



CHAPTER 2:

FOUNDATIONS OF THE UNIVERSITY OF SAN FRANCISCO

THE STORY OF THE UNIVERSITY OF SAN FRANCISCO

Thomas Lucas, S.J., and Alan Ziajka

The following narrative, in parts, accompanies the dynamic video about USF's history shown annually at the new student convocation.

The story of the University of San Francisco begins almost 500 years ago with the founding of the Jesuit Order. The Society of Jesus, or Jesuits as they came to be known, were founded in 1540 by St. Ignatius of Loyola and a small but spirited group of priests and brothers. Within a year they founded their first church, and as their numbers swelled, Jesuits moved throughout the world spreading the gospel. But their greatest accomplishment, and indeed their greatest gift to the world, has been education. Dedicated to rigor and academic excellence, the Jesuits began to educate students around the globe, and to this day they are the oldest and largest educational network on the planet.

The Jesuits explored North America as early as 1555 and their pioneering spirit landed them in the Bay Area at the height of the Gold Rush in 1849. Establishing five high schools and three universities in the California Province, the jewel of them all sits atop a mountain in one of the most dynamic cities in the world: the University of San Francisco.

The California adventure of Jesuit education began when two Italian Jesuits passed through the Golden Gate on December 8, 1849. They answered the call to serve the children of the gold rush miners, shopkeepers, and immigrants even though their Superior General in Rome had expressly forbidden the expansion of their

missionary activities. The Jesuit mission in California was founded on an act of disobedience and, some would say, has operated in the same spirit ever since.

In 1854, Rome relented, sending Father Antonio Maraschi in the company of two other Italian Jesuits. Within six months, Maraschi opened the first St. Ignatius Church and a small school that on October 15, 1855, welcomed three students for the first day of school at St. Ignatius Academy. Within a decade, the college had outgrown both this and a second location, forcing the college to move again, occupying new structures on an entire city block, bordered by Van Ness, Hayes, Franklin, and Grove Streets.

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This new St. Ignatius College was a splendid affair. It boasted an enormous church, and was equipped with a large theater wherein the College Players performed Shakespeare and sacred pageants, and the college orchestra and the St. Cecilia Choral Society gave concerts.

As the institution celebrated its golden anniversary on October 15, 1905, it was flourishing. Its enrollment was the largest of any Jesuit college in the United States; it was an institution poised on the very brink of greatness, at the most golden moment

of a gilded age...until all was destroyed in a single morning. Like much of San Francisco, the great San Francisco Earthquake of 1906 damaged the college and church, but not fatally; it was fire that dealt the death blow five hours later.

One witness survives: a month after the ruins had cooled, the college bell was raised out a pit of ashes. It had fallen a hundred feet through the raging fire into the basement. Unbroken, it was carted to a new life in the nearby Western Addition. Two months after the earthquake and fire, like the storied phoenix rising from the ashes, St. Ignatius College began to rise again.

They called the new building “The Shirt Factory” because that is what it looked like – a 275-foot-long ramshackle wooden building, built in two months time. It served as the college’s home for the next 21 years. With the change in campus came new electives in the curriculum and new faculties of law, business, and engineering, though engineering faltered due to a lack of facilities and students. The building that sits on the campus of USF is the fifth St. Ignatius Church in San Francisco. It was completed in 1914. The Jesuits had asked the archbishop for permission to erect a small college chapel, and built the largest church west of the Mississippi.

A few years later, the First World War, in which 10 students and alumni lost their lives, caused a serious dip in enrollment. By 1919 the institution was on its knees, at the brink of bankruptcy. But the city responded generously. By 1925, most of the debt was liquidated. And in 1930, as the institution celebrated its 75th anniversary, and with the suggestion of Mayor James “Sunny Jim” Rolph, St. Ignatius College took the name of its patron city and became

the University of San Francisco.

The Second World War, like the first, saw enrollments plummet as most of the student body volunteered for or was drafted into the armed forces. Former USF student Joe Rosenthal snapped what was the War’s most iconic photo on Mount Suribachi, and won the Pulitzer Prize for his efforts. Almost 1,500 returning soldiers used the G.I. Bill of Rights to finance their education at USF, swelling the University’s ranks to 2,086 students by 1947.

Around this same time, the Sisters of Mercy, who conducted an accredited nursing school at St. Mary’s Hospital, began conversations with their neighbors on the hilltop that finally led to a partnership. In 1948, a department of nursing was formed within the College of Arts and Sciences. The separate School of Nursing opened six years later.

The immediate postwar years saw a revival of the University’s social, co-curricular, and athletic programs. Dons’ Athletics entered its golden age. During the 1950 season, the Dons’ soccer team emerged as national co-champions.

The USF football program reached the pinnacle of its success in 1951, when the team compiled a perfect undefeated season, only to be denied a post-season bowl bid because of racism. The team was tentatively invited to play in the Orange Bowl but was told not to bring Ollie Matson and Burl Toler, its two African American players. The team voted to reject the offer, and that adamant refusal to endorse racism remains one of USF’s proudest hours.

By the mid-1950s, the USF basketball program had developed into the best in the nation, with the help of Coach Phil Wolpert. Later, future NBA greats Bill Russell,

K.C. Jones, and Mike Farmer helped the Dons win two consecutive NCAA national championships, in 1955 and 1956. They set a new college basketball record of sixty straight victories without a defeat. Their success provided national and international visibility for the university.

The decade following the centennial was a time of campus transformation. In 1964, Rome and the Archbishop reversed their decision and the undergraduate College of Arts and Sciences finally became fully coeducational. The late sixties and 70’s brought anti-Vietnam War protests, soul-searching discussions, demonstrations, financial problems, and a brief strike to campus. But still the university grew, establishing the School of Education in 1972 and purchasing Lone Mountain College, its buildings, and 22 acres, as well as Presentation High School, creating the profile we have today and ensuring success through the late 20th and into the early 21st century.

The 21st century has witnessed the continuation of USF’s quest to become a premier Jesuit Catholic institution committed to fashioning a more human and just world. Social justice has been a hallmark of Fr. Stephen Privett’s presidency, which began in September 2000. During his first months in office, he and his leadership team drafted a new Vision, Mission, and Values Statement for the university, which was approved on September 11, 2001, and set USF on a values-laden course of action.

Following the ideals of this mission statement, USF became one of the first schools in the nation to require that all of its undergraduate students complete at least one course in service learning prior to graduation. Under Fr. Privett’s leader-

ship, and representative of a commitment to social justice, USF extended healthcare benefits to all adults legally domiciled with USF employees, establishing USF as the first Jesuit Catholic University in the nation to make a health-care commitment to same-sex partners, non-married other-sex partners, and financially dependent family members. Fr. Privett was also instrumental in securing major gifts underpinning a host of innovative social justice institutes and programs, including the Leo T. McCarthy Center for Public Service and the Common Good, which exemplifies the mission's theme of educating for a just society, and draws students from a variety of academic programs who are interested in service to the poor. Another new institute, the Lane Center for Catholic Studies and Social Thought, focuses on the insights of Catholic thought on contemporary social problems and on immersion programs to underdeveloped countries.

In 2006, USF's commitment to social justice in the local and global community was recognized by the Carnegie Foundation for the Advancement of Teaching, which designated USF as one of only 76 community engaged colleges and universities in the nation. USF also earned placement on the Corporation for National and Community Service President's Honor Roll for Community Service for seven consecutive years. This award recognizes universities nationwide that support innovative and effective community engagement programs. In 2012, USF was selected as one of five universities in the nation to receive the Higher Education Civic Engagement Award from the Washington Center for Internships and Academic Seminars, for its contributions to the community, lead-

ership and professional achievement, and enrichment of student learning.

USF has also witnessed several major campus improvements since 2000, including the completion of the Koret Law Center at the School of Law, a new wing (Malloy Hall) for the School of Management, a major renovation of the oldest academic building on campus (Kalmanovitz Hall), a significant remodeling of the Lone Mountain campus, the renovation of Fromm Hall (the building that houses our education programs for retirees), and the building of the John Lo Schiavo, S.J., Center for Science and Innovation.

Recent years at USF have seen successful fundraising campaigns, endowment growth, development and implementation of outstanding academic programs, growth in student enrollment and diversity, successful recruitment of a diverse and talented faculty and staff, and promotion of social justice on the international level.

THOMAS LUCAS, S.J., SERVED MANY ROLES AT USF INCLUDING CO-FOUNDER AND CHAIR OF THE ART + ARCHITECTURE DEPARTMENT, DIRECTOR OF THE THACHER GALLERY AND UNIVERSITY PROFESSOR FROM 1995 TO 2013. HE CURRENTLY SERVES AS RECTOR OF THE JESUIT COMMUNITY AT SEATTLE UNIVERSITY.

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CHAPTER 3:

INTRODUCTION TO IGNATIAN SPIRITUALITY

FINDING GOD IN ALL THINGS: A SPIRITUALITY FOR TODAY

Monika K. Hellwig

Ignatius of Loyola, founder of the largest Catholic religious order, the Jesuits, has been attracting widespread attention this year, the five hundredth anniversary of his birth. Ignatius's legacy goes far beyond the founding of the Jesuits – he launched a distinctive style and tradition of spirituality that is particularly apt for our time.

THE SPIRITUAL LEGACY OF IGNATIUS

In their basic form, the *Spiritual Exercises* [of Ignatius] consist of a silent retreat of about thirty days in which four or more hours are given each day to certain prescribed meditations. In an alternative form, the *Exercises* are spread over a much longer period of time and are done while a person follows his or her ordinary occupations, making time each day for one period of meditation.

For young people trying to discern their particular vocations in life, for people at a crucial juncture in their lives who can make themselves free for thirty days, and for those training to direct others, complete withdrawal from everyday life to some quiet retreat house seems to be a suitable plan.

But there are many people who can derive great profit from the experience who could never get away like that. For such people, the extended part-time retreat has special advantages of its own. Resolutions and conversions made in withdrawal from one's ordinary life may look very different when regular activities and contacts are resumed, while those made in the everyday context of life are likely to be more realistic and therefore firmer.

When Ignatius set out the pattern of meditations for the *Exercises*, he took