



St. Xavier's College (Autonomous)  
Kolkata

Ignatius

500TH ANNIVERSARY  
OF THE CANNONBALL  
MOMENT OF  
ST. IGNATIUS OF  
LOYOLA

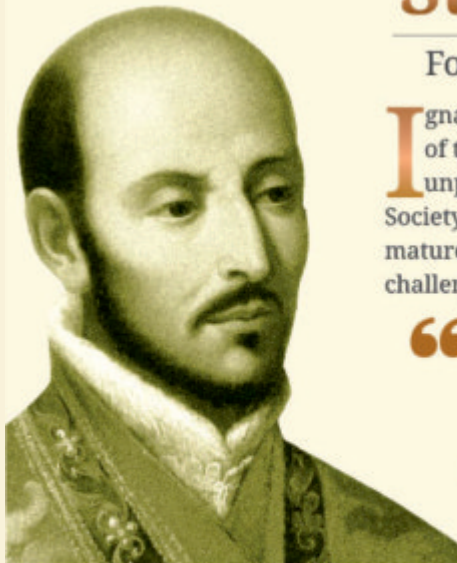


SPECIAL NEWSLETTER  
IGNATIAN YEAR CELEBRATION  
2021-22

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# St. Ignatius Loyola

Founder of the Jesuits (Society of Jesus)

**I**gnatius of Loyola, with his new and dynamic conception of the religious life, has left an impress on the Church unparalleled in modern times. The founder of the Society of Jesus was a pragmatic idealist who devoted his mature years to revitalizing Catholicism and meeting the challenge of the Protestant Reformation.

**“If God sends you many sufferings, it is a sign that He has great plans for you and certainly wants to make you a saint.”**

**Date of birth:** Dec 24, 1491  
**Birthplace:** Basque province, Spain  
**Died:** July 31, 1556 **Age:** 64  
**Feast day** July 31  
**Patronage:**  
 Society of Jesus, soldiers, Educators and Education.

**[491]**

Ignatius of Loyola was born Íñigo de Oñaz y Loyola in the Basque province of Spain. One of 13 children of a family of minor nobility.



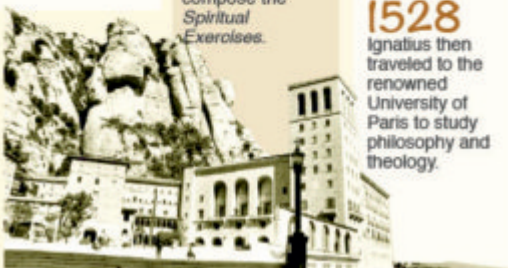
**He was hit by a cannon ball that broke his right shin.**

**[521]**

He was wounded at the Battle of Pamplona while fighting against France. While recuperating, he requests books of chivalry. Instead, receives the *Life of Christ* by Ludolph and *Lives of Saints* by Jacobus de Voragine.

**[522]**

Before the statue of the Black Madonna at the shrine of Montserrat, he renounced his former ways with all its vanities and dedicated himself to his new Master. From this time on he lived a simple lifestyle, embracing poverty. He begins to compose the *Spiritual Exercises*.



Shrine of Our Lady of Montserrat, Spain.

**[523]**

Travelled to the Holy Land.

**[524]**

Once back in Spain, he decided to begin studies for the priesthood. He spent two years in Barcelona, studied Latin. Ignatius subsequently attended universities in Alcala and Salamanca.

**[527]**

At Alcala and Salamanca he was imprisoned under the suspicion of the Inquisition.

**[528]**

Ignatius then traveled to the renowned University of Paris to study philosophy and theology.



He met other students like him — Francis Xavier and Peter Faber — who were captivated by Ignatius' experience of God, his vision of the world, and his adventurous spirit.

**[534]**

Ignatius and his six followers professed vows of poverty, chastity and obedience as well as a fourth vow of going wherever the Holy Father would send them for the salvation of souls.

Society of Jesus movement was founded.



He collected his insights, prayers, and suggestions in his book the *Spiritual Exercises*, one of the most influential books on the spiritual life ever written.



**“For the Greater Glory of God” was the motto by which Ignatius and the early Jesuits patterned their lives.**

**[537]**

They were ordained at Venice.

**[540]**

Society of Jesus was approved by Pope Paul III. Ignatius sends Francis Xavier to India.

**[548]**

The *Spiritual Exercises* were finally published in Rome, with Pope approval.

**[556]**

Ignatius dies in Rome of a type of malaria called Roman Fever.

At his death, the Society numbered nearly 1,000 men, with houses and colleges stretching from Brazil, across Europe, and to Japan.

**[622]**

Ignatius was canonized, together with Francis Xavier by Pope Gregory XV on March 12.

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## Editorial

### The Ignatian Year: May 20, 2021- July 31, 2022

This year, May 2021- July 2022, marks the 500th Anniversary of St. Ignatius of Loyola's defining a cannonball moment towards his life's purpose through spiritual enlightenment that brought a total transformation and new direction in his life. Many people will experience a moment in their life that will serve as their catalyst and awaken them to their true calling in making the world a better place. For St. Ignatius, his moment came during his time in the Spanish army, when an injury-induced recovery also prompted his spiritual growth, leading him to establish the Society of Jesus known as the Jesuits. This special anniversary has coincided with a particularly enlightening year, that despite its challenges, also serves as a catalyst for a transformation for many individuals and institutions – much like St. Ignatius' defining moment.

In remembering St. Ignatius of Loyola and his transformation, we find encouragement. We realise that "Yes, change is possible". We place our hands in the hands of God, and we go forth into an uncertain but hopeful future, confident that He is with us and that His spirit is guiding us.

As part of the Jesuit community, we are proudly celebrating the Ignatian Year, by organizing various online and offline events and activities in honour of St. Ignatius and all that he stood for. As we celebrate Ignatian Year, we continuously reflect on how our efforts, as a college, serve our community and the common good.

As an extension of our endeavour, we present the first edition of this newsletter. As we present this issue of the newsletter, let me reaffirm our commitment to the cause and to reach out to as many as possible. The plethora of articles in this edition will invoke a sense of spirituality and change and I am sure will be worth reading. Our congratulations to the editorial team. They have put in their heart and soul and the next few issues will also be of great relevance to us.

May the Lord bless us as we follow Him along the way.

**Rev. Fr. Joseph Kulandai, SJ**

Vice-Principal and Convener,

St. Xavier's College (Autonomous), Kolkata

Ignatian Year Celebration Committee





## 'The Cannonball Moment': A Call for Spiritual Transformation

Rev. Fr. Jeyaraj Veluswamy, SJ  
Rector, St. Xavier's College (Autonomous), Kolkata

### Ignatian Year: 2021-2022

The Superior General of the Society of Jesus, Father Arturo Sosa, wrote to the Jesuits around the world on 27th Sep 2019, announcing a special year as the 'Ignatian Year-500' to commemorate and reflect upon the spiritual conversion of Ignatius of Loyola, their founder, and its significance and the 'Call' dimension for the Jesuits and the members of Ignatian family today. The Ignatian Year was thus officially inaugurated on 20th May 2021, by Jesuits all over the world, and it will go upto the feast of St Ignatius of Loyola on 31st July 2022, spanning over 14 months.

### The Call of Ignatian Year

"Together with our friends and the whole Church, the universal Society wants to remember that privileged moment when the Holy Spirit inspired Ignatius of Loyola in his decision to follow Christ, and to deepen our understanding of this pilgrim way in order to 'draw fruit' from it," wrote Superior General Father Arturo Sosa in his letter declaring the Ignatian Year. His message continued, 'It is my desire that at the heart of this Ignatian year we would hear the Lord calling us, and we would allow him to work our conversion inspired by the personal experience of Ignatius.' The motto of the Ignatian Year is "To see all things new in Christ."

### 'The Cannonball Moment': from Profession to Purpose

'The Cannonball Moment': moving from profession to purpose! captures in a nutshell the deep spiritual conversion

that happened in the life of St Ignatius of Loyola, which transformed him from being a passionate soldier to becoming a humble pilgrim and a servant-like priest. The cannonball moment of Inigo de Loyola at the battle of Pamplona in 1521 was but a starting point of the long process of St Ignatius's conversion experiences in the successive years as a pilgrim.

### 'The Luther Moment' of 1521

Coincidentally, the Lutheran fraternity too is celebrating this year as 'the Luther Moment', marking the 500th anniversary of Martin Luther's denunciation of the corrupt practices so rampant within the Catholic Church of that period.

On January 3, 1521, Pope Leo X issued the papal bull *Decet Romanum Pontificem*, (*It befits the Roman Pontiff*) excommunicating Martin Luther from the Catholic Church. Martin Luther, the chief catalyst of Protestantism, was a professor of biblical interpretation at the University of Wittenberg in Germany when he drew up his 95 theses condemning the Catholic Church for its corrupt practice of selling in indulgences or the forgiveness of sins. Martin Luther, for his part, had referred to the pope as the 'Antichrist'.

Three months later, summoned before King Charles V at the Assembly/Diet of Worms on April 17 and 18, 1521, Martin Luther admitted that he had used inappropriate language but declared that he could not and would not recant the substance of his writings. He refused to repudiate his works unless convinced of error by Scripture or by reason. Otherwise, Luther stated, his conscience was bound by the Word of God. According to a traditional account, Martin Luther is said to have ended his statement with the following words, "Here I stand. I can do no other. God help me. Amen."

## The Siege of Belgrade in 1521

The Ottoman Emperor, Sultan Suleiman I, the tenth and the longest reigning Sultan, launched his army in mid-May 1521, and the main objective of this march was to conquer Belgrade, the capital of Hungary. With the weak king Luis II in throne, the Hungarian state was almost in disarray and was unable to effectively counter the all-powerful Ottoman army. Though the Belgrade defenders initially tried their best to resist, soon they ran out of war material and had to surrender the city on 29 August 1521. The news of the conquest of Belgrade by the Ottoman emperor sent shock waves all across the Christian kingdoms in Europe, not least in the land of Ignatius, kingdom of Navarre, Spain.

## Battle of Pamplona –20 May, 1521

What is the Cannonball Moment?

The Cannonball moment refers to the battle of Pamplona in 1521, in the kingdom of Navarre, Spain, in which Ignatius of Loyola suffered severe injuries, when a cannonball fired by the French troops, shattered his right leg, badly damaging his left leg as well.



Thus, the Battle of Pamplona occurred on May 20, 1521, between the French-backed Navarrese and the Spanish troops; already angered by the Spanish invasion of their kingdom Navarre in 1512, most Navarrese towns rose at once against the Spanish, giving full support to the French to help conquer the citadel of Pamplona.

## Battle of Pamplona: in the words of Ignatius of Loyola (autobiography)

‘Up to his twenty-sixth year the heart of Ignatius was enthralled by the vanities of the world. His special delight was in the military life, and he seemed led by a strong and empty desire of gaining for himself a great name. The citadel of Pampeluna was held in siege by the French. All the other soldiers were unanimous in wishing to surrender on condition of freedom to leave, since it was impossible to hold out any longer; but Ignatius so persuaded the commander that, against the views of all the other nobles, he decided to hold the citadel against the enemy. When the day of assault came, Ignatius made his confession to one of the nobles, his companion in arms. The soldier also made his to Ignatius. After the walls were destroyed, Ignatius stood fighting bravely until a cannon ball of the enemy broke one of his legs and seriously injured the other.’

‘When he fell, the citadel was surrendered. When the French took possession of the town, they showed great admiration for Ignatius. After twelve or fifteen days at Pampeluna, where he received the best care from the physicians of the French army, he was carried on a litter to Loyola.’

## God takes over his life

This was the cannonball moment, a Divine intervention we could say, which would now lead Ignatius of Loyola to have a deeper conversion experience at his Loyola home, and thereafter further spiritual and mystical experiences at the shrine of our lady of Montserrat, in the Manresa cave and on the bank of the river Cardoner in the successive months in 1522 and 1523.

In other words, after this Cannonball moment, Ignatius of Loyola left his life of Careerism for a life of Charism; he relinquished his thirst for self-glory and began his quest for divine glory; that meant therefore, Ignatius of Loyola was now ready to be led by God, rather than to lead his life according to his own plans and dreams; a strongly self-willed Ignatius would now surrender his will, in order to embrace God’s will and God’s plan for his life.

But what makes the cannonball moment take on a special significance and meaning is how it had deeply affected and transformed the life of St Ignatius, the firebrand soldier, and subsequently how in turn the life of St Ignatius and the Society of Jesus, he founded, would go on to impact and

transform the lives of countless young men and women across the globe for almost 5 centuries now.

## Conversion Experience of Ignatius at Loyola

'As Ignatius had a love for fiction, when he found himself out of danger he asked for some romances to pass away the time. In that house there was no book of the kind. They gave him, instead, "The Life of Christ," by Rudolph, the Carthusian, and another book called the "Lives of the Saints," both in Spanish. By frequent reading of these books he began to get some love for spiritual things. This reading led his mind to meditate on holy things, yet sometimes it wandered to thoughts which he had been accustomed to dwell upon before. Among these there was one thought which, above the others, so filled his heart that he became, as it were, immersed and absorbed in it. Unconsciously, it engaged his attention for three or four hours at a time. He pictured to himself what he should do in honor of an illustrious lady, how he should journey to the city where she was, in what words he would address her, and what bright and pleasant sayings he would make use of, what manner of warlike exploits he should perform to please her. He was so carried away by this thought that he did not even perceive how far beyond his power it was to do what he proposed, for she was a lady exceedingly illustrious and of the highest nobility.'



## Imitation of Life of Christ and Lives of Saints

'In the meantime the divine mercy was at work substituting for these thoughts others suggested by his recent readings.

While perusing the life of Our Lord and the saints, he began to reflect, saying to himself: "What if I should do what St. Francis did?" "What if I should act like St. Dominic?" He pondered over these things in his mind, and kept continually proposing to himself serious and difficult things. He seemed to feel a certain readiness for doing them, with no other reason except this thought: "St. Dominic did this; I, too, will do it." "St. Francis did this; therefore I will do it." These heroic resolutions remained for a time, and then other vain and worldly thoughts followed. This succession of thoughts occupied him for a long while, those about God alternating with those about the world.

## From Vain Glory to Divine Glory

But in these thoughts there was this difference. When he thought of worldly things it gave him great pleasure, but afterward he found himself dry and sad. But when he thought of journeying to Jerusalem, and of living only on herbs, and practising austerities, he found pleasure not only while thinking of them, but also when he had ceased. This difference he did not notice or value, until one day the eyes of his soul were opened and he began to inquire the reason of the difference. He learned by experience that one train of thought left him sad, the other joyful. This was his first reasoning on spiritual matters. Afterward, when he began the Spiritual Exercises, he was enlightened, and understood what

he afterward taught his children about the discernment of spirits.

## A Cannonball Moment in the life of St Francis Xavier

Thus the spiritually-transformed Ignatius would be so deeply ablaze with the love of God that he would now go on to ignite the hearts of his roommates while studying at Paris University in the years 1528 to 1535. The best known among them is Francis Xavier, who was by that time all set to start his career as a professor, to explain Aristotle. But his friendship with his senior roommate Ignatius of Loyola made him take a

re-look at his dreams and plans. In fact, it was as though Francis Xavier met his cannonball moment, when Ignatius addressed the words of Jesus to Francis Xavier saying, '*What does it profit a man if he gains the whole world but loses his soul?*'





All of us know what happened to St Francis Xavier thereafter and how the ten years of his active missionary life in the middle of the 16th century took him across many Asian countries, starting from Goa, in 1542 and almost reaching the shores of mainland China in 1552.

‘Men and Women for others’ and ‘men and women with Others’. In essence it means forming the youth in Jesuit institutions to be so patriotic and socially committed that they would always endeavour to contribute to society and the country constructively, generously and creatively.

It is this mission that every Jesuit institution and every Jesuit work, be it in rural or urban areas, tries to exemplify and fulfil it. This standard Jesuit ideal therefore serves to translate into life situations the Ignatian and the Xaverian spirit of going beyond oneself, thinking beyond one’s needs, and living for God’s greater glory and for the more universal good of all men and women. *‘Love ought to manifest itself more by deeds than by words.’* St Ignatius of Loyola

Prayer for generosity

Lord,

Teach me to be generous.

Teach me to serve you as you deserve;

to give and not to count the cost,

to fight and not to heed the wounds,

to toil and not to seek for rest,

to labor and not to ask for reward,

save that of knowing that I do your will. Amen !

## Men and Women for and with Others

Coming to our own times, Two of our recent Father Generals, Fr Pedro Arrupe and Fr Peter Hans Kolvanbach, have deeply inspired the Jesuits and all our collaborators, our alumni and alumnae, all over the world, with this Jesuit ideal of being



# Reconciling God and Humanity: An Ignatian Examen

Rev. Dr. Dominic Savio, SJ  
Principal, St. Xavier's College (Autonomous), Kolkata

## Introduction

Five hundred years of the Cannonball Moment of St Ignatius of Loyola, the Founder of our Congregation, the Jesuits happened on 20th May 1521 transformed his life totally. Later he and his companions, the first Jesuits, effected great transformation on the society of their time. This continues till today through us the present Jesuits and our associates and students.

This Ignatian year is from this year's 20th May (the date of cannonball moment), to next year's 31st July (Feast of St Ignatius, our Founder). It will give us inspiration to be effective now, as Ignatius and his companions were then. That Inspiration is "To see all things new in God", which is the Theme of this Ignatian Year.

## Cannonball moment of 20th May 1521 - What happened that day?

To take a good look at the cannonball moment we go back 500 years to 20th May 1521, the place being Pamplona in North-eastern Spain. The Spanish and the French troops were fighting for the control of this capital city of Navarre kingdom. Ignatius was leading the Spanish troops. At the thick of the battle, a cannonball fired by the French broke one leg of Ignatius and wounded the other. With his fall, the battle ended and the Spanish troops surrendered to the French. Admiring the valour of Ignatius, the French army took great care of him and instead of imprisoning him, they carried him to his home about 100 kms away at their castle in Loyola, Spain.

## How Ignatius was transformed?

His leg was set but it did not heal. To be able to walk straight and fight again and thus be recognised by his King, Ignatius had his leg broken and set again, bearing immense pain. But he grew worse and the doctors told him to prepare for his death.

At this time, he asked for some romance novels but instead was given the Life of Christ and a book on Saints to his dislike. But the more he read, the more he considered the exploits of the Saints worth imitating. This was the beginning of his real Transformation.

Eventually he decided not to serve any earthly king any more, but now onto serve the Heavenly King only. He experienced God's immense and unconditional love that transformed him. So, instead of self-seeking, he decided to seek what God wants of him. It was to love and serve God in all things and in all persons. That was the New Vision given by God to him. He offered his life totally to God for this.

## Birth of the Society of Jesus or the Jesuits in 1540

Over the next 20 years, Ignatius went through many other experiences as he tried to bring people to God. He also spent a number of years in studies in the University of Paris to become a priest. It is there he had six committed companions around him who were also deeply transformed to love and serve God in all, motivated by him. Among them was Francis Xavier who came to India (in 1542) and preached the message to love and serve God in our brothers and sisters. With great zeal he also preached this message in South East Asia and Japan of that time, travelling amidst great difficulty & danger.



With the first six companions in 1540, Ignatius formed the group known as 'The Society of Jesus (S.J.)' or popularly known as the Jesuits. They brought immense spiritual as well as many other transformations in Europe and Asia of that time, inspiring people to love and serve God in all. Very importantly the Schools and Colleges started by the Jesuits in many countries effected great transformation in the society of that time. That is going on for almost 480 years till now.

## The work of the Society of Jesus over the years

As our society progressed over these 500 years all over the world, the Jesuits have shown this Vision of loving and serving God in very many ways, most importantly, through Education in general and Higher Education, with emphases on Education for the poor, the oppressed and the indigenous people. Jesuits committed themselves to the social upliftment and justice of the downtrodden, those in poverty, those on the fringe of the society, refugees and displaced persons, the indigenous people, youth, ecology, social communication, initiating dialogue between religions, and spirituality to bring people closer to God. New areas were opened and served, by reading the Signs of the Times and responding to those contemporary needs. That way the Jesuits have become "Men for Others" and their students and associates are "Men and Women for Others".

## Looking back for inspiration for moving ahead

At this 500th year of commemoration of that Transforming Cannonball Moment of May 20th 1521, we once again go back to the Vision given by God to Ignatius to love and serve Him in all. That moment will revive us, inspire us and challenge us to love and serve all in the present context, as we celebrate the Ignatian year with the theme: to see all things new in God.

Ignatius got this Vision from God to see all persons and things NEW in God. That is why Ignatius moved ahead from Profession to Purpose. That is, he moved away from the Profession of a soldier of an earthly king, to the Life's Purpose of loving and serving the Heavenly King in all persons and things.

We Jesuits believe loving and serving is prioritised in the New Vision in these 4 spheres, called Universal Apostolic Preferences or UAPs as follows:

- i) To care for our common home, Mother Earth, that is, Ecological Challenge.

- ii) To accompany the young people and our students in the creation of a hope-filled future;
- iii) To walk with the poor, the outcasts, the marginalised, the migrants, the displaced, those whose dignity has been violated - in a mission of reconciliation and justice; and
- iv) To transform people through Spiritual means, so that we all love and serve God in our brothers and sisters.

As St Ignatius and his followers did at his time, and the later Jesuits continued the same in their time, so also NOW we are called upon to effect a personal and social transformation on the society of our time in and through these 4 Preferences, renewed by commemorating this cannonball moment. In the words of our Superior General, Fr. Arturo Sosa, "This Ignatian year from May 2021 to 31st July 2022, offers us a great opportunity. It is a call to allow God to work on our Transformation. We ask for the grace to be renewed by God. We wish to discover a new enthusiasm inside ourselves, a new life, a new way to follow God". That is why our theme for the year: to see all things new in God. The whole year we will be guided by this New Vision, the Four Universal Apostolic Preferences, for transformation for each of us, for our communities, our institutions and all our works. We ask for God's Grace of a real change in our day-to-day life-mission. Our companions and associates in this mission, the ordinary people, religious and those from other beliefs or human convictions, participate in the same struggle and feel deep commitment to this inspiration. I thank God for that grace and I thank each of you for your enthusiasm and closeness.

Let me assure young people and students - we want to learn to accompany you. We want to learn from you. Each one of you is unique, born with a special purpose. Ignatius struggled to discover the meaning of his life. In him you can find inspiration as you struggle to make your life meaningful and as you ask how you can contribute to building a better world, where the dignity of people is respected and where you live in a joy-filled harmony with nature. I express our desire to accompany you through what we do and most especially through who we are – people willing to share our time, our dreams and our hopes.

## Conclusion

To achieve these as Fr. General mentions, we pray for Inspiration, Guidance, Courage and Hope from God, to move from Profession to Purpose of our life, that is, to see and make all things new in God for our brothers and sisters, especially for the poor and the marginalised. May St. Ignatius & St. Francis Xavier guide our steps and bless us to fulfil this vision.



## Jesuit Contribution to Higher Education in India

Rev. Dr. J. Felix Raj, SJ

Vice-Chancellor, St. Xavier's University, Kolkata

With a world population of 7.80 billion people, As individuals and societies, we need to live together sustainably and harmoniously. We need to act responsibly based on the understanding that what we do today can have implications on the lives of people and the planet in future. We understand well that educational network, in which we are engaged, empowers people to change the way they think and work towards a sustainable and harmonious future.

Educational involvement has been synonymous with the mission of the Society of Jesus right from its inception. The origin of the Society itself in 1535 was in an academic milieu, at the renowned University of Paris. At that time, Europe was awed of kingdoms, and Paris was one of the great centers of learning. Instead of pursuing fame and fortune in the service of kings and rulers, Ignatius of Loyola and his fellow students like Francis Xavier, chose to be "Companions of Jesus" for the Greater Glory of God (AMDG). As a fruit of their collective commitment, we have the Jesuit Order.

The Indian mission of the Jesuits lies at the very origin of their Order. It is to India that Ignatius, the Founder of the Jesuit Order, sent his greatest son, Francis Xavier in 1542, 480 years ago, and to him and his collaborators, he gave that inspiration and those guidelines, which became the foundation of the Jesuit mission and method in India. Xavier was a zealous "missionary on the move." He worked in India for ten years, from 1542 to 1552, which is called the 'Xaverian decade.' India has also been the birthplace of Jesuit theories and the testing ground of their missionary policies.

Francis Xavier sowed the seeds of Jesuit education in Asia. St. Paul's College, Goa, entrusted by the Portuguese to the Jesuits, under the zealous leadership of Xavier in 1544, was

the first Jesuit educational institution in the world. It laid the foundation and became the birthplace for a worldwide educational network that emphasized the essential connection between learning, faith and values. The later Jesuits carried on the legacy of Francis Xavier before the suppression of the Jesuit Order in 1773 and after its Restoration in 1814 through their academic, scholarly and scientific pursuits.

Jesuit involvement in education in India has a precious history and heritage. It is part of the larger global educational network. The Jesuits have been pioneers and vanguards in providing education to the rural poor, Dalits and tribals. By opening the doors of their institutions to all, irrespective of caste, creed, language and gender, the Jesuits have exerted a healthy and harmonious influence on the educational system of India, and the mood resonates beyond its boundaries.

The Jesuit educational initiative is the largest private network in the world today. There are 15,306 Jesuits, engaged in around 4,000 educational institutions of various types in the world (schools, colleges, universities etc.) with 1, 41,000 teachers and 3.15 million students.

Perhaps the best-quality education in India is imparted by Jesuits, who conduct 66 Higher Education institutions (including two universities), 18 Institutes of Business Administration and 200 high schools spread throughout the country, almost all of them, like St. Xavier's Kolkata, Mumbai, Ranchi; Loyola, Chennai, XLRI Jamshedpur, among its most reputed. In them, more than 4, 10,000 students belonging to every religious, linguistic and socio-economic group, receive their education under the mentorship of around 12,200 teachers.



Jesuits have contributed immensely, through education and research, to the character building of India and other Asian countries, whereby they have secured a place of pride and prominence for themselves. Their vision and mission have formed men and women for others. Their contributions have been time and again applauded by the leaders, philosophers, thinkers, educationists and people of India, and have become milestones in the history of enlightenment of races through cultural and spiritual upliftment.

What makes Jesuit education unique? Why is it in great demand? A well-sought out brand? Let me highlight a few salient aspects that are integral part of Jesuit education:

1. The Jesuit Spirituality that is inherent in the system: Jesuit education is rooted in the Ignatian spirituality and charism that ensures the divine presence and providence in every Jesuit institution. It is in encountering God in everything.
2. Jesuit educational characteristics which are based on definite Ignatian pedagogy Paradigm – AMDG, Magis, CuraPersonalis, intellectual competence, openness to growth, Participatory and collaborative approach to administration and decision making, Option for the poor and the marginalised, service rooted in faith and justice, inter-religious environment, social conscience and so on
3. That is why the Jesuit dictum is: “give us your son or daughter, we return a citizen of the country and a child of God”.

4. Jesuit legacy and reputation, historically cultivated over the past four centuries.

Today, India is at a tipping point of change where the 600 million smart youth of this country make up the world's largest cohort of young people. Over 356 million (28%) are between the 10-24 age group. Today youth is India's asset. As the golden statement of the NEP says, “there is no better investment towards a society's future than the high-quality education of our young people.”

In the context of the NEP 2020, which outlines the vision of India's new education system, Higher education must focus on quality outcomes in terms of Four Es -Excellence, Enrolment, Equity and Employability, pedagogy, research, consultancy and innovation.

A Jesuit institution is for all and so it should continue to reach out to everyone. In the spirit of our Jesuit 'option for the poor', we must introduce beneficial scholarship and fee-waiver schemes to benefit the poorer sections of our society. No one should turn back from our institutions for lack of money or inability to pay fees.

Although, Jesuit institutions are among the best in the country they lack effective networking at the regional and national levels. A vibrant network of higher education institutions is the need of the hour for constructive outcomes and academic leadership.



## Jesuit Education for Leadership Formation

Rev. Dr. Francis P. Xavier, SJ  
Rector & Vice President, Loyala Campus, Chennai

Jesuit education has global vision. The education offered in any Jesuit institution is not for the individual alone but for the society at large, since the Jesuit education aims at holistic formation of the individuals to form them as leaders with social responsibility so that the society could be eventually transformed. The goal of this leadership formation is making relationship between understanding the system one is at present and the achievement one wants to have in the future.

### Factors of Jesuit Education

The importance of education has been emphasized down the history: Confucius (551-479 BC) indicated, "If your plan is for one year plant rice. If your plan is for ten years plant trees. If your plan is for one hundred years educate children". According to Plato (428-348 BC), education is not putting knowledge into a person but bringing out latent talent out. He recommended physical exercises (sports) and music as integral part of formal education. The Jesuit education is mostly liberal arts and science in order to ensure holistic formation. In this mission our challenges or dilemmas are: i. Whether our education is to promote people to positions of power/affluence or to form people for meaningful life of service to humanity; ii. Whether we stand for vertical individual uplift in economy or for advocating horizontal social enrichment; and iii. Whether we offer education for polarization or for galvanizing people.

We make the basic assumptions in Jesuit education: Each student is a potential leader since each one is unique and has something to offer to the society. By choice, the focus of Jesuit

mission is empowerment of the marginalized, using education as the key. In order to realize this concretely the Jesuit should be ready to go where there is greater need, starting from one's own neighbourhood.

And the perspectives of Jesuit education are the following: Education is a response to the youth who are most in need as they are in confusion looking for clear direction to go forward from the (present) diffidence to the (future) confidence. Hence, our education is accompaniment of the youth. We need to educate their heart first and then the mind later in order to guide the hand for effective action in their milieu. Further, education is the meeting point of cultures and values (religious and social). But our education should help them differentiate one's ambition from the needs of the people in the society. We need to make them think whether they should have in life money (as a result of upward mobility) or mindset of service for one's fellow human beings. We also should strike a balance between preparing the youth for employment and at the same time development of a culture in nation/society building. The outcome is the integrated knowledge for the enrichment of the society.

The concepts of Jesuit Education, among other factors, are underlined by Fr Kolvenbach (1928-2016), the 29th Superior General of the Jesuit Order: Education should be comprehensive as formation of mind, heart/soul, (and hand); it should be world-affirming developing universal outlook preparing the youth for global leadership so that they could think globally but act locally; education should bring in social responsibility centered on altruistic attitude leading to promotion of justice; and research, multi-disciplinary and value-oriented, should address the needs in the society.



Holistic formation in education would imply many aspects: Basically it is the integrated formation of head, heart, and hand. When God appeared to King Solomon and asked what he wanted, Solomon asked for: discerning mind and understanding heart (1 Kg 3:9). Our expected outcome of our education is the same: One's head should get intellectual formation for critical thinking and consciousness in work; the heart should be affective as spring of compassion for all, especially the oppressed and the needy; and one's hand, with balanced head and heart, should lead to effective action of social justice as leader for social transformation. A Jesuit product goes out into the world as the 'light of the world' (Mt 5:14), as a yeast for transformation (Lk 13:21), thinking with the heart, touching the needy with the eyes, and walking with the hand to help the marginalized. Thus, Ignatian holistic formation is feeling at home with God, with one's fellow human beings and with oneself (in conscience); one is intellectually sharp and emotionally balanced; and one capable of building team work for efficiency. One also needs to develop reasonable health needed for the mission as well as esteem and reputation in relationship-building. In other words, a social leader should grow in love for the society; should be a person of sound judgement (free from prejudice) and a person of discernment with the capacity to take decision through common consultation/discernment.

## Present Context

We could glance on the scenario of education in India: One-third of India is in the age group of 10 – 24 Yrs. They face both opportunities and threats (especially through fundamentalism). The present system of our education in India, as Paulo Freire would put it, is 'banking model'. Assuming the students come into the classroom as empty vessel we fill them with information and draw up what they have digested (as drawing money from an ATM) through mid-semester/semester exams. Instead of preparing them as seekers of employment, we need to create them as creators of employments, as entrepreneurs. To this end, we need skill-training and formation in technology. From our institutions of higher learning we have trained myriads of administrators (such as IAS, IPS officers and IT experts) but we need to form many charismatic leaders who would emerge as credible political leaders with conscience and inspiring social/religious reformers bringing in unity and harmony.

What is most needed in our present system is skill-training: In addition to the in-class academic instruction, our students

need participatory and field training especially the rural youth could gain confidence to climb up the social ladder. We have to think of employable training as education (In India the problem is not unemployment but unemployability). When the students come out of the portals of our educational institutions they should not be mere seekers of jobs but they should be equipped to be creators (entrepreneurs) of jobs – Many universities encourage Students Start-up Program (as Anna University, Chennai) – And there are Skill India Programs through vocational institutes. We need to be aware that more students from arts and science colleges get employed than from engineering students; and more ITI students find easily jobs than IIT students – because of their more flexibility and better preparedness for life. Our institutions could think of earn-while-you-learn programs – Students could help in the administration of the college and get tuition fee reduction/waiver.

## Effective Models

We could learn more from other effective models that are in practice in the country and in the world. Here are a couple of them:

- i. The Finland system is acclaimed as the best in the world. There students are not burdened with exams and tests. In the school final year, there would be exam to decide the future course, such as medical, engineering, etc. Then at the end this degree program, there would be exam to decide on specialization. The teachers and institutions have more academic autonomy in forming the students.
- ii. In the USA, where the UG program lasts for four years, the students need to decide on their major only in the beginning of the third year. In the first two years they take courses in various areas – arts, science, political science, philosophy, sociology, etc. They build up their base before going in for focused subject.
- iii. In our own country, Barefoot College, initiated by Mr Bunker Roy in 1972, trains the rural people for self-sufficiency. They are trained in equity, austerity, and collective decision making. They get training to deal with solar technology, repair cellphones, TV etc. They are also formed to deal with health and hygiene.
- iv. One other model is Asian University for Women in Bangladesh. Based on academic performance girls are selected and full scholarship is awarded and formidable

formation given. We could develop our own effective model that would fit our environment.

## Strategic Planning

We need to work on strategic planning: The Jesuits, after deliberating over a period of one-and-half years, have come up with the road map for the next ten years (2019-2029) – It is known as Universal Apostolic Planning (UAP). It is four-dimensional, namely, i. Discernment as way of life (based on the Spiritual Exercises of St Ignatius of Loyola); ii. Walking with the poor for justice and reconciliation (inspired by the 36th General Congregation); iii. Accompanying the youth to create hope-filled future for them; and iv. Collaboration in care for our Common Home (in resonance with *Laudato Si* of Pope Francis). In this venture the stakeholders of an educational institutions, teachers, students, and parents/society, play a major role to focus on the youth – St Ignatius would recommend for the youth that we enter their door (by understanding them) and bring them through our door (of formation). In this accompanying them there is need for mentoring and counseling as hand-holding. While the teacher could be a mentor, each institution should have full-time and well-trained counselor(s) to offer expert help and effective accompaniment.

Equality and equity is another factor we need to look into: Equality is offering the same facility to all irrespective of their intellectual, cultural, and emotional make up. But equity is more of an affirmative action. When someone needs us to walk an extra mile we do so. When someone needs more help, we offer them the same so that they become empowered. We need to remember the words of Jesus, “The sick need the doctors and not the healthy” (Mk 2:17). We need to offer extra help for the slow learners and we have to offer financial assistance to the economically poor students.

We also need to look for collaboration in forming the students: We could think of this in three levels. i. Intra: We could make use of or share expertise and facilities available in the campus such as common orientation program, periodic seminars on our education policy and educational mission; ii. Inter: We could network with institutions of excellence outside of our campuses, especially in research; and iii. Trans: Eventually we could get in touch with institutions on the global level through MoUs and staff and students exchange. Our focus is skill-training and gaining expertise in teaching-learning pedagogy.

## Outcome of our Education

The outcome of our education should be forming them as leaders and entrepreneurs as well as reformers in social, political, religious areas. We need to listen to the stakeholders during the open forum we often hold for students and parents. We take efforts to make interest in learning as the initial investment for the students. Then, the teachers and administrators offer and share with the students their cumulative and experiential experience to sustain the initial investment of interest in order to evolve perseverance amidst any challenge. And finally we make them who fly with the wings of hard work and confidence as consolidated commitment to transform the world they live in.

## Model for Leadership

In this process of forming our students as leaders with social responsibility, we could think of a model: It is Jesus of Nazareth. His life was a transformational journey shaping up his disciples in leadership areas. His mission could be understood under four stages: i. Self-awareness: He was aware of himself, his milieu, his mission (Mt 3:13 – 4:11); ii. One-on-One influence: He would have encountered and interacted with his followers one by one before choosing his 12 disciples (Mt 4:18-24); iii. The disciples so chosen would be attached and committed to Jesus, but Jesus wanted to build teams – He sent them out two by two so that they could start understanding each other and work together (Mt 10:5-10); and iv. He brought in the organizational upbuilding. Before he left them, he entrusted the entire world for their mission (Mt 28:19-20). The end effect is the self-confidence of the disciples who went all over the world proclaiming the good news of Jesus and bore witness to what they preached.

The individuals so formed become leaders: They develop critical thinking with ability to discern and decision-making as King Solomon asked of God for discerning mind and understanding heart to lead his people (1 Kg 3:9). The leader understands his/her primary vocation is relationship building – Through effective relationship one could achieve great things. The leader acquires 5C’s, namely a spirit of creativity, competence, compassion, commitment, and consciousness. And these makes him/her an inspiring and effective leaders. Then the leader is invited to work on three phases – Mapping, Making, and Meshing. Mapping is planning one’s work with planning and strategies; making is actually doing the work; and meshing is networking to embolden one’s work.

## Levels of Leadership

**Teabag Leadership:** We could learn a few lessons from the teabag how to be an inspiring and effective leader. The following table compares the function of a teabag with that of a leader:

Teabag	Leadership
What counts is what's inside the teabag (not the teabag as such)	What matters is not the title but attitude
The real flavor is got when the teabag gets into hot water	One should be able to face challenges – One needs to give oneself a chance to test the ground reality
The teabag must be porous (for hot water to get in and out to brew tea)	Immersion in mission is essential – One should allow new breeze to come in for the better
The teabag works, never mind where it is in the cup (top, middle, or bottom)	What is important is not the position/rank in the team but teamwork at any level
Sometimes one teabag is just not enough (if you desire stronger tea)	There would be need for additional help in leadership – It's sharing responsibility
Sometimes you need to add milk and sugar to make it tastier	You might need to add knowledge and support from your side and allow support from others
Someone else is holding the string always (to take out the teabag when done)	Someone is there to mentor, direct, and lead you (For the Religious: Provincial/Superior)
It is always how good the tea is, not the teabag	Good works speak louder than your words
Eventually teabag needs to make way and get out	No leader can be effective without a team – One needs to prepare second rank leaders
A refreshing cup of tea needs time to brew	Forming leadership is not one day's work - It takes time to mature and to yield fruit

**Working in a Team:** We can learn team work from the way how the honeybees work. The bees in a honey-comb/hive have a common purpose (namely to prepare honey) but there are segments of work and individual contribution. The honey bees work till they drop down dead, within a life span of 5 to 6 weeks, after travelling about 800 Km (visiting 50 to 100

flowers per trip to collect nectar from flowers). In the bee colony there are Queen Bee, Workers bees, and Drones (the male ones). The worker bees are classified into nurses bees, scout bees, forager bees, guard bees, and killer bees. And their main purpose is to transform nectar from flowers into honey. When the Queen bee becomes unproductive, there is

honourable replacement. The bees, as a whole, could adapt themselves to any new environment.

There are ten lessons we could learn from the honey bees:

1. Build up team-work: decentralized and collective-decision making
2. Do good, for goodness' sake: When the bees collect nectar, they help flowers for pollination
3. Be efficient: focus on top priority
4. Live within your means: expansion of the hive only if needed
5. Evolve: easy adaptation if located to a different location
6. Seize the day: They never stop learning about new flowers
7. Live your work ethic: They are driven by work, produce, and sustainability
8. Be a true leader: Queen bee has no bureaucracy nor dictatorship
9. Communicate well: They are constantly in touch with each other about location

10. Take time to rest: Two-third time they rest and recharge their energy

**Individual Responsibility:** While the leader accompanies all and help build effective team, each one has to be



responsible to the work assigned to him/her. We could learn the secret of how each one could work effectively from the ants. An ant-colony/city has been discovered in Brazil which was constructed with super organism. The ants are diligent and hardworking and they are never lazy nor gossiping. They are very disciplined and move always on line. They have the I-can-do attitude, which enables each ant to lift 5,000 times one's body weight. There is strategic planning, precision, and organization skills in the ants. Their colony was found to have paths, highways, network of tunnels, gardens etc and also storage areas for provision in time of need or scarcity.

We could learn a few lessons from the ants:

- Teamwork and unity – No ant is left alone
- Communication: They use their antennae and communicate through touch and smell
- Each ant colony has unique smell to prevent intruders coming in
- Saving for the rainy day is inspiring
- Organogram: Apparently there is no leader but there is self-organization and creative intelligence
- There is complex decentralized system (for interaction)

We could learn decentralization balanced with central direction. And the connecting link is effective information. An individual concentrates on the assigned work to be done with responsibility; the team is strengthened by communication; and the leader gives the necessary direction. In other words, every individual works for a collective goal and effective team enhances this process under an able leadership.

## Outcome of Leadership

The outcome of Jesuit education culminates in social leadership which is bridge-building with the ability to tackle smoothly any conflict situation; with vision and direction bolstered with strategic plan (Plan A and Plan B); reengineering people thereby effecting damage control and at the same time bringing in hope. This leader, according to St

Ignatius, would be a person of triple vision: i. Life-Vision with creativity (SpEx 23); ii. Work-Vision of magis to do ever more and ever better (SpEx 91ff); and iii. Love-Vision of seeing God at work for the individual in nature and hence the individual has the impulse to work for the needy (SpEx 230). This is what St Ignatius says, 'Love ought to show itself in deeds over and above words' (SpEx 230).

As the leader is formed and marches, on the following focal points are to be ever kept in mind: The leader should be conscious of his/her milieu, that is people and environment (Head formation); he/she should be compassionate towards his team members (Heart formation); and he/she should be a person of commitment (Hand formation). And the correlation between the three aspects would be creativity, competence, and commitment.

## Conclusion

Imbibing leadership from the Jesuit education,

Let us

Dream Big;  
Think Noble;  
Work Wonder; and  
Achieve Greater things.

Let us work together:

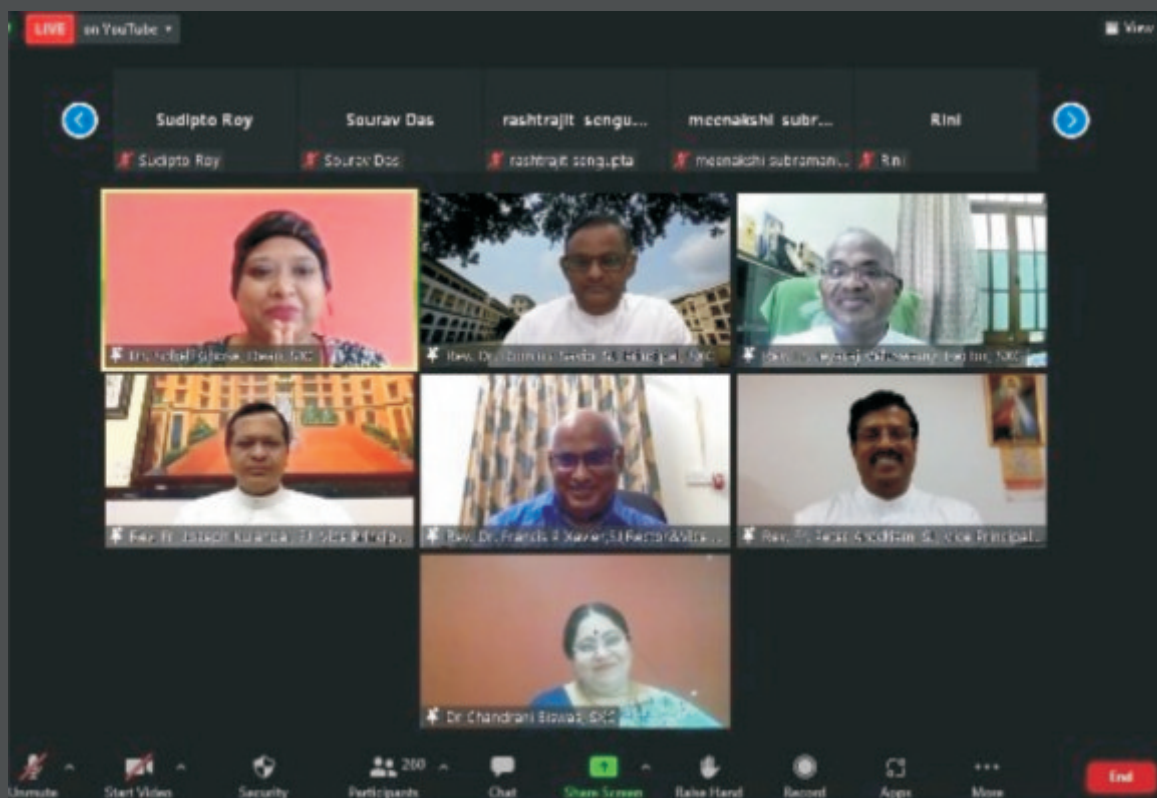
One can neither hug oneself  
Nor cry on one's own shoulder  
Life is about living for one another –  
Our life is for the wholeness of our students  
in the process of nation/world building

And let our service be

Effective;  
Meaningful; and  
Fruitful.



WEBINAR ON JESUITS' CONTRIBUTION TO EDUCATION



WEBINER ON JESUIT EDUCATION FOR LEADERSHIP FORMATION





ST. IGNATIUS OF LOYOLA





## Values in Jesuit Education

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Millions of students come into the portals of Jesuit schools, colleges and universities throughout the world. They pass out and enter into real life choosing their own vocation. Most of them succeed in life; many also become leaders in their respective fields. This statement can be corroborated with statistics.

Now, it may be asked whether they are successful because they got Jesuit education in which they honed their skills better or gathered more knowledge than others. The simple reply to this can be yes, as the teaching, learning and evaluation process is supposedly better in Jesuit institutions and primarily good students attend these institutions.

Now, another point of contention is that even though they may be successful, are they making any difference in the society? This conversation can go further with a question: are they supposed to be the change-causing agents and do they know it or have they been told about this ever, when they were studying in the Jesuit institutions. This issue is raised because Jesuit education has to have value education along with high standard of curriculum-based teaching and extracurricular activities. Now, is it being done or are the students aware of this difference to be experienced in the portals of Jesuit educational institutions. With the number of students being very large, tremendous pressure of curriculum to be completed, evaluation with high precision to be made in time and exposing the students to different extracurricular activities, may actually reduce the scope of imparting value education to make them change agents.

One of the goals of this Ignatian year may be to reflect on this and find some ways and means to expose students more to value education. One set of values are instilled by seeing certain things that are happening inside and outside the class

rooms or by observing the attitudes of the Jesuit priests and other teachers, where the students find some difference in approach. Things like interfaith mutual respect, preferential actions towards marginalised and downtrodden, to learn to be men and women for others, etc., are generally instilled in the young minds so that they believe and practice them when they go out and incorporate themselves in the society. There are non-academic credit system and social credit system brought in the curriculum so that students are compulsorily exposed to these value-oriented approach, which they pick up in their own lives and spread among their peers when they go out. St. Xavier's College (Autonomous) Kolkata has been an example, where this has successfully been implemented.

But in some cases, the students totally go unaware and efforts are to be given specially to create the scope for value education when they are studying in the Jesuit institutions. However, before deliberating on enhancing the scope of value education in Jesuit institutions, let us try to understand what do we generally understand by Jesuit education first.

Jesuit educational institutions are Catholic schools and colleges, universities that are run by the Jesuits, who are members of one of the largest Roman Catholic Orders/Communities known as the Society of Jesus.

Certain ideals are surely taken into consideration while running Jesuit educational institutions and imparting education there. These are not stand alone; they are common in all the Jesuit institutions all over the world. They are part of the principles followed irrespective of whatever names they are classified. They indicate certain values to be inculcated to the students coming in the portals of the Jesuit institutions and expected that such values are to be instilled in a manner that the alumni/ae also follow the same in their lives so that a

change or may be a difference is visible in the society, at least in and around the area where they engage themselves. Some principles are mentioned hereunder which will give some idea about the principles given priorities in the Jesuit institutions across the globe.

## Essence of Jesuit Education

These are rooted in the vision of St. Ignatius, founder of the Jesuit Order. These values prepare students to be wiser and more compassionate as they take the next step in their life journey as men and women for others.

**CuraPersonalis:** Jesuit education emphasizes the view that each person is a unique creation of God. CuraPersonalis (meaning 'care for the whole self' in Latin) is demonstrated by personal attention in the classroom, a deep respect for diversity and difference and an emphasis on holistic care for the mind, body and spirit.

**Discernment:** Discernment encourages students to be open to God's spirit as they make decisions and take actions that contribute to the greater good. Discernment is practiced through prayer, reflection, consultation with others and considering the full impact of actions from diverse angles.

**Finding God in all things:** A Jesuit education is one grounded in the presence of God, and encompasses imagination, emotion and intellect. The Jesuit vision encourages students to seek the divine respect in all things—in all people and cultures, in all areas of study and learning and in every human experience.

**Magis:** A commitment to the concept of Magis (Latin for 'more') is a hallmark of Jesuit education. It challenges students to go beyond what is expected, interacting with the world with generosity, excellence and empathy. Magis is modeled by personal accountability and high expectations of achievement.

**Reflection:** A foundational value of Jesuit education is the practice of reflection. Students are invited to pause to consider the world around them and their place within it before making decisions. This includes challenging the status quo, acknowledging biases and accepting responsibility for actions.

**Service rooted in justice and love:** Jesuit education cultivates critical awareness of social and personal evil, but points out that God's love is more powerful. This value is illustrated through community service programs, service-learning

semesters, immersion experiences and various volunteer opportunities for students.

**Solidarity and kinship:** Students work together for the greater good. They develop relationships with their surrounding communities and share their talents and skills to help and serve others. This value is practiced through community engaged learning, where students work with community members to come up with innovative solutions.

**Men and Women for Others:** Rev. Father Pedro Arrupe, former Superior General of the Society of Jesus (from 1965 to 1983), said the principle objective of Jesuit education is to form "men and women for others, men and women who will not live for themselves but for God and his Christ ... men and women who cannot even conceive of love of God which does not include love for the least of their neighbours; men and women completely convinced that love of God which does not issue in justice for others is a farce."

**Service and Justice:** These are two major key priorities of Jesuit education. Jesuit education inspires students to live purposeful and fulfilling lives of leadership and service to others. In short, it helps create a better world. Among its many benefits and

## Characteristics of Jesuit Education

- Prepares students for lifelong learning
- Explores the intersection between faith and culture
- Embraces interfaith engagement and collaboration
- Comprehensive and rooted in the liberal arts tradition
- Pays special attention to values, ethical issues and the development of moral character
- Stresses the importance of social and environmental justice
- Maintains an optimistic view of human nature and of its possibilities
- Encourages critical, analytical and creative approaches to solving problems
- Promotes interfaith engagement and diverse faith traditions
- Prepares students for a rapidly changing and diverse society
- Develops responsible citizens who are sensitive to the needs of our time
- Encourages critical, analytics and creative approaches to solving problems

- Incorporates a global and international dimension for growth and learning
- Inspires students to change society and the world for the better

## Ideals of Jesuit Education

- Pursuit of Excellence
- Respect for the World, Its History and Mystery
- Learning from Experience
- Contemplative Vision Formed by Hope
- Development of Personal Potential
- Critical Thinking and Effective Communication
- Appreciation of Things Both Great and Small
- Commitment to Service
- Orientation towards Justice
- Special Concern for the Poor and Oppressed
- International and Global Perspective
- Discerning Mindset

## Studying in Jesuit Institutions will entail

- Seeking knowledge in the service of humanity
- Preparing to live in a shared, global community
- Desire to always do and become more
  - # Helping out to Others
- Preparing for leadership and social engagement
  - # Personal Integrity
  - # Ethical Behaviour
- Practiced to Justice & Fairness

## Four Cs in values of Jesuit Education, which every student should aspire to achieve

- Competence
- Compassion
- Commitment and
- Conscience

This means that first of all a student coming to a Jesuit institution has to be prepared to be competent and worthy of the highest order. There must be compassionate approach in him for whatever he does and he should be committed to his work, belief, attitude and cause. And last but not the least his

conscience should be developed in such a manner that he is able to choose what is righteous and he should see whether his conscience permits him to do what he does.

The most interesting factor is that no one forces any student in any of the Jesuit institutions to learn, believe, follow, practice and carry forward these ideals. But, one can see the presence of these values in various curricular and extracurricular activities and practices in the Jesuit institutions, and one can easily find, learn, adapt, follow, practice and preach the same in his/her own way. However, the lay teachers are also required to know, understand, practice and interpret these values so that the students are exposed to them directly and indirectly. Considering the pressure of curriculum-based studies and evaluation process and due to uncertainty faced by the students for their future, there is not much scope of formal discourses on the side lines of highly overloaded teaching learning process. So, these principles, values, priorities, practices are generally inbuilt in all the Jesuit institutions and found in almost all the activities happening in the Jesuit institutions so that a student is exposed to them and may like, accept and adapt them. The internalisation and adaptation of these principles and values in one's life by at least a section of the millions of students passing out of the Jesuit institutions is very important to actually bring in a change by them in the society.

There must be a difference between studying in any of the good and reputed educational institutions and in a Jesuit institution. Adequate measures are to be taken to see that students are exposed to these values and principles, be able to understand them, love them and practice them not only within the institutions but also outside in their social lives. The difference has to be made clear to the students. It is not that each student in every Jesuit institution should know who founded it, who runs it and others but should understand these principles of life being propagated in these hallowed portals of high repute for learning. A healthy and conducive atmosphere has to be created for that in a very subtle but meaningful manner and that too amidst high academic pressure.

**Ignatian Pedagogy:** Any discourse of Jesuit education can be attempted without the discussion of Ignatian Pedagogy. Though neither this article is devoted to that nor the author is competent enough to deal with it, a mention of this root of values in Jesuit education cannot remain untouched in the present attempt. Hence, the well-established introduction to Ignatian Pedagogy is quoted from the authentic Jesuit resource to give a basic idea on the subject to the readers, especially on the occasion of the Ignatian Year, which



celebrates the 500 years of the Cannonball Moment of St. Ignatius, when he transformed himself to a soldier of the Kingdom of God from being a soldier of a worldly king.

“The principles of Jesuit education continue to reflect the foundational values begun with St. Ignatius of Loyola, the founder of the Jesuit Order, over 500 years ago. Based on St. Ignatius’ Spiritual Exercises and grounded in the curriculum of the humanists, Ignatian education stresses the active appropriation of knowledge and skills to build ethical and learned human beings.

By 1599 the Jesuits attempted to articulate their practice and ideals in the Ratio Studiorum, a guide that outlined all aspects of the Jesuit strategy for educating youth from instructional methods to student discipline. Through several revisions, the Ratio continues to be a guide to Jesuit educators.

Ignatian Pedagogy (IP) encourages education of the whole student (curapersonalis) that illustrates the interrelationship of the important concepts of Jesuit education, the Ignatian Pedagogy Paradigm (IPP) speaks to the continuous nature of the cycle of learning. The paradigm challenges faculty to know the background of their students and how that background impacts their learning. The paradigm reminds faculty to build in reflective practice where students attempt to make meaning of their learning and then move to action based on what they have learned then evaluate the success of the action to change their lives”.

## Some Interpretations by Eminent Jesuit Scholars

The acclaimed scholar, historian, Jesuit Priest and former Professor of Gregorian University Rev. John William O’Malley, SJ, mentioned that the target of Jesuit education is to render the student a better human being, imbued especially as an ideal to service to the common good. This summarises the very purpose of Jesuit education that it is to ignite the spirit within a student coming to a Jesuit institution to do something good to the common people in the society.

Rev. C. Joe Arun, SJ, Director, Loyola Institute of Business Administration (LIBA), Chennai, has dealt with differential areas of Jesuit education in his recently published article in Jivan, a monthly organ of Jesuits in India, where he nicely said, “the real purpose of Jesuit education is transformation of the world, every student who leaves the portals of the Jesuit institutions, must make a decision to serve the least to transform the world... You cannot achieve the intended

transformation by producing earners, but only by educating men and women who are formed and skilled in moral competencies that would make them decide to choose good over evil and life over death. We need moral agents today, not financial agents formed from our institutions. Learning to become a moral agent who makes the right choice in life by which she becomes able, capable, employable and noble”. He concluded his article with his introspection on how far this can be done in reality after bringing in the concept of producing earners.

## Jesuit Educational Institutions across the Globe and India

While discussing on Jesuit education, it is pertinent to have an idea of the spread and presence of Jesuit Educational Institutions across the globe in general and in India in particular.

Around three thousand nine hundred Educational Institutions in ninety-six countries are run by the Jesuits. These institutions engage little more than one lakh thirty-four thousand three hundred teachers, educating little less than thirty lakh students. In India Society of Jesus run around one hundred twenty Primary & Middle Schools, one hundred fifty High Schools, sixty University Colleges, twenty Technical Institutes and sixteen Business Administrations Institutes and two Universities with around twelve thousand teachers, educating three lakh thirty-five thousand students, belonging to different caste, creed, religion, communities and linguistic groups.

On the occasion of the Ignatian Year these reflections are put forward to understand value education preached in Jesuit institutions and how to prepare the students to be change agents in the society with a preferential approach to the marginalised and downtrodden and to emerge as men and women for others. This has to be the prime concern of 500-year-old Jesuit tradition, legacy, heritage and sacrifice, which come up with a difference in the field of imparting education across the world.

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## Jesuit Education – Yesterday and Today

Mr. Sanjib Koner

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In order to understand the holistic transformation moments in the life of Alumni/ae, being influenced by Jesuit Fathers and the holistic Jesuit Education system which moulds a student into a complete human being, so that he/she may eventually become a person for others. In fact, we ought to understand the age-old legacy which has been carried forward over the centuries.

Ever since its inception, the Jesuit order established a very commendable international presence finally reaching India as early as 1542 when St. Francis Xavier arrived in Goa, the capital of Portuguese India. Much has been written about the Jesuit mission in its early years, but very little is known about the transformative changes and the social development aspects that have taken place within the past centuries, and still carried on with equal dedication and commitment.

The Jesuit Priests have always won over the hearts, of their students. The Fathers perceived that the only way to make an impression on the educated class of students was to integrate a holistic education system which includes the suggestions of a spiritual character conveyed by the Jesuits with their secular teachings, emphasising with the examples of their humble and devout lives, sacrifices and concern for others so that our spirituality could be enriched by the adherence to a vast multitude of intelligent and responsible followers of the Jesuit cult. In St. Xavier's College, our Jesuit Fathers have always added an extra touch of love and affection towards the students – which by and by helped the young community of learners to stay attached and connected in the right spirit of socialisation, in fact,

like a home away from home. Later in life, these students, are proud to own St. Xavier's as their Alma Mater.

As students grow from school level to college level, they encounter increasingly difficult challenges, both academic and non-academic. Jesuit Fathers at St. Xavier's College has always made the students secured, more comfortable in exploring the world with the confidence that they will have their parent or parents there for them. As the students progress through the educational system being in college, they tend to become more independent as they advance academically. Simultaneously, there is a general feeling that as students grow and become more independent, the need for a teacher's perceived support tends to decrease – which is not there in the case of St. Xavier's College, as for us –



members of St. Xavier's College (Calcutta) Alumni Association.

On the Freshers' Welcome Day, Reverend Father Principal of the College concluded his speech with this few pep words –“Do you see what I see, I see SXC” and through the academic duration in the college, we have repeatedly heard these few words –“Once a Xaverian, Always a Xaverian”. These words are like hymns to any student of this College throughout their lifetime, to remain closely knitted to their Alma Mater. When the students graduate out from this holistic educational system, they not only carry the Xaverian values with them being the Brand Ambassadors but also bear the legacy of the Jesuit Education system with them.

Being a Xaverian and Current Honorary Secretary of St. Xavier's College (Calcutta) Alumni Association, it's a matter of immense pride for me to connect with Xaverians based all over the world and that too in some highly commanding positions in such countries even being expatriates. With the quantum of experiences, I have gathered in these few years of service to my alma mater in SXCAA and being able to participate in several National or International forums or conferences, I can easily claim that the Jesuit educational system is the roadway to becoming ideal Global Citizens, respecting the values of true cosmopolitanism. Even when we interact with the ex-students who have just passed out from the College or to simply put as our NextGen Xaverians, I see them as highly confident youngsters and very smart in their approach and behaviour.

If we have to recall the doctrines of Key Values in Jesuit Higher Education and how they have moulded us - the Xaverians, we can summarize them as follows:-

- (A) CuraPersonalis or "care for the person," is all about having concern and care for the personal development of the whole person which implies a dedication to promoting human dignity and care for the mind, body and spirit of the person.
- (B) Magis or “more,” which embodies the act of discerning the greater good in a given situation to better glorify or serve God. Magis can be simplified as the value of striving

for the better version, striving for excellence both in intelligence and emotional quotient - not meant to always do more or give more to the point of exhaustion.

- (C) Men and Women For and With Others is the value that embodies a spirit of giving and providing service to those in need and standing with the poor and marginalized. We, the Xaverians, are encouraged to pursue justice on behalf of all persons.
- (D) Unity of Mind and Heart where we are taught that our hearts and minds are not divided; they are congruent when the whole person is educated and engaged. So for us, the Xaverians, it speaks to the diversity of people who go forth to set the world in a sea of true values with the Ignatian mission all over the world.
- (E) Contemplatives in Action - Although we are thoughtful and philosophical, we do not merely think about social problems, we take action to address them. The Xaverians like us has already experienced the development of the habit of centred reflection and strength of a strong spiritual life as the guides to our actions.
- (F) Finding God in All Things - This may be the one phrase that sums up Ignatian Spirituality. This Jesuit educational system has taught us to search for and find God in every circumstance of life; God is omnipresent and ever merciful.

In a nutshell, we can take the pride in being the products of Jesuit Education and Value Systems and the Jesuit Priests, who have appeared in the roles of Reverend Brothers and Fathers throughout our academic careers, have repeatedly formed and reformed us to what is now, what we represent. Still, at this stage of our lives where we are business leaders in our domain or head of our family hierarchy, we find Jesuit Fathers who are ready to make us disciplined, more focused in our endeavours. After all, the essence of Jesuit education is targeting the greatest good of the greatest numbers irrespective of religion, creed or caste. One must remember how the Jesuit community as a whole discouraged gender bias, communalism and racism.





## **"The Fire that Kindles Other Fires" - The Cannonball Moment of St. Ignatius of Loyola**

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"Go forth and set the world on fire." - St. Ignatius of Loyola

It has been 500 years since a very special moment in history that changed the course of history and brought about a revolution that resulted in the foundation of the Society of Jesus and consequently, premier educational institutions like St. Xavier's College (Autonomous), Kolkata, who have been influencing the lives of the majority even today. The 'cannonball' moment that we are celebrating this year across all Jesuit institutions across the world, heralds back to the Battle of Pamplona that was fought in Spain, where a blast of a cannonball injured Saint Ignatius of Loyola, restricting to his bed for many months. It was during this time that he underwent a spiritual transformation that led him to give up on serving any earthly kings and give himself completely up to the service of God. His teachings and his values are today, passed on through the portals of his organisation which he founded with six other companions (The Society of Jesus). So poignant is this 'cannonball' moment that even today all human beings that pass through the portals of institutions established under the banner of the Society of Jesus, often go through a spiritual transformation that provides them with new perspectives on life and motivates them towards a greater transformation. Therefore, as we delve into this 'Ignatian Year' we cannot but celebrate the 'cannonball' moment of St. Ignatius of Loyola that gave to the world an enlightened being who by establishing the Society of Jesus is motivating, encouraging and influencing millions of lives even today

St. Ignatius of Loyola, born in the year 1491 in Azpeita, in his ancestral Castle of Loyola, in the Basque province of Gipuzkoa was one of the most remarkable individuals who walked the

Earth. He was the youngest of 13 children of noble parents and lost his mother at the mere age of 7. In his childhood, he was known to all by his Baptismal name, Inigo, only changing his name to Ignatius much later in life.

Being the youngest of 13, born in a noble family, Inigo spent his early years in fencing, dancing, revelry and in the pursuit of earthly values that to others might seem an extremely frivolous lifestyle. Extremely attached to earthly pleasures he harboured an innate desire for fame and fortune in his early years.

It was this desire for fame that motivated and coaxed him into joining the military and becoming a knight, so that he may be known across the land for his heroic deeds. Therefore, joining the military at the mere age of 17, and becoming a page under the mentorship of his relative, Juan Velázquez de Cuéllar, treasurer of the kingdom of Castile, he later gained recognition under Antonio Manrique de Lara, the Duke of Najera by fighting many wars on his behalf. During this entire time he did continue his frivolous lifestyle and continuing aspiring for worldly pursuits. However, this was all to a climactic end on the 20th of May 2021, 500 years ago, during the Battle of Pamplona.

The Battle of Pamplona was part of a violent war that was fought and was waged between the French and the Hapsburgs. This particular battle was fought from the Citadel of Pamplona, that stood in the capital city of the Navarres when it came under attack. It was during this particular battle that Ignatius of Loyola was grievously injured by an enemy cannonball ricocheting off a wall off the Fortress of Pamplona and striking his right leg. This moment marked the beginning of the transformation of St. Ignatius of Loyola and its 500th

anniversary is being celebrated across Jesuit institutions across the world this year).

Although, Ignatius lost the Battle and Pamplona fell into the hands of the enemy, he survived and was sent back home to Loyola in order to recuperate from the damages of the war.

It was here, confined to his bed while recuperating at his home, the Castle of Loyola, that Inigo began questioning his purpose in life and thereby, consequently, went through a spiritual transformation. Having been provided by religious books by his sister-in-law, he was particularly struck with the *De Vita Christi* of Ludolph of Saxony and wanted to devote himself to God and in the service of the Lord. Reading about the Lives of the Saints, he became particularly moved by a Cistercian monk's perspective of looking at the service to God as 'Holy Chivalry'.

Reflecting in simple meditation while being confined to the bed, he was further disillusioned by the romantic heroism dream, and thereby fully embraced the saintly dream, breaking away from his past perspectives.

Recovering from his battle injuries, he later went on to go to the 'Holy Land' to 'Kiss the Earth' and carry out stricter spiritual penances. St. Ignatius of Loyola's entire conversion was also further motivated by a vision that he had of the Virgin Mary and Infant Jesus. Even though this was the first spiritual vision that St. Ignatius experienced, he would go on to have multiple religious visions throughout his life, that would further pave the path to his conversion.

After his vision, Ignatius of Loyola went on to confess all his past sins and gave away all the remnants of his luxurious life, including his clothes. He then went on to don the simple ascetic garment made of sack cloth and finally hung up his sword and dagger at the altar of the Virgin Mary, giving up, fully, his past life as a knight.

Therefore, it can be said that the Battle of Pamplona was thus a huge turning point in his life that led him to his spiritual conversion and in his later life, led to the formation of the Society of Jesus, along with Francis Xavier and Peter Faber.

As mentioned before, the Society of Jesus is a religious order with its headquarters in Rome, which was setup in the year 1540 by St. Ignatius of Loyola along with his companions with the permission of Pope Paul III. The beginnings of the Society of Jesus can be traced back to the year 1534 when St. Ignatius of Loyola met with six of his companions from the University of Paris in a crypt in Montmartre, under the Church of St. Denis. The six companions, included the likes of Francisco

Xavier, Alfonso Salmeron, Diego Laínez, Nicolás Bobadilla, Peter Faber, and Simão Rodrigues, who called themselves the *Compania de Jesus* which today is known as the Society of Jesus.

This society has now spread its roots in over 112 countries via the constant efforts of its members known as the Jesuits. Believing in the statement of being "Soldiers of God" the Jesuits, under the dictum of the Roman headquarters have spread far and wide across the world and were greatly involved in the Counter Reformation movement that focussed on internally reforming the Church and bringing back the Church to its glory days after the onslaught of the Protestant Movement. A such, Jesuits aimed to prepare its members academically, spiritually and practically for the work that they would be called to offer to the Church and the World. As St. Ignatius was greatly and deeply influenced by the thoughts of the renaissance, he also hoped that the Jesuits would be able to offer whatever was required of them most at any given point of time, especially in response to assignments from the Pope. The Society was also later involved in the implementation of the Second Vatican Council.

The Society of Jesus has founded schools throughout Europe and had trained their member teachers in both classical studies and theology, which in turn reflected in the schools that they set up. This too found roots in India through the visitation and settlement of one of the original seven of the Society of Jesus, St. Francis Xavier, on Indian soil. Today, St. Xavier has found his final resting place in the Basilica of Bom Jesus in Goa, India. The influence of these institutions is causing waves even today, 500 years after St. Ignatius of Loyola's cannonball moment.

In the end, committing his entire life to walk the path of the Lord, Ignatius of Loyola died in the year, 1556, on the 31st of July due to Malaria and was later canonized and became Saint Ignatius of Loyola in 1622 by Pope Gregory XV. Today, his Feast Day is celebrated annually across all Jesuit institutions on the day he left this Earthly Plane.

However, what must be kept in mind is that even though it has been many centuries since St. Ignatius of Loyola has left us, his teachings and values have been passed down through the generations, especially through the workings of the Society of Jesus to even the generations of today.

These values though propounded many eons ago are still extremely relevant today and can be considered to be Universal in nature

These values include the likes of:

1. Cura Personalis (Care for a person)
2. Magis (More)
3. Men and women for and with others
4. Unity of Mind and heart
5. Contemplatives in Action
6. Finding God in all things

Such values of St Ignatius' philosophy are not only universal but are essential to mould an individual to become better human beings and to thus bring about change in the world. It necessitates that these values be inculcated in individuals at the earliest when they are the most receptive and are untouched by the judgements of the world.

The values, being universal and fluid can be passed on from one generation to another in a variety of ways, which may include the likes of dance, recitation and even through song, and it is therefore, here that teachers play an extremely vital role, in inculcating these values in children through lessons and educational activities to create holistic citizens for a better tomorrow. Today, it is, therefore, vital for trainee teachers on the verge of starting a career in education to learn and imbibe these values and clearly understand their importance, worth and their own purpose, in order to be able to in turn pass them on to their students.

The year 2021 marks 500 years of the Cannonball Moment of St. Ignatius of Loyola and thereby the 500th anniversary of Ignatius' Conversion. It is therefore an extremely important year for all Jesuit institutions across the world and equally important for the vast number of students that have passed through the hallowed walls of the institutions set up by this society, to work as holistic citizens of the world. So much so that students and people who have been greatly influenced by these institutions, such as St. Xavier's College (Autonomous), Kolkata, have come forward with testimonies of their 'cannonball moments' that have occurred due to their association with Jesuit institutions, through words, songs, dances and recitations, expressing their gratitude to the institution, celebrating with similar others across the world and eventually acknowledging the one man who ensured that these values are passed on to build a better world for generations to come, St. Ignatius of Loyola.

**As mentioned before the Testimonies include:**

1. A Dance on Moksha: This dance highlights, through the realm of Odissi, liberation of the soul and serenity in the spiritual, which commensurates with the Ignatian philosophy of Life
2. A Recitation of Verse (Geetanjali, 48): This recitation celebrates the solace that is found in the absolute submission to God
3. A Hindustani Classical Song "Mein Dwar Kholke Baitha Hu, Tum aajana Bhagwan": Is a testimony of the cannonball moment that invokes the Divine into the life of people, sung in honour of St. Ignatius, the founder of the Jesuit Order.
4. A Testimony through the words of a Staff Member: The testimony revolves around the Staff member's experience in his many years as a professor of St. Xavier's College (Autonomous), Kolkata and how a Jesuit Institution like St. Xavier's has led him to his cannonball moment, by being a part of this Ignatian Institution
5. A Testimony through the words of an Ex-Student: This testimony unfolds the experiences and the gratitude that is felt by an ex student who has been part of the institution for many years, since his formative years, and talks about how this institution has moulded him and has led him to discover his true purpose in life
6. A Rendition of a Rabindra Sangeet, "Aguner Poroshmoni": Faith, just like Gold, when tested over fire, strengthens one to overcome suffering. This suffering develops our insight, and this insight leads to the soul's enlightenment. This song is a reflection on the cannonball moment and prays for strength to withstand all challenges on the path of Spirituality.

The Cannonball Moment of St. Ignatius is, thus, effecting and touching the lives of millions today. If not for this moment in history, many lives would still have been left in the darkness without being touched by the warm lamp of St. Ignatius' faith and ideologies. Therefore, this year, marking the 500th anniversary of the cannonball moment promises to keep the 'Guiding Light' of St. Ignatius' ideologies, 'Shining' bright through his Society of Jesus and the various organisations under its banner.





# The Jesuit Presence in Literature: The Poetry of Gerard Manley Hopkins (1844-1889)

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The idea that the literature of every age is rooted in its social milieu is a truism. Mapping the contours of this milieu often requires a journey through the history of ideas embodied in literary texts, authors and movements. Intellectual history or the history of ideas has always been intertwined with the cultural practices and shifts within them in every age. Gerard Manley Hopkins (1844-1889) belonged to the Victorian period which was a time of change like no other that had gone before. Most of the ground breaking changes took place in important spheres of human development during this period. It is a widely acknowledged fact that in nineteenth century England, religion was in a state of crisis. Yet religion was a potent and popular subject of critical debate.

In particular, the issue of sin and damnation, God's judgement, the reality of heaven and hell and the limits between present life and afterlife haunted men and women and prompted them to engage in conversations, debates and polemics. Heaven and hell had an almost Miltonic reality for many people in a way that is perhaps not imaginable in today's world, irrespective of the branch of ecclesiastical establishment one might be affiliated to.

The history of Jesuits in England for almost the three centuries up to the year of Hopkins's ordination in 1877 was one of struggle and negotiation. Since the arrival of Edmund Campion from Rome in 1580 the Jesuit mission to England expanded steadily. Persecution undoubtedly played a role in attracting some idealistic recruits. St Ignatius regarded persecution and misrepresentation as a necessary accompaniment of every victory won for the sacred cause of Christianity. By the mid nineteenth century the Society of Jesus was especially active in facing the effects of the industrial revolution particularly in the new industrial towns

in the north, swamped by waves of the poor Catholic immigrants. The Jesuits created new missions and schools for the underprivileged at various places, Mt. St. Mary's College, Chester field, St. Joseph's Bedford Leigh near Manchester, St. Francis Xavier's, , Liverpool, St. Josephs Glasgow. For the first time in the process of the rapid Victorian expansion of the Jesuits, they included many converts, disciples of Newman and Manning, such as Gerard Manley Hopkins and several others who had given up promising careers to join the Society of Jesus such as John Walford who taught at Eton for five years, Richard Clarke, fellow and tutor of St. Johns College, Oxford. The Jesuits had remarkable resilience, driven by the spirit of dedicated service such representatives as these brought a maturity to the tradition of the Victorian Jesuits.

Born an Anglican Gerard Manley Hopkins after his initial education at High gate School was awarded a grant to study at Balliol college, Oxford where he continued writing poetry while studying classics in 1866, in the prevailing atmosphere of the Oxford movement which renewed interest in the relationships between Anglicanism and Roman Catholicism, he was received into the Roman Catholic church by John Henry Newman. As a Catholic, Hopkins was an incarnationist and a sacramentalist. As a Catholic he believed that man is a compound of matter and form and that his body resurrected will express and implement his soul through all eternity. Like all Catholic philosophers he believed in an outer world, independent of man's knowing mind, he was in the present sense of the world, a realist.

Hopkins's entering the Jesuit novitiate in 1868 was a turning point in his life. The Society of Jesus was an active besides being a contemplative order. Its members were missionaries

and teachers. Its discipline was military rather than monastic. St. Ignatius's Spiritual Exercises were intended primarily as a means of testing the vocation of novices or deepening the sense of their vocation in Jesuits of longer standing. As Fr. Joseph Rickaby, one of Hopkins's early Jesuit friends wrote:

The end of the spiritual exercises is such amount and quality of self-denial as shall bring you to do the work given to you by obedience or by Providence, wholly, steadily, intelligently, courageously, cheerfully. We make retreats either to find out our vocation or to enable us better to do the work of our vocation. (Humphry House in Bottrall, 1975, 109)

Hopkins smiling and joyful with his friends and Jesuit associates was at the same time deeply reflective. He was significantly influenced by the writers on mysticism—St. Teresa, St. John of the Cross and many others who have observed that the severest trial is the greatest and most cherished gift from one who has literally accepted his follower's oblation. Hopkins was always remembered by all who met him as essentially a priest, a deep and powerfully religious. With the fine uncompromising courage of his initial conversion he pursued his never ending quest after spiritual perfection. Hopkins's awareness of God is meditated in happiness by man or nature or the details of the Catholic dogma, in unhappiness by the feeling of alienation which can be overcome by activity of his own.

In one vitally important way his Ignatian devotions intensified an already existing habit. Even as an undergraduate Hopkins was morally over scrupulous and this scrupulosity must have been accentuated by the detailed method of self-examination which St. Ignatius designed for his followers. The primary impulses in his religious experience was a feeling of alienation from and submission to the will of a majestic and transcendent God, conflict between love and fear and an attempt to interpret God's inscrutable will, a deep seated anxiety to apply the will of God in practical life with a proportionate and earnest desire to be able to do so. From 7 September, 1868, the day that Hopkins joined the Jesuit novitiate to the day of his death, the Spiritual Exercises of St. Ignatius were the centre of his spiritual life. During his whole life as a Jesuit Hopkins studied the exercises, meditated on them and lived them.

St. Ignatius's own ideal as befitted his past life as a soldier was that of service to Christ seen as the love and dedication of a medieval knight to his Sovereign. Through grace, the obedient and self-sacrificing follower can become 'alter christen' i.e. Another Christ. Hopkins through his will and imagination seized on this central Ignatian image of the Jesuit

as Christ's totally dedicated soldier. Christ's great sacrifice permeates in his commentary, Christ's beauty is the subject of his priest sermons. The story of Christ's passion affected him profoundly.

The Jesuit order suited his temperament as his intense and passionate self-hood was satisfied duly by self-abnegation and surrender to the will of God. The rigorous and continued attention to the Spiritual Exercises reminded Hopkins as a poet that as an individual he possessed three things— an intellect capable of knowing, a heart formed for loving and a body endowed with wonderful senses. He was also influenced by the Ignatian inspiration to activate imagination. In many ways Hopkins's deepest responses to nature were awakened not just by a contemplation of the event or object but by a religious contemplation of that event or object.

Hopkins's attitude to nature was inspired by his religious philosophy too. In a poem like *Pied Beauty* Hopkins draws the readers' attention to the ordinary beauties of the natural world, especially the variety of it, the unregarded loveliness of nature, all is dappled and pied as the poet contradicts the concept of homogeneity and dullness in creation. It is a poem of undisturbed harmony where Hopkins enumerates the general beauties in nature and contracts the antithesis of life which create 'in stress and inscape'— all things in oppositions all things new or which strikes one with a sense of newness whose function is individual yet all those things whose nature is freckled with opposite in union are products of God who fathers forth. Yet God himself is part or above change he who creates is not the same as his creations they are reigns of his powers of intervention of individuation.

Glory be to God for developed things for skies of couple— color as a brindled cow; for rose-roles in all stipple upon trot that swim... he Father Forth whose beauty is past change praise him. (Poetry Foundation)

The Wreck of the *Deutschland*, one of his early poems was inspired by a real tragedy which took over a German ship. The ship was carrying some two hundred passengers and crew, including five Franciscan nuns. The shipwreck had a deep impact on the poetic sensibility of Hopkins. The poem brings to gather the theme of religious martyrdom and imagery of shipwreck.

In the cause of the wreck was implicit the question of cosmic justice. This relation of the natural to the moral world was sharpened in Hopkins's day by the impact of the Darwinian Doctrine of the struggle for existence with 'nature red in tooth and claw.' The shipwreck in very many ways suggests a new

miracle, the reconciliation of evil and suffering in the world with the Christian belief in an all-powerful, all wise and all good God.

Hopkins uses the Spiritual Exercise of St. Ignatius in the poem. He describes God through contrary experiences. The poem concentrates on the religious experience of an individual and the possibility of religious experience for mankind. The shipwreck stands as a symbol of the sufferings of the truly religious men. The poem records his ultimate acknowledgement of the mystery of god, man's adoration of his mastery and mercy and his vision of a converted world. The five nuns correspond to the five wounds of Christ. Those, like Christ and the nuns in the wreck are masked by god, scored with scarlet, the color of Christ's blood and as the ship sinks in the wild waters, the nuns would bathe in the mercy of God.

In the sonnet *The Lantern Out of Doors*, the poet says he sometimes notices a lantern moving through the dark night as if warding through the damp night air as he asks 'who goes there'?

At a deeper level, the stranger passing with the lantern in his hand is comparable to the priests in the Society of Jesus, those gifted men into light up the darkness with god's light, it also refers to Christ who watches over all men as counselor: as Hopkins writes:

"God knows infinite things all things, and heads them all in particular... god heads all at once. He takes more interest in a merchant's business than the merchant... in a sick man's pain than the sufferer, in our salvation than we ourselves." (SERMONS).

In *God's Grandeur*, Hopkins describes God's presence in the natural world while he also criticizes man's careless destruction of nature and his consequent lack of contact with God. The sonnet asserts God's power to revitalize nature and give man new spiritual life. He describes god's grandeur in term of electric charge like the flashes of light caused by shaking gold foil.

"The world is changed with the grandeur of god.  
It will flame out, like shining from shock foil  
It gathers to a greatness like the ooze of oil."  
(Poetry Foundation)

And though man plunders, loots and destroys nature God's grace saves nature and man's soul.

In the sonnet *The Soldier* Hopkins describes British soldier and the pride of the British empire. In course of the poem

Hopkins draws an interesting parallel between the soldier and Christ. According to the poet in the best of soldiers for the essence of good soldiering is expressed in the Ignatian prayer:

"To give and not to count the cost  
To fight and not to head the wounds  
To toil and not to seek for rest  
To labour and not to ask for any reward  
Save knowing I do thy will." (Ignatian Spirituality)

Hopkins always had a profound love for his motherland. He firmly believed like Carlyle and Ruskin that there was a definite cause and effect relations between the strength of a nation and the moral fiber of its people. On the technological level, Hopkins was weary of the incessant struggle to listen to the wisest that is to Christ to whom he was giving his very life. For as the Empire grew, Hopkins was learning it was also becoming more and more unchristian. Both the political and the theological themes interact in Hopkins's Christo centric view of the empire.

The last phase of Hopkins poetic career is marked by spiritual conflicts where he introspects and analyses the changing nature of his relationship to God. In his last sonnets he describes himself as the lost sheep who gropes for the patch back to the fold. But he must contend with and overcome his own weakness before he can re establish communication with divinity.

This is his final realization in the sonnet *Patience Hard Thing*. The poet fights his own despair and self-pity and chooses to take refuge in the Ignatian injunction:

"Let him who is in desolation strive to remain in patience, which is the virtue contrary to the troubles which harass him; and let him thank that he will shortly be consoled, making diligent efforts against the desolation"

[Rules for the discernment of spirits viii, sermons]

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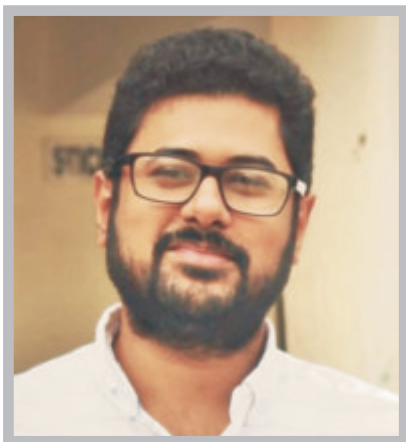
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# Pain as Action: Notes on the import of the cannonball moment in the Ignatian tradition

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## The Cannonball Moment

In his autobiography narrated to Luis Gonçalves da Câmara and written in the third person, St Ignatius begins by acknowledging the impact of the gruesome injury that forever changed his life. St Ignatius confesses to being enamoured by military achievements. His desire for fame impelled him to persuade the commander to not surrender to the French forces who had laid siege upon the citadel of Pamplona, a city in the Navarre province in Northern Spain in 1521. All soldiers except for the young Ignatius were willing to surrender to the French forces on the condition that the French would allow them to leave. As the walls of the Citadel were knocked down, defiant Ignatius stood fighting until a cannonball hit his legs, breaking one and severely injuring the other.

The French could not help but admire Ignatius and he was cared for by the physicians of the French army for 12-15 days at Pamplona. After being sent to Loyala, his convalescence was slow even as doctors and surgeons were summoned from many places to heal his injury. Since his bones were not reset properly in the beginning and his journey to Loyala had only worsened the injury, his bones had to be broken and reset again. Ignatius submitted to the procedures and endured the pain without remonstrance. He was significantly enfeebled and there seemed to be little hope for survival. It was on the eve of the Feast of St. Peter and St. Paul that Ignatius began to show signs of recovery. However, the procedures had deformed his legs; one leg was shorter than the other and a lump had formed below one of his knees due to bone protrusion. Ignatius compelled the doctors to rectify this and

despite their warnings that his suffering would be greater than before, his protruding bone and flesh were cut and his legs realigned. For a long while, Ignatius was bedridden.

To stave off boredom, Ignatius, a lover of fiction had to content himself with two religious books available to him at the house where he was recuperating. These were the 'The Life of Christ' by Rudolf the Carthusian and 'The flowers of Saints'. Repeated readings of these texts enhanced his capacity for spiritual meditation. Yet, he would also indulge in fantasies about pleasing an illustrious lady by his chivalrous deeds. Alternating between spiritual thoughts and desire, Ignatius arrived at an epiphany of sorts which would determine the course of his life. He realized that his worldly thought brought him temporary pleasures and saddened him afterwards. His contemplation on the life of saints and his desire to emulate the lives of St. Francis or St. Dominic, to travel to Jerusalem, to live a frugal and austere life brought him ceaseless joy. This understanding led to his spiritual awakening. In order to fortify his soul against vain desires he fasted frequently and sought forgiveness for his sins in the past. One night he had a vision of Mother Mary with infant Jesus that strengthened his resolve to dedicate his life to the service of God. The enormous pain that Ignatius endured brought him closer to God and to the service of God's creation.

St. Ignatius wrote a text titled Spiritual Exercises that is an invitation to spiritual life of faithful service. It details a set of spiritual action that enables a person to respond to God's love unencumbered by one's interiority or other external factors. These spiritual exercises lead the devout to the path of

freedom. This text is in some sense a code of conduct to undergo the transformation that St. Ignatius of Loyola organically underwent in the aftermath of the cannonball moment, a transformation that was interlaced with tremendous pain.

## Understanding Pain

Talal Asad (2003), a cultural anthropologist has probed the articulations of the sacred in secular modern societies. Given the centrality of pain in certain religious traditions and subjectivities, Asad was interested in understanding the relationship between pain and agency. My efforts at detailing the transformative effects that Ignatius's injury had in engendering a spiritual subjectivity was to underscore the salience of pain in his narrative and the work that pain does for him in catapulting him to a salvific journey. It was abject pain that rendered Ignatius immobile for a long period. It was this pain that enabled him to forge an indelible relationship with God. As one reads his autobiography one is struck by St Ignatius's active engagement with pain throughout the course of his life. He bore physical and mental hardships, led a frugal life, performed austere penance and remained steadfast in his commitment to the service and love of God. Pain is a leitmotif in his life, it is what sets him free. In acknowledging pain, he discovers spiritual salvation. Pain in this sense is productive, it becomes the vehicle for his relationship with divinity and humanity. The cannonball moment seen this way represents St Ignatius's journey from pain to purpose.

Asad has argued that modernity diminishes the status of pain. To be in pain is to be embody a state of passivity. Pain has the effect of reducing a subject to an object. It is a kind of disempowerment and that being a secular agent-subject means to decrease/resist/avoid pain. Asad opposes such a reductive view of pain and is interested in exploring the possibilities of agency in being in pain. I cannot rehearse all of Asad's careful argumentative manoeuvres to attribute agency to pain. I can't claim to have truly mastered them either. What I am convinced about is that pain is not simply a private incommunicable experience rather as Asad puts it, it is a mode of living a particular relationship, a mode of actively inhabiting time. When we respond sympathetically to a person who suffers, Asad contends, we live a relationship. Asad is careful not to romanticize or even more insidiously, celebrate victimhood. He instead emphasizes how pain can be a mode of relationship with oneself and a way of relating to

the world and can provoke an economy of moral action. He demonstrates how religious traditions like Christianity and Islam employ pain to produce pious states of virtue and moral action that sustains relationships and the community.

The pain that St. Ignatius endured has produced a legacy of moral action. It is not that he deserved the pain or that his illustrious legacy justifies what he endured. But, in pain, he actively engaged with divinity and humanity.

## Lessons for the Ignatian Pedagogy

Education wasn't the explicit aim of the Society of Jesus in the beginning, but they soon realized it was an effective means to accomplish the love and service to God through the service of others. Among the 28 characteristics detailed in the document "The Characteristics of Jesuit Education", I wish to draw attention to a notable few: care and concern for each individual, realistic knowledge, love and acceptance of self, men and women for others and a particular concern for the two. All these characteristics gesture to the cultivation of empathetic relationships among people made possible by self-knowledge and a genuine desire to understand the experience of others. Understanding in the Jesuit tradition is a form of moral action.

The Ignatian Pedagogy which lays down a practical approach to realize Jesuit goals is centered around 5 key principles including context, experience, reflection, action and evaluation. Context is the awareness of one's situatedness in life and in the larger social context. Emphasis on student's learning experience is an acknowledgement of a student's encounter with others in a given context. Through reflection a student comes to understand her experience better. Action may entail concrete activity on part of the student in transforming the world for the better or simply arriving at a better understanding of one's self, experience and context. Evaluation is a type of meta-reflection on the entire pedagogical process itself (Mountin & Nowaek, 2012).

What is the thread that connects Ignatian pedagogy to the cannonball moment apart from the obvious fact that the Jesuit order would not have been founded had that malefic cannonball not injured its founder St. Ignatius? We have inherited a painful world. Each of our experience is interlaced with pain. Some, of course, endure more pain than others. It's a painful world and a painfully unequal one. Yet, in reflecting on our own suffering and responding empathetically to the suffering of others we may begin to live a transformative

relationship. A relationship that may not always alleviate pain or even decrease it but acknowledge, understand and share it. In this process we may approximate the transformation that St Ignatius encountered. He found the ability to love the sacred freely. As Emile Durkheim, a classical sociologist, investigating religion had argued conclusively the sacred, after all is the social.

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## Walking with the Excluded – Lessons from the Life and Teachings of Jesuits

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The Jesuit mission is a mission of reconciliation, so that women and men can be reconciled with God, with themselves, with each other and with God's creation. Jesuits summon themselves anew to a ministry of justice and peace, serving the poor and the excluded and helping build peace.

The Jesuit movement was founded by Ignatius de Loyola, a Spanish soldier turned priest, in August 1534. The first Jesuits—Ignatius and six of his students—took vows of poverty and chastity, they vowed to offer themselves to the pope for apostolic work. Unable to travel to Jerusalem because of the Turkish wars, they went to Rome instead to meet with the pope and request permission to form a new religious order. In September 1540, Pope Paul III approved Ignatius' outline of the Society of Jesus, and the Jesuit order was born.

Under Ignatius' charismatic leadership, the Society of Jesus grew quickly. Jesuit missionaries played a leading role in the Counter-Reformation and won back many of the European faithful who had been lost to Protestantism. In Ignatius' lifetime, Jesuits were also dispatched to India, Brazil, the Congo region, and Ethiopia. Education was of utmost importance to the Jesuits.

The relationship between Jesuits and India began in the sixteenth century with the arrival of St. Francis Xavier on the shores of India, and it continues into the twenty-first century. Even the suppression of the Society of Jesus worldwide by Pope Clement XIV on July 21, 1773, did not obliterate the presence of Jesuits in India. From 1834 onward Jesuits started coming once again from different parts of the world to work in India, restoring the old and inaugurating new areas and activities. Together with their collaborators, Jesuits have contributed and are still contributing to nation building in India.

St. Ignatius had erected India into the third province of the Society of Jesus (after Spain and Portugal). The missionary work begun by St. Xavier in India was continued by his dedicated and committed Jesuit companions. By 1553, out of the 700 Jesuits in the world, 65 were in the Indian province. The number of Jesuits in India continued to be on the increase, as did the areas in India where they extended their missionary work. More than 2,100 Jesuits followed St. Xavier to the East over a period of 200 years.

The Jesuits were/are involved in multiple activities in their attempts at nation building in India through continuity with past traditions and new initiatives. Their involvement in liberation movements; empowerment of the marginalized; individual and social transformation through socio-pastoral ministries; their specific contribution to education, languages, social and physical sciences, arts, and mass media; their commitment to the "triple dialogue" of life, cultures, and religions; their role in guiding and animating clergy and religious communities and in promoting leadership of youth and lay faithful; and their readiness to go boldly to the frontiers are some of the ways in which they contributed/are contributing to nation building in India.

By 1869, the Jesuits were entrusted with the Bengal mission, at the time consisting of the present Indian states of West Bengal, Jharkhand, Bihar, Madhya Pradesh and Orissa. The Mission in Bengal translated its vision into various versions – academics, social upliftment, cultural consciousness and spiritual and moral growth of the race and country as respectable human beings. They are grounded in love for Christ and animated by the spiritual vision of their founder. The Jesuit mission is a mission of Ignatian Spirituality... 'Finding God in all things'.

The Society of Jesus orchestrated the cause and concern of the under-privileged and the poor into the harmony of healing that Christ proclaimed and performed. Humility, fortitude, power of prayer and passion of performance endowed these Samaritans with the benediction that brought the light of the Lord to the masses of Bengal.

Among the many who dedicated their lives for the upliftment of the marginalized, some may be specially mentioned:

**Fr. Albert Ernst, S.J.** (landing in Calcutta in 1948) was the curate in Raghobpur, Basanti and Kharagpur. In 1972, at his own request he moved to Midnapore district. At Chamrusai, he founded a resettlement project for the local Santhals providing for about ninety families. They all received the basics of education and the means of livelihood. In 1978-79, he was found suffering from leprosy, the result of his having mixed freely with all categories of people. He landed up at the Shantinagar Leprosy Rehabilitation Centre run by the Missionaries of Charity. Rather than living as a mere patient, he offered his services as a self-made para-medical and actually grew into cutting dead limbs with the dexterity of an experienced surgeon. His pastoral zeal endeared him to all concerned.

**Fr. Jean Pierre De Cocq, S.J.** (arriving in Calcutta in 1952) he was one of those men in the Bengal mission who ardently struggled for the promotion of the poor among the Bengalis and the Santhals. His ideal was to serve the poor people, to carry them through life, to encourage, cajole and bring new hope where there was little or none, to live like them and work with them.

He tried as far as possible to eat as the poor Santhals did. Towards the end of his stay in Chamrusai, he once fainted and remained unconscious for about a day. The attending doctor said: "How can I help a man who, in solidarity with his people, refuses to eat?"

His compassion inspired him to work with and for the people in the quarries of Chamrusai. His constant search was to address their needs for work, food and housing. He fearlessly fought for their rights...the people deeply appreciated his standing up for them.

Fr. De Cocq was often seen working with his hands along with the local people. Over the years he managed to train a number of young people to look after the whole system of irrigation. He also started a dispensary with doctors attending

and serving patients regularly. He managed to train paramedical workers for the benefit of the poor locals.

The major work in Chamrusai was the education of the Santhal boys. He built up the primary school with about 700 boarders and 150 day scholars.

Closely associated with his work were his mother and two sisters who built up in Belgium a supportive organization known as "Friends of Fr. De Cocq and Chamrusai" - providing funds for medicines, health care and education of his people.

The Good Shepherd had given his life for his sheep to the end.

**Fr. Gerard Beckers, S.J.** (came to Bengal in 1954) was another in a long line of European Jesuits who made themselves one with the soil of India and served the people of this land. In July 1960, he came to St. Xavier's College to take up the mission for which he had been prepared. Besides his classroom chemistry teaching, Fr. Beckers was a towering figure in social service in Calcutta, West Bengal and eastern India. He had helped to found, and was associated with, several social and activist organizations and initiatives. As coordinator of the College's National Service Scheme (NSS), he organised numerous flood relief, rural reconstruction, literacy and blood donation programmes. Out of the money given by the Central Blood Bank for the donated blood was the Students' Health Home in Calcutta built and supported.

He was affectionately called "Babu" Beckers, meaning the "dear one". He was a source of inspiration for thousands of boys, over several generations of students. He brought many into the fold of social concern and action. He was a grassroots activist, working for the rights of the indigenous peoples in the Chhotanagpur region of eastern India. Fr. Beckers had been a source of succour and support to many very poor students from humble backgrounds, whom he helped in various ways to complete their education and stand on their own feet with dignity. He was friend-confidant-counsellor to so many students in their troubles and confusions. A giant of a man in every respect, and a most gentle one, Fr. Beckers was adored by all.

If Jesus Christ needed a living example, an ambassador, Fr. Babu Beckers was one. He had donated his eyes and also pledged his body for medical research.

**Fr. Michael D'Souza, S.J.** (during his Jesuit formation, he Indianised his name to Mangal Kumar Das) involved himself

in missionary work and non-formal education among the Santhals. He became the parish priest of Kalna, a Santhal area of West Bengal and also contributed towards the foundation of a new mission station in Pandua.

He subsequently moved over to Mirga, a far away Santhal village of the Bankura district, with an extension at Jhantipahari. He worked relentlessly for the benefit of the local Santhals, offering them instructions in faith and adult literacy classes. Crash courses were held in Santhali language and the promising ones were selected for further training as catechists. Father treated the slow learners with patience. Timely encouragement, appreciation and follow-up produced results. He was deeply committed to the mission entrusted to him. The Catholic Relief Service (CRS) took much interest in promoting this methodology in its educational ministry and printed his STAG (Skill Targeted Academic Growth) method books.

Within a relatively short time, he managed to build the Santhals he served into vibrant communities, outgoing and sharing their faith with the wider Santhali community. A number of Santhals educated by him became well placed in life and also assumed leadership roles.

Father's dreams had a fascinating way of coming alive. In the

short span of 32 years, working hard in trying conditions, he succeeded in inspiring others in putting the Santhal church on the map of West Bengal.

The Jesuits are alive and thriving – they do not merely exist, they live, they love and they are determined to light up lives with the divine intervention of Christ. Men with a mission, the Jesuits have devoted relentless years of dedicated service rooted in the Ignatian tradition and spirituality. They preach what they practise –

“Love the Lord your God with all your heart and all your soul and all your mind and love your neighbour as yourself”.

I wish to mark my tribute to the Belgian Jesuits who initiated the mission in Bengal and also secure on record the contribution of my teacher, Late Fr. Albert Huart, S.J. and Rev. Fr. J. Felix Raj, S.J., Vice-Chancellor of St. Xavier's University, Kolkata, for their contribution to education.







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