Introduction:

In the first video we followed the life of St. Ignatius from his conversion to the establishment of the Society of Jesus in 1540 by decree of the Pope. We saw Ignatius as a pilgrim, discerning the lead of the Spirit in his life and in the “company” of his companions. The companions consistently sought to follow the will of God, in serving the greatest needs of the people and of society. We also noted that in his years of discernment Ignatius was following what came in later years to be called the Ignatian pedagogical paradigm, or more commonly Ignatian pedagogy – a method of reflection on experience that is accessible to anyone.

In this second video we will trace the apostolic or ministerial results of the young Society’s discernment of how to respond to the world’s greatest needs. We had seen in the first video how the companions ended up in Rome. It is important to note that their motivation for going to Rome was to present themselves to the Pope, who, they believed, had the broadest knowledge of the needs of the world. Remember that 1492 marked an expanded consciousness of the extent of the world.

Early on, in Rome and elsewhere, the companions continued to do their street ministry, but they also went off to foreign shores to serve as missionaries, carrying the message of the gospel to corners of the globe where people had not yet heard of Christ. The video describes the work of a good number of these missionaries, from Francis Xavier to Matteo Ricci, to Pere Marquette and Peter DeSmet. Note their sensitivity to the cultures to which they were sent. (Much missionary activity in those times was associated with Europe’s colonization of foreign lands. The theological basis for these efforts was highly Eurocentric, leading to quite a bit of resentment.) The Jesuits who worked among the Coeur d’Alenes in Idaho, for example, talked about “grafting Christianity” onto the native religion, not trying to eradicate the native ways in order to Europeanize the people.

A good number of young men joined the Society in those early years and Ignatius, realizing the importance of education, set up schools in which they were taught a humanistic curriculum based on the Parisian model. These schools for young Jesuits so impressed the local families that they pushed Ignatius to open the schools to their sons. Ignatius, recognizing the great potential for a positive impact on society, acceded to these requests and the first school was opened to lay people in 1547 in Messina, Sicily. Other schools followed rapidly all around Europe and in the missionary lands. St. Peter Canisius himself founded 28 colleges in Europe.
The Video:

Missionaries:

**Francis Xavier:** Francis was one of Ignatius’ closest companions, but when the Pope asked for a Jesuit to be sent to India and Asia, Ignatius sent his “best”. (Their correspondence over these years demonstrates their deep friendship in the Lord.)

Francis started in India, establishing the Society in Goa. There he encountered the “Thomas Christians”, Indians who traced their Christianity back to the Apostle Thomas. Francis’ initial approach was in fact Eurocentric. He wanted to convert the heathens to Christ. He baptized many, many converts. (Note the remark by the Indian Jesuit in the video in which he contrasts “Roman Catholic” with “Indian Christian”.) Later on Francis sailed for Japan, stopping along the way at some of the islands in the Indian Ocean. In Japan he recognized something good in the Japanese culture, something he attributed to the Spirit, and decided to adapt himself to it, changing his dress, manners, etc. He learned Japanese and respected their cultural religious practices, grafting Christianity onto them.

**Matteo Ricci and Roberto DeNobili:** These two 17th century missionaries were sent to China and India respectively. They were deeply committed to the enculturation of Christianity within the native ways. Ricci was on the verge of a major conversion of the Chinese to Christianity. But in the end Rome refused permission for the establishment of the Chinese rites (putting the liturgy and other Catholic practices into Chinese language and customs). In India DeNobili became a member of the Brahmin class. He learned Sanskrit and wrote in that language. These men were followed by numerous others of like practices.

**North America:** Pere Marquette explored the Great Lakes region and canoed down the Mississippi. Eusebio Kino worked among the native populations in the Southwest. Peter DeSmet, at the invitation of the Flathead Indians, came to the Northwest in 1841 and established mission in Montana. His Jesuit followers, among whom was Joseph Cataldo who founded Gonzaga University, started Jesuit works around the Pacific Northwest. These men showed a deep reverence for the other person, recognizing God’s active presence in them.

Education:

At first, after the establishment of the Society of Jesus, Ignatius had no intention to get involved in the ministry of formal education of the laity. He established schools of study for the young Jesuits who were joining the order, but only after 6 or 7 years did he open them to young laymen. He did so at the behest of these boys’ parents, but quickly recognized that education is a very effective means for exercising a profound influence on society.
The educational pedagogy of the University of Paris, where Ignatius and his early companions had studied, provided the framework for the educational curricula in these early Jesuit schools. It involved a structured, progressive path through the disciplines, based on an adaptation of the medieval *trivium* and *quadrivium*. The former provided the basic building blocks of education – grammar, logic, and rhetoric. The latter built on these with arithmetic, geometry, music, and astronomy. Together these provided the basis for later studies in philosophy and theology. Eventually this system was laid out and articulated in the famous Jesuit *Ratio Studiorum*, a highly integrated set of directives for curriculum, co-curricular activities, administration, discipline, and so forth. This *Ratio* continued to undergird the structures of Jesuit education into the 19th century, often in ways that stultified creativity and innovation.

Noteworthy elements in the video:

- Founding of the **Roman College** in 1551, which became the Gregorian University later. Its curriculum followed the Parisian model. Latin and Greek; religion and ethics; a reconciliation of religion and culture; whole-person education of minds and hearts; music, dance, and theater.
- Some of the great **scientists** of the time were Jesuits at the Roman College. Clavius the mathematician, astronomers, biologists and botanists (quinine also called Jesuit bark).
- Jesuit numbers were growing exponentially, largely due to the charismatic leadership of Ignatius and the influence of the Spiritual Exercises.
- "**Jesuit values are universal values.**" (NB. Our “Statement of Affirmation at GU)

Reflections:

1) The evangelical motivation for sending missionaries to all parts of the globe was not all that different from Ignatius’ motives for opening the schools to laymen. Both have as a goal the Christianization of culture, or the reconciliation of religion and culture.

2) Ignatius' spiritual vision saw the world as sacred because God was always present as creator and life-giver in the world and in human history. This optimism opened the early Jesuit schools to the arts as “tangible” points of contact and beauty between the human and the material world.

3) The movie “The Mission” is a story that synopsizes many decades of missionary activity of the Jesuits among the Guarani Indians in Paraguay. If you have seen the film, you will remember their love of music and education.