

## How to Speak Ignatian: Common words and phrases of the Society of Jesus

Adapted from [“How to Speak Loyola.”](#) a glossary developed by the Office of Mission & Identity, Loyola University, Chicago.

### A

A.M.D.G. / Ad Majorem Dei Gloriam (Latin)

"For the greater glory of God." Motto of the Society of Jesus | see Magis ]

Apostle / Apostolate / Apostolic

Apostle is the role given to the inner circle of twelve whom Jesus sent out [on mission] and to a few others like St. Paul. Hence apostolate means a “mission endeavor or activity” and apostolic means “mission-like.”

The work given to an individual Jesuit is defined as his apostolate.

Arrupe, S.J., Pedro (1907-1991)

As superior general of the Society of Jesus for nearly 20 years, he was the central figure in the renewal of the Society after Vatican Council II, paying attention both to the spirit of Ignatius the founder and to the signs of the times. From the Basque country of northern Spain, he left medical school to join the Jesuits, was expelled from Spain in 1932 with all the other Jesuits, studied theology in Holland, and received further training in spirituality and psychology in the U.S. Arrupe spent 27 years in Japan (where among many other things he cared for victims of the atomic bomb in Hiroshima) until his election in 1965 as superior general. He is considered the founder of the modern, post-Vatican II Society of Jesus.

### B

Basque / Basque Province

A member of people living in the western Pyrenees in France and Spain. Basques are indigenous people to this specific region. Among Jesuits who are Basque are Ignatius and Pedro Arrupe.

Boy Saints

St. Stanislaus Kostka, S.J. (1550-68), St. John Berchmans (1599-1621) and St. Aloysius Gonzaga, S.J. (1568-91). These members of the Society of Jesus who died as scholastics. Kostka was a novice, Berchmans was in

philosophy studies and Gonzaga was in theology studies. Together they are often referred to as the “boy saints” and in many Jesuit churches and schools, there were often side altars or shrines dedicated to youth under the patronage of these youthful saints. Pope Benedict XIII declared Gonzaga, “Patronus Juventutum” (Patron of Youth) in 1726.

## C

### Call / Calling / Callings

Also known as a vocation. A calling is a deep passion that matches an individual's gifts and talents. It is best defined by Frederick Buechner who states, “The place God calls you to is where your deep gladness and the world's deep hunger meet.”

### Catholic / Catholicism / Roman Catholic(ism)

Derived from Greek, catholic means “universal.” Several Christian denominations explicitly refer to themselves Catholic, including Roman Catholics, Anglo-Catholics, and Evangelical Catholics. Each professes the Nicene Creed, which each claims they are the Catholic church claimed in the creed's phrase “one holy catholic and apostolic church.”

Most often, a Catholic is assumed to be an individual who is a member of the Roman Catholic Church. The same is true for Catholicism - the term indicates the beliefs and theology of Roman Catholicism. Roman Catholics make up the largest Christian denomination. They believe Jesus is the Christ, both the Nicene and Apostles' Creeds, the seven Sacraments, the authority of Roman Catholic Magisterial teachings based on both Scripture and Apostolic Tradition, and Apostolic Succession.

Roman Catholicism typically is defined as the beliefs, practices, and theology of the Roman Catholic Church.

### Christ

Derived from Greek, meaning anointed. It is the equivalent to the Hebrew word for "Messiah." See Jesus.

### The Church

See Roman Catholic Church.

### Christian

A Christian is one who believes Jesus is the Christ and who is typically a member of a Christian denomination. The term means "belonging to Christ."

#### CLC / Christian Life Communities

Small faith groups. Rooted in the Spiritual Exercises of St. Ignatius, CLCs come together to share in one another's faith journeys, gather for reflection, and do service as women and men for others.

#### Community Service

An active part of Ignatian spirituality. Community service is typically defined as doing some volunteer work in the local area for the benefit of community. Ignatian spirituality calls for individuals in any point in life to do some community service, along with prayer and reflection.

#### Companions

Friends of Ignatius of Loyola, including Peter Faber and Francis Xavier.

#### Cura personalis (Latin)

“Care for the [individual] person.” A hallmark of Ignatian spirituality (where in one-on-one spiritual guidance, the guide adapts the **Spiritual Exercises** to the unique individual making them) and therefore of Jesuit education (where the teacher establishes a personal relationship with students, listens to them in the process of teaching, and draws them toward personal initiative and responsibility for learning).

This attitude of respect for the dignity of the individual derives from the Judaeo-Christan vision of human beings as unique creations of God, of God's embracing of humanity in the person of Jesus, and of human destiny as ultimate communion with God and all the saints in everlasting life. [ see Pedagogy, Ignatian, Jesuit ]

## D

#### Discernment / Discernment of spirits

A process for making choices, in the context of faith. The choices in discernment are often not between good and evil, but between several possible actions that are potentially good. The process of discernment helps the individual to find the greater good - where God is truly calling the individual.

For Ignatius, the process involves prayer, reflection, and conversations with others. Most important is the intimate honesty with one's rational reasons and one's feelings. The most fundamental question to any discernment is: Is this leading me toward God or away from God? In the **Spiritual Exercises**, Ignatius claims that a person leading a basically good life can know the greater good by consolation of God, and the lesser goods by desolation.

## E

### Education, Jesuit education in the United States

Jesuit schools constitute one of the most effective forms for the apostolic activity of the Society of Jesus in the United States.

Ignatius of Loyola and his first companions, who founded the Society of Jesus in 1540, did not originally intend to establish schools. But before long they were led to start colleges for the education of the young men who flocked to join their religious order. And in 1547, Ignatius was asked to open a school for young lay men.

By the time of his death in 1556, there were 35 such colleges (comprising today's secondary school and the first year or two of college). By the time the order was suppressed in 1773, the number had grown to over 800--all part of a system of integrated humanistic education that was international and brought together in a common enterprise men from various languages and cultures. These Jesuits were distinguished mathematicians, astronomers, and physicists; linguists and dramatists; painters and architects; philosophers and theologians; even what today would be called cultural anthropologists.

These developments are not surprising; the orders founders were all University of Paris graduates, and Ignatius' spirituality taught Jesuits to search for God "in all things." After the order was restored (1814), however, Jesuit schools and scholars in Europe never regained the prominence they had had. Besides, they were largely involved in the resistance to modern thought and culture that characterized Catholic intellectual life through the 19th century and beyond.

In other parts of the world, especially in the United States, the 19th century saw a new birth of Jesuit education. Twenty-one of today's 28 U.S. Jesuit colleges and universities were founded during that century. These schools served the needs of an immigrant people, enabling them to move up in the world while maintaining their Catholic belief and practice in a frequently hostile Protestant environment.

## Education, Jesuit Secondary Education

Jesuits and their colleagues educate over 46,000 young men and women each year at 71 secondary or pre-secondary schools in 25 states, including the District of Columbia.

Of these institutions 64 are Jesuit sponsored, 4 are co-sponsored with other religious communities or the local Church and 3 have been endorsed by Jesuit provinces as Ignatian schools in the Jesuit tradition.

Among the more than 50 Jesuit high schools in the United States, Georgetown Preparatory School, founded in 1789, is the oldest and the sole remaining Jesuit boarding-day school in the country.

Four new Jesuit high schools have been established since the start of the 21st century, Arrupe Jesuit High School in Denver (2003), Cristo Rey High School in Sacramento (2006), Cristo Rey Jesuit High School in Minneapolis (2007) and Cristo Rey Jesuit High School in Baltimore (2007). The four schools are modeled after Cristo Rey Jesuit High School founded in 1996 by the Jesuits of the Chicago Province to serve the immigrant families of Chicago's near southwest side. A fourth such school, Verbum Dei, became jointly sponsored by the California Province of the Society of Jesus and the Archdiocese of Los Angeles in 2005. Cristo Rey schools are known as "schools that work" because they incorporate into their college preparatory program a work-study program that helps to finance their students' education. Jesuit high schools routinely award a total of \$50 million in financial aid each year.

Jesuit high schools form the institutional membership of the Jesuit Secondary Education Association (JSEA), headquartered in Washington, D.C. JSEA links these schools with the wider community of both public and private secondary education in the United States as well as with the educational institutions of the Society of Jesus worldwide.

## Examen

A typical prayer of members of the Society of Jesus. This prayer can be made anywhere: on the beach, in a car, at home, in the library. Many people make the Examen twice daily: once around lunchtime and again before going to bed. There are five simple steps to the Examen, which should take 10-15 minutes to complete, and what follows is just one interpretation of these five steps in discerning the movement of God's Spirit in your day. Through this method of praying you can grow in a sense of self and the Source of self; you can become more sensitive to your own spirit with its longings, its powers, its Source; you will develop an openness to receive the supports that God offers.

**1. Recall that you are in the presence of God.** As you quiet yourself, become aware that God is present within you, in the creation that surrounds you, in your body, in those around you. Ask the Holy Spirit to let you look on all you see with love. “Love is patient, love is kind, love is not jealous or boastful, it is not arrogant or rude. Love does not insist on its own way; ... it does not rejoice at wrong but rejoices in the right ... Love hopes all things.” (1 Cor.)

**2. Spend a moment looking over your day with gratitude for this day's gifts.** Be concrete. Take stock of what you received and what you gave. Give thanks to God for favors received. Also look at your permanent gifts that allow your participation in this day. Recall your particular strengths in times of difficulty, your ability to hope in times of weakness, your sense of humor and your life of faith, your intelligence and health, your family and friends. God the Father gives you these to draw you into the fullness of life. As you move through the details of your day, give thanks to God for His presence in the big and the small things of your life.

**3. Ask God to send you His Holy Spirit to help you look at your actions and attitudes and motives with honesty and patience.** “When the Spirit of truth comes he will guide you into all truth.” (John 16:13) The Holy Spirit inspires you to see with growing freedom the development of your life story. The Spirit gives a freedom to look upon yourself without condemnation and without complacency and thus be open to growth. Ask that you will learn and grow as you reflect, thus deepening your knowledge of self and your relationship with God.

**4. Now review your day.** This is the longest of the steps. Recall the events of your day; explore the context of your actions. Search for the internal movements of your heart and your interaction with what was before you. Ask what you were involved in and who you were with, and review your hopes and hesitations. Many situations will show that your heart was divided—wavering between helping and disregarding, scoffing and encouraging, listening and ignoring, rebuking and forgiving, speaking and silence, neglecting and thanking. Notice where you acted freely—picking a particular course of action from the possibilities you saw. See where you were swept along without freedom. What reactions helped or hindered you? See where Christ entered your decisions and where you might have paused to receive His influence. “Test yourselves,” St. Paul urges, “to see whether you are living in faith; examine yourselves. Perhaps you yourselves do not realize that Christ Jesus is in you.” (2 Cor.) His influence comes through His people, the Body of Christ. His influence comes through Scripture, the Word of God. Now, as you pray, Christ's spirit will help you know His presence and concern. As you daily and prayerfully explore the mystery of yourself in the midst of your actions you will grow more familiar with your own spirit and become more aware

of the promptings of God's Spirit within you. Allow God to speak, challenge, encourage and teach you. Thus you will come to know that Christ is with you. Christ will continually invite you to love your neighbor as yourself and strengthen you to do this.

**5. The final step is our heart-to-heart talk with Jesus.** Here you speak with Jesus about your day. You share your thoughts on your actions, attitudes, feelings and interactions. Perhaps during this time you may feel led to seek forgiveness, ask for direction, share a concern, express gratitude, etc. Having reviewed this day of your life, look upon yourself with compassion and see your need for God and try to realize God's manifestations of concern for you. Express sorrow for sin, the obscuring darkness that surrounds us all, and especially ask forgiveness for the times you resisted God's light today. Give thanks for grace, the enlightening presence of God, and especially praise God for the times you responded in ways that allowed you to better see God's life. Resolve with Jesus to move forward in action where appropriate. You might like to finish your time with the Lord's Prayer.

Fr. Joe Tetlow, S.J.

## F

Faber, Peter (1506-1546)

Latin and English version of Pierre Favre, University of Paris student from the south of France who roomed with Ignatius of Loyola and Francis Xavier and together with them and several others founded the Society of Jesus. Much of his ministry was in Germany. There he drew up guidelines for ecumenical dialogue with Lutherans, but these were, sad to say, hardly put into practice. Among the early companions, he was known to be the finest guide for those making the Spiritual Exercises.

Finding God in All Things

Ignatian Spirituality is summed up in this phrase. It invites a person to search for and find God in every circumstance of life, not just in explicitly religious situations or activities such as prayer in church or in private. It implies that God is present everywhere and, though invisible, can be "found" in any and all of the creatures which God has made. They reveal at least a little of what their Maker is like--often by arousing wonder in those who are able to look with the "eyes of faith." After a long day of work, Ignatius used to open the French windows in his room, step out onto a little balcony, look up at the stars, and be carried out of himself into the greatness of God.

How does one grow in this ability to find God everywhere?

Howard Gray draws the following paradigm from what Ignatius wrote about spiritual development in the Jesuit Constitutions: (1) practice attentiveness to what is really there. "Let that person or that poem or that social injustice or that scientific experiment become (for you) as genuinely itself as it can be." (2) Then reverence what you see and hear and feel; appreciate it in its uniqueness. "Before you judge or assess or respond, give yourself time to esteem and accept what is there in the other." (3) If you learn to be attentive and reverent, "then you will find devotion, the singularly moving way in which God works in that situation, revealing goodness and fragility, beauty and truth, pain and anguish, wisdom and ingenuity."

## G

God

Various titles or names are given to the Mystery underlying all that exists (the Divine, Supreme Being, the Absolute, the Transcendent, the All Holy). These are only "pointers" to a Reality beyond human naming and beyond our limited human comprehension. Still, some conceptions are taken to be less inadequate than others within a given tradition founded in revelation. Thus Jews reverence YHWH (a name so holy it is not spoken, but rather an alternative name is used), and Muslims worship Allah (the [only] God).

Gospel (literally "good news")

The good news or glad tidings about Jesus.

Plural. The first four works of the Christian scriptures (Matthew, Mark, Luke, and John) that tell the story of Jesus, each with its own particular theological emphasis.

Graduate at Graduation/"Grad at Grad"

In 1981, the Jesuit high schools of the United States created *The Profile of the Graduate of a Jesuit High School at Graduation*. Therefore, the faculty and staff of any Jesuit secondary school aim to foster and encourage the development of graduates who will be intellectually competent, open to growth, religious, loving and committed to a strong sense of justice.



The “Profile of a Graduate at Graduation” was developed by the Commission on Research and Development of the Jesuit Secondary Association and may be read in its entirety [here](#).

## H

### Holy See

Is the English translation for “Sancta Sedes,” a reference to the throne of the Bishop of Rome who is also known as the “Holy Father,” as well as pope. In common discourse, the Vatican and the “Holy See” are understood to be synonymous.

## I

### Ignatian

Adjective, from the noun [Ignatius \[of Loyola\]](#). Often used now in distinction to [Jesuit](#) indicating aspects of [spirituality](#) that derive from Ignatius rather than from specific issues involving the Jesuit [religious order](#), the [Society of Jesus](#).

### Ignatian/Jesuit Vision

Drawing on a variety of contemporary sources which tend to confirm one another, one can construct a list of rather commonly accepted characteristics of the Ignatian/Jesuit vision. It ...

- sees life and the whole universe as a gift calling forth wonder and gratefulness;
- gives ample scope to imagination and emotion as well as intellect;
- seeks to find [God](#) in all things -- in all peoples and cultures, in all areas of study and learning, in every human experience, and (for the Christian) especially in the person of [Jesus](#);
- cultivates critical awareness of personal and social evil, but points to God's love as more powerful than any evil;
- stresses freedom, need for [discernment](#), and responsible action;
- empowers people to become leaders in service, "[mean and women for others](#)," "whole persons of solidarity," building a more just and humane world.

No one claims that any of these are uniquely Ignatian/Jesuit. It is rather the combination of them all and the way they fit together that make the vision distinctive and so appropriate for an age in transition--whether from the medieval to the modern in Ignatius' time, or from the modern to the postmodern in ours.

## Ignatius of Loyola (1491-1556)

Iñigo de Loyola was a devil-may-care, 26-year-old squire to the King of Castile when his leg was shattered in the battle of Pamplona. In his long convalescence in the family manor, Iñigo underwent a religious conversion that inspired him to give up his former ways and live a penitential hermit's life in Manresa, Spain, on the banks of the river Cardener. With the guidance of a Benedictine spiritual director, and under the influence of books such as *The Imitation of Christ* by Thomas à Kempis and the *Vita Christi* of Ludolph of Saxony, Iñigo penned in incorrect Spanish a notebook record of the consolations, graces, and inner wrenchings he experienced while meditating on scripture, and through which God kindly educated him "as the schoolmaster does a child."

The crucial insight Iñigo had was that his Manresa notebook could become a practical manual in escorting others through mystical contact with their soul's deepest yearnings and thus with God. Calling the book *Spiritual Exercises*, and jotting additions to it as he went along, Iñigo carried it with him on his journey north to the University of Paris in 1528. He was 37 years old, with little money, and could only communicate with the international population of the Sorbonne with a sketchy Latin. But one by one the scrawny, limping, charismatic mendicant persuaded his much younger classmates to retreat from the world with his exercises for a month, and one by one they became his "friends in the Lord" until seven of them professed the vows that were the first step to forming the Society of Jesus.

Iñigo López de Loyola was by then a Master of Arts and was calling himself Ignatius. In three years he would be ordained a priest and soon after that become the Superior General of a congregation headquartered in Rome and officially approved by Pope Paul III. But Ignatius never ceased giving his *Spiritual Exercises* and consented to have his finer Latin translation of them published in 1548.

Ignatius wrote that his *Spiritual Exercises* "have as their purpose the conquest of self and the regulation of one's life in such a way that no decision is made under the influence of any inordinate attachment." The first week of the exercises requires a scrupulous examination of our life history, seeing God's loyal and loving presence within it, but also acknowledging the sins, addictions, and predilections that hindered our possibilities. The first week ends with a meditation on Christ's call for us to follow him, with the promise that we will lead richer, happier lives.

The method for each hour's meditation is generally the same. We begin with a preparatory prayer and as a prelude to the meditation consider the history of the subject, such as Jesus appearing to seven of his disciples as

they fished (John 21:1–17), reading the gospel passage several times until we can develop a mental representation of the locale and the people in it. We then ask for a grace; in this case, it is to be consoled at seeing Christ on the shore and to feel the joy and comfort of his resurrection. We see the fishermen hauling in their nets on the Sea of Galilee, hear the smack of waves against the boat's hull, feel the sunshine on our skins, smell seaweed and brine, taste the water we scoop up in our palm. With all five senses wholly engaged, we become part of the scene and can be as shocked and happy as Peter was when he recognized that it was the risen Christ who was roasting a fish on a charcoal fire on the shore and plunged into the sea to wade to him. We hear Christ's instruction to Peter, and we also enter the conversation—or as Ignatius puts it, colloquy—inquiring, perhaps, on how we ourselves can feed his sheep or just saying, like Peter, “Lord, you know that I love you.” We finish the meditation period with a standard prayer, such as the *Our Father*, and usually exercitants keep a journal in which they describe what happened in their prayer and its affect on them.

Fr. Joe Tetlow, S.J.

## IHS

The first three letters, in Greek, of the name Jesus. These letters appear as a symbol on the official seal of the Society of Jesus.

## Inculturation

A modern theological concept that expresses a principle of Christian mission implicit in Ignatian spirituality--namely, that the gospel needs to be presented to any given culture in terms intelligible to that culture and allowed to grow up in the "soil" of that culture; God is already present and active there (“God’s action is antecedent to ours”--Jesuit General Congregation 34 (1995), “Our Mission and Culture”).

Thus in the first century St. Paul fought against the imposition of Jewish practices on non-Jewish Christians. And in the 16th and 17th centuries, Jesuits like Matteo Ricci (1552-1610) and Roberto de Nobili (1577-1656) fought to retain elements of Chinese and Indian culture in presenting a de-Europeanized Christianity to those people, only to have their approach condemned by the Church in the 18th.

Ideally, the gospel and a culture mutually interact, and in the process the gospel embraces some elements of the culture while offering a critique of others.

## Jesuit

Noun. A member of the Society of Jesus. The term was originally coined as a putdown by people who felt there was something terribly arrogant about a group calling itself the Company or Society of Jesus, whereas previous religious orders had been content to name themselves after their founder (e.g., “Benedictines,” “Franciscans,” “Dominicans”). Later the title was adopted as a shorthand name by members of the Society themselves, as well as by others favorable to them.

Adjective. Pertaining to the Society of Jesus. The negative term, now that Jesuit has been rehabilitated, is **Jesuitical** meaning “sly” or “devious.”

## Jesus / Jesus the Christ / Jesus of Nazareth

The historical person Jesus of Nazareth whom Christians acknowledge to be, by his life (what he taught and did) and his death and resurrection, the true revelation of God and at the same time the exemplar of what it means to be fully human. In other words, for Christians, Jesus shows what God is like and how they can live in response to this revelation: God is the compassionate giver of life who invites and empowers human beings, in freedom, together with one another, to work toward overcoming the forces of evil-meaninglessness, guilt, oppression, suffering, and death—that diminish people and keep them from growing toward ever fuller life.

## Judaeo-Christian Vision

Here is a version of the Judaeo-Christian vision or story, told with certain emphases from Ignatius of Loyola.

The great and mysterious Reality of personal love and self-giving that many call God is the origin and destiny of all creation, the whole universe. God is present and at work in everything, leading it to fulfillment. All things are originally good and potentially means for those creatures called human beings to find the God who made and works in them. Still, none of these things are God, and therefore they are all radically limited.

Indeed, in the case of human beings (who somehow image God in a special way), their relative freedom results in a new dimension of being whereby not just good but also evil exists in the world: selfishness, war, domination-racial, sexual, economic, environmental-of some over others. Human history, then, is marked by a struggle between the forces of good or “life” and evil or “death.”

God has freely chosen to side with struggling, flawed humanity by participating more definitively in human life and living it "from the inside" in the historical person of Jesus of Nazareth. This irrevocable commitment of God to the human enterprise grounds and invites people's response of working with God toward building a community of justice, love, and peace--the "kingdom" or "reign" of God that Jesus preached and lived.

As with Jesus, so for his followers, it takes discernment--a finely tuned reading of oneself and one's culture in the Spirit of God--to recognize in any given situation what helps the coming of God's reign and what hinders it. In the face of human selfishness and evil, the way ultimately entails self-giving, going through suffering and death in order to gain life--indeed, life everlasting. And along the way, because the followers of Jesus are wary of idolizing anyone or anything (that is, making a god of them), they are less likely to become disillusioned with themselves or others or human history for all its weight of personal and social evil. Rather do they continue to care about people and the human enterprise, for their hope is in God, the supreme Reality of personal love and self-giving.

## **K**

Kolvenbach, S.J., Peter-Hans (1928- )

Dutch-born superior general of the Society of Jesus since 1983, when the Jesuits were allowed to return to their own governance after a time of papal "intervention."

He entered the Jesuits in 1948, went to Lebanon in the mid-1950's, earned a doctorate from the famous St. Joseph's University in Beirut, and spent much of his life there, first as a professor of linguistics and then as superior of the Jesuit vice-province of the Middle East.

By his own admission, he was relatively "ignorant of matters pertaining to justice and injustice," when he went from Beirut to Rome for General Congregation 32 and witnessed the faith-justice emphasis emerge from the Congregation under the leadership of Pedro Arrupe Still, as superior general, he has worked tirelessly in collaboration with his advisors to implement and extend the direction in which his predecessor was leading the Society.

Father Kolvenbach, S.J., submitted his resignation as the 29<sup>th</sup> Superior General of the Society of Jesus which was accepted by the Fathers of the 35<sup>th</sup> General Congregation of the Society of Jesus, January 2008.

## **L**

Laity /Lay / Lay person

The people of a religious faith as distinguished from its clergy; within Catholic circles, however, members of religious communities who are not ordained (i.e. “sisters” and “brothers”) and therefore are technically members of the laity are often popularly ranked with priests and bishops and not with lay people.

## M

Magis (Latin)

“Greater.” Term traditionally used by Ignatius of Loyola and the Jesuits, suggesting the spirit of generous excellence in which ministry should be carried on. [ see A.M.D.G ]

Manresa

Town in northeastern Spain where in 1522-23 a middle-aged layman named Ignatius of Loyola had the powerful spiritual experiences that led to his famous Spiritual Exercises, and later guided the founding and the pedagogy of Jesuit schools.

Men [and Women] for Others

In a now famous address to alumni of Jesuit schools in Europe (July 31, 1973), Pedro Arrupe painted a profile of what a graduate should be. Admitting that Jesuit schools have not always been on target here, Arrupe called for a re-education to justice. The complete text of Father General’s text is found [here](#).

## N

North American Martyrs

Feast Day: 19 October. Listed in the Jesuit Sacramentary as the Feast of St. John De Brébeuf, St. Isaac Jogues and Companions, martyrs.

Patrons of Jesuit High School, Sacramento, California.

These eight French Jesuits were martyred in North America between 1642 and 1649 after fearful torture by members of the Mohawk and Iroquois tribes. Three were tomahawked to death at Auriesville, New York: René Goupil on 29 September 1642; Isaac Jogues on 18 October 1646; and John La Lande on 19 October 1646. Five died in Canada: Anthony Daniel on 4 July 1648; John de Brébeuf on 16 March 1649; Gabriel Lallemand on 17

March 1649; Charles Garnier on 7 December 1649; and Noel Chabanel on 8 December 1649. Six were priests, while Goupil and de La Lande were donnés. All worked tirelessly to bring the indigenous peoples of those regions to the Catholic faith. These martyrs were greatly revered because they consecrated the first beginnings of the faith in North America not only by their preaching of God's word but also by the shedding of their blood. (*Jesuit Sacramentary*, Institute of Jesuit Sources, St. Louis, Missouri, 2001.)

## O

Order

see Religious Order.

## P

Pedagogy, Ignatian / Jesuit

Having to do with Ignatian / Jesuit teaching style or methods. In one formulation (Robert Newton's, *Reflections on the Educational Principles of the Spiritual Exercises* [1977]), Jesuit education is instrumental (not an end in itself, but a means to the service of God and others); student centered (adapted to the individual as much as possible so as to develop an independent and responsible learner); characterized by structure (with systematic organization of successive objectives and systematic procedures for evaluation and accountability) and flexibility (freedom encouraged and personal response and self-direction expected, with the teacher an experienced guide, not primarily a deliverer of ready-made knowledge); eclectic (drawing on a variety of the best methods and techniques available); and personal (whole person affected, with goal of personal appropriation, attitudinal and behavioral change).

In another formulation (*Ignatian Pedagogy: A Practical Approach from the International Center for Jesuit Education* [Rome, 1993]), Ignatian pedagogy is a model that seeks to develop men and women of competence, conscience, and compassion. Similar to the process of guiding others in the *Spiritual Exercises*, 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 discernment, 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.

### Preferential Option for the Poor

Based on Catholic social teaching, specifically in regards to the Catholic requirements of human dignity and justice, this is an ethical and moral concept that places primary concern on the care of the world's "poor." The notion of "poor" is inclusive of both those who are economically disadvantaged, but also those who are voiceless and powerless.

The Office of Social Justice of the Archdiocese of St. Paul and Minneapolis summarized the basic tenets of Catholic social teaching this way:

- **Dignity of the Human Person**  
Belief in the inherent dignity of the human person is the foundation of all Catholic social teaching. Human life is sacred, and the dignity of the human person is the starting point for a moral vision for society. This principle is grounded in the idea that the person is made in the image of God. The person is the clearest reflection of God among us.
- **Common Good and Community**  
The human person is both sacred and social. We realize our dignity and rights in relationship with others, in community. Human beings grow and achieve fulfillment in community. Human dignity can only be realized and protected in the context of relationships with the wider society.

How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. The obligation to "love our neighbor" has an individual dimension, but it also requires a broader social commitment. Everyone has a responsibility to contribute to the good of the whole society, to the common good.

- **Option for the Poor**  
The moral test of a society is how it treats its most vulnerable members. The poor have the most urgent moral claim on the conscience of the nation. We are called to look at public policy decisions in terms of how they affect the poor. The "option for the poor," is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community.



The option for the poor is an essential part of society's effort to achieve the common good. A healthy community can be achieved only if its members give special attention to those with special needs, to those who are poor and on the margins of society.

- **Rights and Responsibilities**

Human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Every person has a fundamental right to life and a right to those things required for human decency – starting with food, shelter and clothing, employment, health care, and education. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.

- **Role of Government and Subsidiarity**

The state has a positive moral function. It is an instrument to promote human dignity, protect human rights, and build the common good. All people have a right and a responsibility to participate in political institutions so that government can achieve its proper goals.

The principle of subsidiarity holds that the functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When the needs in question cannot adequately be met at the lower level, then it is not only necessary, but imperative that higher levels of government intervene.

- **Economic Justice**

The economy must serve people, not the other way around. All workers have a right to productive work, to decent and fair wages, and to safe working conditions. They also have a fundamental right to organize and join unions. People have a right to economic initiative and private property, but these rights have limits. No one is allowed to amass excessive wealth when others lack the basic necessities of life.

Catholic teaching opposes collectivist and statist economic approaches. But it also rejects the notion that a free market automatically produces justice. Distributive justice, for example, cannot be achieved by relying entirely on free market forces. Competition and free markets are useful elements of economic systems. However, markets must be kept within limits, because there are many needs and goods that cannot be satisfied by the market system. It is the task of the state and of all society to intervene and ensure that these needs are met.

- Stewardship of God's Creation

The goods of the earth are gifts from God, and they are intended by God for the benefit of everyone. There is a "social mortgage" that guides our use of the world's goods, and we have a responsibility to care for these goods as stewards and trustees, not as mere consumers and users. How we treat the environment is a measure of our stewardship, a sign of our respect for the Creator.

- Promotion of Peace and Disarmament

Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements." There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.

- Participation

All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. It is wrong for a person or a group to be excluded unfairly or to be unable to participate in society.

- Global Solidarity and Development

We are one human family. Our responsibilities to each other cross national, racial, economic and ideological differences. We are called to work globally for justice. Authentic development must be full human development. It must respect and promote personal, social, economic, and political rights, including the rights of nations and of peoples. It must avoid the extremists of underdevelopment on the one hand, and superdevelopment on the other. Accumulating material goods, and technical resources will be unsatisfactory and debasing if there is no respect for the moral, cultural, and spiritual dimensions of the person.

## Q

### [Mary,] Queen of the Society

The devotion of the Society of Jesus to the veneration of the Mary, the Mother of God, emerged first from St. Ignatius' devotion to our Lady, which intensified during his convalescence. His experience of conversion was deepened before the Shrine of Our Lady of Monserrat. The "mother church" of the Society in Rome, il Gesù, was built on

the site of an ancient Christian church where was found a fragment of a fresco showing an image of the Madonna with the child Jesus. This image is known today as the "Madonna della Strada" and the now demolished little church was the first Jesuit church in Rome.

The Fathers of the Society were great proponents and promoters of the devotion to Our Lady, the Immaculate Conception.

## **R**

### Ratio Studiorum (Latin)

"Plan of Studies." A document the definitive form of which was published in 1599 after several earlier drafts and extensive consultation among Jesuits working in schools. It was a handbook of practical directives for teachers and administrators, a collection of the most effective educational methods of the time, tested and adapted to fit the Jesuit mission of education. Since it was addressed to Jesuits, the principles behind its directives could be assumed. They came, of course, from the vision and spirit of Ignatius. The process that led to the Ratio and continued after its publication gave birth to the first real system of schools the world had ever known.

Much of what the 1599 Ratio contained would not be relevant to Jesuit schools today. Still, the process out of which it grew and thrived suggests that we have only just begun to tap the possibilities within the international Jesuit network for collaboration and interchange.

### Religious Order / Religious Life

In Eastern Orthodox and Roman Catholic Christianity (less frequently in Anglican/Episcopal Christianity), a community of men or women bound together by the common profession, through "religious" vows, of "chastity, poverty, and obedience." As a way of trying to follow Jesus' example, the vows involve voluntary renunciation of things potentially good: marriage and sexual relations in the case of "virginity" or "celibacy," personal ownership and possessions in the case of "poverty," and one's own will and plans in the case of "obedience."

This renunciation is made "for the sake of [God's] kingdom" (Matthew 19:12), and for the sake of a more available and universal love beyond family ties, personal possessions, and self-determination. As a concrete form of Christian faith, it emphasizes the relativity of all the goods of this earth in the face of the only absolute, God, and a life lived definitively with God beyond this world.

After Constantine's conversion to Christianity (313 C.E.) and the establishment of Christianity as the state religion, "religious life" came into existence as a movement away from the "world" and the worldliness of the church. The monastic life of monks and nuns is a variation on this tradition. At the beginning of the modern western world, various new religious orders sprang up (the largest being the Jesuits) that saw themselves not as fleeing from the world but as apostles sent out into the world in service. In more recent centuries, many communities of religious women were founded with a similar goal of apostolic service, often with Jesuit-inspired constitutions.

## S

### Scholastic

A Jesuit in his years of academic study, between novitiate and ordination, is known as a Scholastic.

## T

### The Service of Faith and the Promotion of Justice

In 1975, Jesuits from around the world met in solemn assembly to assess their present state and to sketch plans for the future. Following the lead of a recent international assembly ("synod") of Catholic bishops, they came to see that the hallmark of any ministry deserving of the name Jesuit would be its "service of faith" of which the "promotion of justice" is an absolute requirement. In other words, Jesuit education should be noteworthy for the way it helps students--and for that matter, faculty, staff, and administrators--to move, in freedom, toward a mature and intellectually adult faith. This includes enabling them to develop a disciplined sensitivity toward the suffering of our world and a will to act for the transformation of unjust social structures which cause that suffering.

### The Society of Jesus

Catholic religious order of men founded in 1540 by Ignatius of Loyola and a small group of his multinational "friends in the Lord," fellow students from the University of Paris. They saw their mission as one of being available to go anywhere and do anything to "help souls," especially where the need was greatest (e.g., where a certain people or a certain kind of work were neglected).

Today, numbering about 23,000 priests and brothers, they are spread out in almost every county of the world ("more branch offices," said Pedro Arrupe, "than Coca-Cola")--declining in numbers markedly in Europe and North America, but growing in India, Africa, Latin America, and the Far East.

The abbreviation "S.J." after a person's name means that he is a member of the Society of Jesus.

### Spiritual / Spirituality

The spiritual is often defined as that which is "nonmaterial," but this definition runs into problems when applied to human beings, who are traditionally considered "body-spirits," both bodily and spiritual. In some modern philosophies and psychologies, however, the spiritual dimension of the human is denied or disregarded. And many aspects of our contemporary American culture (e.g., the hurried sense of time and need to produce, produce) make it difficult to pay attention to this dimension.

Fundamentally, the spiritual dimension of human beings can be recognized in the orientation of our minds and hearts toward ever more than we have already reached (the never-satisfied human mind and the never-satisfied human heart). We are drawn inevitably toward the "Absolute" or the "Fullness of Being" [ see God ]. Consequently, there are depths to our being which we can only just begin to fathom.

If every human being has this spiritual dimension and hunger, then even in a culture like ours, everyone will have-at least at times-some awareness of it, even if that awareness is not explicit and not put into words. When people talk of a "spirituality," however, they usually mean, not the spirituality that human beings have by nature, but rather a set of attitudes and practices (spiritual exercises) that are designed to foster a greater consciousness of this spiritual dimension and (in the case of those who can affirm belief in God) a more explicit seeking of its object- the Divine or God.

### Spiritual Exercises / spiritual exercises

[small s and e]: Any of a variety of methods or activities for opening oneself to God's spirit and allowing one's whole being, not just the mind, to be affected. The methods--some of them more "active" and others more "passive"--might include vocal prayer (e.g., the Lord's Prayer), meditation or contemplation, journaling or other kind of writing, reading of scripture or other great works of verbal art, drawing, painting or molding with clay, looking at works of visual art, playing or listening to music, working or walking in the midst of nature. All of these activities have the same goal in

mind-discontinuing one's usual productive activities and thus allowing God to "speak," listening to what God may be "saying" through the medium employed.

[capital S and E]: An organized series of spiritual exercises put together by Ignatius of Loyola out of his own personal spiritual experience and that of others to whom he listened. They invite the "retreatant" or "exercitant" to "meditate" on central aspects of Christian faith (e.g., creation, sin and forgiveness, calling and ministry) and especially to "contemplate" (i.e. imaginatively enter into) the life, death, and resurrection of Jesus.

Ignatius set all of this down in the book of the Spiritual Exercises as a handbook to help the guide who coaches a person engaged in "making the Exercises." After listening to that person and getting a sense for where he/she is, the guide selects from material and methods in the book of the Exercises and offers them in a way adapted to that unique individual. The goal of all this is the attainment of a kind of spiritual freedom, the power to act-not out of social pressure or personal compulsion and fear--but out of the promptings of God's spirit in the deepest, truest core of one's being--to act ultimately out of love.

As originally designed, the "full" Spiritual Exercises would occupy a person for four weeks full-time, but Ignatius realized that some people could not [today most people cannot] disengage from work and home obligations for that long a time, and so it is possible to make the "full" Exercises part-time over a period of six to nine or ten months--the "Spiritual Exercises in Daily Life." In that case, the "exercitant," without withdrawing from home or work, devotes about an hour a day to prayer (but this, like nearly everything in the Exercises, is adaptable) and sees a guide every week or two to process what has been happening in prayer and in the rest of his/her life.

Most of the time people make not the "full" Spiritual Exercises but a retreat in the Ignatian spirit that might last anywhere from a weekend to a week. Such a retreat usually includes either a daily individual conversation with a guide or several daily presentations to a group, as preparation for prayer/spiritual exercises.

Ignatius had composed and revised his little book over a period of twenty-five or more years before it was finally published in 1548. Subsequent editions and translations--according to a plausible estimate--numbered some 4,500 in 1948 or about one a month over four centuries, the total number of copies printed being around 4,500,000. It is largely on his Exercises--with their implications for teaching and learning in a holistic way--that Ignatius' reputation as a major figure in the history of western education rests.

## Spiritual Guidance / Spiritual Direction

People are often helped to integrate their faith and their life by talking on a regular basis (e.g., monthly) with someone they can trust. This person acts as a guide (sometimes also called a spiritual friend, companion, or director) for the journey, helping them to find the presence and call of God in the people and circumstances of their everyday lives.

The assumption is that God is already present there, and that another person, a guide, can help them to notice God's presence and also to find words for talking about that presence, because they are not used to doing so. The guide is often a specially trained listener skilled in discernment\* and therefore able to help them sort out the various voices within and around them. While he/she may suggest various kinds of spiritual exercises/ways of praying, the focus is much broader than that; it is upon the whole of a persons life experience as the place to meet God.

## T

### Theology

Meaning the knowledge (or study) of God. Theology is the study of religion and beliefs. The program of the Department of Theology at Loyola is designed to provide students with resources for the analysis of religion; for investigation of the sources, historical development and contemporary practice of particular religious traditions; and for critical appropriation of personal faith and sympathetic appreciation of the beliefs of others. Although these resources are drawn principally from the Roman Catholic tradition, attention is directed to other Christian traditions as well as Judaism, Islam and eastern religions.

## U

## V

### Vatican Council II / Vatican II

Convoked in 1962 by Pope John XXIII to bring the Catholic Church "up to date," this 21st Ecumenical Council signaled the Catholic Church's growth from a church of cultural confinement (largely European) to a genuine world church. The Council set its seal on the work of 20th century theologians that earlier had often been officially considered dangerous or erroneous. Thus, the biblical movement, the liturgical renewal, and the lay movement were incorporated into official Catholic doctrine and practice.

Here are several significant new perspectives coming from the Council: celebration of liturgy (worship) in various vernacular languages rather than Latin, to facilitate understanding and lay participation; viewing the Church as "the whole people of God" rather than just as clergy and viewing other Christian bodies (Protestant, Orthodox) as belonging to it; recognizing non-Christian religions as containing truth; honoring freedom of conscience as a basic human right; and finally including in its mission a reaching out to people in all their human hopes, needs, sufferings as an essential part of preaching the gospel.

Today, Catholics are seriously divided on the question of Vatican II, some considering it to have failed by giving away essentials of tradition and others feeling it has been too little and too imperfectly realized.

**W**

**X**

Xavier, Francis (1506-1552)

Native like Ignatius of the Basque territory of northern Spain, Francis became a close friend of Ignatius at the University of Paris, came to share Ignatius' vision through making the Spiritual Exercises, and realized that vision through missionary labors in India, the Indonesian archipelago, and Japan. He was the first Jesuit to go out to people of non-European culture.

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## **About Do You Speak Ignatian?**

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A Glossary of Terms  
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For copies of this glossary in booklet form, contact:

Office of Ignatian Programs  
Xavier University  
3800 Victory Parkway



Cincinnati, OH 45207-3191

FAX: 513-745-3630

e-mail: [schroer@xavier.edu](mailto:schroer@xavier.edu)

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