PRAYER OF GENEROSITY

Teach us, good Lord, to serve You as You deserve; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do your will.

St. Ignatius of Loyola
SET THE WORLD ON FIRE:
An Introduction to St. Ignatius College Preparatory
and its Jesuit & Catholic Tradition
The Society of Jesus was founded “for the greater glory of God,” an idea repeated more than a hundred times by Ignatius in the Constitutions of the Jesuits. The phrase became the unofficial motto of the Society. Jesuits schools and churches often had “A.M.D.G.” inscribed on their portals.
MISSION STATEMENT

St. Ignatius is a Catholic, college preparatory school in the Jesuit tradition serving the San Francisco Bay Area. St. Ignatius strives to develop young women and men of competence, conscience, and compassion through an integrated program of academic, spiritual, and extra-curricular activities. St. Ignatius seeks to develop students who strive toward the Jesuit ideal of the magis: a thirst for the more, for the greater good, for the most courageous response to the challenges of our time in the fullest development of students’ talents, and for a life-long disposition to serve.
The mural above depicts the Jesuit concept of Magis (the greater good) and translates to “more breath.” It is shown as a strong wind blowing across time, from 1855 to the present and into the future. Completed by Boris Koodrin (SI ’67) to commemorate the school’s sesquicentennial, it can be found on the first floor of the academic building. It invites students to search for hidden symbols and signs, both in the work and in their own lives.

Important historical figures [shown in the mural] are Fr. Michael Accolti, SJ, and Fr. John Nobili, SJ, upon their arrival in “Babylon”; Fr. James Bouchard, SJ, being inspired by his mother, Mary Bucheur, to become the great evangelist of the West Coast; and Fr. Anthony Maraschi, SJ, keeping SI College from sinking into the sands. God’s grace is depicted as leaves blown across the mural from left to right, from past to present, where present-day students are busy carving various aspects of the SI education into stone blocks. The staircase is representative of the path of knowledge and ultimately leads one to the place of devotion. The final destination in the mural is the large star above the left steeple of Saint Ignatius Church, in this case the star Sirius, which is seen along with the constellation of Orion in the night sky. Some Catholic astronomers believe that Sirius was the Star of Bethlehem. An ultimate leap of faith is needed to get there from the uppermost stone block, but the stars of Orion’s belt points us in the right direction. Mary Bucheur points specifically to the word ‘seek’ on the mural. Her advice offers us a second way to reach the same destination.

—Excerpt from Spiritus Magis written by Paul Totah (SI ’75) used by permission.
ST. IGNATIUS COLLEGE PREPARATORY: AN INTRODUCTION

Founded in 1855, St. Ignatius College Preparatory draws upon over 150 years of educational experience combined with over 450 years of Jesuit heritage. St. Ignatius acknowledges its obligation to serve the Bay Area as a Jesuit, Catholic, college-preparatory school; over 20,000 students have graduated from the school, over 70% of whom have remained in the San Francisco Bay Area.

In 1969, the school moved to its present location, and the name was formally changed to St. Ignatius College Preparatory with a program of studies designed to prepare its graduates for successful performance at any selective college in the country. In 1970, the Jesuit Secondary Education Association was constituted to identify and promote those characteristics that are unique to Catholic Jesuit schools. The Preamble to the Constitution of the JSEA broadly outlined the Jesuit vision as it relates to secondary education. In 1974, after two years of discussion, the St. Ignatius faculty wrote and adopted a Credo, which articulated the concepts of the Preamble as they related to St. Ignatius in particular. In 1975, a second document was adopted, the Statement of Philosophy, which applied the Preamble and Credo concepts to the curriculum and co-curriculum.

In 1983, after two years’ work by the faculty on the JSEA Curriculum Improvement Process, a profile of the Graduate at Graduation which described in some detail those characteristics which were deemed most desirable in a student graduating from St. Ignatius was published. Thus, after fourteen years of thought and discussion, the faculty and administration of St. Ignatius had developed and agreed upon the essential factors of our program of studies. The faculty met during school year 1992 and reaffirmed its commitment to the profile of the Graduate at Graduation.

Finally, in 1999, at the beginning of the JSEA/WASC Accreditation process, the faculty and administrators developed the Profile 2000 which in essence captured all the descriptors in the Graduate at Graduation and placed them into such language as to enable measurement of Expected Schoolwide Learning Results (ESLRs). Above and beyond that, organizational structures, teaching practices, student regulations, personnel procedures, professional development guidelines, and curriculum development procedures which are aimed at promoting an environment conducive to Catholic, Jesuit, coeducational, college preparatory education have been adapted. The Grad at Grad: Profile 2020 (see page 14) was reaffirmed by the faculty in the fall of 2005.
SUSCIPE PRAYER

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

St. Ignatius of Loyola
IGNATIUS AND THE ROOTS OF JESUIT EDUCATION

Ignatius' story is a timely one, for it is set in early modern Europe, an era as dynamic and full of possibility as our own. He was born in the Basque region of Spain in 1491, the youngest son of a minor nobleman. Though raised Catholic, Ignatius hardly had the youth expected of a saint. He sought power, privilege, and prestige through the exercise of arms and the ways of a courtier. While defending a castle against a French onslaught, he was struck by a cannonball. It shattered his leg and his dreams of glory. Bedridden for several months at his family's castle, he became desperate for diversion. Out of boredom he turned to the only books available in the castle's limited library: lives of Christ and the saints. At first he found these works dull and uninspiring compared to the tales of chivalry that he formerly loved to read. But he ultimately began to imagine fashioning his life after the saints, and such daydreams awakened in him a deep desire to serve God. By paying attention to his inner experience, he gradually discerned that God was calling him and that this call gave him a sense of peace or "consolation." This process of discovering God's will for him by attending to his deepest thoughts and feelings became a hallmark of his "way of proceeding" throughout his life and a model of what he would teach others.

In the years after his recovery, Ignatius' conversion continued. His newfound desires moved him to leave behind his sword and his castle. He traveled widely - begging, preaching, and caring for the poor and sick. Along the way, he recorded his spiritual insights and methods of prayer in a manual, Spiritual Exercises. This handbook provides the paradigm for retreats that Jesuits and many others continue to make even today. During this phase of Ignatius' deepening conversion, he recognized his lack of formal training in the humanities, philosophy, and theology, so Ignatius became a peripatetic scholar. While finishing his studies at the University of Paris, Ignatius' experience of God and his boundless spirit captivated other students. Soon, in a chapel outside Paris, Ignatius and six other men professed religious vows of poverty and chastity to bind themselves more closely together in their dedication to God and "the help of souls" (later they would also take a vow of obedience). These companions, who called themselves "friends in the Lord," would eventually become the first Jesuits, officially known as the Society of Jesus (hence the S.J. behind Jesuits' last names).

While Ignatius never originally intended for Jesuits to open schools, he soon discovered how greatly people's lives could be improved by an education rooted both in gospel values and the humanistic revival of the Renaissance. The Jesuits quickly built a reputation as teachers and scholars. Students from all over Europe flocked to the burgeoning Jesuit schools, and Jesuit missionaries opened schools where none existed before. Today there are more than 1,000 Jesuit high schools and universities around the world.
PHILOSOPHY OF EDUCATION

Our purpose in education is to form men and women for (and with) 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 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.

—Peter Hans Kolvenbach, S.J.
Former Superior General of the Society of Jesus

As a Jesuit school, SI is sponsored by the Society of Jesus, a religious order whose commitment to education dates back to the 16th century. Following the directives of the most recent General Congregations of the Society of Jesus—which confirmed the importance of secondary education as a Jesuit apostolate—St. Ignatius College Prep challenges its students to transcend academic excellence by becoming “men and women with and for others.” To attain these goals, we promote individual care and concern for each student; emphasize activity on the part of each student in the learning process; encourage a healthy knowledge, love, and acceptance of self; provide a realistic knowledge of the world; and prepare each student for active participation in the Church and in the community through service to others.

Father Arrupe described the purpose of a Jesuit school. It is, he said, to assist in the formation of “New Persons,” transformed by the message of Christ, who will be witnesses to His death and Resurrection in their own lives. Those who graduate from our schools should have acquired, in ways proportional to their age and maturity, a way of life that is in itself a proclamation of the charity of Christ, of the faith that comes from him and leads back to Him, and the justice which He announced.

—from Go Forth And Teach: The Characteristics of Jesuit Education by The International Commission on the Apostolate of Jesuit Education
PHILOSOPHY OF EDUCATION cont.

As a Catholic school, St. Ignatius College Prep strives to promote the Kingdom of God by helping its students grow in their knowledge of the faith and of the teachings of the Church. This characteristic emphasizes two dimensions: cognitive and formative. Accordingly, the school provides a comprehensive academic program in religious studies, while giving students an opportunity to deepen their religious convictions through liturgical celebrations and retreat programs. To further promote the formation of young women and men of conscience and compassion, the school requires the completion of a community service program before graduation.

As a college-preparatory school, St. Ignatius College Prep admits those students who give evidence of being able to handle a demanding academic program. The course of studies helps the student to develop the abilities to read and think critically, to write clearly, and to analyze situations and solve problems effectively. Both the curriculum and the school culture encourage our students to achieve these goals. In addition, a variety of co-curricular offerings provide for the student’s spiritual, social, physical, aesthetic and intellectual development.

Each St. Ignatius graduate should have an ability to understand, live, and lead in the 21st century. His/her ambitions should be characterized by a desire to become involved in solving the most pressing challenges of the society in which we live and by an understanding of the need for global interdependence. As such, graduates integrate service into their lives and strive to be “men and women with and for others.” Through St. Ignatius’ service requirement, students are challenged to be leaders within our communities by helping to address important social needs through action. Their experiences foster clear values that guide them toward a stronger understanding of social justice while providing them with the opportunity to experience firsthand Christ’s message to love our brothers and sisters in the world.

These characteristics—Jesuit, Catholic, college preparatory, as well as a commitment to diversity—provide the school with a challenge and a direction with which to engage in contemporary society. The SI curriculum emphasizes the dignity of the human person as a child of God. The Jesuit ideal commits our students to love of God and neighbor through service in the community, the Church, and the world. By remaining faithful to this tradition, we, the entire St. Ignatius College Prep community strive to pursue the Jesuit ideal, Ad Majorem Dei Gloriam, to do all things “For The Greater Glory of God.”

Jesuit schools must go beyond the criteria of academic excellence, important as that is, to the far more challenging task of bringing about a true metanoia* in their students, that Jesuit schools must move vigorously toward participation in community affairs, that they must more honestly evaluate their efforts according to the criteria of both Christian reform in social structures and renewal of the Church.

—from The Preamble to the Constitution Jesuit Secondary Education Association

*metanoia: Greek word that refers to a fundamental change of heart
FIRST PRINCIPLE AND FOUNDATION

The goal of our life is to be with God forever. God, who loves us, gave us life. Our own response of love allows God’s life to flow into us without limit.

All the things in this world are gifts of God, presented to us so that we can know God more easily and make a return to love more readily. As a result, we appreciate and use all these gifts of God insofar as they help us develop as loving persons. But if any of these gifts become the center of our lives, they displace God and so hinder our growth toward our goal. In everyday life, then, we must hold ourselves in balance before all these created gifts insofar as we have a choice and we are not bound by some obligation. We should not fix our desires on health or sickness, wealth or poverty, success or failure, a long life or a short one. For everything has the potential of calling forth in us a deeper response to our life in God. Our only desire and our one choice should be this: I want and I choose what better leads to God’s deepening his life in me.

St. Ignatius Loyola paraphrased by David L. Fleming, S.J.

St. Ignatius Loyola begins his Spiritual Exercises with a statement of the situation we find ourselves in as created beings.
Grant me, O Lord, to see everything now with new eyes, to discern and test the spirits that help me read the signs of the times, to relish the things that are yours, and to communicate them to others. Give me the clarity of understanding that you gave Ignatius.

Pedro Arrupe, S.J.
Superior General of the Jesuits from 1965 to 1983

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

Pedro Arrupe, S.J.

Pedro Arrupe made these remarks at a gathering of graduates of Jesuit schools at Valencia, Spain, in 1973. Many in the audience were critical of Arrupe's words. This passage is the source of the motto frequently used to describe the outcome of Jesuit education, “men and women for others.”

Our ideal is the well-rounded person who is intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God.

Peter Hans Kolvenbach, S.J
GRADUATE AT GRADUATION: PROFILE 2020

I. OPEN TO GROWTH

A graduate of St. Ignatius has assumed responsibility for personal growth—intellectual, spiritual, and social—and has developed an openness to the diversity of the surrounding world. At the time of graduation the St. Ignatius student will:

- have contributed to and benefited from all areas of the school community (academic, spiritual and extra-curricular);
- demonstrate an openness to learning from all sources and exercise tolerance and respect for divergent points of view; and
- demonstrate a commitment to the pursuit of excellence in all areas, realizing that learning is an ongoing process worthy of a life-long commitment.

II. INTELLECTUALLY COMPETENT

A graduate of St. Ignatius exhibits mastery of a four-year college preparatory curriculum and has developed intellectual skills that go beyond academic excellence and requirements for college entrance by integrating Gospel values and our Ignatian heritage. At the time of graduation the St. Ignatius student will:

- demonstrate the ability to think critically, act creatively, integrate Gospel values, analyze and solve problems in a variety of disciplines;
- demonstrate effective written, oral, technological, and collaborative communication skills and possess the foundational knowledge necessary for successfully pursuing an academic discipline in advanced education;
- demonstrate the ability to synthesize information from diverse sources and use that information to evaluate issues of contemporary life.

III. RELIGIOUS

A graduate of St. Ignatius shows a basic knowledge of Scripture, doctrines, and practices of the Catholic Church while examining personal religious beliefs. The graduate explores and validates faith through further study, participation in a faith community, and prayer experience. At the time of graduation the St. Ignatius student will:

- demonstrate an understanding of the Church’s teaching about Jesus Christ and his mission as well as the sacramental expressions of that mission;
- display an understanding of the relationship between faith in Jesus and being a “person for and with others,” which manifests itself in action based on the Church’s teaching on social justice;
- evaluate moral choices and issues based on a well-informed conscience; develop a knowledge of other religions and a respect for their beliefs;
- grow in personal spirituality and develop an ability to articulate one’s own personal faith.
IV. LOVING

A graduate of St. Ignatius has begun to establish his or her own identity and move beyond self-interest by forming deeper relationships with others, by valuing personal friendships and the global community. At the time of graduation the St. Ignatius student will:

• demonstrate an awareness of God’s love by extending that love to family, friends, and community;
• demonstrate the ability to form healthy relationships and make healthy and mature lifestyle decisions;
• demonstrate a loving attitude by overcoming personal prejudices and stereotypes;
• act as “a person for and with others” by serving people in need and developing and supporting community.

V. COMMITTED TO JUSTICE

A graduate of St. Ignatius is aware of the many needs of the local and global communities and is beginning to use his or her time and talents to work toward a just society in the context of Christian faith. The graduate is preparing to take a place in the community as a competent, concerned, compassionate, and responsible member. At the time of graduation the St. Ignatius student will:

• exercise a personal value system based on the Gospel message and thus be able to confront the moral ambiguities promoted by contemporary culture;
• understand the connection between personal faith and the need for commitment to a just society, and, in that commitment, recognize the needs of the disadvantaged;
• recognize the global nature of many current social problems, including the protection of the natural environment, and the responsibility to address these problems for the benefit of the human community.

VI. LEADERS IN COLLABORATION

A graduate of St. Ignatius has become aware of and begun to practice the basic skills facilitating leadership and collaboration. The graduate has had opportunities to exercise leadership in the academic, extracurricular, and campus ministry domains. At the time of graduation the St. Ignatius student will:

• demonstrate basic leadership skills, including integrity, vision, creativity, a strong work ethic, and the ability to gain trust that facilitates the development of leadership;
• speak honestly and persuasively, handle criticism with emotional maturity, and
• maintain a focus guided by the ethical values derived from our Catholic and Ignatian heritage;
• demonstrate an ability to influence others in a way that promotes justice and Gospel values.
We should recall that mediocrity has no place in Ignatius' world view; he demands leaders in service to others in building the Kingdom of God in the market place of business and ideas, of service, of law and justice, of economics, theology and all areas of human life. He urges us to work for the greater glory of God because the world desperately needs men and women of competence and conscience who generously give of themselves for others.

Peter-Hans Kolvenbach, S.J.
The world is charged with the grandeur of God.  
It will flame out, like shining from shook foil;  
It gathers to a greatness, like the ooze of oil  
Crushed. Why do men then now not reck his rod?  
Generations have trod, have trod, have trod;  
And all is seared with trade; bleared, smeared with toil;  
And wears man's smudge and shares man's smell: the soil  
Is bare now, nor can foot feel, being shod.  
And for all this, nature is never spent;  
There lives the dearest freshness deep down things;  
And though the last lights off the black West went  
Oh, morning, at the brown brink eastward, springs—  
Because the Holy Ghost over the bent  
World broods with warm breast and with ah! bright wings.  

Gerard Manley Hopkins, S.J.

Gerard Manley Hopkins (1844–1889) became a Catholic, entered the Jesuits in 1868, and became professor of Greek at Dublin University. His poems, never published in his lifetime, influenced many twentieth-century poets.
DO YOU SPEAK IGNATIAN?

**A.M.D.G.**—Ad Majorem Dei Gloriam (Latin) - "For the greater glory of God." It is the motto of the Society of Jesus. [See "magis."]

**Arrupe, Pedro (1907-1991)**—As superior general of the Society of Jesus for nearly 20 years, he was the central figure in the renewal of the Society after He is considered the founder of the modern, post-Vatican II Society of Jesus.

**Cura personalis** (Latin meaning "care for the [individual] person")—A hallmark of Ignatian spirituality, this term refers to the attention or care to the person that has become a major characteristic of Ignatian education.

**Discernment**—A process for making choices, in a context of (Christian) faith, when the option is not between good and evil, but between several possible courses of action all of which are potentially good. It involves the examination of spiritual movements within oneself in order to be able to choose the good from the better choice. For Ignatius the process involves prayer, reflection, and consultation with others.

**Examen**—Designed by Ignatius to be a daily call to prayer and reflection, it is both a call to prayer and reflection. It is also known as the "examination of conscience," and it is a structured review of each day, employed to discover God's movements and actions within one's daily life. At St. Ignatius, we pray the Examen at the end of each week.

**Finding God in All Things**—Ignatian spirituality is summed up in this phrase, and it reflects Ignatius’ believe that God can be found, not just in prayer, but also in the mundane and ordinary events of life.

**Grad at Grad**—Refers to the Jesuit Secondary Education Association document that details a description of the expected graduation outcomes for graduates of Jesuit high schools. The five major categories include "Open to Growth," "Intellectually Competent," "Loving," "Religious" and "Committed to Doing Justice." These categories, along with "Leaders in Collaboration," make up the Profile 2020 graduation outcomes at St. Ignatius.

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

**Ignatian Pedagogical Paradigm (IPP)**—The model of teaching/learning process in Ignatian schools that includes the central cycle of the elements of context, experience, reflection, action, and evaluation.
**Insignis**—The sort of person that Ignatius would have wanted to draw to the Society or be formed through the influence of the Society – a person who was magnanimous, generous, influential, an outstanding leader, and one who would recognize the good and do it.

**Magis (Latin for “more”)**—This term traditionally used by Ignatius of Loyola and the Jesuits, suggesting the spirit of generous excellence in which ministry should be carried on. [See A.M.D.G. - “For the greater glory of God.”]. Refers to that which yields to the “greater good.”

**Metanoia**—A radical conversion and change of heart, by which a person turns from selfish concerns to complete and unreserved generosity toward God and His Kingdom.

**Mass of the Holy Spirit**—Most Catholic schools, and especially Jesuit high schools and universities, celebrate the Mass of the Holy Spirit at the beginning of every school year. It is a tradition almost as old as the Society of Jesus itself.

**Men and Women for Others**—In a now famous address to alumni of Jesuit schools in Europe (July 31, 1973), Pedro Arrupe, SJ painted a profile of what a graduate should be, calling individuals to be in solidarity with all members of society, especially those in need of social justice.

**Preferential Option for the Poor**—this characteristic of Jesuit education stresses that Jesuit education always has as a main priority the service of the poor and the disadvantaged.

**Regency**—A period of time, usually of two years, when a Jesuit in training, after some theology and university studies, usually teaches in a school. The Jesuit scholastic is then known as a “regent.”

**The Society of Jesus**—Catholic religious order founded in 1540 by Ignatius of Loyola and a small group of his multinational “friends in the Lord,” fellow students from the University of Paris. They saw their mission as one of being available to go anywhere and do anything to “help souls.” Today, numbering about 23,000 priests and brothers, they are spread out in almost every county of the world. The abbreviation “S.J.” after a person’s name means that he is a member of the Society of Jesus.

**The Spiritual Exercises**—the retreat (usually for eight or thirty days, broken up into four “weeks”) developed by Ignatius, which employs an ordered sequence of prayers and contemplations, often undertaken when the retreatant wishes to make a choice in life towards greater love and service of God.
**ADDITIONAL RESOURCES & READINGS**


Characteristics of Jesuit Education. Download at www.jsea.org by clicking on “Publications.”


Profile of the Graduate at Graduation. Download at www.jsea.org by clicking on “Publications.”


**SPIRITUAL PRAYER WEBSITES**


Loyola Press. A Catholic publisher offering daily inspirations, faith formation, 3-Minute Retreat, books, ministry resources, articles, and educational program support. http://ignatianspirituality.com

Pray as you Go. Daily prayer downloads for mp3 player. Combines music, Scripture, and some questions for reflection. www.pray-as-you-go.org

Sacred Space. Prayer and scripture chosen specifically every day. www.sacredspace.ie
All of us have been invited to be the companions of Jesus. God chose us. We belong in the embrace of God's love just as Jesus does. Even though we, like Ignatius, may suffer from struggles small or great, ultimately, God will sustain us if we but see and accept God's sustenance.

Jacqueline Syrup Bergan and Marie Schwan, CSJ

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

Pedro Arrupe, S.J.