

## Jesuit Schools And Universities In Europe 1548 17

Based largely on archival sources in the United States and Rome, this book documents the evolution of Fordham from a small diocesan college into a major American Jesuit and Catholic university. It places the development of Fordham within the context of the massive expansion of Catholic higher education that took place in the United States in the twentieth century. This was reflected at Fordham in its transformation from a local commuter college to a predominantly residential institution that now attracts students from 48 states and 65 foreign countries to its three undergraduate schools and seven graduate and professional schools with an enrollment of more than 15,000 students. This is honest history that gives due credit to Fordham for its many academic achievements, but it also recognizes that Fordham shared the shortcomings of many Catholic colleges in the United States in the nineteenth and early twentieth centuries. There was an ongoing struggle between Jesuit faculty who wished to adhere closely to the traditional Jesuit ratio studiorum and those who recognized the need for Fordham to modernize its curriculum to meet the demands of the regional accrediting agencies. In recent decades, like virtually all American Catholic universities and colleges, the ownership of Fordham has been transferred from the Society of Jesus to a predominantly lay board of trustees. At the same time, the sharp decline in the number of Jesuit administrators and faculty has intensified the challenge of offering a first-rate education while maintaining Fordham’s Catholic and Jesuit identity. June 2016 is the 175th anniversary of the founding of Fordham University, and this comprehensive history of a beloved and renowned New York City institution of higher learning will help contribute to celebrating this momentous occasion.

John W. O’Malley gives us the most comprehensive account ever written of the Society of Jesus in its founding years, one that heightens and transforms our understanding of the Jesuits in history and today. Following the Society from 1540 through 1565, O’Malley shows how this sense of mission evolved. He looks at everything—the Jesuits’ teaching, their preaching, their casuistry, their work with orphans and prostitutes, their attitudes toward Jews and “New Christians,” and their relationship to the Reformation. All are taken in by the sweep of O’Malley’s story as he details the Society’s manifold activities in Europe, Brazil, and India.

This book presents a comprehensive history of the many contributions the Jesuits made to science from their founding to the present. It also links the Jesuits dedication to science with their specific spirituality which tries to find God in all things. The book begins with Christopher Clavius, professor of mathematics in the Roman College between 1567 and 1595, the initiator of this tradition. It covers Jesuits scientific contributions in mathematics, astronomy, physics and cartography up until the suppression of the order by the Pope in 1773. Next, the book details the scientific work the Jesuits pursued after their restoration in 1814. It examines the establishment of a network of observatories throughout the world; details contributions made to the study of tropical hurricanes, earthquakes and terrestrial magnetism and examines such important figures as Angelo Secchi, Stephen J. Perry, James B. Macelwane and Pierre Teilhard de Chardin. From their founding to the present, Jesuits have trodden an uncommon path to the frontiers where the Christian message is not yet known. Jesuits’ work in science is also an interesting chapter in the general problem of the relation between science and religion. This book provides readers with a complete portrait of the Jesuit scientific tradition. Its engaging story will appeal to those with an interest in the history of science, the history of the relations between science and religion and the history of Jesuits.

Essays on an American Tradition of Excellence

The Meaning and Culture of Catholic-Jesuit Presidents

The Jesuit Educational Tradition and Saint Louis University

Catholic Higher Education in Protestant America

Susquehanna University Studies

Jesuit Education and Social Change in El Salvador

*The book tackles the lack of research on contemporary Jesuit primary and secondary schools in North and Latin America by bringing together the studies available and adding commentaries by well-known education experts. As a whole, the book pictures a tradition that is living a historical moment, akin to a crossroads.*

*On April 10–11, 2015 the University of San Francisco hosted the national conference, "Islam at U.S. Jesuit Colleges and Universities." The overall aim of the conference was to examine the evolution of the mission, objectives, and identity of Catholic Jesuit colleges and universities in light of the expansion of the study of Islam and the growing presence of Muslims on Jesuit campuses. Participants representing 24 of the 28 Jesuit colleges and universities examined some of the theological implications of supporting Islamic studies as part of Jesuit education, as well as possibilities and challenges of Christian–Muslim encounters at Jesuit institutions. On the one-year anniversary of the conference, this volume consists of the written versions of the remarks delivered by the 7 of the 18 speakers at the conference. Their talks served as starting points for longer discussions involving all conference attendees collectively. Thus, this issue provides a partial but valuable record of the territory covered by the event over both days. –adapted from the Introduction by Aysha Hidayatullah*
*Drawing on social theories of cultural hegemony and insider–outsider roles, Mahoney traces the rise of the Law School controversy to the interplay of three powerful forces: the emergence of the liberal, nonsectarian research university; the development of a Catholic middle class whose aspirations included attendance at such institutions; and the Catholic church's increasingly strident campaign against modernism and, by extension, the intellectual foundations of modern academic life.*

*Islam at Jesuit Colleges & Universities*

*They Made All the Difference*

*Jesuit Education : Its History And Principles Viewed In The Light Of Modern Educational Problems*

*Jesuit Schools and Universities in Europe, 1548–1773*

*Some Bearings for the University's Sesquicentennial, 1818–1968*

*Adapting to America*

Transforming Ourselves, Transforming the World is an insightful collection that articulates how Jesuit colleges and universities create an educational community energized to transform the lives of its students, faculty, and administrators and to equip them to transform a broken world. The essays are rooted in Pedro Arrupe’s ideal of forming men and women for others and inspired by Peter-Hans Kolvenbach’s October 2000 address at Santa Clara in which he identified three areas where the promotion of justice may be manifested in our institutions: formation and learning, research and teaching, and our way of proceeding. Using the three areas laid out in Fr. Kolvenbach’s address as its organizing structure, this stimulating volume addresses the following challenges: How do we promote student life experiences and service? How does interdisciplinary collaborative research promote teaching and reflection? How do our institutions exemplify justice in their daily practices? Introductory pieces by internationally acclaimed authors such as Rev. Dean Brackley, S.J.; David J. O’Brien; Lisa Sowle Cahill; and Rev. Stephen A. Privett, S.J., pave the way for a range of smart and highly creative essays that illustrate and honor the scholarship, teaching, and service that have developed out of a commitment to the ideals of Jesuit higher education. The topics covered span disciplines and fields from the arts to engineering, from nursing to political science and law. The essays offer numerous examples of engaged pedagogy, which as Rev. Brackley points out fits squarely with Jesuit pedagogy: insertion programs, community-based learning, study abroad, internships, clinical placements, and other forms of interacting with the poor and with cultures other than our own. This book not only illustrates the dynamic growth of Jesuit education but critically identifies key challenges for educators, such as: How can we better address issues of race in our teaching and learning? Are we educating in nonviolence? How can we make the college or university “greener”? How can we evoke a desire for the faith that does justice? Transforming Ourselves, Transforming the World is an indispensable volume that has the potential to act as an academic facilitator for the promotion of justice within not only Jesuit schools but all schools of higher education.

Professor Leahy recounts the academic tensions between religious beliefs and intellectual inquiry, and explore the social changes that have affected higher education and American Catholicism throughout this century. He attempts to explain why the significant growth of Catholic colleges and universities was not always matched by concomitant academic esteem in the larger world of American higher education.

Given its long tradition of authentic dialogue with other religious and philosophical perspectives, Jesuit education is uniquely suited to address the range of opportunities and challenges teachers and students face in the twenty-first century. At first glance, Jesuit and feminist ways of understanding the world appear to be antagonistic approaches to teaching and learning. But much can be gained by focusing on how feminism, in dialogue with Jesuit education, can form, inform, and transform each other, our institutions, and the people in them. Both traditions are committed to educating the whole person by integrating reason and emotion. Both also argue for connecting theory and practice and applying knowledge in context. As unabashedly value-driven educational approaches, both openly commit to social justice and an end to oppression in its many forms. With strong humanistic roots, Jesuit and feminist education alike promote the liberal arts as critical to developing engaged citizens of the world. This book explores how the principles and practices of Ignatian pedagogy overlap and intersect with contemporary feminist theory in order to gain deeper insight into the complexities of today’s multicultural educational contexts. Drawing on intersectionality, a method of inquiry that locates individual and collective standpoints in relation to social, political, and economic structures, the volume highlights points of convergence and divergence between Ignatian pedagogy, a five-hundred year old humanistic tradition, and more recent feminist theory in order to explore how educators might find strikingly similar methods that advocate common goals--including engaging with issues such as race, gender, diversity, and social justice. By reflecting on these shared perspectives and inherent differences from both practical and theoretical approaches, the contributors of this volume initiate a dynamic dialogue about Jesuit and feminist education that will enliven and impact our campuses for years to come.

Catholics, Jesuits, and Higher Education in the Twentieth Century

The Jesuit Schools in France from Revival to Suppression, 1815-1880

Jesuit Education at the Crossroads

Jesuit and Feminist Education

The First Jesuits

Discussions on Contemporary Jesuit Primary and Secondary Schools in North and Latin America

This handbook is currently in development, with individual articles publishing online in advance of print publication. At this time, we cannot add information about unpublished articles in this handbook, however the table of contents will continue to grow as additional articles pass through the review process and are added to the site. Please note that the online publication date for this handbook is the date that the first article in the title was published online.

The 60-acre campus of Wheeling Jesuit University is located in the eastern suburbs of Wheeling, West Virginia. Originally named Wheeling College, it is the youngest of the 28 Jesuit colleges and universities in the United States. John Swint, bishop of the Diocese of Wheeling-Charleston, and the Jesuits founded Wheeling College as a traditional, coeducational, liberal arts institution. In time, faculty and students became quite diverse, and programs of study proliferated. The institution added "Jesuit" to its name in 1988 to become Wheeling Jesuit College and, eight years later, became a university and modified its name accordingly. In 1994, the board of directors approved a mission statement that calls on Wheeling Jesuit University to educate men and women for life, leadership, and service with and among others.

Padberg has written the first full-length study of these colleges, from their revival in 1815 to their suppression in 1880. Drawing almost exclusively on archival material not previously utilized, Father Padberg places his study against the background of anti-clericalism, revolution, the Second Empire, and the first decade of the Third Republic.

English Jesuit Education

The Hermeneutics of Jesuit Leadership in Higher Education

The Governance of Jesuit Colleges in the United States, 1920-1970

The Jesuits and Italian Universities, 1548-1773

Jesuit Philosophy on the Eve of Modernity

Manresa

*There are 28 Jesuit colleges and universities in the United States. All are distinct, yet remain united in their efforts to graduate men and women who are "people for others." Several factors make it challenging for each to infuse Jesuit and Catholic identity on campus today. Expert research indicates that Jesuit educators are taking necessary steps to enhance Jesuit values, but offer no guarantees that the mission will survive over time. Scholarly articles written by those who have been affiliated with Jesuit institutions show that even though many people embrace and carry out the traditions of the Society of Jesus in higher education, there are many who do not, making it more difficult for administrators to achieve their goal of enhancing Jesuit mission and identity on campus. Research points out that because there are fewer Jesuits today, schools have created a multitude of programs and courses to engage faculty, staff, and students in the mission of the institution so that they feel a sense of commitment and responsibility in promoting the ideals and values of St. Ignatius Loyola. While strides have been made in recent years to achieve this goal, evidence suggests that too many students remain uninformed about the significance and meaning of a Jesuit education. Research indicates that educators should do more to encourage their students to focus not only on their careers, but to also on making a difference in the lives of others through service, which is central to the mission of a Jesuit education.*

*First Published in 1996. Routledge is an imprint of Taylor & Francis, an informa company.*

*The remarkable development of the Catholic university in the United States has raised issues about its continued identity, its promise, and its academic constituents. Michael J. Buckley, SJ, explores these questions, especially as they have been experienced in Jesuit history and contemporary commitments. The fundamental proposition that grounds the Catholic university, Buckley argues, is that the academic and the religious are intrinsically related. Academic inquiry encourages a process of questioning that leads naturally to issues of ultimate significance, while the experience of faith is towards the understanding of itself and of its relationship to every other dimension of human life. This mutual involvement requires a union between faith and culture that defines the purposes of Catholic higher education. In their earliest and normative documents, Jesuit universities have been encouraged to achieve this integration through the central role given to theology. Buckley explores two commitments that implicate contemporary Catholic universities in controversy: an insistence upon open, free discussion and academic pluralism–to the objections of some in the Church; and an education in the promotion of justice–to the objections of some in the academy. Finally, to strengthen philosophical and theological studies, Buckley suggests both a "philosophical grammar" that would discover and study the assumptions and methods involved in the various forms of disciplined human inquiry and a set of "theological arts" founded upon the more general liberal arts. Entering into the contemporary discussion about the Catholic university, this book offers inspiring and thought-provoking ideas for those engaged in Catholic higher education.*

*The University of Mantua, the Gonzaga, and the Jesuits, 1584-1630*

*1841–2003*

*Identity and Internationalization in Catholic Universities*

*The Jesuit Philosophy of Speech Education and how it Functions in the Training of the Jesuit and in Two Jesuit High Schools and Two Jesuit Universities*

*Jesuit Education 21*

*Jesuits and the Book of Nature*

The Society of Jesus arrived in Italy in 1540 brimming with enthusiasm to found new universities. These would be better than Italian universities, which the Jesuits believed were full of professors teaching philosophical atheism to debauched students. The Jesuits also wanted to become professors in existing Italian universities. They would teach Christian philosophy, true theology, sound logic, eloquent humanities, and practical mathematics. They would exert a positive moral influence on students. The Jesuits were rejected. Italy already had fourteen universities famous for their research and teaching. They were ruled by princes and cities who refused to share their universities with a religious order led by Spaniards. Between 1548 and 1773 the Jesuits made sixteen attempts, from Turin in the north to Messina in Sicily, to found new universities or to become professors in existing universities. They had some successes, as they helped found four new universities and became professors of mathematics in three more universities. But they suffered nine total failures. The battles between universities, civil governments, and the Jesuits were memorable. Lay professors accused the Jesuits of teaching philosophy badly. The Jesuits charged that Italian professors delivered few lectures and skipped most of Aristotle. Behind the denunciations were profound differences about what universities should be. Italian universities were dominated by law and the Jesuits emphasized the humanities and theology. Nevertheless, the Society of Jesus had an impact. They added cases of conscience to the training of clergymen. They made four years of study the norm for a degree in theology. They offered a student-centered alternative to Italian universities that focused on research and ignored student misbehavior. Paul Grendler tells a new story based on years of research in a dozen archives. Anyone interested in the volatile mix of universities, religion, and politics will find this book fascinating and instructive, as will anyone who contemplates what it means to be a Catholic university.

Analysing a period of ‘hidden history’, this book tracks the fate of the English Jesuits and their educational work through three major international crises of the eighteenth century : · the Lavalette affair, a major financial scandal, not of their making, which annihilated the Society of Jesus in France and led to the forced flight of exiled English Jesuits and their students from France to the Austrian Netherlands in 1762; · the universal suppression of the Jesuit order in 1773 and the English Jesuits' remarkable survival of that event, following a second forced flight to the safety of the Principality of Liège; · the French Revolution and their narrow escape from annihilation in Liège in 1794, resulting in a third forced flight with their students, this time to England.

Despite repeated crises, huge adversity and multiple losses of personnel, property and educational goods, including significant libraries, the suppressed English Jesuits reconfigured themselves. Modernising their curriculum, they influenced the development of Jesuit education not only in the United Kingdom, but also in the nascent United States of America: in 1789, their influence contributed to the founding of Georgetown Academy, which later developed into the present-day Georgetown University in Washington, DC. English Jesuit Education is a unique story of educational survival and development against seemingly impossible odds, drawing on hitherto largely unexplored material in a wide range of archives.

Identity and Internationalization in Catholic Universities explores the relationship between Catholic identity, mission (with special emphasis on Jesuit and La Salle universities), and internationalization in Catholic universities of different types and located in different contexts: Latin America, Asia-Pacific and Europe.

Carrying on the Charism

An Essay on the Foundations of Its Idea

Jesuit Higher Education

Reflections in a Jesuit Idiom

Expulsion, Suppression, Survival and Restoration, 1762-1803

Fordham, A History of the Jesuit University of New York

Many of the earliest books, particularly those dating back to the 1900s and before, are now extremely scarce and increasingly expensive. Hesperides Press are republishing these classic works in affordable, high quality, modern editions, using the original text and artwork.

This book contains a grassroots history of schooling as an instrument of Catholic conversion at a Jesuit mission in southern Zambia over a 75 year period. It provides a threefold division of the history dealing with initial cultural contact of the missionaries with the local Tonga. It then outlines the mission's role during Zambia's pre-independence and its possible links to nationalism. The work finally identifies the challenge of being a denominational school in post-independence Zambia.

With a focus on seven Jesuit university leaders emeriti and the late University of Notre Dame President Father Theodore Hesburgh, this book offers a critical analysis of the common values, philosophies, and leadership practices of Jesuit-Catholic university presidents within the broader higher education context. Looking at the impact of these leaders' spirituality on their leadership styles, The Hermeneutics of Jesuit Leadership illuminates the influence of their common perspectives and leadership styles on university policy and culture. Offering a clear framework for Jesuit-Catholic organizational culture in higher education, the author explores the key lessons and practices that can be derived from the presidents' similar leadership ideals and qualities.

A Study in the History of Catholic Education, Including Part Four of the Constitutions of the Society of Jesus

Jesuit Writings of the Early Modern Period: 1540D1640

Jesuit Education

Exploring Institutional Pathways in Context

Promise Renewed

Conversion and Jesuit Schooling in Zambia

*Universities were driving forces of change in late Renaissance Italy. The Gonzaga, the ruling family of Mantua, had long supported scholarship and dreamed of founding an institution of higher learning within the city. In the early seventeenth century they joined forces with the Jesuits, a powerful intellectual and religious force, to found one of the most innovative universities of the time. Paul F. Grendler provides the first book in any language about the Peaceful University of Mantua, its official name. He traces the efforts of Duke Ferdinando Gonzaga, a prince savant who debated Galileo, as he made his family's dream a reality. Ferdinando negotiated with the Jesuits, recruited professors, and financed the school. Grendler examines the motivations of the Gonzaga and the Jesuits in the establishment of a joint civic and Jesuit university. The University of Mantua lasted only six years, lost during the brutal sack of the city by German troops in 1630. Despite its short life, the university offered original scholarship and teaching. It had the first professorship of chemistry more than 100 years before any other Italian university. The leading professor of medicine identified the symptoms of angina pectoris 140 years before an English scholar named the disease. The star law professor advanced new legal theories while secretly spying for James I of England. The Jesuits taught humanities, philosophy, and theology in ways both similar to and different from lay professors. A superlative study of education, politics, and culture in seventeenth-century Italy, this book reconsiders a period in Italy's history often characterized as one of feckless rulers and stagnant learning. Thanks to extensive archival research and a thorough examination of the published works of the university's professors, Grendler's history tells a new story. -- Kathleen Comerford, Georgia Southern University*

*In Jesuit Philosophy on the Eve of Modernity Cristiano Casalini collects eighteen contributions by renowned specialists to track the existence and distinctiveness of Jesuit philosophy during the first century since the inception of the order.*

*Speaking candidly, twenty-seven noteworthy Jesuits from major areas of Jesuit higher education have contributed essays that discuss how the recent 34th General Congregation has had an impact on their scholarship and role as teachers and administrators.*

*Colleges in Controversy*

*Securing Mission and Identity in Jesuit Higher Education*

*Resource Book for International Education at U.S. Jesuit Colleges and Universities*

*Conference Proceedings on the Future of Jesuit Higher Education, 25-29 June 1999*

*Saint Ignatius' Idea of a Jesuit University*

*Intersections in Teaching and Learning for the Twenty-first Century*

Jesuits and the Book of Nature: Science and Education in Modern Portugal offers an account of the Jesuits' contributions to science and education after the restoration of the Society of Jesus in Portugal in 1858.

A survey of Jesuit schools and universities across Europe from 1548 to 1773 by Paul F. Grendler. The article discusses organization, curriculum, pedagogy, enrollments, and relations with civil authorities with examples from France, Germany, Austria, Italy, Portugal, Spain, and eastern Europe.

Or, the Spiritual Exercises of St. Ignatius, for General Use

Science and Education in Modern Portugal

Justice in Jesuit Higher Education

The Catholic University as Promise and Project

A History

Transforming Ourselves, Transforming the World