

V Ignatian Leadership

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Since the past few years, in all communities of the Society of Jesus the world over, training sessions have been conducted on a relatively large scale on the issue of Ignatian Leadership. The principal object of such sessions concerns the senior-most Jesuit in authority within the community, namely the superior, as well as newly appointed provincials and local superiors. Recently however, there has been a tendency to focus more upon the relatively younger generation of Jesuits, and furthermore in Jesuit schools, students have become the objects of such focus. As regards the content of these sessions, it is the same in every Jesuit community. That is, it concerns issues such as the spirituality and life of Saint Ignatius of Loyola, the founder of the Society of Jesus, a clarification of Jesuit spirituality, which itself is based on the spirituality of Ignatius, the mission of the Jesuits in the modern world, and tangible problems that arise in the everyday lives of Jesuits, and all these are dealt with while focusing on the issues of leadership and the challenges we face in modern society. I personally happened to participate in the Asia Pacific training session, which was held in Seoul three years ago.

You might ask, as to why at this stage do we need to bring up the issue of Ignatian Leadership? That was my basic question until I participated in the training session. Forty years have elapsed since I entered the Society of Jesus, and for a person like me who has had the experience of being a School Principal, a Rector, and a Local Superior, the question that arose within my mind was, 'why speak of leadership now'? Consequently, I must confess to not having been too enthusiastic

about participating in that training session.

However, in the process of pondering over the program, the significance of it gradually dawned upon me. There were case studies, some of which did not seem particularly worth considering, but all the same I was well able to grasp the concrete issues involved when Jesuits deal with members of their communities in our current Society, and in particular, I was able to grasp the fact that superiors, in seeking to fulfil obligations, are likely to face contentious issues. However, striving to confront issues such as these from the standpoint of Jesuit spirituality, is something easier said than done. Viewed from this angle, we have no choice but to probe keenly the significance of the concept of leadership, and this once again evokes within us the question as to what exactly is Ignatian Spirituality.

On reflecting over the issue, we see that the word leadership is used over and over again all over Japan. While travelling by train for instance, if you happen to stop at a station, you are bound to notice various signs advertising a variety of things, and among them you will perhaps find words stating, "we provide training in leadership for the next generation." On closer investigation you will see that it is an advertisement for a tutorial school. This advertisement appears in numerous pamphlets, which are either linked to schools or refer to economic issues. We find sentences like, "leaders who can contribute to the global society," or "the type of leaders our present-day confused society needs," and so on and so forth. Not just in political and business circles but in the educational and other fields as well, the training of leaders appears to have grown into an issue that is truly mandatory.

I earlier presumed that it was perhaps the same with the Society of Jesus, and indeed, I am now of the opinion that it is undoubtedly so. Despite the fact that the number of Jesuits are dwindling, yet our projects and undertakings are many. Our institutions include high schools, middle schools, churches, centers linked to spiritual direction, the social apostolate, environmental issues, policies oriented towards the global society, missions oriented to fresh needs, and so on and so forth. To control and govern such institutions, training in leadership is not merely a neces-

sity but a critical responsibility. We need genuine leadership.

At the close of the training session that I attended, a delegate of the Korean Province insisted in a loud voice that such training sessions were especially vital for the younger generation of Jesuits, as well as for all who are involved in Jesuit institutions. He insisted that this was especially true in Korea, and he went on to assert that currently in Korea true leadership was lacking, and that training in leadership was an utterly crucial issue. Since that happened to be the year the MV *Seoul* incident had occurred, the absence of leaders I guess was keenly felt.

What is Ignatian Leadership ?

There is a book worth reading entitled "Heroic Leadership," and the author is Chris Lowney. It is subtitled "Best Practices from a 450-Year-Old Company that changed the World." The author is a former Jesuit, and he apparently was a member of the Society of Jesus until his studies in philosophy. On leaving the Society he joined J.P. Morgan, and served as managing director in New York, Tokyo, Singapore, and London. Currently he serves as advisor to the board of trustees of the Catholic Medical Mission, and among the numerous books he has authored so far on leadership, we find many bestsellers.

When I read this book I was amazed, because almost all of its content was linked to the Society of Jesus. It included the life of Ignatius of Loyola, the history of the Society of Jesus until its founding, the various trials faced by the Society after its institution, and other relevant issues, and besides, the author insisted that in those topics we find everything we need to know about leadership today. My initial reaction was that one could not rule out the likelihood of this being merely a case of his bias in favor of the Society of Jesus, to which he had earlier belonged, but I later concluded that even if that were so, one could not deny that he was a person of experience and blessed with a proficient background, having served at the core of the business world. Hence I decided that what he had to say,

could not be merely an outcome of his partiality towards the Society of Jesus.

What the words 'Ignatian Leadership' signify is knowledge concerning leadership that we acquire from a study of the life of Ignatius, namely all that he experienced and learned, and the spirituality that is based on such knowledge and experience. What could be the features of such leadership? In response to this I would say that we have not merely to read thoroughly the book of Chris Lowney, but we need also to attain a grasp of both the life and spirituality of Saint Ignatius as well as the multitude of events involved in the establishment of the Society of Jesus, for by so doing, I believe we will get an idea as to what Ignatian Leadership really means.

I have no intention here of dealing with the life of Saint Ignatius, since his biography, autobiography, and other personal writings are available in Japan for those who wish to read them, and his Spiritual Exercises too, which are a product of the spiritual experiences he underwent, are available. Within this framework, I wish to analyze his spirituality under diverse headings by the use of specialized terminology, and thereby provide an understanding as to what Ignatian leadership is all about.

The specialized terms I intend to use in describing Ignatian Leadership are the following:

- ① Discernment
- ② Discreta Caritas
- ③ Indifferentia
- ④ Agere Contra
- ⑤ Eliciting the Great Desire
- ⑥ Cura Personalis
- ⑦ Cura Apostolica

① "Discernment"

Discernment is an expression that is most representative of the spirituality of Saint Ignatius, as well as a core expression of his.

Saint Ignatius, on the basis of the spiritual experiences that he personally underwent brought out a book detailing these experiences, and that is the book we refer to as the Spiritual Exercises. The activities we undertake in order to keep our bodies in trim are referred to as exercises, but when it comes to keeping our hearts in trim, we refer to those activities as spiritual exercises. When we observe the history of the Catholic Church, we come across a variety of such activities, all of which have a link to prayer. What we call vocal prayer refers to praying with the lips, while mental prayer or Meditation refers to praying with the heart and mind, as for example, to ponder over the words of Christ as they are presented in the Holy Gospels. Contemplation, would be to use our imagination and ponder over various events concerning the life of Christ, and similarly, there are other methods of prayer. I shall hereafter proceed to describe these traditional forms of prayer in stages. In traditional Catholic Mysticism there are ways to experience God, such as the Purgative Way, the Illuminative Way, and the Unitive Way, and the Spiritual Exercises of Saint Ignatius too basically concern these three ways. The Spiritual Exercises are conducted in terms of weeks, mainly from one to four weeks, and overall they take about 30 days to complete, and during these 30 days we travel along the path indicated by Saint Ignatius. For a person who joins the Society of Jesus these Spiritual Exercises have to be undergone at least twice in his lifetime, while for all members of the Society, these exercises are usually to be undergone in a reduced form every year, for a period of eight days.

What is crucial about these Spiritual Exercises is the fact that in embarking upon them, we do not merely seek to gain some sort of spiritual knowledge, or attain some deeper level of awareness of the words of Christ, or obtain some form of so-called 'enlightenment.' The principal issue that Saint Ignatius insisted upon here was that we should be aware of the movement of our heart.

In this context he declares: "When he who is giving the Exercises sees that no spiritual movements, such as consolations or desolations, come to the soul of him who is exercising himself, and that he is not moved by different spirits, he ought to inquire carefully of him about the Exercises, whether he does them at their appointed times, and how." (Spiritual Exercises 6).¹

With reference to 'spiritual movements' we need to pay attention to the term 'different spirits,' for Ignatius here gives detailed instructions as to how we may distinguish between them. For instance, we have the following explanation of his:

First Rule. In the persons who go from mortal sin to mortal sin, the enemy is commonly used to propose to them apparent pleasures, making them imagine sensual delights and pleasures in order to hold them more and make them grow in their vices and sins. In these persons the good spirit uses the opposite method, pricking them and biting their consciences through the process of reason. (Spiritual Exercises 314).²

Second Rule. In the persons who are going on intensely cleansing their sins and rising from good to better in the service of God our Lord, it is the method contrary to that in the first Rule, for then it is the way of the evil spirit to bite, sadden and put obstacles, disquieting with false reasons, that one may not go on; and it is proper to the good to give courage and strength, consolations, tears, inspirations and quiet, easing, and putting away all obstacles, that one may go on in well doing. (Spiritual Exercises 315).³

For a person undergoing the Spiritual Exercises, it is highly crucial that he perceives in this manner the state of his heart. When speaking of the movement of spirits, Ignatius normally speaks of the good and bad spirit. The good spirit is the one that comes from God, and the bad spirit is the one opposed to God. The good

spirit grants Spiritual Consolation to the aspirant. Concerning Spiritual Consolation, Ignatius states, "I call it consolation when some interior movement in the soul is caused, through which the soul comes to be inflamed with love of its Creator and Lord; and when it can in consequence love no created thing on the face of the earth in itself, but in the Creator of them all. Likewise, when it sheds tears that move to love of its Lord, whether out of sorrow for one's sins, or for the Passion of Christ our Lord, or because of other things directly connected with His service and praise. Finally, I call consolation every increase of hope, faith and charity, and all interior joy which calls and attracts to heavenly things and to the salvation of one's soul, quieting it and giving it peace in its Creator and Lord." (Spiritual Exercises, 316).⁴ On the other hand, he also states the following: "I call desolation all the contrary of the third rule, such as darkness of soul, disturbance in it, movement to things low and earthly, the unquiet of different agitations and temptations, moving to want of confidence, without hope, without love, when one finds oneself all lazy, tepid, sad, and as if separated from his Creator and Lord. Because, as consolation is contrary to desolation, in the same way the thoughts which come from consolation are contrary to the thoughts which come from desolation." (Spiritual Exercises).⁵

We perceive this movement of spirits even outside the Spiritual Exercises, for we experience it in our everyday lives. I am sure there have been occasions in your past when you have made comments like this, "I feel great," or "I am full of hope," or "the love I felt was so deep that tears flowed from my eyes," or "I feel a great deal of power within myself," and so on. On the other hand, however, I am sure you have also made statements like, "I am so worried I don't know what to do, or "I feel totally powerless," or "everything seems hopeless for me," or "I have no strength at all," and so on and so forth.

When we are in a spiritual state such as this, our zeal to learn why this occurred, or why did such and such a thing happen to us, is called discernment. That is to say, in our day-to-day lives, we stumble upon and experience a variety of

things. From those encounters and experiences diverse thoughts arise, and knowing where those thoughts arise from can serve as a great help when we engage in some activity. There are certain issues that we confront in a mood of optimism and confidence, there are other issues wherein we experience such an amount of anxiety that we are at a loss as to what should be done, and there are yet other issues wherein we fall into such a state of melancholy, that we really have no idea at all as to what decision to take. To comprehend and discriminate between these diverse situations, is an issue of vital significance. A leader is a person who not only has knowledge of such situations, but he does something about them. If, however he was to do nothing about them, then what would be the fate of the organization or group that he leads? I am sure no one would deny the value of discernment as being a quality a leader ought to possess. This is the first element pertaining to leadership that we learn from the spirituality of Saint Ignatius.

② “Discreta Caritas” (Discerning Love)

Discerning love is related to discernment. From the time Saint Ignatius became Superior General of the newly-formed Society of Jesus, he found himself endowed with the task of deciding what sort of a religious life the Jesuits should lead. This is what we refer to as the ‘Jesuit Constitutions.’ What are the questions we need to ask a young man who desires to enter the Society of Jesus? What sort of a disposition should such an individual be endowed with? How do we dismiss a person who is unfit for the Society? What sort of training should we offer those whom we accept? What sort of studies should they undergo? Once a person has been officially accepted as a Jesuit, where should we send him? What sort of individuals should be sent to a particular place? What are the characteristics of Jesuit community life? What sort of qualities should we look for in a person who is going to be appointed a religious superior? What is it that is needed for the maintenance and development of the Society of Jesus? What is it that needs to be noted about a Jesuit when he dies? All such little details have been decided. The Jesuit Constitu-

tions, which consist of 10 sections and 827 articles, exerted a great influence on other religious congregations, when they were in the process of deciding their specific religious lifestyles. It is within these constitutions that Saint Ignatius inserted an expression he valued much and coined himself, namely, ‘Discerning Love.’

Here, love is the motivating factor, and everything moves under the spur of Unconditional Love. *Discreta Caritas* is a word of admonishment, meant to be applied when a person is engaged in a certain activity. It is interesting to note that Saint Ignatius used this expression even in cases when he dismissed people from the Society, punished a novice, while engaged in ascetical works such as fasting or other forms of austerity, or in situations that demanded a great deal of delicacy or care. For example, he states, “whether there is a reason enough to dismiss a person is a matter that the one with the authority to do it must ponder with prudent sympathy.”⁶ Also, he states, “what should be the measure in imposing correctives or penances will be determined by the sympathetic prudence of the superior or his delegate,”⁷ and he further insists, “with regard to reading, reflection, and prayer, or the more exterior exercises of abstaining from food or sleep, and other penances and ascetical practices, they should not require any directive beyond what a prudent love will inspire.”⁸

“This is wrong! It should not be allowed! Let’s make it clear who is the one responsible! This is deserving of disciplinary action!” If goaded by the anger within our hearts we were to judge people using words like these, the outcome is likely to prove highly unpleasant, and what makes it worse for the person who judges others thus, is the fact that he will now be burdened with the task of having to provide reasons for having made those statements. There may arise times when we have no choice but to punish, but in all such cases, we need to make very clear our reasons for doing so. Here, it goes without saying that our attitude and reasons should be such, that the victim willingly accepts them. At the same time though, if no verdict is pronounced due to the matter having been ambiguous or imprecise, that in turn may transform it into a major issue. The more vague or indistinct an

issue is, the more seriously we need to confront it. How does one react in such situations? I guess we may say that situations like these serve as a test to a Leader.

③ “Indifference”

This too is an expression characteristic of the spirituality of Saint Ignatius. In English, the word indifference could sometimes mean unconcern, but that is not the meaning intended here. Within the Society of Jesus, it is understood as an unbiased mind.

In the Spiritual Exercises, there is a section that reverberates like a Basso Continuo within the entire body of the Principal and Foundation. I was given an opportunity to meditate on its content, and among scholars of the Spiritual Exercises, there are some who claim that this section is the most fundamental and critical. I shall now quote this section, though it might appear to be a bit long.

“Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul. And the other things on the face of the earth are created for man and that they may help him in prosecuting the end for which he is created. From this it follows that man is to use them as much as they help him on to his end, and ought to rid himself of them so far as they hinder him as to it. For this it is necessary to make ourselves indifferent to all created things in all that is allowed to the choice of our free will and is not prohibited to it; so that, on our part, we want not health rather than sickness, riches rather than poverty, honor rather than dishonor, long rather than short life, and so in all the rest; desiring and choosing only what is most conducive for us to the end for which we are created.”⁹

We observe here that the purpose behind mankind’s creation is clearly established. The word ‘creation’ here does not refer simply to nature or the world

around us. Everything that surrounds mankind should be used for the purpose for which they were created, and they should not be treated as ends in themselves. Health, wealth, and long life are objects all humans seek. Yet they should neither serve as our main purpose, nor should we entertain any undue preference for them.

We should not diverge from our original path. Rather, we should attain our objective by mobilizing all that exists. However, if we realize that a certain object will not enable us to attain our objective we need to distance ourselves from it, and this refers for example even to our lives. Would I be wrong in saying that unless a person is imbued with such a spirit, he or she can never be called a leader?

④ “Agere Contra” (Acting against)

This expression has often been subject to misunderstanding. It has often been understood as meaning that in order to cultivate a spirit of self-denial, we need to do the very opposite of what we really wish to do. However, that was not the meaning Saint Ignatius intended when he used the expression. In the Spiritual Exercises, this expression too has a relationship to discernment.

In the Spiritual Exercises, we have a meditation on the theme of the Two Standards. One is the Standard of Christ and the other is the Standard of his adversary Lucifer, and this is a meditation that enables us to engage in reflection, using the imagery of a battle. In the first part of the meditation, Lucifer, the commander-in-chief, gathers together his demon hordes, and presents them with the joys of wealth, worldly honors, and other objects associated with egotism and pride. In the second part, the commander-in-chief who is Jesus Christ, enables the retreatants to acquire a meditative experience of the poverty of heart, actual poverty, a desire for humiliations and contempt, and a leaning towards modesty. At first sight this might appear like some sort of a computer game, and yet by enabling the retreatants to meditate on these two total opposites, the director gently guides them on to the acquiring of a desire to be led on by none other than Christ him-

self.

What is interesting here is the point of caution that is recommended when conducting this meditation, and which is described as follows:

“It is to be noted that when we feel a tendency or repugnance against actual poverty, when we are not indifferent to poverty or riches, it is very helpful, in order to crush such disordered tendency, to ask in the Colloquies (although it be against the flesh) that the Lord should choose one to actual poverty, and that one wants, asks and begs it, if only it be the service and praise of His Divine Goodness.” (Spiritual Exercises 157).¹⁰

Here, the expression “although it be against the flesh” refers to *Agere Contra*. Every person in such situations has a tendency to react in a purely human manner, by making statements such as “I don’t like it,” or “I don’t want to do it,” and so on and so forth. In such situations, we need to work against those human reactions, and act in an opposite way.

When we are involved in doing something, we cannot expect everything to move smoothly at all times. There may be occasions when we stumble, fail, feel discouraged because nothing seems to be smooth-sailing, or feel like giving up. We feel that we might as well quit, because nothing seems to work anyway. It is in times like these that we need to do the exact opposite, and this is one of the principal qualities of a leader. If you insist on quitting every time you find that something fails to work, you will never get anywhere. When things do not appear to move smoothly, that is the time you need to overcome the hurdles in a spirit of perseverance. Such an attitude is absolutely necessary for us.

⑤ “Eliciting the Great Desire”

There are people who declare that the Spirituality of Saint Ignatius may be characterized by a single word, namely ‘desire.’ Whenever Saint Ignatius con-

ducted the Spiritual Exercises for people, he would insist as a preparation on a single thing, namely, that they “ask God our Lord for what they want and desire.” (Spiritual Exercises 48).¹¹ He goes on to say, “the petition has to be according to the subject matter; that is, if the contemplation is on the Resurrection, one is to ask for joy with Christ in joy; if it is on the Passion, he is to ask for pain, tears and torment with Christ in torment.” (Spiritual Exercises 48).¹² Such a directive applies to every preparation that is made for the Spiritual Exercises, and the desire mentioned here is certainly something very crucial.

Another word specific to the Society of Jesus is the word ‘magis,’ which translates as ‘ever more.’ That is to say, it is a word indicative of a sort of dynamism, for in magis, we keep our minds oriented towards attaining ever more. Saint Ignatius in his writings often uses the comparative form, because for him it was vital that we progressed ever more. Even the motto of the Society of Jesus, which happens to be *Ad Maiorem Dei Gloriam*, or ‘for the greater glory of God,’ is used in a comparative sense. The growth of human souls through prayer, the studies undertaken by Jesuits, the pursuit of the Jesuit missions, and everything else as well is governed by the spirit of magis.

Today, it seems as though vast numbers of people are of the view that this is an age when we should desire ever more, and I guess this is because in our age, the future seems uncertain and the economy unstable. Indeed, this is not an age where we should permit things to continue as they have done so far. On the other hand, what is it we desire and where do we attain our desires, are perhaps matters that few people know about, or even care to know about.

That precisely is the reason why I feel it essential that a leader be blessed with the ability to perceive and grasp both the type of desires his companions entertain, as well as the particular objects they personally desire.

There was a Jesuit who had retired from a school, and despite being a man of advanced years he was still active and healthy and quite capable of continuing to work. Nevertheless, however, although he had worked many years in a school, he

had absolutely no experience of having worked outside a school. Hence, he was in an agony, wondering what he should do about his future, when his superior advised him to work in a school located in a mission land. In giving this advice the superior believed the Jesuit could put to good use the vast experience he had garnered so far, and besides, the mission land he had in mind was an area where education was a critical need. "A person like you can put to use the experience you have accumulated so far, and your work besides will surely constitute a major contribution for them," advised his superior. Those few words served as though to kindle a flame within the heart of the Jesuit, for soon after he set off for the mission land, decked out in a fresh mood of hope and courage.

I regard this as an instance where the superior evoked a stimulus within the Jesuit to seek for more. We observe here the extent to which desire can invigorate and encourage people, and a leader who can conjure up this type of desire within another, is a remarkable person indeed.

⑥ "Cura Personalis" (Caring for the Entire Person)

Is this something the Society of Jesus really cares about? This is a question certain high-strung people ask with regard to this issue, and the reason why they do so is because they believe the Society of Jesus has been formed on the lines of an army. Besides taking a vow of obedience, individual Jesuits are firmly obliged to abide by the command of their superiors, even to the extent of ignoring their personal thoughts and feelings.

Certainly, in the Jesuit Constitutions, the following sentences have been written with reference to the vow of obedience. "Here is something in which all are challenged to excel, even when there is no obligation involved but just a hint of what the superior wants yet does not impose. For we must look to God our Creator and Lord, for whose sake we obey a human being, so that our motive is a great love and not any kind of fear." Thereafter, words describing the special characteristics of Jesuit Obedience continue as follows, "Thus we accept in a spirit of love what-

ever can be included under obedience, as coming from Christ our Lord, for we hear his voice, and it is our devoted attachment to his person that makes us act so promptly, dropping any unfinished business we may have on our hands. This is the ideal we must aim at in the Lord, with all the resources of the mind and heart: that holy obedience unreservedly embraces not only our performance, but our intention and our vision, whilst we carry out promptly, cheerfully and without faltering, whatever is enjoined, not questioning its justice, putting aside any contrary thought with a sort of blind assent, and not excluding anything that the superior determines... Each one must take it to heart that those who live under obedience should let themselves be led by divine providence through their superiors as if they were a lifeless body that can be moved about and handled at will, or like an old man's staff that anywhere and in anything serves the whim of whoever holds it. (Constitutions 547).¹³

It has often been said that absolute obedience or blind obedience is characteristic of the Society of Jesus. Yet, we need to bear in mind here that with reference to obedience, actually the custom of manifestation of conscience, which is also something unique to the Society, had started earlier. In the manifestation of conscience, the Jesuit reveals to his superior his deepest thoughts and feelings. By this means the superior gets to know his subjects better, and on occasions when Jesuits have to be sent to diverse places, the superior knows well who should be sent, and where. The manifestation of conscience is vital, in order to enable the superior to arrive at wise decisions. With the regard to this, the following is what the Constitutions have to say: "Having weighed the matter in the Lord, we have come to the conclusion in the sight of the divine Majesty, that candid openness with the superiors is of incalculable value, for so they can more effectively lead their men and guide them in the ways of God." (Constitutions 91).¹⁴

"Moreover, the more penetrating the superiors' insight into their whole situation, the greater can be the love and care they lavish in providing assistance and safeguards against any harm that might lie ahead. There is this also: we must be

ever ready, according to our vocation and way of proceeding, to travel to any part of the world, whenever the Sovereign Pontiff, or our more immediate superior, gives the order; and the proper conduct of such missions according to the will of God, requires the right choice of the person and the task. Hence it is not only very desirable but supremely important that the superior be well aware of the tendencies and impulses of his men, as well as of the defects and temptations to which they are more inclined, so that taking everything into account, he may the more effectively direct their activity, and not tax them beyond their strength by placing them in situations whose hazards they cannot comfortably handle in the Lord.” (Constitutions 92).¹⁵

For a leader, to know ever more intimately and personally all who work along with him, is an indication of his concern for them. It goes without saying that it is not only vital on his part to evoke their hopes and desires, but also to see to their realization.

⑦ “Cura Apostolica” (Apostolic Care)

While maintaining a protective eye on each and every individual under his care, a leader has simultaneously to think both of apostolic works, as well as of the body or group that conducts those works. What we refer to as apostolic work, is work carried out by the Society of Jesus as an organization or community. The work done by Jesuits in schools or colleges are referred to as educational apostolic works, the work done in churches is called church or parish apostolic work, the work done in a retreat house would be spiritual apostolic work, while work done with reference to social problems would be social apostolic works.

Saint Ignatius was deeply concerned about the administration of the Society of Jesus, as also of its maintenance and continuance. That was the purpose behind his framing of the Constitutions, for which he sacrificed a great deal of time and energy. In this context, he made the following remark:

“The purpose of the Constitutions is to ensure the preservation and progress of the entire body of the Society and of its individual members, for the glory of God and the good of the universal Church.” (Constitutions 136).¹⁶

In section 10 of the Constitutions he explains what is essential for the maintenance and development of the Church. There was a certain thing of which he was convinced, and he described it as follows:

“It was not human means that brought the Society into being, so neither can they provide for its future: survival and progress will come from the mighty power of Christ Jesus our Lord and our God, in whom alone we must hope, trusting that he himself will foster and advance this project which he launched for his service and praise, and assistance to his people.

“This being so, our first and most obvious resource is prayer and the holy Sacrifice, which we offer with this hallowed intention in mind.” (Constitutions 812).¹⁷

It goes without saying that those entrusted with the tasks of maintenance and development with reference to the Society of Jesus, have been charged with the principal responsibility. Besides, when reforms are called for in view of changes occurring in the world, how does one go about revamping the Jesuit organization and apostolate that have been entrusted to us? In view of what may happen in the future, we need to identify issues that need to be changed, and issues that need to be maintained and continued. These are all decisions that need to be taken by the leader, and there is no doubt at all that the task he is faced with is enormous. Nonetheless though, unless such issues are promptly dealt with, our Jesuit organization may possibly collapse and disappear. I personally am of the view that herein lies the most critical mission of the leader.

Conclusion

I have so far spoken about Ignatian Leadership as being the core issue in the spirituality of Saint Ignatius. Since we have other writings of his, I guess I may have to present a more detailed explanation after having examined them, but all the same I wish to conclude now. What I would finally like to state is that the Catholic Church is now facing a period of great transformation, and so I wish to say a few words about the 28th Superior General of the Society of Jesus, namely Fr. Pedro Arrupe, who strove to revamp the Society in accordance with the signs of the times.

Like Saint Ignatius he was born in the Basque region of Spain, and hence the two of them resembled each other greatly. While in the university he pursued the study of medicine with the intention of becoming a doctor, but later he evinced a desire to care for the souls of people, and hence joined the Society of Jesus. At a later stage in his training, having acquired a keen interest in Saint Francis Xavier, he expressed a desire to work in Japan, and consequently set foot in Japan in 1940. He commenced missionary work in Yamaguchi and Hiroshima, and during the Pacific War he served as novice master at the Jesuit novitiate located in Nagatsuka, where he strove for the education and training of Japanese Jesuits. At the time of the explosion of the Atomic Bomb, despite the fact that he personally was also a victim, he nevertheless promptly converted the chapel of the novitiate into a sort of an emergency hospital, and since he possessed some expertise in medicine, he became actively engaged in the treatment and healing of the sick and suffering. Those who had occasion to avail themselves of his services at that time, declare that not a single individual who came to him for treatment died.

Thereafter, describing the massive devastation caused by the Atomic Bomb, and stressing the dire need that existed within the country, he made an appeal for missionaries to come and work in Japan, and in response to his summons several young Jesuits arrived from nations all over the world.

In 1965, the Catholic Church, which has a history that is 2000 years old, underwent a drastic reformation with the opening of the second Vatican Council. When a similar call for reorganization arose within the Society of Jesus, Fr. Pedro Arrupe was elected the new Superior General. Desiring to return to the basics of Ignatian Spirituality, Fr. Arrupe started the trend of realizing and applying the specific mission of the Society of Jesus to modern times, and this had an impact also on Jesuit education. Today, "Men and Women for Others" which happens to be the motto of Jesuit schools is an expression originally coined by Fr. Arrupe, and it has now become symbolic of Jesuits schools as well. However, this is an expression easily misunderstood. In 1973, when Fr. Arrupe addressed the World Union of Jesuit Alumni at a meeting held in the city of Valencia in Spain, in the midst of his lecture certain graduates got up and walked out, because he uttered the following words.

"Permit me first of all to ask you a question. Have we Jesuits educated you for the sake of justice? You and I know perfectly well, that the vast majority of your Jesuit teachers would perhaps admit in a mood of perfect sincerity and humility, that 'they have not.' If we were to consider the gravity of the significance attached by the Church to expressions like 'Justice' or 'Education for Justice,' we would perhaps have to confess that we have not educated you for Justice."

I guess there must have been certain graduates present at that meeting who simply could not bear to listen to such words, which appeared as though to rebuff totally the education offered so far by Jesuit schools. Nevertheless, the Society of Jesus pursued the issue of social justice, and soon the conviction began to arise among the Jesuits that without the pursuit of social justice, the transmission of the faith would not be possible. 'Men and Women for Others,' is an expression symbolizing this conviction, and on this basis, the uniqueness of Jesuit education

could perhaps be described as follows.

The traditional focus of Jesuit education is the formation of leaders. Such leaders are individuals, who, by acquiring positions of responsibility in society exert a good influence over others. This focus however may at times be in need of rectification, owing to its having missed the mark. Nonetheless though, despite any misinterpretation it might have given rise to in the past, in the worldview of Saint Ignatius as we understand it today, the target of Jesuit education is not to turn out elites in the social or economic spheres, but rather, leaders who will be of service to human society.

Fr. Arrupe served as Superior General for eighteen years. On September 7, 1981, while returning to Rome after having concluded a visit to the Philippines, he developed a cerebral thrombosis at Fiumicino airport. Although his life was saved yet he was bedridden and unable to recover, and hence in 1983 he resigned as Superior General. After his resignation was officially acknowledged his final epistle was distributed to Jesuits worldwide, the content of which expressed his concern and care for every single member of the Society of Jesus. It has the title 'Tantas Cosas,' meaning 'so many things,' and this message has been appended to this article. In this message he addressed all groups of Jesuits, namely those in formation, those who were already formed and working, and those of advanced years, using words of deep affection, and he concluded his message with the prayer of Saint Ignatius, entitled, 'Take and Receive.'

Ignatian Leadership as understood by Fr. Arrupe does not mean the issuing of commands from top to down, and neither does it mean that some have to become leaders and others have to become followers. It means rather to possess the ability both to inspire others to follow and serve, as well as the ability to walk alongside them.

The acquiring of traits related to Ignatian leadership in Jesuit schools by those who teach, those who study, and those involved in administrative jobs, is of major importance today. More than becoming leaders, I believe it involves the securing

of the attributes essential to live as human beings.

(Translated by Cyril Veliath)

¹ The Spiritual Exercises, St. Ignatius of Loyola, Aeterna Press, 1987.

² Ibid.

³ The Spiritual Exercises of St. Ignatius of Loyola, Fr. Elder Mullan, Translator, Cosimo Classics, New York, 2007

⁴ The Spiritual Exercises, St. Ignatius of Loyola, Aeterna Press, 1987.

⁵ Ibid.

⁶ THE CONSTITUTIONS OF THE SOCIETY OF JESUS, Gujarat Sahitya Prakash, 1996, number 209

⁷ Ibid. Number 269

⁸ Ibid. Number 582

⁹ The Spiritual Exercises of St. Ignatius of Loyola, P.J. Kenedy and Sons, New York, 1914, p. 18

¹⁰ Ibid. p. 36

¹¹ Ibid. p. 22

¹² Ibid. p. 22

¹³ THE CONSTITUTIONS OF THE SOCIETY OF JESUS, Gujarat Sahitya Prakash, 1996, number 547

¹⁴ Ibid., number 91

¹⁵ Ibid., number 92

¹⁶ Ibid., number 136

¹⁷ Ibid., number 812

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