

BOSTON COLLEGE



What are we?



WHAT ARE WE?

An Introduction to Boston College
and Its Jesuit and Catholic Tradition

Center for Ignatian Spirituality
Boston College

2009

Ignatius the Pilgrim, by Montserrat Gudiol. 1991

HOW TO USE THIS BOOK

This book was written to introduce you to Boston College as a Jesuit and Catholic university. It also explains something of the distinctive spiritual vision that led to the founding of Boston College and that still animates BC today.

You will notice right away that this book is laid out in an unusual way. On the right-hand pages a narrative unfolds that first introduces you to the book, then tells you something about Ignatius Loyola, the Jesuit order he founded, and the history of Jesuit education. Then, continuing on the right-hand pages, there is a chapter that presents Ignatian spirituality as a point of view that you might find useful for your personal life and for your work. There is a chapter that examines how Boston College has tried to live out this vision in the nearly 150 years of its history. Finally, there are

some suggestions about how you might do this at BC today.

On the left-hand pages you will find a variety of readings: quotations from writers from different religious traditions, extracts from significant Jesuit documents, bits of BC history, classic Christian prayers as well as prayers from other religions, and short biographies of exemplary men and women.

You can use this book in several ways. You can just browse on the left-hand pages for inspiration. If you want to find out something about Jesuits and Jesuit education or about BC history, you can go directly to those sections. Or you might skip these sections for now and come back to them when you want answers to specific questions. If you would like to get the whole story in a continuous form, start with the first page and read right through to the last.

The most important section in the book is the one that lays out the principles of Ignatian spirituality. Not only will it help you understand the set of ideas that inspired the founding of BC, it will also help you think about your own life and how you want to live it. Since this is a book to be used, not just read and tossed on the shelf, if you come back to any section of this book as you go through your years at BC most likely it will be to this one.

Finally, as you probably now realize, the primary audience for this book is first-year under-

graduates. Graduate students, faculty and administrative staff who have recently come to work here, alumni, and parents of students may also find it useful, but they will have to translate some of the details into language that is appropriate for them. The reader we are addressing is a first-year student who has arrived here knowing not much more about BC than what could be read in the admission bulletin or heard on the campus tour. This young man or woman, we hope, will be curious enough about the university they are now part of to want to explore its tradition and its soul.

CONTENTS

How to Use This Book	iii
Introduction	I
1. Ignatius, Jesuits, and Jesuit Education . . .	7
2. Spirituality and Life's Journey.	57
3. Boston College: A Brief History	123
4. The Road Ahead	189
5. Further Readings.	209
Index of Prayers and Quotations	233



Ignatius Giving His Fine Clothes to a Beggar as He Sets Out on His Spiritual Pilgrimage, attributed to Cornelius Galle the Elder, 1622.



INTRODUCTION

When people see Boston College for the first time, it's usually the architecture of the middle campus that makes the strongest impression. The Jesuits who founded BC in the South End of Boston built a grand church there, which is still standing, but the austere college buildings next to it were less aesthetically ambitious. They resembled nothing so much as the brick factories and mills scattered along New England rivers.

When Boston College outgrew its South End site, the visionary planners who purchased a hill-top farm in the suburb of Chestnut Hill for the new campus chose to build in the much grander style that is often called Collegiate Gothic, after the colleges of Oxford and Cambridge. It is a style that we understandably associate with church buildings, for it comes from an age that took for granted that education and faith are closely related. Clearly, this is the message the builders of the new Boston College wanted to convey.

One purpose of this book is to introduce you to

COME, HOLY SPIRIT, fill the hearts of your faithful, and enkindle in them the fire of your love.
Send forth your Spirit, and they shall be created, and you shall renew the face of the earth.

A traditional invocation of the Holy Spirit, drawing on the language of Psalm 104 and the creation account in Genesis.

Boston College, its history, and the tradition of Jesuit and Catholic education that inspired its founders and the men and women who continue to build it. This tradition stretches back to the 16th century and the founding of the Society of Jesus by Ignatius Loyola.

But this book is about more than BC's past. It is also about you. While you are in Boston, you may visit the Museum of Fine Arts and see one of the most famous paintings there, a mysterious allegorical scene that Paul Gauguin painted in Tahiti in the 1890s. Its title is "*D'ou venons-nous? Que sommes-nous? Ou allons-nous?*" ("Where do we come from? What are we? Where are we going?"). Gauguin's questions are a version of a theme that has preoccupied artists and thinkers for as long as we have human records: wonder about the origin and meaning and destiny of our lives.

For many universities these questions lie beyond the proper realm of academic inquiry. At Boston College they are central to our understanding of education. This book is partly about how you can become better at answering them during the years you spend at BC. They are important questions here because of BC's distinctive mission and character.

Boston College's character has a number of roots. Some of these have to do with being in Boston, with the Irish ancestry of its early students, with odd traditions whose origins no one remembers, like the eleven o'clock scream during

Glory Glory/ Psalm 19

The heavens bespeak the glory of God.
The firmament ablaze, a text of his works.
Dawn whispers to sunset
Dark to dark the word passes; glory glory.

All in a great silence,
no tongue's clamor —
yet the web of the world trembles
conscious, as of great winds passing.

The bridegroom's tent is raised,
a cry goes up: He comes! a radiant sun
rejoicing, presiding, his wedding day.
From end to end of the universe his progress
No creature, no least being but catches fire from him.

DANIEL BERRIGAN, S.J.

Daniel Berrigan (b. 1921) is a poet and longtime activist for social justice and peace.

exam period. But the most important influence on the university's institutional culture is the spirituality that grew out of the experience of Ignatius Loyola and that became the foundation of Jesuit education. Now that you are part of Boston College, it is important that you understand this tradition. It will help explain BC to you, but it is also a view of the world that you can use in your own life and in your work, as you grow and change, regardless of your religious tradition.

So this is a book to consult when you want to understand Boston College and the spirit of Jesuit education a little better. More important, it is a book to reflect on, to savor, and to use—when you want to think about your own life, the journey you are on, the problems you face, the choices you have to make, and how you are going to live in the different worlds around you.



Ignatius Praying by the Cardener River, attributed to Cornelius Galle the Elder, 1622.

IGNATIUS, THE JESUITS, AND JESUIT EDUCATION

The Society of Jesus was born in a university. Its first members were all university students in Paris, a diverse group from mutually hostile parts of France and Spain, ambitious for careers in church institutions, mostly serious about their work but students nonetheless, in the best university of Europe. At the center of the group was Ignatius, a charismatic ex-soldier from Loyola, in the mountainous Basque region of north-west Spain. He challenged his fellow students to think about what they were going to do with the unique gifts and personalities God had given them (to Francis Xavier, a spirited athlete from Navarre, he kept putting the question that Jesus asks in Matthew's gospel, "What does it profit a man if he gains the whole world, Francis, but

A.M.D.G. *Ad Majorem Dei Gloriam*

The Society of Jesus was founded “for the greater glory of God,” an idea repeated more than a hundred times by Ignatius in the Constitutions of the Jesuits. The phrase became the unofficial motto of the Society. Jesuits schools and churches often had “A.M.D.G.” inscribed on their portals. In James Joyce’s *A Portrait of the Artist as a Young Man*, Stephen Daedalus writes the initials on his school papers in nineteenth century Dublin, a practice some students in Jesuit schools still follow.

loses his soul?”). He led them through a program of prayer and reflection that he had learned through trial and error in the long years of his own spiritual education.

The goal of this spiritual program was to achieve the interior freedom necessary to make good life decisions. The decision the group eventually made, in Paris in the summer of 1534, was to commit themselves to a spiritual journey that was to lead in directions they could not have imagined when they began it.

IGNATIUS OF LOYOLA

Ignatius is one of the more remarkable figures to emerge at the turbulent border between the medieval and modern worlds. The youngest of thirteen children, he was born in 1491, into a family of minor nobility at Loyola, in the Basque region of Spain. His father had enough connections to get him a position in the household of the king’s treasurer where he might make a career as an administrator in the royal service. He fought duels, was arrested for brawling, and may have had his share of romantic indiscretions. He hoped to win the hand of a princess. He was trained in weapons and after the king’s treasurer died he entered military service under the Viceroy of Navarre. Wounded in battle against the French in 1521, where he fought bravely and even foolishly against overwhelming odds, he was carried home to recover. His leg healed badly and, knowing that

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 any reward,
save that of knowing that we do your will.

ST. IGNATIUS LOYOLA

JESUS SAID, “Come to me, all you who labor
and are burdened, and I will give you rest.
Take my yoke upon you and learn from me,
for I am meek and humble of heart; and you
will find rest for yourselves. For my yoke is
easy, and my burden light.”

MATTHEW 11:28–30

a limp would be no advantage at court, he had it broken and reset, without anesthesia. He did not lack determination.

During the long convalescence he asked for books about knights and ladies and romantic adventures, but the only ones available were a life of Christ and a collection of stories of the saints called *The Golden Legend*. Ignatius read these and imagined himself outdoing the saints in their austerity and commitment. Then something happened that gives us an insight into his personality: he noticed and thought about his own responses to these stories. He discovered that when he imagined himself the hero of romantic adventures the excitement soon wore off and left him dissatisfied, but when he imagined himself following Christ and living like the saints he felt happy and his good spirits lasted. His spiritual awakening began here.

One evening he experienced a vision of Mary and the infant Jesus, which made such an impression on him that he resolved to serve Christ rather than the princes of Spain. He set out on a journey across northern Spain to the great Benedictine monastery of Montserrat. Like a knight in a romance he knelt all night before an image of Our Lady, left his sword before the altar, and donned the simple clothing of a pilgrim. He settled in the town of Manresa, a short journey away, which became his school of the spiritual life. He volunteered among the destitute sick, fasted,

First Principle and Foundation

The goal of our life is to be with God forever.

God, who loves us, gave us life.

Our own response of love allows God's life
to flow into us without limit.

All the things in this world are gifts of God,
presented to us so that we can know God more easily
and make a return to love more readily.

As a result, we appreciate and use all these gifts of God
insofar as they help us develop as loving persons.

But if any of these gifts become the center of our lives,
they displace God and so hinder our growth
toward our goal.

In everyday life, then, we must hold ourselves in balance
before all these created gifts insofar as we have a choice
and we are not bound by some obligation.

We should not fix our desires on health or sickness,
wealth or poverty, success or failure,
a long life or a short one.

For everything has the potential of calling forth in us
a deeper response to our life in God.

Our only desire and our one choice should be this:

I want and I choose what better leads
to God's deepening his life in me.

ST. IGNATIUS LOYOLA

PARAPHRASED BY DAVID L. FLEMING, S.J.

St. Ignatius Loyola begins his Spiritual Exercises with a statement of the situation we find ourselves in as created beings.

prayed, and slowly began to understand the psychological experiences he was undergoing.

He later said about these months that God was dealing with him the way a schoolmaster deals with a child. As he opened his heart in prayer he found God speaking to him. He learned to distinguish between experiences that nourished this relationship with God and those which diminished it. He learned to trust in the ways God dealt with him in his own unique history and to trust his own experience of this relationship. One of the overwhelming insights he had was the realization that God was at work in everything and everyone around him and in every detail of created reality. All things, he realized, could be ways of finding God. God's activity and God's love of him was continuous, always being disclosed in new ways, ever open to fresh encounter. He saw that God was teaching him how to make decisions about the way he should live and use his talents in response to these gifts of God.

Ignatius also discovered that he had a talent for helping others grow spiritually. He kept notes about his own spiritual pilgrimage and about his experiences with people he was counseling, adding to them in subsequent years. They became the basis for the book he later called *Spiritual Exercises*. These were instructions to be used by Jesuits and others who were helping someone go through an intensive experience of reflection and prayer, usually with a view to clarifying the direction of one's life

WE ASK YOU, Lord, to help orient all our actions by your inspiration and carry them on by your gracious assistance, so that every prayer and work of ours may always begin from you and through you be happily ended.

A variation of a prayer included by St. Ignatius Loyola at the beginning of the Spiritual Exercises, which Jesuits have often used at the beginning of any undertaking.

or to develop a deeper relationship with God. Ignatius' understanding of the growth of the spiritual life gave him a deep reverence for the whole process of teaching and learning. This experience was later to have a significant influence on the schools that Jesuits established and on the philosophy of education they developed.

When Ignatius left Manresa, he thought of himself as a "pilgrim." This was how he described himself later when he looked back on the years when he was learning the spiritual life. He determined to make the arduous journey to Jerusalem, to be in the place where Jesus had lived, and to imitate his life. He reached Jerusalem, but pilgrims were being kidnapped for ransom and the Franciscan authorities did not want to take responsibility for footloose fanatics, so when his permission to stay ran out he returned to Europe. At this point, he decided he needed an education if he was to serve God effectively. He went to Barcelona and, at the age of thirty-three, began to study Latin with schoolboys. While he studied, he continued his custom of begging for food, of helping in hospitals, and of talking about God and religious matters with those he encountered. This led to trouble with church authorities. He was becoming widely known as a spiritual guide but he had no theological credentials. When the same kind of criticism and suspicion followed him to Alcala and Salamanca, he decided to go to the best university of the day, at Paris. There he would get

TAKE, LORD, and receive
all my liberty, my memory,
my understanding, and my
entire will, all that I
have and possess.
You have given all to me.
To You, Lord, I return it.
All is yours.
Dispose of it wholly
according to Your will.
Give me Your love and Your
grace. This is sufficient for me.

ST. IGNATIUS LOYOLA

*St. Ignatius Loyola includes this prayer in his
Spiritual Exercises.*

a degree that no one could question. He spent seven years at the University of Paris. There he became a master in philosophy and gathered the group of friends who became the first Jesuits.

THE JESUITS

Ignatius and his first companions were fired by a common desire to help people in the manner of Jesus and the early disciples. That phrase “to help people” dominated the personal spiritual journey of Ignatius and, in turn, became the best descriptive phrase for the work of the men who became the first Jesuits. These men wanted to imitate the itinerant preaching of Jesus and to share the mission of his first disciples. Indeed, they tried to go to the Holy Land and work there, but the political tensions between the Turks and Venice made this impossible, so they decided to go to Rome instead and offer themselves to the pope for whatever work he wanted done. Meanwhile, they were preaching in the streets and squares of Italy, teaching catechism to the young, giving spiritual counsel, and volunteering to help the poor and the sick.

Their method was to be available to people where they were and as they were, to travel wherever there was a need, to constantly devise new ways of making the Gospel meaningful to people. To do so, they decided that they needed to be free from many of the traditional practices that characterized the older religious orders in the Church, such as living in stable communities and praying

GRANT ME, O Lord, to see everything
now with new eyes,
to discern and test the spirits that help me
read the signs of the times,
to relish the things that are yours, and
to communicate them to others.
Give me the clarity of understanding that
you gave Ignatius.

PEDRO ARRUPE, S.J.

Pedro Arrupe, a Basque who had studied medicine and was working in Hiroshima when the atomic bomb was dropped, was elected superior general of the Society of Jesus in 1965. He presided over the Jesuits in the spirit of Vatican II. In 1981 he suffered a debilitating stroke. Arrupe died in 1991.

together at set times of the day. They envisioned living in the middle of the currents of life—in the world. More than anything else, this availability for “mission” characterized how the early Jesuits lived and how they worked.

In 1540, Pope Paul III approved the new religious order. Ignatius and his companions had been ordained priests. Now they could preach formally and hear confessions. They continued to give the Spiritual Exercises and to minister to the poor. Some were sent to teach theology at universities. Others went off to distant parts of the world, as Francis Xavier did when the King of Portugal asked Ignatius for Jesuits to work in India.

Their work reflected the entrepreneurial quality of Jesuit spirituality. It was a spirituality of discovery, of finding the way to do mission by doing mission, of being ready to adapt and to change, of taking risks and learning by trial and error. It was also a spirituality that envisioned God as a laboring God, working within his creation to bring people to life and to love and away from enmity and death. This perspective gave a cosmic sweep to the work Jesuits did, in Europe and the New World. Especially after they opened schools, it led them to see that the arts and sciences, mathematics, architecture, medicine, law, drama, and music could all be vehicles for God’s self-disclosure. They found that in the act of learning, in dedication to research and study, in teaching the next generation how to enter the adult world, one was

O CHRIST JESUS,
may your death be my life,
your labor my repose,
your human weakness my strength,
your confusion my glory.

BLESSED PETER FABER, S.J.

Peter Faber shared lodgings with Ignatius Loyola and Francis Xavier at the College Sainte-Barbe in the University of Paris and became one of Ignatius' first recruits. Later he worked for reconciliation with the Lutherans and was renowned as a director of the Spiritual Exercises.

collaborating in building the Kingdom of God. Whatever enhanced the mind and imagination of human beings was a kind of prayer, a prayer of tending towards the fulfillment of creation.

A CATHOLIC IMAGINATION

To contemporaries of Ignatius, this Jesuit “way of proceeding” had a freshness and novelty that attracted many and that others found controversial. But Ignatius was only doing what other founders of religious orders had done before him, making the Gospel a reality in his own time and place. His upbringing, his spiritual formation at the hands of God, and his theological education meant that the characteristic themes of his thinking were located squarely in the Catholic understanding of Christian tradition. However contemporary in outward form the practices of his new order looked, the principles of his spirituality rested on the central doctrines of Catholic faith.

Consider, for example, the core experience of Ignatius’ spiritual education, his conviction that God dealt directly with him, taught him the way a schoolmaster instructs a child, and that this is the way God deals with other people. For BC theology professor Michael Himes, the “least wrong” way to talk about the mystery of God is to say that God is the one who is self-gift. The doctrine of the Trinity, he says, rests on this understanding of God as actively loving, self-giving, self-communicating—as relatedness.

In an autobiographical account that Ignatius

Hurrahing in Harvest

Summer ends now; now, barbarous in beauty, the stooks rise
Around; up above, what wind-walks! what lovely behaviour
Of silk-sack clouds! has wilder, wilful-wavier
Meal-drift moulded ever and melted across skies?

I walk, I lift up, I lift up heart, eyes,
Down all that glory in the heavens to glean our Saviour;
And, éyes, héart, what looks, what lips yet gave you a
Rapturous love's greeting of realer, of rounder replies?

And the azurous hung hills are his world-wielding shoulder
Majestic—as a stallion stalwart, very-violet-sweet!—
These things, these things were here and but the beholder
Wanting; which two when they once meet,
The heart réars wings bold and bolder
And hurls for him, O half hurls earth for him off under
his feet.

GERARD MANLEY HOPKINS, S.J.

Gerard Manley Hopkins (1844–1889), a student of Walter Pater at Oxford, became a Catholic, entered the Jesuits in 1868, and became professor of Greek at Dublin University. His poems, never published in his lifetime, influenced many twentieth-century British and American poets, notably W. H. Auden.

dictated late in life he said that the most powerful experience he had ever had of God occurred one day when he was walking by a river near Manresa and stopped to pray. There he realized that God was not only communicating to him but that God was working in the whole world around him (*trabajando* was a term he loved to repeat). Every creature and thing was being sustained by God's power. This insight is the basis of an idea that is often used to sum up Ignatian spirituality, that God can be found in all things. Catholic theology calls this revelation of grace in the realities of the world *sacramentality*—a term which includes the seven moments in the life of the Christian community that are called sacraments but also refers to the wider and deeper conviction that anything that exists can be sacramental if one views it as rooted in the grace of God. Grace, Himes says, is the self-giving love of God beyond the Trinity. “Everything that is loved by God—and that is everything there is—is loved totally, completely, perfectly, absolutely,” writes Himes. “And that is why it exists.” And if everything exists because it is engraced, then to appreciate anything in its depth is to see it as revealing grace.

Himes cites a line from “Hurrahing in Harvest,” a poem by the nineteenth century English Jesuit Gerard Manley Hopkins, to illustrate this (you can read the poem on p. 22 of this book). In the poem Hopkins realizes that he has not truly attended to the way autumn's beauty manifests

SOMEDAY, AFTER MASTERING the winds, the waves, the tides and gravity, we shall harness for God the energies of love, and then, for the second time in the history of the world, man will discover fire.

PIERRE TEILHARD DE CHARDIN, S.J.

Pierre Teilhard de Chardin (1881–1955) was a French Jesuit who became one of the prominent paleontologists of the twentieth century (he was involved in the discovery of “Peking Man,” the oldest human remains then discovered). He wrote a series of mystical and philosophical works tracing the evolution of matter and human consciousness to the point where matter and spirit would eventually converge in Christ as the beginning and end of history.

God’s grace. He says, “These things were here and but the beholder wanting.” That is, grace was here; what was needed was someone to see it. Himes goes so far as to say that the entirety of Catholic spiritual, intellectual, and ethical life is geared toward producing sacramental beholders, people who see what is there in its full depth.

Christian faith claims that the self-gift of God is fully, perfectly expressed in human terms in the life, death, and destiny of one particular person, Jesus of Nazareth. In the Incarnation—the term Christian theology uses for this reality—absolute self-giving has taken flesh and walked among us. Ignatius puts Jesus at the center of the *Spiritual Exercises*, as the model of self-giving to the very end, from whom the Society takes its mission. But the idea of Incarnation claims even more. That God has become human, says Michael Himes, is unquestionably the most radical statement of the dignity of the human person that has ever been made. It leads to an astonishing conclusion: whatever humanizes, divinizes. That is, whatever makes you more genuinely human, more authentically human, whatever calls into play all the reaches of your intellect and freedom and creativity makes you more like God. This is why Jesuits came to understand that science, music, the liberal arts, all the branches of knowledge, could be routes to God and that, wherever in the world they traveled, God was already at work in the human experience of the most diverse people.

God's Grandeur

The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared
with toil;
And wears man's smudge and shares man's smell:
the soil
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs—
Because the Holy Ghost over the bent
World broods with warm breast and with ah!
bright wings.

GERARD MANLEY HOPKINS, S.J.

Finally, it is a central part of the Catholic sensibility to experience the Spirit acting not only in individuals but in a special way in the community. The idea of mission flows from the idea of community. If self-giving is the form of life at its most profound, then we only fully live to the extent that we give ourselves to others. If God has given us so much, Ignatius asks in the Exercises, what will we do in response? How are we going to lead our lives? Love, he says at the end of the Exercises, is shown by how we act. The community is the place where gifts of grace overflow into the service of others. No wonder we so easily say today that Jesuit education wants to produce “men and women for others.”

JESUIT SCHOOLS

A good example of this spirituality at work is the series of steps that led Jesuits to become involved in education. In 1547, the government of Messina in Sicily asked Ignatius to establish a school for the young men of the city. Palermo's leading citizens made the same request in 1549. At the same time, young men were asking to join the Society in large numbers. Ignatius had wanted candidates for his new company to be university graduates with master's degrees, but he soon realized that this was too high a standard and that the Society would have to educate its younger men itself, and to a standard higher than what was normally available in most of Europe. So with great care he

LORD, GRANT that I may
see you more clearly,
love you more dearly,
follow you more nearly.

A prayer adapted from the Spiritual Exercises, #104.

created a college in Rome, where good teachers would follow the organized and demanding methods he was familiar with from his Paris experiences. All of these steps represented a significant shift in Ignatius' thinking. He seems to have realized that teaching could be a powerful means to form the minds and the souls of those who in turn would influence many others. Requests for other schools multiplied and soon education became the characteristic activity of Jesuits.

In retrospect, this does not seem surprising. The original Jesuits were all Masters of the University of Paris, trained in languages and in theological discourse, and formed in a spirituality that focused on God's self-communication to them and on helping others by their conversation to respond to that communication. From the beginning they had described the distinctive ways in which they were helping others as "ministries of the word." Schools were an obvious opportunity to do this.

Characteristically, Jesuits adopted the best available educational models and adapted their own practices to the needs of the people they wanted to help. They adopted the curriculum of the humanities academies—Latin and Greek authors, rhetorical analysis, writing, public speaking—and the humanist pedagogy that went with this curriculum—the study of these texts as guides to moral character and practical action. They added the natural sciences and mathemat-

The Apostles' Creed

I believe in God, the Father almighty,
Creator of heaven and earth;
and in Jesus Christ, his only Son, our Lord:
who was conceived by the power of the Holy Spirit,
born of the Virgin Mary, suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell;
the third day he rose again from the dead.
He ascended into heaven,
and sits at the right hand of God, the Father almighty;
from thence he shall come to judge the living and the dead.
I believe in the Holy Spirit, the Holy Catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and life everlasting.
Amen.

The Apostles' Creed is so called because it is considered to be a faithful summary of the apostles' faith. Its authority arises from the fact that it is the ancient baptismal profession of the Church of Rome. The word 'creed' comes from the first word of the Latin text, credo, 'I believe.' The longer creed recited at Sunday and feast day liturgies is the Nicene Creed, which stems from the first two ecumenical Councils of the church, at Nicea (325) and Constantinople (381), and is common to Christian churches of the East and West.

ics, which were becoming important fields of intellectual activity, and music, theater, and ballet, because these were reigning modes of cultural expression. Helping young men take their place in the world meant that Jesuits had to deal with the wisdom and the accomplishments of that world. Soon Jesuit astronomers, dramatists, theologians, linguists, painters, musicians, architects, and botanists were populating these schools and university faculties across Europe, where they were immersed in the intellectual movements of the day. By one estimate, for example, more than 4000 books and articles on scientific subjects were written by some 1500 different Jesuits in the period 1550–1880.

Following the custom of the time, the early Jesuits taught only young men. Women were typically schooled at home. Later, religious orders of women, like the Ursulines, were innovators in establishing schools for young women.

Jesuit schools also borrowed and adapted the methodical teaching practices that the first Jesuits had learned at Paris. Students were divided into “grades,” as today; basic subjects were to be mastered before more advanced ones (as commonsensical as this sounds, it was rare, apparently, in schools of the day); and students were to be taught orderly methods of study. The famous “prelection” that is associated with Jesuit pedagogy was an example of this: a teacher would review the main points of the material to be prepared for the

As Kingfishers Catch Fire

As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells, each hung bell's
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same;
Deals out that being indoors each one dwells;
Selves—goes itself; *myself* it speaks and spells,
Crying *What I dó is me: for that I came.*

I say móre: the just man justices;
Keeps gráce: *thát* keeps all his goings graces;
Acts in God's eye what in God's eye he is—
Christ—for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.

GERARD MANLEY HOPKINS, S.J.

next day's class, suggest questions students should consider as they did their homework, and begin the following day by going over these questions. This kind of systematizing became one of the keys to Jesuits' success in education. With schools opening up across Europe and the New World, they had to develop structures that young and inexperienced Jesuits could step into and policies that could provide continuity and a tradition. One of the more famous documents in educational history was the *Ratio Studiorum*, a plan for how Jesuit schools should be organized and conducted, which first appeared in 1599 and was revised several times over succeeding centuries.

The most distinctive influence on Jesuit education, however, came not from the curriculum nor from a methodology, but from the spirituality Jesuits had learned from the Exercises. They had experienced God educating their souls ("like a schoolmaster," Ignatius had said); teaching them to discern the lights and shadows in the details of their own lives; trusting them to use their freedom wisely; re-orienting their lives by widening their awareness of grace at work in all created things and in the diversity of human culture; and impelling them to use their talents for the glory of God.

Here was a powerful model of the educational process, of how far-reaching its outcomes could be, and especially of the relationship Jesuits could have with their own students, whatever the subject. So, they insisted that students master the

Soul of Christ

SOUL OF CHRIST, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O Good Jesus, hear me.
Within your wounds hide me.
Permit me not to be separated from you.
From the wicked foe, defend me.
At the hour of death, call me
and bid me come to you
That with your saints I may praise you
For ever and ever. Amen.

The prayer Anima Christi was recommended by St. Ignatius Loyola and was often printed in editions of the Spiritual Exercises. It dates from the fourteenth century.

material in the curriculum, but they also used the material of the curriculum as a means to encourage each student's growth as a human being. They engaged them as individuals and helped them see others as individuals uniquely valued by God. They widened students' appreciation of all the ways God could be found at work in the world, encouraged their freedom, and inspired them by the example of their own lives. They taught them how to discern the meaning of their experiences and make decisions about their lives. They challenged them to use their gifts to help others, especially those most in need.

It is worth repeating how deeply the idea of "helping others" was built into the Jesuit concept of education from the very beginning. The early Jesuits knew from their own experience how profound a conversion of heart could occur when one personally meets pain and suffering, economic and social marginalization, and human loneliness and isolation. Serving the destitute, the imprisoned, those on the edges of society, was an integral part of the mission of Jesus and clearly one of the priorities he had given to his followers (consider the picture of the last judgment in Matthew 25:31–46: "I was hungry and you gave me food..."). Part of the Jesuits' pastoral strategy of preaching and teaching the Gospel, therefore, was to place those who had heard the word into immediate contact with those who desperately needed the works of mercy that the word of God demanded:

TODAY OUR PRIME educational objective must be to form men for others; men who will live not for themselves but for God and His Christ—for the God-man who lived and died for all the world; to form men who cannot even conceive of a love of God which does not include love for the least of their neighbors; men completely convinced that a love of God which does not issue in justice is a farce.

PEDRO ARRUPÉ, S.J.

Pedro Arrupe was superior general of the Jesuits from 1965 to 1983. He made these remarks at a gathering of graduates of Jesuit schools at Valencia, Spain, in 1973. Many in the audience were critical of Arrupe's words. This passage is the source of the motto frequently used to describe the outcome of Jesuit education, "men and women for others."

those abandoned to die in public hospitals, the imprisoned, prostitutes, and the homeless. Bringing the respectable and the economically well-off into contact with people they might never have met created a climate of social reform. Jesuits brought these attitudes into their schools. To be educated was to be educated for a just society, for the service not just of oneself or one's family or class but of the entire community.

When Ignatius died in 1556, there were some 35 Jesuit colleges across Europe. Two hundred years later there were more than 800 in Europe, Asia, and Latin America. They constituted the largest system of education before the modern era of public schooling and the first truly international one. Students and masters spoke different languages and came from different cultures and nations, but schools around the world followed a common inspiration and common methods. And Jesuit schools were accessible as no others had been, since Ignatius had stipulated that they be "for everybody, poor and rich," and endowments from civic leaders and benefactors typically enabled them to charge no fees. Many of their graduates, we know, played central roles in the evolution of seventeenth- and eighteenth-century thought in Europe and in the New World. Undoubtedly, many more pursued their professions, raised families, and took on their share of civic responsibility, in ways that quietly changed the world.

The Angelus

The Angel of the Lord declared unto Mary;
And she conceived by the Holy Spirit. Hail Mary...

Behold the handmaid of the Lord;
Be it done unto me according to your word. Hail Mary...

The Word was made flesh;
And dwelt among us. Hail Mary...

V. Pray for us, O holy Mother of God:
R. That we may be made worthy of the
promises of Christ.

Pour forth, we beseech you, O Lord, your grace into
our hearts, so that we, to whom the incarnation of
Christ your Son was made known by the message of
an angel, may, by his Passion and Cross, be brought to
the glory of his resurrection; through the same Christ
our Lord. Amen.

The Angelus is the practice of commemorating the mystery of the Incarnation by saying certain verses, three Hail Marys, and a concluding prayer while the church bell rings at dawn, midday, and at sundown. The devotion was a simple way for ordinary Christians to imitate the monastic praying of the Liturgy of the Hours. Nine strokes of the bell are usually rung in groups of three. The Gasson tower bell rings the Angelus at noon and at 6:00 PM. The name of the prayer derives from the first word of the Latin version.

SUPPRESSION AND RESTORATION

Widespread and influential as Jesuits and their schools were, they existed in the context of intellectual and political forces that proved decisive for the Society's destiny. Enlightenment culture and institutional religion were increasingly hostile to one another. Throughout the eighteenth century, governments in Austria, France, Spain, and Portugal seized every opportunity to weaken the papacy, with whose power the international Society was closely identified. Jesuits had created a huge protected area for Indians in the jungles of Paraguay and Brazil, to keep them from exploitation by colonial governments. This aroused intense resentment against the Society. Jesuits became the objects of polemical attacks in the press, scathing cartoons, and tell-all books. In France, financial speculations by some Jesuits in support of foreign missions met with disaster. The government used this excuse to ban Jesuits from the country. One government after another saw the opportunity to act against the Society and the papacy. Jesuits were banished and imprisoned, the Society's property confiscated. The election of Pope Clement XIV in 1769 was entirely dominated by the question of the future of the Society. In 1773 he gave in to the demands of the governments of Europe and suppressed the Society.

In Prussia and Russia, however, monarchs refused to acknowledge the suppression because they wanted Jesuits to continue to run schools. A

O GOD, I love Thee, I love Thee—
not out of hope of heaven for me
nor fearing not to love and be
in the everlasting burning.
Thou, Thou, my Jesus, after me
didst reach Thine arms out dying,
for my sake sufferedst nails and lance,
mocked and marred countenance,
sorrows passing number,
sweat and care and cumber,
yea and death, and this for me,
and Thou couldst see me sinning;
then I, why should not I love Thee,
Jesus, so much in love with me?
Not for heaven's sake; not to be
out of hell by loving Thee;
not for any gains I see;
but just the way that Thou didst me
I do love and I will love Thee:
What must I love Thee, Lord, for then?
For being my king and God. Amen.

FRANCIS XAVIER, S.J.

O Deus Ego Amo Te is attributed to St. Francis Xavier, S.J., one of the original companions of St. Ignatius Loyola. He was sent by Ignatius to India, where he founded schools and preached the Gospel. He later traveled to Japan and died on route to China. The translation is by Gerard Manley Hopkins, S.J.

remnant of Jesuits continued to exist, especially in Russia. Elsewhere, many became diocesan priests and kept working, but the fall-off in numbers was drastic. There had been some 20,000 Jesuits before 1773; when Pope Pius VII restored the Society in 1814 there were 600.

Reborn, the Society eventually regained something of the prominence it had had in the 200 years following Ignatius' death. In numbers it even surpassed its earlier size. However, the experience of suppression had made the Society cautious. The revolutions of 1798 and 1848, the German Kulturkampf, the invasion of the Papal States, the ideas of thinkers like Darwin and Marx and Nietzsche were, for many churchmen, vivid proof of the danger of secular thinking. Much of Catholic intellectual life in the nineteenth century and into the early decades of the twentieth century, especially in Europe, became deeply resistant to modernity. The Society struggled awkwardly to harmonize its devotion to the institutional church with its tradition of intellectual pioneering.

Outside Europe, Jesuit institutions expanded dramatically throughout the nineteenth century. In the U.S., for example, Jesuits followed in the footsteps of their confreres of two centuries earlier: Jacques Marquette, who had explored the Mississippi valley; Jean DeSmet, who had travelled through the northern Rockies to Oregon; and Eusebio Kino, who had established missions in California and Arizona. The first of the Jesuit colleges in the

The Rosary

The Rosary is a way of meditating on the life, death, and resurrection of Jesus, whom we follow, as it were, in the company of his mother.

The full Rosary consists of 150 Hail Marys, in groups of ten, each group (or decade) being preceded by an Our Father and followed by a Glory Be. Each decade is associated with a “mystery,” an event in the life of Jesus or Mary that provokes prayerful reflection. The beads are a way of keeping one’s place in the sequence, originating perhaps in the practice of monks using a knotted cord to count their prayers. Other religious traditions make similar uses of beads. Normally, a set of rosary beads has only five decades, so the full Rosary would require using the beads three times. It is customary to begin the Rosary by reciting an Our Father, three Hail Marys, and one Glory Be, and finishing the Rosary by reciting the prayer *Salve Regina*.

Traditionally, the fifteen mysteries are divided into the “Joyful Mysteries” (the annunciation of the Incarnation to Mary; Mary’s visit to her cousin Elizabeth; the birth of Jesus; his presentation in the temple; his finding in the

U.S. was Georgetown, in 1789. Most of the others resulted from the huge influx of immigrants and the westward expansion of the nation. St. Louis University (1818) was the first institution of higher education west of the Mississippi; Spring Hill College (1830) in Mobile one of the first in the South; and Santa Clara (1851) the first in California. In 1863 Boston College was the eleventh Jesuit college to be established in the U.S. Today there are 28 Jesuit colleges and universities, 54 high schools, of which 9 are Christo Rey schools in the inner city, and over a dozen inner city Nativity middle schools in the U.S. Around the world there are some 200 secondary schools, including 93 in India alone, and some 100 faculties of higher education.

A VISION CONNECTING FAITH AND JUSTICE

The year 1965 was a decisive one for Jesuits. Pedro Arrupe was elected superior general, the first Basque since Ignatius to head the order. Arrupe knew the non-European world better than any of his predecessors. He had studied medicine, worked most of his life in Japan, and was at Hiroshima when the atomic bomb was dropped. He knew that the future Society was going to be part of a vastly different world. As superior general he presided over the most radical period of change in Jesuit history, amounting, some have said, to nothing less than the re-foundation of the order.

temple when he was lost); the “Sorrowful Mysteries” (the agony of Jesus in the garden; his scourging; his crowning with thorns; the way of the cross; and the crucifixion and death of Jesus); and the “Glorious Mysteries” (the resurrection; the ascension of Jesus into heaven; the sending of the Holy Spirit; Mary is assumed into heaven; Mary is crowned Queen of Heaven).

Pope John Paul II added the “Mysteries of Light” for reflection by the faithful (the Baptism of the Lord; the wedding at Cana; the proclamation of the Kingdom; the Transfiguration; the institution of the Eucharist).

According to pious legend, Mary appeared to St. Dominic (1170–1221) and gave him the rosary, instructing him to popularize it. More likely, the custom developed from Marian devotions in the twelfth century as a method of vocal and mental prayer that enabled the unlettered faithful to participate in a liturgical activity parallel to the monastic chanting of the Liturgy of the Hours. Dominicans were greatly responsible, though, for spreading its use.

He was elected the year the Second Vatican Council ended. In summoning the council Pope John XXIII had said he wanted to throw open the church’s windows to the modern world. The results were significant, from any perspective. The view of an unchanging church gave way to a sense of the church as a pilgrim people sharing the experiences of sin and hope that all men and women have. The Council recognized the positive aspects of other forms of belief besides Catholic Christianity. It condemned anti-semitism and embraced ecumenism. It underscored the importance of religious freedom and the primacy of conscience. It said that the church is constituted primarily by the vocation given in baptism to all Christian men and women.

The Council asked religious orders to consider how they embodied the distinctive inspirations of their founders. For Jesuits this meant uncovering—by an intense effort of historical scholarship—the roots of Ignatian spirituality, long concealed by accommodations that had often turned the powerful themes of the Exercises into formalities and abstractions.

Ignatius had envisioned that the Exercises would help men and women achieve a radical freedom to choose how to live, and that for Jesuits this would mean how to serve others. What this meant in the social and political context of late twentieth-century life became clear when Jesuit representatives from around the world gathered

OUR FATHER, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth as it is
in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass
against us;
and lead us not into temptation,
but deliver us from evil.
For thine is the kingdom and the power and
the glory for ever and ever.
Amen.

The Lord's Prayer is so called because Jesus taught it to his disciples when they asked him how they should pray (Luke 11:2–4). In the Middle Ages it would have been recited in Latin. The common English version dates from the fifteenth century. Curiously, this form used by Protestants and Catholics alike was imposed upon England in the reign of Henry VIII and printed in the 1549 and 1552 versions of the Book of Common Prayer. The doxology “For thine is the kingdom, etc.” is not part of the original prayer but is of ancient origin. Catholics used to omit it, until Vatican II liturgical reforms added it to the prayer when it is used in the eucharistic liturgy.

in 1974 for a General Congregation. They looked closely at the situation of so many people in the countries where they worked, people who lived in poverty and oppression. In the spirit of Vatican II they looked at the foundations of their own vocation, in the Gospel summons to “help people” in their need. The result was a surprising document, challenging Jesuits to take as their central mission “the service of faith of which the promotion of justice is a constitutive element.” Faith and justice, the Congregation said, should be linked in everything Jesuits do, especially in the fields of theological reflection, communications media, social action, and education.

This emphasis on a faith that does justice should not have been unexpected. The first Jesuits had linked the teaching of Jesus with the service of those in need. A central question of the *Spiritual Exercises* had always been what one should do in response to God’s generosity and in the face of the needs of the world. There were vivid responses to this question in Jesuit history, such as Peter Claver who wore himself out ministering to the human cargo of the slave ships arriving in Cartagena, Colombia. The conditions of twentieth-century life had created needs that were no less dramatic: large-scale refugee migrations, numbers of homeless, victims of systemic discrimination, those struggling to live under oppressive political regimes, people fighting for the most basic human rights. The new insight Jesuits collectively came to

MY SOUL proclaims the greatness of the Lord,
my spirit rejoices in God my savior;
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.
He has mercy on those who fear him
in every generation.
He has shown the strength of his arm,
he has scattered the proud in their conceit.
He has cast down the mighty from their thrones,
and has lifted up the lowly.
He has filled the hungry with good things,
and the rich he has sent away empty.
He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children for ever.
Glory be to the Father, and to the Son,
and to the Holy Spirit,
now and for ever. Amen.

LUKE 1:46–55

Luke's Gospel records that Mary, after she was told by the angel Gabriel that she was to bear the child Jesus, traveled to the hill country west of Jerusalem, to visit Elizabeth, who was also pregnant with the child who would become known as John the Baptist. When Elizabeth greeted her, Mary responded with this song, similar to Old Testament canticles that praise God. It has become known as the Magnificat, from the first word of its Latin text.

was that remedying these was not a matter only of ministering to the needs of individuals but of changing the social structures and mindsets that created and perpetuated injustice.

For Jesuits, Arrupe became the prophet of this new vision. A large number of initiatives sprang up as a consequence of it. Among them have been some thirty centers of social analysis around the world, the Jesuit Refugee Service which Arrupe founded in 1980 and, perhaps more familiar to readers of this book, the Jesuit Volunteer Corps and the Jesuit Volunteers International.

The new vision was controversial. Critics outside the Society said it was often too closely allied with liberation theology and Marxism. Within the Society, some Jesuits in universities and schools felt threatened by an emphasis that seemed to diminish the value of study and teaching. Others in universities paid with their lives for taking the connection between faith and justice seriously. Six Jesuit teachers and administrators at the Jesuit university in El Salvador, along with their cook and her daughter, were killed by government troops one night in 1989 because they were identified with ideas that were thought dangerous by some in the country's ruling elite. In the years since the declaration about faith and justice, some forty-two Jesuits have been victims of political violence in different parts of the world.

Pedro Arrupe had a debilitating stroke in 1981. The Pope intervened and named his own delegate

HEAR, O ISRAEL: The Lord our God, the Lord is One. Praised be His glorious sovereignty throughout all time. Love the Lord your God with all your heart, with all your soul, with all your might. And these words which I command you this day you shall take to heart. You shall diligently teach them to your children. You shall recite them at home and away, morning and night. You shall bind them as a sign upon your hand, they shall be a reminder above your eyes, and you shall inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 6:4–9

The twice-daily recitation of the Sh'ma is one of the fundamental elements of Jewish worship. Its recitation is an affirmation of the unity of God and a reminder lovingly to infuse one's life, in all its aspects, with God's word.

to govern the Society until 1983. In that year Peter-Hans Kolvenbach, a linguist, who like Ignatius had studied in Paris, and had spent much of his life working in Lebanon and the Middle East, was chosen superior general. The Congregation that elected him strongly affirmed the thrust and direction of Arrupe's policies.

THE VISION SUSTAINED AND ENLARGED

In 1995, Jesuit delegates assembled for the 34th General Congregation and reflected on the signs of the times. One of the clear signs was their own diversity. Representatives from India and Latin America and Africa outnumbered those from Europe and North America. Their experience and their prayer showed them God at work in the desires of men and women to live justly and purposefully, however varied their beliefs about the human good and the cultural institutions that embody these beliefs. They proposed that the 1965 emphasis on the service of faith and the promotion of justice be enlarged, to include cultural and inter-religious dialogue. Jesuits, they said, can preach the Gospel and be of help to people only if they enter as sympathetically as possible into the particularity of each cultural situation and into a dialogue with those of other faiths and with agnostics and unbelievers about their common experience, their common problems, and their shared desire to live justly and meaningfully.

GOD IS THE LIGHT of the heavens and the earth, His light may be compared to a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering star kindled from a Blessed tree, an olive that is neither of the East nor of the West whose oil would almost shine forth though no fire touches it. Light upon light, God guides to His light whom He will. God speaks in metaphors to me. God has knowledge of all things.

QUR'AN 24:35

SEE, IN THE CREATION of the heavens and the earth and the alternation of day and night there are signs for those with insight.

QUR'AN 3:190

The Qur'an is the complete compilation of the Prophet Muhammad's (d.632) revelations from the One God. God is interested in guiding His creations so that they may continue to surrender themselves to Him. To live on earth is a gift from Him and we need to acknowledge this by peacefully surrendering and by complete dependence on a One Single God. God shows Himself, especially to human beings, through the selection of unique individuals called Prophets. Those given revelations are called Messengers. The holy Qur'an for Muslims is the miracle of God's presence in the text and His mercy and compassion for us is demonstrated in those revelations. So, it is standard for a Muslim to say: "God said in the Qur'an" as the actual words of God.

Also, in a document that got a great deal of attention in the world press, the Congregation called attention to the situation of women in the church and in civil society. It called Jesuits to a conversion of mind and heart that would enable them to listen sympathetically to the experience of women and to collaborate with them on common projects.

Finally, the Congregation reflected on the relationship between Jesuits and their lay colleagues. It noted that these men and women are assuming more and more responsibility for the ministries of the church. It urged Jesuits to realize that, in the contemporary world and church, their own role is to support lay people in their ministry, by providing educational resources, Ignatian spirituality, and their friendship.

In January of 2008 the 35th General Congregation of the Society of Jesus gathered in Rome, to accept the resignation of Fr. Peter-Hans Kolvenbach as Superior General, and to elect a new Superior General. Fr. Kolvenbach, just as his predecessor Fr. Pedro Arrupe, had given graced leadership to the Jesuits, and had given much inspiration to those who share in the Jesuit mission. The Congregation elected as the 30th Superior General Fr. Adolfo Nicolas; born in Spain, he has spent most of his Jesuit life in Japan and the Philippines.

The Congregation also wrote six decrees about the life and ministry of the Society of Jesus today: on Jesuit identity; on Jesuit mission; on the collaboration that is at the heart of Jesuit mission; on the

PAPERWORK, cleaning the house, cooking the meals, dealing with innumerable visitors who come all through the day, answering the phone, keeping patience and acting intelligently, which is to find some meaning in all those encounters—these things, too, are the works of peace, and often seem like a very little way.

IT IS ALWAYS a terrible thing to come back to Mott Street. To come back in a driving rain to men crouched on the stairs, huddled in doorways, without overcoats because they sold them, perhaps the week before when it was warm, to satisfy hunger or thirst, who knows. Those without love would say, “It serves them right, drinking up their clothes.” God help us if we got just what we deserved.

DOROTHY DAY

Dorothy Day (1897–1980) grew up in California and Chicago. She was attracted to Marxism while a student at the University of Illinois, and after graduation went to New York to work as a journalist for several Marxist and Communist publications. In 1927 she became a Catholic. On May Day 1933 she and an itinerant French philosopher and social activist, Peter Maurin, began The Catholic Worker, a monthly paper devoted to social justice and pacifism. She converted the newspaper's office into a “home of hospitality” for the homeless poor, thus beginning the first of many soup-kitchens and shelters that have come into existence under the Catholic Worker umbrella.

Jesuit vow of obedience; and a response to Pope Benedict XVI.

The Society is changing rapidly. Numbers are shrinking in Europe and the United States, growing in Asia, Africa, and parts of Latin America and India. In the developed world, religion has an equivocal status: people are eager for varied forms of spirituality but church attendance is dropping, and religious institutions and traditional ways of formulating belief are often suspect. In the developing world, religion still has deep roots in people's inner lives. There, churches are often the voices of the voiceless and signs of hope in situations of social and political oppression. Increasingly, both developed and developing worlds are bound together and influencing one another through trade, immigration, communications, and a global media culture.

In this complex world Jesuits continue to look for new ways of discovering God at work and of ministering to changing needs. They work with an ever-larger company of people from different backgrounds who embrace the spirit of this mission. These men and women bring their talents to this mission and expand and change it in unexpected ways. A university is a congenial home for this kind of collaboration. Ignatius would not be surprised. He would warmly welcome it.

SPIRITUALITY AND LIFE'S JOURNEY

THE JOURNEY TO GOD

One of the founding values of Boston College was a distinctive spirituality. It is this distinctive spirituality that we now want to explore.

When we go into any bookstore or surf the Web, we are apt to uncover a booming business in spirituality. *Spirituality* means a variety of things and covers a multitude of practices and ideas. There is spirituality for every religious conviction, for men and for women, for athletes and for grandparents, for environmentalists and for business managers, for liberals and for conservatives. What all these spiritualities have in common is that they attempt to get into the mystery of life. Mystery here does not mean an unsolved crime but rather those deepest convictions and loves and experiences that define who we are and what we treasure.



The Good Samaritan, by Anton Wierx, 1593.

SAY: FOLLOW ME, if you love God; He shall love you, and forgive you your wrong actions. He is the Forgiving, the Merciful.

QUR'AN 3:31

WE SET IN THE HEARTS of those who followed Him tenderness and mercy.

QUR'AN 57:22

SURELY IN THAT there is a reminder to him who has a heart.

QUR'AN 50:37

SURELY I SHALL be with you, hearing and seeing.

QUR'AN 20:46

In the Christian gospel Jesus says, “Where your treasure is, there is your heart.”

Perhaps this is the clearest way to express what spirituality does. Spirituality talks about what we treasure even when we cannot always define our treasure or even when we feel distant from it. The treasure belongs to all of us—firm believers, quizzical searchers, and confirmed religious skeptics. The treasure lies outside us and within us. When we discover what we treasure in life, then we also discover our spirituality.

The founders of Boston College possessed a spirituality that was profoundly Christian. For them Christ was God’s unique moment of the encounter between the human and the divine. Today many other, rich religious traditions enliven Boston College. Many devoted Boston College faculty and staff claim no explicitly religious tradition, but contribute mightily to the educational and moral climate of Boston College. The University celebrates this rich diversity of religious and ethical convictions. This book does not attempt to cover all these life approaches. The specific focus of this section is Christian and Catholic. The hope is that members of the Boston College community will adapt what is helpful to their own religious and/or ethical convictions.

As Jesuits, the founders of Boston College were influenced by the way Ignatius Loyola translated Catholic-Christian spirituality. The treasure for Ignatius was God, and the Kingdom of God

I MUST ADMIT a new insight in my life and find a place for it: what is at stake is our impending destruction and annihilation...They are out to destroy us completely, we must accept that and go on from there...Very well then...I accept it...I work and continue to live with the same conviction and I find life meaningful...I wish I could live for a long time so that one day I may know how to explain it, and if I am not granted that wish, well, then somebody else will perhaps do it, carry on from where my life has been cut short. And that is why I must try to live a good and faithful life to my last breath; so that those who come after me do not have to start all over again.

GOD TAKE ME by Your hand, I shall follow You faithfully, and not resist too much, shall evade none of the tempests life has in store for me, I shall try to face it all as best I can...I sometimes imagine that I long for the seclusion of a nunnery. But I know that I must seek You amongst people, out in the world. And that is what I shall do...I vow to live my life out there to the full.

Etty Hillesum (1914–1943) was born into a family of highly educated and assimilated Dutch Jews. During the German occupation of the Netherlands she worked for the Jewish Council. In 1942, she voluntarily accompanied the first mass deportation of Dutch Jews to the transit camp at Westerbork in eastern Holland. In 1943, she and her family were put on a transport train to Poland. She threw a card from the train window: "We have left the camp singing." She died in Auschwitz that November.

proclaimed by Jesus. This sense of Kingdom originated in the deeply religious allegiance that Jesus possessed as a Jew. From the beginning to the end of his life, Jesus was a Jew in his belief, in his prayer, and in his ethical convictions. So what Ignatius Loyola professed was a spirituality that was in continuity both with the Jewish and Christian traditions.

Ignatius called himself "a pilgrim," describing his spirituality as a kind of "journey towards God." We can describe Ignatian spirituality as a pilgrimage towards God. This spirituality founded Boston College. It is a spirituality that sees your educational experience as one important stage in a lifetime journey towards God. In the reflections that follow, we will try to articulate how this spirituality can help you as you make that part of your journey to God at Boston College.

BEGINNING WITH MYSTERY

For Ignatius we all began in the mystery of God. For him this was the fundamental truth of human life. Before anyone else knew or loved us, God knew us and loved us. Even more, God revered us as a significant part of God's beauty, wisdom, and goodness. When God beheld all creation and exclaimed, "This is very good!" we were present as part of God's future plans. Ignatius Loyola called this specific, everlasting love of God for a person, *providence*. Providence meant much

THERE IS in each of us—whatever our religion, even in a bishop—a believer and a non-believer. These two exchange views and try to convince each other.

CARLO MARIA MARTINI

Carlo Maria Martini (b.1927) is a Jesuit, a cardinal, and retired archbishop of Milan, Italy. He is widely known for his dialogues with European intellectuals around the theme of belief and non-belief.

to Ignatius. It meant God cared always and individually for a man or a woman—even when they forgot God. Ignatian spirituality begins with awe both for the dignity of God's creation and for that ongoing care God has for that creation.

We humans participate in something of this everlasting joy of creation when we greet new life. When we were born, we brought new life to our families. Fragile and anonymous, we were each given a name, a family, a history, and in the sacrament of baptism, a tradition of belief. People claimed us out of love as a member of the family. None of us would be here today without the individual care and nourishment that gave us physical, emotional and spiritual life.

Nothing symbolizes new life as does the giving of a name. We have a family name and our own name. People may tell us that we were named after our grandfather or a favorite aunt or our mother's college roommate or a film star. But we and they know that only we can be who we are. Our name symbolizes our destiny, our future, what we will become through our choices. We stand with all those other women and men whose religious histories were tied to the mystery of their name, by what they were called by God to become.

Before I formed you in the
Womb I knew you,
And before you were born I
Consecrated you. [Jeremiah 1:5]

Hadith or Sayings of the Prophet Muhammad

If you walk toward Him,
He comes to you running.

None of you truly believes until he wishes for
his brother what he wishes for himself.

Muhammad, the key figure in the founding of Islam, known by Muslims as the Prophet and Apostle of God. Born in Mecca c. 570, he was a merchant as a young man. In a period of intense prayer in the desert, he experienced the first of a series of revelations from the Angel Gabriel, which were subsequently collected as the Qur'an. He undertook the mission of establishing a just social order and of proclaiming the worship of the One True God, in Arabic Allah—the word also used by Jews (Elohim) and Arab Christians (Allah). He died in Medina in 632.

We have come from a complex human and divine partnership. God and our family gave us life and the freedom to fulfill our names, to forge our identity in this world. This was the quiet beginning of our education, long before Boston College.

We also stand in partnership with all creation. We all have had to learn to become more sensitive to the complexity of creation. In the book of Genesis God asks Adam to name the animals, to become a partner with and in creation (Genesis 2: 18–20). We discover ourselves in partnership with the world around us, not in isolation from it. How do all these magnificent pieces of our life come together? Is there any overarching reality that catches the divine and human union that constitutes our human mystery? How do we best reach out to all the rest of creation in reverence and fellowship?

I. HOSPITALITY

Within every religious tradition there are stories that invite us to share our lives with one another. Within the Judeo-Christian tradition, one of these sacred stories is that of Abraham and Sarah entertaining three strangers “by the oaks of Mamre” (Genesis 18:1–8). It is the heat of the day and Abraham sits at the entrance to his tent. He looks up and notices three men coming towards him. Abraham greets them, honors them, and then extends all the ancient signs of hospitality to them. He offers them water to refresh themselves, has Sarah prepare fine bread, orders his servant to kill

A Testament

I imagine that today I am to die.

I ask for time to be alone and write down for my friends
a sort of testament for which the points that follow
could serve as chapter titles.

1. These things I have loved in life:
Things I tasted,
looked at,
smelled,
heard,
touched.
2. These experiences I have cherished:
3. These ideas have brought me liberation:
4. These beliefs I have outgrown:
5. These convictions I have lived by:
6. These are the things I have lived for:
7. These insights I have gained in the school of life:
insights into God,
the world,
human nature,
Jesus Christ,
love,
religion,
prayer.
8. These risks I took,
these dangers I have courted:
9. These sufferings have seasoned me:
10. These lessons life has taught me:
11. These influences have shaped my life
(persons, occupations, books, events):

a calf and prepare it, and then waits table on his guests. The narrative ends with a blessing, for it is God whom Abraham has entertained: “Sarah shall have a son.”

This description of hospitality and its rewards illustrates how exquisite a gift this virtue was. Judaism, Christianity, and Islam honor the figures of Abraham and Sarah offering hospitality as emblems of deeply religious significance. Throughout the Hebrew and Christian scriptures hospitality enjoys a privileged place as a symbol of graciousness and humanity. Jesus made hospitality a sign of forgiveness as he ate and drank with sinners (e.g., Luke 15). In the climactic moment of his ministry just before his trial and death, Jesus served as the host at his final meal with his disciples. He took bread and wine and made these the enduring symbols of his presence with his disciples. Moreover, the appearances of the Risen Christ center again and again on the meal—at Emmaus (Luke 24:13–35), in the upper room (Luke 24:36–43), and by the Sea of Tiberias (John 21:9–14). The sharing of the meal became central to the worship of the early Christian church.

There is an ancient tradition that interprets the narratives of creation in terms of God’s hospitality. Having made this wonderful creation, God filled the world with food and drink. Having endowed creation with a variety of delightful plants and flowers, God invited man and woman to the banquet of life, to sit as his table as his honored

12. These scripture texts have lit my path:
13. These things I regret about my life:
14. These are my life's achievements:
15. These persons are enshrined within my heart:
16. These are my unfulfilled desires:
 - I choose an ending for this document:
 - a poem—my own or someone else's;
 - or a prayer;
 - a sketch or a picture from a magazine;
 - a scripture text;
 - or anything that I judge would be
 - an apt conclusion to my testament.

ANTHONY DE MELLO, S.J.

This guided meditation is a creative alternative to examining one's conscience. This reflection was proposed by Anthony de Mello (1932–1987), a Jesuit from India who conducted countless workshops throughout the world on the subject of prayer and reflective living.

guests. Thus, hospitality was seen as the virtue that imitated the kindness and generosity of God.

Hospitality means more than socializing. Hospitality brings the stranger into the human community. Hospitality defends the weak, the aged, and the unwanted by trying to find a place for everyone in the world God created. Hospitality represents that human capacity to be a neighbor to one another.

One of the most powerful depictions of all these aspects of hospitality dwells in Luke's gospel, in the parable of the Good Samaritan (Luke 10:25–37). In this parable Jesus underscores that the Samaritan was the true neighbor because he took the wounded and abandoned stranger and made him his cherished guest. This gospel incident concludes with Jesus' command that we do the same. When we unpack this parable, we find that what distinguishes the Samaritan are four actions: he sees, he feels, he does the practical good available to him, and he makes sure that this care will continue even after he leaves to continue his own journey.

To see means a contemplative willingness to allow the reality of another person, the fullness of a situation, the depth of human need to find a home in one's mind and heart, in one's imagination and affections. To feel is a powerful word in Luke. The original Greek verb signifies a visceral reaction to suffering, a passionate identification with a person in need. It is compassion. To do the

...EARTH'S crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes,
The rest sit round it and pluck blackberries,
And daub their natural faces unaware...

ELIZABETH BARRETT BROWNING

Elizabeth Barrett Browning (1806–1861) was an English poet well-known for her semi-autobiography in verse, Aurora Leigh, from which these lines are taken. She was unafraid to address social injustices of the day in verse. An anti-slavery poem of hers was once published in an abolitionist journal in Boston. Emily Dickinson admired her poetry.

practical good is to do what the Samaritan did, to detour his journey, to cleanse the victim's wounds, to place him on the donkey, to carry him to the inn, to spend money, to take responsibility for this human being, to become the neighbor. To make sure this care continues is to deputize the least likely candidate, the innkeeper, and to bring him into the circle of compassion.

Hospitality, then, is a rich religious reality. It is the virtue that welcomed us into life and gave us a place in the world that we called home. Hospitality is the pattern of good people who have accompanied us throughout our lives and to Boston College. While Ignatius Loyola does not use the word hospitality, his pilgrim approach to spirituality cherishes the reality. For him creation is a gift given by an extravagantly generous God. For him Christ is the true friend, welcoming men and women into his discipleship. When we fail, Ignatius would have us look to the parable of the Prodigal Son (Luke 15:11–32) and see God as the father who rushes to meet us and to restore us to all that we had so carelessly abandoned in our folly and ignorance.

Hospitality, then, is a good way to characterize the journey at Boston College. For if we give priority to a welcoming heart and to find opportunities to help other people, then we will create the kind of space we need to make choices that are ethically solid and religiously faithful.

Ignatian spirituality begins with the revelation

THOU HAST MADE me endless, such is thy pleasure.
This frail vessel Thou emptiest again and again, and
fillest it ever with fresh life. This little flute of a reed
thou hast carried over hills and dales, and hast
breathed through it melodies eternally new. At the im-
mortal touch of thy hands my little heart loses its limits
in joy and gives birth to utterance ineffable. Thy infinite
gifts come to me only on these very small hands of
mine. Ages pass, and still thou pourest, and still there
is room to fill.

THOU HAST MADE me known to friends whom I knew
not. Thou hast given me seats in homes not my own.
Thou hast brought the distant near and made
a brother of the stranger. I am uneasy at heart when I
leave my accustomed shelter; I forget that there abides
the old in the new, and that there also thou abidest.
Through birth and death, in this world or in others,
wherever thou leadest me it is thou, the same, the one
companion of my endless life who ever linkest my heart
with bonds of joy to the unfamiliar. When one knows
thee, then alien there is none, then no door is shut. Oh,
grant me my prayer that I may never lose the bliss of
the touch of the one in the play of the many.

RABINDRANATH TAGORE

*These songs are from Gitanjali, the collection for which the
Indian poet Rabindranath Tagore won the Nobel Prize for Lit-
erature in 1913.*

of God's love and care for us. Our lives come from
the hands of God and return to the hands of God.
As we make our pilgrim way through life God
continues to care for and love us as we care for
and love one another. Ignatian spirituality, then,
establishes a kind of religious and ethical envi-
ronment for finding God in all things.

WELCOMING GOD INTO THE JOURNEY OF OUR LIFE

This is a book about using the experience of
Boston College reflectively. It is a book that invites
us to think about our values and the direction of
our lives. It is a book that rests on the premise
that one of the most fundamental decisions of
human life is the decision to let God come into
one's life.

One theologian has called prayer "reflective
thinking," that is, thinking that draws men and
women into their history and into their dreams.
Becoming a more reflective person or a more
prayerful person does not mean:

- becoming odd and withdrawn,
- becoming obsessed with religious practices,
- becoming absorbed with a world beyond this one,
- becoming disinterested in justice or beauty or
research or business.

But reflection and prayer can mean:

- taking some time to think, to be quiet within
and outside oneself,
- finding practical and personal ways to exam-

GOD, MAY HE be exalted, cannot be comprehended by the intellect. None but He Himself can comprehend what He is. . . . Thus all the philosophers say: We are dazzled by His beauty, and He is hidden from us because of the intensity with which He becomes manifest, just as the sun is hidden to eyes that are too weak to apprehend it. This has been expounded upon in words that it would serve no useful purpose to repeat here. The most apt phrase concerning this subject is the statement in the Book of Psalms, Silence is praise to You (65:2). Interpreted, this means, Silence with regard to You is praise. This is a most perfectly put phrase regarding this matter. In regard to whatever we say intending to magnify and exalt, we find that while it may have some application to Him, may He be exalted, it does have some deficiency. Accordingly, silence is more appropriate.

RABBI MOSES MAIMONIDES

Rabbi Moses Maimonides, 1135–1205, after fleeing Muslim persecution in Spain, eventually settled in Egypt where he became the private physician of the caliph and the leader of the Jewish community in Cairo. He is remembered as a codifier of rabbinic law and as a theologian steeped in Aristotelian philosophy. This selection from his philosophical work, The Guide of the Perplexed, 1:59, discusses his concept of ideal prayer.

ine how we treat our family and our friends, to be aware of the way we talk about other people, and to look at how we use our mind and heart and body, and, yes, to come before God,

- shaking free of the current fads and fashions, the pressure of the crowd, the tendency to reject outright the weak, the ignorant, the poor, the unsophisticated, “the losers” within our culture, committing ourselves to take responsibility for a world more just, more beautiful, more wise, and more honest.

Reflection and prayer are about journeying through life with some guides and maps; about letting God find a home in us; and about how we make decisions and even about how we can make God our friend. If reflection is the context of any spirituality, then prayer is its language. Prayer is an act of love, not so much the love we give to God but the love we receive from God. Prayer is asking this kind of loving God to guide us. Prayer also looks at how effective we are in making of creation what God intended.

But prayer and reflection are also about our pain, our losses, and our failures. For no matter how grand God’s design, God had to include forgiveness and reconciliation. The human heart can soar but it can also break. Sometimes, too, prayer and reflection can lead us to outrage at the evil people inflict on one another—like racism, sexism, economic tyranny, and political oppression. It can lead us to mourn or protest the contradic-

The Parable of the Good Samaritan

There was a scholar of the law who stood up to test him and said, “Teacher, what must I do to inherit eternal life?” Jesus said to him, “What is written in the Law? How do you read it?” He said in reply, “You shall love the Lord, your God, with all you heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.” He replied to him, “You have answered correctly; do this and you will live.” But because he wished to justify himself, he said to Jesus, “And who is my neighbor?” Jesus replied, “A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise, a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveler who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, ‘Take care of him. If you spend more than what I have given you, I shall repay you on my way back.’ Which of these three, in your opinion, was neighbor to the robbers’ victim?” He answered, “The one who treated him with mercy.” Jesus said to him, “Go and do likewise.”

LUKE 10:25–37

tion between God’s design and the kind of world in which we live.

Reflection and prayer, then, are closely related. Reflection is the human ability to search for meaning in all life’s events. Prayer is that same human reflection but done in the company of God.

II. UNPACKING THE PARABLE OF THE GOOD SAMARITAN

In Jesus’ parable of the Good Samaritan (Luke 10:25–37), the first distinguishing characteristic of the Samaritan is that he *sees*. This seeing has something to do with contemplative looking, taking time to let reality come into our lives. Letting God find a home in our hearts, being hospitable to God, is the way prayer best begins. In examining the meaning of seeing, we are going to look first at two possible obstacles to seeing—the drive for efficiency and the variety of ways in which people see.

EFFICIENCY

When we talk about letting God in or about taking time to see and to reflect, we have to recognize one important social reality. It is the value that modern society places on efficiency and productivity. People are expected to meet deadlines and to work effectively. This is a lifestyle that influences all of us at Boston College. Professors and parents want students to do the best they can. Service programs want students to show up on

IN THAT TIME when I did not know you, you
made me love your service,
in the midst of my unknowing confusion, you
made me your servant;
disguised as a dwarf, you asked, “Three steps of
earth, great king Bali,” and you tricked him
unawares and now you’ve mingled inside my self.
(11.3.3)

SURROUNDING, entering, filling,
raising Nature
beyond limit;
surrounding that and greater still,
the highest light;
surrounding that and greater still, fiery knowledge
and bliss;
surrounding that and greater still,
my love for you;
surrounding that, you finish me,
surrounding me. (x.10.10)

SHATAKOPAN

Shatakopan was an eighth century south Indian Hindu, a devotee of Lord Vishnu, who became incarnate in the world as Rama, Krishna, and in other forms. These are just two of the 1102 verses of his masterpiece, Tiruvaymoli.

time and ready to do the work. Young BC faculty know at the outset of their professional careers that they must do research, publish, and still teach well. Staff members feel constantly the pull of conflicting demands on their availability and skills. In short, everyone at Boston College is part of a culture that works for excellence and efficiency. This expectation of excellence and efficiency is a good thing. But it is an expectation that reflects only part of the Boston College educational experience.

There are other realities in life that will slow us down. Falling in love, choosing a lifetime partner, building a family, getting to know and understand our own children, watching a sunset, understanding a poem or a great play, listening to a symphony, working through an experiment, studying a personnel problem that threatens the smooth functioning of a company—these human and professional realities demand a different kind of efficiency. We can call this different kind of efficiency, *contemplative efficiency*. Contemplative efficiency is the habit of stopping to assess, to appreciate the details, and then to revisit the totality of a reality.

A friend of ours, a young mother named Ellen, realized quickly in her parenting that her four children were different. Each child approached life with his or her own personality and needs. Certainly, there were fixed realities like bedtimes and dinner times, like schooling and family cele-

I BELIEVE that unarmed truth and unconditional love will have the final word in reality. This is why right, temporarily defeated, is stronger than evil triumphant. I believe that wounded justice, lying prostrate on the blood-flowing streets of our nations, can be lifted from this dust of shame to reign supreme among the children of men. I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality, and freedom for their spirits. I believe that what self-centered men have torn down, men other-centered can build up.

MARTIN LUTHER KING, JR., NOBEL PRIZE SPEECH

Martin Luther King was born in Atlanta in 1929, the son and grandson of Baptist clergymen. He studied at Morehouse College and received a doctorate from Boston University. Ordained in 1949, he became a pastor in Montgomery, Alabama, where he took on the leadership of a strike against the segregated bus system. He founded the Southern Christian Leadership Conference in 1956 and received the Nobel Prize in 1964 for his work for racial equality and for his commitment to non-violence. He was killed in Memphis by an assassin's bullet in 1968.

brations, that asked that every child pitch in, become part of the family. But how each child reacted, how each came to learn and to incorporate formal education into his or her personality, how each reacted to affection and showed affection, these all depended on the individual style of each child.

When we asked Ellen how she went about meeting these individual needs of her family, she replied, "I learned to find time to give each of them some special space with me, to do things apart from the rest of the kids. Sometimes this was no big deal. For example, I would let each one of them choose what favorite dinner they wanted for their birthday. Other times it was a big deal. When Rose didn't make the swimming team after months of practice and hard work, she badly needed two things: to learn how to accept a disappointment gracefully, but also to let the tears flow and the anger get out. I suggested that we go to the mall for lunch and some shopping. A car ride can become a privileged therapy session! I let her talk and just listened. When I felt the time was ripe, I guess I said something like this, 'I'd be disappointed too and probably even angrier about it than you are. But you'll make it. Your dad and I are so proud that you tried hard and gave it a good shot.'"

The point of all this is that contemplative efficiency is not a big deal. It is part of everyday life. It is also part of a Boston College education, both inside and outside the classroom. Contemplative

IN BUDDHA, Dharma and Spiritual Community,
We go for refuge until we fully awaken.
By the power of generosity and all other virtues,
may we realize Buddhahood for the sake of all beings.

ATISHA

*A prayer of refuge and resolve to awaken to a Buddha's
enlightenment, transmitted to Tibet by the eleventh century In-
dian sage Atisha, recited daily by many Tibetans today.*

HOLY LOTUS born Buddha, please empower me
through the spontaneous unfolding of bliss-emptiness
wisdom to become the sacred guide to ultimate libera-
tion for countless living beings in this world
of suffering.

PATRUL RINPOCHE

*A prayer of aspiration to awaken fully for the sake of beings, by
the nineteenth century Tibetan master Patrul Rinpoche.*

efficiency means taking time to see.
And this is no different in our life with God. Invit-
ing God to be part of our lives means taking time
to see how God is already in our lives. Before
we discuss this aspect of our life with God, how-
ever, we should take a look at a second reality,
the psychological.

DIFFERENCES

No two of us reflect in the same exact way and no
two of us will find God in the same way. Yes, we
can and do share experiences. We can talk about
our religious doubts and compare our ethical
struggles with the reasonable hope that other stu-
dents, faculty, and staff share these. But we are
also different. Many humanistic and religious tra-
ditions enrich life at Boston College. Many differ-
ent spiritualities have deepened our sense of
community. These differences should not isolate
us from one another but add variety and richness
to our conversations, to our relationships, and to
our community here at Boston College. Diversity
refers to a human reality deeper than race or color.
Simply to be human is to share in diversity.

What we share in common is that basic ques-
tion: What is life really about? The answer to that
question is always an answer in progress. That is,
we are constantly finding new ways to understand
life and to rearrange our personal priorities. But
we all ask that question. If we are going to become
people of contemplative efficiency, then each of us

MORE THAN EVER I find myself in the hands of God. This is what I have wanted all my life from my youth.

But now there is a difference; the initiative is entirely with God.

It is indeed a profound spiritual experience to know and feel myself so totally in God's hands.

PEDRO ARRUIPE, S.J.

Pedro Arrupe, superior general of the Society of Jesus from 1965 until 1983, dictated this prayer in the years after he suffered a crippling stroke.

is going to do it a little bit differently from everyone else.

What, then, do these two realities, social and psychological, have to do with reflection or letting God into our lives? We have to take time to look, and each of us will see "God" just a little bit differently from other people. The conclusion is: take some time to look and to see, but be yourself. To find "God" in life is to use our eyes, not someone else's. To love "God" is to use our heart, not someone else's. This is what Ignatius Loyola meant by freedom. We ask our questions and listen for our answers in union with the rest of the human family, but we do it our way! Given all this, how does "God" come to us? The way every other reality does. God created this world and continues to create it to reflect something of God's own self. Ignatius Loyola would call this experience one of finding God in all things.

SEEING

Where the parable of the Good Samaritan invites us to see, Ignatius Loyola invites us to pay attention. The idea of *attention* meant to Ignatius something very close to the Samaritan's seeing. Ignatius suggested three ways of letting God come into our lives through the creation God has given us. These are ways to make the Samaritan's seeing part of how we can live contemplatively. These are to see creation as a gift, to see creation as holy, and to see creation as power and energy.

GOD COMPLETES the divine signs both in stormy, active individuals as well as in gentle individuals so that people will not turn away and say that God carries out the divine wonders only in mild individuals.

HILDEGARD OF BINGEN

Hildegard (1098–1179) was abbess of a monastery at Bingen in Germany and a visionary mystic. Her reputation for wise counsel drew many who were in need of advice. A great writer of songs and letters, her famous mystical work is the Scivias.

Creation Is a Gift. First, we do what the Samaritan did. Look at life around us: the change of the seasons here at Chestnut Hill, the way the sun hits the windows of the buildings at sunset, the trees covered with snow, the brilliance of a really good teacher, the dignity of people we meet in service programs, the silent vigilance of the red lamp in St. Mary's chapel. The way to pay attention is to pay attention. Take time out to let life unfold. The time need not be long. Ten minutes of quiet presence every day can become a peaceful habit. Close the reflection with an act of gratitude for God as the author of life.

Creation Is Holy. A second way of developing Ignatian attention is to note how in each of those realities cited above God also lives. Creation has not been simply the product of God's power; it has become the synagogue of his worship, the chapel of his presence, the cathedral of his care for us.

The presence of God within creation invites us to a little different way of reflecting or praying. We stand in awe and wonder before ordinary life as the icon of all the loveliness of God. This kind of prayer has a way of changing people. To see, to pay attention to, the presence of God's love and care and self in nature and in other people, gently invites us to look at creation differently. Yes, God creates, but now we see God as also living among us in the life of his creation. We acknowledge the dignity God bestows on creation by being with his

The Rowing Endeth

I'm mooring my rowboat
at the dock of the island called God.
This dock is made in the shape of a fish
and there are many boats moored
at many different docks.
"It's okay," I say to myself,
with blisters that broke and healed
and broke and healed—
saving themselves over and over.
And salt sticking to my face and arms like
a glue-skin pocked with grains of tapioca.
I empty myself from my wooden boat
and onto the flesh of The Island.
"On with it!" He says and thus
we squat on the rocks by the sea
and play—can it be true—
a game of poker.
He calls me.
I win because I hold a royal straight flush.
He wins because He holds five aces.
A wild card had been announced
but I had not heard it
being in such a state of awe
when He took out the cards and dealt.
As he plunks down His five aces
and I sit grinning at my royal flush,
He starts to laugh,
the laughter rolling like a hoop out of His mouth
and into mine,

creation. Even if our reflective life is not focused explicitly on God, there is still a helpful orientation in this prayer. It is an orientation that leads us beyond simply acknowledging the world as beautiful or incredibly intricate. It is that human reflection which perceives the indwelling dignity in each part of life.

This kind of reflection or prayer is like a wedding band. In the pledge two people give to one another to live until death parts them, the ring symbolizes their mutual fidelity and trust. The ring is more than a piece of gold jewelry. It symbolizes the way each partner dwells with the spouse. In a way, the ring is the abiding presence of one with the other. There was a movie a few years ago, in which a young groom, addicted to gambling, uses his wedding band to stay in a poker game, where he is losing badly. He loses the crucial poker hand and the ring. When he tells his wife what he has done, her hurt is not that he has lost money. She is devastated because he has bartered away the pledge of his fidelity to her and hers to him. He has lost more than a ring. God's indwelling in creation is something like that ring. In our prayer we acknowledge the depth of love that prompts God to be within our world, part of what we touch and feel, within all that nourishes us and delights us. To be holy is to honor and esteem the holiness of God within life.

Creation Is Power and Energy. There is a third way to enter into the fullness of Ignatian atten-

and such laughter that He doubles right over me
laughing a Rejoice-Chorus at our two triumphs.
Then I laugh, the fishy dock laughs
the sea laughs. The Island laughs.
The Absurd laughs.
Dearest dealer,
I with my royal straight flush,
love you so for your wild card,
that untamable, eternal, gut-driven ha-ha
and lucky love.

ANNE SEXTON

Anne Sexton (1928–1974) was born in Newton, Massachusetts. She wrote a remarkable range and quantity of poetry, though struggling all her life with depression and the threat of mental breakdown. In 1966, she won the Pulitzer Prize for Live or Die.

tion. Beyond gratitude for God's creation, and awe and reverence for the presence of God within each reality, there is also alertness to how God labors within creation to bring it to its fullness. There is something daring in this Ignatian invitation to prayer. Ignatius says that we can pray about God's energy and dynamism within our world. Why is this so daring? Well, to claim that within creation God is working means creation is not perfect but only on the way, unfinished, incomplete. Has God done a sub-par job in creation? Besides being daring, this third dimension to seeing is also daunting. Why daunting? Well, we live in a world in which, increasingly, changes bring about new problems. For every technological advance, jobs are lost even if new jobs are created. For every medical advance, new ethical dilemmas emerge. For every economic boom some segment of the population is left out or its poverty is dramatically intensified.

In short, the action within the world is ambiguous. How do we sort out this way of finding God in the activity of the world? The answer lies in us. We are the partners of God's action in the world. When we contemplate how God works today in our world, we are often looking, too, at how we exercise our partnership with God. To pray about God's labor in the world is also daring and daunting because it makes us look at ourselves. God wants technology to be a boon for people, not a source of separation of those who have

IN EVERYTHING there is a witness to Him
That points to the fact that He is One.

SUFI RECITATION

YOU ARE MY heaven, I am your earth—
You alone know what You've put into me!
Remembrance makes people desire the journey:
it makes them into travelers.

JALAL UD-DIN RUMI

GOD IS NECESSARY to us in order that we may exist,
while we are necessary to Him in order that He may be
manifested to Himself. I give Him also life by knowing
Him in my heart.

IBN-'ARABI

Sufism is an Islamic sect of mystics who follow a devotional path that aims at finding the truth of divine love and knowledge through direct personal experience of God. Originating in the eighth century, the Sufi movement produced mystical commentaries on the Qu'ran, and an extensive body of literature, especially poetry, that had a profound influence on Islamic thought in later centuries. Jalal ud-din Rumi (d. 1273) was the greatest poet and mystic who wrote in the Persian language. Ibn-'Arabi (d. 1240) was a Spanish theologian and lyric poet.

from those who have not. Genesis told us that God looked on all that had been created and found it “very good.” The prayer that invites us to see God enduringly involved in his masterpiece also invites us to take a long hard look at ourselves as co-laborers with God. For some it might be better not to center on God but on the energy and movement that makes the world around them dynamic and challenging. What is important is to see that, beyond gratitude and honor, there is a sense of moving inside the action of nature.

Prayer invites us to see our life as part of God's embrace, as in the wondrous vision of Psalm 139.

Where can I go from your spirit?

Or where can I flee from your
presence?

If I ascend to heaven, you are
there;

If I make my bed in Sheol, you
are there.

If I take the wings of the morning
and settle at the farthest limits
of the sea,
even there your hand shall
lead me,
and your right hand shall hold
me fast. [Psalm 139:7-10]

Falling in Love with God

Nothing is more practical than finding God,
that is, falling in love
in a quite absolute, final way.
What you are in love with,
what seizes your imagination,
will affect everything.
It will decide
what will get you out of bed in the morning,
what you will do with your evenings,
how you will spend your weekends,
what you read,
who you know,
what breaks your heart,
and what amazes you with joy and gratitude.
Fall in love,
stay in love,
and it will decide everything.

PEDRO ARRUPE, S.J.

Returning to the psalms helps us to appreciate that contemplative seeing is not new or difficult or remote from life. Contemplative seeing is as old as the religious instinct, as present to us as our own minds and hearts, as immediate as today's class or date or movie or conversation.

COMPASSION

The focus thus far has been about the first characteristic of the Samaritan, contemplative seeing, and the Ignatian ways that we can participate in this gift. Ignatius emphasizes the importance of coming to know the way God acts in the world and the way Jesus carries out the mission of the kingdom. But he also emphasizes a second movement in our life of the Spirit and in our prayer. The second movement of Ignatius parallels the second action of the Samaritan: compassion. It is important to return love—to God directly, of course, but also to God in the neighbor, to God in the people who are part of our lives here and now. Compassion is the ability to feel deeply as one identifies the needs of the other.

There is a rich tradition of service at Boston College and a wide variety of service programs. What these programs do is to put you into contact with people who simply do not participate in the kind of life we take for granted. Some of these people live on the margins of our economic prosperity. Others live without our security and our opportunities for education. Still others live fight-

HAIL, HOLY QUEEN, mother of mercy,
our life, our sweetness, and our hope.
To you do we cry,
poor banished children of Eve.
To you do we send up our sighs,
mourning and weeping in this valley of tears.
Turn then, most gracious advocate,
your eyes of mercy toward us,
and after this exile
show to us the blessed fruit of your
womb, Jesus.
O clement, O loving,
O sweet Virgin Mary.
Pray for us O holy Mother of God,
that we may be made worthy of the promises
of Christ.

HERMANN CONTRACTUS

The text and the familiar Gregorian-chant melody of the hymn Salve Regina are attributed to Hermann Contractus, so called because he was crippled from birth. He was an eleventh-century monk, mathematician, chronicler, and poet.

ing off disease and mental illness without the hope of adequate medical care. Others are old and forgotten and live in terror of dying alone. Others are painfully aware that they cannot support the children they love and want to care for.

Service programs at Boston College don't pretend to solve these problems. However, a service program can touch us with the desire to do something by being involved especially with people who are different from us. Through service programs we can learn more about ourselves and how we relate or do not relate to others, about our fears and biases, about our hidden strengths and unexpected tenderness.

The compassion that Christ highlights in the parable of the Good Samaritan could be described as "identifying care." Identifying care means seeing our humanity in the person who is without a job, sick, depressed, frail, and forgotten. We help, not as superior to other persons, but as brothers or sisters. It is graceful to take time to see; it is even more graceful to take time to let our hearts be touched, to enter into the world of another person. It is a habit of caring that should characterize all life at Boston College. The men and women who live with us in the residence halls, the students who occupy a classroom with us, the students we talk about—these are also part of our compassion. We make a basic decision on campus and off campus: are we going to live as neighbors to others or as strangers? Will we become

OUR PRAYER brings great joy and gladness to our Lord. He wants it and awaits it.

By his grace he can make us as like him in inward being as we are in outward form. This is his blessed will.

So he says this, “Pray inwardly, even though you find no joy in it. For it does good, though you feel nothing, yes, even though you think you cannot pray. For when you are dry and empty, sick and weak, your prayers please me, though there be little enough to please you. All believing prayer is precious to me.”

God accepts the good-will and work of his servants, no matter how we feel.

JULIAN OF NORWICH

Julian of Norwich (1342–1416) was an English Benedictine nun and a mystic. Her major work, the Sixteen Revelations of Divine Love, develops the theme that all things are held in being by the love of God. T.S. Eliot quotes her in the conclusion of his Four Quartets.

those who let their hearts also be educated or will we bracket our care for those who can give us something in return? If taking time to see is important in our development at Boston College, so, too, is taking time to care. Caring means welcoming diversity.

INVOLVEMENT

Ignatius teaches that to see contemplatively and to feel compassion are excellent ways to pray. But they are ways that prompt an all-important third question: What are we going to do about this situation? Ignatius stresses constantly the importance of doing what lies within our power. For Ignatius, to serve God and to serve Christ best, we serve the people around us. The Ignatian emphasis leads us to the third characteristic of the Samaritan. He does the practical good he can do in the time he has and with the advantages he possesses.

If the Samaritan had been only a compassionate contemplative, the parable would read differently. It is important that we understand the options that the Samaritan could have reviewed. First, he could have rationalized his situation: “Hey, man. I’ve got a deal to seal! I have to make it to Jericho by 3:00! I’ll send someone else to help.” Second, he could have approached it from his own ethnic bias: “This man’s a Jew; I’m a Samaritan. If I were lying there, he’d probably leave me there. Jews and Samaritans don’t mix, don’t get along. Let Jews take care of their own and we’ll take care

GREAT RIVER of exceeding tenderness,
flowing without end, Ambrosia I can never
have enough of, my Lord without limits,
Light hidden in the hearts of those who do
not seek you, you melt me into water, you
stand within me as my dear life. You are be-
yond pleasure or pain, yet you have both;
you are loving to those who love, you are in
everything, yet not there; you are the light
that shines in deep darkness, great and un-
manifest; you are the beginning, end, mid-
dle, yet none of these. You can be known by
the wise in their minds but still you elude
every eye, you are known only by the sub-
tlest awareness. You never go, you never
come, you never mingle, holy one, guardian
protector, dazzling light which eyes cannot
see, flood of delight, you are a father to me,
yet more than that, ever shining, a subtle
realization beyond words, in this ever-
changing world with all its various forms
you are knowledge itself.

MANIKKAVACHAKAR

*Manikkavachakar, a South Indian saint, captures the
essence of encountering Shiva.*

of our own.” Third, he could have moralized: “I
feel for this poor sucker. The roads just aren’t safe
anymore. Of course, he may have asked for it, trav-
elling too early, alone, on a lonely road. Yeah, we
need better policing and people need to exercise
common sense.” Or, fourth, he could have “spiri-
tualized” the entire event, leaning over the victim
on the road and whispering, “My heart goes out to
you. I feel compassion. I’ll say a prayer for you,
brother.” He did none of these. In fact, Christ de-
tails a litany of practical actions. The Samaritan ap-
proached the man, making himself part of his
wounded world. Then he bandaged his wounds,
pouring on the oil of balm and the wine of disin-
fectant. He put the man on his own beast, de-
toured his journey, and then took the man to an
inn where he took care of him.

The prayer that helps us *see* and forms our
hearts into *compassion* must lead to *action*. We
have to use our insights and direct our compas-
sion into helping other people. We have to do
what the Samaritan did.

CHOOSING YOUR FUTURE

Boston College students are bright, articulate, and
ambitious. But these qualities do not distinguish
Boston College students from the students at any
other good university or college. The mission of
Boston College points to something more. Our
mission links learning, faith, and the quest for a
just society as a single, integrating dimension of

Jesu, Jesu

Refrain:

*Jesu Jesu fill us with your love,
show us how to serve
the neighbors we have from you.*

Kneels at the feet of his friends,

Silently washes their feet.

Master who pours out himself for them.

(Refrain)

Neighbors are rich and poor,

Neighbors are black and white,

Neighbors are near and far away.

(Refrain)

These are the ones we should serve,

These are the ones we should love.

All are neighbors to us and you.

(Refrain)

Kneel at the feet of our friends,

Silently washing their feet.

This is the way we should live with you.

(Refrain)

GHANA FOLK SONG

its education. Practically speaking, this means that Boston College is committed to an education that cherishes learning, faith, and action for a just society. Reflection and prayer should be informed by what we learn in class and in research. Reflection and prayer should also be something that emerges from a compassionate heart. But our prayer should move us to action.

At times, prayer should be a discerning choice to do what one can to make faith come to life in works of intelligent action. As you move through Boston College, you gradually come to appreciate the particular strengths and talents that you possess. You learn to distinguish interests from abilities, hobbies from professions, and the life of gain from the life of service. This process of learning to distinguish where one is in his or her education is called *discernment*. Discernment is a lifelong habit of assessing competing goods in order to choose that which most helps us to live in the light of God's truth and compassion—exactly what the Samaritan of the parable did. The Samaritan looked at what he possessed at that moment: his presence to the wounded and abandoned man on the road, his strength, his wine and oil, his beast, his money, his authority. He chose to use his assets to create, in one act, a world more just.

Throughout your BC career you will be asked to make choices. Some of these choices will be little ones, like when to leave for spring break and where to go. Other choices will be more serious,

NOT SO. NOT SO.

I cannot walk an inch
without trying to walk to God.
I cannot move a finger
without trying to touch God.
Perhaps it is this way:
He is in the graves of the horses.
He is in the swarm, the frenzy of the bees.
He is in the tailor mending my pantsuit.
He is in Boston, raised up by the skyscrapers.
He is in the bird, that shameless flyer.
He is in the potter who makes clay into a kiss
Heaven replies:
Not so! Not so!
I say thus and thus
and heaven smashes my words.
Is not God in the hiss of the river?
Not so! Not so!
Is not God in the ant heap,
stepping, clutching, dying, being born?
Not so! Not so!

ANNE SEXTON

like what to choose as your major or whom to choose as your friend and companion. Still other choices will be simply crucial for your ethical and religious identity. Such choices center on questions like:

- What are the limits of my ambition to succeed? Do I have a realistic understanding of my talents? Have I learned to distinguish interests from abilities? Have I learned from others what I am really good at and what they would also like to see me do?

- How will I treat people who are less gifted and more fragile? In my experience in service programs how have I related to the poor? How do I deal with those struggling with their identity in a highly competitive world?

- What criteria will finally determine my choice of a profession or a career? Do I find myself making choices primarily in terms of economic rewards? Do I find that I rely too much on what other people expect me to be or to do?

- Have I come to integrate my sexuality into my personal set of values? Do I understand that sexuality is a powerful gift, defining my personality and structuring my ability to relate to others? Do I see my sexuality as a power that can give life and love? Or do I reduce my sexuality to pleasure without commitment?

- As I look towards marriage and a family, what is important to me? Or if I have chosen to remain single, why have I made this choice? If my sexual

THE THOUGHT manifests as the word.
The word manifests as the deed.
The deed develops into the habit.
The habit hardens into the character.
The character gives birth to the destiny.
So, watch your thoughts with care
And let them spring from love
Born out of respect for all beings....

The Buddha called the practice of mindfulness “the only way.” Always in the present. At this very moment. From moment to moment. In all activity. In this very step...

Slowly, slowly, step by step. Each step is a meditation. Each step is a prayer.

MAHA GHOSANANDA

Maha Ghosananda is a contemporary Cambodian Buddhist monk, teacher and revered Buddhist leader. Meditation masters of Southeast Asia, like Maha Ghosananda, understand the practice of mindfulness (rigorous attention) itself as the best prayer, the most direct way to sense, and express, all things as sacrament.

orientation is towards the same sex, how have I integrated this into my ethical and religious priorities?

These are crucial questions because the way you respond to them largely determines the character you develop. They are also crucial because they mold your sense of personal vocation, of God working with you in your life. Indeed, you become the decisions that you make. When we take time to make an inventory about ourselves, we are on the threshold of prayer. When we do this in the presence of God, asking for light and guidance, then we are in a particularly rich kind of Ignatian prayer. We are trying to find where God dwells in our life and how God leads us.

There may be times when we come to God through the help of trusted advisers and friends, people who understand us and whose wisdom and experience help us to see aspects of our choices we may not have considered. We are searching for God’s will within a trusted community of faith.

Discernment, then, is not just an isolated act but rather something that we have been preparing for throughout our lives, in all the choices we have already made. We all have come to Boston College with a history. We also come with an opportunity. We stand before a variety of good things to do. Each of us asks God’s special guidance in choosing what is our good thing to do. Or we begin to ground any reflection we do in those priorities that define how we want other people to remem-

WHAT I WANT to achieve—what I have been striving and pining to achieve these thirty years—is self-realization, to see God face to face, to attain Moksa [Liberation]. I live and move and have my being in pursuit of this goal. All that I do by way of speaking and writing, and all my ventures in the political field, are directed to this same end.

I worship God as Truth only. I have not yet found God, but I am seeking after God... Often in my progress I have faint glimpses of the Absolute Truth, God; daily the conviction is growing upon me that He alone is real and all else unreal.

MOHANDAS K. GANDHI

Mohandas K. Gandhi, renowned as the father of Indian independence, was also a seeker who wanted very much to see the face of God—and who found God in his life of sacrifice and service.

ber us, on what we believe is the most important value in our lives—happiness, success, service, pleasure, security.

CREATING A COMMUNITY OF CARING ACTION

The fourth and final characteristic of the Samaritan centers on the way he creates out of the least likely candidate a network of compassionate care. At the time of Jesus, innkeepers were notorious for thievery and cheating. In the parable the Samaritan enlists the innkeeper as a strategic part of his act of kindness. One might say that he thrusts the innkeeper into his compassion. This completes the parable.

Reflection and prayer do not isolate us. Indeed, everybody needs solitude. But solitude is neither loneliness nor alienation. Solitude is the time we give to be alone—with God, to exercise ownership over our own deepest desires and ambitions. As we take time to incorporate the values of the Samaritan into our own lives, to see, to feel compassion, and to assess our gifts for the kingdom, we will find that God leads us both into solidarity and into action.

The Eucharistic liturgy and the rituals of other religious traditions at Boston College dramatically remind us that we need one another to make our prayer complete. For worship is not only turning towards God, but it is also a turning towards other people. Every communal service asks us to be

Memorare

Remember, O most gracious Virgin Mary,
that never was it known
that anyone who fled to your protection,
implored your help, or sought your intercession,
was left unaided.
Inspired by this confidence,
we fly unto you,
O Virgin of virgins, our Mother.
To you do we come, before you we stand,
Sinful and sorrowful.
O Mother of the Word incarnate,
despise not our petitions
but in your mercy hear and answer us.
Amen.

The Memorare is of unknown origin. It has been attributed to St. Augustine, St. John Chrysostom, and—more likely—St. Bernard of Clairveaux (1091–1153). In its direct appeal to the power of Mary's intercession in times of need, it captures the spirit of twelfth century Marian devotion.

united to the love that God has given us, a love that forgives, that challenges, that heals, and that instructs. The closer we draw to the God we worship, the closer we draw to what God loves and as God loves. Every religion celebrates this power of love. Nothing demonstrates the power of love more than its ability to give life to others. It is this desire to impart life to others that undergirds the sacraments of the Church.

Community embraces the people all around us. There is a great deal of crowd action at a place like Boston College. But that is not community. Community is people working together for something that demands mutual trust, dedication, and a willingness to pass to generations yet to come a good that they have received and enriched.

One of the richest experiences of community at Boston College occurs in a really good class. Professor and students lose themselves in the subject matter. Together they discover something that they could never find alone: knowledge shared and appreciated.

When contemplative vision, compassionate care, and a commitment to practical service enrich community, then the community is going to be healthy and generative. Whether this happens in the liturgy or a retreat or a moment of worship or in the classroom or in a meeting of the Arrupe Volunteers or a faculty or staff meeting, this gathering of Boston College people can

THE MEANING of having been created in the image of God is veiled in a mystery. It is impossible to say exactly what it means to have been created in the image of God. Perhaps we may surmise the intention was for man to be a witness for God, a symbol of God. Looking at man, one should be able to sense the presence of God. But instead of living as a witness, man, in so many ways, has become an imposter; instead of becoming a symbol, he became an idol. In man's presumption he has developed a false sense of sovereignty which fills the world with terror.

RABBI ABRAHAM JOSHUA HESCHEL

Rabbi Abraham Joshua Heschel (1907–1972), educated in Germany, emigrated to the United States in 1940, fleeing Nazi persecution. His religious philosophy brings together traditional Jewish texts and modern questions to explore the reality underlying religion, including the living and dynamic relationship between God and humanity.

make God part of their company precisely in the way that they treat one another.

III. DISCERNMENT AS A WAY OF LIFE

Trying to keep all these ideas about our relationship to God and to one another within the reality of God's design for us is not easy. There is a mode of prayer from the Ignatian tradition that tries to do just that, the *examination of consciousness*. This prayer presents a way to review how God has moved throughout your day. It also asks you to look at the quality of your response to God in everyday life at Boston College. Your life in the residence hall, your study and class work, your service works, your social life—all these are part of your way to love God and to love your neighbor. The examination of consciousness builds on two realities in the life of the Spirit. First, we have a great deal to be thankful for. Our health, our opportunity to learn and to use our talents, the way in which we have helped other people—all are moments of our partnership with God. Second, we usually have some areas of life where we need to forgive and to be forgiven. We can be hurt and, unfortunately, we can hurt. We can waste the opportunity that BC is. We can get caught in gossip and prejudice and petty angers. The examination of consciousness is an adult way to bring our gratitude and our need for forgiveness together.

It does not take a great deal of time—10 or 15 minutes. There are five parts of the process

O MOTHER, You are present in every form;
You are in the entire universe and in its tiniest
and most trifling things.
Wherever I go and wherever I look, I see you,
O Mother, present in your cosmic form.
The whole world—earth, fire, water, air—
All are your forms, Mother, the whole world of
birth and death.
“Mountains, plants, animals living on land
and in the water,
All moving and unmoving beings in this beautiful world are full of Divine will,” says Prasad.

RAMPRASAD

Ramprasad, an eighteenth century Bengali poet-saint, addressed the Goddess as his own Mother. He had a vivid sense of her enormous power and universal presence.

and you can adapt these as you wish. At first it might be helpful to move through all five of the points, spending two or three minutes on each, just to see what works for you. Or you may want to remain on the first point, giving thanks, after an especially great day. Or there may be times when you want to consider your career or a possible long-term relationship and then you might spend time on orienting your future. There is no single way to make the examination. The only essential is to bring your day before God. At the core of the examination is self-awareness before God. Its power lies in the way you become conscious of your own relationship with God, with your own spirituality.

- **Giving Thanks.** I thank God for the way God has met me today—in the work I have done, in the people I have encountered, in the letters from home, etc. I begin my prayer with the solid hope that God cares for me, knows me and loves me with an everlasting love.

- **Seeking Light.** I ask for light to understand the specific moments in which God has clarified who I am, what my gifts really are, and how I treat other people. I ask not to hide from the truth. I ask to be gentle with myself and honest, too. I ask to learn from God who I am.

- **Reviewing Life.** I go over the events of the day, noticing the ones where I felt closer to God and the ones where I felt distanced from God. Where today I met weakness or failure, I ask for

WE SHOULD RECALL that mediocrity has no place in Ignatius' world view; he demands leaders in service to others in building the Kingdom of God in the market place of business and ideas, of service, of law and justice, of economics, theology and all areas of human life. He urges us to work for the greater glory of God because the world desperately needs men and women of competence and conscience who generously give of themselves for others.

PETER-HANS KOLVENBACH, S.J.

Peter-Hans Kolvenbach, S.J., a native of the Netherlands, became a Jesuit, studied linguistics, and taught in Lebanon for many years, before becoming head of the Pontifical Oriental Institute in Rome. He was elected superior general of the Society of Jesus in 1983. In one of his talks he profiled the ideal graduates of a Jesuit education.

forgiveness and self-acceptance. Where today I have lived faithfully and productively, I rejoice in God's service. God does not ask the impossible from me, only the good that I can do and be.

• **Noting Patterns.** I stand before my history as God does—lovingly wise about who I am, eager to make me part of the work of the Kingdom, allowing me to understand the patterns of my life that lead me to a more personal sense of how God calls me here at Boston College. Are there emerging insights about the life I should live? Are there difficulties that I keep trying to avoid and know I must face? Are there people, places and occasions that especially open me to God? And are there people, places, and occasions that bring out the worst in me? What does God want me to do with the person that I am becoming?

• **Orienting My Future.** Finally, I ask to live as Christ did. I look at the pattern of openness and the essentials of his teaching. I look at the trust he had in God's design for the world. I look at his availability to people. I accept the strategy of forgiveness, truthfulness and service that Christ portrayed. I want to believe that I am called to live just as Christ was, as a woman or man for others. Of course, I will fail. But failure can be the way to wisdom and compassion if I use failure to know myself better and to understand the human heart more deeply. More important, I look ahead out of the successes of the day. I ask to live with a growing sense of God's trust in my future.

LORD Jesus Christ,
the world's true sun,
ever rising, never setting,
whose life-giving warmth
engenders, preserves,
nourishes and gladdens
all things in heaven and on earth:
shine in my soul I pray,
scatter the night of sin,
and the clouds of error.
Blaze within me,
that I may go my way without stumbling
taking no part in the shameful deeds
of those who wander in the dark,
but all my life long
walking as one native to the light.

DESIDERIUS ERASMUS

Desiderius Erasmus (1466–1536) was born in Rotterdam in Holland. He received a classical education, lived for some years as a monk and was ordained a priest. He studied theology in Paris and produced critical editions of patristic texts and of the Greek New Testament. He became the foremost representative of the ideals of learning, dialogue, reasonableness, and piety that characterized Christian humanism. He tried unsuccessfully to mediate the controversy between Luther and Rome.

God can work anywhere and in any way. This examination of consciousness simply draws together a formula for prayer about one's life. It is a way to be attentive to grace. Grace is the gift God gives us to live our lives lovingly. Wherever people try to do this—even if they never use the word God—they are people of grace. Therefore, we can say with many mystics that grace is everywhere. Prayer simply helps to relate us to grace, to see God working in other people.

As we move through Boston College, we should discover ourselves to be more attuned to grace. In the liturgy of the Church we can find the cycle of birth, life, death, and resurrection that marked Christ's life and unites him to us. In the Eucharist and in the sacrament of reconciliation we are offered privileged times to meet Christ as the nourishing friend and the forgiving companion of our human journey.

There is an insistence at Boston College that any religious faith must express itself in a dedication to work for a more just society. While it is true that not every one is called to work directly for justice, all are called to support this ministry through their prayer, their vote, and their public stance. It is not a question of adding to a schedule already burdened with obligations. It is more the taking on of a style of life that sees our education as leading us to God.

Discernment grows out of a sense of knowing what in our life leads us to or away from God,

THE SOLUTION of a geometry problem does not in itself constitute a precious gift, but the same law applies to it because it is the image of something precious. Being a little fragment of particular truth, it is a pure image of the unique, eternal, and living Truth, the very Truth that once in a human voice declared: "I am the Truth." Every school exercise, thought of in this way, is like a sacrament.

In every school exercise there is a special way of waiting upon truth, setting our hearts upon it, yet not allowing ourselves to go out in search of it. There is a way of giving our attention to the data of a problem in geometry without trying to find the solution or to the words of a Latin or Greek text without trying to arrive at the meaning, a way of waiting, when we are writing, for the right word to come of itself at the end of our pen, while we merely reject all inadequate words.

SIMONE WEIL

**"REFLECTIONS ON THE RIGHT USE OF SCHOOL STUDIES
WITH A VIEW TO THE LOVE OF GOD"**

Simone Weil (1909–1943) was the child of Jewish parents. A brilliant student of classical philosophy at Paris, she taught in several high schools, but eventually left to work in factory jobs, as a way of sharing the circumstances of the poor. She served with an anarchist brigade in the Spanish civil war. Her spiritual quest led from agnosticism to a deep mysticism and, as she put it, the threshold of the Catholic Church. Weakened by her austere life, she died of tuberculosis in England.

honesty, fidelity and courage. But mostly it is about what leads us to or from life and love. The time has come when we must face major questions like: What shall I be? What shall I do? With whom shall I live my life? This little volume does not tell us the answers to these questions. No one should do that for us. But it does suggest a sane context for answering them. If we leave Boston College well educated, poised before job opportunities, reasonably self-assured about who we are, we will be lucky men or women. If we leave Boston College with all these, a sense of purpose and a sense of God's presence, we will be graced men or women. This reflection on Ignatian spirituality has been about the difference between these two exits.



Gasson Hall and the Road Around the Old Chestnut Hill Reservoir (now the Lower Campus), c. 1915.

BOSTON COLLEGE: A BRIEF HISTORY

A tradition and a spiritual vision are alive only if they are embodied in people and institutions. The story of Boston College illustrates how a tradition takes shape in a particular place and time and how it then adapts to changing times and needs. And when we get to the end of the story—or, rather, when we tell as much of it as we can and arrive at the present—we will want to ask how alive the tradition is, here and now at BC.

FOUNDATIONS

Boston College was a response to the simplest impulse of Ignatian decision making: to see a need and do something about it. Famine in Ireland had brought huge numbers of immigrants to Boston in the middle of the nineteenth century. The population of the city almost doubled between 1842 and 1862. The effect was traumatic. The newcomers were not easily assimilated and, like many

Buildings

The Tower's corbels and little spires catch the snow
Swirling in the lifted light between stone
corner and ruffled firs.
I think I am walking in a dream of ruins:
Stonestreet a wind-hall like the husk of Whitby,
Gasson a ring of stones like riddling Stonehenge.
Some night I fear I shall not make it;
My heart will fail in the judgments of
the wind's rough house.
Down a beehive avenue of limes a window glows,
And I am almost there.
Though a crow scolds from an ashlar gable,
In the square before the Tower a boy
with snow on his head
Clasps his hands around a girl's thin shoulders.
He tilts his crowned head to her lighted face.

FRANCIS SWEENEY, S.J.

Francis Sweeney, S.J., (1916–2002) grew up in Milford, Massachusetts, graduated from the College of the Holy Cross, and entered the Society of Jesus. He taught English literature at Boston College starting in 1950, founded the Humanities Series, and was faculty advisor to the literary magazine, Stylus. He published several volumes of poetry and essays.

later immigrant groups, they suffered overt discrimination. Mostly workers on the land, desperately poor, long deprived by English penal laws of opportunities for education, they became the laboring and domestic class, struggling to achieve the means and the education to better themselves.

One man who thought he had a way to help them was an immigrant himself. John McElroy, S.J., had grown up on a farm in Ulster in Northern Ireland, crossed the Atlantic on a voyage that lasted 62 days, and arrived in Baltimore in 1803. He clerked in a dry goods store in the capital of the new nation, where he came into contact with a former Jesuit, Leonard Neale, an auxiliary bishop of Washington and president of the new college in Georgetown. McElroy became one of the first young men to enter the Society in America when it began to admit candidates again in 1804. He became a pastor and a notable preacher, directed retreats, and served as a chaplain to the U.S. army in Mexico. Assigned in 1847 to work in the Jesuit church of St. Mary's in the North End of Boston, he quickly saw the social problems of the Irish immigrants. He resolved to start a college that would extend the network of Jesuit schools already operating in Worcester, New York, Philadelphia, St. Louis, Santa Clara, and elsewhere in the rapidly growing republic.

After overcoming a number of obstacles put in his path by hostile civic leaders, McElroy bought land in the new South End, a section of the city

MAYBE I'M NOT making big changes in the world, but if I have somehow helped or encouraged somebody along the journey then I've done what I'm called to do.

WHAT DOES IT mean to be black and Catholic? It means that I come to my church fully functioning. I bring myself, my black self, all that I am, all that I have, all that I hope to become. I bring my whole history, my traditions, my experience, my culture, my African-American song and dance and gesture and movement and teaching and preaching and healing and responsibility as gift to the Church.

THEA BOWMAN, F.S.P.A.

Sister Thea Bowman (1937–1990) was born in rural Mississippi, the granddaughter of slaves. She entered the Franciscan Sisters of Perpetual Adoration at the age of sixteen, earned a doctorate in English literature, and taught at Xavier University in New Orleans. She was a spellbinding speaker and evangelist, in this country and abroad. Boston College awarded her an honorary doctorate in 1989 and named the building where AHANA programs are located for her.

that was being reclaimed from tidal marshes. He built the grand baroque Church of the Immaculate Conception and, next to it, an austere academic building, twin symbols of the identity he wanted to give to his new institution. Andrew Carney, a prosperous clothing merchant, paid for the sidewalks and fences around the property and later gave substantial amounts of money to the growing college. (A building on the main campus is named for him.) In 1863 McElroy secured a university charter from the state legislature.

Though McElroy was the founder of Boston College, John Bapst, S.J., a native of Switzerland, became its first president. He was something of a hero, having been tarred and feathered and ridden out of town on a rail by an anti-Catholic mob in Ellsworth, Maine, where he had gone to work among Indians and Irish and Canadian Catholics who had settled there.

Students came in the fall of 1864 (the first to register was a Daniel M. C. McAvoy). Robert Fulton, S.J., a Virginia native and Georgetown graduate, was the first dean of studies. The college was planned along European lines (today we would call it an expanded secondary school) with a seven-year program of English, Latin, and Greek languages and literature, mathematics and natural sciences, and a heavy dose of philosophy courses (the prospectus said “logic, metaphysics, ethics, and natural philosophy”).

As in older Jesuit schools, students were en-

THE FOCUS OF PRAYER is not the self. A man may spend hours meditating about himself, or be stirred by the deepest sympathy for his fellow man, and no prayer will come to pass. Prayer comes to pass in a complete turning of the heart toward God, toward His goodness and power. It is the momentary disregard of one's personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which one forgets oneself and becomes aware of God. When we analyze the consciousness of a supplicant, we discover that it is not concentrated upon his own interests, but on something beyond the self. The thought of personal need is absent, and the thought of divine grace alone is present in his mind. Thus, in beseeching Him for bread, there is one instant, at least, in which the mind is directed neither to one's hunger nor to food, but to His mercy. This instant is prayer.

IN PRAYER we shift the center of living from self-consciousness to self-surrender. God is the center toward which all forces tend. He is the source, and we are the flowing of His force, the ebb and flow of His tides.

RABBI ABRAHAM JOSHUA HESCHEL

couraged to cultivate their talents and their imaginations, since these were ways of developing God's gifts and, often, of discovering one's life vocation. The Debating Society is mentioned in the first published catalogue, for the year 1868–69. Fulton was its advisor. In 1890, when he had been dean for 25 years, the group formally renamed itself the Fulton Debating Society. (Their room, on the third floor of Gasson, has an austere portrait of Fulton among its murals.) The same catalogue of 1868–69 mentions a production of Shakespeare's "Richard III," so dramatics were already a student pastime. *Stylus*, a literary magazine and journal of comment, first appeared in 1883. In the same year, the Athletic Association came into existence to give some formal organization to sports, which before this had been played on a pickup basis. The principal sport was baseball. Football came later, in 1891, when a group of students, without a coach, played an informal schedule. The first varsity football game was a victory over Boston University in 1893. A year later maroon and gold were adopted as the school colors. The student newspaper *The Heights* was a relative latecomer among extracurricular activities, in 1919.

The new college struggled through some hard times. Most poor immigrants could not afford even an inexpensive education, but by the turn of the century the student body numbered nearly 500 students, the college division had been administratively split from the high school,

WE WERE TRAMPING out in the Newtons, out around the twin reservoirs which they call lakes. Dusk was sifting out of Boston and giving the massed trees—of which there are plenty in Newton—that stealth and secrecy which is their pretense at night. Boston College, with its solid Gothic tower, stood black against the last smoking flame of the November sunset. We were down in the dark. But no one could mind the dark, even of November, with the Gothic that dominated the hill. Blue caught his breath at the magnificent silhouette...

“No great battle for a great cause can ever be forgotten. That up there is no mere group of college buildings; that up there is a battlefield, a sanctuary; that up there is a hearth and home for the Lost Cause that is never lost, the citadel of a strength that shall outlast the hill and rock it stands upon...

“Once they—the believers, the students, the scholars, the soldiers, the saints—could fight heresies and heretics. Today they have to fight a state of mind.”

Mr. Blue, a novel by Myles Connolly, a BC graduate of 1918, was published in 1928 and remained in print for most of sixty years. It is the story of an idealistic young man who decides to take his religious beliefs seriously and live a life that defies the values of the society around him. Connolly went on to write other novels and screenplays for a number of successful Hollywood films.

and there was talk of finding a new site for the growing college.

A NEW SETTING IN CHESTNUT HILL

The man responsible for the new Boston College was Thomas I. Gasson, S.J. Born in England, he emigrated to Philadelphia, where he converted to Catholicism. He entered the Jesuits in 1875, taught at BC, became president in 1907, and set his mind on moving the college to a better site. He found a handsome piece of property for sale, a spacious farm that belonged to the Lawrence family, on a hilltop just west of the two Chestnut Hill reservoirs.

Gasson's approach to building the new campus illustrates the entrepreneurial spirit, faith in God's providence, and shoestring optimism of many of the early Jesuits confronted with a challenge and armed with a vision. The setting itself says much about Gasson's grand ambitions for the college. Five miles from downtown, the hilltop was practically in the country and was a huge acreage compared to the cramped South End location. With hardly any money in hand, Gasson proposed an architectural competition, to design not a building but a whole campus. The winning plan, created by the firm of Maginnis and Walsh, laid out fourteen buildings along an axis from Commonwealth Avenue to Beacon Street. Even today the plan astonishes by its grandeur, though because of two world wars and the depression of

YOU GRACIOUSLY endow mortals with intelligence, teaching wisdom and understanding. Grant us knowledge, discernment, and wisdom. Praised are You, Lord who graciously grants intelligence.

Our Father, bring us back to Your Torah.
Our King, draw us near to Your service.
Lead us back to You, truly repentant. Praised are You, Lord who welcomes repentance.

Forgive us, our Father, for we have sinned;
pardon us, our King, for we have transgressed,
for You forgive and pardon. Praised are You,
gracious and forgiving Lord.

These three blessings form the opening petitionary prayers of the thrice-daily Jewish prayer known as the Eighteen Benedictions. After praising God, this prayer asks God for intelligence and wisdom. With this knowledge, we are able to recognize and then repent for our shortcomings. And with this repentance, we ask God's forgiveness for these sins with the confidence that God will indeed forgive.

the thirties only four of the buildings—Gasson, Bapst, St. Mary's, and Devlin—were built. These four, however, especially Bapst Library, embody an idea of education that more utilitarian minds would find less compelling, a conviction that great buildings would elevate the imaginations and aspirations of those who studied and worked in them. They set an architectural standard to which BC has only recently returned.

It took six years of lawn parties and other forms of fund raising before the first students began classes in the fall of 1913 in the building called for many years “the Tower Building” and now named for Gasson. Over the next three decades the Maginnis and Walsh plan unfolded. The Jesuit residence, St. Mary's Hall, was begun during the presidency of Charles W. Lyons, S.J., and opened in 1917. Until then the Jesuits had been commuting from the South End. William Devlin, S.J., who became president in 1919, built a prize-winning science building, now named after him. A magnificent Gothic library, later named for Bapst, was opened in 1928.

Nineteen-hundred-nineteen was the beginning of BC's transition from college to university. McElroy had originally secured a university charter in 1863 but the intervening years were preoccupied with getting the preparatory school and undergraduate college going. Now the institution saw new needs in a growing and ambitious Catholic community and responded with pro-

Proud Refrain

What are you dreaming, Soldier,
What is it you see?

A tall grey Gothic tower,
And a linden tree.

You speak so sadly, Soldier,
Sad and wistfully—

I cannot hear the tower bell
In the swirling sea.

What meaning has it, Soldier,
A tower bell, and tree?

Nothing, nothing—only once
It meant my life to me.

THOMAS HEATH

World War II had an enormous impact on the large numbers of BC graduates who served in the various branches of the armed forces. It prompted this poem by Thomas Heath '43, who later entered the Dominican Order and worked in Africa.

grams and schools. A master's degree in education was offered in 1919, the Graduate School of Arts and Sciences formally established in 1926, the Law School opened in downtown Boston in 1929, the Graduate School of Social Work founded in 1936 with Walter McGuinn, S.J., as dean, and the College of Business Administration (now the Carroll School of Management) established in 1938.

World War II almost brought about the demise of Boston College. Able-bodied students were drafted or enlisted. Academic programs were accelerated. A number of Jesuits accompanied the students to war as chaplains. The student body dwindled to a few hundred students and there was hardly income enough to pay the operating costs of the college. The institution kept going only because the Army used the campus for an officers' training program. Four hundred soldiers squeezed into St. Mary's Hall; the Jesuits scattered to various buildings. The low point of this saga came when the government suddenly and inexplicably cancelled the Army training program in the spring of 1944; only subsequently did it become clear that the move was related to the impending invasion of Europe. In 1944–45 empty classrooms in Gasson were even loaned to a crowded BC High School. The crisis lasted only a year and by the summer of 1945 the end of the war in Europe meant that veterans were beginning to return to the campus in growing numbers.

WE MUST LOVE them both, those whose opinions we share and those whose opinions we reject, for both have labored in the search for truth, and both have helped us in finding it.

SAINT THOMAS AQUINAS

St. Thomas Aquinas (1225–1274) was born in southern Italy, entered the Dominican Order, studied under St. Albert the Great at Cologne, and received a doctorate from the University of Paris, where he also taught philosophy. He introduced into the study of philosophy and theology the method of carefully weighing opposing points of view before deciding where the preponderance of evidence lay and adapted the philosophy of the pagan Aristotle to the service of Christian theology. His masterwork was the Summa Theologiae, a systematic exposition of the interlocking of faith and reason. He never finished the work, after a mystical experience of which he said, “All that I have written seems to me like so much straw after what I have seen and what has been revealed to me.”

AFTER WORLD WAR II, DRAMATIC GROWTH

It is difficult now to imagine the scale and rapidity of the changes Boston College and most colleges and universities went through in the years immediately after World War II. All over the country, millions of men and women who might never have thought of college as a realistic choice seized the opportunity created by the GI Bill. Campuses were thronged with new students. At BC in the late forties there were nearly 5000 undergraduates, where there had been fewer than 1000 before the war. Low-cost federal loans were available for construction. BC threw up temporary buildings to provide classrooms, dining rooms, and a gymnasium/theater. The first residence halls were opened in 1946 in surplus military buildings on the site of what is now Champion Hall (though BC continued to remain an almost totally commuter college until the late fifties). Dozens of new faculty and staff members were hired each year. New programs were developed: the School of Nursing was opened in 1947, and the Lynch School of Education and the first Ph.D. programs in 1952. In 1949 the college acquired the smaller of the two reservoirs on the Boston side of the campus and began filling it in, thereby gaining some much needed room to grow. Alumni Stadium, a hockey rink, and a gymnasium were erected on this new “lower” campus.

THESE ARE the deeds for which there is no prescribed measure: leaving crops at the corner of a field for the poor, offering first fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of loving kindness, and studying Torah.

MISHNAH PEAH 1:1

THESE ARE the deeds which yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of loving-kindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between man and wife. And the study of Torah is the most basic of them all.

BASED UPON BABYLONIAN TALMUD SHABBAT L27A

These two selections from rabbinic literature are recited daily in the preliminary prayers of the Jewish morning service. The prayer book tradition highlights these passages because they epitomize the ideal of combining study of God's word (Torah) with a life of service to others. The Mishnah was codified c. 200 C.E., but reflects a world in which the Jerusalem Temple (destroyed in 70 C.E.) still stands. The Babylonian Talmud was codified c. 550–650 C.E.

In student lore odd legends surround the draining and filling-in of the reservoir. It is not true that a Jesuit physics professor ran a hose from the reservoir to a city drain for several years. The reality is more prosaic: truckloads of fill were brought in over several years and the water gradually disappeared. It is true that the erection of the first Mod much later, in 1970, was a public-relations fiasco. After a series of failed attempts to alleviate the housing crisis by purchasing property in Brighton and downtown Boston, the administration decided to erect 43 modular apartments whose units would be trucked in from Connecticut. The president and other officials assembled on an August day to be photographed watching the first unit being lowered into place, but the crane lowering the modular section moved too quickly and the unit splintered into embarrassingly small pieces of wood. Thirty years later, the Mods are still there, popular with students, unpopular with administrators who have to oversee them and with campus-planners who would like to replace them with green space.

In the immediate post-war years, needs and opportunities sometimes seemed to outpace any semblance of planning, but when Michael Walsh, S.J., became president in 1958 he brought a new sense of direction to the university. Walsh was the first BC president to have been trained as a research scholar (in biology) and he realized that growth would be dangerous if it didn't also con-

WITH GREAT DEVOTION and new depth of feeling,
I also hoped and begged for this,
that it finally be given to me to be
the servant and minister of Christ the consoler,
the minister of Christ the helper,
the minister of Christ the redeemer,
the minister of Christ the healer,
the liberator, the enricher, the strengthener.
Thus it would happen that even I might be able
through him to help many—to console,
liberate, and give them courage;
To bring them light not only for their Spirit
but also (if one may presume in the Lord) for their bodies,
and bring as well other helps to the soul and body
of each and every one of my neighbors
whomsoever.

BLESSED PETER FABER, S.J.
MEMORIALE

JESUS SAID, “What profit is there for one to gain the
whole world yet lose or forfeit himself?”

LUKE 9:25

tribute to heightened academic ambitions and standards. He sent recruiters around the country to attract the best graduates of Jesuit high schools and he built residence halls to accommodate the increasingly regional student body. During his presidency a number of departments began doctoral programs. He pressed these departments to hire the best scholars they could find and he built facilities for their research. As chair of the Biology Department he had helped to design the faculty promotion process and he used this mechanism to insist on increasingly higher standards for evaluating faculty. He initiated the first university-wide planning process in 1958, from which emerged a number of proposals about increasing student enrollment, building new residence halls, recruiting faculty, and constructing academic buildings.

One interesting development of the Walsh years was the identity crisis that broke out about BC's name. Some thought it was unfitting for a large and ambitious institution to be called a “college” and certainly inconvenient to be confused with the then younger institution further east along Commonwealth Avenue. Various proposals were made, none of them satisfactory. There already was a Catholic University (in Washington, D.C.) and three Loyolas (in Chicago, Baltimore, and Los Angeles). “University of New England” looked promising, until someone remembered that there was a small institution of that name in

THUS SHALL YOU view this fleeting world:
A star at dawn, a bubble in a stream,
A flash of lightning in a summer cloud,
A flickering lamp, a phantom, and a dream.

FROM THE DIAMOND SUTRA

A verse from the Diamond Sutra, a Perfection of Wisdom scripture frequently recited in Zen practice traditions of East Asia, to learn to sense vividly the radical ephemerality of the world, to relinquish one's egoic grip, to be thereby released into the blissful openness of transcendent reality, the wisdom-compassion of the buddhas.

New Hampshire. In the end, no one wanted to tinker with tradition. The discussion settled on the view that Boston College was too well known to worry about its name. Traces of the debate survive, though, in the curious local usage by which we all refer to “the university” when we need a noun for the institution.

THE SIXTIES

If the post-war years brought change to BC, the sixties brought even more dramatic developments. It felt as though the institutions of American culture were imploding. The civil-rights movement, the assassinations of John and Robert Kennedy and Martin Luther King, Jr., Vietnam War protests, rock and roll music, the prevalence of marijuana and other drugs, the appeal of utopian social experiments, and suspicion of authority (“Don’t trust anyone over 30!”) made these turbulent years for any campus.

At BC, students rebelled against formalities that had been acceptable in the fifties: jackets and ties for men, dorm curfews, required attendance at daily Mass. The highly structured curriculum, organized around an integrated set of philosophy courses, was whittled down and the principle of choice reigned. Required philosophy and theology courses were reduced to two of each. Students demanded half of the seats on a newly formed policy-making body, the University Academic Senate. There were sit-ins and building takeovers by dif-

Holy Sonnets V

Batter my heart, three-person'd God; for You
As yet but knock, breathe, shine, and seek to mend;
That I may rise and stand, o'erthrow me, and bend
Your force to break, blow, burn, and make me new.
I, like an usurp'd town, to another due
Labour to admit You, but O, to no end;
Reason, Your viceroy in me, me should defend,
But is captived, and proves weak or untrue.
Yet dearly I love you, and would be loved fain,
But am betrothed unto Your enemy;
Divorce me, untie, or break that knot again,
Take me to You, imprison me, for I
Except You enthrall me, never shall be free,
Nor ever chaste, except You ravish me.

JOHN DONNE

John Donne (1572–1631) was a Roman Catholic as a young man but converted to Anglicanism, was ordained, and became Dean of St. Paul's Cathedral, London. He wrote sermons, essays, and religious poetry that combined intellectual power, deep learning, and intense emotion. His striking imagery led to his poetry being called "metaphysical."

ferent groups of students pursuing their agendas. In a dispute over what it considered obscene language, the administration ceased financial support for *The Heights* and forced the newspaper off-campus. Subsequently, the paper bugged a trustee meeting devoted to BC's financial situation. The editors were arrested and brought to court. Eventually, better relations were restored and the newspaper returned to McElroy, though continuing to be financially and editorially independent. Students, faculty, and administrative staff took part in the anti-war protests in downtown Boston and there were on-campus protests about recruiting for the military and for industries that manufactured war material. The offices of ROTC were trashed, and ROTC was eventually ejected from campus by vote of the UAS and the reluctant agreement of President W. Seavey Joyce, S.J.

Joyce's presidency was brief, only three years (1969–72), but it was marked both by the most dramatic campus upheavals in BC's history and by significant steps to assert the university's responsibility to influence society for the better. The most memorable event of his term was a student strike that lasted five weeks in the spring of 1970. The precipitating cause was the announcement of a substantial tuition increase by the president, but the underlying causes probably had as much to do with the national mood. People were frustrated over the war, students were understandably concerned about the military draft, and the spirit of

THE CAPACITY to give one's attention to a sufferer is a very rare and difficult thing; it is almost a miracle; it is a miracle. Nearly all those who think they have this capacity do not possess it. Warmth of heart, impulsiveness, pity are not enough.

In the first legend of the Grail, it is said that the Grail (the miraculous vessel that satisfies all hunger by virtue of the consecrated Host) belongs to the first comer who asks the guardian of the vessel, a king three-quarters paralyzed by the most painful wound, "What are you going through?"

The love of our neighbor in all its fullness simply means being able to say to him: "What are you going through?" It is a recognition that the sufferer exists, not only as a unit in a collection, or a specimen from the social category labeled "unfortunate," but as a man, exactly like us, who was one day stamped with a special mark by affliction....

For an adolescent, capable of grasping this truth and generous enough to desire this fruit above all others, studies could have their fullest spiritual effect, quite apart from any particular religious belief.

Academic work is one of those fields containing a pearl so precious that it is worthwhile to sell all our possessions, keeping nothing for ourselves, in order to be able to acquire it.

SIMONE WEIL

"REFLECTIONS ON THE RIGHT USE OF SCHOOL STUDIES
WITH A VIEW TO THE LOVE OF GOD"

protest was contagious from campus to campus. The BC strike ended at the beginning of May, just as a nationwide strike of college campuses broke out over the killing of four students by the Ohio National Guard at Kent State University during a war protest, and the announcement of the secret bombing of Cambodia by the Nixon administration. President Joyce announced BC's support of the national strike, cancelled final exams, and the hectic academic year quietly came to an end.

THE SERIOUS SIDE OF THE REVOLUTION

If the sixties were turbulent, they also generated a sense of excitement about the possibility of real changes for the better in American society. The civil rights movement is a good example. In the fifties and sixties boycotts, marches, court cases, and not a few beatings and deaths had resulted in dramatic victories for the cause of desegregation and had raised the consciousness of many about what would be necessary if true racial equality were to be achieved. In 1968, the newly elected superior general of the Jesuits wrote a letter to the whole Society about the importance of concrete steps to promote interracial understanding and equality. The previous year, leaders of the black community in Boston had met with Fr. Joyce and proposed ways of increasing opportunities for black students at BC. Out of this conversation came the Black Talent Program, which recruited

ALL OBJECTS of my attachment, aversion, and delusion, All appearances of “enemy,” “friend” and “stranger,” My body, and all my possessions, Unhesitatingly I offer [to the buddhas and bodhisattvas, to the great awakening you embody]. Having joyfully accepted them, please bless and empower my mind, so that even my clinging, aversion and confusion may be liberated spontaneously into their very ground, the moment they arise.

Buddhist liturgy of the “inner mandala” (inner world offering), offering one’s mind, body, and entire experienced world to the path of liberation from egoic clinging, for the sake of all beings similarly caught in clinging attachment and consequent suffering.

47 new black freshmen for the class that entered BC in September 1968, all with substantial financial aid. This sharp growth in the presence of African-American students on campus was not wholly smooth. Controversies broke out over the support systems these students needed, the amount of scholarship money available, and control of the admissions process, but before long BC had a solidly functioning recruitment process for black students, a Black Studies department, and a support system that eventually became today’s AHANA program.

Another expression of the social idealism of the sixties was a BC program that became nationally known, PULSE. The joint idea of a UGBC president and faculty members in the philosophy and theology departments, the program won the immediate backing of the BC administration. The novel feature of PULSE is that it allows students to do supervised work in a wide range of social-service and social-advocacy programs in the Boston community while they are simultaneously enrolled in on-campus courses where they reflect on the relationship of self and society, the nature of community, the mystery of suffering, and the practical difficulties of developing a just society. Now more than thirty years old, the program still can’t accommodate all the students who want to participate.

When the 32nd General Congregation of the Jesuits in 1975 issued its decree linking justice

IF YOU BELIEVE and I believe
and we together pray,
The Holy Spirit must come down
and set God's people free,
and set God's people free,
and set God's people free;
The Holy Spirit must come down
and set God's people free.

TRADITIONAL ZIMBABWE FOLKSONG

Discovering God in All Places

Discovering God in all places is an Ignatian desire that calls us to look always for opportunities to experience the spirit working in our everyday lives. Finding times and places to do this can often seem a luxury in the hectic pace of contemporary life.

This Prayer Map identifies several sites on the Boston College campuses where members of our community have found the space for cultivating the habit of reflection and prayer. These prayers, poems, and passages mirror experiences from a variety of religious traditions, and they invite you to your own prayer and reflection. May you find God in all things—and in all places.

Visit www.bc.edu/prayermap

with faith, it seemed to many that the decree was encouraging Jesuits to go in new directions, even away from education, but in some ways it was simply confirming initiatives that were already going on in a world waking up to a wide range of justice issues. These ideas often took root and blossomed on American campuses. BC certainly had its share of these experiences in the sixties.

WHAT KIND OF EDUCATION?

Another accomplishment of the brief Joyce years was the start of a serious conversation about what kind of education BC should be offering. Curricular experiments abounded at BC in the sixties and early seventies. In this too, BC resembled other American universities. Emerson had said, in the middle of the nineteenth century, that when he walked across Boston Common he heard the rustle of college plans in the pockets of half the people he passed. The sixties produced the same kind of visionary dreaming. The most-read educational periodical of the decade was entitled simply *Change*. At BC no one was happy at the wholesale jettisoning of the older integrated curriculum, but no one could imagine going back to its heavy concentration of—in effect a major in—scholastic philosophy. Should students in professional schools be required to take a liberal arts core? Should there be any core requirements at all or should students be free to choose whatever courses they took outside their major? If complete free-

MAY ALL beings be happy.
May they live in safety and joy.
All living beings, whether weak or strong,
tall, stout, average or short,
seen or unseen, near or distant, born or to
be born, may they all be happy..
As a mother watches over her child,
willing to risk her own life to protect her
only child,
so with a boundless heart should one cherish
all living beings,
suffusing the whole world with unobstructed
loving kindness.

GOTAMA THE BUDDHA

From the Metta Sutra (scripture of love), attributed to Gotama the Buddha. This guides a daily meditation on loving kindness which many Buddhists of Sri Lanka, Burma, Thailand and Cambodia do early each day, so as to carry the heart of loving kindness into daily activities.

dom of choice was not desirable, how should specialization be balanced by a general education that opened students' minds and imaginations to the varied ways the world could be understood?

President Joyce created a university committee on liberal education, inevitably known by the acronym UNCLE. It presided over an 18-month discussion, issued a report strongly affirming the importance of every student having a broad liberal education, and set up the structure of the BC core much as it exists today. In retrospect, the importance of this step cannot be overstated. In a period when most universities were watering down or abandoning the idea of a core curriculum, BC affirmed the importance of a key principle of Jesuit education: that breadth of knowledge develops an appreciation for the varied ways God's creative abundance is present in the world, and that understanding the different ways people make sense of their experience widens our capacity for compassion. The UNCLE report was not BC's last word on the core (the subject was taken up again in 1990), but it demonstrates that not all of the tradition disappeared in the maelstrom of the sixties.

A RESTORED SENSE OF PURPOSE

BC was in serious financial trouble at the end of the sixties, as a result of low tuition and accumulated debts. Fr. Joyce initiated some of the changes that were needed to assure stronger financial ad-

O ETERNAL TRINITY,
my sweet love!
You, light,
give us wisdom.
You, supreme strength,
strengthen us.
Today, eternal God,
let our cloud be dissipated
so that we may perfectly know and follow
your truth,
in truth,
with a free and simple heart.

ST. CATHERINE OF SIENA

St. Catherine of Siena (1347–1380) was the twenty-third of twenty-four children born to a prosperous wool dyer in a time of interminable warfare between Italian city-states and of the plague known as the Black Death. Against her family's wishes she put on the clothing of a Dominican nun and retreated to a simple cell where she devoted herself to prayer. After a series of mystical visions, she was called by Christ to embark on a life of service to the poor. Later she felt summoned to become a public figure, writing to popes and princes, trying to reconcile warring factions. In pursuit of peace between Florence and the papacy, she travelled to Avignon, to urge the pope to return to Rome and take responsibility for governing the church.

ministration, but solid institutional health didn't return until the administration of J. Donald Monan, S.J., who became president in 1972. The twenty-four years of his presidency were the most prosperous era in BC history, marked by financial stability, a rising endowment, a level of management professionalism that attracted the attention of university administrators around the country, and a restored sense of community and institutional purpose.

During the Monan years, BC became a national university, with students from every state in the country and, increasingly, from abroad. Numbers of applications soared and admissions became highly competitive. The qualifications of newly hired faculty members steadily escalated. Their scholarly production increased. Students, faculty, and staff became much more diverse. The national ranking of the university as a whole rose, as did the rankings of specific schools and programs, such as law, education, management, social work, theology, philosophy, chemistry, economics, and Irish Studies. New graduate programs were begun, notably the Institute of Religious Education and Pastoral Ministry that trains men and women from around the world for church ministry. By the end of Fr. Monan's presidency, BC could count more than 100,000 living alumni.

The vivid political and social activism of students in the sixties and early seventies underwent a transformation in the eighties. *Heights*

GIVE ME, O LORD, a steadfast heart which no unworthy thought can drag downwards; an unconquered heart which no tribulation can wear out; an upright heart which no unworthy purpose may tempt aside. Bestow upon me also, O Lord my God, understanding to know thee, diligence to seek thee, wisdom to find thee, and a faithfulness that may finally embrace thee; through Jesus Christ, our Lord.

SAINT THOMAS AQUINAS

JESUS SAID, “You are the light of the world. Let your light shine before people, that they may see your good deeds and praise your Father in heaven.”

MATTHEW 5:14, 16

editorials sometimes spoke of student apathy around campus issues, but this was also the period when unprecedented numbers of BC students became involved in social-service programs, locally, nationally and abroad. PULSE set the tone, but other distinctive BC programs came into existence in the Monan years: the Faith-Peace-Justice academic minor; Ignacio Volunteers and several other service programs to foreign countries; two programs that focus on local needs, 4 Boston and Urban Immersion; and Appalachia Volunteers, which now sends the largest student group from any college in the country to some twenty sites during spring break. Large numbers of seniors choose to spend one or two years after graduation in the Jesuit Volunteer Program or the Jesuit Volunteers International (there are more BC students in these programs than from any other school in the country), as well as in Teach For America, the Peace Corps, etc. The Lynch School of Education has developed links with several schools in the Boston public-school system and created its own Urban Catholic Teacher Corps to provide young teachers for inner-city Catholic schools. One of the Law School's distinctive characteristics is the variety of programs that emphasize public service. And in the early nineties BC established the Allston-Brighton Neighborhood Center, to offer support systems for the people of the immediate neighborhoods around the campus.

SPIRITUALITY is conscious contact with the Spirit that is God, who is above us, who transcends and inspires us. It is conscious contact with the spirit that is “self,” with the inner-self where memory, imagination, intellect, feelings, and the body are caught up in the search for humanity. Spirituality is conscious contact with the spirit that is community, with the chemistry, the dynamic that bonds us together when we are gathered in peak moments of joy or grief, struggle or aspiration. In a word, spirituality is at once God-awareness, self-awareness, and other-awareness. It is the level of consciousness and of choosing that makes us different from the pelican that dies on the beach and simply is no more.

Spirituality is faith lived. As such, it encompasses the totality of personal and collective responses to religious belief—relationships, morality, worship, and daily living. As Christians we strive to understand and to act in a way that makes us part of the reality that is the will and purpose of God. We strive to let ourselves feel, remember...that which we believe. Spirituality, then, is operative on cognitive affective, and volitional levels: It encompasses the whole person—their mind, heart, and will.

THEA BOWMAN, F.S.P.A.

The physical appearance of the campus changed more during Fr. Monan's presidency than in any period in BC's history. Nineteen new buildings were put up and six were thoroughly renovated. Equally important, with O'Neill Library, the Vouté and Gabelli residence halls, the renovations of Bapst and Fulton, and the new Law School library, BC began to reclaim the distinction of its early architectural history.

In some ways the most significant expansion of the Monan years occurred in 1974, when BC absorbed the financially troubled Newton College of the Sacred Heart, a mile or so to the west of BC's main campus. The move visibly symbolized the increasing presence of women in the BC community. For most of its first hundred years, BC, at the undergraduate level, had been a college for men only. The School of Nursing changed that in 1947 and the Lynch School of Education augmented the presence of women in 1952, but it was only in 1970 that the College of Arts and Sciences and the Carroll School of Management became fully coeducational. With Newton, BC absorbed an institution that had been wholly identified with the education of women. Newton's faculty and administrators brought a rich leaven to a BC community whose ethos was still largely male. BC also acquired the forty acres and fifteen buildings of the Newton Campus, which became home to the Law School and to some 800 freshmen, and inherited the strong tradition of studio art that had

WAS NOT JESUS an extremist for love—“Love your enemies, bless them that curse you, pray for them that despitefully use you.” Was not Amos an extremist for justice—“Let justice roll down like waters and righteousness like a mighty stream.” Was not Paul an extremist for the gospel of Jesus Christ—“I bear in my body the marks of the Lord Jesus.” Was not Martin Luther an extremist—“Here I stand; I can do none other so help me God.” Was not John Bunyan an extremist—“I will stay in jail to the end of my days before I make a butchery of my conscience.” Was not Abraham Lincoln an extremist—“This nation cannot survive half slave and half free.” Was not Thomas Jefferson an extremist—“We hold these truths to be self-evident, that all men are created equal.” So the question is not whether we will be extremist but what kind of extremist will we be. Will we be extremists for hate or will we be extremists for love? Will we be extremists for the preservation of injustice—or will we be extremists for the cause of justice? In that dramatic scene on Calvary’s hill, three men were crucified. We must not forget that all three were crucified for the same crime—the crime of extremism. Two were extremists for immorality, and thusly fell below their environment. The other, Jesus Christ, was an extremist for love, truth and goodness, and thereby rose above his environment.

MARTIN LUTHER KING, JR.
“LETTER FROM BIRMINGHAM JAIL”

been a Newton hallmark, which considerably strengthened the existing Fine Arts department.

The arts continued to expand and flourish during Fr. Monan’s presidency, reviving a Jesuit tradition that reached back to the seventeenth and eighteenth centuries. New undergraduate departments were established in music and theater, Robsham Theater was built, and the McMullen Museum opened. Student musical groups and student-directed stage productions multiplied. Concerts, plays, and film series now compete for the campus audience on most nights of a typical semester.

CORPORE SANO, TOO

In the eighties and nineties BC athletics also captured national attention. Football had once before brought prominence to BC, when the team, under coach Frank Leahy, won 20 of 22 games in two seasons, played in the Cotton Bowl in 1940, and in 1941 claimed the national championship after beating Tennessee in the Sugar Bowl on New Year’s Day. One hundred thousand fans welcomed the victorious team home from New Orleans at Boston’s South Station. The fortunes of the team after World War II were not so illustrious. In 1956 the Red Sox announced that they no longer wanted to host college football in Fenway Park, where BC had been playing its games. Administrators considered dropping the sport, but alumni opinion strongly resisted. The alternative

YOU, NEIGHBOR GOD, if sometimes in the night
I rouse you with loud knocking, I do so
only because I seldom hear you breathe;
and I know: you are alone.
And should you need a drink, no one is there
to reach it to you, groping in the dark.
Always I hearken. Give but a small sign.
I am quite near.

Between us there is but a narrow wall,
and by sheer chance; for it would take
merely a call from your lips or from mine
to break it down,
and that without a sound.

The wall is builded of your images.
They stand before you hiding you like names.
And when the light with me blazes high
that in my inmost soul I know you by,
the radiance is squandered on their frames.

And then my senses, which too soon grow lame,
exiled from you, must go their homeless ways.

RAINER MARIA RILKE

Rainer Maria Rilke (1875–1926), a German lyric poet, wrote works heavily influenced by mysticism.

was to create an on-campus venue. The old bleachers on middle campus were moved to the recently filled-in reservoir, rebuilt and expanded, and 26,000 fans came to the new Alumni Stadium to see BC lose to Navy on a fine September day in 1957.

One name dominates BC football in the eighties, Doug Flutie, who led the team to bowl games in the 1982, '83, and '84 seasons. On November 22, 1984, playing defending national champions Miami in the Orange Bowl stadium, with time expiring, Flutie threw the famous “Hail Mary” pass to wide receiver Gerard Phelan. The game, on national TV, ended just before the dinner hour on the East Coast. All three television networks made Flutie’s pass the final segment of their national news broadcasts. Undergraduate applications shot up the following year, leading college admissions consultants to speculate about a “Flutie factor” but the reality was that BC applications were steadily rising all through the eighties, a phenomenon that continued into the nineties.

Hockey and basketball programs benefited from the construction of a state-of-the-art facility, Conte Forum, in 1988. The hockey team has had its share of national attention, winning the NCAA championship in 1949 and 2001 and going to the finals in 1965, 1987, 1998, 2000, and 2008. The men’s basketball team has been in and out of national rankings and has made its way into the NCAA quarter-finals several times.

TO CARRY YOURSELF forward and experience myriad things is delusion.

That myriad things come forth and experience themselves is awakening....

To study the buddha way is to study the self.

To study the self is to forget the self.

To forget the self is to be actualized by myriad things.

When actualized by the myriad things, body and mind of self and others drop away.

No trace of realization remains, and this no-trace continues endlessly.

DOGEN

From Actualizing the Fundamental Point, by Japanese Zen master Dogen, founder of the Soto Zen tradition of Japan.

These days women's basketball is as likely to draw attention as the men's team. There are twenty-nine other varsity sports for men and women at BC and more than 4000 students take part in intramural sports annually.

BUT WHAT KIND OF UNIVERSITY?

As notable as financial solidity, steadily rising academic standards, and physical expansion in the Monan years was the increasingly serious discussion of BC's identity as a Catholic and Jesuit university. The importance of this topic becomes clear if we consider how much had changed in the world of American Catholicism during the sixties.

The Second Vatican Council had let loose a spirit of excitement and creative energy in American church life, but also a pace of change that was rapid and destabilizing. Many priests, sisters, and brothers left the active ministry; there was a sharp decline in vocations to the priesthood and religious orders; and many who remained shifted from institutional work to new forms of direct social or personal ministry. In colleges and universities this meant a shrinking presence of male and female religious on the faculties and in the administrations of educational institutions that had been founded by their congregations, and a corresponding increase in the responsible roles taken by lay men and women. In the spirit of Vatican II's theology of church ministry, most Catholic universities entrusted their governance to lay men and women,

I AM SURPRISED that I am beginning to pray daily. I began because I had to. I just found myself praying. I can't get down on my knees, but I can pray while I am walking. If I get down on my knees I think, "Do I really believe? Whom am I praying to?" And a terrible doubt comes over me, and a sense of shame, and I wonder if I am praying because I am lonely, because I am unhappy...

"But," I reason with myself, "I am praying because I am happy, not because I am unhappy. I did not turn to God in unhappiness, in grief, in despair—to get consolation, to get something from Him." And encouraged that I am praying because I want to thank Him, I go on praying. No matter how dull the day, how long the walk seems, if I feel low at the beginning of the walk, the words I have been saying have insinuated themselves into my heart before I have done, so that on the trip back I neither pray nor think but am filled with exultation...It is so hard to say how this delight in prayer has been growing on me. Two years ago, I was saying as I planted seeds in the garden, "I must believe in these seeds, that they fall into the earth and grow into flowers and radishes and beans. It is a miracle to me because I do not understand it. The very fact that they use glib technical phrases does not make it any the less a miracle, and a miracle we all accept. Then why not accept God's miracles?"

I am going to Mass now regularly on Sunday mornings.

DOROTHY DAY, FROM UNION SQUARE TO ROME

by creating boards of trustees in which they clearly predominated. BC's board, for example, consists of eight Jesuits and thirty-seven lay members.

Encouraged by the new directions the Council had taken, theology and philosophy became lively fields where critical attitudes towards tradition and received ideas flourished and bridges were built to the most current thinking in other academic fields. The downside of this was that agreement about even essentials became harder to locate. Groups polarized and labeled one another liberals and conservatives. The steady diet of change was too much for many.

The Council had been summoned almost simultaneously with the election of John F. Kennedy in 1960, the first Catholic to become president, and an apt symbol of how effectively Catholics had been assimilated into American culture. Indeed, in the sixties and seventies it became increasingly difficult to distinguish attitudes of Catholics from those of Americans generally. Polls indicated that they attended church services, got divorces, and disapproved of abortion but supported the idea that it should be a free choice, at about the same rate as other Americans. Parish education programs lost much of their former rigor. Catholic primary and secondary schools seemed less likely to produce graduates who had a thorough understanding of their faith and a feeling for the details of Catholic culture. Increasingly, it couldn't be taken for granted that students

WELL, I DON'T KNOW what will happen now; we've got some difficult days ahead. But it really doesn't matter with me now, because I've been to the mountaintop. And I don't mind. Like anybody, I would like to live a long life—longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over, and I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land. So I'm happy tonight; I'm not worried about anything; I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord.

MARTIN LUTHER KING, JR.

Conclusion of Martin Luther King's speech in Memphis, the night before he was shot on April 4th, 1968.

who showed up in Catholic colleges and universities would know much at all about the intellectual underpinning of their religious convictions.

Other forces were tugging Catholic universities toward the values of the academic mainstream. In 1955 a respected church historian, Mgr. John Tracy Ellis, had issued a dramatic challenge to the quality of Catholic higher education. Where are the Catholic Princetons?, he asked. His taunt reinforced the growing self-criticism within the Catholic community that the church lived its intellectual life in something of a ghetto. And it coincided with the rising institutional ambitions of Catholic universities. Most did what BC did in the sixties: recruit brighter students, hire faculty from the best graduate schools in the country, measure them by their scholarly research and productivity, and bring professionally trained student-life administrators to deal with larger student bodies and increasingly residential student populations. One result was that the split grew between those responsible for students' academic development and those who oversaw the other dimensions of their growth as human beings.

When all these changes—in the church, in American Catholic life, in university culture—converged, the result was a deep soul searching among Catholic universities about what kind of institutions they wanted to be and what it meant to call themselves Catholic or to identify themselves with a specific tradition such as Jesuit education. At BC

LORD, grant me a holy heart
that sees always what is fine and pure
and is not frightened at the sight of sin,
but creates order wherever it goes.
Grant me a heart that knows nothing
of boredom, weeping and sighing.
Let me not be too concerned
with the bothersome thing
I call "myself."
Lord, give me a sense of humor
and I will find happiness in life
and profit for others.

ST. THOMAS MORE

St. Thomas More (1478–1535) studied law, wrote poetry and essays (including Utopia) in both English and Latin and became Lord Chancellor of England under Henry VIII. When he would not take the oath acknowledging the king as head of the English church he was beheaded as a traitor.

this conversation has been almost continuous since the early seventies, in weekends of faculty and administrative staff discussions, in two years of debate about the principles of the core curriculum in the early nineties, and in the four university-wide planning processes that the administration initiated in 1973, 1984, 1994, and 2004.

A CLEAR SENSE OF MISSION

This discussion came to a decisive point in 1996 when trustees endorsed the final report of the University Academic Planning Council and the mission statement contained in its opening pages. The council had been asked to chart an academic plan for the next decade for Boston College. Coming at the end of Fr. Monan's twenty-fourth year as president and with a new president about to take office, the outcome of the planning effort took on special significance. In effect, it answered the question, "What kind of university do we want to be?"

The language of the statement deserves careful reading. It begins by describing BC's intention to advance its standing among the nation's finest universities, while continuing to bring to that company and to contemporary society the richness of its distinctive Catholic and Jesuit tradition. This tradition, it notes, is rooted in a world view that encounters God in all creation and through all human activity, especially in the search for truth in every discipline, in the desire to learn and in the call to live justly together. The statement re-

IT HELPS, now and then,
to step back and take the long view.
The Kingdom is not only beyond our efforts;
it is beyond our vision.
We accomplish in our lifetime only a tiny fraction
of the magnificent enterprise that is the Lord's work...

Nothing we do is complete, which is another way of saying
that the Kingdom always lies beyond us.
No sermon says all that should be said.
No prayer fully expresses our faith.
No confession brings perfection.
No pastoral visit brings wholeness.
No program accomplishes the Church's mission.
No set of goals and objectives includes everything.

That is what we are about.
We plant the seeds that one day will grow,
We water seeds already planted
knowing they hold future promise.
We lay foundations that will need further development.
We provide yeast that affects far beyond our capabilities . . .

We cannot do everything
and there is a sense of liberation
in realizing that.
This enables us to do something,
and to do it very, very well.

It may be incomplete, but it is a beginning,
a step along the way,

calls the Catholic intellectual ideal of a mutually illuminating relationship between religious faith and free intellectual inquiry and claims that this Catholic and Ignatian tradition is not complete unless it reaches out to include the contributions that other religious traditions and value systems make to BC's life as an academic community.

At the center of the statement is the claim that BC's distinctive mission is to do three things:

- foster students' religious, ethical, and personal formation as well as their intellectual development;
- produce significant research that both advances understanding and addresses societal needs; and
- advance the dialogue between religion and culture.

Each of the elements of this mission can be traced back to the spirituality Ignatius taught to the early Jesuits. Putting them together like this, however, points to a tension between two different kinds of education. Combining intellectual development with religious, ethical, and personal formation was the appropriate focus of the schools Jesuits started in the sixteenth century. This also used to be the goal of the many American colleges and universities that had religious foundations, including some of the most prestigious institutions in the land. Advancing the dialogue between religion and culture was the focus of the Jesuit scholars who debated theological points at the court of the Chinese emperor, wrote dictionaries

an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results,
but that is the difference between the Master Builder
and the worker.

We are workers, but not master builders...
ministers, not messiahs.

We are prophets of a future that is not our own. Amen.

OSCAR ARNULFO ROMERO

Oscar Romero (1917–1980) became Archbishop of San Salvador in 1977. Expected to be a conservative church leader, he became an ever stronger voice on behalf of social justice, especially after the murder of his friend, the Jesuit priest Rutilio Grande. On March 24th, 1980, he appealed to the armed forces to stop repressing the poor. The following day he was shot dead while celebrating Mass at the hospital where he lived.

of exotic languages, introduced the methods of native healers to Europe, and mapped the craters of the moon. This dialogue, too, was taken to be one of the normal activities of a university in eighteenth- and nineteenth-century America.

The modern research university, however, product of the Enlightenment and the scientific method, concerns itself with only one part of this tradition: the production of new knowledge, the transmission of this knowledge to students, and their professional training. It is an exceptional claim, in the contemporary academic world, that a university should link intellectual and personal formation, that research should create a more just society, and that religion should be a serious partner in the intellectual dialogue that shapes culture. Does a university have any business attempting to influence the personal development of its students? Are good teaching and an institutional emphasis on significant research compatible goals? Can there really be a mutually illuminating relationship between religious faith and free intellectual inquiry? To these questions the BC mission statement answers yes.

BOSTON COLLEGE TODAY

To the casual observer, Boston College today does not even faintly resemble the photographs of the small school in the South End of Boston where its history began in 1863. The single, brick building next to the imposing baroque church has be-

MAY I BE the doctor and the medicine
And may I be the nurse
for all sick beings in the world
Until everyone is healed.

May I become an inexhaustible treasure
For those who are poor and destitute;
May I turn into all things they could need
And may these be placed close beside them.

By giving up all, sorrow is transcended
And my mind will realize the sorrowless state.
It is best that I now give everything to all beings
In the same way as I shall (at death)....

If in those who encounter me
A faithful or an angry thought arises,
May that eternally become the source
For fulfilling all their wishes.

May all who say bad things to me
Or cause me any other harm,
And those who mock and insult me
Have the fortune to fully awaken.

SHANTIDEVA

From the Bodhicaryavatara by Shantideva, eighth century Indian Buddhist sage. This frequently recited prayer, which essentializes the practice of the Buddhist path for the Tibetan peoples of North Asia, is a favorite of HH the Dalai Lama.

come seven schools and colleges spread across two campuses. A student body that didn't number 500 in 1900 approximates 14,500 a century later. Hardly a commuter is to be found in the undergraduate student body, whose members come from every state in the country and from around the world. The secondary school of Bapst's day is now ranked among the elite private universities in the country.

The man who became president of Boston College in 1996, William P. Leahy, S.J., guides an institution that continues to change and evolve. By any measure the academic standing of the university is stronger than ever. Several schools—law, education, nursing, social work, and management—appear in lists of the top programs in the country. Significant graduate and research programs have been given new support. External funding for research has doubled in five years. Sixty new full-time faculty positions were created in the first five years of Fr. Leahy's presidency, along with a number of endowed chairs. BC is now a member of the elite Association of Research Libraries. Undergraduate applications continue to set new records; admission becomes much more competitive as the percentage of students accepted decreases. SATs continue to increase. AHANA representation has climbed. Several hundred students study abroad each year; BC offers them programs at sixty-six institutions in thirty-one countries.

TO BE A WITNESS does not consist in engaging in propaganda, nor even in stirring people up, but in being a living mystery. It means to live in such a way that one's life would not make sense if God did not exist.

EMMANUEL SUHARD

Cardinal Emmanuel Suhard (1874–1949) was archbishop of Paris during World War II. He wrote a number of pastoral letters about social conditions in France and supported the controversial movement of priests who took factory jobs in order to minister to workers.

Students for years have joked that BC means “Being Constructed” and there is still some truth in the claim. During the first five years of Fr. Leahy’s presidency, Higgins Hall was entirely renovated and enlarged for the biology and physics departments; the Law School acquired a new library and classroom building; and a new office building was opened on lower campus. More than three hundred new beds were added to residence halls on upper campus. Construction began on a new residence hall on lower campus. Residence halls on upper campus and Newton campus were renovated. A splendid granite walkway rises in place of the old Higgins Stairs.

In a risky economy the university has managed its resources well. The endowment has climbed above \$1.5 billion and financial aid has improved to the point where BC can now meet the demonstrated full financial need of admitted students. In 2003, the “Ever to Excel” fundraising drive surpassed its original \$400 million goal by generating more than \$440 million in gifts and pledges.

A milestone in the history of the University took place on June 28, 2004, when Boston College acquired 43 acres of land and five buildings in Brighton previously owned by the Archdiocese of Boston. In November 2004, St. Stephen’s Priory in Dover, encompassing 78.5 acres of land, was purchased by Boston College from the Dominican Fathers. BC later signed an agreement with the

MY SONG IS LOVE unknown,
My Savior's love to me,
Love to the loveless shown
That they might lovely be.
O who am I that for my sake
My Lord should take frail flesh and die?

He came from His blest throne
Salvation to bestow;
But men made strange, and none
The longed for Christ would know:
But O! my Friend, my Friend indeed,
Who at my need His life did spend.

SAMUEL CROSSMAN

Samuel Crossman (1623–1683) was ordained in the Church of England and was part of a movement to reconcile Anglicanism and Puritanism. Because of his Puritan sympathies he was dismissed from the church. Subsequently, he abjured Puritanism and later served as Dean of Bristol Cathedral, where he is buried. The lines above are the first two verses of a still popular hymn.

Archdiocese for the purchase of an additional 18 acres of land on the Brighton campus. In 2007, after two years of preparation, BC unveiled its 10-year, \$1.6 billion expansion plan, including the addition of up to 100 new faculty members, a recreation complex, more than 600 beds for undergraduates, a fine arts district, and new athletic fields and facilities. In October 2008, Boston College launched “Light the World: The 150th Anniversary Campaign,” its most ambitious fund drive with a goal of raising \$1.5 billion to support the University’s strategic academic initiatives. The University has also created a new School of Theology and Ministry, bringing the Weston Jesuit School of Theology onto the BC campus.

In addition to these conventional markers of institutional success, the new president has taken steps to strengthen the religious dimensions of BC’s mission. The Center for Ignatian Spirituality was established to integrate the spiritual tradition underlying Jesuit education with the life of the BC community. A Vice President for University Mission and Ministry was named to further the dialogue about BC’s Catholic and Jesuit identity. The Boisi Center for Religion and American Public Life was created to deepen understanding of religion’s role in the public square. A new Center for Christian-Jewish Learning promotes understanding and mutually enriching relationships between Christians and Jews. Middle Eastern and Islamic studies have been significantly strengthened by a federal

Take My Hand, Precious Lord

Take my Hand, Precious Lord,
Lead me on, let me stand.
I am tired, I am weak, I am worn.

Through the storm, through the night, lead me on to
the light.
Take my hand, Precious Lord, lead me home.

When my way grows drear, Precious Lord, linger near
When my life is almost gone.
Hear my cry, hear my call, hold my hand, lest I fall.
Take my hand, Precious Lord, lead me home.

When the darkness appears and the night draws near
And the day is past and gone,
At the river I stand,
Guide my feet, hold my hand.
Take my hand, Precious Lord, lead me home.

THOMAS A. DORSEY

Thomas A. Dorsey was born near Atlanta, Georgia, in 1899. He started out his music career in a small jazz band in Chicago, but later went on to dedicate his life entirely to writing gospel songs. "Precious Lord" was Martin Luther King, Jr.'s favorite hymn.

Department of Education grant that is funding new courses and faculty colloquia focused on Islam as a global community. A grant from Lilly Endowment and additional financial support from the university funds the Intersections program, which encourages students to reflect about their life choices from a faith perspective.

One of the most interesting initiatives of late has been the university's response to the sexual-abuse crisis that erupted in the American Catholic Church in the winter of 2002. BC announced that it would organize a two-year program of academic courses, scholarly conferences, public lectures, and other activities—under the title "The Church in the Twenty-First Century"—that will focus the resources of the university on exploring the issues behind the crisis and the new forms that church life might take to remedy them.

Amidst all this change and growth, how much of BC's original Jesuit inspiration survives? A liberal education is still at the core of an undergraduate's experience. It still expands a student's idea of what it means to be human, provides the training in critical thinking, sympathy with others different from oneself, and breadth of understanding that students need if they are to flourish in the knowledge economy and on the global stage of the twenty-first century. Knowledge is still pursued with a respect for the diversity of the world of nature and culture, in the belief that to

“WHAT IS IT all about—the Catholic Worker movement?” It is, in a way, a school, a work camp, to which large-hearted, socially conscious young people come to find their vocations. After some months or years, they know most definitely what they want to do with their lives. Some go into medicine, nursing, law, teaching, farming, writing, and publishing. They learn not only to love, with compassion, but to overcome fear, that dangerous emotion that precipitates violence. They may go on feeling fear, but they know the means, they have grown in faith, to overcome it. “Lord, deliver us from the fear of our enemies.” Not from our enemies, but from the fear of them. In jail, too, there is a very real sense of fear. To be a prisoner, whether for a weekend or a month, as many of us have, is never again to forget those walls, those bars, those brothers and sisters of ours behind them.

DOROTHY DAY, ON PILGRIMAGE

know anything is to add to our understanding of the manifold abundance of divine creativity. Students are still challenged—in the classroom, on service programs, during retreats—to think about how they can use their talents for the benefit of others, especially the neediest. Faculty and staff are still regularly drawn into the kind of mentoring relationships that influence student’s minds and characters. The university still looks, as it did in 1863, to the needs of the social and political community in which it exists, though that community is no longer simply Boston and Irish immigrants but a global society.

There are still young men and young women today who are captivated by the vision that seized the imagination of Ignatius Loyola, a vision that looks attentively at the world and the people in it, reverences their diversity, experiences in every detail of the world the creative power that made it so wonderfully, desires to serve this world in its deepest needs, and discovers in these desires a life direction. The journey might lead to Wall Street, to the legislative halls and think-tanks of Washington, to a top-flight medical center or an artist’s studio or a research library, to an inner-city school or a poor church community in a remote place most of us have never heard of. The destination is not what matters, but what you discover there does. As a character says at the end of one of Francois Mauriac’s novels, it is all grace.

Boston College began as the dream of a few

YOUR IDEA of God may be something more than the mere result of a chain of reasoning pursued in total abstraction from the outside world. You may have beheld God directly in Nature or perceived Him in history. Holy Writ may have spoken to you as it did to generations before you in its God-revealing narratives. But you may have grasped all this only with your mind and stored it in your memory. This is not enough. So long as you do not receive God into your heart as your God, and embrace Him with your whole being as your God, so long as this concept is a mere denizen of your brain, so long will this sovereign idea be without influence on your actual life. You may, again, recognize the world as the temple of God's omnipotence, without, however, feeling that every spot on which you tread in this temple is hallowed to God. You may have recognized the lofty vocation of Israel as God's instrument in history for the education of the human race, without feeling yourself to be in every fibre a son or daughter of Israel. So long as this is so, your knowledge is barren. The flower of actual life does not spring from it.

RABBI SAMSON RAPHAEL HIRSCH

Rabbi Samson Raphael Hirsch (1808–1888) believed that Jews must maintain a traditional lifestyle while intellectually joining the modern world. This selection comes from his work, Horeb: Essays on Israel's Duties in the Diaspora, in which he describes this synthesis.

Jesuits and lay people in the middle of the nineteenth century. That dream has been filled in and adapted in ways none of them could have foreseen. And now it is a dream shared by men and women from different religious traditions and even by those with no religious beliefs but who are committed to ideals of dialogue, inquiry, justice, caring for those around them, reading the signs of the times as carefully as they can, and searching for truth wherever it can be found. We are on an immense journey together and what form the dream that inspired this university will take in the decades and centuries ahead is by no means clear. Ignatian spirituality and Jesuit education have been nothing if not adaptable to new needs.

THE ROAD AHEAD



Diogenes the philosopher (4th c. B.C.), said to have gone about Athens looking for an honest man. Carving above the door of Burns Library, 1928.

It's something of a cliché to speak of life as a journey, as this book has done several times, but clichés are useful precisely because they contain truth. The truth about life is that we don't experience it as a shapeless collection of incidents and isolated memories but as a story about where we've been, where we are now, and where we may be going. The story deals with the same questions that Gauguin used as the title of the painting mentioned in the opening pages of this book: "Where do we come from? What are we? Where are we going?" This book has been about several journeys—the pilgrimage of Ignatius Loyola, the history of the Jesuits from the sixteenth century until now, the evolution Boston College has undergone from a small high school in downtown Boston to the complex university on the Heights, and the journey of the good Samaritan as a lesson about the growth of our own spiritual lives. All the wisdom accrued in these stories and journeys is now at your disposal, as you take a significant step in

BY MEANS of all created things, without exception, the divine assails us, penetrates us, and molds us. We imagine it as distant and inaccessible, whereas in fact we live steeped in its burning layers.

PIERRE TEILHARD DE CHARDIN

WE LIVE in all we seek. The hidden shows up in too-plain sight. It lives captive on the face of the obvious—the people, events, and things of the day—to which we as sophisticated children have long since become oblivious. What a hideout: Holiness lies spread and borne over the surface of time and stuff like color.

ANNIE DILLARD

These words, by Annie Dillard, Pulitzer prize-winning author, come from her book For the Time Being. The work and life of Teilhard de Chardin play a role in the book. She quotes the words above from Teilhard's The Divine Milieu.

your own life journey and become a student at Boston College.

CHOICES

You will probably find that the major difference between high school and college is the freedom you have here. In high school, your studies were heavily prescribed and there were a great many authority figures standing in for your parents. In college, for the most part, no one is going to make your choices for you and few people are going to tell you what to do. There will be people available to help you, but it's really up to you whether and how you make use of their help.

There are lots of maps for the journey ahead—maps that BC will give you (course catalogues, the core curriculum, requirements for different majors, lists of student activities you can join, rules and regulations, etc.) and the more important maps you already have in your head and your heart (values you've absorbed from home and school and religious community, things you've learned about yourself from sports and creative activities and work, some tentative goals for your life). Most likely the problem will be that you will have too many maps and there won't be one definite way ahead for you that's clearly marked on any of them. And that can be an intimidating way to start a journey.

WE WERE JUST sitting there talking when Peter Maurin came in. We were just sitting there talking when lines of people began to form, saying, “We need bread.” We could not say, “Go, be thou filled.” If there were six small loaves and a few fishes, we had to divide them. There was always bread. We were just sitting there talking and people moved in on us. Let those who can take it, take it. Some moved out and that made room for more. And somehow the walls expanded...The most significant thing about *The Catholic Worker* is poverty, some say. The most significant thing is community, others say. We are not alone anymore. But the final word is love. At times it has been, in the words of Father Zosima, a harsh and dreadful thing, and our very faith in love has been tried through fire. We cannot love God unless we love each other. We know Him in the breaking of bread, and we know each other in the breaking of bread, and we are not alone anymore. Heaven is a banquet and life is a banquet, too, even with a crust, where there is companionship. We have all known the long loneliness and we have learned that the only solution is love and that love comes with community. It all happened while we sat there talking, and it is still going on.

DOROTHY DAY

In a “postscript” at the end of her autobiography, The Long Loneliness, Dorothy Day summed up the beginnings of the Catholic Worker movement.

THREE QUESTIONS

In quest stories the hero often has something special in his knapsack that will be useful when challenges come. Sometimes it's a ring or a strange herb or a magic spell, sometimes it's a question. Here are three more questions that you might consider taking along on your journey. When you're facing choices and are puzzled about which way to go, they might help you see the way that is right for you. Like the questions Gauguin used for the title of his painting they are about the past and the future but they also push you to examine how your present choices correspond to your growing knowledge of yourself. The three questions which follow could be summarized as “the three B's”: be attentive, be reflective, be loving.

I. “WHAT GIVES YOU JOY?”

This is a question about your biggest dreams and your deepest desires. But it's about joy, not just about being happy. Lots of things can make you happy—a good meal, eight hours of sleep, the weather. Joy comes from within and has to do with a deep and abiding sense of the rightness, the goodness of the choices you're making. So, who are you? What things are you passionate about? What is going to make you grow, learn more, become more? It might help to ask yourself what have been the defining moments in your life, the turning points that shaped who you

Psalm 139

Lord, you have examined me and you know me.
You know me at rest and in action;
you discern my thoughts from afar.
You trace my journeying and my resting-places,
and are familiar with all the paths I take.
For there is not a word that I speak
but you, Lord, know all about it.
You keep close guard behind and before me
and place your hand upon me.
Knowledge so wonderful is beyond my grasp;
It is so lofty I cannot reach it.

Where can I escape from your spirit,
where flee from your presence?
If I climb up to heaven, you are there;
if I make my bed in Sheol, you are there.
If I travel to the limits of the east,
or dwell at the bounds of the western sea,
even there your hand will be guiding me,
your right hand holding me fast.
If I say, 'Surely darkness will steal over me,
and the day around me turn to night,'
darkness is not too dark for you
and night is as light as day;
to you both dark and light are one.

You it was who fashioned my inward parts;
you knitted me together in my mother's womb.

are, the moments when you made decisions that, consciously or not, have made you the person you are today? Do these point to what gives you joy?

2. "ARE YOU ANY GOOD AT THESE THINGS?"

The second question you can take out of your knapsack when you need it is: "Are you any good at these things?" This question is a kind of reality-check on your dreams: Do you have the talents to pursue the things you are passionate about? If you're fascinated by people's stories but you really can't write, maybe you're not called to be a journalist but perhaps a psychologist. If you love music but can't play an instrument, maybe your vocation is to be an entertainment lawyer or the business manager of a rock band. Do you even recognize the talents you have? Maybe there are things you're good at but you don't consider them important. Unlike the question about what gives you joy, this question can't be answered by you alone. You can have a pretty good idea of what your talents are but you still need other people—teachers, coaches, mentors, friends—to confirm your sense of yourself and to challenge you when you're going down the wrong road. One way of answering this question is to ask yourself: Who have been the key people in your life who have helped you know who you are and what you can do? What have you learned from them about yourself and about the talents that are special to you? If some-

I praise you, for you fill me with awe;
wonderful you are, and wonderful your works.
You know me through and through:
my body was no mystery to you,
when I was formed in secret,
woven in the depths of the earth.
Your eyes foresaw my deeds,
and they were all recorded in your book;
my life was fashioned before it had come into being.

How mysterious, God, are your thoughts to me,
How vast in number they are!
Were I to try counting them,
They would be more than the grains of sand;
To finish the count, my years must equal yours...

Examine me, God, and know my mind;
Test me, and understand my anxious thoughts.
Watch lest I follow any path that grieves you;
Lead me in the everlasting way.

one asked these people to describe your strengths and weaknesses, what specific ones do you think they would mention?

3. “DOES ANYBODY NEED YOU TO DO THESE THINGS?”

The novelist and theologian Frederick Buechner describes vocation as “the place where your deep gladness and the world’s deep hunger meet.” We don’t live for ourselves alone and one of the mysteries of life is that we discover the full meaning of our lives only when we give ourselves in love to other people, to communities, or to significant ideals. After all, our lives have been shaped by relationships and by communities that have marked our personal histories—family, school, friends, those with whom we live and work, the special people we fall in love with—and with them we become part of an ever widening circle of belonging. To belong is to take responsibility for these relationships and to contribute to nurturing them, to give something back to them. So a crucial third task is to define the horizons that give meaning to your life. Who are the people, what are the ideals, where are the needs that invite you to give yourself to them? Do they begin to suggest directions for your future, a way of life worthy enough to call a vocation?

These three questions—like the daily examination of consciousness described in Chapter 2—are not gimmicks from self-help books but

ALL BEINGS tremble before violence.
All fear death.
All love life.
See yourself in others.
Then whom can you hurt?
What harm can you do?
He who seeks happiness
by hurting those who seek happiness
will never find happiness.

GOTAMA THE BUDDHA

From the Dhammapada, a scripture of early Indian Buddhism attributed to Gotama the Buddha. Buddha ("the enlightened" in Sanskrit) was the title given to Prince Siddhartha, also called (from the name of his tribe, the Sakyas) Sakyamuni, the founder of Buddhism, who lived in the 6th century B.C.

practices rooted in a spiritual tradition that understands that our lives find meaning when our deepest desires, which reveal the movements of God's Spirit in our hearts, are matched to the dreams God has for us. If we develop the habit of discernment, we can trust that what we're looking for and what God is looking for in us can be one and the same.

FINDING MENTORS

In quest stories the hero often has another kind of help, a wise older figure who offers recognition, support, and challenge. One writer has said, "Mentors care about your soul." Finding a mentor is probably something you won't think much about at first, but it is an important topic. Students always complain about the official advising mechanisms, not just at BC but virtually everywhere. An academic advisor can probably only give you a certain kind of help. In fact, you would be smart to assume that you will need to have a variety of academic advisors, indeed, to make every teacher you come across one of your advisors, because they can all give you bits and pieces of information and insight that will help you figure out your journey.

But you may come to value most not strictly academic advice but the kind of rapport you develop with someone who knows you well, who becomes a friend, even a source of wisdom. This is the role of a mentor and you should try to find one or

LISTEN TO YOURSELF so as to find the path to God within the frail walls of your humanness.
Listen to yourself, for it is you alone who will lead yourself to him, or away from him.
Listen to yourself, listen to God, when you have led yourself to him.
Listen well, for if you hear his voice you will be wise with the wisdom of the Lord, and then you will be able to hear
the voice of men, not as a surging sea, or as a mob.
But each man's speech is his own, a treasure given to you beyond all expectations,
because you led yourself to him and listened to his voice.

CATHERINE DE HUECK DOHERTY

Catherine de Hueck Doherty (1896–1985) grew up in a wealthy family in Russia and came to Canada as a penniless refugee in 1920. She worked as a maid and salesclerk and then took a job with a lecture bureau. In 1931, after the death of her husband, she sold all her possessions and went to live with the poor in the slums of Toronto. There she founded the first Friendship House. She came to New York and worked in Harlem. In 1943 she married Eddie Doherty; together they founded Madonna House in Ontario, which became the center of an international community of lay men and women and priests, which still exists. The passages above are from her work Poustinia: Christian Spirituality of the East for Western Man.

maybe even two or three for different parts of your life.

How do you find a mentor? There's no hard and fast answer, but your own experience should turn up some possibilities. It may be a faculty member you get to know well in a course, an administrator who goes to Jamaica with your group on spring break, a secretary you meet during your work-study job, an RA on your freshman corridor, the senior who gives a terrific talk on a 48 Hour weekend. We all need people who are good listeners, men and women we can go to with a variety of questions, who are good examples of what we'd like to be, who give us the benefit of their life experience and their knowledge of BC or the field we're studying, who can offer us disinterested advice when we ask for it or challenge us to think big when we frame our goals. If you're looking for this kind of relationship, you'll find someone. The point is to get into the habit of looking. BC is full of people who are here because they think that this sort of thing is part of their job, even of their vocation.

IT'S ABOUT YOU, NOT YOUR CAREER

Notice that the three questions we've suggested you take with you on your journey and the description of the role of a mentor focus less on the kind of career you are ultimately going to follow than on the kind of person you are and the kind of person you are becoming. Many students feel un-

WE MUST REMEMBER that liberation is costly. It needs unity. We must hold hands and refuse to be divided. The ruler always wants to divide and rule. We must know that before we reach our promised land there will be imprisonments, there will be bannings, there will be detentions without trial, there will be deaths in detention, there will be exile, there will be division and there will be treachery and disloyalty. We must be ready. Some of us will not see the day of our liberation physically. But those people will have contributed to the struggle. Let us be united, let us be filled with hope, let us be those who respect one another.

DESMOND TUTU

As General Secretary of the South African Council of Churches, Desmond Mpilo Tutu served as a unifying leader in the resolution of the problem of apartheid in South Africa. Archbishop Tutu won the Nobel Peace Prize in 1984. This passage is from a sermon on the story of Exodus.

happy if they don't have absolutely clear career plans even before they arrive on campus. They're probably kidding themselves. In a fast-changing world, many of the jobs you will do after you graduate haven't even been invented yet. You may not believe it now, but coming to understand your talents and your deepest desires is more important than figuring out your career path. In a way, that's been the point of this book. You are an individual, with a unique combination of gifts. Knowing how you are going to use them is less important than understanding who you are and understanding the world around you. From that understanding will flow good choices.

**IT'S NOT ABOUT YOUR WHOLE LIFE,
JUST THE NEXT STEP**

It's tempting to think that there is one vocation out there for you, with your name on it and that, if only you could discover it, all your problems would be solved. You would know who you are and what you are supposed to do with your life. Instead, you find that you can do a lot of things fairly well and that you like many of them and that you can even imagine doing some of them for a living but no one of them speaks to you as your vocation. You've been in school for years and it still feels as though your education is just beginning.

Well, to some extent that feeling is accurate. You wouldn't be at BC if you weren't talented and

THE UNIVERSITY remains the place where fundamental questions that touch the person and community can be aired, in the areas of economics, politics, culture, science, theology, the search for meaning. The university should be a bearer of human and ethical values; it should be the critical conscience of the society; it should illuminate with its reflection those who are addressing the problematic of the modern or postmodern society; it should be the crucible where the diverse tendencies in human thought are debated and solutions proposed.

PETER-HANS KOLVENBACH

These words are from an address to presidents of Jesuit universities, Rome, May 27, 2001.

if you hadn't already accomplished something with your talents, but the reality is that your education is a lifelong project and no one can tell you where you're going to be twenty or thirty years from now. The best you can do is make a good choice about the next step. Vocational discernment really is a journey, an evolving process. Your goals may change several times as you try out some choices and learn more about yourself and your gifts. There's no foolproof way to do this, but if discernment and its practices become a habit, you will find the map becoming more intelligible and the route opening up, step by step.

You won't be alone. At BC you'll find plenty of company on this quest. You'll develop friendships that will last for the life of your journey. You'll find faculty and administrators who are interested in talking with you about wisdom ancient and new, who believe that education involves not only acquiring knowledge and sharpening skills but also thinking about how it most becomes human beings to live and the kind of world we want to make with our lives. That is why so many graduates will testify to the impact BC has had on their lives.

WHAT IT MEANT

In the middle of World War II, a BC student, Thomas Heath, of the class of 1943, wrote a poem, which was published in the *Stylus* (you can read it on p. 134 of this book). In the poem a soldier, ap-

GLORY BE TO THE FATHER, and to the Son,
and to the Holy Spirit;
as it was in the beginning,
is now, and will be for ever.
Amen.

The custom of ending a rite or a hymn by a short formula praising God came from synagogue practice. The Christian version echoed the earliest baptismal formula (Mt. 28:19) and the opening words of John's gospel. By the fourth century this particular formula had become universal among Christians as a way of affirming against heretics the equality of Father, Son, and Spirit.

parently heading into combat, certainly far from home, dreams about “a tall grey Gothic tower/And a linden tree.” A friend asks him what this dream means. The soldier replies:

Nothing, nothing—only once
It meant my life to me.

No institution is without flaws, but institutions, at their best, embody our collective ideals. This book set out to introduce you to the ideals that give Boston College its distinctive character and to help you understand why some of its graduates have felt like the soldier in this poem. The elders who write books like this have contributed their energy to shaping BC's tradition. Now it is in your hands and the hands of your contemporaries and those who come after you. This small book may suggest some ways of thinking about your own life and work in relation to that tradition.

FURTHER READINGS



Two Students Reading. Carving above the door of Burns Library, 1928.

I. CATHOLICISM

Summarizing a vast and complex phenomenon such as Catholicism is to risk serious oversimplification. There are some useful overviews, however, that capture the distinctive characteristics of a Catholic perspective, Catholic style, the Catholic mindframe. Rev. Richard P. McBrien, professor of theology at the University of Notre Dame, has written one of the best-selling syntheses of Catholic theology. The introduction to his Catholicism (San Francisco: Harper, 1994) provides an orientation to this large subject.

Catholicism is a Christian tradition, a way of life, and a community. The word Catholic, derived from the Greek, means “universal.” Its opposite is sectarian rather than Protestant.

Catholicism is, first of all, a way of being

human, then a way of being religious, and then a way of being Christian. Catholicism can only be understood within this wider context.

There is a particular configuration of characteristics within Catholicism that is not duplicated anywhere else in the community of Christian churches. This configuration of characteristics is expressed in Catholicism's systematic theology; its body of doctrines; its liturgical life, especially the Eucharist; its variety of spiritualities; its religious congregations and lay apostolates; its official teachings on justice, peace, and human rights; its exercise of collegiality; and to be sure, its Petrine ministry.

These three distinguishing characteristics are the principles of sacramentality, mediation, and communion.

SACRAMENTALITY.

In its classical Augustinian meaning, a sacrament is a visible sign of an invisible grace (namely, the divine presence). Pope Paul VI, at the Second Vatican Council, called a sacrament "a reality imbued with the hidden presence of God." A sacramental perspective is one that "sees" the divine in the human, the infinite in the finite, the spiritual in the material, the transcendent in the immanent, the eternal in the historical. For Catholicism, therefore, all reality is sacred.

The great sacrament of our encounter with God, and of God's encounter with us, is Jesus

Christ. The Church, in turn, is the fundamental sacrament of our encounter with Christ, and of Christ with us. And the sacraments, in turn, are the signs and instruments by which that ecclesial encounter with Christ is expressed, celebrated, and made effective for the glory of God and the salvation of all.

Catholicism, therefore, insists that grace (the divine presence) actually enters into and transforms nature (human life in its fullest context). Human existence in its natural, historical condition is radically oriented toward God. The history of the world is, at the same time, the history of salvation. Authentic human progress and the struggle for justice and peace is an integral part of the movement toward the final reign of God.

MEDIATION.

The second principle is really a corollary of the first. Created realities not only contain, reflect, or embody the presence of God, they make that presence spiritually effective for those who avail themselves of these sacred realities. Encounter with God does not occur solely in the inwardness of conscience or in the inner recesses of consciousness. Catholicism holds, on the contrary, that the encounter with God is mediated experience rooted in the historical, and affirmed as real by the critical judgment that God is truly present and active here or there, in this event or that, in this person or that, in this object or that.

The principle of mediation is evident in the importance Catholicism places on the place of Mary, the mother of Jesus Christ, as symbol, image, and instrument of God. It is the God who is present in her and who fills her whole being that is the real object of Catholicism's veneration. Her importance, like that of the other saints, is rooted in the fact that she is a "sacrament" of the divine.

COMMUNION.

Our way to God and God's way to us is not only a mediated, but also a communal, way. Even when the divine-human encounter is most personal and individual, it is still communal, in that the encounter is made possible by the mediation of a community of faith.

This is why, for Catholicism, the mystery of the Church has always had so significant a place in its theology, doctrine, pastoral practice, moral vision, and devotional life. Catholicism has always emphasized the place of the Church as the sacrament of Christ, mediating salvation through sacraments, ministries, and other institutional elements, and as the Communion of Saints and the People of God. It is here, at the point of Catholicism's understanding of itself as Church, that we come to the heart of the distinctively Catholic understanding and practice of Christian faith. For it is here, in Catholic ecclesiology, that we find the most vivid convergence of the three principles of

sacramentality, mediation, and communion.

2. IGNATIUS REMINISCES

Late in life, Ignatius Loyola was prevailed upon by his fellow Jesuits to allow an account of his early life to be written down. After refusing many such requests he finally agreed and, during several sessions spread over the years 1553–55, he dictated a narrative to his secretary Luis Gonçalves da Câmara. It covers the period from 1521, when Ignatius was wounded in battle at Pamplona, until 1538, when he and his companions arrived in Rome to seek papal approval for their new order. The small book that resulted is called his Autobiography or his Reminiscences. The section printed here ends at the point when Ignatius, recovered from his wounds, departs from his family home at Loyola, ostensibly to return to the service of the Duke of Najera but in reality to become a "pilgrim" of the spiritual life.

INJURY IN BATTLE

[1] Until the age of twenty-six he was a man given up to the vanities of the world, and his chief delight used to be in the exercise of arms, with a great and vain desire to gain honor. And so, being in a stronghold which the French were attacking, and with everyone being of the opinion they should give themselves up and save their lives (for they saw clearly that they could not defend them-

selves), he gave so many arguments to the commandant that even then he persuaded him to make a defense, though against the opinion of all the knights.

These, however, were taking heart at his spirit and vigor. And, the day having come when the attack was expected, he made his confession with one of those companions of his in arms. And, after the attack had lasted a good time, a shot hit him in one leg, completely shattering it for him; and because the ball passed between both legs, the other was badly wounded too. [2] And so, with him falling, those in the stronghold then gave themselves up to the French.

These, having taken possession of the fortress, treated the wounded man very well, treating him courteously and in a friendly way. And after he had been twelve or fifteen days in Pamplona, they carried him on a litter to his home country. There, with him being in a very bad state and calling doctors and surgeons from many quarters, they judged that the leg had to be pulled apart again and the bones set in their places again, saying that, because they had been badly set on the other occasion or because they had become dislocated on the journey, they were out of place and in this state it couldn't heal. And this butchery was done again, during which, just as during all the others he had previously undergone and later underwent, he never spoke a word, nor showed any sign of pain other than clenching his fists tightly.

[3] And he was still getting worse, without being able to eat, and had the other symptoms that are normally a signal of death. When the feast of St John the Baptist arrived, since the doctors had very little confidence in his health, he was advised to make his confession. And as he was receiving the sacraments on the eve of the feast of Sts Peter and Paul, the doctors said that unless he felt improvement by midnight he could be counted as dead. The said patient had a regular devotion to St Peter, and so Our Lord willed that that same midnight he should begin to find himself better. And, the improvement went on increasing so much that within a few days it was judged he was out of danger of death.

[4] And as the bones were at this point coming to knit one with another, he was left with one bone above his knee mounted on top of the other. Thus the leg was left shorter and the bone at that point protruded so much as to be something ugly. As he could not bear this (for he was set on following the world and he considered this would disfigure him), he found out from the surgeons whether it could be cut. They said that it certainly could be cut, but that the pain would be greater than all those he had undergone before, given it was now healed and it would need time to cut it. And still he decided to make a martyr of himself out of self-will, though his elder brother was horrified and was saying that such pain he himself wouldn't dare suffer. The injured man suffered it with his

usual forbearance. [5] And once the flesh and the excess bone at that point had been cut, the concern was to use remedies whereby the leg would not be left so short, applying many ointments to it and stretching it continually with appliances, which on many days were making a martyr of him.

But Our Lord was gradually giving him health, and he was in such a good state that he was cured in all other respects except that he could not hold himself well on his leg, and thus he was forced to be in bed. And because he was much given to reading worldly and false books, which they normally call 'tales of chivalry,' he asked once he was feeling well, that they give him some of these to pass the time. But in that house none of those books which he normally read could be found, and so they gave him a life of Christ and a book of the lives of the saints in Spanish.

CONVERSION ON A SICKBED

[6] Reading through these often, he was becoming rather attached to what he found written there. But, on ceasing to read them, he would stop to think: sometimes about the things he had read, at other times about the things of the world he had been accustomed to think about before. And, out of many vain things which had previously presented themselves to him, one held his heart in such deep possession that he was subsequently absorbed in thought about it for two and three

and four hours without noticing it, imagining what he was to do in the service of a certain lady: the means he would take so as to be able to reach the country where she was, the witty love poems, the words he would say to her, the deeds of arms that he would do in her service. He was so carried away by all this that he had no consideration of how impossible it was to be able to attain it. For the lady was not of the ordinary nobility, nor a countess nor a duchess: rather her state was higher than any of these.

[7] Still, Our Lord was helping him, causing other thoughts, which were born of the things he was reading, to follow these. For, while reading the lives of Our Lord and the saints, he would stop to think, reasoning with himself: 'How would it be, if I did this which St Francis did, and this which St Dominic did?' And thus he used to think over many things which he was finding good, always proposing to himself difficult and laborious things. And as he was proposing these, it seemed to him he was finding in himself an ease as regards putting them into practice. But his whole way of thinking was to say to himself: 'St Francis did this, so I must do it; St Dominic did this, so I must do it.'

These thoughts too used to last a good space, and, after other things between, the thoughts of the world mentioned above would follow, and on these too he would stop for a long while. And this succession of such different kinds of

thoughts lasted a considerable time for him, with him always dwelling on the thought whose turn it was, whether this was of the former worldly deeds which he wanted to do, or of these latter from God which were occurring to his imagination, until the point came when he would leave them because of tiredness and attend to other things.

[8] Still, there was this difference: that when he was thinking about that worldly stuff he would take much delight, but when he left it aside after getting tired, he would find himself dry and discontented. But when about going to Jerusalem barefoot, and about not eating except herbs, and about doing all the other rigours he was seeing the saints had done, not only used he to be consoled while in such thoughts, but he would remain content and happy even after having left them aside. But he wasn't investigating this, nor stopping to ponder this difference, until one time when his eyes were opened a little, and he began to marvel at this difference in kind and to reflect on it, picking it up from experience that from some thoughts he would be left sad and from others happy, and little by little coming to know the difference in kind of spirits that were stirring: the one from the devil, and the other from God. (This was the first reflection he made on the things of God; and later, when he produced the Exercises, it was from here that he began to get clarity regarding the matter of the difference in kind of spirits.)

[9] And having received no small clarity from this reading, he began to think more in earnest about his past life, and about how much need he had to do penance for it.

And here the desires to imitate the saints were occurring to him, not considering details beyond promising himself, with the grace of God, to 'do it as they had done it.' All he wanted to do, once he was better, was the journey to Jerusalem as mentioned above, with all the acts of discipline and all the acts of self-denial that a generous spirit, fired with God, generally wants to do. [10] And now he was coming to forget his past thoughts with these holy desires he was having.

These desires were confirmed for him by a visitation as follows: being awake one night, he saw clearly a likeness of Our Lady with the Holy Child Jesus, at the sight of which, for an appreciable time, he received a very extraordinary consolation. He was left so sickened at his whole past life, and especially at matters of the flesh, that it seemed to him that there had been removed from his soul all the likenesses that he had previously had painted in it. Thus, from that hour until August 1553, when this is being written, he never again had even the slightest complicity in matters of the flesh. On the basis of this effect one can judge that the thing has been of God, although he himself did not venture to define it, nor was he saying more than to affirm the above said. But as a result his brother, like everyone else in the house, grad-

ually realized from the outside the change that had been made inwardly in his soul.

[11] He, not troubling himself with anything, was persevering in his reading and his good intentions, and the whole time he spoke with those in the house he used to spend on things of God, with which he did their souls good. And, liking those books a lot, he had the idea of extracting certain things, briefly and in their essentials, from the lives of Christ and the saints. And so he set to writing a book with great industry (this had about 300 leaves, all written in quarto) for now he was beginning to get up a bit around the house. The words of Christ were in red ink; those of Our Lady in blue ink. The paper was glazed and ruled, and it was with good lettering, because he was a very good scribe. Part of the time he would spend in writing, part in prayer. And the greatest consolation he used to receive was to look at the sky and the stars, which he did often and for a long time, because with this he used to feel in himself a great impetus towards serving Our Lord.

DECISION TO LEAVE

He often used to think about his intention, wishing he was already completely well so as to begin on his way. [12] And taking stock as to what he would do after he came back from Jerusalem so as always to live in penance, it occurred to him to go into the Charterhouse in Seville, without saying who he was so that they would take less notice of

him, and there never to eat anything except herbs. But whenever he returned once more to thinking about the penances he wanted to do while wandering through the world, the desire for the Charterhouse would go cold on him: he was afraid he wouldn't be able to practice the hatred he had conceived against himself. Still, he instructed a house-servant, who was going to Burgos, to find out about the Rule of the Charterhouse, and the information he got about it seemed to him good. But, for the reason stated above, and because he was completely absorbed in the journey he was thinking of making immediately whereas that matter didn't have to be dealt with until after his return, he wasn't looking into it all that much. Instead, finding himself now with some strength, it seemed to him it was time to take his leave, and he said to his brother: 'Sir, the Duke of Najera, as you know, now knows that I am well. It will be good for me to go to Navarrete' (the Duke was there at the time).

His brother took him to one room and then to another, and with many warnings began to beg him not to throw himself away: he should have regard for all the hopes people had of him and how much he could count for, and similar words, all with the purpose of detaching him from the good desire he had. His brother, and some of those in the house, suspected that he wanted to make some kind of major change. But the reply was in such a style that, without departing from the truth

(because now he had a great scruple about that), he slipped away from his brother.

Reprinted from Saint Ignatius of Loyola: Personal Writings: Reminiscences, Spiritual Diary, Select Letters, including the text of The Spiritual Exercises. Translated with introductions and notes by Joseph A. Munitiz and Philip Endean. New York: Penguin Books, 1996.

3. SOME JESUIT DOCUMENTS

A General Congregation is a gathering of Jesuit representatives from around the world. It typically produces reports on the state of the Society and gives direction to Jesuits for their lives and work. General Congregations have been relatively infrequent, usually called to elect a new superior general. The 32nd General Congregation met in 1974–1975. Its most quoted document was about the connection between faith and justice.

The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another.

—GC 32, “Our Mission Today”

Our consecration to God is really a prophetic rejection of those idols which the world is always tempted to adore, wealth, pleasure, prestige, power. Hence our poverty, chastity and obedience ought visibly to bear witness to this. Despite the inadequacy of any attempt to anticipate the Kingdom which is to come, our vows ought to show how by God’s grace there can be, as the Gospel proclaims, a community among human beings which is based on sharing rather than on greed; on willing openness to all persons rather than on seeking after the privileges of caste or class or race; on service rather than on domination and exploitation. The men and women of our time need a hope which is eschatological, but they also need to have some signs that its realization has already begun.

—GC 32, “Our Mission Today”

The 34th General Congregation met in 1995. Its most publicized document dealt with Jesuits and the situation of women in church and civil society, but the Congregation also expanded on the connection between faith and justice first stated by GC 32 and made some far-reaching statements about the relationship of inter-cultural and inter-religious dialogue to the Society’s mission today.

Ours is a service of faith and of the radical implications of faith in a world where it is becoming easier to settle for something less than faith and less than justice. We recognize, along with many of our contemporaries, that without faith, without the eye of love, the human world seems too evil for God to be good, for a good God to exist. But faith recognizes that God is acting, through Christ's love and the power of the Holy Spirit, to destroy the structures of sin which afflict the bodies and hearts of his children. Our Jesuit mission touches something fundamental in the human heart: the desire to find God in a world scarred by sin, and then to live by his Gospel in all its implications. This, the instinct to live fully in God's love and thereby to promote a shared, lasting human good, is what we address by our vocation to serve faith and promote the justice of God's Kingdom. Jesus Christ invites us, and through us the people we serve, to move, in conversion of heart, "from solidarity with sin to solidarity with him for humanity," and to promote the Kingdom in all its aspects.

—GC 34, "*Servants of Christ's Mission*"

In our times there is a growing consciousness of the interdependence of all peoples in one common heritage. The globalization of the world

economy and society proceeds at a rapid pace, fed by developments in technology, communication, and business. While this phenomenon can produce many benefits, it can also result in injustices on a massive scale: economic adjustment programs and market forces unfettered by concern for their social impact, especially on the poor; the homogeneous "modernization" of cultures in ways that destroy traditional cultures and values; a growing inequality among nations and—within nations—between rich and poor, between the powerful and the marginalized. In justice, we must counter this by working to build up a world order of genuine solidarity, where all can have a rightful place at the banquet of the Kingdom.

—GC 34, "*Our Mission and Justice*"

In the early Christian centuries, the Church, while proclaiming its faith in ways that a Hellenistic culture could receive, was at the same time shaped by that culture. Insights which first originated outside the Jewish and Christian context came to find a place within the very heart of Christianity. A similar process is going on today in many parts of the world, as representatives of indigenous cultures, the great religious traditions, and critical modernity bring insights which the Church must consider as part of the dialogue between Christian experience and the diversity of other experiences. In this

way, the Church is recovering, in our times, the creativity shown in the early centuries and in the best of its evangelizing work.

—GC 34, *“Our Mission and Culture”*

The early Jesuits, in their schools, linked Christian catechesis to an education in classical humanism, art, and theater, in order to make their students versed both in faith and in European culture. It is also what prompted Jesuits outside Europe to express a profound respect for indigenous cultures and to compose dictionaries and grammars of local languages, and pioneering studies of the people among whom they worked and whom they tried to understand.

—GC 34, *“Our Mission and Culture”*

One way of serving God’s mystery of salvation is through dialogue, a spiritual conversation of equal partners, that opens human beings to the core of their identity. In such a dialogue, we come into contact with the activity of God in the lives of other men and women, and deepen our sense of this divine action: “By dialogue, we let God be present in our midst; for as we open ourselves in dialogue to one another, we also open ourselves to God” (John Paul II, “Address to the Leaders of

Non-Christian Religions,” Madras, 5 February 1986). We try to enable people to become aware of God’s presence in their culture and to help them evangelize others in their turn. The ministry of dialogue is conducted with a sense that God’s action is antecedent to ours. We do not plant the seed of his presence, for he has already done that in the culture; he is already bringing it to fruitfulness, embracing all the diversity of creation, and our role is to cooperate with this divine activity.

—GC 34, *“Our Mission and Culture”*

The aim of an inculturated evangelization in post-Christian contexts is not to secularize or dilute the Gospel by accommodating it to the horizon of modernity, but to introduce the possibility and reality of God through practical witness and dialogue. We have to recognize that today humanity can find many answers in science which earlier generations could derive only from religion. In a predominantly secular context, our faith and our understanding of faith are often freed from contingent cultural complications and, as a result, purified and deepened.

—GC 34, *“Our Mission and Culture”*

In the first place, we invite all Jesuits to listen carefully and courageously to the experience of women. Many women feel that men simply do not listen to them. There is no substitute for such listening. More than anything else it will bring about change. Unless we listen, any action we may take in this area, no matter how well intentioned, is likely to bypass the real concerns of women and to confirm male condescension and reinforce male dominance. Listening, in a spirit of partnership and equality, is the most practical response we can make and is the foundation for our mutual partnership to reform unjust structures.

Second, we invite all Jesuits, as individuals and through their institutions, to align themselves in solidarity with women. The practical ways of doing this will vary from place to place and from culture to culture, but many examples come readily to mind:

- explicit teaching of the essential equality of women and men in Jesuit ministries, especially in schools, colleges and universities
- support for liberation movements which oppose the exploitation of women and encourage their entry into political and social life
- specific attention to the phenomenon of violence against women
- appropriate presence of women in Jesuit ministries and institutions, not excluding the ministry of formation
- genuine involvement of women in consulta-

tion and decision making in our Jesuit ministries

- respectful cooperation with our female colleagues in shared projects
- use of appropriately inclusive language in speech and official documents
- promotion of the education of women and, in particular, the elimination of all forms of illegitimate discrimination between boys and girls in the educational process.

–GC 34, “Jesuits and the Situation of Women in Church and Civil Society”

As my predecessors have often told you, the Church needs you, counts on you, and continues to turn to you in confidence, particularly to reach the geographical and spiritual places where others do not reach or find it difficult to reach The Church is in urgent need of people of solid and deep faith, of a serious culture and a genuine human and social sensitivity, of religious priests who devote their lives to stand on those frontiers in order to witness and help to understand that there is in fact a profound harmony between faith and reason, between evangelical spirit, thirst for justice and action for peace.

–Address of Pope Benedict XVI to the 35th General Congregation

What unites us as Jesuits is Christ and the desire to serve him: not to be deaf to the call of the Lord, but prompt and ready to do his most holy will. He is the unique image of the unseen God, capable of revealing himself everywhere; and in a tantalizing culture of images, he is the single image that unites us. Jesuits know who they are by looking at him.

–GC35, *“A Fire that Kindles Other Fires”*

During the past years, the fruitful engagement of the Society in the dialogue with people belonging to different cultures and religious traditions has enriched our service of faith and promotion of justice and confirmed that faith and justice cannot be simply one ministry among others; they are integral to all ministries and to our lives together as individuals, communities, and a world-wide brotherhood.

–GC35, *“Challenges to Our Mission Today”*

We are humbled and grateful that so many ... have chosen both to work with us and to share our sense of mission and our passion to reach out to the men and women of our broken and lovable world. We are enriched by members of our own faith, but also by people from other religious tra-

ditions, those women and men of good will from all nations and cultures, with whom we labor in seeking a more just world. Rich is the harvest. In many countries, important Jesuit works depend largely on the generous, loyal and skilled collaboration of women and men of diverse religious and humanistic convictions.

–GC35, *“Collaboration at the Heart of Mission”*

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When he was an undergraduate, Brian B. Maloney, CSOM '94, gathered material for a Boston College student prayer book that was going to be sponsored by the Ignatian Society. He assembled classic Christian prayers, prayers from other religious traditions, insightful passages from a variety of spiritual writers, and original prayers composed by BC faculty members and administrators and students who were Brian's contemporaries. It was a time-consuming project and that book was never published, but many of his selections are now part of this book and we want to express thanks to Brian for originating this project.

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INDEX OF PRAYERS AND QUOTATIONS

A.M.D.G.	8
Angelus	38
Anima Christi	34
Apostles' Creed	30
Thomas Aquinas	136, 156
Pedro Arrupe	18, 36, 84, 94
Atisha	82
Babylonian Talmud	138
Daniel Berrigan	4
Thea Bowman	126, 158
Elizabeth Barrett Browning	70
Catherine of Siena	154
Myles Connolly	130
Hermann Contractus	96
Samuel Crossman	180
Dorothy Day	54, 166, 184, 192
Anthony de Mello	66
Annie Dillard	190
Discovering God in All Places	150
Dogen	164
Catherine de Hueck Doherty	200
John Donne	144
Thomas Dorsey	182
Eighteen Benedictions	132
Desiderius Erasmus	118
Peter Faber	20, 140
Gandhi	108
Maha Ghosananda	106
Glory Be	206
Gotama the Buddha	152, 198
Thomas Heath	134
Abraham Joshua Heschel	112, 128
Hildegard of Bingen	86
Ettý Hillesum	60
Samson Raphael Hirsch	186
Gerard Manley Hopkins	22, 26, 32

Ignatius of Loyola	10, 12, 16, 211
Inner Mandala	148
Jesu, Jesu	102
Julian of Norwich	98
Martin Luther King, Jr.	80, 160, 168
Peter-Hans Kolvenbach	116, 204
Lord's Prayer	46
Magnificat	48
Maimonides	74
Manikkavachakar	100
Carlo Maria Martini	62
Memorare	110
Mishnah	138
Thomas More	170
Muhammad	64
The Parable of the Good Samaritan	76
Psalms 139	194
Qur'an	52, 58
Ramprasad	114
Rainer Maria Rilke	162
Patrul Rinpoche	82
Oscar Romero	172
Rosary	42
Salve Regina	96
Anne Sexton	88, 104
Shantideva	176
Shatakopan	78
Sh'ma	50
Sufi Prayers	92
Emmanuel Suhard	178
Diamond Sutra	142
Francis Sweeney	124
Rabindranath Tagore	72
Pierre Teilhard de Chardin	24, 190
Desmond Tutu	202
Simone Weil	120, 146
Francis Xavier	40
Zimbabwe Folk Song	150

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ILLUSTRATIONS

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OTHER

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