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*Cura personalis: Some Ignatian Inspirations*

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**Abstract**

*Cura personalis* is an expression of recent vintage, but the three meanings most commonly given to it have deep roots in the spirituality and lived experience of St. Ignatius. An awareness of the latter can shed light upon the organic unity of Ignatian spirituality as a whole and help to regulate proper usage of the term.

**Introduction**

In the sphere of Jesuit education in the United States, the values of *cura personalis* and *magis* have special significance and share much in common. The origins of both terms are obscure. They are defined in different ways and applied in a variety of contexts. They are considered emblematic of Jesuit education. And both have enjoyed a meteoric rise in usage in the last two decades.

Yet there is one key difference. Whereas *magis* is sometimes invoked, with the best of intentions, in ways that are somewhat adverse to St. Ignatius Loyola’s stated values, the meanings currently given to *cura personalis* are, on the whole, quite consistent with his characteristic emphases. When these are joined to an accurate understanding of *magis* as “the more universal good,” we find that they complement each other well.1

Three definitions are typically given to *cura personalis* in the mission documents and promotional materials produced by Jesuit schools and Jesuit provinces in the United States. The first is holistic education that attends to the spiritual and moral dimensions of a person in addition to his or her intellectual development. Second, *cura personalis* denotes an education that is respectful of the unique needs and identity of each student. Finally, it can signify the duty of administrators and Jesuit superiors to show solicitude for individuals working in their institutions, in contradistinction to *cura apostolica*, which signifies their duty to show solicitude for the good of the institutions as a whole.2

The purpose of the present essay is not to elaborate upon relevant applications of those three meanings for Jesuit colleges and universities today, a topic that has been treated in numerous books and essays already. Rather, I shall provide a brief history of the term *cura personalis*, and point to some early Jesuit sources that can enrich our understanding of it. In the process, some potential misapplications of the term will also come to light.

**History of the Term**

The Latin expression *cura personalis* was not used by Ignatius and early Jesuits. Its earliest usage appears to come from Fr. Wladimir Ledóchowski, Superior General of the Society of Jesus from 1915 to 1942. In 1934, he sent a “New Instruction” to Jesuits in the United States regarding important characteristics of Jesuit education.3 It was intended to give clarity and direction to Jesuits who were disagreeing fervidly about how to adapt to the academic needs of Roman Catholics after the Great War.4 Ledóchowski’s twofold emphasis was academic excellence and greater cooperation between Jesuit colleges and universities at the national level.

Under the sub-heading “The Spirit behind Our Plan of Studies” (*Iuxta Spiritum Rationis Studiorum*), Ledóchowski affirmed that the ultimate end of Jesuit education is to help students know and love God more deeply. As means to that end, he listed a solid grounding in Catholic doctrine and Scholastic philosophy,5 and an approach to education that looks beyond intellectual learning to the development of the faculties of the “whole person” (*totus homo*). Ledóchowski added as a bullet-point:

*Personalis alumnorum cura, qua Nostri, praeter doctrinam et exemplum in scholis praestitum, singulos consilio et exhortatione dirigere et adiuvare satagant.*

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.6

Ledóchowski did not appear to be citing *cura personalis* as if it were a set-phrase already familiar to Jesuits. But here the foundation was laid, however unknowingly on his part, for its future connections to holistic education and individualized attention.

In October of 1972, Superior General Fr. Pedro Arrupe was preparing to visit (then) St. Peter’s College in Jersey City for its centennial celebrations.7 One of his aides asked the Vice-President for College Relations, Fr. Laurence J. McGinley, to prepare a homily that Arrupe could give at Sunday Mass. Students, faculty, alumni and benefactors would be in attendance. McGinley crafted a five-page text that is still preserved in the archives of the university. Near the end it reads:

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, attention, even love of the teacher for each student – in an stomosphere [sic] of deep personal trust.8

McGinley’s assertion that early Jesuits invoked the term *cura personalis* is highly doubtful, as no evidence of that has been found. It is probable, however, that McGinley was familiar with the “Instruction” of Ledóchowski, which had been reissued with emendations when McGinley was president of Fordham University.9 Perhaps McGinley was drawing from it, consciously or not, when he wrote Arrupe’s homily.10

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In 1986, *cura personalis* received prominent exposure in a document entitled “The Characteristics of Jesuit Education,” published by the International Commission on the Apostolate of Jesuit Education.17 In a passage that reads as if it might have been drawn from Ledóchowski’s “Instruction,” we find:

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…. 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…. 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.18

Nonetheless, another decade was required for *cura personalis* to gain momentum. In 1992, Dr. Eileen L. Poiani of (then) St. Peter’s College made a brief reference to it in an essay for *Conversations on Jesuit Higher Education*.19 And at least as early as 1999, the University of Scranton was citing it in brochures for prospective students. But these appear to have been prescient exceptions. In the 1980s and 1990s, for the most part, it still does not appear where one would expect to find it, in writings on essential characteristics of Jesuit education.20

The first decade of the twenty-first century marked a significant increase in usage. Dominic J. Balestra, philosophy professor at Fordham University and member of the National Seminar on Jesuit Higher Education, addressed the cultivation of *cura personalis* within the complexities of university politics in a 2003 essay in *Conversations on Jesuit Higher Education*.21

In 2007, Superior General Fr. Peter-Hans Kolvenbach, SJ, made *cura personalis* the subject of an opening speech to an international workshop on Ignatian spirituality.22 The theme of the workshop was “Spiritual Accompaniment in the Ignatian Tradition.” Kolvenbach defined *cura personalis* in two senses: not only “a constitutive element in Jesuit education and formation,” but also in a more fundamental or primordial sense, “a characteristic of spiritual accompaniment.”23

By the latter, Kolvenbach principally had in mind the proper relationship between retreatants making the Spiritual Exercises and their spiritual directors. Considerable trust and respect on both sides are necessary. Directors can bring their wisdom to bear only if their retreatants are transparent about intimate thoughts, feelings, temptations and desires.24 At the same time, directors should not be too directive. They need to trust that God is the principal Actor in the retreat, and that He will act decisively and with a knowledge of the retreatants that far surpasses what retreatants know of their own selves. Consequently, directors should beware of lecturing retreatants, or insisting that they make certain choices, or presuming that retreatants will draw certain insights or conclusions from certain meditations.25

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In 2011, a flurry of references to *cura personalis* appeared in eleven essays in *Conversations in Jesuit Higher Education*. The expression had finally found its stride. There it was cited as an argument for university leadership being shared between administration, trustees and faculty,27 for more women administrators,28 for more resources for adjunct faculty,29 for more support for LGBTQ students,30 and for more professional development of faculty.31 Dr. Diane Dreher of Santa Clara University invoked it—as we shall see, in a way that would have pleased Ignatius—to argue for the formation of “countercultures” on Jesuit campuses where hyperactivity and overextension are replaced with creative leisure and careful discernment between competing goods.32

**Ignatian Inspirations for *Cura personalis***

**Care of Faculty and Staff: “Discrete Charity”**

When university personnel speak of *cura personalis* they typically have in mind the care given to students. They might be surprised to learn that, for Ignatius, the term would have applied first and foremost to the care given to faculty and staff.

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Understood thusly, the relevance of *cura personalis* for Jesuit educators today should be clear. Some basic points are:

* As a general rule, teachers are already passionate and generous persons, many of whom elect to work for lesser pay in Jesuit institutions because of the mission. Like Jesuits, the greater danger is not that they will be lax, but that they will overwork.
* Teachers should not be told that “never resting content” or “doing more” is emblematic of the Jesuit mission. For Ignatius, it was always a matter of what Jesuits were doing, not how much they were doing, which is why discernment was so important.
* *Cura personalis* is a reminder to faculty and staff that legitimate rest and recreation do not diminish the harvest they reap, but rather increase it.
* Faculty and staff can find it difficult to say “no” to students, even when teary-eyed, last-minute requests for help would mean interrupting planned vacation time. The ability to say “no” requires a clear sense of purpose and firm resolution, and frequent reassurance from Jesuits and administrators that it is not (usually!) indicative of lack of commitment, but the opposite.
* When possible, Jesuits and administrators should provide for spiritual development of faculty and staff: spiritual retreats, educational workshops, invitations to participate in conferences and national activities (such as the Ignatian Colleagues Program), or conversations in the Jesuit residence.
* University personnel can be reluctant to use their allotted “personal time off” hours for such purposes. To that end, administrators might consider offering annual paid “mission leave” totaling two or three days.42

**Care of Administrators: “The Ignatian Presupposition”**

“We administrators are not liked. We are not popular.” So remarked Thomas Cromwell to Richard Rich in A Man for All Seasons. The playwright Robert Bolt had depicted Cromwell, rightly or not, as a shrewd, seasoned bureaucrat whose loyalty to his king only served to make him obtuse to the higher values of his colleague, Sir Thomas More.

Administrators at Jesuit schools are not immune from similar evaluations from faculty and students. When they make unpopular decisions to reduce numbers of employees, or deny funding, or close departments, they are often accused, publicly or in whispered corridors, of being paternalistic, or near-sighted, or hypocritical about the mission.

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Denunciations of administrators can be especially hurtful due to the nature of their work. Many, perhaps most, do not receive the same regular expressions of gratitude from students as do the faculty, nor the same clear signs of success in having changed lives. When administrators do their jobs well, they cannot count on praise, but when they are perceived to err, they can be assured of criticism.

Moreover, administrators are formally tasked with juggling *cura apostolica* and *cura personalis*. They thus become easy targets for those who have the freedom to focus on more particular goods. And it must be admitted that faculty and staff who are brilliant in their fields are often naïve in matters of business and finance, making the injustices they perceive seem all the more inexcusable.

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In theory, of course, administrators can fall short of the mission. But fallen human nature, being what it is, there can be a tendency to apply this interpretation to every unwelcome decision and hard truth handed down from above.49 For example, decisions made contrary to the wishes of faculty and staff are not the same as decisions made without the consultation of faculty and staff, a distinction that often gets muddied when emotions run high. The latter might be a failure of *cura personalis*. The former is not.

In this light, the so-called “Presupposition” of Ignatius found at the beginning of the Spiritual Exercises is critical to *cura personalis*. Simply put, Ignatius counsels us to construe favorably others’ words whenever possible.50 (By implication, this applies to their deeds as well.) This is nothing less than an act of charity, since, by doing so, we deliberately choose to presume the intelligence and good-will of those who disappoint us. In the case of administrators, it obliges us to concede, grudgingly at times, that most of the choices they face are more complex than we would like to believe.

**Care of Students: “Spiritual Conversations”**

Finally we turn to *cura personalis* as “care of students,” the application of the term perhaps most common in Jesuit schools. We have seen that “holistic education” and “respect for the individual” both have bases in authoritative Jesuit documents.

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As one might expect, from the moment the Jesuits built their first school in Sicily in 1548, they committed themselves enthusiastically to humanistic education, as its goals dovetailed so well with their own.52 They would not have phrased it thusly, but “respect for the individual” went hand-in-hand with their students’ appropriation of classic works, since appropriation, by its nature, was not possible without at least implicit attention to the particularities of students.

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“Holistic education,” of course, was simply the humanist program to integrate the intellectual life with faith, piety, integrity, and civic-mindedness. Physical fitness was included as well. *Mens sana in corpore san*o, or “a sound mind in a sound body,” was a refrain of early Jesuit educators and of Ignatius himself.53 It was coined by the Roman poet Juvenal, and the wider passage in which it is found ably captures the spirit of early Jesuit education:

You should pray for

a sound mind in a sound body;

ask for a stout heart

that has no fear of death,

and deems length of days

the least of Nature’s gifts;

that can endure any kind of toil;

that knows neither wrath nor desire,

and thinks that the woes

and hard labours of Hercules

are better than the loves

and the banquets and

the downy cushions of Sardanapalus.

What I commend to you,

you can give to yourself;

for it is assuredly through virtue that lies

the one and only path to a life of peace.54

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Here are a few dynamics of spiritual conversation that bear notable connections to other Ignatian themes.

* Contemplation in Action. Persons who seek opportunities for spiritual conversation are profoundly mindful of the presence of God in every person they encounter: his or her desires for love, truth, meaning, value, beauty and immortality, which God Himself implanted in order to draw people to Him. To engage any person at the level of those desires is the ultimate *cura personalis*. St. Alphonsus Rodriguez, who worked for forty years as the doorkeeper of a large Jesuit community, is a wonderful model in this regard. Though the work itself could easily be considered humble or mundane, he chose to treat everyone who knocked on the door as if he or she were Christ himself, and thereby transformed their lives and his.
* Respect for the Individual. Spiritual conversation by its nature gravitates toward the particular needs and concerns of the individual. For that reason, its practitioners must fight the temptation to react before they reflect. Are they listening attentively, or are they formulating a response in their minds while their interlocutors are still speaking? “Be slow to speak and ready to listen for long periods,” Ignatius advised Jesuits.63
* Adaptation or “Inculturation.” Ignatius instructed Jesuits to adapt to their interlocutors. If one is cheerful, be cheerful; if serious and reserved, act similarly; if jocular and lighthearted, do likewise. “This is what pleases them,” he explained.64 People are more inclined to engage in substantial conversation if they feel a kinship.
* Ends and Means: Socrates played dumb, but he knew exactly what he was doing. Jesus’ parables were a deliberate strategy also.65 Practitioners of spiritual conversation always keep in mind their deliberate purpose: to bring people to God. Otherwise, conversations become self-indulgent or wander wherever chance takes them.66

**Summary**

If we seek a precise meaning to *cura personalis*, no single definition can be claimed definitive. Starting with Fr. Ledóchowski’s “Instruction,” the expression has been defined broadly and variously, and applied in different contexts. The three meanings commonly given to *cura personalis*—holistic education, care of the individual, and juxtaposed with cura apostolica—are all consonant with the values and practical experience of Ignatius. They also link to other Jesuit themes underpinning higher education, especially the magis, here understood as the more universal good. The significance of this latter point should not be overlooked. Like any time-tested approach to God, Ignatian spirituality is not an accidental assortment of discrete values—magis, caritas discreta, “finding God in all things,” and so forth—but a holistic, interconnected way of being in the world, interpreting it, and responding to it. To live one value is already to begin to engage the others.

For this reason, the broad scope of *cura personalis* does not mean that the term is immune to misuse. We must ask whether the application in question runs counter to other Jesuit themes, to Catholic Christian convictions in general, or to common sense. Every good parent, every good friend, every good teacher, knows that speaking painful truths in love is not a violation of *cura personalis*, no matter how much it might be perceived so by those who hear them; nor is exercising legitimate authority over others; nor is making unpopular decisions for the sake of the greater good.

St. Ignatius, the great lover of souls, in whom magnanimity and practicality found a common ally, knew all these things better than anyone.

**Notes**

1 See Barton T. Geger, S.J., “What Magis Really Means and Why It Matters,” *Jesuit Higher Education: A Journal* 1, no. 2 (2012): 16-31.

2 Other interpretations occasionally are proffered, such as the responsibility of Jesuits in formation to take a proactive role in the direction of their own training; or the responsibility of Jesuit superiors to promote the development of the talents of each man under his care as fully as possible. These appear relatively infrequent, and they are not found linked to the term *cura personalis* in documents of General Congregations of the Society of Jesus, nor (insofar as I am aware) in letters or addresses from Superiors General, and thus they will not be considered here.

3 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 Assistancy on the Governance of Universities, Colleges and High Schools, and on the Formation of their Teachers”), *Woodstock Letters*, LXIV: no. 1 (1935), 5-16. The *Instructio* was prefaced by a letter from Fr. Ledóchowski in English, “Letter to the Fathers and Scholastics of the American Assistancy Announcing the New Instruction on Studies and Teaching,” dated August 15, 1934 (ibid., 1-4). 4 See William P. Leahy, S.J., *Adapting to America: Catholics, Jesuits, and Higher Education in the Twentieth Century* (Washington, D.C.: Georgetown University Press, 1991), 52-54; Philip Gleason, *Contending with Modernity: Catholic Higher Education in the Twentieth Century* (New York: Oxford University Press, 1995), 182.

5 “Scholasticism” is a method of philosophical inquiry that originated in the early twelfth century, characterized by the use of conceptual precision and dialectical reasoning to find objective truth. Its most famous exponent was St. Thomas Aquinas (1225-1274), a Dominican priest whose works were standard for the study of Catholic theology from the late 1500’s to the 1960’s.

6 Ledóchowski, *Instructio*, no. 8. Trans. Fr. Claude Pavur, S.J. Emphasis original.

7 Various websites claim an early reference to *cura personalis* in a 1951 missive from Fr. General Jean-Baptiste Janssens, S.J., to Jesuit provincials, in which it was juxtaposed with *cura apostolica*. None cite their source, and attempts to locate it were unsuccessful. The claim is possibly spurious.

8 University Archives, St. Peter’s University, Jersey City, New Jersey; Centennial Year Records, Accession 001-XX-0013, Box 5, “Centennial Visit of Jesuit Father General Pedro Arrupe, Nov. 11, 1972” file folder, p.5. Whether Arrupe actually used McGinley’s homily is unknown.

9 Wladimir Ledóchowski, S.J., and Jean-Baptiste Janssens, S.J., *Instructio pro assistentia Americae de ordinandis universitatibus, collegiis, ac scholis altis et de praeparandis eorundem magistris* [and] *Constitution of the Jesuit Educational Association*, (New York: Jesuit Educational Association, 1948). Fr. Janssens, S.J., was Superior General from 1946 to 1964.

10 That same year, Arrupe made no mention of *cura personalis* in an address to Jesuit educators at Fordham University (“The Role of Jesuit Schools and Their Future”); nor in a 1975 address in Rome, “The Jesuit Mission in the University Apostolate,” in which he addressed holistic education and “bonds” between Jesuits and their students and colleagues. Both addresses are reprinted in Pedro Arrupe, S.J., *Other Apostolates Today*, ed. Jerome Aixala, S.J. (St. Louis: Institute of Jesuit Sources, 1981), 43-52, 79-95. In both, Arrupe did cite the *magis*.

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17 Arrupe had established the commission four years earlier. The text of “The Characteristics of Jesuit Education” is reprinted in *The Jesuit* Ratio Studiorum*: 400th Anniversary Perspectives*, ed. Vincent J. Duminico, S.J. (New York: Fordham University Press, 2000), 173-216.

18 Ibid, 181.

19 Eileen L. Poiani, “Persons, Programs and Systems,” *Conversations on Jesuit Higher Education*, 1 (1992): 9.

20 For example, *cura personalis* does not appear in *Jesuit Higher Education: Essays on an American Tradition of Excellence*, ed. Rolando E. Bonachea (Pittsburgh: Duquesne University Press, 1989); nor in the monograph *Jesuit Education and Jesuit Spirituality*, where Fr. Arthur F. McGovern, S.J., dedicates two paragraphs to “a personal concern for the whole life of each student” (in *Studies in the Spirituality of Jesuits*, 20, no. 4, [Sept. 1988]). 21 Dominic L. Balestra, “Where Loyalties Lie?” in *A Jesuit Education Reader*, ed. George W. Traub, S.J. (Chicago: Loyola Press, 2008), 94-104.

22 Peter-Hans Kolvenbach, S.J., “Cura Personalis,” *Review of Ignatian Spirituality*, 38 (Jan. 2007): 9-17.

23 Ibid., 10.

24 See “Spiritual Exercises no. 17,” in T*he Spiritual Exercises of Saint Ignatius: A Translation and Commentary*, trans. George E. Ganss, S.J. (St. Louis, Institute of Jesuit Sources, 1992), 26.

25 Ibid., 21-22, 25-27. See “Spiritual Exercises nos. 2, 15, 18.”

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27 Colette Windish, “Step by Step,” *Conversations on Jesuit Higher Education*, 41, Article 7 (2012): 12-13.

28 Mary-Elaine Perry and Melissa Collins DeLeonardo, “Rising Voices: Women’s Leadership” *Conversations on Jesuit Higher Education*, 41 (2012): 28-29.

29 Lynne C. Elkes, “An Appendage or Vital Component? Adjunct Faculty and Jesuit Principles: The Needs of a Neglected Majority,” *Conversations on Jesuit Higher Education*, 41 (2012), 24-25.

30 Wade S. Taylor and Kevin J. Mahoney, “Being Gay at a Jesuit University,” *Conversations on Jesuit Higher Education*, 41, Article 27 (2012), 44-47. See also Kent Hickey, “At the Frontier and the Heart: Jesuit Schools,” *Conversations on Jesuit Higher Education*, 39 (2011), 9-12.

31 Editorial Board, “Excellence: Marquette University, Boston College, Scranton University, Saint Joseph’s University, Spring Hill College, Rockhurst University, Loyola Marymount University, Xavier University, University of San Francisco, Seattle University, College of the Holy Cross, Fordham University,” Conversations on Jesuit Higher Education, 39 (2011), 31.

32 Diane Dreher, “What To Do About It: Cura Personalis and the Challenge of Work-Life Balance,” *Conversations on Jesuit Higher Education*, 41 (2012), 30-33.

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42 Regis University appears to have been the first Jesuit institution of higher education in the U.S. to offer paid mission leave, in January 2001. From July 2013 to July 2014, some 253 of Regis University’s eligible 882 faculty and staff used a total of 3,054 hours of mission leave.

Section 3.3.1. of its present “Human Resources Policy Manual” (revised 24 June 2014) reads: “Purpose. Consistent with the vision of its Jesuit founders, Regis University encourages its employees to acquaint themselves with the University’s mission purposes, to live out its mission of leadership in the service of others, and to reflect on questions of value and meaning as well as to build community and colleagues. The purpose of this policy is to allow employees to participate voluntarily, with pay, in University sponsored retreats/reflection experiences or in approved mission-related service activities that occur during regularly scheduled work hours.”

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49 See Robert Parmach, “Doing What’s Right: The Value of the Other Half: Qualifying *Cura Personalis*,” *Conversations on Jesuit Higher Education*, 41 (2012), 20-21.

50 “That both the giver and the maker of the Spiritual Exercises may be of greater help and benefit to each other, it should be presupposed that every good Christian ought to be more eager to put a good interpretation on a neighbor’s statement than to condemn it. Further, if one cannot interpret it favorably, one should ask how the other means it. If that meaning is wrong, one should correct the person with love; and if this is not enough, one should search out every appropriate means through which, by understanding the statement in a good way, it may be saved.” (Ganss, *Spiritual Exercises*, 31; no. 22).

Note that Ignatius advises a good interpretation, not the best possible interpretation. It is not about being Pollyannaish, but about resisting the easy temptation to put another’s words and deeds in a negative light. Thus Ignatius writes of “every appropriate means” to justify a statement.

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52 In this light, promoters of Jesuit education should beware of implying that “holistic education” and “respect for the individual” are values unique to Jesuit education, or more emphasized in Jesuit schools than other schools. Ever since Socrates, good teachers have respected the particulars of students; and ever since Cicero, they have understood that formation of solid citizens requires attention to the whole person. As Fr. Anthony McGinn, S.J., has observed, claiming these things to be distinctively Jesuit is like trying to copyright the alphabet. See also Erika L. Kirby, M. Chad McBride, Sherianne Shuler, Marty J. Birkholt, Mary Ann Danielson and Donna R. Pawlowski, “The Jesuit Difference (?): Narratives of Negotiating Spiritual Values and Secular Practices,” *Communication Studies*, 57:1 (2006), 87-105.

53 In 1548, Ignatius wrote to St. Francis Borgia, “Hence, when the body is jeopardized through excessive hardships, the soundest thing is to pursue these gifts through acts of the understanding and other moderate practices, so that not the soul alone will be healthy but, with a sound mind in a sound body, the whole will be more sound and more fitted to God’s greater service” (*Ignatius of Loyola: Letters and Instructions*, Martin E. Palmer, S.J., trans., Boston: Institute for Advanced Jesuit Studies, 256). 54 Juvenal, Satire X, nos. 356-365 in *Juvenal and Persius*, *Loeb Classical Library Series*, trans. G. G. Ramsay (Cambridge, Harvard University Press, 1957), 219, 221. Sardanapalus was an Assyrian king famed for debauchery.

55 See Thomas H. Clancy, S.J., *The Conversational Word of God: A Commentary on the Doctrine of St. Ignatius of Loyola concerning Spiritual Conversation, with Four Early Jesuit Texts* (St. Louis: Institute of Jesuit Sources, 1978); O’Malley, The First Jesuits, 110-114; Peter Hans Kolvenbach, S.J., “Cura Personalis,” *Review of Ignatian Spirituality* 38 (Jan. 2007), 9-17; Javier Osuna, S.J., Friends in the Lord, trans. Nicholas King (London: The Way, 1974), 11-16.

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63 Palmer, 65.

64 Palmer, 66.

65 See Mark 4:33-34 and Matthew 13:10-15.

66 If taken seriously as a form of ministry, this method of engaging people will strike some as sly or opportunistic. But this is precisely why Jesuits gained a reputation for being “Jesuitical.” In the gospels, Jesus advises, “Be shrewd as serpents, and simple as doves” (Matthew 10:16; see also Luke 16:8).