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## A FEMINIST PERSPECTIVE ON IGNATIAN SPIRITUALITY

Mary Milligan, RSHM  
Creighton University  
Omaha, Nebraska  
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The title of this presentation is, as the French would say, *piégé* -- risky, we might say in English, though with less imagery. A friend of mine who gave a paper at a convention recently claimed she spent most of her allotted time merely explaining the meaning of the title that had come to her in a flash of insightful precision. But, as is often the case with insight, it took a good deal of effort to convey it to others. To avoid a similar dilemma, I will not define the word "feminist" in my title since your judgment of whether these reflections are "feminist" or not depends very much on where each of you stands on a very wide spectrum of understanding, experience and opinion.

It is a real pleasure for me to participate in this conference organized in this Ignatian year to explore the place of Ignatian spirituality in education. It is doubly a pleasure to do so at Creighton university, which, if I am not mistaken, was the first American Jesuit university to enroll a female -- in 1892 in the medical program. The establishment of your summer school in 1913 was also an important event as far as women were concerned, since it was primarily and often only there that women (at times only nuns) could study.

If the time (Ignatian year) and the place are most appropriate, I was especially happy to see your formulation of this conference's theme. The question "What is a Jesuit education?" has received a variety of answers over the course of time, answers that have ranged from "an education based on the *Ratio Studiorum*" (that often revised set of practical regulations for use in Jesuit schools) to "an education given by Jesuits". There is, in fact, no way that Jesuit education can be defined in terms of a specific set of traits, methods, or subjects. So to move the discussion from "Jesuit style" to "ignatian spirit" is, in my opinion, both healthy and challenging.

It is evident that ignatian spirituality is a much broader phenomenon than the Society of Jesus or than Jesuit education, style or "Jesuit" anything else. And while ignatian spirituality is embodied in a specific and even privileged way within the Society of Jesus, the ignatian insight was meant to enrich the whole church. Indeed, generations of christian men and women have been inspired and enriched by the gift given to Ignatius of Loyola. Later today, Margaret Gorman RSCJ will speak of how that charism influenced one specific group of christians, women's teaching orders.

Let me state at the beginning the perspective from which I speak. I teach at one of the 28 Jesuit colleges/universities, an institution sponsored by two religious congregations. We have just reformulated our mission statement and goals, reaffirming the importance of reinforcing the traditions of those religious congregations in the educational enterprise. At Loyola Marymount, female students outnumber male students by about 55% to 45%,

reflecting closely the national average. Our educational task is, therefore, to form *women* and men for others. As in the other 27 Jesuit institutions, our lay administrators, faculty and staff far outnumber religious holding those same positions.

My presumption in this talk is that ignatian spirituality is essentially linked to the experience of the Spiritual Exercises. And so to speak of the place of ignatian spirituality in education is to delineate the role of the Spiritual Exercises as a foundation of educational ministry - - a difficult task indeed. And yet this conference has chosen to attempt that delineation. Those of us involved in education in Jesuit institutions daily face the challenge and need to formulate questions about these relationships. How does the institution as such transmit the vision which animates it? Do our institutions present themselves to the public any differently because of their ignatian spirit? Does ignatian spirituality make a difference to our students? Does our ignatian inspiration affect our hiring practices? Should it?

If the Exercises do indeed inform our educational process more explicitly, both challenges and opportunities will arise. I would like to address just two of those and will try to make the following points; 1) The experience of freedom in the Spirit which is the goal of the Exercises is transmitted in language, images and symbols which can be obstacles to some of our contemporaries. The challenge to those who guide the experience today is to find new images and language capable of conveying the ignatian dynamic. 2) The objective of the exercises is not a way of praying but rather a way of living. They are based on our human experience and the "reading" of that experience, leading to enlightened and loving choices. I will, finally, make some specific reference to our educational institutions as they relate to the Spiritual Exercises.

I've chosen to illustrate these points by telling a few stories from my own experience. Each of the events you will hear about brought home to me in a new way something I already knew theoretically about the Exercises.

My first story is from the 1960's. By the mid-60's, I had made about a dozen 8-day retreats, though I knew little about the dynamic of the Exercises at that point. Each summer I and countless others of my community gathered to listen to a Jesuit priest give four conferences a day -- usually lasting 30-60 minutes. Those conferences were drawn heavily (sometimes verbatim) from the Spiritual Exercises, and the retreatants could pretty well predict their pattern. I was studying theology at the time and had just returned from six weeks of excellent biblical courses, one of which was on the great prophets of the Hebrew Scriptures.

Presented to us in one of the conferences that summer was Ignatius' meditation on the Two Standards. As you know, this meditation is situated in the second week of the Exercises just as the retreatant is about to begin to contemplate the public life of Jesus. Ignatius tries at this point to help the retreatant understand the human heart as a place where good and evils are always mixed. He does this, it seems to me, to help the person get in touch with the truth of his or her own person and its radical poverty. The object of this exercise is NOT the cosmic conflict between good and evil but rather the personal struggle to embrace the radical poverty and dependence of the human condition rather than some illusion of strength and autonomy which might come from possessions or recognition. I do not remember how Jerusalem was presented to us in that retreat. I do remember Babylon portrayed in ignatian language as a place of fire and smoke, "a horrible and terrible sight to behold." (Ex. 140)

What struck me was the poverty of the Ignatian image as a vehicle for conveying the

sundered situation in which our spiritual destinies are played out, for capturing the ambiguity and obscurity of the human heart. As a man of the late 15th and early 16th century, Ignatius lived at a time when fighting under the flag or the standard of a good man or woman was a great honor and a worthy goal. He himself had done so and had, with valor, paid the price in his own flesh. He also lived in a century which was at home with grotesque images of evil. One need only think of the marvelous and vivid portrayal of the last judgment by Michelangelo in the Sistine chapel (unveiled in 1541, the very year of the founding of the society of Jesus) to get an idea of the afterlife of punishment which filled the European imagination at the time. Much European art of the period conveys this imaginary world, peopled by demons, gargoyles, smoke and fire.

That summer in the '60's my own imagination was filled with biblical imagery. I had learned of Babylon the great city, symbol of human pride and of confidence in human strength. The mighty voice of the prophet Jeremiah was still echoing in my ears as he called destruction on Babylon for trusting in its own strength: in its princes and its diviners; its horses and its warriors; its idols and its treasures (cf. 50:35-38). Babylon also stood in my memory as a symbol of oppression and of homelessness for a defeated people. I had felt the nostalgic longing of an exiled people so overwhelmed that they were unable even to raise their voices in praise of God: "By the waters of Babylon we sat down and wept when we remembered Zion. On the willows we hung up our lyres...How can we sing the Lord's song in a foreign land?" I had gotten some small insight into the place that Jerusalem held for the Israelite people and the joy with which they annually "ascended" to Jerusalem. "Let us go up with JOY to the house of the Lord" -- not just with a "little joy" or a petty joy, but with a immeasurable, profound, intense, reverberating joy.

How much more powerful is the biblical imagery than that of Ignatius, I thought. How much more able to put one on guard about trusting in one's own strength and serving one's own self-interest than Ignatius' references! The contemporary imagination -- surely the contemporary feminine imagination -- responds much more deeply to the biblical, metaphors of home and exile, of presence and separation, of journey and reaching one's goal than it does to standards and flags and generals. Many women today would certainly give their energies to gathering friends and family into a home more enthusiastically than they would to fighting in battles. In this context, the Johannine leit-motif of abiding in Jesus, making one's home in his word might stand in stark contrast to homelessness, perpetual wandering, and permanent separation from the homeland.

A recent article by Mary Eloise Rosenblatt has underlined another difficulty with Ignatius' meditation on the Two Standards.<sup>1</sup> While recognizing that the conquest of evil under the metaphor of the crusade was in fact an empowering image for Ignatius and for several generations of the Church, she questions its implications for women. The dichotomous division of the world into good and evil, into the victorious and the defeated; the exclusively male imagery for God; and the invisibility of women in this metaphor (presumably at home doing "secondary" activities) present real obstacles to many women today.

Part of Ignatius' spiritual genius lies in his ample use of the imagination in prayer. Images have the power to touch the unconscious in us, to stir the heart, and Ignatius tapped that source. Both the key exercise on the Kingdom and the meditation on the Two Standards were to express in parable form a symbol which, *for him*, was able to marshal his deepest aspirations, dreams and passions so that they could be offered freely to the service of Christ. Ignatius himself had stood with pride under the flag of an earthly ruler. The thought of

standing under the standard of Christ, engaging in battle with Christ's enemies, was an ideal capable of mobilizing his deepest affective and intellectual energies.

What is important for those who make or who guide the exercises today is to discover within the experience of the retreatant those deep symbols which can focus one's personal energies and desires. One needs to write one's own parable. This symbolizing of one's experience can be strongly motivating. But it can present a particular challenge for many women. Until recent years, women's experience has not been valued or held a central place in our tradition. Scholarship has ignored or marginalized it. Research has shown that women tend to devalue and not to trust their own experience. And so to have a typically male experience presented as the key to the ignatian exercises, therefore, can merely reinforce this tendency to feel that someone else's experience is the norm, not my own. In the presentation of the Kingdom and the Two Standards, it is not a question of rewriting the ignatian text - - which would in fact be to rewrite Ignatius' own experience. But the presentation of these exercises does call for a particular care and creative imagination. They are to serve as an example, a catalyst for the retreatant's formulation of his/her own parable, based on personal experience and meaningful symbols.

It is here that the question of images of God must be raised. Ignatius has his favorite images for God and for Jesus, as expressed in the titles he gives them. Without doubt, "God our Lord" and "Christ our Lord" appear far more frequently than any other titles. God is also referred to as Creator and as Divine Majesty in a number of passages. The frequent use of the title "Lord" no doubt reflects the central imagery of the Kingdom, but here and throughout the Exercises, today's director must present a variety of images. Images of God as king and warrior have little motivating significance for many women. On the other hand, the biblical images of God as potter, gardener, baker or hen can create a deep resonance. Some years ago I met a sister who had just returned from a visit to Africa. During her stay there, the everyday image of the mother with the child on her back had triggered a very deep response in this sister who recognized it as an image of God. She saw herself called by that Mother to remain alert, close and attentive while held in the *capulana* or cloth that ties the baby to the mother. The temptation was to slip down deep into the cloth and not participate in the life around her. The image of the African mother has remained an operative and meaningful image of God for her, an image which has focussed and simplified her life of worship and of service.

The *Lord* of Ignatius' experience is one who calls to his service. This personal call is itself a basic ignatian image. Throughout the Exercises, one listens for the call, tries to discern it in one's life. It seems to me important that in complementing and adapting the images of God in the Exercises, it is crucial to respect this relational aspect of invitation or call which is the heart of the ignatian experience. It might be well to recall at this point the eighteenth annotation of the Spiritual Exercises: "[They] should be adapted to the requirements of the persons who wish to make them, that is to say, according to their age, their education and their aptitudes" (Ex. 18). If Ignatius built the importance of adaptation into the text itself, it was because he saw the person's spiritual growth as the goal of the experience. The question is, of course, "Are there limits to such adaptation?" Here, it seems to me, we have one of those limits. But much creativity is still possible.

I recently read a book by Nel Noddings, *Women and Evil* <sup>2</sup>, which threw additional light on this question of images and symbols in the Exercises. Noddings claims that traditional presentations of evil as disobedience to a patriarch do not express the experience of women

for whom the categories of pain, separation and helplessness are much more fundamental affects associated with evil. Natural evil is the pain, separation or helplessness inherent in human life (aging, sickness, death), while ethical evil is a deliberate infliction of pain, separation or helplessness or even a non-alleviation of these realities. How might such a vision enrich Ignatius' presentation of the first week of the exercises? Surely such images would be more apt than a meditation on the sin of the angels or the sin of Adam and Eve to convey the fundamental and dynamic vision of a tragically flawed world. The possibilities and consequences of human evil would remain; the categories of pain, separation and helplessness would take on a deep and personal meaning as one contemplates Jesus "hanging upon the cross".

Rosenblatt's article referred to above has underlined another difficulty the First Week of the Exercises and specifically with Ignatius' meditation on sin. For many women, she writes, "it is not pride that must be counteracted but too little confidence in one's lovableness and acceptability in the eyes of God and others" (*Way Supplement*). The statistics on incidents of battering, rape, childhood sexual abuse and incest indicate that women have a long experience of evil as the violation of personal integrity and the breakdown of trusting relationships, rather than of disobedience to a patriarch.

We have begun to see that it is not just a question of changing the language and images of the Exercises. The fundamental metaphors, the world view out of which they arise must be examined. If we look at the foundational text of the Exercises, the Principle and Foundation, what might we see in terms of fundamental images and metaphors? What we have here in this short passage is Ignatius' world view, his attempt to situate the retreatant in an attitude of openness within the totality of God's plan of salvation. As a man of his times, Ignatius sees all of reality hierarchically: nature created to serve the human person; human beings created to serve God. Once again, though, the hierarchical world view as it appears in the text does not reflect the way many today -- especially women, perhaps -- see the world. The triple hierarchy of God, humans and nature calls for revision. During a recent conference on ecology held at LMU, I was struck by the consistent call for the construction of a new myth to express a newly understood relationship with nature. This new myth which would emphasize the partnership of the human person and nature as well as God's presence within the evolutionary process might well replace the ignatian one.

But how does one express God within the evolutionary process? How does one express nature's interrelationship with humanity? If it is in fact to be a motivating and universal vision, any presentation of the Principle and Foundation today must refer to the forward movement of human history toward Life. One might use for this a certain biblical language, Teihardian language, the language of art or perhaps even of science.

And how might the language of means and ends be transformed? Or how might the reality of Ignatian indifference be re-expressed? Indifference as the word is understood today is certainly NOT what Ignatius is talking about! Freedom would surely be a better word; indeed, the word "passion" has much to commend it.

The Exercises are meant to be an itinerary for a spiritual journey. That journey is not through the early 16th century but is one of freedom, responsibility and choice today. The metaphors, symbols and images in which the Exercises are presented must be appropriate to Christians of today. The challenge for guides of the Spiritual Exercises is to discover deep within the person those fundamental images and metaphors which are in fact motivating,

The second story I would like to tell took place about ten years later, some time in the 1970's. By this time, I was doing doctoral studies in Rome. I was guiding a woman through the 30-day Exercises of St. Ignatius, and though I can't quite remember the stage at which she had arrived, I do know that one day she had decided to go out to the little chapel at La Storta, just a 15-minute bus trip from our house, built on the spot where Ignatius of Loyola, on his way into Rome, had had one of his deep mystical experiences. This woman, whom I will call Barbara, also had a deep experience, but it did not happen in the little chapel. As she told me the story the next day, it went something like this; She had walked to the bus stop and was standing alone there. It is certainly not unusual to have extended waits for Roman buses, which was the case this particular day. As she stood, several cars honked at her. "Oh these Romans!" she thought to herself, much as she would have had she been pinched on the bus!! After at least a half-hour wait, one man shouted something at her and although she knew little Italian, she did know enough to recognize a very useful word in Rome: "Scioperol" ("Strike!"). Yes, the many persons to whom she had attributed less than noble motives were in fact trying to tell her that it was useless to wait for the bus because of a bus strike. And so Barbara returned home. While she certainly had an insight into Ignatius' advice always to think BETTER rather than WORSE of people's motivation, her greatest insight was the realization that she had missed the present moment. In her "pilgrimage to La Storta", she had decided to pray when she arrived at the chapel. What she -- and I -- understood from her experience was that the Exercises are really about LIFE. The quality of her time as she stood waiting was just as important as her time in the chapel would have been. She understood in a new way that, indeed, "They also serve who only stand and wait"....

This 1970 story stands in contrast with my 1960 experience in several ways. First of all the Exercises in questions were no longer eight days in length but 30. Secondly, the retreat was individually directed, not preached by one person to a group. Thirdly, no Jesuit was involved in the retreat. What had happened in the ten intervening years?

In a nutshell, Vatican II. And also a deepening understanding, through research and reflection, of ignatian spirituality. I can still remember my shock in the early 1970's when, in a class on the Jesuit constitutions that I was taking in Rome, one Jesuit, several years my senior, stated his glee that he would be reading the Constitutions for the first time! That certainly would not be the case today. An ecclesiology renewed by Vatican II helped us all to understand that all charisma are given for the good of the Church, not only for the good of the individuals who receive them. Ignatius' insight was not the exclusive property of Jesuits but was in fact the common inheritance of the Church. The extensive involvement of laypersons, not only in ignatian spirituality but in spirituality in general, is surely a grace of our times.

The importance of "spiritual conversation" for Ignatius was likewise rediscovered and so the Exercises often took their original form of one-to-one dialogue. Indeed, this was his earliest and most constant ministry, and it forms the very basis of the pedagogy of the Spiritual Exercises. To talk about how one perceives one's life and God's presence in it is a *sine qua non* of the experience of the Exercises. It is in such conversation that guides of the experience will be attentive to the emergence of new symbols, images and language so that the deep spiritual dynamic which it is meant to guide is in fact related to the real experience of contemporary persons. The insights gained in this conversation are meant to form a constantly renewed vision of oneself in relation to God, a vision which will be operative in one's life.

The Spiritual Exercises are intended to help one find God in all things, that is, to deepen one's faith in such a way that it motivates one to DO justice. Barbara's world had, in this instance, two distinct compartments -- life, in which the Roman drivers were like so many annoying gnats, and prayer, a rather consoling experience which was to take place in the future (as often happens for us!). What she experienced through the Exercises was the interrelationship of the two. From beginning to end, the Exercises help us make connections. First of all, they help us to situate our own little life in the vast and loving story of creation and salvation and in the overwhelming tragedy of evil. We are helped to see our existence within a big picture, to connect it to the ages of human history. The Principle and Foundation is like Teilhard de Chardin's *Divine Milieu* in miniature; it reminds us of the vast tapestry of which my life represents but a stitch -- an infinitesimal but essential one.

But more specifically, contemplation of the life of Christ helps us reread our own daily life in terms of the presence of the risen Jesus in our world. The model of all christian life is the model of my life, not an impersonal, abstract model but one who loves and calls me.

Such connections go deep within us and help us to form the world view, the faith vision which will animate our everyday life. Let me tell one more story to illustrate my point. There is a couple, Dorothy and Maurice, who live two doors down from us in Los Angeles. Maurice is the neighborhood helper, always ready to fix a leaky faucet, jump-start a dead battery or diagnose an electrical problem. Recently Maurice was diagnosed as having cancer of the pancreas, and during Holy Week he was hospitalized. Dorothy is distraught, as there are only the two of them at home. One of our sisters ran into her on Good Friday and found her weeping as she headed out to the hospital. "I won't even be able to get to the Services this afternoon," she lamented. No doubt the Good Friday service would have been a great consolation to her, but she was living a Passion in her own life and was not yet able to articulate its connection with the mystery of Jesus. This ability to make connections between our everyday experience and the life of Jesus, the mystery of God, is one of the functions of the Spiritual Exercises, of ignatian spirituality.

What does all this have to do with education? It seems to me one of the outcomes of an education inspired by Ignatian spirituality is the ability to make connections between a cosmic, religious world view and the experiences of everyday life. And so there are two aspects to this education: 1) the formation of a world view in which God is the source of all life and 2) the ability to make connections between that view and our own human experience. Perhaps this is the essence of Ignatius's "finding God in all things", in all our human experiences, even the most mundane.

In his keynote address at the Georgetown educational assembly two years ago, Frank Rhodes, speaking of coherence as a task of Jesuit education, asked the question: "Can the Jesuit presence in higher education bring us to a new world view?"<sup>3</sup> My answer to his question is "Yes", and it seems to me that this is precisely one area in which ignatian spirituality enriches the educational enterprise. Our world-view, that is, the way we see ourselves in relation to God, to other people, to all of creation, profoundly affects the way we judge and act. To study theology and history, science and psychology is to acquire threads to weave the tapestry of that fundamental vision; to learn languages and music, dance and poetry is to acquire the skill to weave those threads together; to interact with committed human beings who search for truth is to build the will to weave.

If in fact our educational institutions follow a process of conversion as directed by the

Spiritual Exercises, one of the first challenges that will face us is the language, images and world view in which the Exercises are framed. Spain in the early sixteenth century was a far cry from the United States of America on the eve of the 21st century! Bridging the time gap of almost five centuries and the geographical distance of a continent is a challenge in itself.

In the Principle and Foundation, Ignatius presented his own understanding of the world. He meant this vision to serve not only as a preparation for a time of withdrawal and prayer which the Exercises were to be, but also as a motivating vision of life. The Exercises themselves were to be and continue to be a pedagogy, teaching us sensitivity to the Spirit in our life, exercising us in self-knowledge, helping us always to see our little lives within "the big picture". It is that "big picture", which the Exercises tap into, that an education nourished by ignatian spirituality is meant to form. In some sense, all our educational endeavor is focussed on the formation of a motivating world view, one which will facilitate not only intellectual curiosity and learning but also moral judgment and action in a socially conscious way.

There must, in my opinion, be several characteristics to any world view formed by an education in a Jesuit institution. For the sake of simplicity, let me formulate those as follows: such a world view must be profoundly humanistic, inclusive and relational. Rather than treat each of these characteristics separately, let me rather come at them obliquely, referring only to the essential role of the feminine in such a world view.

First of all, the notion of the human person presented in such a vision must include both male and female as embodiments of a single human nature. It is no longer admissible (not that it ever was!) to present the male as the norm and then make necessary "adjustments" for the female. Nor is it acceptable to portray females as "complementary" and feminine qualities as accessory or secondary. Not only must women artists and scholars be shown as having made significant contributions to human culture, but questions must be asked about women's experience and presence in all areas of human endeavor. I recently heard a conference on "The Christian in the Marketplace" where there was no reference at all to the work of women. Not only was the economic value of work in the home overlooked (when done by men or women), but neither was there any reference to those millions of women who work in the fields, who sell in the marketplaces, or whose sole means of support is the work of their hands.

Some of our institutions have excellent Women's Studies programs. A question which is often in people's minds but seldom verbalized is the following: "Will women's studies programs always be an part of the academic curriculum?" There is no facile answer to that question. Until our view of the human person is effectively inclusive of both male and female, there will be a clear need for women's studies.

One of the many challenges of feminism to the church today is its calling us to remember in a effective way the best tradition of the Church that all that we say about God is said by analogy. Feminist scholars today have helped us not only to recall those feminine images of God which have tended to be pushed to the periphery of our christian consciousness. They have also reminded us that exclusively male language used of God can become idolatry. God is and will always remain a Mystery to us humans. Beyond time and space, God is likewise beyond gender. The inclusion of feminine pronouns referring to God alongside of the masculine ones which have been used almost exclusively for generations reminds us of this truth.



The Spiritual Exercises are meant to involve the whole person -- mind, will, body, spirit, affectivity. Through the symbol of the call, one is constantly invited to relate to the mystery being contemplated. It remains true today that meaningful symbols can engage the whole person. In the context of education, we might ask what are the symbols which might express the ideals of young (and not so young) people today? How does one identify and deepen such symbols among persons born and raised in a society which no longer shares a common world of symbol? One's culture plays a key role in the formation of meaningful images and symbols. As our educational institutions become more and more culturally diverse, can we continue to tap into commonly held symbols? Think back just three weeks ago to the celebration of the Easter vigil, for example? How did the community with whom you celebrated respond to the various symbols which give meaning to that ceremony: fire, water, oil, storytelling, were the participants sensitive to and moved by the symbols? Were they in fact touched at the level of the unconscious? Can a society accustomed to electric lights, hot and cold running water, and central heating react "archetypically" to fire and water?

Andrew Greeley has written on the key role of the Catholic religious imagination, calling it "the matrix and the context for virtually all Catholic ministerial and pastoral work." He has likewise suggested the role Catholic universities might play in the development of the imagination. "We might expect to find," he writes, "artists, poets and writers in residence on Catholic campuses, men and women who would manifest concretely how the religious imagination works."<sup>4</sup> Do the ignatian exercises not similarly call us to develop our religious imagination?

In the goals of my own University, we state that we are inspired by the ignatian vision. As a community, we have not articulated what that means to us concretely and communally. Whether or not individual members of the LMU community ever make the Spiritual Exercises or even know what they are is not the question. It seems to me that at the very least "being of ignatian inspiration" means constructing a vision of the world that is truly the principle and foundation of one's life. It means all that we *learn*, both in and outside of classrooms, contributes to our own understanding of ourselves in the context of the Transcendent and of our own culture. It means that in all we *teach* at the University, we intend contribute to the students' fundamental vision of life which includes a relationship to a creator and creative God, to one's fellow human beings and to the world we live in. To be inspired by an ignatian vision is also to have and communicate a passion for Life which helps order all our choices.

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<sup>1</sup> "Women and the Exercises: Sin, Standards and New Testament Texts", *Way Supplement*, Spring 1990, no. 70, pp. 16-32.

<sup>2</sup> Nel Noddings, *Women and Evil*. Berkeley: University of California Press, 1989.

<sup>3</sup> Frank H. T. Rhodes, "The Mission and Ministry of Jesuits in Higher Education," *America*. July 29, 1989, pp. 54-60.

<sup>4</sup> "Andrew M. Greeley, "The Catholic Imagination and the Catholic University," *America*, March 16, 1991, p. 288.



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