

XAVIER

JESUIT EDUCATION

— WITHIN THE —

COLLEGE OF

ARTS AND SCIENCES



Welcome from the Dean of the College of Arts and Sciences

FLORENZ PLASSMANN

WELCOME TO THE COLLEGE OF ARTS AND SCIENCES

The College of Arts & Sciences represents the intellectual heart of Xavier University, as we provide a home for the natural and the social sciences, the humanities, and the fine arts. Our faculty teach most of the university's First-Year seminar courses that are designed to excite our student's intellectual curiosity in an intimate seminar setting, and we offer the majority of the university's core curriculum that encourages all Xavier students to become people of learning and reflection, integrity and achievement, in solidarity for and with others.

The core curriculum provides a thorough introduction to the liberal arts, which constitute the essential skills ("arts") to develop the free ("liber") and independent ways of thinking that enable us to live fulfilling lives, hold successful careers, and support our communities in our complex, diverse, and ever-changing world. Jesuit education embeds the liberal arts tradition within a framework of spiritual guidance that is informed by faith, theology, philosophy, and ethics.

Whether you are interested in philosophy, physics, political science, or any of our college's many disciplines that do not start with a "p", all our curricula provide strong support for Xavier University's four Curas: Cura Studiorum (striving for excellence in innovation and academics), Cura Propria (building a profound culture of belonging and inclusive excellence), Cura Apostolica (developing operational strength and effective stewardship), and Cura Personalis (providing care for the whole person).

Our faculty engage in exciting research programs that range from the development of robotic limbs and the investigation of skeletal muscle atrophy in models of spaceflight to the portrayal of women's political leadership roles in television and film and the effect of court rulings on redistricting in Ohio. Our students are involved in cutting-edge research projects with faculty, and we celebrate their work during our summer research symposium. I invite you to explore the many opportunities that the College of Arts & Sciences offers to our students and hope to welcome you to Xavier soon!

PURPOSE STATEMENT OF XAVIER UNIVERSITY

Founded in 1831 as the sixth Catholic university and fourth Jesuit university in the United States, Xavier University forms students who change the world for the better.

MISSION STATEMENT OF XAVIER UNIVERSITY

Xavier is a Jesuit Catholic university rooted in the liberal arts tradition. Our mission is to educate each student intellectually, morally, and spiritually. We create learning opportunities through rigorous academic and professional programs integrated with co-curricular engagement. In an inclusive environment of open and free inquiry, we prepare students for a world that is increasingly diverse, complex and interdependent. Driven by our commitment to educating the whole person, promoting the common good, and serving others, the Xavier community challenges and supports all our members as we cultivate lives of reflection, compassion and informed action.



THE STUDENT COMMITMENT

We are Xavier Musketeers.

We are unique individuals who come together in the spirit of St. Ignatius,

to learn together, to serve together

and we will succeed in changing the world together.

We act with integrity, justice and generosity.

All for one and one for all.

OUR JESUIT HERITAGE

WRITTEN BY JOSEPH P. SHADLE

When the Jesuits were founded in 1540, they had no intention of opening schools other than to train those men who were interested in joining their newly formed religious order. Yet, over time, people took notice of the excellent education that they were providing. As pressure built, Ignatius Loyola, the founder of the Jesuits, agreed to open their first school in Messina, Sicily in 1548. Nearly 500 years later, there are now more than 1,000 Jesuit educational institutions around the world known for academic excellence.

The early Jesuits wanted to make a real difference in the world. Since those early days, students have benefited from the Jesuit model that places reflection at the core of learning, focuses on the development of the whole person, and has as its end one's service and engagement in the world for the common good. This tradition lives on at Xavier.

Jesuit education fosters curiosity and passion. As you learn and pay attention to what sparks your curiosity and passions, we hope that your desires deepen to make the world a better place. Your engagement with the world will likely bring about new questions that lead to a desire to learn more. And so, this cycle of curiosity and education repeats.

Jesuit education desires to help you engage your passions as you enter into your professions with purpose. It seeks to find meaning in our lives and in our world. It seeks to draw us deeper in to relationship with God, with the world around us, and with one another. Through those deepening relationships, we hope comes a life of service.

Xavier's faculty and staff - as educators in the Jesuit tradition - seek not only to provide you with a solid education, but also opportunities to reflect on who you are and what good you want to do in the world with the education that you are receiving. For we know that good leaders not only grow in head knowledge but also in knowledge of themselves as well. Out of this form of education comes not only extraordinary leaders who get good jobs, but people who also recognize the complexity of the world and strive to make it a better place, living as "for and with others."

Working at Xavier, it is clear to me that this mission is not just the responsibility of a single office or department. Rather the entire Xavier community recognizes its role of instilling Ignatian values in students both in and outside the classroom. Through your studies and lived experience, we hope that you will come to know yourself better, recognize your gifts, and begin to apply all of this to the problems of the world.

I am struck by how people from a wide variety of backgrounds have found value in this rich Jesuit heritage of ours. Whether you are making decisions through discernment, fostering compassion and real-world solutions through solidarity, or deepening your self-knowledge through reflection, the staff and faculty are committed to helping you develop knowledge, skills, and wisdom not just a job after college, but for the rest of your life.

As Bob Conway, one of the emeritus members of Xavier's Board of Trustees, has said, "we are educating not just for a job, but for a lifetime."

This is what we are about here at Xavier.



XAVIER'S CORE VALUES: GIFTS OF OUR IGNATIAN HERITAGE

DEVELOPED BY DISCERNMENT GROUP I AT XAVIER UNIVERSITY, FEBRUARY 13, 2009

UPDATED BY DISCERNMENT GROUP II AT XAVIER UNIVERSITY, 2013

MISSION invites us to understand the history and importance of our Jesuit heritage and Ignatian spirituality. Mission focuses on the centrality of academic excellence, grounded in a Catholic faith tradition.

REFLECTION invites us to pause and consider the world around us and our place within it.

DISCERNMENT invites us to be open to God's spirit as we consider our feelings and rational thought in order to make decisions and take action that will contribute good to our lives and the world around us.

SOLIDARITY and **KINSHIP** invites us to walk alongside and learn from our companions, both local and afar, as we journey through life.

SERVICE ROOTED IN JUSTICE AND LOVE invites us to invest our lives into the well-being of our neighbors, particularly those who suffer injustice.

CURA PERSONALIS invites us to care for others recognizing the uniqueness and wholeness of each person.

MAGIS invites us to ask, "Where is the more universal good?" when making decisions; it relates to the Jesuit motto, **For the Greater Glory of God.**



JESUIT EDUCATION AND IGNATIAN PEDAGOGY: A PRIMER

COMPILED BY DEBRA K. MOONEY, PH.D.

JESUIT EDUCATION

- *Seeks to develop the whole student—mind, body and spirit.*
- *Values academic excellence, interreligious understanding and service to others, especially the poor and socially marginalized.*
- *Prepares students for lifelong learning.*
- *Explores the interface between faith and culture.*
- *Pays special attention to values, ethical issues and the development of moral character.*
- *Is broad-based, comprehensive and liberal.*
- *Prepares students for a rapidly changing and diverse ¬society.*
- *Develops responsible citizens who are sensitive to the needs of our times.*
- *Maintains an optimistic view of human nature and of its possibilities.*
- *Fosters an integration of knowledge within and across disciplines.*
- *Encourages critical, analytical and creative approaches to solving problems.*
- *Incorporates a global and international dimension for growth and learning.*
- *Inspires graduates to change society and the world for the better.*

IGNATIAN PEDAGOGY

- *Embraces the unique qualities in each student.*
- *Facilitates students' understanding of information in a personally relevant and personally appropriated manner.*
- *Employs a systematic, sequential and purposeful teaching plan.*
- *Encourages students to decide what is truly good for themselves and society through a process of discernment.*
- *Is challenging and rigorous.*
- *Is interdisciplinary.*
- *Makes use of novel teaching methods and technologies as they arise.*
- *Relies on professors to serve as model "women and men for others" both in and out of the classroom.*
- *Encourages attentiveness, reverence and devotion to reveal truth and wisdom.*
- *Utilizes clear and specific evaluation methods.*
- *Encourages student responsibility and independence.*
- *Emphasizes "eloquentia perfecta" — speaking and writing excellence.*
- *Views teaching as a vocation and as a service to others.*

IGNATIAN PEDAGOGY

(JESUITRESOURCE.ORG)

Ignatian pedagogy (from the International Center for Jesuit Education [Rome, 1993]), is a model that seeks to develop students of competence, conscience, and compassion. Faculty accompany students in their intellectual, spiritual, and emotional development. They do this by following the Ignatian pedagogical paradigm. Through consideration of the context of students' lives, faculty create an environment where students recollect their past experience and assimilate information from newly provided experiences. Faculty help students learn the skills and techniques of reflection, which shapes their consciousness, and they then challenge students to action in service to others. The evaluation process includes academic mastery as well as ongoing assessments of students' well-rounded growth as persons for others. Ignatian pedagogy is a teaching model that seeks to develop students of competence and compassion.

THE FIVE EDUCATIONAL PRINCIPLES:

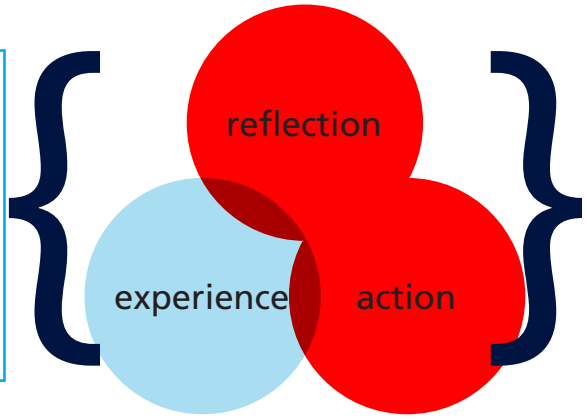
1. **CONTEXT** What do we need to know about our students in order for them to be successful in our classes?
2. **EXPERIENCE** What is the best way to engage our students so that they will invest themselves into their own learning process?
3. **REFLECTION** How do we develop a pattern of reflection in our students so that they can unleash the full potential of their active imaginations?
4. **ACTION** How do we compel learners to move beyond knowledge to action? How do we assist our students to take on the world with their knowledge and not just stand back and observe it?
5. **EVALUATION** How do we develop a culture of assessment in our students and ourselves that will allow us all to see our successes and setbacks and the reasons for them while we plan to improve the future?

THE IGNATIAN PEDAGOGICAL PARADIGM

A MODEL FOR TEACHING AND LEARNING IN A JESUIT SCHOOL

(JESUITINSTITUTE.ORG)

CONTEXT
the teacher is aware of how influential context is on learning and knows well the multiple contexts in which pupils live, grow up, and learn.



EVALUATION
the teacher reflects on the effectiveness of each lesson and evaluates pupil progress in terms of growth in learning and living.



UNDERSTANDING IGNATIAN AND JESUIT SPIRITUALITY

WRITTEN BY DARRELL J. BURNS, S.J.

In conversations about the mission and identity of Jesuit institutions, two phrases are often used interchangeably: Ignatian Spirituality and Jesuit Spirituality. Yet, it may be helpful to clarify the meaning of each of these and make a distinction between them. This examination is not a mere word-game but rather an attempt to make these ideas more accessible.

IGNATIAN SPIRITUALITY

Ignatian Spirituality grew out of the unique, personal relationship that Ignatius experienced with God. This journey began as Ignatius recovered from a severe battle injury and continued throughout his life. Central to this spirituality is the realization that God is actively at work, revealed through and encountered in the world—in all creation: people, events, nature. It is a realization that all that is, is a gift from God. That "all the things in this world are created because of God's love and they become a context of gifts, presented to us so that we can know God more easily and make a return of love more readily" (Spiritual Exercises No. 23; Fleming, S.J.: Literal Translation). It is a keen awareness and attentiveness that invites us to see beyond the immediate to recognize the Divine; and once that Presence is recognized, to be moved into action, service and love. For Ignatius, love always moves a person to service.

During his initial conversion experience, Ignatius began to keep notes on the interior changes and feelings he was going through. These notes eventually were developed into the Spiritual Exercises. As time passed, Ignatius guided others through this process of conversion and they had a personal experience of God. These people followed his guide but had their own individual experience.

It is noteworthy that Ignatius went through his conversion experience, composed and later shared the Spiritual Exercises long before he was a priest and before he began a religious community. In fact, about 20 years passed from his time in Manresa to the founding of the Society of Jesus.

Thus, this is the spirituality of a non-cleric shared with other lay people. It is out of the Spiritual Exercises that the Society of Jesus came forth; the Spiritual Exercises did not come out of the Society of Jesus. This is unlike other schools of spirituality, for example the Benedictines and Franciscans, which began in the monastery then eventually was shared with people outside the religious community. The Spiritual Exercises are intended to be a spirituality for busy people, people engrossed in the world, people facing the tensions and pressures of daily life and decision making. Everyday people, not exclusively priests or members of a religious community, were the original audience of this spirituality.





JESUIT SPIRITUALITY

On the other hand, Jesuit Spirituality is more focused than Ignatian Spirituality. It includes not only the Spiritual Exercises and writings of Ignatius but also the Constitutions, Decrees of the Congregations, and decisions made since the founding of the Society that relate to the governance of the Order and have been passed down to today. In short, Jesuit Spirituality has to do with the particular way Ignatian Spirituality is lived out within the Society of Jesus.

Understanding this distinction is important for the future of the Ignatian heritage. Ignatian Spirituality is accessible to everyone, not just members of the Society of Jesus. Ignatian Spirituality offers the opportunity to recognize and respond to the active presence of God in all that surrounds us, the events and the people we encounter in our daily routine. Our open, conscious response leads to an ongoing personal relationship with God and the action that flows from that relationship clarifies who we are and why we do what we do. Programs offered at Jesuit educational institutions to gain a better understanding of its mission and identity are not an attempt to create "little Jesuits." Rather, they are an opportunity for individuals to share in and experience the vision of Ignatius. They are an invitation to share in this spirituality. It is this vision, this understanding of God active and revealed through creation and constantly at work in creation, which sets the foundation for learning. In fact, this vision is the foundation for all that is done. The more wonders of creation are investigated and understood, the deeper we—and our students— grow in a personal relationship with the Divine.

THE DAILY EXAMEN

St. Ignatius Loyola's Examen is an opportunity for peaceful daily reflective prayer. It invites us to find the movement of God in all the people and events of our day. The Examen is simply a set of introspective prompts for you to follow or adapt to your own character and spirit.

Begin with a pause and a slow, deep breath or two; become aware that you are in the presence of the Holy.

THANKSGIVING

What am I especially grateful for in the past day...

The gift of another day?

The love and support I have received?

The courage I have mustered?

An event that took place today?

PETITION

I am about to review my day; I ask for the light to know God and to know myself as God sees me.

REVIEW

Where have I felt true joy today?

What has troubled me today?

What has challenged me today?

Where and when did I pause today?

Have I noticed God's presence in any of this?

RESPONSE

In light of my review, what is my response to the God of my life?

A LOOK AHEAD

As I look ahead, what comes to mind?

With what spirit do I want to enter tomorrow?


AD
MAIOREM DEI
GLORIAM

A BIOGRAPHY OF ST. IGNATIUS LOYOLA (1491-1556): THE FOUNDER OF THE JESUITS

BY: GEORGE W. TRAUB, S.J. AND DEBRA K. MOONEY, PH.D.

THE EARLY YEARS

Iñigo Lopez de Oñaz y Loyola, whom we know as St. Ignatius, was born in the Castle Loyola, in the Basque country of northeastern Spain, in 1491, during the reign of King Ferdinand and Queen Isabella.

Iñigo was the youngest of 13 children, raised in a family culture of high Catholic piety but lax morals. He experienced the contradictions between the ideals of church and crown and the realities of his own family. His father had several children by another woman, and his grandfather's lawless behavior led to the top two floors of the Loyola castle being demolished by order of the crown.

Iñigo hardly knew his mother, Marina Saenz de Licona y Balda Maria; she died when he was a child. His father, Don Beltrán Yañez de Oñaz y Loyola, died when he was 16. One of his brothers went on the second voyage of Columbus and another died in battle also far away.

Iñigo was raised to be a courtier and diplomat in service to the crown, having received a chivalric yet academically sparse education typical of his class. He spent some time as a page at court. Winning personal glory was his passion. He was a fancy dresser, an expert dancer, a womanizer, sensitive to insult, and a rough punkish swordsman who used his privileged status to escape prosecution for violent crimes committed with his priest brother at carnival time.

THE SOLDIER

In the spring of 1521, a very large French army attacked the fortress town of Pamplona. A tiny band of Spanish soldiers trying to defend the town were ready to surrender; all of them except Iñigo de Loyola. He would hold off the French single-handedly. But a French cannonball shattered his leg and put an end to his stand. The French admired the courage of the man. They carried him on a litter back home to his castle of Loyola.

His leg was not the only thing that had been shattered. His image of himself as a handsome, dashing courtier – everything that he had ever lived for – was shattered, too.

The broken leg was not properly set. The bone protruded in a way that would show through the tight hose that a courtier wore, "so much as to be something ugly." Iñigo insisted on having the leg re-broken and re-set; there was, of course, no anesthetic. In the end one leg was still shorter than the other; Iñigo limped the rest of his life.

To pass the time while he recovered, he asked for the kind of books he enjoyed reading: romances of chivalry. But the only reading available in the house was an illustrated Life of Christ and a book of saints' legends. He spent hours dreaming. He dreamt of the exploits he would do in service to his king and in honor of the royal lady he was in love with. But he would also dream about the exploits he could do to imitate St. Francis of Assisi and St. Dominic in fidelity to his heavenly Lord.

Gradually, he began to reflect on these experiences; he noticed what was going on within. Both kinds of daydreams engaged him completely, but after the romantic chivalry dreaming was over, he felt empty and dissatisfied, whereas after the spiritual dreaming ended, he still felt a deep peace, a quiet happiness."[H]e did not consider nor did he stop to examine this difference until one day his eyes were partially opened and he began to wonder at this difference and to reflect upon it. From experience he knew that some thoughts left him sad while others made him happy, and little by little he came to perceive the different spirits that were moving him..."

Here we see the beginning of his powers of discernment, of decision making. He realized God was leading him by his feelings, drawing him toward an entirely new way of life.

THE PILGRIM

As soon as Iñigo had healed enough to walk, he began a journey to Jerusalem so that he could "kiss the earth where our Lord had walked." He traveled through the town of Montserrat, Spain where he gave away his fine clothes to a poor man. Then, in an all-night vigil before the Black Madonna in the church of the Benedictine abbey there, he hung up his sword and dagger. Effectively, his old life was over and his new life had begun.

Barcelona was the port from which to embark on a passage to Rome and then to the Holy Land. Not wanting to see his old friends, who might be in

conflict with his new values, he went instead to the nearby town of Manresa with the intention of staying there a few days. But those "few days" turned into ten months.

The "Pilgrim," as he referred to himself in his autobiography, asked for lodging at a hospital for the poor located outside the town's walls. In exchange for his bed, he did chores around the hospital; and he begged for his food in the town. As we see him here, he spent much of his time in a cave, in prayer with God—praying as much as seven hours a day. He was blessed with powerful insights into himself and about who God was for him. Still, for extended periods, he experienced doubts, anxieties, scruples, severe depression; he even contemplated suicide to end his psychic pain.

He recorded his experiences in a notebook and would soon find his jottings helpful in guiding others. These notes which he continued to revise and expand over time as he listened to people became his Spiritual Exercises. Eventually, they were published and then reprinted again and again and translated into many languages as they spread around the world.

An example of a spiritual exercise might be to reflect on the ways you have been loved, or on what your personal gifts are and how you use them and for whom, or to imagine yourself present in one of the gospel scenes—for example, Jesus' feeding of the 5,000.

Today, nearly 500 years later, Jesuits and other priests and sisters and brothers, and an ever larger number of professional men and women use these Spiritual Exercises to guide others toward spiritual transformation, to a deeper relationship with God.

VISITING THE HOLY LAND

The Pilgrim did manage to beg passage on a ship to the Holy Land. But instead of being able to fulfill his great dream to remain there for the rest of his life, trying to convert the so-called "infidel," he was told by church authorities to return to Europe after only a few weeks. They had enough trouble there without him and his conversion scheme. Another dream of Iñigo shattered.

When it came time for him to set sail and head back to the western Mediterranean, he ran back to the Mount of Olives to see which way the "footprint of Jesus" was facing. Pious legend had it that the mark in a certain rock there was left by Jesus as he ascended into heaven. Now what may interest us here is not the historical credibility of the legend, but rather what this action of the Pilgrim tells us about his own inner life, his imaginative life. He was in the habit of entering imaginatively into all the various gospel stories and scenes, and, in this way, he made them very concrete and real and immediate to himself. He wanted to be in intimate relationship with Jesus, and every detail about Jesus was precious to him.

A NON-TRADITIONAL STUDENT

Although Iñigo was unable to preach and serve God in the Holy Land as he had hoped, he was still determined to meet this goal in some fashion. He decided that he needed to get an education in order to "help souls." He returned to Barcelona and attended a free public grammar school to prepare himself for entrance into a university. This meant that beginning at the age of 33 and for two years, he was studying Latin grammar and other basics with classmates who were 8 to 14 years old. He may have felt some discomfort at the age difference, but it was at this time that he had the "most beloved" teacher in his entire academic career—Master Jeronimo Ardevol.

IGNATIUS IN PRISON

After this initial schooling in Barcelona, Iñigo moved to Spanish university towns—first Alcala, near Madrid, and then Salamanca in the north. In both places, he spent nearly as much time engaging people in conversation about spiritual matters as he did studying and attending lectures. Such conversations got him into trouble with the Spanish Inquisition and he was put in prison three times for interrogation. The charge was always the same: that he dared to speak of theological matters when he did not have a theology degree. Further, he was not ordained. In the end, he was always exonerated, but he decided to avoid further harassment by the Inquisition. He left his homeland and headed north to the premier university of sixteenth-century Europe.

HIGHER EDUCATION IN PARIS

At the age of 38, the Pilgrim attended the College Ste. Barbe of the University of Paris, considered the heart of the French Renaissance. He knew little French and he was not very fluent or correct in Latin. Still he made progress, little by little.

In those days, students rose at 4:00 a.m.; classes—lectures—began at 5:00 am. There were also classes for several hours in the later afternoon. The university curriculum—in the Parisian style--was much more orderly than he was used to in Spain. There was progression; there were prerequisites. As a result, he started all over again with grammar, language and the humanities, and only then moved



For a detailed glossary of terms, visit:
www.jesuitresource.org

on to the sciences, philosophy and theology. The present-day notion of levels or classes--freshman, sophomore, junior, senior-- is a Jesuit legacy to education based on the experience with this Parisian style of learning.

Eventually, he earned a master's degree. The name on his diploma was not Iñigo, but "Ignatius," which he adopted in Paris and used for the rest of his life. (It is speculated that he named himself after a saint he admired - Ignatius of Antioch.) When he applied for doctoral studies, he was turned down as too old; he was 44, and too ill, from stomach ailments that he attributed to the extreme penances he practiced during his time in Manresa.

THE FIRST COMPANIONS

While at the University of Paris, Ignatius roomed with Peter Faber, a young man from Savoy in the south of France, and Francis Xavier, a nobleman from the eastern end of the Basque country.

Gradually a whole circle of "Friends in the Lord," as they called themselves, formed around Ignatius. What bonded them closely together was the fact that one after another they were led through the "Spiritual Exercises". Most were guided by Ignatius himself. In a deep sense, they all became "companions of Jesus" and companions of one another.

Ignatius also shared with them his dream of going on mission to the Holy Land; yet this time he was a bit wiser and more practical. If the Holy Land dream fell through, they would go to Rome and put themselves at the disposition of the pope. The pope, as universal pastor, should know where the greatest needs were.

They waited in Venice a whole year for a ship to take them to the Holy Land. As Providence would have it, just that one year, because of war between Venice and the Turks, no ship sailed. So they went to Rome, and there they entered into an extended period of communal discernment. They were about to be sent all over Europe and all over the world.



Spread out like that, how would they secure the bond among them? Their decision was to form themselves into a religious order. They called it the Company (meaning the companionship) or Society of Jesus. Outsiders disparagingly nicknamed them the "Jesuits" but the name caught-on and eventually was used by all alike.

THE FOUNDER

The Society of Jesus was approved by Pope Paul III in 1540 and thus became an official Catholic religious order. Ignatius was elected their first leader. He declined after the first vote. He felt unworthy for the position because of the vanity and licentiousness of his earlier life and because he felt that others were more theologically knowledgeable. After much discernment, he accepted the position and served until his death sixteen years later.

As the Superior General, he sent companions all over Europe and around the world. He called them to "hurry to any part of the world where…the needs of the neighbor should summon them." And he counseled them to serve "without hard words or contempt for people's errors." In addition to writing the Constitutions of the fledgling order, with the help of his assistant Juan Polanco, he wrote nearly 7,000 letters. He wrote to high and low in church and state and to women as well as men. But most of these letters were to his Jesuit companions, thus forming a vast communication network of friendship, love, and care.

At the time of his death, there were 1,000 Jesuits, a good number of them involved in the 35 schools that had been founded. Twenty-five years later the number of schools rose to 144, and another 35 years after that, it approached 400.

In contrast to the ambitions of his early days, the fundamental philosophy of the mature Ignatius was that we ought to desire and choose only that which is more conducive to the end for which we are created - to praise, reverence, and serve God through serving other human beings.

He prayed:

Teach us, good Lord, to serve you as you deserve;

to give, and not to count the cost,

to fight, and not to heed the wounds,

to toil, and not to seek for rest,

to labor, and not to ask for reward,

except that of knowing that we are doing your will.

The great 20th-century British historian Dom David Knowles summed up his sense of the early Jesuits in these words: "That mighty impulse from Manresa which spread over Europe and to the ends of the earth—perhaps the greatest single religious impulse [in Christianity] since the preaching of the apostles."

Quotations are taken from *A Pilgrim's Journey: The Autobiography of Ignatius of Loyola*, translated by Joseph N. Tylenda (Collegeville, MN: Liturgical Press, 1991).

A M D G

Jesuitresource.org is developed by The Center for Mission and Identity at Xavier University with support from the Conway Institute for Jesuit Education. Learn more at www.jesuitresource.org

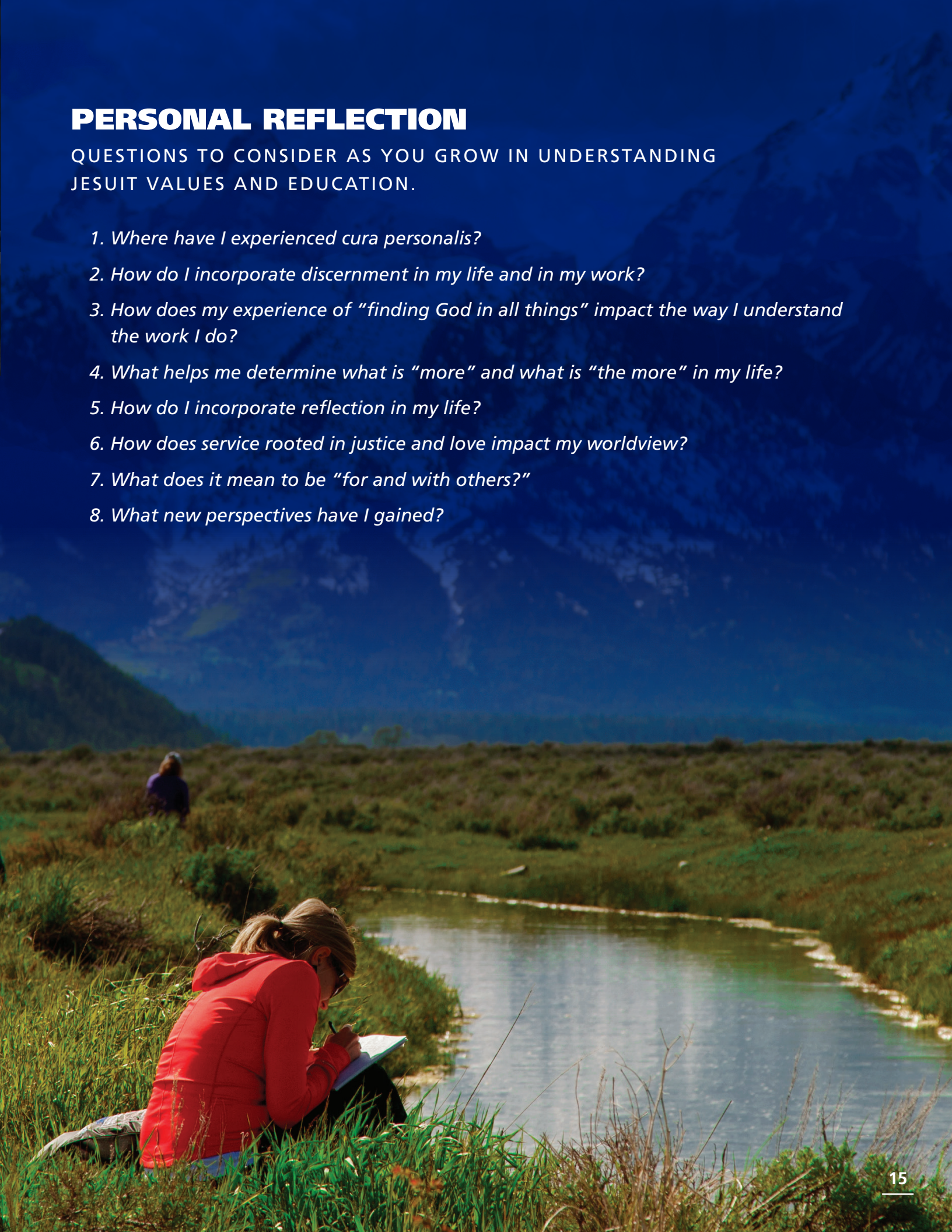
jesuitresource.org

Providing resources in Jesuit education and Ignatian spirituality

PERSONAL REFLECTION

QUESTIONS TO CONSIDER AS YOU GROW IN UNDERSTANDING JESUIT VALUES AND EDUCATION.

1. *Where have I experienced cura personalis?*
2. *How do I incorporate discernment in my life and in my work?*
3. *How does my experience of "finding God in all things" impact the way I understand the work I do?*
4. *What helps me determine what is "more" and what is "the more" in my life?*
5. *How do I incorporate reflection in my life?*
6. *How does service rooted in justice and love impact my worldview?*
7. *What does it mean to be "for and with others?"*
8. *What new perspectives have I gained?*





JESUIT COLLEGES AND UNIVERSITIES IN THE UNITED STATES

(IN ORDER BY FOUNDING DATE)

Georgetown University (1789)
Saint Louis University (1818)
Spring Hill College (1830)
Xavier University (1831)
Fordham University (1841)
College of the Holy Cross (1843)
Saint Joseph's University (1851)
Santa Clara University (1851)
Loyola University Maryland (1852)
University of San Francisco (1855)
Boston College (1863)
Canisius College (1870)
Loyola University Chicago (1870)
Saint Peter's University (1872)
University of Detroit Mercy (1877)
Regis University (1877)
Creighton University (1878)
Marquette University (1881)
John Carroll University (1886)
Gonzaga University (1887)
University of Scranton (1888)
Seattle University (1891)
Rockhurst University (1910)
Loyola Marymount University (1911)
Loyola University New Orleans (1912)
Fairfield University (1942)
Le Moyne College (1946)

XAVIER UNIVERSITY