initiative of attracting humankind; and the former, because humankind feels itself called to answer to that gift.

To speak in a Christian manner, virtues polarize the person toward Jesus and make her choose a way of living à la Jesus,<sup>92</sup> where the love of the Father and discipleship earn a

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<sup>91</sup> See Bonnie Kent, “Habits and Virtues,” in *The Ethics of Aquinas*, ed. Stephen J. Pope (Washington, D.C.: Georgetown University Press, 2002), 118.

<sup>92</sup> It is of uttermost importance in the process of the *Spiritual Exercises* to know Jesus so one can be like him. This knowledge is, for Ignatius, a grace to ask from God more than a personal striving to attain it. This certainly comes from Ignatius’ experience during his convalescence in Loyola while reading Thomas à Kempis’ (1380-1471) *Imitatio Christi*, which marked definitively the course of the future spiritual way of proceeding of the followers of Ignatius. In his *Imitatio*, having the Eucharist as the core element of spiritual life, Kempis gives a series of counsels to instruct the Christian souls to perfection.

special meaning. In this sense, virtues are not an anti-natural effort of human beings, but a process of assimilation and personalization of the gifts received, as we have seen above.<sup>93</sup> This does not mean, of course, that each person does not need to strive to receive these virtues and to recognize the hard work of believing, hoping, and loving. This unique appropriation makes the person who is subject of that grace yearn to announce what she is living and, therefore, expand the effects of faith, hope, and love. Even agreeing that non-Christians can live out of virtue (*STh* II-II, q. 23, art. 7), Aquinas expects from Christians to influence people's conduct (*STh* II-II, q. 63, art. 4; q. 64, art. 1; q. 65, art. 3). In *STh* II-II, Aquinas makes a distinction between the cardinal virtues and other secondary virtues to say that some virtues are more essential than others to achieve a good moral character.

To choose virtues to talk about the formation of character is not irrelevant. The formation of character is much more than a stratified set of principles or some abstract or formal philosophical and theological way of thinking about humankind. In fact, virtue ethics is not only something of the past, but it has seen a resurgence in contemporary philosophy and theology in the second half of the twentieth century, as a response to a more deontological morality. Authors like Stanley Hauerwas<sup>94</sup> and Alasdair MacIntyre<sup>95</sup> were paramount for this awakening, followed by Servais Pinckaers, O.P.<sup>96</sup> From those times to the present day, many were the ethicists who contributed to the establishment of virtue ethics as a moral way of proceeding. Lisa Sowle Cahill, Paul Chummar Chitilappilly, C.M.I., Margaret Farley, Joseph Fuchs, S.J., James Keenan, S.J., Stephen Pope, Jean Porter, Andrea Vicini, S.J., and Prem

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<sup>93</sup> See Martínez-Gayol, "Virtudes Teologales," 721-722.

<sup>94</sup> See Stanley Hauerwas, *Character and the Christian Life* (San Antonio, TX: Trinity University Press, 1975).

<sup>95</sup> MacIntyre's *After Virtue* is a paradigmatic work. However, *Whose Justice? Which Rationality?* is his mature work on virtue ethics and virtues' teleology. Alasdair MacIntyre, *After Virtue* (Notre Dame, IN: University of Notre Dame Press, 1981). Alasdair MacIntyre, *Whose Justice? Which Rationality?* (Notre Dame, IN: University of Notre Dame Press, 1988).

<sup>96</sup> See Servais Pinckaers, *Les sources de la morale chrétienne: sa méthode, son contenu, et son histoire* (Fribourg, Switzerland: Editions Universitaires, 1986).

Xalxo, S.J., are inescapable names in the field, even if each one became expert in a different topic. Keenan's "7 Reasons for Doing Virtue Ethics Today"<sup>97</sup> can help us to argue why a morality based on virtue ethics is more suitable for the formation of character than a deontological approach.

First of all, instead of an abstract set of definitions and rules to follow, virtue ethics uses familiar, ordinary, and fairly specific language. So, Socrates and Aristotle were right when they related virtues to life in the *polis* and to day-to-day actions. Virtues are instructive, not compulsory, and spring from the ordinary life of people. In this sense, it is important to distinguish between a human act (any deliberate action) and an act of a human (which does not require any deliberate action), so we can address the rightness or wrongness of any given human action. Because of these first two reasons, we can say that virtue ethics is a very active ethics, because virtues always call the person to strive and to put all the effort on becoming better. This does not mean rules are not important. As MacIntyre writes,

the moral life begins with rules designed to direct the will and the desires toward its and their good by providing a standard of right direction (*rectitudo*). This rectitude is valued, not for its own sake, but as leading to that perfected will and those perfected desires which happiness requires. Consequently the rules are to be valued as constituting the life which leads to perfect happiness, and they can only be understood insofar as their point and purpose is understood. Moreover the right kind of rule-following is not possible without education in the moral virtues, both because the actions which are rule-governed are only genuinely good insofar as they are expressions of the virtues and because rule-following itself requires the virtue of prudence.<sup>98</sup>

Rules and education in the moral virtues go hand in hand. Like practicing a sport: there are rules to be followed, but the performance of the athletes depends on their exertion.

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<sup>97</sup> See James F. Keenan, S.J., "7 Reasons for Doing Virtue Ethics Today," in *Virtue and the Moral Life: Theological and Philosophical Perspectives* (Lanham, MD: Lexington Books, 2014), 3-18.

<sup>98</sup> MacIntyre, *Whose Justice? Which Rationality?*, 194.



Using the same metaphor of physical exercise, Ignatius Loyola describes the *Spiritual Exercises* in this way: there are rules to guide the retreatant, but is the individual who must put all the means to be open to God's grace.<sup>99</sup> This said, the stress of virtue ethics as a comprehensive system is put more on how to be than on what to do. This does not mean that people strive to be good only for their own sake, but for the common good, since virtues are social, starting with families and including the good of the entire society.<sup>100</sup> Being a system, virtues are all interwoven and can never stand alone. Because they are social, they are relational and, therefore, virtue ethics teaches through exemplars. This is true in Aristotle's thought, as it was true in Jesus' way of teaching, and in contemporary philosophers, like MacIntyre, or theologians, like Keenan.<sup>101</sup>

We shall see below how this way of proceeding is more proper to Ignatian education than a closed set of rules to be followed by everybody.

### *Why Thomas Aquinas?*

Arrived at this point, one might ask why the recurrence to Thomas Aquinas. In the *Ratio Studiorum*, we read "Jesuits should entirely follow the teaching of Saint Thomas in Scholastic theology and they should consider him their own particular authority."<sup>102</sup> The same *Ratio* presents a catalog of questions from the *Summa Theologiae* that should be taught during the years of theological studies (*RS* §§H8 ff.)

Relying on that principle, we turn to the Doctor Angelicus and see how we can relate his understanding of virtues to the goal of character formation in Jesuit education. In the

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<sup>99</sup> See *Spiritual Exercises*, §1.

<sup>100</sup> See James F. Keenan, S.J., "Parenting and the Virtue of Prudence," in *Virtues for Ordinary Christians* (New York: Rowman & Littlefield Publishers, 1996), 76-81.

<sup>101</sup> See MacIntyre, *After Virtue*, 149-150 and Keenan, "7 Reasons," 15-16.

<sup>102</sup> Claude Nicholas Pavur, S.J., *The Ratio Studiorum: The Official Plan for Jesuit Education* (St. Louis, MO: Institute of Jesuit Sources, 2005), H7-175.

*Summa*, we find an entire part dedicated to the virtues: *STh* I-II, qq. 55 ff. Virtues are good habits, which are intrinsic principles of human acts. In I-II, q. 55, art. 4, Aquinas chooses Peter Lombard's definition of virtue, distancing himself from the one provided by Aristotle in the *Ethica Nicomachea*.<sup>103</sup> In Lombard's *Sentences* we read: *Virtus est bona qualitas mentis, qua recte vivitur, qua nullus male utitur, quam Deus in nobis sine nobis operatur*.<sup>104</sup> The previous section of I-II (qq. 49-54) was dedicated to habits and it is interesting to see that Aquinas changes *habit* for *quality* to make the definition more suitable to his interest. Just before the given definition, in arts. 1-3, Aquinas defines human virtue as an operative good habit. For Aquinas, it is important to define *human*, not as opposed to animal, but to comprehend both the virtues acquired through one's natural resources and those infused by God's grace.

In the treatise on habits (*STh* I-II, qq. 49-54), we read that habits are principles of action (q. 49), but Aquinas distances himself from Aristotle when he relates habits to will: "a habit is that whereby we act when we will" (*STh* I-II, q. 49, art. 3). To Aquinas, a habit is related to the will (*STh* I-II, q. 50, art. 5), differently from Aristotle, to whom people are also responsible for actions out of passion or appetite. To Aquinas, will is the only source of moral actions and even our acts of passion are consented to by our will. Finally, he also affirms certain habits are infused by God in human beings (*STh* I-II, q. 51, art. 4), which Aristotle could never do. It is proper to human beings to acquire habits (*STh* I-II, q. 50) through the use of the will. Because human beings have the faculty to use reason, they not only can practice to acquire a habit, but also choose to act against their habits or refuse to act accordingly. Therefore, human beings can use habits to grow in their virtuous life, but can

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<sup>103</sup> See *Ethica Nicomachea* 1101b, 1102a, 1103a, 1123b, 1129b, 1144b, 1157a.

<sup>104</sup> See Peter Lombard, *Sententiae in IV Libris Distinctae*, d. 27, ch. 1, d. 27, q. 5. Virtue is a good quality of the mind, by which we live righteously, of which no one makes bad use, which God works in us without us.

fall into a vicious life too (*STh* I-II, qq. 53 and 63). In *STh* I-II, q. 58, art. 1, Aquinas makes clear that moral virtue is a quasi-natural inclination of the human being, and therefore not connected with custom (*consuetudo*), as Augustine would say.

In Aquinas's system of thinking, all virtues are connected with each other. This is very well explained by the motto James Keenan, S.J., uses: *no virtue stands alone*.<sup>105</sup> In Aquinas' system, prudence has the most important place above all virtues, since "no moral virtue can be without prudence, since it is proper to moral virtue to make a right choice, for it is an elective habit" (*STh* I-II, q. 65). The same article adds something unexpected: "one cannot have prudence unless one has the moral virtues: since prudence is right reason about things to be done, and the starting-point of reason is the end of the thing to be done, to each end one is rightly disposed by moral virtue." This makes sense because a virtue cannot be put to bad use.<sup>106</sup> Let us take as an example a strongly opinionated student. She can either say anything that crosses her mind or bring useful arguments to the discussion of certain topics. Having the virtue of prudence, she can decide what to say and what to keep to herself. But prudence also needs the other moral virtues. If the same student has an excessive tendency to speak against a certain specific topic, she will naturally judge wrong those who identify with it and will not be open to profit from what can be right from the discussing.

Surprisingly, the *Ratio Studiorum* does not focus on the teaching of those two entire sections on habits and virtues. The intrinsic principles of human acts—powers and habits—and the good habits or virtues are totally left behind. From qq. 1-21, the professor of Scholastic theology should skip to qq. 71 and following. It is even more surprising that from *STh* II-II they would teach some questions on faith (qq. 4-6, 10, and 12) and some on charity (qq. 23 and 26), but none on hope.

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<sup>105</sup> See Kennan, "7 Reasons," 15-16.

<sup>106</sup> See Kent, *Habits and Virtues*, 123.

Even before the *Ratio* was written, the primacy of Aquinas was important to Ignatius, and so he left it in the *Constitutions* (§464). For Ignatius, Jesuit colleges should follow the Aristotelian philosophy and the theology of Thomas Aquinas, certainly influenced by his years in Paris. The early Jesuits shared his approach. The attitude of the early Jesuits toward Aquinas has been extensively studied so far. Claiming such a following has also been very controversial for the Jesuits in history, as many controversies have been raised against their own interpretation of Aquinas, often involving other Catholic religious orders. Examples of such disputations were the controversy *de auxiliis* (Molinism was involved), the struggle in Leuven of Baianists against Jesuit *probabilism*, the polemic of Port Royal and Jansenists against Jesuit casuistry, and—in the modern era—the criticism by neo-thomists to the typically Jesuit neo-Suarezism. All these disputations involved the Jesuit loyalty to Thomas Aquinas’s doctrine.

In this thesis, one way to grasp such a loyalty is to track the ontology and role of virtues in one of the greatest theologians the Society of Jesus in those times: Francisco Suárez, S.J. (1548-1617). Suárez joined the Jesuits in 1564, long before the *Ratio* was concluded. He studied in Salamanca where he was also a professor. He taught in Ávila, Segovia, Valladolid, and Rome, but stayed in Coimbra from 1597 until his death. From that same year comes his masterpiece, *Disputationes Metaphysicae* (1597), where the Doctor Eximius reckons Aquinas is his master and his thought follows faithfully that of the Angelic Doctor. However, Suárez had also to follow the Jesuit rule of choosing the most common, approved, and secure doctrine (*Constitutions* §464), which led him to give up on Aquinas on several topics, namely, philosophy of knowledge, metaphysics, and the relation between universal and singular, where he preferred Scotus’ ideas.<sup>107</sup> For Suárez, the morality of

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<sup>107</sup> See Charles Lohr, “Jesuit Aristotelianism and Sixteenth Century Metaphysics,” in *PARADOSIS: Studies in Memory of Edwin A. Quain* (New York: Fordham University Press, 1976), 203-220.

human actions is in the act itself. That is why to discuss rightness and wrongness of human actions he first focus on the nature of morality. In this sense, morality is a kind of universal law which, because shared by all individuals – the only capable of reason – becomes natural law.<sup>108</sup>

The practical result of Suárez' path was the beginning of a Suarezian way of thinking, followed in Jesuit colleges. It is around this time that the Council of Trent (1545-1563) introduced a new approach to scholasticism, the so called second scholasticism. In practice, Dominicans were teaching their interpretation of Aquinas, while the Jesuit colleges offered the Suarezian approach, with the advantage of having available Suárez's *Disputationes*.

This was maintained until the rise of modern philosophy and secularism of the eighteenth century. Besides that, Jesuits were suppressed in 1772 and, therefore, closed their educational institutions. The teaching of Aquinas, "the chief and master of all towers" was revamped only when Pope Leo XIII advocated for his teaching in the encyclical *Aeterni Patris* (1879).<sup>109</sup> Leo XIII's effort at "restoring the renowned teaching of Thomas Aquinas and winning it back to its ancient beauty" produced its fruit.<sup>110</sup> The end of the nineteenth century is the beginning of the third scholasticism, where Thomism and Suarezianism saw a new light, but now with another novelty: the return to the original Aquinas by the Neo-Thomists.

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<sup>108</sup> See Francisco Suárez, "De bonitate et malitia actuum humanorum," in *Opera omnia IV*, disp. 1, proem. <https://catalog.hathitrust.org/Record/100900043>.

<sup>109</sup> See Leo XIII, *Aeterni Patris*, §17.

<sup>110</sup> See Leo XIII, *Aeterni Patris*, §25.

### III IS THERE AN IGNATIAN WAY OF BEING VIRTUOUS?

Since their beginning, Jesuit schools were imagined to have apostolic motives, with the end of educating people and leading them to their salvation (see *Constitutions* §307). Jesuits knew that to educate people's character and engage them with promoting the common good of all was a real mission. For that, Jesuit education's end has never been merely or foremost the transmission of content, but the striving for perfection to enjoy the gift of salvation—a teleological way of looking at education that can be translated in contemporary language as the development of the whole person. Because it is a process, education requires the *exercitium* of good habits, i.e., the development of virtues. Faith, love and charity, as theological virtues, and fortitude, temperance, prudence and justice, as the cardinal virtues, are implied in all the foundational documents, especially in the *Ratio Studiorum*. This is easily attested by what is said about religious devotions and attendance at sacraments, on the one hand, and about exemplarity of life for non-Jesuit students, on the other (§§131, 480).

Either the *Constitutions*, the *Ratio* or more contemporary documents (like *The Characteristics of Jesuit Education*, 1986; the *Ignatian Pedagogy Project*, 1993; or the *Action Statement of the International Congress for Jesuit Education Delegates*, 2017) stress that virtues must be achieved by the students: truthfulness and earnestness or obedience and modesty are some of the virtues mentioned in these documents. All these virtues are common to other ways of educating, so they are not distinctive of Jesuit education. Therefore, we should look carefully to draw out what that distinctiveness is.

Certainly, in the time of Ignatius morality and religion were strictly related. It is enough to say that every time the *Constitutions* or the *Ratio* speak about virtues and character, they immediately connect them with God and Christian values. However, virtues and Christian values cannot be used as synonyms, especially in our days. As Donahue writes,

morality “is the conformity of behavior to right principles or conduct [whereas] religion commonly denotes the whole zone of one’s relationship to the trans-temporal, to the holy, to the divine – to God.”<sup>111</sup> In writing on the norms on morality, Ignatius is very careful in what concerns attendance at Mass and other Christian customs. He says clearly that at a certain age (we can consider youth age), students should not be forced to attend, but rather persuaded with love, and never be punished if they do not want to attend.<sup>112</sup>

For Christians shaped by Ignatian spirituality, the endless human process of growth is to get to know better and better the person of Jesus Christ, so one can imitate him, follow him, and serve him.<sup>113</sup> This means that to grow toward a well-formed conscience is to grow in relationship with Jesus. Hence, the way of accompanying people in the formation of their consciences is harder and more demanding than just following a check list of set rules. It is to learn how to listen to the loving voice of God that whispers to our hearts, where God’s law is already present.<sup>114</sup> As Keenan says, as we were created out of love, our growth is a response to God’s loving call.<sup>115</sup>

A trained conscience is that which knows the principles it absorbed and then, in real situations, knows how to deal and act. This means that people can react differently according to the context. For Josef Fuchs, S.J. (1912-2005),

norms are aids for conscience, but they are such only insofar as conscience can make judgments about them. If a person correctly understands the entire concrete situation in which he finds himself, he can more adequately judge the true significance which the norm has for that given situation. The more

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<sup>111</sup> John W. Donahue, S.J., *Jesuit Education: An Essay on the Foundations of Its Idea* (New York, NY: Fordham University Press, 1963), 161.

<sup>112</sup> See *Constitutions* §482.

<sup>113</sup> These are the verbs Ignatius Loyola uses in his *Spiritual Exercises* to express the process each person should grow internally and spiritually toward love.

<sup>114</sup> See Vatican Council II, *Gaudium et Spes*, §16.

<sup>115</sup> See James F. Keenan, S.J., *Moral Wisdom Lessons and Texts from the Catholic Tradition*, (Lanham, MD: Rowman & Littlefield, 2017), 22.

he comprehends the norm, the more will its ability to aid in the formation of conscience increase.<sup>116</sup>

Adolescence is often the first time teenagers exercise their conscience in a strict sense. It is true that we make decisions from early youth, but they seldom or never have influence over our future. During adolescence, however, decisions may have consequences and shape our future or personality. It is not about choosing between one toy or another; rather, it is to choose the best option between two good ones and start clarifying and defining a way of living. Do good and avoid evil (*STh*, I-I, q. 94) gains specific contours in each person's life. As we indicated above, people form their conscience by example. Many look at their parents, teachers, or elders in whom they trust. The call to love God, the neighbor, and ourselves with all we are (Matthew 22:37-39) necessarily puts us in relation with one another and brings us out of a dangerous and false self-centered and self-sufficient world. After all, this gospel commandment of love is what Jesuits rephrase time and again in their documents. Jesus tells us specifically what we will be asked for on the last day, when we will be face-to-face with God. The question about what we did when we saw someone hungry, thirsty, estranged, naked, sick, or in prison (Matthew 25:35-36) is a matter of conscience. We are responsible for the times we shared food, water or clothing, for the times we met someone and freed that person, giving them hope and a future. Moreover, we are responsible for the times we thought we needed all for ourselves, we stayed in our comfort zone and did not dare, we did not see beyond our little, biased world.

The positive anthropology stressing that humankind is created in the image of God implies that in our own essence there is a trace of God's goodness. The *imago Dei* we are

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<sup>116</sup> Josef Fuchs, S.J., *Personal Responsibility and Christian Morality* (Washington, D.C.: Georgetown University Press, 1983), 222.



makes us part of the process of God's *creatio continua*. We are called to be co-creators with the Creator, since we are created out of love and created to love. If this is true, we should be surprised by the times we do not avoid evil. Those times happen because of our sinfulness. To make it clearer, we must make a distinction between goodness and rightness. The first refers to a core identity, and the latter is more like striving. Thus, as Keenan declares, "good people strive to get their actions right but do not always succeed. People acting out of selfishness might well do the morally right action, but since they do not act out of love, we do not refer to them as good."<sup>117</sup> Out of our goodness we tend to act rightly, and the more we strive to be good, the more likely our deeds and acts are right and lead to a consistent way of living. This way of living is a search for truth<sup>118</sup> proper to human nature. People have the duty to seek the truth, discover it, and share it with one another.<sup>119</sup> As Christians, we believe that it is in Jesus Christ that we discover the truth,<sup>120</sup> and it is the truth that will set us free (John 8:32): free from thinking alone, from walking alone along the journey of a well-formed conscience.<sup>121</sup>

But, just like any person, teenagers act many times out of an erroneous conscience, i.e., deceived by mistaken conceptions of reality and what they think is right. The influence of social media and the haste that is common to their developing condition often make them call something true when is not actually true or search for truth in the wrong places. In these cases, the question whether they are acting rightly or not is legitimate. Thomas Aquinas would say that people who act out of an erroneous conscience are "excused" from being blamed for their actions (*STh*, I-II, q. 19). However, to use the term "excused" could seem

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<sup>117</sup> Keenan, *Moral Wisdom*, 29.

<sup>118</sup> See Vatican Council II, *Gaudium et Spes*, §16.

<sup>119</sup> See Vatican Council II, *Dignitatis Humanae* §3.

<sup>120</sup> See Vatican Council II, *Dignitatis Humanae*, §11.

<sup>121</sup> See John Paul II, *Veritatis Splendor*, §31.

like a condescension toward the person. Therefore, as moral theology developed, nineteenth-century theologians started using the distinction between objective and subjective rightness, where people who act while thinking that what they are doing is licit are subjectively doing what is right.

As Keenan shows in his book *Goodness and Rightness in Thomas Aquinas' Summa Theologiae*,<sup>122</sup> it is only with the philosophy of the twentieth century that distinction between goodness and rightness, as for people and acts, gains center stage.<sup>123</sup> Fuchs takes this distinction to moral theology and gives it a moral frame. To the German theologian, conscience is not private because it always has to do with relations and with the world around us. The life journey of searching for the right answer to the essential question "What ought I to do?"<sup>124</sup> always has to be taken with honesty and rooted in the concrete context in which we are living. Thomas Aquinas said it first, stating that in moral matters general considerations are less useful, since actions take place in particular contexts (*STh*, II-II, prologue). Hence, choices are not made in isolation, but take into account the person as a whole and the circumstances.

What becomes new in the contemporary moral theological debates is that the distinction between goodness and rightness allows us to see the subtle differences between both person and action. Goodness is prior to rightness, since to be good is what makes someone desire to act rightly. As we said, goodness is a gift since we are created in God's likeness. Therefore, it is harder to do wrong acts if the person strives to be good. Keenan's conclusion is worth mentioning here: "People are bad, not when they perform 'bad' actions

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<sup>122</sup> See James F. Keenan, S.J., *Goodness and Rightness in Thomas Aquinas's Summa Theologiae* (Washington, D.C.: Georgetown University Press, 1992).

<sup>123</sup> See Keenan, *Goodness and Rightness*, 5-6.

<sup>124</sup> Josef Fuchs, S.J., *Personal Responsibility and Christian Morality* (Washington, D.C.: Georgetown University Press, 1983), 219.

(the manualists' term) or 'wrong' actions (our term), but when they fail to strive to perform the right."<sup>125</sup>

This distinction takes us to Pope Francis' apostolic exhortation about the family, *Amoris Laetitia*, where he dedicates a whole chapter to the education of children.<sup>126</sup> Throughout the chapter, Francis never backs down on the importance of the family background to make children grow in virtues and ethical formation. Parents must look upon their children with patient realism, since each age has its own challenges. As the Pope states: "we have to proceed slowly, taking into consideration the child's age and abilities."<sup>127</sup> The Pope's concern about educating for discernment gains concrete expression when talking about teenagers. Teenagers learn by example, so adults should teach by "proposing small steps that can be understood, accepted and appreciated, while including a proportionate sacrifice. Otherwise, by demanding too much, we gain nothing."<sup>128</sup>

But not only parents' education and example are necessary to teach teenagers on their way to maturity. The context they grow up in has a decisive influence on how they define concepts, relate to each other, and make choices. The ideal of loving God and neighbor as ourselves cannot be presented as a prerequisite for the moral life without further ado. Rather, it is a goal to be achieved. Therefore, presenting goodness as a process of striving, puts things into better perspective. It means that we have much ahead of us, especially in a stage of life such as adolescence.

Adolescence may be a time of overreacting, when things look blurred or as if only *I* (the teenager) have the right solution and no one else sees it. It seems as though everyone loves us or hates us, that each experience has to be the best one, that if I do not go to that

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<sup>125</sup> Keenan, *Goodness and Rightness*, 7.

<sup>126</sup> Pope Francis, "Better Education of Children," in *Amoris Laetitia* (Vatican: Vatican Press, 2016) §§259-290.

<sup>127</sup> *Amoris Laetitia*, §273.

<sup>128</sup> *Amoris Laetitia*, §271.

party or to that place I will not be part of the group, that if I do not wear the stylish brand or I do not like the popular sport I won't belong, and that if I do not post the perfect picture on social media I am just out of place. Teenagers live that dichotomous tension between their desire to be adults, while they are still often treated like children; at other times, parents give them responsibility, but their inner feeling of a child does not want to assume the commitment.

Teenagers are decision-makers as much as they were taught before. Their decisions reflect the good habits they developed through childhood, guided by their parents. "The strengthening of the will and the repetition of specific actions are the building blocks of moral conduct,"<sup>129</sup> the Pope says. But in a world full of attractive and powerful factors, it can be difficult to stay on the right path. Our world, especially in the West, is averse to effort and sacrifice. In their mission to educate their children ethically, parents have to point out the benefits that come after periods of hard work, tough decisions, and demanding situations.<sup>130</sup>

This is not different from what Jesuits try to do in their schools. According to Donahue,<sup>131</sup> the Jesuit way of educating and forming the moral character follows a twofold pattern. On the one hand, intellectual content is given to the students so they can learn about moral virtues and interiorize their meaning and make sense of it. On the other hand, the proposal is to grow in a personal and affective relationship with God, letting God's grace permeate the students' lives through faith. It is interesting to see, though, how Aquinas distinguishes between the teaching (*docere*) of scholarly contents, such as mathematics or Latin, and the learning through practice and accommodation (*assuescere*) of a virtuous life.<sup>132</sup>

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<sup>129</sup> *Amoris Laetitia*, §266.

<sup>130</sup> See *Amoris Laetitia*, §265.

<sup>131</sup> See Donahue, *Jesuit Education*, 162-163.

<sup>132</sup> See Aquinas, *Commentarium in libros ethicorum*, Lib. 2, lect. 1.

He also uses the term *manuductio*<sup>133</sup> referred to teaching; literally, to take a child by the hand and guide her through her growth – the same idea of *educere* we explored earlier.<sup>134</sup> This is true to Christian life in general, but even more so to a proper Ignatian way of proceeding, where love and knowledge go hand in hand. In the process of the *Spiritual Exercises*, which is a general framework for an Ignatian way of living, one is expected to grow from internal knowledge of Jesus to imitate him, so one can love, follow, and serve him and do as he does.<sup>135</sup>

The whole program of the *Exercises* encompasses life itself. The *Exercises* start with a period of examination and knowledge of who one is, examining one's personal story through the lens of God's mercy and asking forgiveness for one's sins. Only then is one ready to start a journey of interior knowledge of Jesus, from his birth to his passion and death. In the middle of the meditations on Jesus' public life, one is asked about which way of life one wants to live: to follow Jesus or not<sup>136</sup> and how one wants to follow him.<sup>137</sup> Only after following Jesus through his earthly life one meditates and contemplates the Risen Christ. The *Exercises* end by stressing the love and service of neighbor and the sense of belonging to the Church.<sup>138</sup> By the end, those who did the *Exercises* are not yet fully equipped to live according to what they prayed and experienced during those days, but they are launched into ordinary daily life with new eyes and, hopefully, with the desire of living their lives according to what was experienced in those days of personal relationship with God. Ignatius was very interested in the development of the whole person, growing in faith, charity, and love,<sup>139</sup> and

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<sup>133</sup> See Aquinas, *De veritate* XI.

<sup>134</sup> See p. 7.

<sup>135</sup> See *Spiritual Exercises*, §§104-233.

<sup>136</sup> See *Spiritual Exercises*, §136.

<sup>137</sup> See *Spiritual Exercises*, §150. §§164-168.

<sup>138</sup> See *Spiritual Exercises*, §§230-237.

<sup>139</sup> See *Spiritual Exercises*, §316.

as a social human being.<sup>140</sup> He could not see how an inner and human growth could be possible without both the divine grace and the human effort. This is what Donahue means when stating that “Christian personality is not the denial but the transformation of the natural personality.”<sup>141</sup>

The formation of character demands, of course, intellectual maturity.<sup>142</sup> This is why the curricula of Jesuit schools take into account a series of moral values and are not only a list of the contents of different disciplines. The formation of character does not depend exclusively on formal education. The example of others and informal education can also shape one’s character. Aware of this, the *Ratio* is not concerned only with what is to be taught but insists on the example of teachers as role models.<sup>143</sup> When authority is informed by charity, students confer it on adults due to their example, wisdom, and experience. In developing a personal teacher-student relationship, the ground for growing in virtue is set. This is true from the beginning of the Society to our days, as the letter to the fathers and brothers studying in Coimbra, from 1547, and the document written by Benet Perera, in 1564, testify:

Be models of virtue yourselves, so as to make them as you are... Wherefore, if you would perfect others, be first perfects yourselves.<sup>144</sup>

The teacher should be the sort of person whom the student *trusts* because of his learning and ability to exercise, *understands* because of his skillful fluency in teaching, *loves* for his enthusiasm and diligence, *respects* for the integrity of his life, and, when the occasion arises, feels he can approach freely for advice because of his *humanity and personal warmth*.<sup>145</sup>

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<sup>140</sup> See *Spiritual Exercises*, §23.

<sup>141</sup> Donohue, *Jesuit Education*, 165.

<sup>142</sup> See *Spiritual Exercises*, §189.

<sup>143</sup> See *Ratio Studiorum*, §§75.99; *Constitutions*, §446.

<sup>144</sup> Ignatius Loyola, “Letter of Perfection,” in *Letters and Instructions*, ed. John W. Padberg, S.J. and John L. McCarthy, S.J. (Saint Louis, MO: Institute of Jesuit Sources, 1996), 165-174.

<sup>145</sup> Benet Perera, “Best Practices in Humanistic Studies,” in *Jesuit Pedagogy, 1540-1616 - A Reader*, ed. Cristiano Casalini and Claude Pavur, S.J. (Boston, MA: Institute of Jesuit Sources, 2016), 193.

And all this, of course, with eyes on Jesus Christ, “the Jesuit guide and ideal.”<sup>146</sup> This is what makes of the Jesuit educational work a labor of love that is not only a *formation*, but a *transformation*, i.e., a true metanoia to the values of the Gospel which inevitably open the person to others and the world.

*Ignatian expressions that lead to a virtuous life*

In the beginning of the twentieth century, a great deal of bibliography on Jesuit education was published. A very well-known book is Schwickerath’s *Jesuit Education*.<sup>147</sup> If we read it out of context it is no more than an apologetic book with no meaning for our days. However, if we dig into the core message of it, then we can rescue its message: that Jesuit education is about upbringing in values and educating students with solid character. More than one hundred years later, some Jesuits are still worried about “the uncertain future of Jesuit Education”<sup>148</sup> or still ask “what does the future of Jesuit education look like?”<sup>149</sup>

Despite its apologetic tone, which is understandable (given that at the time the Catholic Church was striving not to be engulfed by modernism and relativism), we can read in Schwickerath’s book: “By what means do the Jesuits endeavor to effect the moral training of their pupils? We may classify the means they employ under four heads: the example of a virtuous life, reasonable supervision, ethical instruction, and certain means provided by the Church, especially the sacraments.”<sup>150</sup>

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<sup>146</sup> Robert Schwickerath, S.J., *Jesuit Education: Its History and Principles* (St. Louis, MO: Herder, 1904) 643.

<sup>147</sup> Robert Schwickerath, S.J., *Jesuit Education: Its History and Principles* (St. Louis, MO: Herder, 1904).

<sup>148</sup> Michael McCarty, S.J., “The Uncertain Future of Jesuit Education,” *America Magazine* (September 21, 2018), <https://www.americamagazine.org/faith/2018/09/21/uncertain-future-jesuit-education>.

<sup>149</sup> Edward W. Schmidt, S.J., “What does the Future of Jesuit Education Look Like?,” *America Magazine* (May 3, 2016), <https://www.americamagazine.org/issue/many-things-128>.

<sup>150</sup> Schwickerath, *Jesuit Education*, 531.

Students and employees of Jesuit institutions are not asked to personally embrace Catholic belief. At the same time, however, the same institutions make clear their principles and mission statement so that employees, parents, and students can have a clear idea of the educational commitment. Jesuit education is Christ-centered. This does not mean Jesuit schools are catechism centers or piety clubs. It means that God creates human beings out of love to flourish in this life and enjoy life eternal and human beings are called to be cooperators of God on this project, living out of love and loving oneself and one another, as Jesus lived and taught. Ignatius' anthropology through the *Spiritual Exercises*, the *Constitutions*, and his life in general is profoundly positive. To be created is a gift and each one is called to receive it, share it, and enjoy it in the best way possible. And that is the way of a virtuous person, always available to learn more, to be open to new relationships with others, rendering their gifts and talents at the service of others.

In his article on the characteristics of the Society of Jesus, José Manuel Martins Lopes, S.J., whose life was dedicated to Ignatian pedagogy, starts with the blunt sentence: "The School is the people."<sup>151</sup> If Jesuit schools are not primarily worried about formal knowledge, but with the formation of the whole person—the care for souls, as Ignatius would say—the first step is to clarify what kind of person do Jesuits want to educate in their schools.

Jesuit education is strictly intertwined with spirituality, which makes it impossible to talk about the former without reference to the latter. When talking about formation of character, what is distinctive of Ignatian pedagogy is a particular way of forming the whole person. The students from a Jesuit school grow in their spiritual dimensions, too.

Ignatian pedagogy is full of expressions that mold the character of those following this way of educating them to be leaders. Each has its own context and specific meaning,

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<sup>151</sup> José Manuel Martins Lopes, S.J., "Linhas Características da Pedagogia da Companhia de Jesus," in *A Pedagogia da Companhia de Jesus*, ed. José Manuel Martins Lopes, S.J. (Braga, Portugal: Axioma, 2018), 5.



although sometimes used inappropriately. What is common to all of them is the person and the aim to promote certain traits of their character. None of these expressions is isolated from any other or works in the abstract. Even more, if we follow James Keenan's lead on "no virtue stands alone,"<sup>152</sup> then we can even say that all these expressions together prompt us to a new conclusion: that leadership is a virtue and there is a proper way of being a leader according to Ignatian pedagogy. The proposal below is as follows: to explain four of the most common Ignatian expressions in education and see which virtue stands behind them. In particular, we will examine four expressions: *Magis and the great glory of God, cura personalis, men and women for and with others*, and *a faith that does justice*. From there, we will argue for a distinctive way of leadership as a proper virtue in which to grow and to achieve—if one lives according to this kind of education.

### *Magis and the Great Glory of God*

The Ignatian spirituality scholar Barton Geger, S.J., has looked for the actual roots of Ignatian jargon, so it can be used appropriately. His research often times demonstrates clear misunderstandings and misuse of words.

In his 2012 "What *Magis* Really Means and Why It Matters,"<sup>153</sup> Geger starts by saying that the best translation for the Latin word *Magis* (literally, *more*) is "the more universal good" and that it is closely linked to the unofficial motto of the Society of Jesus, *Ad Majorem Dei Gloriam* (For the Greater Glory of God, or the acronym AMDG). However, the translation does not comprehend its full meaning, which can go from excellence to generosity, from the more universal good to creative fidelity, from magnanimity to

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<sup>152</sup> See p. 48.

<sup>153</sup> Barton Geger, S.J., "What *Magis* Really Means and Why It Matters," *Jesuit Higher Education: A Journal* 1, n. 2 (January 2012): 16-31.

efficiency. Despite being a crucial word of the “Principle and Foundation” of the *Spiritual Exercises*, the truth is that Ignatius and his companions never used the word to characterize the spirituality of their institute. In fact, the first appearance of the word *magis* as a value of Ignatian spirituality is in two texts of Karl Rahner, S.J. (1904-1984), in the 1960s. In the first one, a retreat to seminarians, Rahner says a Christian has to choose between good options the one which is *more* conducive to “praise, reverence, and serve God” and the first step to choose that *magis* is interior freedom (i.e., indifference).<sup>154</sup> It is only in a text from 1973 that Rahner explains that to pursue the *magis* is “unique, unrepresentable, incommensurable [and] there is no road laid out in advance, no definitive way already described,” since each person is unique in their relationship with God.<sup>155</sup>

After that, Pedro Arrupe, S.J., started using the term during his years as General of the Society, even if he barely explained what it meant.<sup>156</sup> The usage of the word becomes so familiar that General Congregation 32 (1974-1975) uses it in its decree about Jesuit identity, “Jesuits today,” explaining *magis* is “the ever more and more giving.”<sup>157</sup> In General Congregation 35 (2008), *magis* appears again in the decree about mission, “A Fire that Kindles other Fires.”<sup>158</sup> Here, however, the definition is different, meaning that the Jesuits’ aim “is to be ever available for the more universal good—indeed desiring always the *magis*, that which is truly better, for the greater glory of God.”<sup>159</sup> Yet, the same General

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<sup>154</sup> Karl Rahner, S.J., *Meditations on Priestly Life*. (London, UK: Sheed and Ward, 1973).

<sup>155</sup> Karl Rahner, S.J., *The Priesthood* (New York: Herder & Herder, 1973), 37.

<sup>156</sup> See Geger, *What Magis Really Means*, 17.

<sup>157</sup> Thirty-second General Congregation of the Society of Jesus, “Decree 2: Jesuits Today,” in *Jesuit Life & Mission Today: The Decrees and Accompanying Documents of the 31st–35th General Congregations of the Society of Jesus*, ed. John W. Padberg, S.J. (St. Louis, MO: Institute of Jesuit Sources, 2009) §27.

<sup>158</sup> Thirty-fifth General Congregation of the Society of Jesus, “Decree 2: A Fire that Kindles Other Fires,” in *Jesuit Life & Mission Today: The Decrees and Accompanying Documents of the 31st–35th General Congregations of the Society of Jesus*, ed. John W. Padberg, S.J. (St. Louis, MO: Institute of Jesuit Sources, 2009).

<sup>159</sup> *Ibid.*

Congregation, writing its decree on obedience, “Obedience in the Life of the Society of Jesus,” uses the word again, but now with a very different approach:

The Sixth and Seventh Parts of the *Constitutions* address formed Jesuits and propose the fundamental virtues of apostolic life in the Society: *discreta caritas* and the *magis*. The Sixth Part insists that passionate love for Christ must become incarnate in obedience to the pope and superiors in the Society whose commands the formed Jesuit should obey as if they come from Christ because it is for love of Christ that he obeys. The whole Seventh Part is a demonstration of the foundational principle of obedience, the *magis*. Here the emphasis is on discernment, freedom, and creativity in seeking the will of God and engaging in apostolic activity. Thus, fidelity to obedience becomes the way the Jesuit incarnates the values of the Gospel and of the Spiritual Exercises: availability for being at the service of the Kingdom of God and freedom to be a “man for others.”<sup>160</sup>

In face of this variety of meanings and usages, Geger finds in the motto *Ad Majorem Dei Gloriam* the answer for what *magis* means after all, what is the significance behind the word. *For the Greater Glory of God* is the “distinguishing characteristic of the Jesuit way of proceeding,”<sup>161</sup> a specific criterion for making decisions in the service of God, that can be achieved only after prayer, deliberation, and consultation (*Constitutions* §618)—in other words, through discernment. This means that when a group of people is looking for *the more universal good* between different options, there can be disagreements. However, since the world is always moving and *magis* (like the whole Ignatian way of proceeding) involves people, there could be no other way.

*Magis* needs prudence, since one has to put in front of their eyes the various possible alternatives and discern what to choose.

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<sup>160</sup> The word appears again on the text on §27, with the same meaning of this paragraph.

<sup>161</sup> Geger, “What *Magis* Really Means,” 18.

## *Cura personalis*

Among all the Ignatian expressions, *cura personalis* is most likely the one we can more easily relate to education. It is mainly used in the context of schools and colleges and in what regards care for the student. Yet, words evolve and their meaning can depend on the context and that is what happened—and happens—with *cura personalis*. Literally meaning *personal care*, in Ignatian spirituality and pedagogy it has always meant something deeper. And like many expressions of the Ignatian jargon, it has been misused and misinterpreted in different situations. Firstly, Ignatius never used the expression. In fact, no one used it until 1934, when Father General Wladimir Ledóchowski, S.J. (1907-1942) used it in a “New Instruction” to Jesuits in the United States on how to adapt the academic needs of Roman Catholics after the Great War.<sup>162</sup> Secondly, not every time we read the expression it is used with the same meaning.

Ledóchowski says in §8: “Personalis alumnorum cura, qua Nostri, praeter doctrinam et exemplum in scholis praestitum, singulos consilio et exhortatione dirigere et adiuuare satagant.”<sup>163</sup> As Geger rightly states, Ledóchowski does not use the words as a set-phrase familiar to whoever reads it. It took forty years for *cura personalis* to be heard again, and once more in the United States. This time, in a homily of Pedro Arrupe, S.J., in Jersey City, NJ. At the end of it, Arrupe said:

On my part, if I may leave [Jesuit educators] with a personal parting word, it is that you stress three things: first, a belief, a confidence in the abiding importance of what you are doing; second, a shared and practical and deep appreciation of the unique educational heritage which is yours; and finally, what Jesuits 400 years ago called *cura personalis*, the concern, care,

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<sup>162</sup> See Wladimir Ledóchowski, S.J., “Instructio pro Assistentia Americae de Ordinandis Universitatibus, Collegiis ac Scholis Altis et de Praeparandis Eorundem Magistris (Instructions for the United States Assistency on the Governance of Universities, Colleges and High Schools, and on the Formation of their Teachers),” *Woodstock Letters*, LXIV, no. 1 (1935): 5-16.

<sup>163</sup> “The personal care of students, by which [Jesuits], beyond the teaching and example provided in the classes, endeavor to direct and help individuals by means of [good] counsel and exhortation.” Claude Pavur’s translation of the *Instructio*.

attention, even love of the teacher for each student—in an atmosphere [*sic*] of deep personal trust.<sup>164</sup>

The curious side of this story is that the homily was written by the Vice-President for College Relations from the school where it was preached.<sup>165</sup> In any case, there is no throwback in the use of the expression. In fact, when the International Commission on the Apostolate of Jesuit Education published *The Characteristics of Jesuit Education*, it referred to *cura personalis* as if it was an established concept, understood by all:

Growth in the responsible use of freedom is facilitated by the personal relationship between student and teacher. Teachers and administrators, both Jesuit and lay, are more than academic guides. They are involved in the lives of the students, taking a personal interest in the intellectual, affective, moral and spiritual development of every student, helping each one to develop a sense of self-worth and to become a responsible individual within the community. While they respect the privacy of students, they are ready to listen to their cares and concerns about the meaning of life, to share their joys and sorrows, to help them with personal growth and interpersonal relationships. In these and other ways, the adult members of the educational community guide students in their development of a set of values leading to life decisions that go beyond “self”: that include a concern for the needs of others. They try to live in a way that offers an example to the students, and they are willing to share their own life experiences. “Cura personalis” (concern for the individual person) remains a basic characteristic of Jesuit education.<sup>166</sup>

After this pivotal document in education, the expression became more and more alive. It was used by Father Kolvenbach, S.J., in 2007,<sup>167</sup> General Congregation 35 (2008),<sup>168</sup> and

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<sup>164</sup> University Archives, St. Peter’s University, Jersey City, NJ; Centennial Year Records, Accession 001- XX-0013, Box 5, “Centennial Visit of Jesuit Father General Pedro Arrupe, Nov. 11, 1972” file folder, p.5.

<sup>165</sup> See Barton Geger, S.J., tells the story with full details in “Cura Personalis: Some Ignatian Inspirations,” *Jesuit Higher Education: A Journal* 3, n. 2 (January 2014): 7.

<sup>166</sup> International Commission on the Apostolate of Jesuit Education, *The Characteristics of Jesuit Education*, §43.

<sup>167</sup> See Peter-Hans Kolvenbach, S.J., “Cura Personalis,” *Review of Ignatian Spirituality*, 38 (Jan. 2007): 9-17.

<sup>168</sup> See Thirty-fifth General Congregation of the Society of Jesus, “Decree 5: Governance at the Service of Universal Mission,” in *Jesuit Life & Mission Today: The Decrees and Accompanying Documents of the 31st–35th General Congregations of the Society of Jesus*, ed. John W. Padberg, S.J. (St. Louis, MO: Institute of Jesuit Sources, 2009).

in several articles of a number of *Conversations on Jesuit Higher Education* (2012),<sup>169</sup> to the point that we can now read it in documents of many Jesuit educational institutions around the world without wondering. As Geger says, the meanings are various, from (i) an holistic education that attends to the spiritual and moral dimensions of a person in addition to his or her intellectual development, to (ii) an education that is respectful of the unique needs and identity of each student, or (iii) the duty of administrators and Jesuit superiors to show solicitude for individuals working in their institutions.<sup>170</sup> It looks as though the common way the expression is used is in what relates to the students, the education of the whole person, and the care for each individual. It could not be any other way. As we have seen above, Ignatian education is, since the times of Ignatius, more concerned with the formation of character than with the accumulation of knowledge. This is the fruit of Ignatius' education according to the *modus parisiensis*, the Ignatian tradition of spiritual conversation, the regular practice of the *Spiritual Exercises*, and the mission of the Society of "helping souls."

*Cura personalis* needs temperance, since one needs to relate to exemplars to acquire right habits to live a balanced and enjoyable life.

#### *Men and women for and with others*

At the *Tenth International Congress of Jesuit Alumni of Europe* held in Valencia, Spain, on July 31, 1973, the then General of the Jesuits, Pedro Arrupe, S.J., started his address saying:

Nuestra meta y objetivo educativo es formar hombres que no vivan para sí, sino para Dios y para su Cristo; para Aquel que por nosotros murió y resucitó; ***hombres para los demás***, es decir, que no conciban el amor a Dios sin el amor al hombre; un amor eficaz que tiene como primer postulado la justicia y que es la única garantía de que nuestro amor a Dios no es una

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<sup>169</sup> See *Conversations on Jesuit Higher Education*, 41 (2012).

<sup>170</sup> See Geger, "Cura Personalis," 6.

farsa, o incluso un ropaje farisaico que oculte nuestro egoísmo. Toda la Escritura nos advierte de esta unión entre el amor a Dios y el amor eficaz al hermano.<sup>171</sup>

It is clear that Arrupe did not yet have in his use of language a gender sensitivity and that, at the time these words were spoken, *hombre* (man) was the inclusive word for all humanity, since it is the rule of romance languages to use the masculine to specify totality. Luckily, the expression stuck in the Ignatian jargon and Father General Kolvenbach, S.J., when speaking about the publication of *Ignatian Pedagogy: A Practical Approach* said:

Just as the early Jesuits made distinctive contributions to the humanism of the 16th century through their educational innovations, we are called to a similar endeavor today. This calls for creativity in every area of thought, education, and spirituality. It will also be the product of an Ignatian pedagogy that serves faith through reflective inquiry into the full meaning of the Christian message and its exigencies for our time. Such a service of faith, and the promotion of justice which it entails, is the fundament of contemporary Christian humanism. It is at the heart of the enterprise of Catholic and Jesuit education today. This is what *The Characteristics of Jesuit Education* refers to as “human excellence.” This is what we mean when we say that the goal of Jesuit education is the formation of ***men and women for others***, people of competence, conscience and compassionate commitment.<sup>172</sup>

Finally, in a high school in Gdynia, Poland, in 1998, Kolvenbach said at the end of his exhortation, when enumerating some characteristics of Ignatian education:

Anyone who studies in our schools must be very clear that the possibilities offered by our education are not aimed at the egoistic promotion of individuals, but ultimately the integral growth of the whole human being and of all human beings. We do not pretend to train ***men and women just for themselves, but for others and with others***, especially for the most

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<sup>171</sup> Pedro Arrupe, S.J., “Iglesia y justicia,” in *Actas del X Congreso de la Confederación Europea de Asociaciones de Antiguos Alumnos de Jesuitas* (Valencia, Spain, 29 July - 1 August 1973), 92-118.

<sup>172</sup> *Ignatian Pedagogic Paradigm*, appendix #2.

underprivileged, as the example of Christ, who came for all to have life, and life in abundance, and who gave his preference to the poor.<sup>173</sup>

*Men and women for and with others.* This is what Ignatius always wanted, expressed in our contemporary language. In his speech in 1973, Arrupe made clear this “person for others” is inextricably connected with the virtue of justice and Kolvenbach stressed that connection by bringing explicitly to it the preferential option for the poor for which Arrupe was a forerunner. By the end of the speech, Arrupe uses as synonyms *man for others* and *man for justice*. Aware of the distance of people from the Christian notion of justice, Arrupe exhorts the Jesuit alumni to a permanent formation to live in a society in constant change. The starting point of that human formation is to see *the other* as Jesus did; and its goal is a continuous personal conversion. Many circumstances of our contemporary times make individuals to be self-centered and to forget about their brothers and sisters. The individual rooted in Christ and educated through Ignatian pedagogy, should learn how to humanize with love a world dehumanized by selfishness: against evil, good; against hatred, love; and against selfishness, generosity. These are the essential premises if the men and women for others ought to be agents and advocates of change in the world. It is a “work in progress” attitude that should comprehend three characteristics: to live our lives in simplicity, reorienting our personal and family incomes to those who need more than we do; not to participate in any kind of economic unjust source of revenue, so no one, especially the poor, is unjustly discriminated against; and to be on the side of those living in unjust structures to take them out of those situations.

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<sup>173</sup> The original documents of this speech are in Polish and Spanish. “Zaangażowanie Towarzystwa Jezusowego w dziedzinie wychowania,” accessed January 2019, <https://kolvenbach.jesuitgeneral.org/en/archive?view=archivo&id=9>.



Being for and with others has a sense of mission and compassion. Of course, all the virtues have to be balanced and lived together, but the virtue to be highlighted here is fortitude. To be *men and women for and with others* needs fortitude or courage, since to be with others and put oneself at the service of others requires one to be convinced and to stand firm on one's values.

### *Faith that does justice*

The men and women for others and with others ought to find the content of that *for* and *with*. They carry within them a sense of service, which is seen as mission through Christian lenses. At the same time, to discern what that service may be, those men and women need to form their consciences so they can make decisions and choose between right and wrong and, more importantly, choose the best of two goods. Only a well-formed conscience can do justice, and well-formed Christians will promote justice according to their faith.

Pope Francis was educated in this school, as the Jesuit he is. In his exhortation on the call to holiness in today's world, *Gaudete et Exsultate*,<sup>174</sup> he dedicates an entire chapter to discernment. We have seen above how in his apostolic exhortation about the family, *Amoris Laetitia*, he calls for discernment in the chapter dedicated to the education of children.<sup>175</sup>

This is not new in Church teaching. The Second Vatican Council had already identified this concern related to educating youth. For the conciliar Fathers, "the education of youth from every social background has to be undertaken, so that there can be produced not only men and women of refined talents, but those great-souled persons who are so desperately required by our times."<sup>176</sup> As it is certainly not new in Jesuit educational

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<sup>174</sup> *Gaudete et Exsultate*, 2018.

<sup>175</sup> See p. 56.

<sup>176</sup> *Gaudium et Spes*, § 31.

institutions, whose goal is to educate people to be free and able to use well their conscience to make a difference in the world. Just one year after the end of the Council, Jesuits gathered in their 31<sup>st</sup> General Congregation to bring to the Society's mission the newness of the Council. In fact, this General Congregation was held in two sessions, one in the summer of 1965 and the second one year later. From their identity to their mission in the world and changes on governmental procedures, everything was written in its fifty-six decrees. Decree 28 is dedicated to the apostolate of education, reiterating the importance of educational institutions in the world.<sup>177</sup> It is in 1975, with the 32<sup>nd</sup> General Congregation of the Society of Jesus, that a new way of living the mission at the service of faith and the promotion of social justice is reaffirmed. Its decree 4, "Our Mission Today: The Service of Faith and the Promotion of Justice," is the turning point to a new understanding. "The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another."<sup>178</sup>

The social commitment stated in the decree changed the orientation of all works of the Society throughout the world. For educational institutions, it demanded the formation of students to grow in freedom and in an active choice for justice. The subsequent General Congregations took *faith that does justice* seriously in what concerns the education of students in Jesuit schools and colleges. General Congregation 33 (1983) remembered Pope John Paul II's call for the education of youth and the importance of the presence of Jesuit

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<sup>177</sup> See Thirty-first General Congregation of the Society of Jesus, "Decree 28: The Apostolate of Education," in *Jesuit Life & Mission Today: The Decrees and Accompanying Documents of the 31st–35th General Congregations of the Society of Jesus*, ed. John W. Padberg, S.J. (St. Louis, MO: Institute of Jesuit Sources, 2009).

<sup>178</sup> Thirty-second General Congregation of the Society of Jesus, "Decree 4: Our Mission Today," in *Jesuit Life & Mission Today: The Decrees and Accompanying Documents of the 31st–35th General Congregations of the Society of Jesus*, ed. John W. Padberg, S.J. (St. Louis, MO: Institute of Jesuit Sources, 2009), §2.

education as a mission in the world.<sup>179</sup> General Congregation 34 (1995) relates closely the Jesuit mission to justice, rooted in the Scriptures, and calls Jesuits to “journey on towards ever fuller integration of the promotion of justice into our lives of faith, in the company of the poor and many others who live and work for the coming of God’s Kingdom.”<sup>180</sup> The same General Congregation dedicates two entire decrees to University life<sup>181</sup> and Secondary, Primary, and Nonformal education.<sup>182</sup> Regardless of the geographic or social context, what those institutions have to bear in mind is that

our experience in recent decades has demonstrated that social change does not consist only in the transformation of economic and political structures, for these structures are themselves rooted in sociocultural values and attitudes. Full human liberation, for the poor and for us all, lies in the development of communities of solidarity at the grass-roots and nongovernmental as well as the political level, where we can all work together towards total human development. And all of this must be done in the context of a sustainable, respectful interrelation between diverse peoples, cultures, the environment, and the living God in our midst.<sup>183</sup>

General Congregation 35 (2008) reaffirms this mission of the Society, a “service of faith in Jesus Christ and the promotion of the justice of the Kingdom preached by him [that] can best be achieved in the contemporary world if inculturation and dialogue become essential elements of our way of proceeding in mission.”<sup>184</sup> General Congregation 36 (2018)

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<sup>179</sup> Thirty-third General Congregation of the Society of Jesus, “Decree 1: Companions of Jesus into Today’s World,” in *Jesuit Life & Mission Today: The Decrees and Accompanying Documents of the 31st–35th General Congregations of the Society of Jesus*, ed. John W. Padberg, S.J. (St. Louis, MO: Institute of Jesuit Sources, 2009), §§37–44.

<sup>180</sup> See Thirty-fourth General Congregation of the Society of Jesus, “Decree 3: Our Mission and Justice,” in *Jesuit Life & Mission Today: The Decrees and Accompanying Documents of the 31st–35th General Congregations of the Society of Jesus*, ed. John W. Padberg, S.J. (St. Louis, MO: Institute of Jesuit Sources, 2009), §3.

<sup>181</sup> See Thirty-fourth General Congregation of the Society of Jesus, “Decree 17: Jesuits and University Life,” in *Jesuit Life & Mission Today*.

<sup>182</sup> Thirty-fourth General Congregation of the Society of Jesus, “Decree 18: Secondary, Primary and Nonformal Education,” in *Jesuit Life & Mission Today*.

<sup>183</sup> Thirty-fourth General Congregation of the Society of Jesus, “Decree 3: Our Mission and Justice,” in *Jesuit Life & Mission Today*, §10.

<sup>184</sup> Thirty-fifth General Congregation of the Society of Jesus, “Decree 3: Challenges to Our Mission Today,” in *Jesuit Life & Mission Today: The Decrees and Accompanying Documents of the 31st–35th General*

sees “the vibrancy of youth, yearning to better their lives” and realizes that the way of being in the world is “placing faith, justice, and solidarity with the poor and the excluded as central elements of the mission of reconciliation.”<sup>185</sup>

The more the relation between faith and justice evolved, the more the Jesuits related it with all their ministries, especially with the education of youth and the formation of their moral character. However, one cannot ever forget the challenge of preparing youth for adulthood. Catholic teaching knows “that the issue of morality is one which deeply touches every person.”<sup>186</sup> It is not only the Tradition that gives Catholic teaching its authority, but also and especially the way the Church treats the human conscience. Looking at Jesus and his way of welcoming people without judging, the Church has always been interested in the formation of people’s consciences. And even if in some periods this formation was pursued in paternalistic manners, the Second Vatican Council made clear that conscience is the most secret core and sanctuary of the human person.<sup>187</sup> Likewise, Pope Francis keeps insisting on the value of each person’s conscience, which is to be formed—not replaced.<sup>188</sup>

As the same expression clearly says, a *faith that does justice* needs justice, since in every action we look for a sense of fairness and an answer that works for the common good.

These four expressions comprehend classical virtues, as we argued. At the same time, they aim to a distinctive virtue of people educated in Ignatian ways: servant leadership. In the next chapter, we will see how this is the Ignatian virtue *par excellence*.

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*Congregations of the Society of Jesus*, ed. John W. Padberg, S.J. (St. Louis, MO: Institute of Jesuit Sources, 2009), §3.

<sup>185</sup> Thirty-sixth General Congregation of the Society of Jesus, “Decree 1: Companions in a Mission of Reconciliation and Justice,” in *Documents of General Congregation 36 of the Society of Jesus* (Italy, Rome: Curia Generalizia de la Compagnia di Gesù, 2017), §1.

<sup>186</sup> John Paul II, *Veritatis Splendor*, §3.

<sup>187</sup> See *Gaudium et Spes*, §16.

<sup>188</sup> See *Amoris Laetitia*, §37.

#### IV SERVANT LEADERSHIP: THE DISTINCTIVE IGNATIAN VIRTUE

Leadership was definitely not a word Ignatius or his companions would use. Yet, much has been written and discussed about Ignatian leadership around the world, especially in the last years, when the word leadership reappeared in the secular world, mainly in business and corporations. Several approaches are associated with a certain way of guiding others and being at the forefront of working together or being a decision-maker. Outside the “Ignatian world,” the literature about leadership is immense, particularly in the Anglo-Saxon academy. Moreover, with the development of the topic, different theories have sprung up from the academic milieu, most of them outside ethical discussion. Some are grounded in contextual circumstances, others aim at a global understanding. Some focus on one person, whereas others argue for teamwork. Thus, different theses convey different approaches: post-heroic leadership,<sup>189</sup> shared leadership,<sup>190</sup> collaborative leadership,<sup>191</sup> distributed leadership,<sup>192</sup> transformational leadership,<sup>193</sup> charismatic leadership,<sup>194</sup> visionary leadership,<sup>195</sup> cross-cultural leadership,<sup>196</sup> to name some.

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<sup>189</sup> See L. Crevani, M. Lindgren and J. Packendorff, “Leadership, not Leaders: On the Study of Leadership as Practices and Interactions,” *Scandinavian Journal of Management* 26, no. 1 (2010): 77-86.

<sup>190</sup> See C. L. Pearce, J. A. Conger and E. A. Locke, “Shared Leadership theory,” *The Leadership Quarterly* 19, no. 5 (2008): 622-628.

<sup>191</sup> See M. W. Kramer and D. A. Crespy, “Communicating Collaborative Leadership,” *The Leadership Quarterly* 22, no. 5 (2011): 1024-1037.

<sup>192</sup> See P. Gronn, “Distributed Leadership as a Unit of Analysis,” *The Leadership Quarterly* 13, no. 4 (2002): 423-451.

<sup>193</sup> See B. J. Avolio and B. Bass, “Individual Consideration Viewed at Multiple Levels of Analysis: A Multi-level Framework for Examining the Diffusion of Transformational Leadership,” *The Leadership Quarterly* 6, no. 2 (1995): 199-218.

<sup>194</sup> See J. Conger and R. Kanungo, “Toward a Behavioral Theory of Charismatic Leadership in Organizational Settings,” *Academy of Management Review* 12, no.4 (1987): 637-647.

<sup>195</sup> See F. Westley and H. Mintzberg, “Visionary Leadership and Strategic Management,” *Strategic Management Journal* 10, no. 1 (1989): 17-32.

<sup>196</sup> See D. Hartog, “Culture Specific and Cross-culturally Generalizable Implicit Leadership Theories: Are Attributes of Charismatic/Transformational Leadership Universally Endorsed?,” *The Leadership Quarterly* 10, no. 2 (1999): 219-256.

But the aim of this work is to find what is distinctive of Ignatian leadership and we have seen clearly enough that it is to be found in an ethical dimension that is personalistic and Christian. Even so, different approaches can be seen. When in 2003 the former Jesuit and then J. P. Morgan's Managing Director Chris Lowney published his *Heroic Leadership*,<sup>197</sup> based on what he had learned from his years in the Society, he thought he had solved the enigma about what made the Society sustainable and present worldwide for five hundred years. Lowney sees the Society of Jesus as a corporation of men who are trained to be leaders, even if that word was not part of the mindset of the founders. Still, since the beginning, Jesuits were trained to know themselves in all their strengths and weaknesses, to have a broad worldview capable of adapting to the different contexts and situations, to engage with others and with reality with a loving attitude, and to strive to be men of big desires, i.e., to be the best they can, in a certain ambitious way. Even before that, in 1997, Sarah Broscombe used her skills and what she learned from the Jesuits as a Board Member of Jesuit Missions in the UK to give talks and coaching around the world on leadership. To her, Ignatian leaders must be known by five non-comprehensive, but provocative, characteristics: humility, freedom, consolation, sense of direction, and education.<sup>198</sup>

In 2013, the then Jesuit Province of Loyola, Spain, published a booklet titled *Liderazgo Ignaciano*<sup>199</sup> for lay employees and Jesuits working in institutions in that Province. The document is shaped under four pillars: to know oneself, to build a united and servant body, to incite an attractive vision of the future, and to develop common discernment as a permanent attitude. In 2017, two other books on the topic saw the light also in Spain:

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<sup>197</sup> See Chris Lowney, *Heroic Leadership: Best Practices from a 450-year-old Company That Changed the World* (Chicago: Loyola Press, 2003).

<sup>198</sup> See Sara Broscombe, "What is Ignatian Leadership?," *Thinking Faith* September 1, 2017, <https://www.thinkingfaith.org/articles/what-ignatian-leadership>.

<sup>199</sup> See Loiola Probitzia, *Liderazgo Ignaciano* (Loyola, Spain: Cúria Provincial, 2013).

Francisco Xabier Albistur Marin's *Ignacio de Loyola, un líder para hoy*<sup>200</sup> and José María Guibert's, S.J., *El liderazgo Ignaciano*.<sup>201</sup> In the first one, the former congressman and San Sebastián mayor argues that Ignatius' life is the background for all that has to do with Ignatian leadership. As for the President of the Universidad de Deusto and author of the remarkable *Diccionario de Liderazgo Ignaciano*,<sup>202</sup> his book combines Ignatian spirituality and corporative administration, referring to the way of governing the Society expressed in the eighth, ninth, and tenth chapters of the *Constitutions* and applying it to secular corporations. This is only to mention the range Ignatian leadership covers.

From this small overview of bibliography on the topic, and from everything that has been said earlier about the most common Ignatian expression in education, it is evident how difficult it is to find a final definition of Ignatian leadership. This is so because, like everything in Ignatian spirituality, we are talking about people and, by their own being and existence, people are complex, dynamic, and unique. Therefore, more than a systematic definition, we should look at an organic procedure that leads to articulate a distinctive type of leadership. For the greater good, the personal care of each person, men and women for and with others, and the service of faith and promotion of justice are all part of Ignatian expressions that relate strictly not only to the formation of people's character, but also to a special goal of that formation: that those men and women are led by exemplars from whom they can learn how to choose the best between two goods, that those men and women can be capable of interacting with other people, especially the poor and marginalized, according to the values of Jesus' gospel. All this requires training and growth in a virtuous way of living,

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<sup>200</sup> See F. Xabier Albistur Marin, *Ignacio de Loyola, Un Líder Para Hoy* (Bilbao, Spain: Grupo de Comunicación Loyola, 2017).

<sup>201</sup> See José María Guibert, S.J., *El Liderazgo Ignaciano* (Bilbao, Spain: Grupo de Comunicación Loyola, 2017).

<sup>202</sup> See José María Guibert, S.J., *Diccionario De Liderazgo Ignaciano* (Bilbao, Spain: Editorial Mensajero, 2014).

that is, a well-balanced synthesis between everything that these expressions comprehend. It will not be possible for someone to choose the better good if they are not prudent. There will be no learning from exemplars if there is no temperance. There will be no attention to the other and putting oneself in the shoes of the poor if one does not grow in fortitude to stand firm against the unrighteousness of the world and to be with others without judgment or presumption. And all this demands a sense of justice capable of serving others and denouncing injustice. Finally, being a spirituality wholly rooted in the person of Jesus Christ, none of the above-mentioned virtues can be lived without a personal relationship with God through faith, hope in humanity and in a better world, and a heart capable of love and being loved.

Such is the potential servant leader who eventually graduates after years of education in a Jesuit institution. Persons who can make the difference wherever they are, because they are deeply affected by these virtues they live. The Jesuit alumnus is someone well versed in *virtus et litterae*. This was the ideal Ignatius learned in Paris and brought with him to the *minima Societatis*.<sup>203</sup> On the one hand, students must learn who to be, in relation with the world around them (*virtus*). On the other hand, they must strive to know the skills and the disciplines taught during their education years (*litterae*). *Virtus et litterae* do not mean a dualistic separation of soul and mind. Ignatian anthropology is not dualist. It rather means that the person is a whole and that is why the formation of character and the growth in virtue go alongside the development of academic capacities and skills.

The Secretariat for Education of the Society of Jesus published a document in 2015 titled *Jesuit Education Aims to Human Excellence: Men and Women of Conscience*,

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<sup>203</sup> See Gabriel Codina, S.J., “The *Modus Parisiensis*,” in *The Jesuit Ratio Studiorum: 400<sup>th</sup> Anniversary Perspectives*, ed. Vincent J. Duminuco, S.J. (New York: Fordham University Press, 2000), 40.



*Competence, Compassion and Commitment*.<sup>204</sup> Starting with Father General Pedro Arrupe, S.J., up to Father General Adolfo Nicolás, S.J., the document outlines the profile of Jesuit educated persons, calling them “the pillars and background for Jesuit Education:”

**Conscience**, because in addition to knowing themselves, thanks to developing their ability to internalize and cultivate a spiritual life, they have a consistent knowledge and experience of society and its imbalances.

**Competent**, professionally speaking, because they have an academic background that exposes them to advances in science and technology.

**Compassionate**, because they are able to open their hearts to be in solidarity with and assume the suffering of others.

**Committed**, because, being compassionate, they honestly strive toward faith, and through peaceful means, work for social and political transformation of their countries and social structures to achieve justice.

In 2017, Jesuits and lay people gathered in Rio de Janeiro, Brazil, for the International Congress for Jesuit Education Delegates. There, Father General Arturo Sosa, S.J., added a fifth C, for **coherence**:

Will it be the C for coherence, the fifth C that we can add to our educational program? In addition to conscience, competence, compassion, and commitment, we also need coherence so that everyone can see the life that we have inside, so that nothing is hidden, so that the truth may shine.<sup>205</sup>

There is probably a sixth C that can be added to this list: **co-operative**. Persons who can develop the five C’s described above, living fully the Ignatian way of proceeding and willing to keep growing on the way to the *magis*, acknowledge the presence of God in their life and their responsibility in the life of others and in the world. Therefore, we are called to

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<sup>204</sup> Secretariat for Education of the Society of Jesus, *Jesuit Education Aims to Human Excellence: Men and Women of Conscience, Competence, Compassion and Commitment* (Rome, Italy: Curia Generalizia, 2015). [http://www.sjweb.info/education/doc-news/HUMAN\\_EXCELLENCE\\_ENG.pdf](http://www.sjweb.info/education/doc-news/HUMAN_EXCELLENCE_ENG.pdf).

<sup>205</sup> Arturo Sosa, S.J., “Homilia del Padre General en la Eucaristía final del Congreso Internacional de Delegados de Educación de la Compañía de Jesús,” (Rio de Janeiro, Brazil, 2017).

be co-operators with God as co-creators with God and co-operators with others in the construction of a world of justice, peace, and joy.

Here is in a nutshell what a servant leader is. Even if we did not dedicate an entire section to the *Spiritual Exercises*, we see how they play a unique role on Ignatian identity and are the background for everything that is “Ignatian.” Therefore, they are also the base for the distinctive Ignatian virtue of servant leadership. In the beginning of the *Spiritual Exercises*, Ignatius gives us the “Principle and Foundation” of every human being. Accordingly, the same “Principle and Foundation” can suit our purpose of justifying how servant leadership is not only a virtue, but the distinctive virtue of Ignatian identity.

But before we develop the relations between the definition of virtue, the Ignatian way of being virtuous, and the *Spiritual Exercises*’ “Principle and Foundation,” let us summarize what has been said so far and point to what is being done in our days about secondary education in Jesuit schools. It is certain that the spirit of the *Ratio Studiorum* is very present in the way of educating, despite the accommodations to the times and places Jesuits have in their educational institutions. It could not be otherwise, since inculturation and attention to specific contexts are the premises of the Jesuit way of proceeding. This means that even if there are parts of the *Ratio* that may be obsolete, what is never outdated is the goal of the text,<sup>206</sup> the *telos* of all Jesuit education: to prepare young minds in service and in virtues.<sup>207</sup>

The need for an update of rules almost five-hundred years old was obvious when, in 1995, the Thirty-fourth General Congregation decided to approve and enact the *Complementary Norms* to the *Constitutions*. However, instead of rewriting what had been stated previously, the Jesuits realized the importance not only of historical memory, but also and foremost the relevance of the spirit of the norms written by Ignatius. In what concerns

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<sup>206</sup> See Roothan, *The Ratio Studiorum*.

<sup>207</sup> See *Ratio Studiorum*, §325.

schools, in the same *Constitutions* we can read that colleges and schools are established for learning and acquiring the skills necessary to put that learning into practice, and to progress in virtues.<sup>208</sup> This is still true today and, therefore, there is no need to rewrite those norms.

At the same time, these documents are not outmoded and are, on the contrary, still vital to the way of proceeding in Jesuit schools. We have seen above how essential the *Spiritual Exercises* are and how they form the core of all Ignatian *modus operandi*. For Ignatian spirituality, conversion is an ongoing process and the *Exercises*' "Principle and Foundation" is the kick-off for that spiritual journey toward a life like Jesus'. As for growing in a virtuous life, we also saw that to embody certain virtues is a process of habituation (*STh* I-II, qq. 49-70). Finally, looking at some Ignatian words and expressions used in education, we realized how they are another way to express certain virtues and that, beyond a superficial first glance over them and by their harmonization with one another, we can say there is a distinctive virtue in Jesuit education.

### *Servant Leadership and the Principle and Foundation*

Let us take Jean Porter's definition of virtue we have seen above. We said it translates to a contemporary language what Thomas Aquinas stated at length in his *Summa Theologiae*. For Porter, a virtue is "a stable quality of the intellect, will, or passions through which an individual can do what morality demands in a particular instance, and do it in the right way, i.e., with an appropriate motivation."<sup>209</sup> It is our task to see if *servant leadership* fits this definition and what consequences we can draw from that.

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<sup>208</sup> See *Constitutions*, §307.

<sup>209</sup> Jean Porter, "Virtue," in *The HarperCollins Encyclopedia of Catholicism*, ed. Richard P. McBrien (New York: HarperCollins, 1995), 1316.

Because it is a *stable quality*, virtue has to do with a habit, a practice. Only through the *exercitium* of a certain virtue which we acknowledge as worth appropriating, we can strive to make it our own. In their long tradition, Jesuits know they are forming men and women in light of the Gospel, therefore, to serve others and to be attentive to the world's needs. Thus, students in a Jesuit institution, led by the example of their teachers, trusting in the social network with which they are engaged, start that process of habituation toward being a servant leader.

This quality is one that encompasses *the intellect, will, or passions* of the individual, i.e., the whole person. This could not be more Ignatian. We already saw how the expression *men and women for and with others* implies the entire person in all their faculties. There is a personal decision of the individual to start this process of habituation, like the same personal decision of someone to begin the *Spiritual Exercises*, where we learn and pray that the human being is “created to praise, reverence, and serve God our Lord.”<sup>210</sup> The process of conversion is the human response to the generous and gratuitous love of God. By the end of the *Exercises*, Ignatius transforms in a thanksgiving prayer the fruit of this dynamism, offering to God all that one is and has: “Take Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You gave it all to me. To You, O Lord, I return it. All is Yours, dispose of it wholly according to Your will. Give me Your love and Your grace, for this is enough for me.”<sup>211</sup> The potencies of the human being—memory, understanding, and will—and all human possessions connect without effort with Porter's intellect, will, and passions.

*This is only so the individual can do what morality demands.* In the Ignatian way of seeing the world, morality demands a faith that does justice, i.e., that Christians act in the

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<sup>210</sup> *Spiritual Exercises*, §23.

<sup>211</sup> *Spiritual Exercises*, §234.

world according to their faith, announcing the Gospel and denouncing injustice. Again, the “Principle and Foundation” helps us unravel what morality demands: before reality, the person has to make herself “indifferent to all created things in all that is allowed to the choice of our free will and is not prohibited to it.”<sup>212</sup> This indifference is not lack of caring for the world, but rather puts aside selfish interests in order to seek the best good of all and for all, proceeding righteously. Because virtues are social, one does not choose for one’s best interest, but strives for a structural common good of all.

Of course, none of this is done in the abstract, but *in a particular instance*. Discernment and attention to the context are very dear to the Ignatian way of proceeding. This is even more true in the education milieu shaped by *cura personalis*. Attentiveness to each student’s life, their progress, gifts, and personal challenges is precious in Jesuit education. Throughout the *Spiritual Exercises*, Ignatius does not cease to stress the importance of accompanying the person who makes the retreat by whoever guides her. Each person has their own pace and it is both her and God who set the rhythm. On the other hand, as the process evolves, the retreatants learn more and more to decide what “may help them in prosecuting the end for which they are created” and so “to use them as much as they help them on to their end, and ought to rid themselves of them so far as they hinder them as to it.”<sup>213</sup>

All this leads the person who wants to grow in virtue to act *in the right way, i.e., with an appropriate motivation*. In Ignatian words, this is the *magis*, which steers who wants to be a servant leader to “desire and choose only what is most conducive for us to the end for which we are created.”<sup>214</sup>

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<sup>212</sup> *Spiritual Exercises*, §23.

<sup>213</sup> *Spiritual Exercises*, §23.

<sup>214</sup> *Spiritual Exercises*, §23.

The formation of character is, then, a lifelong process. For Christians, and Ignatian spirituality in particular through the *Spiritual Exercises*, one's character is educated and shaped by focusing on Jesus, who gave his life for others and taught us how to do the same. The person who desires to live like Jesus, knowing him so as to follow, love, and serve him, becomes a servant leader in the world. For servant leaders, *where* to serve is not solely geographic, because the answer is in the needs and crying of the poor. The other person is the place of the servant leader. Therefore, more than a place, the question is *with whom*: with Jesus as the ultimate exemplar and their educators as exemplars entrusted and tested by their way of living, those striving to become servant leaders feel moved to grow in living virtuous lives that gain external expression in concrete words and deeds for others, especially the poor, the marginalized, and the forgotten or excluded. These men and women lived in our societies in the past and still today. The poor do not exist for privileged people to take care of them and relieve their consciences. Rather, servant leaders work with the desire of ending poverty, advocating for structural change around them.

Having justified that servant leadership is the distinctive virtue of Ignatian education, relating it to the *Spiritual Exercises* and the Ignatian expressions used in education,<sup>215</sup> we can now look for practical ways, by examining how it is developed and expressed in contemporary documents and proceedings of the Jesuit educational system, especially in secondary education. For that reason, we consider three international meetings on Jesuit secondary education that happened in recent years and look at the current engagement of Jesuit and Ignatian secondary institutions.

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<sup>215</sup> See chapter 3.

*International Colloquium on Jesuit Secondary Education, Boston, 2012*

In the summer of 2012, for the first time in the history of the Society of Jesus, a group of both Jesuit and laity leaders from secondary schools around the world, under the guidance of the International Commission on the Apostolate of Jesuit Education, gathered in Boston for the International Colloquium on Jesuit Secondary Education. After one week reflecting on strengths and challenges, what is common and different according to the contexts, based on the encouragement of Father General Adolfo Nicolas, S.J., and on the documents from the Thirty-fifth General Congregation, the group came up with a vision statement whose goals are

to better serve the faith, justice, and care for the environment, to build bridges between youth and their faith communities, to develop stronger Jesuit/Ignatian Apostolic communities, and to provide our students with opportunities for a truly global education. Our international network of schools is uniquely suited to educate global citizens who will be able to participate in a globalization of solidarity, cooperation, and reconciliation that fully respects human life and dignity, and all of God's creation.<sup>216</sup>

This paragraph summarizes what has always been thought about education by Jesuits and by the Ignatian lay collaborators that have been incorporated into this mission throughout the years. It is relevant to pause over these lines, because the text says that what is wanted from this meeting for the future in the various contexts is “to provide students with experiences that truly prepare them to become leaders in the transformation of the world.”<sup>217</sup> It is interesting to see the importance given to the care for the environment and for the others in a global scenario. That could not be otherwise, if we want to say that the Ignatian way of proceeding is always incarnated in time and places. Special importance is given to the virtues

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<sup>216</sup> International Colloquium on Jesuit Education, *Jesuit Education – Our Commitment to Global Networking*. Boston, MA, 2012. <https://www.educatmagis.org/collections/icjse-collection/>.

<sup>217</sup> International Colloquium on Jesuit Education, *Jesuit Education – Our Commitment to Global Networking*.

of faith and justice and to more contemporary virtues, like solidarity, cooperation, and reconciliation. We can relate the last two with the virtues of hospitality and compassion which, with solidarity, are nothing else than a specification of the virtue of justice. Overall, in the language of ethics, we can read in the paragraph a deep respect for the common good.

Enough has been said previously about faith and justice. However, something can be added about the other virtues present in the text, especially if the servant leader is someone who cares for the common good of all. Solidarity, hospitality, and compassion are virtues one can strive to appropriate if one's life mission is the best good of all.<sup>218</sup> All three virtues relate to the virtue of justice and spring from a heart that identifies with the sufferings of the other as with the suffering of Jesus Christ. If solidarity has more to do with the transformation of the world around us, hospitality and compassion relate more to interpersonal relationships.

Solidarity “entails acquiring true knowledge about the world, particularly an awareness of how humans currently relate to one another socially, politically, and economically.”<sup>219</sup> In a global network, as envisioned by the International Colloquium on Jesuit Secondary Education, this is a primary virtue to be taught to servant leaders. This means that students from different parts of the world and with different social and economic backgrounds should not only know of the existence of one another, but also actually meet one another. Through social media, technology, or field trips, encounter is the key to understand different realities. In this sense, those coming from a privileged context have the responsibility to advocate for others who are marginalized or oppressed. At the same time, those living in poorer contexts, experiencing different realities, must strive to educate

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<sup>218</sup> See Christopher P. Vogt, “Fostering a Catholic Commitment to the Common Good: An Approach Rooted in Virtue Ethics,” *Theological Studies* 68 (2007): 394-417. For Vogt, these three virtues are needed to promote the common good if we look at it through the lenses of contemporary Catholic social teaching, see p. 400.

<sup>219</sup> See Vogt, “Fostering,” 403.



themselves to be a voice which can be heard in their political situation and society. For the Jesuit ethicist David Hollenbach, S.J., solidarity

is a firm and persevering determination to commit oneself to the common good. This virtue is not simply an affective sensitivity to the needs of others. It also calls for an intellectual recognition that interdependence is a necessary quality of human existence and that this interdependence must be reciprocal if the equal human dignity of the participants is to be respected in action.<sup>220</sup>

Affective sensitivity and intellectual recognition go hand-in-hand in the process of knowing the actual situation of others and working together for the end of injustice and the promotion of the common good. Therefore, when working together toward structural change, students who are striving to become servant leaders are aware of the realities of the world and desire to have a voice which denounces economic, political, and social injustices.

The encounter with one another in their own realities should foster compassionate hearts in the students. These students should not only realize that there are diverse contexts around them and that many are unjust, but they also should learn how to respond to those situations and to cope with the suffering of the people who live them. The real encounter with the other is the key to experience compassion and, from there, to act in solidarity. Compassion implies emotions and feelings, which also need to be educated. A well-educated emotional system can play a big role in fostering the virtue of compassion, because “to be compassionate is to develop the capacity to be moved by another’s suffering in such a way that one shares in the other’s pain and is moved to relieve it.”<sup>221</sup> This means that in those encounters, students who are learning and practicing to become servant leaders, will learn to

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<sup>220</sup> David Hollenbach, S.J., *The Common Good and Christian Ethics* (Cambridge: Cambridge University Press, 2002), 189.

<sup>221</sup> Paul Wadell, “Compassion,” in *Collegeville Pastoral Dictionary of Biblical Theology*, ed. Carroll Stuhlmueller (Collegeville, MN: Liturgical Press, 1996), 157.

train their eyes and their affections to see the suffering of others and to open their hearts so that those who are different from them may be welcomed with their pain, whatever causes it. It is not only to know what suffering is, it is to relate to someone's suffering and, perhaps, accept one's own. Moreover, personally, one should learn how to respond with compassion to one's particular suffering. This is why compassion can be related to cooperation, because through dialogue and in collaboration people can learn from one another and help each other to overcome their difficulties. Here is where the spiritual dimension of the Ignatian way of proceeding can play a determinant role: compassionate response asks for empathy, silence, and listening—all qualities that come from the development of one's spiritual life and, especially, if one is introduced into the dynamic of the *Spiritual Exercises*, where one learns how to relate with others in their suffering from contemplating Jesus and his life.

To students in secondary schools, compassion for someone else's suffering can mean that a child from a stable marriage grows closer to the child from a broken family; or a straight teenager will not judge her gay friend; or a white kid will denounce prejudice against black people; or a teenage boy will advocate for women's rights. What Jesuit education promotes is not a patronizing or victimization dynamism, but rather a growth in dialogue and care having the other as the center of one's actions. A good image to strengthen one's compassion can be the relationship of Jesus with his disciples: in his farewell discourse, Jesus made clear they were not to be called servants<sup>222</sup> but friends (John 15:15), because he loves them. However, when he appears risen, they are not called friends anymore but brethren (John 20:17; 21:23), to whom a mission is given. Also, those who open their compassionate hearts

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<sup>222</sup> It is important to clarify that the word servant—ὁ δοῦλος—means literally *slave* and refers to a social position of inferiority and does not have the meaning we use for servant leadership. In this sense, it has to do with growing in an attitude toward a virtuous life for others and not of social power.

to others must grow in personal relationships abandoning all kinds of superiority and becoming not only friends, but kin.

The last related virtue is hospitality. Hospitality is a particular way of expressing solidarity and compassion and was central in Jesus' way of relating to others, besides being how the works of mercy are lived, either by providing lodging or by welcoming the other into one's life. Jesus always brought back to the community those who were marginalized or stigmatized by others. As James Keenan, S.J., writes,

hospitality is important because it recognizes the vulnerable state of the stranger. When we are hospitable we recognize that our guest does not now have precisely what we can offer her: a home, a roof, a room, a bed, that is, a place of her own. We can also offer her companionship, human company, a community, precisely what she as stranger does not have.<sup>223</sup>

This is the role of servant leaders. As people who serve, they do not cast away others because of their difference and are willing to help them in their needs; as leaders, they are the first to welcome the excluded and to give of what they have to address some of their needs. Aiming for the common good and what is best for all, welcoming others will necessarily broaden the community, making it more diverse and just. In this sense, the image of servant-friend-kin can help us imagine how the world can become a community promoting human dignity and not relying on stereotypes and relations of power, because what matters is sharing, mutuality, and getting to know one another. Yet, in practicing hospitality there is often the need for reconciliation between people who were hurt due to unjust situations they experienced. Reconciliation implies letting the other enter into my world and restoring the relationship where it was broken. It implies, on the one hand, the virtue of solidarity, as openness to change structures that deprive someone of their dignity and, on the other hand,

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<sup>223</sup> Keenan, *Virtues for Ordinary Christians*, 109-110.

the virtue of compassion, because one of the parties needs to take the first step toward mutual dialogue and healing.

The commitment to global networking from those who gathered in Boston in 2012 also reminds us of something crucial: secondary school students are still advancing in self-knowledge and can hardly go through it by themselves. If the presence of exemplars is important in the habituation process of living virtuous lives, there is no time for it like youth. Hence, the men and women who met and wrote the 2012 vision statement are some the same who are expected to be role models of the virtuous life they expect from their students.

*International Seminar on Ignatian Pedagogy and Spirituality, Manresa, 2014*

A step in realizing what was stated in 2012 was the organization of the International Seminar on Ignatian Pedagogy and Spirituality (SIPEI) in Spain, in 2014. The symbolic place where it was held gives us some clues about what the eighty in-person participants and the over four thousand who participated virtually were expecting: the Seminar happened in Manresa, next to the cave where Saint Ignatius started writing the *Spiritual Exercises*. Moreover, by calling the event *pedagogy* and *spirituality*, it was clear that neither field can proceed on its own path independently of the other.

With his conversion, Ignatius realized that the best way to serve God was to be educated. Therefore, after his pilgrimage to the Holy Land, he decided to dedicate himself to studies. We saw this in the first chapter of this thesis. For now, it is enough to state that in Ignatius' own life and in his dream for the Society, relationship with God and education were inseparable. Studies are a means for a greater good, viz., the service of God and the care for souls. The SIPEI, with twenty-first century language, engages with Ignatius' thought. Again, this proves that there is no need to change the letter of the foundational documents, but only

keep an attentive eye on the spirit of their message. Based on Fr. Kolvenbach's four C's,<sup>224</sup> and with the results of the Boston colloquium as background, SIPEI's vision statement points toward a future where Jesuit secondary schools can educate their students to live the tension between local and global, privileged and poor, trust in God and the challenges of our world. Despite the committed and positive tone of the statement, the interveners "are convinced that a deep change is required in our schools," attainable only through genuine discernment, which implies "thinking, working and dreaming together."<sup>225</sup>

SIPEI's vision statement does not describe real actions to be put into practice. And this could not be so in such diverse contexts as those in which Jesuit secondary schools function. However, the development of the four C's is the starting point of what later will be the document on *Human Excellence*<sup>226</sup> and that will be the cue for Fathers Nicolas and Sosa. *Conscience, Competence, Compassion, and Commitment* all refer to the character of a person and entail the achievement of those features. The four C's suggest all that has been said so far about the virtues that should characterize a servant leader.

#### *International Congress for Jesuit Education Delegates, Rio de Janeiro, 2017*

Because the world does not stop spinning around and changing, and because Ignatian education is an answer to people in their lived reality, another international congress for Jesuit education delegates was held in 2017, this time in Rio de Janeiro, Brazil. The action statement which resulted from the five-days meeting largely summarizes the insights and vision from the previous meetings in Boston and Manresa. Moreover, in contemporary language, it

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<sup>224</sup> See page 78.

<sup>225</sup> Seminario Internacional sobre Pedagogía y Espiritualidad Ignaciana, *What New Kind of Life is this Upon Which I am Entering?* Manresa, Spain, 2014. <http://www.sipei.org/download/VisionStatement-EN.pdf>.

<sup>226</sup> See Secretariat for Education of the Society of Jesus, *Jesuit Education Aims to Human Excellence: Men and Women of Conscience, Competence, Compassion and Commitment*. Rome, Italy, 2015. [http://www.sjweb.info/education/doc-news/HUMAN\\_EXCELLENCE\\_ENG.pdf](http://www.sjweb.info/education/doc-news/HUMAN_EXCELLENCE_ENG.pdf).

reckons the richness and inestimable value of the *Spiritual Exercises* and of what is written about education in the *Constitutions* and the *Ratio Studiorum*. Not forgetting the specific realities of each place, and especially looking for the specificity of each student as a unique person, the group in Brazil dared to prioritize what was to be put into practice all over the world. The list of the thirteen priorities is apportioned under four headings: The Experience of God; Tradition and Innovation; Caring for Our Common Home: Reconciliation with God, Humanity and Creation; and Sent in a Global Network.

The values are clear: the cornerstone of Jesuit Education is a spirituality that is Christ-centered, based on Ignatius' personal experience. Furthermore, the mission of service and empowering each person has to be developed in balancing between the Ignatian tradition rooted in humanistic education and the renewal and innovation of pedagogical models. This demands creativity and actions inserted in a network that enables strong levels of agency, both locally and globally, with the goal to educate people who can serve the society where they live.

Without circumventing these unwavering values, there are new realities that must be addressed and that are signaled in the action statement as unbreakable: respect for religious diversity; particular attention to gender stereotypes and gender inequalities; awareness about the advent of Artificial Intelligence, the fourth industrial revolution, and its implications for human experience and changes in workplace conditions; and developing training programs in global citizenship for faculty and staff so they can help students understand their future as global citizens.

## *A worthwhile mission*

According to the 2018 statistics from the International Commission on the Apostolate of Jesuit Education,<sup>227</sup> Jesuits are present with secondary and pre-secondary schools in more than eight hundred schools in seventy-two countries. Besides that, there are more than 1300 educational projects from JRS and *Fe y Alegría* in forty-five countries.

Region - Network	Schools	Students	Jesuits	Lay Faculty	Countries
Asia Pacific - <b>JCAP</b>	44	70,947	101	5,854	9
North America - <b>JSN</b>	83	56,142	258	6,577	5
Africa & MG - <b>JESAMED</b>	52	34,549	158	2,064	15
Europe - <b>JECSE</b> <sup>1</sup>	179	198,089	201	13,942	22
Latin America - <b>FLACSI</b>	88	131,244	225	11,541	18
South Asia - <b>JEASA</b>	399	400,000*	700*	11,800*	3
<b>Total</b>	<b>844</b>	<b>890,971</b>	<b>1,643</b>	<b>51,778</b>	<b>72</b>

Other Networks	Educational Projects	Beneficiaries and Students	Jesuits	Personnel and faculty**	Countries
Jesuit Refugee Service (JRS)	63	167,160	23	4,355	23
International Federation of Fe y Alegría***	1,300	1,200,000	n/a	26,000	22
<b>Total</b>	<b>1,363</b>	<b>1,367,169</b>	<b>-</b>	<b>30.455</b>	<b>45</b>

\* Approx.

\*\*Lays and Jesuits personnel

\*\*\* Data of 2016, numbers are approx.

<sup>1</sup>Data from 2017 report. For this year only the data of the following provinces/countries was updated:

*Austria Province, Czech Province,*

*Hungary, Ireland, Lithuanian-Latvian Province,*

*Low Countries Province, Near East Province, Portugal, Spain.*

Altogether, we are talking about more than two million children and teenagers who are receiving their education according to Ignatian pedagogy. This does not even include college students or Jesuit alumni who are already actively inserted in the world. Each context has its own challenges and the globalized world has common ones, as we have seen above.

<sup>227</sup> See <http://www.sjweb.info/education/icafe.cfm?LangTop=1&Publang=1>.

Interestingly, the three meetings we have just considered mention several challenges: environment, gender, AI, the new models of family, and religious diversity, among others. Different times need different answers to specific challenges. By accompanying the students in their personal locations along their educational progress, educators from Jesuit institutions are taking care of what is at the center of the Society's project since the opening of the school in Messina, in 1548: the mystery of our humanity and formation in all its dimensions. This is the care for souls Ignatius envisioned, the men and women for others Arrupe foresaw, and the men and women for and with others Kolvenbach intended should graduate from Jesuit schools.

If this growth in virtues happens, one day high school students will become adults and, eventually, exemplars for others in the society in which they will be engaged. This mission takes time—as education does—but Jesuits and Ignatian laypeople dedicated to education look around and, giving thanks, recognize it is worthwhile.



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