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## EDUCATION AS MISSION: THE MODERN RELEVANCE OF IGNATIUS MODEL

Dennis Hamm, S.J

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The mature Ignatius of Loyola was an ex-courtier, erstwhile spiritual vagabond, and late-blooming mystic who wound up spending most of the last ten years of his life working at a desk in Rome, writing constitutions, answering his mail (7000 letters!), and starting up some forty colleges and universities. How did this sometime spiritual hippie get so institutional? Do we have here a phenomenon analogous to the flowerchild of the 1960s becoming the corporation executive of the 80s? When Inigo and his nine companions presented themselves to Pope Paul III to be sent anywhere in the world for the service of the Church, there was no hint that running schools was part of their vision. And yet, shortly after the order was established and Ignatius was elected its first major superior, he sent increasing numbers of his men into teaching and educational administration. Ever since, the tension between Jesuit-as-pioneer and Jesuit-as-settler has fueled lively debate. Almost every Jesuit educator has leaned back from a set of half-corrected student papers and asked himself what this plodding routine has to do with the romantic vision of the Pope's special forces ready to drop everything and travel anywhere to minister at the hot spots of ecclesial crisis. The following citation (ca. 1608) from the Jesuit author Alphonsus Rodriguez is fairly representative:

The Society seems to be failing to proceed according to its Institute. Its end is to travel to various places and to live anywhere where there is hope of greater help to souls; but cities seek the Jesuits almost only to teach their sons. Hence the Society's colleges have become caves and whirlpools swallowing her men.<sup>1</sup>

And yet, the searching visionary of Loyola, Montserrat, Manresa, and Jerusalem is the same person who sat at that desk in Rome, working patiently through the cumbersome Renaissance mail system, fussing over the administration of a growing world-wide school system. It is the thesis of this presentation that we Jesuits and lay colleagues who are engaged in Ignatian schools today are rooted in a 500-year tradition that still has a powerful pertinence today.

This presentation has two parts. First, I will retell the story of Ignatius the lifelong learner and educator, and how his sense of education as mission grew out of his conversion experience. Second, I will reflect on some of the signs of our times, beginning with the martyrdom of the Jesuits of the UCA (the University of Central America, in El Salvador), because this dramatic and terrifying event has raised questions about the contemporary mission of Ignatian education in powerful ways. I will reflect on the implications that this

and other signs of the times have regarding the pertinence of the Ignatian model for the mission of education in post-modern North America.

### Ignatius

In 16th-century southern Europe, literacy was a skill possessed by a privileged minority - - civil, commercial, and religious leaders, and their teachers.<sup>2</sup> Even among that minority, there were two tracks, the vernacular schools and the Latin schools. The sons (and a few of the daughters) of the merchant class and some minor nobility went to vernacular schools, where they learned reading, writing, business math and bookkeeping. Young men headed for service in the church or civic life went to Latin schools. Inigo's youthful education followed the vernacular track, which he pursued mainly during his adolescent apprenticeship in the household of the royal treasurer, Juan Velasquez de Cuellar. Inigo's conversion, begun during his convalescence in Loyola castle, would eventually lead him to resume his education in the Latin track.

(You know the story of how Inigo took a French cannonball in the leg while he led a quixotic defense of the doomed citadel at Pamplona, how the courteous French set his bones as best they could and carted him to Loyola. and how, there being none of his favorite romance literature on the premises to distract the convalescent, he was forced to feed his active imagination with the only alternative entertainment, the lives of Jesus and the saints.)

Meanwhile, beginning right there during the Loyola convalescence, and continuing during his sojourns at Montserrat and Manresa and his subsequent travels, Inigo was seized by, and he acted upon, a spontaneous impulse to teach. That is, it became his habit to engage people in what he called spiritual conversations. These often took place at the table, during a meal. He would let his host and fellow guests reveal their "state of soul," their interests and concerns, and then he would speak of his questions and his experience of God. The inner journey of convalescence at Loyola and the fasting, penance, meditation and contemplation at Montserrat and Manresa, had given him a gift of freedom from the "inordinate attachments" and ill-considered goals of his youth.. This experience had provided a sense of the presence and grace of God that quite simply constituted a sense of mission. One gets the impression that he had a kind of fire in the belly to share the truth and beauty he had discovered.

To describe this mission, he used the bland phrase, "helping souls." Commentators hasten to remind us that *anima* ("soul") is here a kind of metonymy, a figure of speech using the part for the whole, and that, of course, Inigo was interested in the whole person. And yet, there is, I submit, something to be savored in that bland, archaic phrase. It was exquisitely correct for Inigo to refer to his activity as helping "souls." For after he had emerged from that adult conversion experience, folks were no longer simply folks; the vision at the Cardoner had allowed him to see more than meets the eye; now a fellow human being was not simply family, friend, foe, patron, client. He or she was a "soul" - - that is, someone with a special divine origin and destiny and with a capacity for good or evil that transcended immediate circumstances. Whatever their race, class, or gender, they were souls; and he was - - we can fairly say, though he didn't use the term - - their soul brother.

Inigo's rather spontaneous renewal work earned the attention of the Spanish Inquisition among the Dominicans at Salamanca. Here was a poorly educated layman doing on the

streets what clerics were supposed to do in church. Their investigation surfaced the fact that the content of his teaching was far from exotic: he treated the virtues, to praise them; the vices, to blame them; reviewed the commandments, and encouraged people to attend mass and go to confession. Standard fare, except that he brought to it a mystic's fire that generated either enthusiasm or suspicion. When the Inquisitors asked how he treated the commandments, the pilgrim went on at such length regarding his understanding of the first commandment, that they refrained from pursuing that line of questioning any further. Perhaps the lesson here is not simply that the enthusiast talked the Inquisitors' ears off but that the first commandment focused on what was at the heart of his religious vitality: the primacy of the one, creating God in Inigo's sense of reality.

Out of Inigo's own experience of conversion and of leading others into that grace came a compendium of observations and prayer formats that make up the famous *Spiritual Exercises*. If we are looking for the worldview and even the teaching and learning processes that underlay his subsequent, more developed model of education as mission, we can find the essence already in these *Exercises*.

Let me try to recall the vision in a brief catechesis. What is the structure of reality? It is ultimately personal. All things are creatures made by a Creator who loves them and loves through them, especially the human creatures. What is the basic drama of life? It is the acceptance and/or rejection of the will of the Creator by that one species blessed with freedom, the human species. What are people for? Praising and reverencing the Giver of the gifts, and loving God and one another with the proper use of those gifts. What is the basic problem? The addictions and idolatries that usually keep the human creature from acknowledging the Giver and sharing the gifts. Making material possessions the main prop of one's identity and internalizing the sense of worth and power possessions give one - - riches, honor, pride - - this is the main path of human deviance. What is the solution to the problem? Opening oneself to the fullness of revelation in the person and work of Jesus of Nazareth, by acknowledging one's participation in human rebellion against the divine, by availing oneself of the Creator's love that can free from idolatry and heal from addiction, and by sharing the mission of the Risen Christ, i.e. the work of the Church, to extend this conversion process.

Is there, in this process, a hint of what makes for good teaching and good learning? I think Ignatius expresses it in the second note introducing his *Exercises*: He advises the retreat director to be brief in presenting material for meditation.

The reason for this [he says] is that when one in meditating takes the solid foundation of facts, and goes over it and reflects on it for himself, he may find something that makes them a little clearer or better understood . . . Now this produces greater spiritual relish and fruit than if one in giving the Exercises had explained and developed the meaning at great length. For it is not much knowledge that fills and satisfies the soul, but the intimate understanding and relish of the truth<sup>3</sup>

A whole style of pedagogy is implied here. And as for how one approaches a "reading" of the world itself, the *Exercises* foster a contemplative approach that is open in wonder to all of creation. As Ignatius puts it in the second point of his "Contemplation to Attain the Love of God,"

This [point] is to reflect how God dwells in creatures: in the elements giving them existence, in the plants giving them life, in the animals conferring upon them sensation, in man bestowing understanding. So He dwells in me and gives me being, life, sensation, intelligence; and makes a temple of me since I am created in the likeness and image of the Divine Majesty. Then I will reflect upon myself again in the manner stated in the first point, or in some other way that may seem better.

The manner of response to which he refers is this:

I will reflect upon myself, and consider, according to all reason and justice, what I ought to offer the Divine Majesty, that is, all I possess and myself with it.<sup>4</sup>

Inigo's way of "helping souls," then, was a matter of guiding them into self-activity that would put them in touch with the **bad news** of the disorder of the world in general and their own lives in particular, and the **good news** of the way human creatures are invited to relate to their Creator in sharing the life and work of Jesus serving the world.

In the case of some of his friends, this education-for-conversion met with spectacular success, including, later, his roommates at the University of Paris, the shepherd from Savoy, Pierre Favre, and the University's best high jumper, Francis Xavier. But I am getting ahead of the story. We are tracing Ignatius' sense of education as mission.

When his initial desire to be a permanent sojourner in the Holy Land was officially blocked by the Franciscan in charge of church affairs there, he returned to Barcelona determined to continue his education in the Latin track. The purpose: "so he would be able to help souls." as he puts it in the *Autobiography*.<sup>5</sup> And what was the link between this kind of education and helping souls? My guess is that he instinctively saw the connection between the Latin-based education and learning theology, having access to a wider circle of people, and possibly, in time, doing the Church's work as an ordained priest. To that end, he began Latin from scratch in Barcelona and then tried to study humanities at the Universities of Alcala and Salamanca.

Ignatius spun his wheels at Alcala trying in 16 or 17 months to do dialectics, physics, and theology. He moved on to Salamanca. Then, distracted by his spontaneous mission of helping souls, the need to take time to beg funds, and the uninvited attention of the Inquisition, he left that town as well. He began all over again at the University of Paris. He restarted Latin, old style method, at the College of Montaigu in 1528. In 1529-32 he studied arts, meaning philosophy, at the college of Sainte-Barbe. There followed eighteen months studying theology at the Dominican convent on the rue Saint-Jacques. Here in Paris he found what he was looking for - a training that met his intellectual needs and a set of companions (starting with the famous roommates) that supported his spirit.

The Parisian companions eventually solidified into a group of ten soul brothers who found themselves seized by Ignatius' sense of mission to help souls. They resolved first to live lives of poverty and chastity in the Holy Land working among the Muslims. Waiting for opportunity to make this trip, the ten dispersed to do renewal work in various Northern Italian towns. The first experience of the early companions in classroom teaching occurred when Paul III sent Favre and Laynez to lecture in scripture and theology at the papal

university' called the Sapienza in Rome. When hostilities between Venice and the Ottoman empire crushed their hope of making the Jerusalem trip, the ten, in November 1538, presented themselves to Paul III to be sent "anywhere in the world."

When it became clear that such a lifestyle would inevitably lead to the scattering of this community, they prayerfully determined to vow obedience to one of their number. Since that meant becoming a new religious order, they articulated their way of life in a document that became the *Formula of the Institute*, officially approved by Paul III in 1540, amplified and confirmed by Julius III in 1550.

At the time of the papal approval of the Society in 1540, there was no thought of starting up schools. Elected Superior General in 1541, Ignatius oversaw the wide deployment of his small but quickly growing band all over Italy and even, following the colonial outreach of Portugal, to the distant "Indies," East and West. Challenged from within by ignorance, greed, and religious anemia and, from without, by the growing Protestant Reformation, European Catholicism presented many calls for the work and witness of these well-trained, "reformed priests." Many historians nowadays see Ignatius' work more as part of the Church's own Catholic reformation rather than as an explicit counter-Reformation.<sup>6</sup> Since most of the men applying for entrance into the Society were insufficiently trained, Ignatius decided to arrange for the Society itself to provide the training. For, regarding the pool of qualified men who were both good and learned, Ignatius could make the melancholy observation in the *Constitutions* [308], "most of them already seek rest from their previous labors."<sup>7</sup>

Ignatius began this training first by establishing so-called "colleges" that were simply dormitories near existing universities (e.g. in Paris in 1540; Coimbra, Padua and Louvain in 1542; Cologne and Valencia in 1544). Later, he started "colleges" that were dwellings where some courses were conducted, first just for scholastics (the in-house term for Jesuit seminarians), then for scholastics and "externs." That last - mentioned breakthrough occurred for the first time in Gandia, Spain, when the Duke of Gandia and future Jesuit, Francis Borgia, funded a college with a dual purpose: (1) the training of Jesuit scholastics, and (2), actually the Duke's primary concern, the Advanced Christian education of the local Agarenes, descendants of Christians who went over to Islam in the seventh century and had recently, apparently as a group, reconverted to Christianity.<sup>8</sup> Ignatius saw divine providence in this opportunity and went with it. With this choice, "the ministry of teaching profane subjects to extern students for a supernatural end"<sup>9</sup> had now been included within the scope of the mission of the Society. This ministry came to full flower in 1547 when the city magistrates of Messina, Sicily, encouraged by the Spanish viceroy, offered to endow, through city taxes, a college to be devoted to the training of the local youth. Ignatius sent some of his best men to Messina and they developed what became the archetypal Jesuit university, the prototype of the Roman College, which became the model of the hundreds of Jesuit universities that were to follow.

A word now on Ignatius' idea of a University.<sup>10</sup> Our best source is still part four of the ten-part *Constitutions of the Society of Jesus*, a document that Ignatius left in the form of a much-revised, still-to-be-approved draft when he died in 1556. The title of this fourth part is misleading: "The Instruction of Those Who are Retained in the Society, in Learning and in other Means of Helping their Fellowmen." This title suggests that the whole section is about the training of Jesuit scholastics. However, eight of the seventeen chapters of this part deal with colleges and universities for lay students. The simple fact is that Ignatius added these

chapters later, and he died before he had a chance to align the title and preamble to fit these more recent developments.

Ignatius' statements of purpose for getting into the education business are straightforward:

The aim which the Society of Jesus directly seeks is to aid its own members and their fellowmen to attain the ultimate end for which they were created. To achieve this purpose, in addition to the example of one's life, learning and a method of expounding it are also necessary (307).

Therefore, he concludes, the Society can accept colleges to train scholastics. The same purpose is evident in the rationale for getting into the education of lay students:

Through a motive of charity colleges are accepted and schools open to the public are maintained in them for the improvement in learning and in living not only of our own members but even more especially of those from outside the Society. Through this same motive the Society can extend itself to undertaking the work of universities, that through them this fruit sought in the colleges may be spread more universally through the branches taught, the number of persons attending, and the degrees which are conferred in order that the recipients may be able to teach with authority elsewhere what they have learned well in these universities of the Society for the glory to [sic] God our Lord [440].<sup>11</sup>

The latter articulation fits with Ignatius' principle of working with persons with the potential for "high impact" in the service of the more universal good (see *Constitutions* [622]).

Since that original impulse of "helping souls" remains his purpose. Ignatius' strategies of method are consistent with Inigo the pilgrim and student dealing one-on-one with persons in the context of his *Exercises*: the colleges should provide sermons, ethical instruction, opportunity for confession and Eucharist. "Habits of conduct" are to be absorbed along with "letters."

Regarding **what** was to be taught, one might say that Ignatius caught a wave in a curricular revolution that was already in progress during the previous century<sup>12</sup>. Following the invention of the printing press and the rediscovery of classical sources, the Renaissance humanists had already changed the Latin curriculum from verse grammars and glossaries and a few ancient poetic texts and manuals on letter writing to a fuller range of grammar, rhetoric, poetry and history based on Latin classical authors and texts just recently discovered or freshly appreciated. Cicero had become the model for Latin communication. Within that development. Ignatius made some clear choices based upon his personal experience. Having spun his intellectual wheels trying to learn several disciplines at once in the shopping-mall approach to education he had found in Alcala, he appreciated the sense of order and method he found Paris and adapted it to his approach.

As of 1556, the typical program in a Jesuit university went like this<sup>13</sup> :

A young boy of ten or so, already grounded elsewhere in some five years of elementary education devoted to learning how to read, speak, and even write in Latin, would commence two years of grammar (sorting out and clarifying, according to classical models, the Latin the lad could already speak and write-

much as we learn in grade school the grammar of the mother tongue we can already speak and read). Then the budding teenager was trained for two years in rhetoric (mainly learning to write letters in the style of Cicero), poetry (absorbing paraphrase and commentary on texts of Virgil, Terence, Horace, and Ovid), and history (absorbing the content and moral example in the likes of Caesar, Sallust, and Valerius Maximus). Next, the student, now about the age of a high school freshman in the U.S., would do three years of what Ignatius called by the medieval name of arts, meaning branches learned from natural reason -- concretely, logic, physics, metaphysics, moral science, and mathematics. (Here, the source was mainly Aristotle). Finally, at the age of a U.S. high school senior, the student was ready to do that for which everything else was preparation, four years of theology. (Here, because of his good experience of learning Aquinas from the Dominicans in Paris, Ignatius supplanted the then most widely used theology textbook, *The Sentences of Peter Lombard*, with the *Summa theologiae* of Aquinas.) Some students, after completing the Faculty of Arts, might choose to transfer to a non-Jesuit university to enter a five-to-eight-year course in law or medicine.

For Ignatius, then, all study is understood in function of God-talk. It might not be simplistic, then, to say that the work of a university is simply a professionalization and institutionalization of those spiritual conversations the pilgrim Ignatius had on the streets and at dinner tables, God-talk to help souls.

When it comes to spelling out the pedagogical method he wants used in the Society's schools, again he draws on what he had experienced at the University of Paris. There students were not simply to absorb content passively but to be very active in the appropriation of what they learned. They were to do this in a variety of ways: in **repetitions** (or review sessions, daily and weekly); in frequent written compositions -- what we call "writing across the curriculum" today); in oral presentations of those compositions; in disputations (debates sometimes by students, sometimes by faculty); in orations; in the practice of speaking in Latin.

A number of things can be gathered from this quick survey. (1) Ignatius got into education because he saw it as a means to prepare Jesuits to help souls and, shortly thereafter, also as a means to help souls directly. (2) As tools he chose the best that the world had to offer at the time. If people with the most impact on society spoke and wrote in Ciceronian Latin, then (even though he never quite got the hang of it himself) Ciceronian Latin was the state-of-the-art communication medium and that's what his schools would teach. If the Dominicans had shown that the dynamic investigations of Thomas of Aquin were more exciting and fruitful than the staid sentences of Peter Lombard, then Thomas was the way to go. And if Thomas found the categories of the pagan Aristotle useful for his God-talk, then Aristotle's logic, physics, metaphysics and ethics were worth learning as well. (3) Theology, esteemed as both speculative and practical, was the most important branch in the curriculum. (4) Religious instruction and training permeated the program. (5) The primary intellectual objective was not discipline of mind but knowledge of worthwhile subject matter. (6) It was free education. (7) Professors took a personal interest in the students, instinctively using as model the relationship of director and retreatant as experienced in the Exercises. (8) Consequently, pedagogical method stressed students' active self-appropriation rather than a passive absorbing of the lecturer's notes. (9) Ignatius' inspired vision of all creation as revelatory of God led him to make a place in his curriculum for any and all faculties of his

era. Finally (10), Ignatius insisted that his regulations be adapted to times, places and persons.

When one steps back from the details of the trees to look at the whole forest of Ignatius' model, four things stand out in bold relief: (1) the emphasis on communication skills (mastery of the arts of the written and spoken word) - -what the Renaissance meant by the word *eloquentia*; (2) the orderly appropriation of the best current synthesis of the Christian vision; (3) dialogue between that tradition and the best of secular learning; (4) the long-range goal of forming persons who would live out the Christian vision in ways consonant with their own salvation and the betterment of the world.

Thus far, Ignatius' model of education as mission, how he did it in his day. Now what about the relevance of that model today? I will begin to answer that question by reviewing some of the signs of the times that confront us and suggesting how Ignatius' model encourages us to meet those challenges.

### SIGNS OF THE TIMES

**1. The Jesuit martyrs of El Salvador.** A year and a half ago -- at 2 a.m. on Nov. 16, 1989. to be precise -- during an army-enforced curfew, some thirty uniformed men entered the Jesuit community house on the campus of the University of Central America ("the UCA") and proceeded to vandalize the library and computers and, one by one, pull out of their beds and kill the six Jesuits who lived there -- the President, the Vice President, a theologian, a sociologist, a psychologist, and a director of religious education. Then, wanting to leave no witnesses, they killed the two women who were spending the night nearby ironically seeking safety in the priests' compound. Subsequent investigations have revealed that the uniformed men were indeed what they seemed, members of the Salvadoran military and that they had acted under orders.

Perhaps no single event in recent history has more vividly focused the question: How does a Jesuit educational institution best engage the realities of the world around it? Clearly, in this case, the world had responded in violence. What was it about the conduct of this Jesuit mission that could provoke such a deliberate and violent response from officials responsible for the protection of law and order and their country? Providentially, a seventh member of that Jesuit community of the UCA, Father Jon Sobrino, was away at the time, in Thailand to address a meeting and was therefore spared from the slaughter. What emerged from his subsequent spoken and published reflections is the following<sup>14</sup> :

These men were performing their Jesuit mission. Theologians, a psychologist, a sociologist, they were administrating, teaching, and helping in surrounding parishes on weekends. Caught in the middle of a violent revolutionary struggle, some of them were attempting to promote dialogue between the guerrillas and the government. They had a concept of a Christian University as "one that places itself at the service of .the Kingdom of God from an option for the poor," as Sobrino puts it.<sup>15</sup> With their president, Ellacuria, they acknowledged that there are two aspects to a university. The first and most evident is that it has to do with culture, with knowledge, the use of the intellect. The second, not so evident, is that it must be concerned with the social reality -- precisely because a university is inescapably a social force: it must transform and enlighten the



society in which it lives.<sup>16</sup>

They came to realize that in El Salvador, where the poor majority are systematically oppressed by a wealthy and powerful elite closely allied with the military, facilitating, the Reign of God meant using their disciplines in ways that would promote Justice. How? Ellacuria again:

The university must carry out this general commitment with the means uniquely at its disposal: we as an intellectual community must analyze causes; use imagination and creativity together to discover remedies; communicate to our constituencies a consciousness that inspires the freedom of self-determination; educate professionals with a conscience, who will be the immediate instruments of such a transformation; and continually have an educational institution that is academically excellent and ethically oriented.<sup>17</sup>

And how did that result in their deaths? Sobrino puts it this way in a subsequent interview:

In El Salvador, as Archbishop Romero used to say, there are two main idols: the accumulation of wealth, and the doctrine of national security. Our national interest becomes ultimate, something untouchable. This has happened in El Salvador; national security now means that anybody who disagrees with the official policy, especially that of the army, will be persecuted and killed. When you touch an idol, you get burned, and you get killed.

Now these Jesuits -- and so many others -- simply told the truth about the country. They unmasked the lies --the efforts to cover up the scandal of the country -- and they touched the idols. The same thing happened to them as to Jesus of Nazareth, to Martin Luther King Jr., and to Archbishop Romero.<sup>18</sup>

It seems to me that, assuming that Ignatius would have absorbed, indeed would have helped create, the past hundred years of Catholic social teaching, he would have been quite at home with the UCA as an expression of his idea of education as mission. He would have understood the Latin American church's option for the poor as an essential strategy for achieving the common good. Given the context of El Salvador, a Jesuit school that did not use the expertise of its faculties' intellectual ministry to address the crying needs of the society in which it lived would be grossly delinquent. That meant reaffirming essentials of Christian morality even when they were unpopular: for example, teaching that taking arable land from peasants and using that land to grow cash crops for export instead of needed staples to feed the people is a profound violation of the order of creation.

Is this kind of focus a "politicizing" of the university? a narrow limitation of freedom of inquiry? In El Salvador's situation, it would seem that no institutional decision is without political implications. To teach and research history, sociology, theology, philosophy without addressing the questions raised by the institutionalized violence of El Salvador would be to put it in the service of the politics of the oppressing minority. In such a situation, the Jesuits saw no other way to serve their best understanding of the kingdom of God than to make their institution a place where academic expertise and freedom of inquiry could illuminate and heal the social injustice surrounding them. That, in this time and place, such a choice should lead to the death of these educational missionaries would have been no surprise to Ignatius. For at the heart of his *Spiritual Exercises* lies the gospel paradox that

fullness of life comes from dying to self in the grateful service of God and God's creation. He knew too that, in situations where incumbent power serves injustice, the dying to self can take the form of literal martyrdom.

Does this dramatic example help us to read the signs of the times in our own, perhaps less threatening, situation in North America? And does reading those signs in terms of Ignatius' model help us see new directions for Ignatian education here and now?

The UCA killings contained not only revelations about the situation of El Salvador; the martyrdom and its aftermath contained some shocking messages for us as well. We discovered that the military involved had taken part of their training in Ft. Benning, Georgia. We learned that our FBI had harassed and intimidated the Salvadoran woman who was the one surviving witness to the killing and who had been brought here, presumably in protective custody, for questioning. Evidently, our government had an interest in protecting the Salvadoran Government's cover-up. These revelations were a partial illumination of the fact that most of us U.S. citizens are ill-informed and naive regarding much of the foreign policy of our own government.

That suggests an educational challenge that Ignatius would appreciate: making sure that we approach our academic disciplines in ways that illuminate our national and international life as we live it out as Christian citizens.

Persian Gulf crisis is another important sign of the times. The good news here is that, for the first time in our national history, the criteria of the Christian tradition of the just war theory found their way into the pre-war debate. The bad news is that few Christians citizens seemed familiar with that tradition, and we soon found ourselves caught up in a euphoric celebration of a high-tech victory in what many Catholic thinkers and leaders still maintain was an ill-advised and massively disproportionate use of military force. Little of the communication about the war got beyond sortie counting, talk shows about strategy, and bumper-sticker exchanges about "no blood for oil" versus "support the troops." The splendid exceptions were our Pope and other Church leaders and a number of thoughtful members of Congress who dared to raise the moral questions and spell them out in carefully reasoned positions. This experience brings home the wisdom of Ignatius' insistence that students in his schools have plenty of practice -- through oral reviews, debates, and occasional speeches -- of developing an informed position and defending it against all reasonable objections.

**3. A Catholic moment?** It is generally recognized that much of the thrust of Catholic education in the U.S. has, for most of our history, been focused on helping immigrants and their children join the mainstream of our society without losing the faith. Magnificently, the parochial system and religious-community-sponsored high schools and colleges have achieved this goal. Now, especially during the past decade, the National Conference of Catholic Bishops has been leading the U.S. church into a new dimension of interaction with the surrounding culture. By means of their stands on racism, abortion, Latin America, sexism, and those pastoral letters written from the grass roots up, *The Challenge of Peace* (1983) and *Economic Justice for All* (1986), they have been helping us recognize that Catholics not only have a right to share in the American dream. We have an experience and a wisdom that can serve to critique, illuminate and reshape that dream. Ignatius, would surely affirm that that is, in an important way, what a Jesuit school should be about today. Ignatius the sidewalk catechist would appreciate the fact that, in their peace pastoral, the bishops are, in our time and place, teaching the commandment, "You shall not kill." And he

would perceive that, in their economics pastoral, they are elaborating, for us here and now, the commandment, "You shall not steal." He would suggest that part of the enterprise of thinking with the church would be to enlist the university's disciplines in the task of critiquing and developing these teachings.

**4. Theology, the queen of the sciences?** Few today would insist, as Ignatius did, that the rest of the curriculum is a preparation for theology. We acknowledge an autonomy of disciplines that would not grant to theology so regal a role in the curriculum. And yet, Ignatius' focus on theology helps us to recognize a new moment for theology's role in today's Jesuit curriculum. Ours differs from the Renaissance approach to theology in a number of ways. What Ignatius saw (in Aquinas) as a definitive system we recognize to be a grand synthetic moment in the Church's evolving effort to recast, in a given time and place, our experience of God as followers of Christ. Now, when we know with increasing clarity the historically and culturally conditioned nature of any human symbolizing of the experience of God, theology turns more and more to the other disciplines for aid in its enterprise. At the same time, when other disciplines, too, are growing sensitive to the incomplete and specialized nature of the kind of truth yielded by their respective methods, and when the physical and life sciences are increasingly confronted by the apparently spiritual nature of what had, since Newton, been viewed as a mechanistic universe, and when the Earth itself is letting us know that the current expression of industrial economy is not sustainable, other disciplines look to theology for the framing and addressing of ultimate questions. If theology, at this time, is not to be considered the crowning science, at least, in a Catholic and Jesuit university, theology can host an increasingly important dialogue about the purpose and meaning of life on a magnificent and fragile planet. Ignatius would appreciate and, I think, insist upon that.

Ignatius would applaud our efforts at nurturing a believing community at the heart of a community of scholars, insisting upon a core curriculum, placing a high priority on philosophy and theology, embracing what is excellent in all the natural and social sciences, stressing writing across the curriculum, fostering the best in the fine and performing arts, creating opportunities for cross-cultural experiences, and insisting that questions of human values be raised in every discipline. He would also encourage us to address the issues of our time and place more urgently.

If we do not yet experience the same extremes of Wealth and poverty known in El Salvador, such a gap nevertheless exists here in the North, and it is growing.<sup>19</sup> If we are not suffering the loss of thousands to an ongoing civil war, we are nonetheless losing many thousands to abortion, murder, accidents, our various substance addictions, and AIDS. And many thousands more are suffering a living death from unemployment and abuse within the family. Meanwhile, in our foreign relations, our leaders and our people seem increasingly at home with military solutions to crises rooted in poverty and inequality. These things are symptomatic of a culture still searching for meaning and for a just and sustainable use of this world's goods. These challenges can be met by the intellectual ministry of the disciplines of university and by graduates with expertise and a sense of identity and purpose.<sup>20</sup> I think that is what the Manresa pilgrim meant by "helping souls." He would want to see us be urgently about that task, especially while we live in a time and place where one does not often risk getting shot for raising the consciousness and nurturing the conscience of our youth.

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<sup>1</sup> Quoted in George E. Ganss, S.J., "The Origins of Jesuit Colleges for Externs and the

Controversies about their Poverty, 1559-1608," *Woodstock Letters* 91 (April 1962) 164. this article appears in photocopy as "Appendix III" in Thomas H. Clancy, S.J., *An Introduction to Jesuit Life* (St. Louis: Institute of Jesuit Resources, 1976) 283&emdash;326.

<sup>2</sup> I draw my picture of Renaissance education from Paul F. Grendler, *Schooling in Renaissance Italy: Literacy and Learning* (Baltimore: Johns Hopkins University, 1989) *passim*.

<sup>3</sup> *The Spiritual Exercises of St. Ignatius* (trans. Louis J Puhl, S.J.; Chicago: Loyola University, 1951) #2.

<sup>4</sup> *Ibid.*, #324.

<sup>5</sup> *Ibid.*, p. 54.

<sup>6</sup> On this, see John W. O'Malley, S.J., "The Jesuits. St. Ignatius. and the Counter Reformation: Some Recent Studies and Their Implications for Today," *Studies in the Spirituality of Jesuits*, XVI. no. 1 (January, 1982).

<sup>7</sup> Quotations from the Jesuit constitutions are taken from Saint Ignatius of Loyola. *The Constitutions of the Society of Jesus* (translated with and Introduction and a Commentary by George E. Ganss, S.J.; St. Louis: Institute of Jesuit Sources, 1970). Numbers in brackets refer to the sections of this edition.

<sup>8</sup> See Ganss, "Jesuit Colleges for Externs." 130.

<sup>9</sup> *Ibid.*, 131, where Ganss quotes Nadal.

<sup>10</sup> In what follows, I am especially indebted mainly to George Ganss. *St. Ignatius' Idea of a Jesuit University* (Milwaukee: Marquette University, 1956).

<sup>11</sup> In Ignatius' terminology, a college became a university with the addition of the higher faculties of **arts** (philosophy) and **theology**. (See Ganss, *Constitutions*, p. 213, n. 1 on this.) When we read of Ignatius' references to "colleges," therefore, we must imagine the students to be of the age of U.S. students in the fifth through eighth grades.

<sup>12</sup> On this see Grendler, *Schooling*, *passim*.

<sup>13</sup> What follows is a synthesis of the description of George E. Ganss, S.J., *St. Ignatius' Idea of a Jesuit University* (Milwaukee, WI; Marquette University, 1956) 44&emdash;53.

<sup>14</sup> See Jon Sobrino and I. Ellacuria, et al, *Companions of Jesus: the Jesuit Martyrs of El Salvador* (Maryknoll. NY: Orbis. 1990).

<sup>15</sup> *Ibid.*, 152.

<sup>16</sup> *Ibid.*, 149. From a talk Ellacuria gave at Santa Clara in 1982.

<sup>17</sup> *Ibid.*, 149.

<sup>18</sup> "The Greatest Love,; *Sojourners* 19.3 (April, 1990) 17.

<sup>19</sup> For a challenging analysis of an aspect of this widening gap between rich and poor in the U.S., see Robert B. Reich. "Secession of the Successful." *The New York Times Magazine* (January 20, 1961, sec. 6).

<sup>20</sup> Those who seek a mandate from Church magisterium for this aspect of a Catholic University's mission will find it in John Paul II's *Apostolic Constitution on Catholic Universities* ("*Ex Corde*") issued August 15, 1990. Some pertinent passages follow.

"A Catholic University, as any University, is immersed in human society; as an extension of its service to the Church, and always within its proper competence, it is called on to become an ever more effective instrument of cultural progress for individuals as well as for society. Included among its research activities, therefore, will be a study of *serious contemporary problems* (italics original) in areas such as the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world's resources, and a new economic and political order that will better serve the human community at a national and international level. University research will seek to discover the roots and causes of the serious problems of our time, paying special attention to their ethical and religious dimensions.

"If need be, a Catholic University must have the courage to speak uncomfortable truths which do not please public opinion, but which are necessary to safeguard the authentic good of society" (par. #32; see too #34 on the promotion of social justice).

Regarding pastoral ministry exercised in the university context: "Those involved in pastoral ministry will encourage teachers and students to become more aware of their responsibility towards those who are suffering physically or spiritually. Following the example of Christ, they will be particularly attentive to the poorest and to those who suffer economic, social, cultural or religious injustice. This responsibility begins within the academic community, but it also finds application beyond it" (par. #40).



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