Iñigo Lopez de Loyola y Oñaz, the thirteenth and last child in the family of Don Beltrán and Doña Marina, was born in 1491 at the small castle of Loyola located in the Iraugí valley of the Basque province of Guipúzcoa in northern Spain. The year was a momentous one for the Kingdom of Ferdinand and Isabella. Cristóbal Colón was haunting the corridors of the royal court seeking aid from the Queen for a daring trip to find the Indies by sailing west and the Gran Capitán, Gonzalvo de Córdoba, was gathering his army for the final assault on Grenada, the last Moorish city in Spain.

Iñigo's grandfather was a Basque edition of the gaunt Knight of La Mancha, so much did he make a habit of charging windmills and of challenging his peaceable neighbors. Thirty-five years before Iñigo's birth, King Enrique IV of Castile complained that the family was responsible "for violence and injuries, for robberies and assassinations, for insults and rebellions." To restrict these activities, the king demolished the stronghold of Oñaz and demilitarized the castle of Loyola.

Not much is known of Iñigo's childhood. It is known that his mother was quite ill (and died before the young boy could know her) and that he was fostered to a blacksmith's family at their farmhouse. This house is much the same today as it was in 1491, its lower floor used as a barn, the family living in the upper storeys. So Iñigo, in his early years, saw life from the viewpoint of both the ruled and the ruler. And the life of the ruler was typical of the time and place: high piety and lax morals. The wills of the Loyolas reveal lists of illegitimate children, the concubinage of his elder priest brother, and bitter family quarrels as well as pleas for God's forgiveness, the righting of committed injustices and "conscience monies" given to shrines and holy causes.

In 1507, at the age of 16, the eighth son of the Loyola family was offered a place at the court of Juan Velazquez de Cuéllar, Treasurer of Castile and Major-Domo of the constantly moving royal court. And so, in the year of his father's death, Iñigo, blue-eyed, short of stature, his blond-red hair to his shoulders, found himself removed from the "country" and become a man "in the king's service."

But during his time at Court the young Loyola also had examples of "real" nobility. In 1515, the Gran Capitán, Spain's greatest soldier, died, a man banished from Court by a jealous and suspicious Ferdinand. Juan Velazquez himself, known as a loyal, kind and virtuous man, also came to a sad end. At Ferdinand's death in 1516, Charles of Hapsburg, King of the Netherlands and Sardinia and soon to be Holy Roman Emperor, became King of Spain and all its new possessions. The new king demanded that Velazquez turn over Crown lands to Queen Germaine. Velazquez resisted. The new king besieged his estate and, in the end, the good man was ruined and banished. His friend, Cardinal Ximenes, took Velazquez in at Madrid where the man died a few months later. One of the few who stayed with him was Iñigo de Loyola. Doña Maria Velazquez gave the young courtier a little money and advised that he go visit the Duke of Nájera, Viceroy of Navarre, at Pamplona. Iñigo, imbued with the ideals of devotion and service from his readings of romances, from his life with Don Velazquez, and from his admiration of the Gran Capitán, knew that the fame and glory he sought would not, under the current circumstances, come his way as a courtier. The life of a soldier was his hope.
For four years Iñigo was a "soldier." He filled his days with jousts, the chase, the continued reading of romances, and the business of the Duke. These were "interesting times." The French were at the door and Spain itself was in turmoil due to the new king's preference for placing Flemings in places of authority, a blow to Spanish sensitivities. It is known that he was involved in the siege of the rebellious town of Nájera and that he was part of a successful delegation to Guipúzcoa, strategically located between France, Spain, and Navarre. But, most of all, there was Pamplona.

In 1521 the Spanish Crown was trying to put down serious rebellions in Valencia and Castile; the problems in Navarre were not considered important even though the Duke had left the province to make personal appeals at Court. Indeed, unknown to the Duke, Francis I of France had sent an army of 12,000 across the mountains to retake Pamplona for the Navarrese Pretender. The local governor made a hasty retreat. The town immediately surrendered. However, a thirty year old Basque officer insisted that the demands of honor and loyalty mandated a defense and he convinced the small garrison (less than 200 men) in the town's citadel to resist. So the French rolled up their cannon (the best in Europe) and, after a six hour barrage, captured the citadel in less than half an hour.

It was from this one short battle that the future St. Ignatius became known as the "soldier saint" and that the group he later founded became reviled as "soldiers of the Pope" who were organized in military fashion, marched unquestioning at their superior's orders, unscrupulous and even murderous in their methods. That is the myth that has followed Ignatius and the Jesuits through the centuries.

Iñigo did not come through unscathed at that battle of May 20, 1521. He was hit by a cannon ball which seriously injured his left leg and smashed his right. Chivalry was not completely dead at this time, so French doctors repaired the injuries and, by a round about way, delivered him to his home at Loyola. Spanish doctors, of course, decided that the French did not do the job correctly, so they re-broke his leg and "did it right." Iñigo almost died of infection.

As the leg began to heal, Iñigo noticed that his right leg was shorter than the other and that there was an ugly protrusion of bone. So he had the doctors return, re-break the leg again, saw off the offending protrusion, and place his leg on a rack-like instrument to stretch it to the proper length -- all so he could still be a soldier and wear tight fitting hose.

The species of rack attached to his leg in order to lengthen it forced Iñigo to remain in bed. He was in pain, and he was bored. He asked his sister-in-law for some books, hoping to read more romances of gallant knights rescuing distressed and lovely ladies. There were no such books in the house.

II. The Disciple

The home of Don Martín García de Oñaz and Doña Madalena was not a seat of learning. The only books available were a *Life of Christ* and a *Lives of the Saints*. He read and reread them. He dreamed about imitating the deeds of St. Francis and St. Dominic. He also dreamed of knightly deeds in service of "a certain lady." He began to notice a difference in the way these competing daydreams affected him. He examined his feelings and found in these "movements of the spirits" God at work in his life.

In his short *Autobiography*, dictated in the last years of his life, he explains that when he was thinking of things of the world, he took much delight in them, but afterwards, when he was tired and put them aside, he found himself dry and unsatisfied. But when he thought of practicing all the rigors that he saw in the saints, not only was he consoled when he had these thoughts, but even after putting them aside, he remained satisfied and joyful. Little by little he came to recognize the difference between the spirits that were stirring. This was his first reasoning about the things of God.

Iñigo began to pray. "The greatest consolation he had was in looking at the heavens and the stars, which he did very often for a long time, because when so engaged he felt in himself a very great power to serve Our Lord."

His ideal of loyalty and service to the king was transformed into loyalty and service to Christ the King. He would, then, go to Jerusalem where Jesus had lived -- as a pilgrim. (In the *Autobiography*, he always refers to himself in the third person and as "the pilgrim.")

His ideal of performing knightly deeds was also transformed to that of imitating the lives of the saints. But Iñigo was still very much a raw recruit. He was full of goodwill, but had little understanding of Christian holiness.

"It seemed to him then that holiness was entirely measured by exterior austerity of life and that he who did the most severe penances would be held the most holy." Of any interior virtue, he said, of humility, of charity, of patience, he knew nothing. "All his purpose was to do those great outward works
because the saints had done them for the glory of God." He was still Inigo the caballero, dreaming of fame, glory, and noble deeds.

Inigo began the journey to Jerusalem as soon as he was able to walk, setting off for the Benedictine abbey of Montserrat. He bought sackcloth which he had made into a garment, a pilgrim's staff, and one hemp sandal to help his still unhealed leg. The other foot was bare. There he made a general confession in such detail that it took him three days to write it out. On March 24, 1522, he laid his sword and dagger before the altar of Our Lady of Montserrat and spent the night in vigil, in sackcloth, pilgrim's staff in hand. The next day he bestowed his blue mantle, yellow hose and feathered cap on an astonished tramp. He ended one way of life and began another in the only way he could, with a courtly act.

From Montserrat he journeyed to a town named Manresa, intending to remain only a few days. He stayed for over ten months. Inigo remarked later that God treated him at this time just "like a boy at school." And a stern education it was. He lived by turns in a hospice for the poor and a monastic cell provided by the kindly Dominicans. Daily, the proud man begged his bread in the streets. He ate no meat; he scourged himself three times a day. Because of his former concern for appearances, he let his hair grow uncombed and did not pare his finger or toe nails. He spent a great deal of his time communing with God in a cave outside Manresa.

He received marvelous divine illuminations -- visions of the Trinity, of Christ's humanity, of the Virgin, of how the world was created. He also experienced months of deep depression and the agony of scruples, to the point of considering suicide. More and more his prayer awakened within him a personal love and a deep loyalty to Jesus Christ and an eagerness to bring others to this same knowledge and love. He talked of God constantly to whoever would listen. He ceased his severities as unimportant and began again to cut his hair and nails. His body had been burned out by his practices, and he became severely ill. He was kept awake at night by spiritual consolations until he realized these were not from the "good spirit." He then ignored them as temptations.

One day, as he states in his Autobiography, seated at the side of the River Cardoner, the eyes of his understanding were open; not that he saw any vision, but he understood and learned many things, both spiritual matters and matters of faith and scholarship, and this with so great an enlightenment that everything seemed new to him. He experienced a great clarity in his understanding. This was such that in the whole course of his life, even if he gathered up all the various helps he may have had from God and all the various things he has known, even adding them all together, he does not think he had got as much as at that one time.

Inigo recorded his experiences, a practice he had begun during his convalescence at Loyola. He later saw these notes as helpful in guiding others through the process of discovery he had undergone. His writing was lean and straightforward. In fact, he wrote a set of directions rather than a spiritual treatise. Compared with the great mystical writers Teresa of Ávila or John of the Cross, he seems like a "sparrow among nightingales." Yet he was of their company. Over the years, the notes took on a more structured form and became known as the Spiritual Exercises, one of the spiritual masterpieces of the Western world.

In February, 1523, Inigo set out for Jerusalem by way of Barcelona and Rome. Begging all the way, he arrived six harrowing months later.

It was his intention to spend the rest of his life in the Holy Land, making Jesus more known and loved in his own land. But it was not to be. The Franciscans, guardians of the Holy Places since the Crusades, had had long and bitter experience of Turkish rule. After only three weeks, he was asked to leave (with a polite threat of excommunication). The Franciscans were wise, for on the very night before he was to leave, all prudence forgotten, Inigo bribed two Turkish guards so that he could see, one more time, the place where Jesus had ascended into heaven on the Mount of Olives. It took over three months to get home. He was tossed about at sea, almost froze for lack of clothes, was arrested twice as a spy, and barely escaped capture by the French while crossing over to Spain. Then he made one of the most momentous decisions of his life. As the Autobiography states, "It seemed best and grew more clear to him that he should spend some time in study as means of helping him to work for souls."

At Barcelona, aged thirty-three, Inigo started two years of schooling, taking his place on the bench with children in order to learn Latin. He subsisted on bread and water. Whatever else came from his begging, he gave to the poor.

He had been a man of appearances, one who had found his highest inspirations in the romances of Amadis of Gaul. In ten short months he had become a mystic, one of the supreme masters of the spiritual life. He had gone to Jerusalem and returned. But, with the beginning of his studies, his pilgrimage had just begun.
Turned thirty-five, Iñigo took his stock of Latin, learned amidst the noise of young boys, to the
great university at Alcalá, naively believing that he could take in all knowledge at once. Unattached and
unadvised, he roamed from one lecture hall to another, attending courses in dialectics, physics, and
theology. It was an educational disaster.

But Iñigo was not all that bothered. His main happiness was talking to people about God. He "gave" the Spiritual Exercises to all who would listen. His preaching and teaching -- as a layperson --
attracted the Spanish Inquisition. Inquisitors from Toledo held an elaborate inquiry but could find nothing
wrong other than that his clothes looked like a religious habit.

But later in 1526, he was arrested again and imprisoned for six weeks. Though pronounced
innocent, he was forbidden to teach anything at all. So he left Alcalá for the university at Salamanca.

Within two weeks of his arrival he was in prison again, bound foot to foot with other prisoners and
fastened to a stake in the middle of the cell. Again, his text of the Spiritual Exercises was examined. His
credentials were more suspect than his doctrine. Finally, he was set free and told he could preach, but
could not discuss the difference between mortal and venial sin. So, in the winter of 1528, he left Spain,
walked through "great and fearful wars," and arrived at the University of Paris.

The college to which Iñigo attached himself was the Montaigu, from which John Calvin had
recently retired and which was a place of terror (according to its most famous victim, Erasmus). Money he
had begged was stolen. He was destitute in a foreign land. So he started the practice of spending his
summer vacations begging in Spanish Flanders and even, once, in the England of Henry VIII.

In 1529, he joined the college of Sainte-Barbe and began to take his studies in an
organizedfashion, for Sainte-Barbe had what today are called "prerequisites." He shared a room with two
other poor men, both younger yet much more advanced in their studies. They were Pierre Favre from
Savoy and Francis Xavier from Navarre.

Pierre Favre was a quiet soul. Later in his short life, he wrote a memorial of his gratitude to God;
it is considered one of the most tender and lyrical works in mystical literature. He had a genius for
friendship and was considered an expert in the Spiritual Exercises by Iñigo himself. Francis was very
different. The young Basque athlete possessed the same dreams of glory that the young Iñigo once had. It
took years, but Francis was won over. The two became the closest of friends.

Two men, aged 21 and 18, also joined the company, Diego Laynez (of Jewish descent on his
father's side) and Alfonso Salmerón; both had been students at Alcalá. Next into the band came Nicolás, a
poor, wandering scholar with no last name. They called him Bobadilla after his native village. He was
generous, brusque, and loved to be seen with "highborn" people. Finally came Simão Rodriguez, of noble
Portuguese birth, who later worked at the royal court at Lisbon.

In 1534, the balding, 43 year old Iñigo, who had begun to call himself "Ignatius," became a
"Master of Paris." Favre had just been ordained a priest, and the others decided to do the same. This group
of seven companions, on August 15, 1534, gathered together at a chapel on Montmartre and vowed that,
after finishing their studies for the priesthood, they would try to go to the Holy Land. If, after a year, they
could not get to Jerusalem, they promised to present themselves to the Pope to be sent anywhere he wished.
She then took vows of poverty and chastity. None of them had an inkling of how historic their actions
that day on Montmartre would be. After the ceremony, they had a picnic.

By 1537, augmented by the addition of Claude Le Jay, Paschase Broët, Jean Codure, and Diego
Hoces, they arrived at Venice by various routes after traversing a continent rife with wars. They found a
Venice at war with the Turks, so they were unable to go to Jerusalem. The companions then broke up into
groups of three and worked in the towns of north Italy. Despite their clumsy Italian, they preached, worked
in hospitals for the incurable, and gave the Exercises. On June 24, those who were not priests, including
Ignatius, were ordained by the Bishop of Arbe.

As the year of waiting concluded, the group met and asked themselves what they should respond if
anyone asked who they were. They had been called Iñiguistas or "pilgrim priests." They decided that they
wished to be called companions of Jesus, La Compañía de Jesús, in Latin: Societas Jesus.

The "company" went to Rome. Pope Paul III took them at their word and assigned them duties in
Rome, Spain, Portugal, and Germany. Ignatius worked in Rome, especially among the poor and the prostitutes.

The companions had decided that they wanted to take a vow of obedience to a superior, thus constituting a formal religious order. The process took time. Never had a group wanted to be an order yet not wanted distinctive religious garb. Neither did they wish to chant the Office in choir as all other orders did. And to call themselves "Jesus' society" was near blasphemy. Their apostolate was almost too simple: to go where they were most needed. Formal approval of the "Society of Jesus" arrived September 27, 1540. Ignatius, at the age of fifty, was elected the first Superior General. By this time Xavier, was already on his way to India (and Japan).

Rome was occupied with art and the construction of the new St. Peter's. But there was also the more important challenge of the Protestant reform. Five of the new order, Pierre Favre, Diego Laynez, Alfonso Salmerón, and a young German and future saint, Peter Canisius, were the papal theologians at the "counter-reform" Council of Trent, the Vatican II of its day.

Ignatius dedicated the last years of his life to the inevitable politics of dealing with popes and kings, the internal strains of the growing order, the writing of the Society's Constitutions, the composition of over 6,000 letters to his far-flung brotherhood, and the establishment of 40 schools, including the Roman College which, as the Gregorian University, became an intellectual center of the Catholic reform. He was an organizational genius.

Yet stories abound about his ecstacies and uncontrollable tears at Mass, his sense of humor, his patience, his dancing, and the stomach ailments which probably led to his death.

He died, at age 66, on July 31, 1556. Diego Laynez succeeded him as Superior General. Ignatius was proclaimed a saint on March 12, 1622, the same day as Francis Xavier and Teresa of Ávila. At the ceremony Pope Gregory XV summed up his life: "Ignatius had a heart large enough to hold the universe."

IV. Afterword

What meaning does the life of Ignatius Loyola have for us today? Once we get beyond the cultural and religious practices of sixteenth century Spain, what do we find?

What we find is a person who wanted, above all, to make something of himself, but also a person who was influenced by his culture. He believed that ultimate success was attained by long blond hair, a "good leg" and a ready sword. We find a person, torn between his actions and his romantic ideals, who was finally hit by the actuality of life.

Yet, rather than become a cynic, he became a person of vision, a person who "grew up" and bent his considerable energies not toward himself but toward the service of others. He found a model in Jesus Christ, the inspiration of his life. He prayed, studied and worked for years so that he could lead others in living in a manner which was at once more fully human and more fully divine. He was a man in love with the universe because he found God's loving action in every thing.

Just as Ignatius expressed his love not only in words but in deeds, so we can express our love of the world and our concern for others in what we do -- in our time, in our place, and in our way.

Following the pattern of Ignatius' life, we who work in Jesuit education strive to assist our students in freeing themselves from the limitations which may be in their lives. We seek to empower them in mind and heart and to equip them with developed talents and skills. Our hope is that we may become models ourselves and thereby challenge our students to become leaders-in-service, persons of solid values who labor to make a better and a more just world. This is our Ignatian heritage.

1.2 THE "REGIS" OF REGIS UNIVERSITY: A PERSPECTIVE

John J. Callahan, S.J.

His name was Jean-François Régis. He was a Jesuit priest and a saint. Born on January 31, 1597, in the district of Fontcouverte at the foot of the Pyrenees in the south of France, he died at age forty-three on December 31, 1640, in the mountain hamlet of Lalouvesc (la-loo-vay) located in the Massif Central, not far from the French Alps. That was three hundred fifty years ago.

There is a Lake St. Regis and a Mount St. Regis in upper New York State. There are St. Regis
Hotels, St. Regis apartments, even St. Regis swimming pools and Regis hairstylists. Until recent years St. Regis Paper was one of the major companies listed on the New York Stock Exchange. There is a Regis High School in Manhattan as well as in Denver, both Jesuit schools. Yet of the thousands who daily see the name Regis emblazoned on hotel marquees and sweat shirts, few could tell his story.

What's in a name? Only rarely do we realize how important a name really is. It points to something unique. "Callahan" has no meaning in itself, but to me, it points to the meaning that is myself. So it is with each of us. So it is with institutions. As we can ponder on the meaning of our own name, we can also reflect on that other name which defines us -- "Regis."

Speaking of names, why do we refer to Regis as John Francis? It seems so clumsy. Why not simply call him "John Regis?" The reason is that "Jean-François" is a name which belongs to that long tradition among French men of having a double first name: Jean-Paul, Jean-Michel, Jean-Pierre, Jean-Baptiste, etc. So "John Francis" is really one name; it would be more accurately rendered as "Jean-Francis," As for "Regis," it means "of the king" or "royal," from the Latin word "rex." Aha! So that is why the school seal has a crown. Yes. Informative trivia, but to more substantive matters...

Regis University was not always Regis. The school was started in 1877 in Las Vegas, New Mexico, by a group of exiled Italian Jesuits. It was known as Las Vegas College. The Jesuits were invited to move to the Denver area by Bishop Machebeuf. The school moved to Morrison in 1884 and received a new name, Sacred Heart College. In 1887, John Brisben Walker (sometimes affectionately referred to as Johnnie) donated land at the corner of 50th and Lowell for a new building. It had to be of stone, at least 297 feet long, 60 feet high and have four floors. The main structure was built in 100 days, though the interior took much longer. The Sacred Heart statue in front of the building was erected in 1890.

Sacred Heart College changed its name in 1921. Why? Several reasons: Some felt the many Catholic institutions named "Sacred Heart" caused confusion. The Jesuits were also unhappy that the students were referring to the school (SHC) as "The Shack." Football cheers were getting a bit blasphemous, and most people felt there was something wrong with the term "Sacred Heart Dance." Besides, the name provided a clear target for the Ku Klux Klan which was growing quite powerful in Colorado. The name "Regis" was chosen because John-Francis was a Jesuit saint who worked in the mountains. Simple as that.

Jean-François Régis was born of "middle class" parents of the lower nobility. He attended the Jesuit college (really, a high school) at Beziers. At nineteen he entered the Society of Jesus at Toulouse. Throughout his life, his ambition was to go to New France. Other French Jesuits, such as St. Isaac Jogues (his statue is near the Regis chapel), St. Jean Brebeuf and, later, Jacques Marquette did so. For three years, John-Francis taught at the "college" at Le Puy. Even at this time he had a reputation as a behind-the-scenes miracle worker. Empty grain bins suddenly were full; a student near death was suddenly cured. He seems to have received intimations and messages of a prophetic nature; but he was a quiet and hidden person at the time. He studied theology for four years at Toulouse. During his first year, 50,000 people in the city died of the plague! His second year was better; only 12,000 died. He had no time to be a scholar; he was taking care of the sick. After he was ordained a priest in 1630, he returned to Le Puy.

In America Jesuits were mapping the wilderness of New France and the English colonies were just starting along the coast. In England, it was the time of Charles I and Cromwell. In France, it was the time of Louis XIII and his prime minister, the Cardinal Duke of Richelieu. It was also the time of the fictional "Three Musketeers." It was a time of vicious religious and political wars. South France was a place of death, brutality, starvation and plague. Le Puy avoided the wars, but not the results of war. The town was crowded with refugees, full of sickness, and short on food. The city had been known as one of the premier lace-making centers of France; but the war and war taxes had ended the trade. Instead, the town became known for another trade, prostitution. This was Regis' world.

Regis taught as a "quasi-permanent substitute" at the college. The main problem was keeping the fifteen-year-olds from killing each other in duels over petty arguments. But mostly he preached and worked with the poor. He became known as the père des pauvres. He gathered food (sometimes miraculously) and clothing and distributed them to the poor. He fought for their rights at the expense of his own safety. He put pressure on local merchants to provide jobs. He also became known as a great preacher, an adult catechist and a confessor. At a time of religious hatreds, he did not preach against others, but for and of Christ. People crowded the college church and the city cathedral to hear his simple, direct and highly effective sermons.

His most famous and most controversial work was with the prostitutes. He took them from their
"places of employment" and established safe homes for them. He found them jobs as well. He was beaten in the streets several times by the "powers" of the time, most likely by some of the older brothers and fathers of the students he taught. A safe-house was burned to the ground, and he had to find a new house, re-rescue his clients and convince the brave house-mother to return. His work was considered scandalous, unworthy of a priest. He was told to stop by his local superior. When superiors in Rome heard about the controversy, they replaced the local superior and encouraged Regis to continue his work. There was such an uproar that the college closed (for a time) because people withdrew their donations.

In his "free time," Regis went out into the poor mountain towns which often had not seen a preacher in a hundred years. The mountain peasants (there was no ski industry) came from miles around to hear "their saint." One Christmas Regis and his Jesuit traveling companion, Brother Bideau, set out for the village of Lalouve's and got lost in a blizzard which lasted three days. After they arrived, Regis spent another three solid days in a crowded and drafty church, preaching, saying Mass, hearing confessions. He collapsed, probably of pneumonia, and died on New Year's Eve, 1640.

The peasants so loved John-Francis that they would not let him go; he was their own. Three times the Jesuits came to claim the body, but failed.

Even before he was declared a saint in 1738, Lalouve's had become one of the great pilgrimage places of France. Although his body was desecrated and scattered during the violence of the French Revolution, the place remains so today. Here the first St. Regis Hotel was established. Here St. Philippine Duchesne, of the Religious of the Sacred Heart, made her pilgrimage, as did St. Jean-Baptiste Vianney, the Curé of Ars. A House of Regis was established for women pilgrims. It became the home of the Religious of the Cenacle.

Regis Societies were established throughout France. The main work of these lay groups was to regularize the marriages of the poor, thus legitimizing thousands of children. In Paris alone the Society of Regis regularized 85,000 marriages within its first 50 years. The Worker Brothers of St. John-Francis Regis established schools of agriculture for rural orphans. Five such schools were opened in Le Puy alone. The Province of Quebec had several of these schools until the 1940's.

This is the "Regis" of Regis University. As the mountain people of France once did, my hope is that we can make John-Francis "our own." He was a man of simplicity and power, a person who saw the needs of his time and place and who worked to meet those needs wherever he found them. He showed his love in words and in deeds. He took risks. A person of the closest union with God, he brought God's love to everyone as he worked for the least in society. He was a good man, an attractive man. It would be fitting if we could also see him as our friend.

The purpose of Las Vegas College, Sacred Heart College, Regis College, and now Regis University has always been and will continue to be forming "men and women for others," persons, young and old, empowered in mind and heart, who will be leaders, leaders in service. We could not have a better patron.

### 1.3 A BRIEF HISTORY OF JESUIT EDUCATION

Even though St. Ignatius Loyola and his first companions were graduates of the University of Paris, the original works of the Society of Jesus did not include educational institutions. The goal of the Society was to be highly mobile, ready to move where the need was greatest. Permanent institutions, other than places for the education of Jesuits themselves, were not envisioned.

In 1545, five years after the establishment of the order, a college was founded in Gandía, Spain, for the education of those preparing to join the Society. Its founder was Duke Francisco de Borja who later gave up his title and became a Jesuit and, eventually, Superior General of the order. At the insistence of parents, the college began, in 1546, to admit other boys of the city. The first Jesuit school in the sense of an institution intended primarily for young lay students was founded in Messina, Sicily, two years later (1548).

When it became apparent that education was not only an apt means for human and spiritual development but also an effective instrument for reforming the Church, the number of Jesuit schools began to increase rapidly.

The Roman College was founded in 1551 with monies from Francis Borgia. It opened as a college of humane letters and later added faculties in philosophy and theology.

In those days, the Jesuits and Ignatius had the good fortune to attract one of the most accomplished scholars and charming characters it has ever known, the Spaniard, Diego Ledesma. Described as "always smiling and always joyful," he was a doctor three times over, of Alcalá, of Paris, and
of Louvain.

At Ignatius' request, Ledesma organized the studies at the new Roman College. In doing so, he mapped out the future of Jesuit education and provided it with a rationale.

John Padberg, director of the Institute of Jesuit Sources, translates Ledesma's rather ornate language: Jesuits have schools because, first, they help to educate a person for a productive career; second, they provide education for social and political responsibility; third, they develop the totally human person in the humanities and sciences; and, fourth, they give an education for a particular perspective, which is Christian and Catholic, on the ultimate nature and destiny of the human person.

It is not surprising, then, that the motto of the Roman College of Diego Ledesma became "religioni et bonis artibus" -- for religion and the good arts -- the motto which appears on Main Hall at Regis and on the seals of many Jesuit institutions of learning.

In the Constitutions, Ignatius mandated that Jesuit education should follow the modus Parisiensis, the method of the University of Paris, rather than the rather loose Spanish or Italian model. This meant, first, a stress on the humanities; second, an orderly system to be observed in pursuing successive branches of knowledge; third, repetition of material; and, fourth, the active involvement of the students in their own education through argumentation, discussion and competition. This last led to eloquentia perfecta: an ability to express oneself well in writing and speech.

Ignatius asserted that he could not set very detailed guidelines for the schools until there was more concrete experience available. Before he could do that, he died (July 31, 1556).

The Roman College became known as the Gregorian University in 1558, after Pope Gregory XIII built a structure to house it. Founded by two Jesuit saints, Ignatius Loyola and Francis Borgia, it remains, today, in the same building and is the flagship Jesuit university.

In the years following the death of Ignatius, not all Jesuits agreed that involvement in education was a proper activity for the Society of Jesus. Nevertheless, Jesuit involvement in education continued to grow at a rapid rate. Of the 40 schools that Ignatius had personally approved, at least 35 were in operation when he died, even though the total membership of the order had not reached 1,000. Within 40 years, the number of Jesuit schools would reach 245. The promised development of a document describing common principles for all these schools became a practical necessity.

The first drafts of a common document were based on the "Rules of the Roman College." An international committee of six Jesuits was appointed by Superior General Claudio Acquaviva. In 1586 and again in 1591, this group published drafts which were widely distributed for comments. Finally, the definitive Ratio Studiorum ("Plan of Studies") was published on January 8, 1599.

The Ratio is a handbook. It consists of a series of rules regarding the government of the school, the formation of teachers, the curriculum and methods of teaching. It is not so much an original work as it is a collection of the most effective educational methods of the time.

There is little explicit reference to underlying principles in the Ratio. Such principles were stated in earlier versions and were presupposed in the edition of 1599. The relationship between teacher and student, for example, is to be modeled on the relationship between the director of the Spiritual Exercises and the person making them.

The process leading to the publication of the Ratio produced a "system" of schools whose strength and influence lay in a common Ignatian vision that evolved into common pedagogical principles. It was the first educational system that the world had ever seen.

The system was, at the beginning, highly flexible, adapting itself to the needs of time and place. It stressed the humanities, the fine arts and theater. It was world-wide. It was inclusive as well, ranging from elementary school levels through universities.

The system of Jesuit schools developed and expanded for more than two hundred years and then came to a tragic end. The eighteenth century was not kind to either Jesuits or Jesuit education. The Bourbon monarchies of Catholic France, Spain and Portugal sought to limit the power of the Church and take control of the schools in their territories. The Jesuits became targets. Fierce political pressure was placed on the Papacy to suppress the order. The campaign was a success. First in the colonies and then in Europe, thousands of Jesuits were rounded up and shipped to Italy.

When the Society of Jesus was finally disbanded by a reluctant Pope Clement XIV in 1773, a world-wide network of 875 educational institutions was largely destroyed. Only a few Jesuit schools remained in Russian territories (actually, "occupied Poland"), where the suppression never took effect. In addition, Jesuits disappeared from faculties at state sponsored universities such as those at Vienna, Prague, and Cologne.
When Pope Pius VII was about to bring the Society of Jesus back into existence in 1814, after the
collapse of Napoleon, one reason he gave for his action was "that the Catholic Church could have, once again,
the benefit of their educational experience." Educational work did begin again almost immediately.
However, the turmoil of nineteenth century Europe, marked by revolutions and frequent expulsions of
Jesuits from various countries prevented any genuine renewal of Jesuit education. Often enough, the
Jesuits were also divided and educational institutions were enlisted in the ideological support of one or
other side of warring factions. Even today, there are only a handful of Jesuit higher education institutions
in Europe. Nevertheless, Jesuit schools did flourish in the developing nations of India, East Asia, Latin
America and, in particular, the United States.

The first Jesuits in the present United States had been Spaniards who came to Florida in 1566. In
the seventeenth century, Jesuits had worked in the vast territories of New France. These included such men
as St. Isaac Jogues and the explorer, Jacques Marquette. They were contemporaries of another French
Jesuit, Jean-François Régis (1597-1640), who had volunteered for the mission but who remained in France.
In 1634, Andrew White and John Altham arrived in Maryland with Lord Calvert of Baltimore. In the
1700's other Jesuits, notably Eusibio Kino, came north from Mexico into what is now Arizona.

Jesuits were not always welcome, however. Massachusetts Bay Colony had a law which
condemned to hanging any Jesuit caught twice in its territory. Even after the American Revolution,
Jefferson and Adams considered a prohibition of the Jesuits in the Constitution.

The first Jesuit college in the United States, George Town College, was founded in 1789 by John
Carroll, the first bishop of the very small Catholic community in the new country (about one percent of the
population). Carroll had been a Jesuit before the 1773 suppression of the order. He gathered a small group
of other English ex-Jesuits who, incorporated as the "Catholic Gentlemen of Maryland," founded the school
in what would become Washington, D.C. The college was "given to the Jesuits" after the restoration of the
order.

Twenty-one Jesuit colleges or universities were founded in the United States in the nineteenth
century. Their original purpose was to assimilate the large groups of Catholic immigrants pouring into an
American society which was often anti-Catholic. Accordingly, there was often an emphasis on the profes-
sions of medicine, law and, later, business. Today, there are 28 Jesuit colleges and universities and two
graduate schools of theology in the United States. There are also 46 high schools

The twentieth century, especially the years after World War II, brought a dramatic increase in the
size and number of Jesuit schools around the world. Jesuit educational work now extends to more than
2,000 institutions of a bewildering variety of types and levels, including 183 on the post secondary level and
356 high schools. Ten thousand Jesuits and nearly 100,000 lay people in 56 countries provide education
for more than 1.8 million students (Jesuits work in 113 countries).

Jesuit education today does not and cannot form the unified system of the seventeenth century.
Distinct needs of different cultures and places prevail, and rightly so.

In fact, no longer is Jesuit education the exclusive property of Jesuits. Rather, Jesuit education is
the property of all the men and women who work in educational institutions which claim the Ignatian
heritage.

It was the spirit of Ignatius that enabled the early Jesuit schools of the sixteenth century to evolve.
This same Ignatian vision, much broader than the Jesuit order, is characteristic of the Jesuit schools of
today and can remain so as they become the Ignatian schools of tomorrow.

-- John J. Callahan, S.J. with heavy acknowledgements to Jim Sauvé, S.J., and John Padberg, S.J.

1.4 THEMES OF JESUIT HIGHER EDUCATION

Peter-Hans Kolvenbach, S.J.

Key ideas contained in two addresses by the Superior General of the Society of Jesus delivered June 7,
1989, at Georgetown University and Georgetown Prep are summarized and edited here by John J.
Callahan, S.J. Items in brackets are additions by the editor. For a more complete explanation of the
"Ignatian worldview", please refer to the editor's article on the Spiritual Exercises of St. Ignatius in the
booklet "The Jesuit Tradition at Regis University."
Jesuit Mission in Education

The Society of Jesus proclaims that the service of faith through the promotion of justice is the mission that must be integrated as a priority into each Jesuit work.

Our purpose in education, then, is to form men and women "for others." The Society of Jesus has always sought to imbue students with values that transcend the goals of money, fame and success. We want graduates who will be leaders concerned about society and the world in which they live. We want graduates who desire to eliminate hunger and conflict in the world and who are sensitive to the need for more equitable distribution of the world's goods. We want graduates who seek to end sexual and social discrimination and who are eager to share their faith with others.

In short, we want our graduates to be leaders-in-service. That has been the goal of Jesuit education since the sixteenth century. It remains so today.

The question is whether or not the schools we now call "Jesuit" still retain their Jesuit identity. While some people in our institutions may care little about Jesuit ideals, many others do identify strongly with Jesuit education, and still more will want the university or college to retain at least its identity as a "Jesuit" school and then to develop it.

But what do we mean by Jesuit education? To answer that, to establish Jesuit identity, we must look to St. Ignatius Loyola, founder of the Society of Jesus. We must link our work in education with the Ignatian spirituality which inspires it.

Here let me mention but a few Ignatian themes that enlighten and give impetus to our work in higher education:

The Ignatian worldview

• is world-affirming: [For Ignatius, to know the world better is to know God better. There can be no contradiction between human knowledge and faith. At most, there can only be a failure in understanding. Ignatius' sense of the goodness and beauty of all things also leads a person to be a responsible steward of creation.]
• is comprehensive: [There is a call to a genuinely humanistic education -- literature, history, arts, science, philosophy and theology -- in addition to professional studies. In the Ignatian view, to become more fully human is to become more fully divine.]
• faces up to sin, personal and social, but points to God's love as more powerful than human weakness and evil,
• places emphasis on freedom: [Liberated from the constraints of ignorance, prejudice, limited horizons, and distorted values and desires, a person, with God's help, is free to develop a positive set of values.]
• stresses the essential need for discernment: [A person must know the world, examine attitudes, challenge assumptions, and analyze motives. In this way, one may discern God's loving desire and select values which become the basis for principled decision-making.]
• is altruistic: [Adopting the mind and heart of Christ, a person is called to compassion, to concern for others, and to the work of justice.]
• gives ample scope to intellect and affectivity in forming leaders: [Ignatius calls for the development of the whole person, head and heart, intellect and feelings. The purpose, however, is not centered on the development of the self alone. Rather, the purpose is to develop leaders who are committed to ideals and values to such an extent that they will work to change society, leaders who, like Christ, give "greater service" out of concern for others.]

Promotion of Justice

The service of faith through the promotion of justice remains the Society's major apostolic focus. That is why it is urgent that this mission be operative in our lives and in our institutions.

Words have meaning; if a college or university describes itself as "Jesuit" or "in the Jesuit tradition," the thrust and practice of the institution should correspond to the description.

It should be operative in a variety of ways. The recruitment of students must include special efforts to make a Jesuit education possible for the disadvantaged.
But let it be noted, and let there be no misunderstanding: The "option for the poor" is not an exclusive option; it is not a classist option. We are not called upon to educate only the poor and the disadvantaged. The option is far more comprehensive and demanding, for it calls upon us to educate all -- rich, middle class and poor -- from a perspective of justice.

Ignatius wanted Jesuit schools to be open to all. We educate all social classes so that people from every stratum of society may learn and grow in the special love and concern for the poor.

Concern for social problems should never be absent. We should challenge all of our students to use concern for the poor as a criterion, so that they make no significant decision without first thinking of how it would impact the least in society.

Value Oriented Education

Jesuit education is value oriented. There is no aspect of education, not even the so-called hard sciences, which is neutral. All teaching imparts values. A value literally means something which has a price, something dear, precious or worthwhile and, therefore, something that one is ready to suffer or sacrifice for, which gives one a reason to live and, if need be, a reason to die.

Values, then, bring to life the dimension of meaning. Values provide motives. They identify a person, give one a face, a name and character. Without values, one floats, like driftwood in swirling waters. Values are central to one's life and define the quality of that life, marking its breadth and depth.

Values are anchored in the 'head.' I see reasons why something is valuable and I am intellectually convinced of its worth.

Values are also anchored in the 'heart.' The language of the heart tells me that something is worthwhile. I am able to perceive something as of value. I am also affected by its worthiness.

Values are also anchored in the 'hand.' When the mind and the heart are involved, the whole person is involved. Values lead to actual decisions and real actions -- and necessarily so.

Each academic discipline, when honest with itself, is well aware that the values transmitted depend on assumptions about the ideal human person and the ideal human society which are used as a starting point.

It is here especially that the Jesuit mission of the promotion of justice can become tangible and transparent in our educational works. For this mission must guide and inspire the lawyer and the politician, the manager and the technician, the sociologist and the artist, the scientist and the author, the philosopher and the theologian.

Our institutions make their essential contribution to society by embodying in our educational process a rigorous, probing study of crucial human problems and concerns. It is for this reason that Jesuit colleges and universities must strive for high academic quality. We are speaking of something far removed from the facile and superficial world of slogans and ideology, of purely emotional and self-centered responses, and of instant and simplistic solutions.

We have learned to our regret that mere appropriation of knowledge does not inevitably humanize. One would hope that we have learned that there is no value-free education. But the values imbedded in many areas of life today are presented subtly, often by assumption. We need to discover ways that will enable students to form the habit of reflecting on values.

Habits are not formed only by chance occasional happenings. Rather, habits develop only by consistent, planned practice. The goal of forming habits of critical reflection needs to be worked on by teachers in all subjects in ways appropriate to the maturity of students at different levels.

This habitual reflection should be applied to the human sciences students learn, the technology being developed, and the whole spectrum of social and political programs suggested by both prophets and politicians.

A value-oriented educational goal like ours -- forming men and women for others -- will not be realized unless it is infused within our educational programs at every level. The goal is to challenge our students to reflect upon the value implications of what they study, to assess values and their consequences for human beings.
Interdisciplinary Education

Jesuit education is interdisciplinary. A qualitative integration of inquiry which can lead to an appreciation of more comprehensive truth is the goal. How far this is from the view that portrays the university as merely an administrative umbrella for unconnected fields of research.

It is a pity that an interdisciplinary approach, the only significant way to heal the fracture of knowledge, is still considered a luxury reserved to occasional staff seminars or a few doctoral programs. Of course, an interdisciplinary approach is not without problems: It runs the risk of simply overloading students, of teaching them relativism, of inadmissible violation of the methodology of individual disciplines.

But a love of the whole truth, a love of the integral human situation can help us to overcome even these potential problems. What single academic discipline can pretend to offer comprehensive solutions to real questions like those concerning genetic research, corporate takeovers, definitions concerning the start and end of human life, homelessness and city planning, poverty, illiteracy, developments in medical and military technology, human rights, the environment and artificial intelligence?

These require empirical data and technological know-how. But they also cry out for consideration in terms of their impact on men and women from a wholistic point of view. They demand, in addition, sociological, psychological, and theological perspectives if the solutions proposed are to demonstrate moral responsibility and sensitivity.

Continually developing capacities to control human choices present us with moral questions of the highest order. These questions are not solved in an unidisciplinary manner, for they embrace human, and not simply technical, values. Are we preparing our students to know that just because some technological advance is possible for us, we are not thereby justified in its development and use?

Do we challenge the leaders of tomorrow to reflect critically on the assumptions and consequences of "progress?" Do we challenge them to ponder both the wonderful possibilities and the limits of science? Do we help them to see that often significant civil financial decisions are not merely political manifestos but also moral statements?

This concern for a more wholistic inquiry should be true of any college or university. But it ought to be the case that in a Jesuit educational institution teaching and research are not even conceivable without the integration of different forms of knowledge with human values and with theology.

Our universities, of course, must do this precisely as universities, following our heritage and tradition. This heritage and tradition promotes a culture that emphasizes the values of human dignity and the good life in its fullest sense. This heritage is made real today by fostering academic freedom, by demanding excellence of schools and students, and by treating religious experience and questions as central to human culture and life.

Concrete means to achieve such an integrated program might be sought in the substance and methodologies employed in the core curriculum or in significant capstone courses for senior students on social, cultural, and ethical responsibilities -- and in that contemplative capacity for God and the world which lies at the very center of human existence.

Internationalization

Our mission is global. Our interdependence on this planet is becoming more evident every day in realities across a broad spectrum from economics to ecology. In response to this rapidly shrinking world, we seek education for responsible citizenship in the global village.

Will we really help to form men and women for others in the world community of the twenty-first century if we do not adapt to the changing international culture? This is a corporate responsibility, with all of us participating in some way according to resources and interests, and with a genuine desire to help all others.

In the recent past education has sometimes focused exclusively on self-actualization of the individual. Today it must be the world community that forms the context for growth and learning. Curricula must be broadened to include major world cultures. Especially encouraged is diversity of cultural backgrounds in our student bodies and more international exchanges of both teachers and students.

Efforts at internationalization are signs of the impulse to incorporate a global dimension into our educational programs -- not as occasional special events, but as part of the fiber of what it means to be Jesuit colleges or universities. I ask you to intensify these efforts.
Mission and Staffing

The mission of forming men and women for others has implications, too, for staffing. It is obvious, and has been obvious for many years, that our educational institutions cannot survive without the presence and assistance and partnership of many dedicated people who are not Jesuits. Jesuits have been blessed by working with many colleagues who have shared our vision and our principles, and have worked with real dedication. The roots of this partnership in ministry as set out in the Second Vatican Council are theological. Events of the last quarter century have accelerated the need for implementation of this colleagueship. In Jesuit education today, more than ever, lay men and women are invited to share in this ministry at every level.

A significant challenge in the collaborative process is whether and how the hiring and promotion practices of Jesuit institutions reflect the priority of developing the Ignatian vision, while being just to potential colleagues and protective of the academic standards of the institution. With all due respect for academic freedom, hiring is sometimes a missed opportunity as well as an overlooked obligation to acquaint prospective administrators, professors and staff with the spirit of the institution and to ask if they desire to share its spirit. All members of the educational community should be invited and expected to contribute to the ongoing mission of the institution. We need to do more to create an educational community united in mission.

All too often we have seen cases where new colleagues are welcomed into Jesuit institutions solely on the basis of academic or other professional credentials. Unless there is a prior clarity concerning a statement of the mission of the institution, and a prior acceptance and commitment to foster this mission, it seems unrealistic to expect that we can hope for an institution to continue "in the Ignatian tradition."

Growth in understanding and commitment needs to be cultivated through faculty seminars, discussions and the like, as well as through individual conversations and friendships. Clearly, opportunities for closer involvement in sharing in the spirit and mission of the institution should be offered through colloquia, retreats and liturgies for those who are open to and desirous of them.

This is not the case of too few Jesuits needing to seduce the laity into acting like Jesuits. That thinking is not worthy of us. Rather, the many views of all members of the higher education community who follow Ignatius with their own perspective must come together to affect the university's life and the developing Ignatian tradition. In this way value-centered education evolving out of the ideals of Ignatian spirituality and the Gospels will continue in Jesuit institutions.

The Jesuit Community

What is the role of the Jesuit community at a Jesuit college or university in bringing about the Ignatian vision?

In the first place, we cannot ignore -- we should even foster -- the autonomy of the college or university, an autonomy which is institutional. The institution is independent of the group of Jesuits.

Secondly, the distinctive role of the Jesuits in a Jesuit college or university is to share the basic Ignatian purpose and thrust with the educational community. I believe that this communication of the Society's apostolic inspiration to all members of the academic community is really owed to these people, so that they can become sharers in it, each in his or her own way.

To communicate this purpose in an official and authoritative way is the role of the competent university authorities, especially if they proclaim that the institution is "in the Jesuit tradition."

But to incarnate it in daily life through the multiple relationships and activities which form the fabric of university life, this is the task and the responsibility of all Jesuits missioned to the university.

Let me be very clear about this: The Jesuit community at the university ought to exercise not power, but authority. Its role, with and for all the members of the educational community, is that of guaranteeing the transmission of the values which are the distinctive mark of Jesuit education.

So we are speaking of a process, a permanent process. We are speaking of a way of life. The alternative is clear: an institution, of whatever academic quality, slowly or rapidly drifting aimlessly.

But collaboration is not an end in itself. It exists precisely so that we can offer more effective service to those who need us. If educational institutions are not finally instruments of hope, for the Good News, then their identity is in crisis as Jesuit apostolates. From freshmen in high school to the researchers.
in laboratories of our best graduate departments, no one can be excused from our final purpose: to enable the human person and the human community to be the loved ones God calls them to be. It is the task of the Jesuit education family to work together to incarnate this vision in our troubled world.

1.5 REGIS UNIVERSITY MISSION STATEMENT

Regis University educates men and women of all ages to take leadership roles and to make a positive impact in a changing society. Standing within the Catholic and United States traditions, we are inspired by the particular Jesuit vision of Ignatius Loyola. This vision challenges us to attain the inner freedom to make intelligent choices.

We seek to provide value-centered undergraduate and graduate education as well as to strengthen commitment to community service. We nurture the life of the mind and the pursuit of truth within an environment conducive to effective teaching, learning, and personal development. Consistent with Judeo-Christian principles, we apply knowledge to human needs and seek to preserve the best of the human heritage. We encourage the continual search for truth, values, and a just existence.

Throughout this process, we examine and attempt to answer the question: "How ought we to live?"

As a consequence of Ignatius Loyola’s vision, particularly as reflected in his Spiritual Exercises, we encourage all members of the Regis community to learn proficiently, think logically and critically, identify and choose personal standards of values, and be socially responsible. We further encourage the development of skills and leadership abilities necessary for distinguished professional work and contributions to the improvement and transformation of society.

- - Approved by the Regis University Board of Trustees, 1991

THE SYMBOLS OF REGIS UNIVERSITY

(SEAL)

THE SEAL

* The Latin Universitas Regisiana Societatis Jesu reads as “Regis University of the Society of Jesus” and names the university and its sponsoring organization.

* The crown is a symbol of the University's patron, St. John Francis Regis (Jean-François Régis). The word regis in Latin means "of the king" or "royal." The school was named "Regis" in 1921.

♦ 1877 is the founding date of the University. Founded as Las Vegas College in New Mexico by Jesuits exiled from Sicily.

♦ The mountains are symbolic both of the Rocky Mountains and of the mountains of the Massif Central (Central Highlands) in France where John Francis Regis (1597-1640) lived and worked.

♦ The letters IHS are the Greek letters Iota, Eta, Sigma -- the first three letters of the word "Jesus." The letters IHS within a sunburst comprise the seal of the Society of Jesus. The Jesuit seal is found on the pediment at the south entry to Main Hall, Lowell Campus.

♦ The alternating stripes (originally red and gold) are from the shield of the Oñaz-Loyola family. St.
Ignatius Loyola, born in 1491, founded the Society of Jesus (Jesuits) in 1540.

♦ The motto "Men and women in service of others," in Latin, (Homines) Ad Serviendum Aliis, is a phrase used by Regis University to summarize the ideal and purpose of Jesuit education.

OTHER ITEMS

♦ The letters A.M.D.G. on various cornerstones stand for the Latin motto of the Society of Jesus, Ad Majorem Dei Gloriam, "For the greater glory of God."

♦ The statue of the Sacred Heart which stands in front of Main Hall was erected in 1890. After the school moved to Colorado, it was known as Sacred Heart College (1884-1921). The statue near the St. Regis Chapel is of St. Isaac Jogues, a Jesuit missionary to North America and a fellow countryman and contemporary of St. John Francis Regis.

♦ The Latin phrase Religioni et Bonis Artibus above the entry to Main Hall (1887) was also used on the seal of Sacred Heart College. A literal translation is "For religion and the good arts".

♦ Jesuit House, the Jesuit residence, is dedicated to Bl. Peter Faber, S.J. Pierre Favre (1506-1546) was born in the mountains of French Savoy, was a theologian, mystic and ecumenist, and was the first companion of St. Ignatius as he gathered the nucleus of the Society of Jesus.

JESUIT COLLEGES & UNIVERSITIES IN THE UNITED STATES (28)

GEORGETOWN UNIVERSITY, Washington, D.C. (1789)

SAINT LOUIS UNIVERSITY, St. Louis, Missouri (1818)

SPRING HILL COLLEGE, Mobile, Alabama (1830)

XAVIER UNIVERSITY, Cincinnati, Ohio (1831)

FORDHAM UNIVERSITY, Bronx, New York (1841)

COLLEGE OF THE HOLY CROSS, Worcester, Massachusetts (1843)

SANTA CLARA UNIVERSITY, Santa Clara, California (1851)

ST. JOSEPH'S UNIVERSITY, Philadelphia, Pennsylvania (1851)

LOYOLA COLLEGE IN MARYLAND, Baltimore, Maryland (1852)

UNIVERSITY OF SAN FRANCISCO, San Francisco, California (1855)

BOSTON COLLEGE, Boston, Massachusetts (1863)

CANISIUS COLLEGE, Buffalo, New York (1870)

LOYOLA UNIVERSITY OF CHICAGO, Chicago, Illinois (1870)

ST. PETER'S COLLEGE, Jersey City, New Jersey (1872)

REGIS UNIVERSITY, Denver, Colorado (1877)

UNIVERSITY OF DETROIT MERCY, Detroit, Michigan (1877)
CREIGHTON UNIVERSITY, Omaha, Nebraska (1878)
MARQUETTE UNIVERSITY, Milwaukee, Wisconsin (1881)
JOHN CARROLL UNIVERSITY, Cleveland, Ohio (1886)
GONZAGA UNIVERSITY, Spokane, Washington (1887)
UNIVERSITY OF SCRANTON, Scranton, Pennsylvania (1888)
SEATTLE UNIVERSITY, Seattle, Washington (1891)
ROCKHURST COLLEGE, Kansas City, Missouri (1910)
LOYOLA UNIVERSITY OF NEW ORLEANS, New Orleans, Louisiana (1912)
LOYOLA MARYMOUNT UNIVERSITY, Los Angeles, California (1914)
FAIRFIELD UNIVERSITY, Fairfield, Connecticut (1942)
LE MOYNE COLLEGE, Syracuse, New York (1946)
WHEELING JESUIT UNIVERSITY, Wheeling, West Virginia (1954)
GRADUATE SCHOOLS OF THEOLOGY (2)
JESUIT SCHOOL OF THEOLOGY AT BERKELEY, Berkeley, California
WESTON JESUIT SCHOOL OF THEOLOGY, Cambridge, Massachusetts