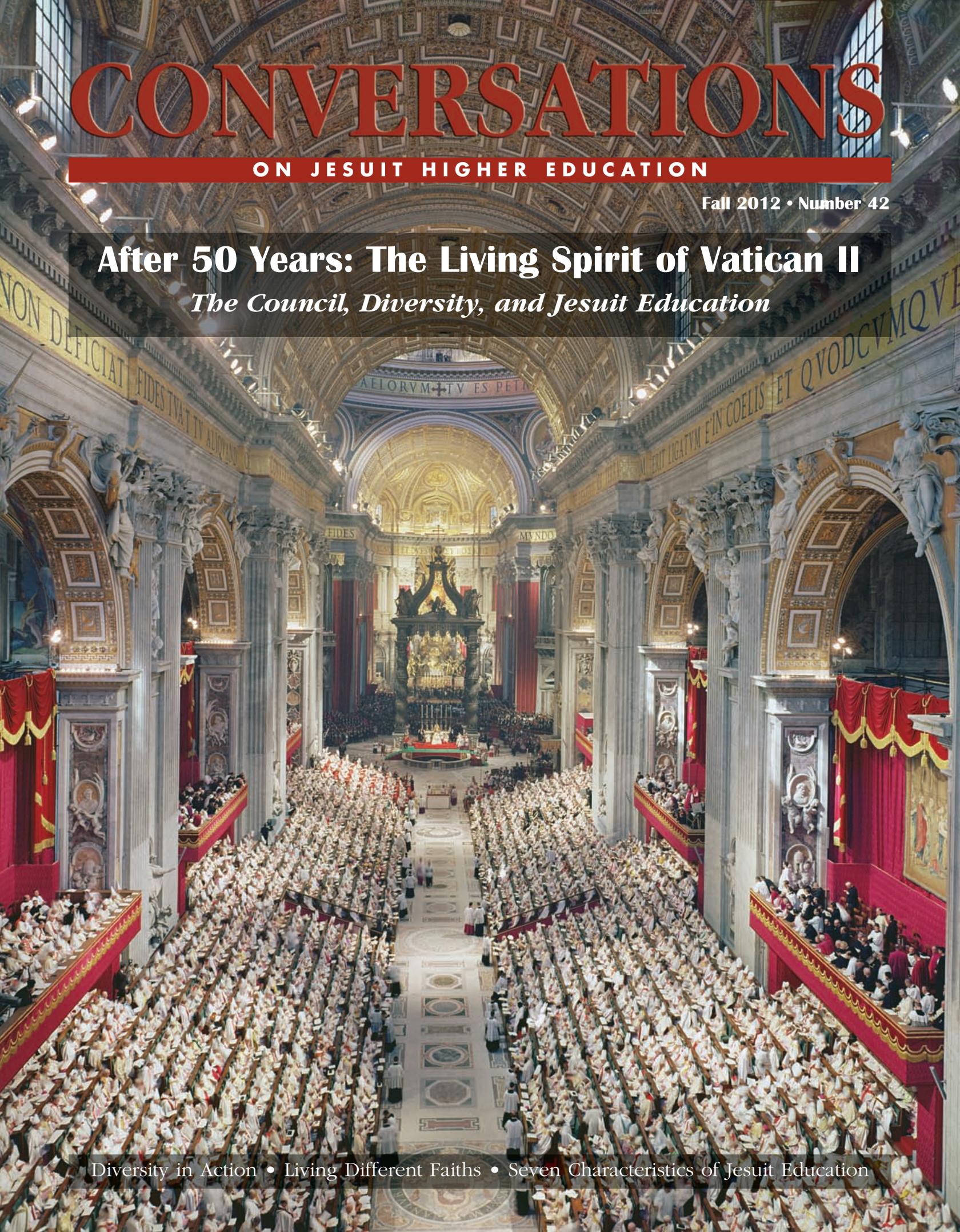


# CONVERSATIONS



ON JESUIT HIGHER EDUCATION

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## After 50 Years: The Living Spirit of Vatican II *The Council, Diversity, and Jesuit Education*

Diversity in Action • Living Different Faiths • Seven Characteristics of Jesuit Education

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# CONVERSATIONS

ON JESUIT HIGHER EDUCATION

## After 50 Years: The Living Spirit of Vatican II *The Council, Diversity, and Jesuit Education*

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# What 50 Years May Mean

When we entered the Society of Jesus at Saint Andrew on Hudson in 1957, the church was, as far as we knew, set on its course. I had come out of Fordham University and the U. S. Army Artillery, as a First Lieutenant accustomed to taking orders from higher officers and was warned that, as a Jesuit, I might receive more orders I might not agree with. But that's how armies work.

One "order" emphasized that the young religious be formed sealed off from outside world "distractions." No newspapers, magazines or radio and only rare visitors. So when my father, a newspaper man, sent me clippings of James Reston columns from the *New York Times*, sometimes my mail was opened and the clippings removed. One evening I saw a mysterious streak of light sail across the horizon sky. I found out later it was Sputnik, a Cold War reminder.

In 1958 the novice master announced that Pope Pius XII had died and John XXIII had been elected and, soon after, called for Vatican Council II. But we were kept in pious ignorance while Pope John threw open the windows and let the 19th and 20th century intellectual world — personified in Charles Darwin, Karl Marx, and Sigmund Freud — come flying in. A lot has happened since then.

By 1960 the American Assistancy reached its peak of 8,338 men, and the New York Province had two novitiates. The summer I joined 43 entered at St. Andrew and 33 at Bellarmine College on Lake Champlain. Today, from St. Andrew six remain, from Bellarmine, seven. The national headcount is 2574. In June three priests were ordained from the combined provinces of New England, New York, and Maryland, and three novices entered. And 300 Jesuits and lay colleagues from the three met for three days at Fordham, celebrated their new relationship as one unified province, confident that our future is bright.

This issue of *Conversations* examines what has happened in Jesuit higher education over those years and spells out the basis of that confidence. The church is still dealing with the council's changes. Some have resisted and want to turn back the clock. Others fear that certain theologians and members of women's religious orders have, in their interpretation of Vatican II, exceeded the limits of orthodoxy. On some campuses this is a critical time during which freedom of expression may be in jeopardy. Meanwhile, the church is shrinking. For various reasons —

the alienation of women, the sex abuse crisis, the apparent isolation of church authorities — too many people have stopped calling themselves Catholics.

Those who were on Jesuit campuses in the 1960s and early '70s recall the student strikes, building occupations, marches and candle-light vigils for civil rights and in opposition to the Vietnam War. Jesuits at the old Woodstock Maryland seminary seized the opportunity to experiment with the liturgy: they wrote their own liturgical prayers, tried them out in small group daily Masses where each person improvised opening and closing prayers, and shared in the free-wheeling homily. One music group, the Woodstock Jesuit Singers, made it to the Ed Sullivan Show. The spirit of experiment carried over onto the campus liturgies, some in the campus chapel, weekdays at midnight, sitting in a circle, informally dressed, or in the resident Jesuit's dorm room. There was a strong feeling that the Spirit really was at work.

Meanwhile, in a dramatic response to the demand for change, the Society closed its isolated country seminaries and moved to the big university campuses where, with their lay peers, Jesuits mingled with male and female students and faculty of every age, shape, color, social class, religion, sexual orientation, belief and unbelief. Jesuits and lay colleagues took risks and threw themselves into the world they were committed to serve. Some Jesuits left; others, under stress, grew stronger.

In this issue of *Conversations* we open with essays on the tensions within the council itself, ecumenical dialogue, challenges to Jesuit identity, the struggle of philosophy and theology, once the spiritual and intellectual core of the curriculum, to adapt. Next a campus tour introduces new institutions set up to integrate Protestants, Jews, Muslims, Hindus, Buddhists into the campus culture. Then reports on Ignatian spirituality programs and social projects, which sometimes restore the religious faith of the alienated, plus student essays and book reviews. Finally, to knit the issue together we present the AJCU-developed seven key characteristics of Jesuit university education.

What do we conclude from our review of the last 50 years? We have much to be proud of. We have much more work to do. ■

RASSj



# The Council's Spirit

Vatican II:  
The Time for  
Reconciliation

By John W. O'Malley, S.J.

**W**hen the Second Vatican Council ended almost fifty years ago, it was clear something of great importance had happened. Its impact hit every Catholic most immediately in that the liturgy began to be celebrated in the vernacular, with the priest turned to face the

congregation. But there was much more. For the first time in history Catholics were encouraged to foster friendly relations with non-Catholic Christians and even to pray with them. The church entered into formal dialogues with other churches and revisited doctrines that had divided the churches for centuries. Catholics in the United States rejoiced that the council had for the first time affirmed the principle of religious liberty and had officially repudiated all forms of anti-Semitism.

We in Jesuit universities have grown so accustomed to changes the council directly or indirectly brought about in our institutions that we take them for granted and forget how groundbreaking they were. Among them perhaps the most palpable was the transformation of the former religion department into a theology or religious studies department. The change was much more than cosmetic, much more than a change of nomenclature. It entailed a radical rethinking of the method and purpose of that department.

Whereas before the council the religion curriculum consisted, for the most part, in Catholic apologetics, it now took on a much wider scope. Until then, moreover, the department was made up entirely of Jesuits. It was inconceivable that a non-Catholic might teach in it. Yet, within less than a decade after the council, the situation had completely changed. Philosophy departments underwent analogous changes, which, among other things, resulted in more attention to modern philosophies. But the whole university was affected by the council, as reflected in its hiring and admission policies, in how it presented itself to the public, and in how it tried to relate more effectively to American culture while retaining a distinctive identity.

Important though these developments were in themselves, they do not singly or collectively capture the sense pervasive at the time of the council that something further happened, something of which these particulars were but manifestations—a further something that explained the particulars and fitted them into a larger pattern. The council's import included but also transcended its specific enactments.

(Left) The Vatican II fathers of the church.

To express this larger import, people began to speak of “the spirit of the council.” They did not mean to imply that the “spirit” was at odds with the “letter” of the council's documents, but, rather, that, while it built on the letter, it rose to a higher level of generalization. It fit the particulars into a coherent and consistent framework.

Although the distinction between spirit and letter is venerable in the Christian tradition and is, indeed, a distinction often made in everyday speech, it is tricky and susceptible to manipulation. *Your* spirit of the council may not be *my* spirit of the council. Yet, if careful attention is paid to the “letter” of the council's documents—that is, to certain basic orientations found in them—it is possible to uncover that “something further” denoted by “spirit.”

In comparison with other councils, a truly special characteristic of Vatican II is not only that such orientations pervaded the council but also that they surfaced so early in it and persisted to the end. They are a set of issues-under-the issues or issues-across-the-issues that imbue the council with a truly remarkable coherence. In other words, the documents of Vatican II are not a grab-bag of discreet units but, taken together, they constitute a single, though complex, testament.

Among the issues was the problem of change in an institution whose identity is based on proclaiming in unadulterated fashion a teaching announced long ago. Another issue was the relationship between the central authority of the papacy and others in the church, especially the bishops but also priests, theologians, and the laity itself. One of the most immediately practical, however, was how to deal with realities that the church had traditionally considered anathema. Could and should the church seek reconciliation with them?

On the day the council opened, October 11, 1962, Pope John XXIII delivered a remarkable address in which he tried to provide the council with its orientation. In it the pope distanced the council from the scolding and suspicious attitude toward “the world” that had pervaded official Catholic thinking for over a century, as if everything modern was bad. The church, according to the pope, should not simply wring its hands and deplore what was wrong but engage with the world so as to work together for a positive outcome. It should “make use of the medicine of mercy rather than of severity” in dealing with everyone. It should eschew as far as possible the language of condemnation.

Although Pope John did not use the word reconciliation that was what he was speaking of. He asked for

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*John O'Malley, S.J., is a university professor at Georgetown University and author of several books on Jesuit history and What Happened at Vatican II.*

## He wanted to end the siege mentality that had gripped Catholic officialdom in the wake of the French Revolution and the subsequent seizure of the Papal States, a mentality that feared all things modern

reconciliation with “the world” —with the world as it is, not as it was supposed to be according to the fantasy of an idealized “Christian Middle Ages” that still held many Catholics in thrall. He wanted to end the siege mentality that had gripped Catholic officialdom in the wake of the French Revolution and the subsequent seizure of the Papal States, a mentality that feared all things modern.

John XXIII had a wider experience of “the world” than any pope in modern times. As a young priest he had served as an orderly and chaplain in the Italian army during World War I. He had spent decades as a papal diplomat in either predominantly Orthodox or predominantly Muslim populations, and he performed well as nuncio in Paris at a most delicate moment for the church in post-war France. Then, finally, he served with distinction as bishop (technically, patriarch) of Venice.

We should not be surprised, therefore, that at the crucial moment of the council’s opening he introduced the theme of reconciliation. It was not a new theme with him. Two and a half years earlier in 1959, when he announced his intention of convoking a council, he gave as one of the council’s two principal aims: the extension of a “cordial invitation to the faithful of the separated communities to participate with us in this quest for unity and peace, for which so many long in all parts of the world.” His invitation found response from other Christian bodies that was as positive as it was unanticipated, and it resulted in the extraordinary phenomenon of the presence at the council of sometimes as many as a hundred or more representatives of the Protestant and Orthodox churches. Nothing like this had ever happened before.

### *The decrees*

Thus, even before the council opened, reconciliation had begun to take hold as an issue and goal. During the council its scope broadened. In the first document that the council passed, the decree on the sacred liturgy, *Sacrosanctum concilium*, the council asked the church to break out of its Eurocentrism and to admit other cultures as partners. The Catholic church had, of course, consistently presented itself as catholic in the sense of embracing all peoples and cultures. Although there was considerable truth in that claim, the church had been so strongly imprinted with the culture of the West as to

seem identical with it. With the voyages of discovery of the fifteenth and sixteenth centuries came the shock of large populations and altogether different cultures that had not heard of Christianity. The discoveries severely challenged the claim of universality.

A vigorous program of evangelization followed, which in virtually every case entailed the simultaneous introduction of Western traditions and values, as if these were inseparable from the gospel message. There were important exceptions, as with the Jesuits in China led by Matteo Ricci, who in respect for their Chinese hosts tried in their life-style and mind-sets to become Chinese. They even won permission to celebrate mass in Chinese and published a Chinese missal.

**T**he Holy See eventually condemned the Jesuit experiment. Through the nineteenth and early twentieth centuries, Catholic missionaries as well as Protestant saw themselves as bearing “the white man’s burden” of bringing Western ways to their flocks. It was this approach the council gently but firmly repudiated. The liturgy decree set the council on its course when it affirmed, “The Church cultivates and fosters the qualities and talents of different races and nations” and admits their customs “into the liturgy itself, provided they harmonize with its true and authentic spirit.” In its subsequent documents the council repeatedly took up the theme of reconciliation with cultures other than Western, most notably in the decree on the church’s missionary activity.

Of course, the most obvious and direct act of reconciliation was the decree on ecumenism. Its opening line affirms, “The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council.” It bids Catholics to respect the beliefs of those not in communion with the church, and sets in motion a process of respectful dialogue with them. These steps might seem cautious and minimal, but they constituted a dramatic course reversal from condemning all other Christians and counseling Catholics to avoid, as far as possible, all contact with them. After the wars of religion of the sixteenth and seventeenth centuries, religious differences eventually got recognized as inappropriate, name-calling, but deep antagonisms had persisted until the eve of the council.

Remarkable about the decree on ecumenism is how easily the council accepted it. The same was not true for the decree on non-Christian religions, *Nostra aetate*. Few other documents had a rougher course. It originated with John XXIII's deep concern about anti-Semitism and Christian responsibility regarding the Holocaust. During World War II he has used his diplomatic post in Istanbul to help Jewish refugees flee Poland, Slovakia, and Hungary, even prompting Hungarian nuns to issue phony baptismal certificates to save Jews from certain death in the Nazi concentration camps.

**I**n its early drafts, therefore, the decree dealt exclusively with the church's relationship to the Jews. Objections were raised against it on theological grounds—were not the Jews an accursed race?—but also on political grounds. It made the Arab states nervous because it seemed to be a step toward Vatican recognition of the state of Israel, which up to that point the Vatican had not done.

*Nostra aetate* eventually won approval, but only after it was expanded to include other non-Christian believers, most notably the Muslims. In fact, it treats the Muslims at much greater length than any of the others, including the Jews. No longer were they “our eternal and godless enemy,” as Pope Paul III described them in 1542 in his bull convoking the Council of Trent, but people deserving respect, who shared with Christians many of the same religious traditions going back to the common patriarch, Abraham.

Few decrees of the council seem timelier in our post 9/11 era. *Nostra aetate* sounds a note of reason and compassion. It is the diametrical opposite of hate-inspired polemics, and it invests Catholics with a special role as agents of reconciliation in the present tense international situation. By extension it invests all those associated with Jesuit universities with that same agency.

The council's final document was entitled *Gaudium et Spes* or in English “The Church in the Modern World.” Although the church-world relationship was not at all on the official agenda when the council opened, it had clearly emerged by the end of the council's first year. No wonder, for it, in fact, took up the theme of reconciliation with the modern world that John XXIII had proposed in his address opening the council. The title is significant: not the church *for* the modern world; not the church *against* the modern world; not the church either *above* or *below* the modern world, but simply *in* the modern world.

What the document recognizes and promotes is what in fact has always taken place but never before so straightforwardly professed—the reciprocal dependency of church and world. “The church, which is both a visible organization and a spiritual community, travels the same

journey as does all humanity and shares the same earthly lot with it.” The church is to act as a leaven, but it also receives from the world as well as gives to it. Obvious though such an affirmation might seem, it was virtually unprecedented in official church documents, most especially since rampant suspicion of all things modern began to dominate Catholic officialdom in the nineteenth century. By being addressed to all men and women of good will, whether believers or not, the document extended the reconciliation theme to its ultimate limits.

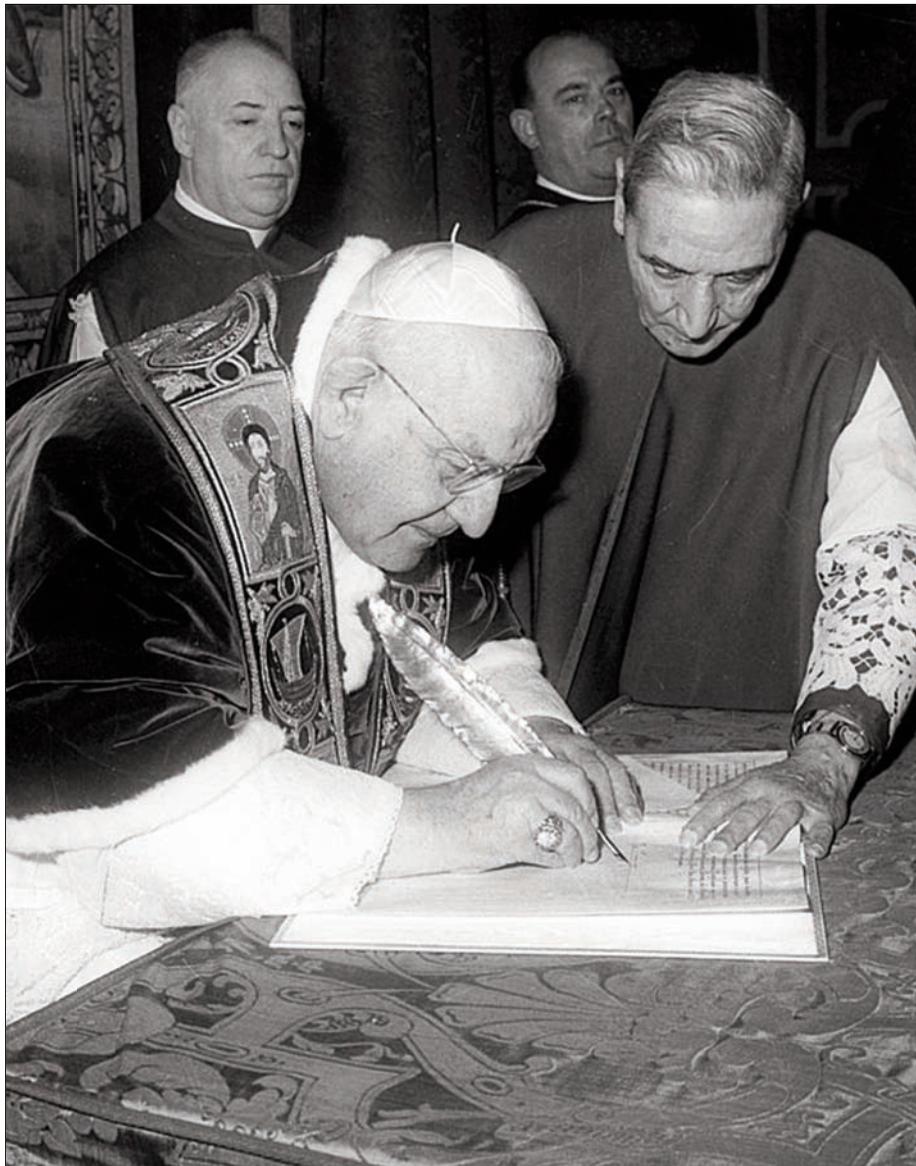
John XXIII's speech opening the council sounded the theme of reconciliation but in an understated and altogether generic way. The council took it up as a fundamental orientation and imbued it with a remarkable scope. It extended reconciliation to the church's relationship to non-Western cultures, to non-Catholic Christians, to non-Christian believers, and, in its final document, to “all humanity.”

But there is an even more pervasive level at which the theme operated so as to substantiate the intrinsic relationship between spirit and letter. We must return to John's opening address. When he asked the council to refrain from condemnations, he introduced the question of the style of discourse the council was to adopt. On the very first working day of the council, Cardinal Joseph Frings of Cologne explicitly brought that question to the floor of the council. A number of other prelates subsequently took it up. By the end of the council's first year, the question had become a major issue, but it was already on the way to a remarkable resolution.

When early in the second year the council found its voice, its style of discourse, it spoke through a literary form and a vocabulary that was new for councils. Instead of issuing laws, which almost invariably had penalties attached for non-observance, the council decided to hold up ideals to inspire inner appropriation. This shift in form required adopting a vocabulary that was new to councils, in which the theme of reconciliation, though expressed in a variety of terms, emerged with dominant force.

Instead of words consisting primarily in anathemas and verdicts of guilty-as-charged, the council spoke most characteristically in words of friendship, partnership, kinship, reciprocity, dialogue, and collegiality. Such words occur too frequently and too consistently in the documents of the council to be dismissed as mere window-dressing or casual asides. They imbue Vatican II with a literary and, hence, thematic unity unique among

## ***Nostra aetate* sounds a note of reason and compassion**



Pope John XXIII signs the papal bull convoking the Second Vatican Council on December 25, 1961. CNS Photo.

## *How it changed us*

A simple pairing of the model implied by this vocabulary with the model it wanted to replace or balance conveys the vocabulary's import: from commands to invitations, from laws to ideals, from threats to promises, from coercion to conscience, from monologue to dialogue, from ruling to serving, from exclusion to inclusion, from hostility to friendship, from rivalry to partnership, from fault-finding to appreciation, and from behavior-modification to inner appropriation of values.

In promoting the values implicit in this model, the council did not deny the validity of the contrasting values. No institution can, for instance, be simply open-ended. Sooner or later decision is required. No institution can be all-inclusive and not in the process lose its identity. Certainly, no institution whose very reason for existence is proclaiming the gospel message can be so committed to reconciliation as to compromise that message. Yet, what is more constitutive of the message than love of neighbor?

The council was a rich and complex event, in which it is easy to get lost in the trees and lose sight of the forest. If it is important to reflect on how the council changed us, it is even more important to grasp the new orientation the council envisaged for the church and, in so doing, for every Catholic. As I have been trying to show, however, that orientation extends far beyond Catholics, and it thus affects

church councils. They express an overall orientation and coherence in values and outlook. They are central to understanding the council.

The values the words express are anything but new to the Christian tradition. They are as common in Christian discourse, or more common, than their opposite numbers. But they are not common in councils, nor did they, up to that time, play such a determinative role in official church pronouncements. Vatican II did not invent the words or imply they were not already fundamental in a Christian way of life. Yet, taken as a whole, they convey the sweep of a newly formulated and forcefully specified way of proceeding that Vatican II held up for contemplation, admiration, and actualization. That way of proceeding was the most pervasive of the issues-under-the-issues or the issues-across-the-issues at Vatican II. It was the essence of the "spirit of Vatican II."

everybody associated with Jesuit universities, no matter what the individual's religious beliefs or non-beliefs might be. It affects the institution itself, in its policies and in its way of proceeding.

The council issued a message that was bold yet soft-spoken. It was meant to find resonance in the hearts of all persons sensitive to the call of conscience that bids us avoid evil and do good. In a world increasingly wracked with discord, hate-spewing blogs, pre-emptive strikes, war and the threat of war, the result was a message that could not be more timely. It was a message counter-cultural while at the same time responsive to the deepest human yearnings. Peace on earth. Good will to all. ■

# THE “NEW” JESUITS

*The Response of the Society of Jesus  
to Vatican II, 1962-2012:  
some alacrity, some resistance*

By Patrick Howell, S.J.

**T**he response of the Society of Jesus to the Second Vatican Council (1962-1965) was immediate and, for the most part, enthusiastic. It was characterized by the virtues of “joy, alacrity, and perseverance,” which Ignatius described in the Jesuit *Constitutions* as confirming one’s mission in life. Some dissidents among both Jesuits and laity were muted at first, but grew more critical later.

By 1965 a certain stagnation had settled into Jesuit life. Jesuit spirituality was rote, loaded with rules, and laden with monasticism. Promising scholarship on the Jesuit *Constitutions*, the *Spiritual Exercises*, and on Jesuit spirituality had been underway, however, for at least half a century. Governance by devoted leaders seemed more intent on filling slots than on imaginative, new initiatives to meet the needs of the Church. There was a lot of growth of institutions, but not much direct engagement with culture nor with addressing the urgent needs of the poor and oppressed.

The Jesuit General Father Jean-Baptiste Janssens had convened the 30<sup>th</sup> General Congregation in 1957 to do some, fairly minimal, updating of the Society, but even this had gotten

waylaid when Pope Pius XII asked the Society to ban smoking among its members. Thereafter, much energy was misdirected to enforcing this healthy, but ill-conceived, mandate.

At the same time, after World War II vocations to the Society had surged. By 1965 the Society numbered 36,038 worldwide. The United States had 8,000 Jesuits, of whom a great number were scholastics in training for ordination.

Externally, the Society was at its peak, but its spirituality was stunted, its vision parochial, and its intellectual life predictably safe—with the exception, as always, of some truly great scholars, such as Walter Ong, John Courtenay Murray, Gustav Weigel, William Lynch, Bernard Lonergan, among the Northern American Jesuits. Theology, rather than addressing contemporary human issues, was still driven by the scholastic manuals, although neo-Scholasticism, scripture studies, and continental philosophy had breathed some fresh air and vibrant insights into the safely traditional Catholic intellectual life.

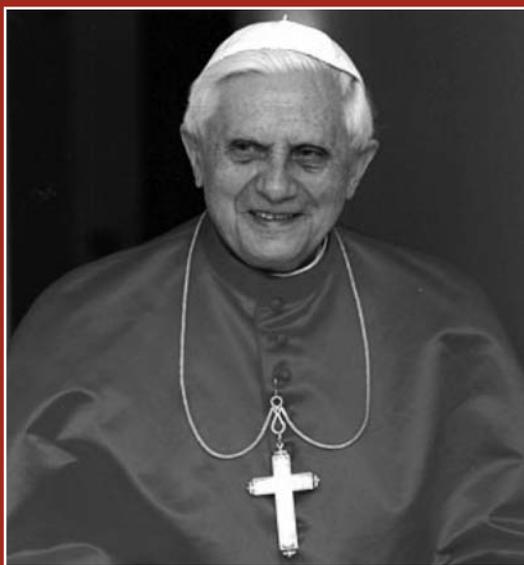
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*Patrick Howell, S.J., chair of the National Seminar, teaches theology at Seattle University.*

Evidence of the long way that the Society had journeyed and how it has weathered the sometimes stormy relationship with the hierarchical church was the warm affirmation of the Jesuit mission by Benedict XVI:

“The Church needs you, counts on you, and continues to turn to you with confidence, particularly to reach the geographical and spiritual places where others do not reach or find it difficult to reach.”

*Benedict XVI to GC 35 Delegates,  
February 21, 2008.*



Many of the *periti*, the advisers to the bishops at the council, were distinguished Jesuits, such as the German theologian Karl Rahner, the French Henri de Lubac, and the American John Courtney Murray. Ironically, they had been under a cloud or even silenced by the Vatican during the previous decade.

Father Janssens (1946-1964) had died during the council. So the worldwide Society prepared to elect a new general. The 224 delegates met in Rome in May 1965 and elected a dynamic, charismatic Spaniard Pedro Arrupe, who had served all his life in Japan. Don Pedro, as he was affectionately called, was an inspired choice. He was short, balding, with a sharp aquiline nose, with extraordinary bright eyes and remarkable energy and enthusiasm. He was the first Basque elected since Ignatius himself.

Arrupe had been novice master in Japan when the atomic bomb was dropped on Hiroshima in 1945. The apocalypse at Hiroshima changed his life. It deepened his sense of dependence on God and opened his eyes to “what is deadly and truly terrible about force and violence.”

After the election, the delegates realized the enormity of the changes needed, as well as that the council itself would not end until December, 1965. So they chose to set up several commissions to study what was needed to align the Society with the mandates of the council. Then they adjourned until the following year.

That fall the council published its decree on religious life and gave a twofold mandate to each religious group: “The adaptation and renewal of the religious life includes both the constant return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of our time.” (*Perfectae Caritatis* –The Adaptation and Renewal of Religious Life). The mandate was elegant in its simplicity and transformational in its effect.

The Jesuit General Congregation 31 (GC 31) met the next year and provided extensive remedies for renewal and renovation of the Society. Immediately after the conclusion of the Congregation, the shedding of a great many externals was the most obvious change. Cassocks gave way to clerical shirts and pants and for some the formality of shirt and tie. Jesuit superiors allowed for increased personal initiative and creativity. Many monastic practices, such as silence during meals, strictures on family visits, tight restrictions on travel gave way to more humane religious practices. The transformation of the Latin liturgy into the vernacular also shook the pillars of tradition. The change in an “unchanging” liturgy led many to assume that almost anything could change.

## ***Recapturing the original spirit***

In myriad ways the Jesuits embraced the original charism and vision of its founder St. Ignatius. And by attending to the “signs of the times,” reflecting on culture, and on the causes of war and oppression, they conducted the reforms needed for an *aggiornamento*, that is, a thorough updating. A century of Jesuit scholarship on the history and origins of the Society, most of it published in Latin, Spanish, French, and Italian, greatly helped the reappropriation of the founding vision of Ignatius.

So the biggest change was at the very core of Jesuit life and spirituality. With the recovery of the original spirituality of Ignatius and companions, Jesuits developed a much keener sense of spiritual discernment and decision making, the daily examen as an “examination of consciousness” grew in practical importance, and the annual eight-day retreat with an individual director was restored to its original form, which was more personal and more attentive to how God loves and labors in each individual person.

This recovery of Ignatian spirituality and then its rather rapid spread to lay colleagues, including the training of lay spiritual directors, inaugurated a great renewal in the Society of Jesus and in all its institutions.

The very person of Arrupe captured the spirit of renewal best. He embodied a view of religious leadership rooted in collegiality, discernment, and service. He led the Society in responding to Vatican II and urgent needs of the world with courage, generosity and remarkable optimism.

All was not well, however, within the Jesuit ranks. Many university Jesuits and, in particular, the Jesuits at the Gregorian University in Rome were highly resistant to the leadership of Pedro Arrupe. In addition, in Spain there was a movement to split the Jesuit order. The “old guard” sought a restoration of the way things had been. Only the intervention of Pope Paul VI, at the urging of Cardinal Tarancón, the primate of Spain who was fearful of a split in the Spanish Catholic Church itself, prevented this division in the Society.

**A**mid all the upheavals in the church, the Society of Jesus, and in civil society, a great exodus of younger Jesuits was taking place, with as many as 800 to 1100 leaving each year during the years 1966-1974. Simultaneously far fewer were entering the Society. From the mid 1960s to the mid 1990s, the median age of Jesuits worldwide rose from 35 to 65.

Another trajectory which was having a major impact on the Jesuits was the increasing clarity of the Church for

a preferential option for the poor. Three papal encyclicals in the 1960s addressing the needs of the world, especially the causes of war and injustice, were crucial: *Mater et Magistra*, *Pacem in Terris*, and *Progressio Populorum*. Then the conference of Latin American bishops at Medellin, Colombia, (1968) and the Synod of Bishops document on Justice in the World (1971) set the Church on a new, more profound path of identifying more closely with the poor and dismantling the cozy relationship that the church hierarchy, including the Society of Jesus, had often had with the wealthy elite. This articulation of the preferential option for the poor by the church culminated for the Jesuits a few years later in GC 32.

The Synod document Justice in the World gave a brief but powerful scriptural analysis of God as liberator of the oppressed in the Old Testament and Jesus as preacher of justice for the poor in the New Testament. This intimate connection between faith and justice, however, was not welded together sufficiently by Jesuit institutions over the next 25 years.

In this context, sometimes turbulent and acrimonious, Pedro Arrupe convened the 32nd General Congregation (1974-1975). It was clear from the beginning how strongly the delegates, with a few minor exceptions, approved the leadership and governance of Arrupe. The 31st Congregation eight years earlier had cleared the debris of centuries. It had swept aside or suspended the mountainous set of rule books. But the result was some loss of identity, some floundering in direction, even in the midst of a great deal of creative innovation.

## ***Answering Atheism***

At the outset of the Congregation Pope Paul VI renewed the mandate to the Society to address modern atheism. The Society responded by identifying as its mission today: the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another. (GC 32, Decree Four, #2)

Practical atheism was partly a result of the sense of the apparent indifference of God to human suffering, especially as transmitted by “church” people, or it was attributable to an image of God as an all-controlling, remote, omnipotent Judge.

So this simple, elegant mission statement by GC 32 offered a vital alternative to the many forms of contemporary atheism, such as that espoused by Karl Marx (religion is the opium of the people) and Sigmund Freud (God is a projection of the father image by fearful, immature people). More importantly, it advanced the

trends already embodied in the papal social encyclicals, the Medellin document, and the Synod of Bishops. The Society committed itself to be “present at the heart of ideological battles and social conflicts, wherever the crying needs of humankind encountered the perennial message of the Gospel.” (GC 32 Decree Four, #19)

For several years some Jesuits in the universities balked. In time most all of this resistance dissolved.

### ***“There will be many martyrs that come from this”***

The more sharply focused Jesuit mission, articulated in 1975, certainly arose out of the founding vision of Ignatius but would not have been possible for the Jesuits without the return to sources and the simultaneous attending to the signs of the times, recommended by the council. Thereafter, the “service of faith and the promotion of justice” became the new mantra for the Society. It affected all Jesuit institutions and transformed the way we taught, and it guided the choices we made for mission.

Often it was misunderstood, even within the Society; sometimes it was violently rejected. When the decree passed, a Brazilian Jesuit reportedly said, “There will be many martyrs that come from this.” More than 50 Jesuits have been martyred precisely because of this unified mission of the faith that does justice. This figure does not include the untold number of Jesuit martyr-witnesses in Eastern European countries and in some Asian countries during the years of Communist occupation and persecution.

**A**rrupe took steps to institutionalize this mission with his landmark address to the Jesuit Alumni in Valencia, Spain, in 1977 when he articulated that Jesuit-educated alumni were to be “men and women for others.” And, in his last year as general, Arrupe addressed the urgent needs for refugees from war and famine, Arrupe founded the Jesuit Refugee Service (1980). He continued to underscore how justice without love, justice without faith in God, could simply be another violent ideology.

But no good deed goes unpunished, the old canard says.

By now there was mounting criticism of the Society in certain sectors, especially by bishops and cardinals of a more traditional bent. When Arrupe had a debilitating stroke in August 1981, Pope John Paul II, removed the temporary successor Vicar General Father Vincent O’Keefe and placed in charge two Jesuits of his own choosing. This painful interregnum lasted for two years.

The pope had been advised that if he did this, he could expect 1/3 of the members of the Society to leave. When no one left over this unprecedented papal inter-

vention, he realized he had been badly advised about the spirit of obedience in the Society. And from then on, his relationships with the Society and especially with the new general Father Peter-Hans Kolvenbach (1983-2008) were much more cordial and supportive.

Kolvenbach seemed to have been an ideal choice to mediate the many conflicts. During his term as vice-provincial, Lebanon was engaged in a destructive and bloody civil war and Kolvenbach managed to keep his equilibrium, his altruism, and personal tranquility in the face of opposing factions.

### ***More martyrs***

A further turning point for many Jesuit universities for more deeply embracing the newly defined Jesuit mission was the assassination of the six Jesuits and two companions in November 1989 at the Universidad Central American in El Salvador. They were assassinated, it was clear, precisely because they had so fully embraced the service of faith and the promotion of justice as essential to their Jesuit vocation.

When the Jesuit delegates gathered in Rome for the 34<sup>th</sup> General Congregation in 1995, the leadership of Father Kolvenbach for the previous twelve years had quietly brought forth a deeper commitment to the contemporary Jesuit mission. The GC 34 delegates further nuanced the mission of the service of faith and promotion of justice by including significant documents on faith and culture, faith and interreligious dialogue. Action for justice, engagement with and transformation of culture, and dialogue with other religions were all intimately intertwined and motivated and animated by faith (See GC 34, Decree Two, Servants of Christ’s Mission, #19).

The Congregation also advanced several breakthrough documents, such as “Jesuits and the Situation of Women in Church and Civil Society” and “Cooperation with the Laity in Mission.” Tom Fox, the editor for the *National Catholic Reporter*, called the resulting decrees the “first Catholic documents for the Church of the 21<sup>st</sup> Century.”

In his major address five years later to American Jesuit universities at Santa Clara in 2000, Kolvenbach noted how “the promotion of justice has sometimes been separated from its wellspring of faith.” He told the assembly of university educators that “the faith dimension was too often presumed and left implicit, as if our identity as Jesuits were enough. Some rushed headlong towards the promotion of justice without much analysis or reflection and with only occasional reference to the justice of the Gospel.”

This challenge for integration remains today.

As Father Kolvenbach approached 80 years of age, he was able to secure from Benedict XVI permission to

resign. The era of Peter-Hans Kolvenbach (1983-2008) was crucial for mending relationships with the Pope and Vatican officials, and simultaneously he solidified the modern mission of the Society and encouraged brilliant new initiatives.

The General Congregation 35 delegates gathered in Rome in 2008 to accept Father Kolvenbach’s resignation, to express its gratitude for his unwavering leadership, and to elect a general—Adolfo Nicolás who had served all his life in Japan— just as Arrupe had. But it was now a very different time.

**F**ather Nicolás, in his short four years as general, has continued the great initiatives of the last 50 years and he has offered a fresh vision to encourage the Society in its dialogue with other religions and its engagement with cultures other than Western. His address in Mexico City (April 2010), to which *Conversations* gave full coverage (Fall 2011) emphasizes the key role that Jesuit universities and colleges play in a globalized and secularized 21<sup>st</sup> century.

In a span of 50 years the Society of Jesus has been re-founded. It is thriving. But it is thriving in a totally new and creative way. Its commitment to scholarship, for instance, is one of the strongest it has ever been, but carried out primarily through lay colleagues within the Jesuit university setting.

None of this would have been possible, certainly not with the breadth and depth of which it has been real-

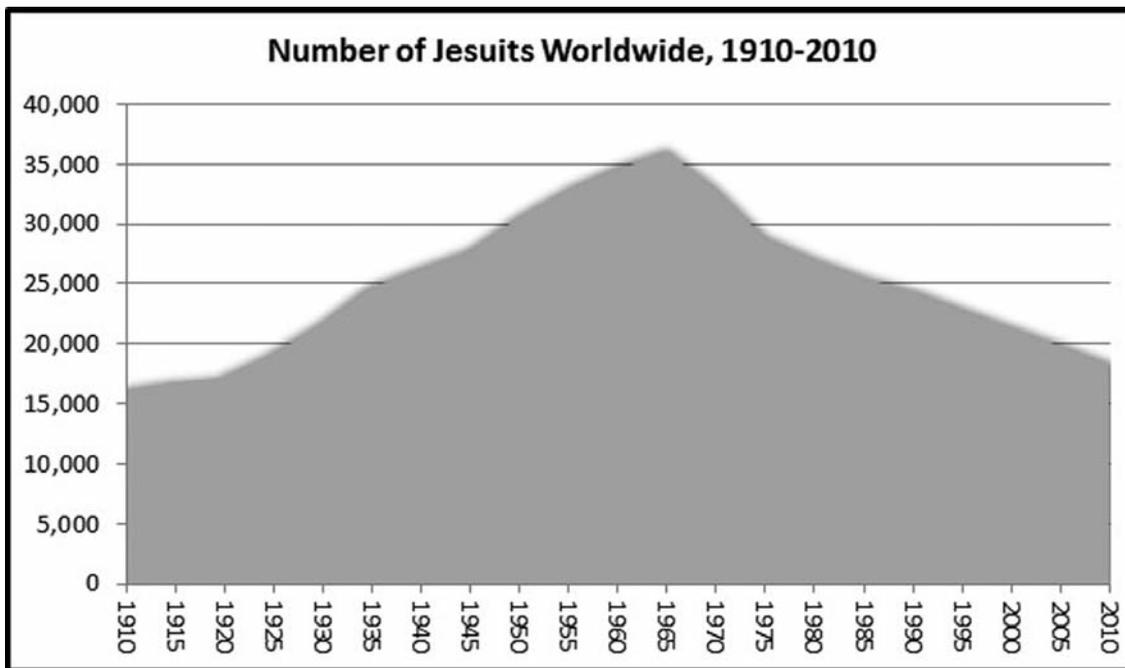
ized, without the vital partnerships formed with lay women and men around the globe. Never before has a religious order partnered with lay people so intimately in mission, so vitally in its spirituality, and so deeply in its committed vision of the Church and the world:

The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well. Vatican II, *Gaudium et spes*, 1.

It is our common enterprise.

Over five decades the Society of Jesus has at last incorporated the initial impulse of John XXIII: 1) that the church be united in Christ, truly ecumenical, 2) that the church be engaged with and learn from all the best the world has to offer, and 3) that the church be a church of and for the poor. The Society has clearly aligned itself with the movement of the Spirit so suddenly bursting forth when an aging Pope threw open the windows to announce the calling of the council and to allow the Spirit of God to blow where she will.

Pope John’s admonition to the bishops at the opening of the council is also a good one for us to take to heart today: “We must disagree with those prophets of gloom, who are always forecasting disaster, as though the end of the world were at hand.” Dispelling the gloom, Jesuits and lay colleagues have helped to bring forth a great light and a great joy to all people. ■



In 1910 there were 16,295 Jesuits worldwide and in 2010 there are 18,266. The number of Jesuits steadily increased year by year from 1910 until it peaked in 1965 at 36,038 Jesuits. Since 1965 there is a steady decline each year resulting in about half the number of Jesuits as there was 45 years ago.

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[**Editor's Note:** Since dialogue is one of the major themes of this issue, the reader may wish to consider the later articles by John Switzer, James Buchanan, John Esposito and Sara Prendergast on ecumenical discussions on four campuses.]

# Interreligious and Ecumenical Dialogue at Vatican II

## *Some Rethinking Required*

By Peter Phan

In his splendid overview of Vatican II and its aftermath, John O'Malley astutely notes that “we in Jesuit universities have grown so accustomed to changes the council directly or indirectly brought about in our institutions that we take for granted and forget how groundbreaking they are.” Among these changes are those which no doubt work on behalf of Christian unity (ecumenical dialogue) and relations with non-Christians (interreligious dialogue) figure prominently.

Before broaching these themes it is vital to note that, for Vatican II, dialogue is not simply a series of activities on behalf of church unity and interreligious harmony. Rather it is the very ethos, or the distinctive “style” of the council. In contrast to its predecessors, Vatican II explicitly renounces issuing anathemas and imposing canonical penalties. Rather, it adopts the rhetoric of dialogue and with it an attitude of generous hospitality, expansive openness, profound respect, sincere humility, genuine willingness to listen and to learn and to change, and all-inclusive friendship—essential qualities that make fruitful dialogue possible. To understand Vatican II and its impact, it is necessary not simply to parse its sixteen documents with scholarly rigor, but also to place them, especially those on ecumenical

unity and the church's relations to non-Christian religions, in the context of Vatican as an *event* of dialogue, or more precisely, as a *process* in which the Catholic Church learned the difficult art of dialogue. In this respect, Vatican II represents a real break from the way of being church since the Council of Trent (1545-63), requiring therefore a corresponding “hermeneutics of discontinuity.”

### ***Where Did We Come From?***

Ironically, some church documents have had an impact that far exceeds their length and even their authors' wildest expectations. These include Vatican II's Decree on Ecumenism (*Unitatis redintegratio* [UR]) and Declaration on the Relation of the Church to Non-Christian Religions (*Nostra aetate* [NA]), especially the latter, with a mere 2000 words in five paragraphs with 41 sentences.

It is often said in jest, albeit not without a grain of truth, that a sure sign that the Catholic Church is introducing a new

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teaching or practice is when it claims that such teaching or practice has been present in the church “from the very beginning.” The bishops at Vatican II, or “the council fathers,” frankly acknowledge that church division “openly contradicts the will of Christ, scandalizes the world, and damages the sacred cause of preaching the Gospel to every creature” (UR, 1) and that “the restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council” (UR, 1). No doubt a historian would note that Vatican II’s concern for church unity and positive appreciation for the ecumenical movement did not at all exist “from the beginning.” On the contrary, they represent a total volte-face from Pope Pius XI’s encyclical *Mortalium animos* (1929), issued a year after the Protestant-sponsored Faith and Order Conference, condemning all movements and congresses promoting church unity and prohibiting Catholics with the ecumenical movement. For him, Protestants are “dissidents”—heretics and schismatics—who have sinfully abandoned the true church, and ecumenical unity can only mean that they must “return to the one true Church of Christ”—the Roman Catholic Church—and “acknowledge and accept with obedience the authority and power of Peter and his legitimate successors [the popes].”

### ***Five Points***

Compare this official and authoritative papal condemnation of the ecumenical movement with what is taught by Vatican II, and one cannot but be amazed at how far the church has come and how difficult the conversion of the council Fathers to the ecumenical cause was. Divided Christians’ “remorse over their divisions and longing for unity” and the “movement for the restoration of unity among all Christians” are now seen as God’s generous gift and “fostered by the grace of the Holy Spirit” (UR, 1).

## **For Pius XI Protestants are “dissidents — heretics and schismatics”**

From the decree on ecumenism the following points need to be highlighted. *First*, Jesus has founded only one church and has prayed for its unity (John 17:21). *Second*, “it is through Christ’s Catholic Church alone, which is the universal help toward salvation, that the fullness of the means of salvation can be obtained” (UR, 3). *Third*, the Catholic Church accepts those Christians who are not Catholic and yet are, through baptism, in “some, though imperfect, communion with the Catholic Church,” “with respect and affection as brothers and sis-

ters” (UR,3). *Fourth*, the divisions among Christians are contrary to God’s will and constitute a scandal, and therefore, every Christian is called to work to restore church unity, first of all through conversion: “There can be no ecumenism worthy of the name without interior conversion” (UR, 7). *Fifth*, in studying how the churches can form a consensus on doctrines, it is necessary to “remember that in Catholic doctrine there exists an order or ‘hierarchy’ of truths, since they vary in their relation to the foundation of the Christian faith” (UR, 11).

## **“No one remaining outside the Catholic Church... can become partakers of eternal life.”**

When dealing with non-Christian religions the council Fathers had to undergo an even more difficult intellectual and spiritual conversion. The pre-Vatican II church’s attitude toward non-Christians had been authoritatively stated by the ecumenical Council of Florence (1442): “[The holy Roman Church] firmly believes, professes and preaches that ‘no one remaining outside the Catholic Church, not only pagans,’ but also Jews, heretics or schismatics, can become partakers of eternal life, but they will go to the ‘eternal fire prepared for the devil and his angels,’ unless before the end of their life they are received into it.” To this list of the damned, Muslims and other “pagans” such as Hindus, Buddhists, and the followers of other Asian, African, and Latin American religions will be added. However, between 1442 and 1962, the church’s position on the impossibility of salvation for these religious believers did soften, especially though the theory of “invincible ignorance.”

As with the ecumenical movement, in its understanding of the relation between Christianity and other religions, Vatican II again makes a 180-degree turn. It states: “The Catholic Church rejects nothing of what is true and holy in these religions. It has a regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from its own teaching, nevertheless often reflect a ray of that truth which enlightens all men and women” (NA, 2). The council goes on to say: “Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, together with their social life and culture” (NA, 2). With regard to Jews, the council explicitly rejects the charge of deicide and any discriminatory practice against them. Most importantly, it affirms the continuing validity of God’s covenant with Israel.



Grounded in the Catholic and Ignatian tradition, John Carroll University's Campus Ministry serves persons of all faiths.

### ***Where Were We Going?***

During the half century after Vatican II, the ecumenical cause and interfaith dialogue took huge steps forward under the pontificates of Paul VI and especially John Paul II. Given the length of his pontificate (1978-2005), John Paul II was able to make an enormous contribution to church unity. He met with many leaders of other Christian churches at the Vatican and during his 129 international trips. He issued many encyclicals fostering church unity, especially *Ut unum sint*, 1995. The Pontifical Council for Promoting Christian Unity, which includes the Commission for Religious Relations with Jews, was highly active. Bilateral and multilateral dialogues between the Catholic Church and other churches, at the national and international levels, were held and their final reports published. On the side of the World Council of Churches, several documents such as Baptism, Eucharist and Ministry and The Nature and Mission of the Church held out encouraging prospects for church union.

So far, in terms of doctrine and theology, ecumenical progress has been most notable in the relations of the Catholic Church with the Anglican, Lutheran, and

Orthodox Churches. One significant achievement is the recognition of the ecclesial character of other Christian communities such that they are called "sister churches" or "separated churches." To be precise, only the Orthodox Churches are accorded this ecclesial nature, and not the churches that originated from the Protestant churches which, according to Rome, do not possess the sacrament of orders and hence no true Eucharist, and therefore are not *church* in "the proper sense."

### ***The "Ecumenical Winter"***

Sadly, in spite of much progress, full communion with these churches is now as elusive as ever. The reasons for the current "ecumenical winter" are manifold. The impact of bilateral and multilateral dialogues appears rather limited, since their consensus statements and their practical proposals for church union have led to nowhere. Furthermore, there is either ignorance or indifference on the part of a large number of Christians who are quite content with the status quo. On the side of the Vatican, recent Roman declarations such as *Dominus Iesus* and Pope Benedict's decision to establish a personal ordinarate for groups of Anglicans wishing to enter into full

communion with the Catholic Church had the unintended effect of throwing frigid water on what remains of the desire for ecumenical unity. Other developments such as the decision to ordain women, especially to the episcopacy, and of active homosexuals to ministry seem to have posed insurmountable obstacle for the future of full communion between the Anglican/Episcopal Church and the Roman Catholic Church.

As far as interfaith dialogue is concerned, the contribution of John Paul II is immense. His friendship with Jews went back as far as his youth in his hometown of Wadowice. The pope made a series of dramatic firsts. In 1979 he visited the Nazi Auschwitz concentration camp, and in 1998 issued *We Remember: A Reflection on the Shoah*. In 1986 he visited the Great Synagogue of Rome. In 1994 he established formal diplomatic relations between the Holy See and the State of Israel, and in 2000 he visited the Yad Vashem, the national Holocaust memorial in Israel, and prayed at the Western Wall. He publicly begged forgiveness for any acts of hatred and violence committed by Christians against Jews.

**D**uring his travels John Paul made a point of meeting with the leaders of other non-Christian faiths. In 1986 he convoked the highly controversial World Day of Prayer for Peace in Assisi which more than 120 representatives of non-Christian religions and non-Catholic Christian churches attended. For understandable reasons, John Paul paid particular attention to Islam and Muslim communities, especially after 9/11, 2001, and repeatedly emphasized the common doctrines between Christianity and Islam and urged collaboration for peace and justice. He is the first pope to enter a Muslim house of worship (the Umayyad Mosque in Damascus, Syria). He has even kissed the Qur'an as a sign of respect. During his pontificate the Pontifical Council for Interreligious Dialogue was particularly active.

As with ecumenical dialogue, in spite of the goodwill that John Paul II generated among non-Christians, not much has been accomplished on the official level toward a more adequate theological understanding of the role of non-Christian religions beyond the oft-repeated thesis that they contain "seeds of the Word" and constitute "a preparation for the Gospel." Again, perhaps unintentionally, the Vatican produced a chill on interfaith dialogue with its condemnation of the (rather moderate) writings on interreligious dialogue of theologians such as Jacques Dupuis and others. Pope Benedict himself created a storm of protest in his Regensburg address with his quotation of an offensive remark by the

Byzantine emperor Manuel II Palaiologos about the Prophet Muhammad. Fortunately, this papal mistake was followed by an open letter of 138 Muslim leaders, *A Common Word Between Us and You*, initiating a serious dialogue between Christianity and Islam.

## ***Whither From Here? Obstacles***

Clearly, the Catholic Church's journey toward ecumenical unity and interreligious harmony has been both exhilarating and disheartening. The conversion of the council Fathers to dialogue was truly a gift of the Holy Spirit, and the efforts to achieve the goals of both dialogues in the aftermath of Vatican II were sincere and serious. At times, "full communion" among the churches and religious harmony were so near. And yet, still so far.

What is standing in the way? Take ecumenical dialogue first. On the one hand, certain key doctrinal differences, such as those concerning justification, ministry, and the papacy, no longer seem to be church-dividing, especially among the Catholic, Anglican, Orthodox, and Lutheran Churches. On the other hand, institutional interests and ecclesiastical inertia left the necessary steps toward full communion unrealized. On the practical level, the possibility of regular eucharistic sharing ("intercommunion" or *communicatio in sacris*) still remains what it has long been: a strong desideratum. The position of the Catholic Church is that since the Eucharist is a *witness* to a full ecclesial communion, as long as the churches remain divided, intercommunion must not be allowed. Some theologians, however, have argued that the Eucharist is also a *means* to church union and therefore should be regularly practiced to bring it about.

Another thorny issue concerns the ecclesial nature of the Protestant churches, that is, whether they are "church" in the theological or "proper" sense. *Dominus Iesus* denies that they are, on the ground that they lack valid ordination and hence true Eucharist. It also states that it is a "definitive teaching" that the Anglican orders remain invalid. In its view, possession of the sacrament of orders (or episcopal succession) through the imposition of hands, and hence true Eucharist, is the *conditio sine qua non* to qualify as church. However, not all churches maintain that apostolic succession should be understood as "tactile succession" (the imposition of hands of the co-consecrators on the one to be ordained), and historians seriously doubt whether the historical chain of "tactile succession" can be proved with certainty in all cases, even in the churches that claim to possess apostolic succession.

This requires that apostolic succession and the validity of ordination be rethought theologically, in connection with the other three marks of the true church, that is, one, holy, and catholic. How can apostolicity promote unity, holiness, and catholicity, and vice versa? The “return of dissidents to the Roman Catholic Mother Church” model, which had been normative until Vatican II, is no longer advocated. In its place the council proposes “full communion” as the ultimate goal of ecumenical dialogue. But does full communion require a visible and institutional “single system of communication,” with a unified profession of faith, sharing of sacraments, common ministry, under the juridical authority of the papacy (the “organic model”), or does it demand only “unity in reconciled diversity,” that is, a communion of churches which retain their distinct and diverse traditions (such as married priesthood and woman ordination) and autonomous decision-making structures? No doubt, the “organic model” is the preferable ideal. However, all things considered, the “reconciled diversity” model is the more realistic and feasible one. For the sake of Christian mission, so that the world may believe that Jesus has been sent by God and the church may become a credible witness to God’s kingdom, should not this model of “reconciled diversity,” which encourages a legitimate variety in all things, be realized as far as and as soon as possible?

### ***The goals of dialogue***

With regard to interfaith dialogue, the unity that is sought among the various religions is not as integral and far-reaching as ecumenical unity. Its goal is not to unite all the world religions into some sort of global religion. Rather it is first of all to prevent religions from becoming a source of violence and hatred, to remove mutual misunderstandings and prejudices, and to promote a greater appreciation of the various religious traditions. Ideally, it is to bring about religious harmony, which does not aim at abolishing difference and variety but rather at enriching one’s own religious heritage by means of others’. The essential purpose of interreligious dialogue is the building of global justice and peace.

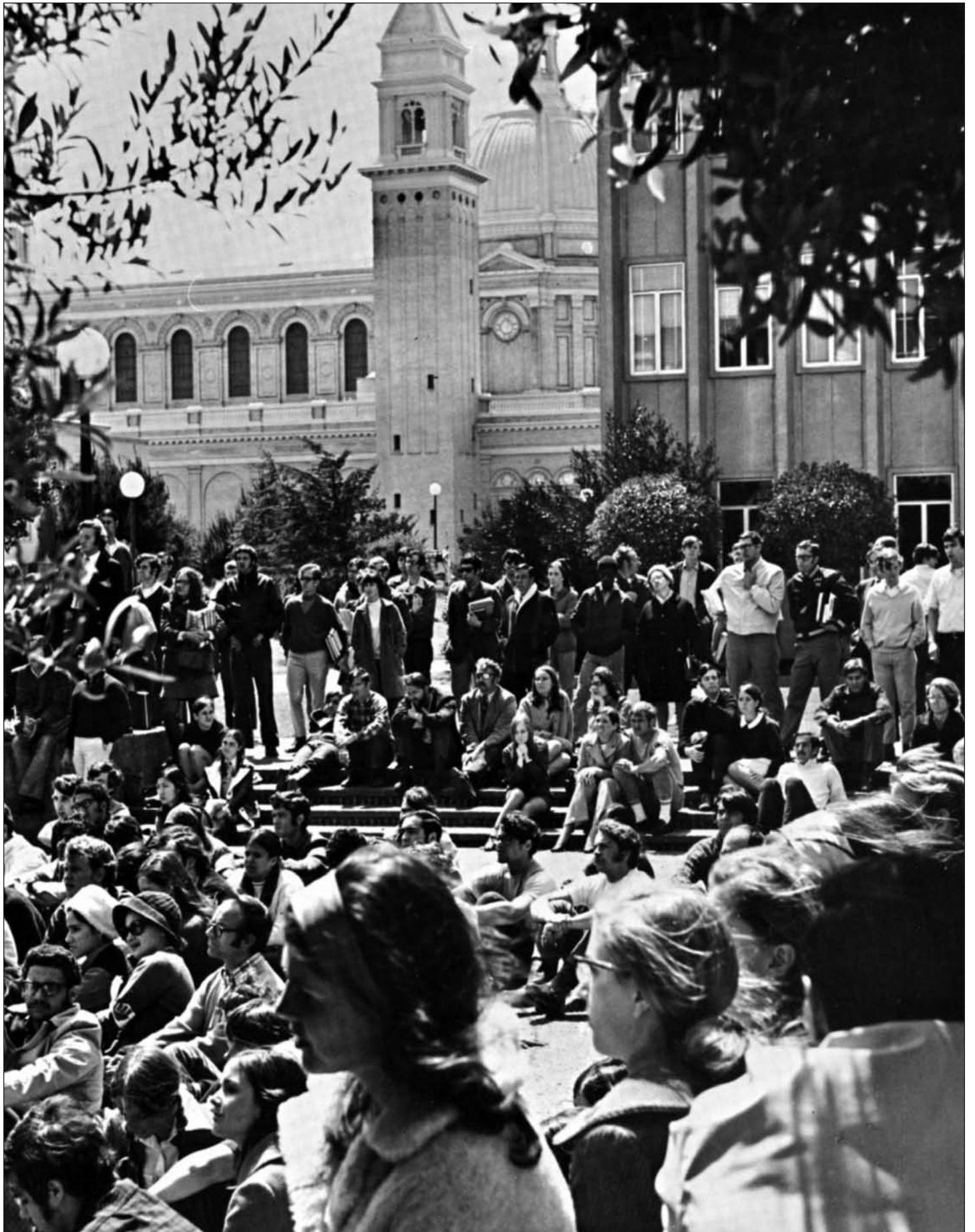
To achieve this goal, interreligious dialogue is being carried out on four different levels of discussion: common life, collaboration for a better world, theological exchange, and sharing of religious experience. Part of this dialogue is the judgment to be made regarding other religions. Today it seems no longer possible or necessary to maintain that one’s religion is the only true one (“exclusivism”), or that all religions are equally valid

spiritual paths (“pluralism”), or that the truths and values of other religions are ultimately derived from one’s own religion (“inclusivism”). The greatest defect of these three theologies of religions, the last one currently being held by the Catholic Church, is that they presume to judge the other religions in the light of one’s own theological criteria and, therefore, fail to appreciate the “otherness” of various religions and view them on their own terms. Currently, the Catholic Church teaches that Christianity (or more precisely, the Catholic Church) is the only “way of salvation” and that other believers, if they are saved at all, are somehow, mysteriously, “related” to the church and that their salvation is brought about by Christ.

**I**n our contemporary context of religious pluralism, marked by diversity and conflicting truth-claims, another way toward interreligious harmony must be found other than either asserting, ever louder, that one’s religion, Christianity or otherwise, is the absolutely unique, universal and necessary way of salvation, or abandoning such a claim in a mindless surrender to the “dictatorship of relativism.” The way forward seems to be a deep intellectual and spiritual humility (or self-emptying, like Christ’s) that compels one to recognize, gratefully and gracefully, that one’s religion offers a true but ever partial insight into reality, and that other religions can and do correct, complement, enhance, and perfect one’s own.

The road to full communion and interreligious harmony is still arduous and challenging. The Catholic Church had come a long way at Vatican II. In the last fifty years it has embarked on a zigzagging but irreversible course. Whither from here cannot be predicted with certainty, but there are helpful signposts. Along the way, the ancient motto should remain the norm: “Let there be unity in what is necessary, freedom in what is doubtful, and charity in everything.” Or, in the elegant Latin: *In necessariis unitas, in dubiis libertas, in omnibus caritas.* ■

Right, students protest the invasion of Cambodia at an outdoor senate session. University of San Francisco.



# CATHOLICS ARE “JUST LIKE EVERYONE ELSE”?

## *The Council and Catholic Conviction*

By Stephen M. Fields, S.J.

A century and a half ago, Cardinal Newman remarked in his autobiography *Apologia pro Vita Sua* that, in religion, the human mind has only two logically consistent options: Catholicism or atheism. Those of us nurtured before Vatican II will recall that we and our fellow Catholics had little doubt about Newman's conviction. As Sebastian Flyte in Evelyn Waugh's novel *Brideshead Revisited* observes to his agnostic chum Charles Ryder: “Everything [Catholics] think is important is different from other people.” Replies the benighted Charles, “They seem just like everyone else.” Retorts Sebastian brusquely, “That's exactly what they're not.” Now half a century in the Council's wake, skepticism about Newman's conviction flourishes. Accordingly, it is natural to ask whether the great *aggiornamento* has contributed to it.

Let us first consider Newman's argument. The salvation of the human family, it claims, must necessarily be communal and historical. An impartial survey of the world's past, “in its length and breadth,” serves to confound us by its sheer absence of God. “The defeat of good, the success of evil,” physical and “mental anguish,” “the prevailing idolatries,” and the “corruptions” evinced so consistently by diverse cults and cultures lead us to confront a “profound mystery, which is absolutely beyond human solution.” Even as our birth cry is elicited, we come forth already as heir and hostage of an “aboriginal calamity.” Our race is disjoined from the purposes of its Creator, assuming, of course, that One exists who is both benign and omnipotent. Shaped and formed by this calamity, we feel powerless to avoid its corrosive influence on our thoughts, values, inclinations, choices, and actions.

Only one coherent solution emerges. The past in its entirety must somehow be righted, fundamental justice restored, and hope of transcendence instilled. Nothing less than an incarnation of infinite goodness in time and space will suffice. Even if, however, we accept in faith that Christ has accomplished these goals, still we are brought head to head with a more formidable obstacle: the claim of an infallible church to be the necessary means of making Christ's saving work available. This belief makes sense only if we accept that God has endowed this institution with sufficient power to triumph over our indigenous burden of sin. To do this, it must possess a divine guarantee of truth, for error cannot defeat itself.

However cogent Newman's argument may be, our modern minds, suspicious of authority, do not readily find it congenial. Moreover, recent experience of the church's conspicuous sin offers us scant encouragement to trust, however much we realize that the fallibility of the Gospel's ministers does not compromise the working of grace in the sacraments they mediate. Hard enough to resist, these pressures are compounded by interpretations of the council sharing a ‘hermeneutic of discontinuity.’ Emphasizing Vatican II's uniqueness against the whole of Catholic tradition, this sometimes contends that the Church offers but one option to salvation among the various religions of humanity. Has support, therefore, for Newman's conviction evanesced, and are we, as a result, “just like everyone else”?

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## Two ways of interpreting Vatican II

“Hermeneutics” refers to methods of interpretation. The “hermeneutic of discontinuity” interprets Vatican II as a distinct change from the past, even a radical turn from previous teaching. Examples would be the church’s apology to the Jewish people and a profound appreciation of the enduring covenant found in Judaism. Likewise, the council’s affirmation of democracy was radically different from the teaching of popes such as Pius IX who had condemned it in the *Syllabus of Errors* (1864).

“Hermeneutic of continuity” holds that Vatican II was a renewal and reaffirmation of all that had gone before, only cast in new language so that it was understandable to the modern era.

Theologian Joseph Ratzinger espoused a hermeneutic of continuity, which he continues to advance in his role as Benedict XVI. The Jesuit historian John O’Malley, S.J., demonstrates that both hermeneutics were present in the council and that the pastoral style and spirit of the council are vital for interpreting the text. See *What Happened at Vatican II* (Harvard University Press, 2008).

### Charles Ryder is wrong.

For better or worse, our answer must take its cue from the disputations of the Medieval scholastics: *sic et non* (yes and no). On the one hand, Avery Dulles, writing on the council’s fortieth anniversary, carefully surveys its documents on the Church, divine revelation, ecumenism, religious liberty, and missionary activity. Without doubt, he concludes, they affirm that salvation is found in no other name but Jesus; that baptism, as the door to the Church, is required for salvation; that the one true religion cannot subsist anywhere but in the Roman Catholic Church; and that Scripture has no independence apart from the Church which interprets it. It seems, at least according to magisterial theory, that the basic premises grounding Newman’s conviction stand as sure as when they led him into the fold. In short, Charles Ryder is wrong.

On the other hand, as I read Vatican II, it interprets these claims analogously. It retrieves and develops a principle intrinsic to the Incarnation as officially promulgated at Chalcedon in 451. Because humanity and divinity unite in the one person of Christ, a blending of infinite and finite obtains in God’s plan for salvation, even though each of these remains integral and distinct. It follows, therefore, that human nature, together with its history, never exists bereft of a certain divine presence. As St. Irenaeus taught in the second century that all creation has been ‘recapitulated’ in Christ – taken up into him, and so renewed and reformed. Consequently, the Council seeks to draw the entire human family into the one true church, but at varying levels and in different degrees, from those who share with Catholics a common baptism, to the Jews who share the covenant, and to others who, sincerely following their consciences, can be baptized ‘by desire.’

Similarly, “The Church in the Modern World” makes a broad use of analogy to teach the goodness of human culture. This it defines as those institutions, like government and the university, and those symbols, like the arts and sciences, that more deeply understand and refine the physical world. Culture expresses the “spiritual experiences and aspirations” of our species. It springs from our rational nature that is freely capable of transcending the chaos of brute sensuality. “Only” through culture can “real and full humanity” be achieved, the Council teaches.

### Charles Ryder is...

Nonetheless, although it embodies the accumulated legacy of our creativity, culture’s intrinsic truth and beauty need grace in order continually to be renewed. Most importantly, contends Vatican II, grace brings this

renewal about, not by standing outside of culture in stern judgment, but “from the inside.” The document cites the book of Proverbs to explain what it means. Wherever authentic value inheres in human institutions and symbols, there likewise inheres “the wonderful wisdom which was with God from the beginning.” This wisdom, of course, is the divine Logos, through whom “all things were made” (Jn 1.3). Because Christ incarnates the Logos, it follows that Christ is implicit wherever goodness is found. It further follows, as a result, that Catholics share a deep bond with ‘everyone else.’ In short, Charles Ryder is right.

On balance, therefore, the great *aggiornamento* reaffirms Newman’s claim, even as it frames a more nuanced understanding of Catholics’ relation to “everyone else” than Sebastian. Conscious of the ubiquity of grace that “wills all people to be saved, and come to the knowledge of the truth” (I Tim 2.4), the council places the church in a religiously analogous world. This project, in my view, represents less of a paradigm shift than a recovery of doctrines rooted deep in Christianity. Guiding the early church, these fueled countless martyrs to die for Catholic truth. There is no reason why they should not sustain our own abiding witness to this same conviction. ■

# VATICAN II: TEXT AND CONTEXT

## *Its Impact Is Just Beginning*

By Massimo Faggioli

**T**here is little disagreement on the fact that Council Vatican II (1962-1965) is a “corpus” of *texts* that need to be read in their historical *context*, and that its documents are a *letter* that contain also a *spirit*. This idea is reaffirmed in the Final Report of the Extraordinary Synod of the Bishops of 1985. But it is not always easy to distinguish accurately between these two elements of letter and spirit in the debate on Vatican II.

Often we hear, on one side, Vatican II portrayed in an abstract way, detached from the circumstances surrounding the event itself and its reception in the local Churches; on the other side, it has become a mantra to associate Vatican II and “the Sixties” in order to proclaim both of them “guilty by association” in the recurring “culture war.” Complex as it is, the historical context of Vatican II is a key to understanding this most important event in the history of the Catholic Church in the last four centuries.

A first fundamental element is that the announcement of Vatican II took place little more than a decade after the end of World War II, and just when the Western world was beginning to become fully aware (historically, culturally, and theological-

ly) of the atrocities of the Shoah, the Holocaust of the Jews, which took place throughout Nazi-controlled Europe. All this contributed to the church’s self-understanding in relation to world religions in the re-construction of a more peaceful world. On the world map, the end of the 1950s and the beginning of the 1960s marked the end of European empires’ dominance in Africa and Asia, and the beginning of that epoch-making series of births of new nations known as the “decolonization.” In this process the Catholic Church was very involved: Catholicism had benefited from the deep and old ties between colonialism and missions, but the process of decolonization taught Catholicism the importance of becoming a world church free from its heavy European legacy.

These changes in international politics transformed Catholic theology with its new emphasis in ecclesiology on the importance of the local church

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(dioceses and parishes) vis a vis the universal church (Rome and the Holy See), and inspired the effort to build ecumenical bridges to non-Catholic Churches. The old rules prohibiting Catholics from taking part in ecumenical events (Pius XI, *Mortalium Animos*, 1928) were replaced, in the preparation for Vatican II, with a more open attitude towards individual non-Catholic churches and the World Council of Churches. At the same time, world Judaism was longing for a more positive theological relationship with the Church of Rome. This was particularly complex because the State of Israel had just been founded in 1948 and it raised both political and theological issues for Vatican diplomacy.

### ***Lay ministries open up***

Within the church, during the decades before Vatican II the role played by women in war-torn Western societies demonstrated that the new influence of “the second sex” in Catholic education, in the international youth lay movements, in the tradition of Catholic Action, and in the birth of other new Catholic movements. These experiences slowly opened the door to a new understanding of lay ministry in a world that already in the 1940s and 1950s had become more and more secularized.

These new approaches within Catholic theology were made possible by the eye-opening experience of confronting political ideologies – fascism, nazism, Communism, nationalism – during the 1920s-1940s: Catholicism had learned at a high price how narrow is the boundary between on one side the need to serve “culture” while trying to incarnate the Gospel in a given social and political system and on the other side the duty to be “countercultural” and prophetic. The end of the alliance between Catholicism and authoritarian political regimes of Europe between World War I and World War II made possible the abandonment of an apologetical and controversistic theology as the only possible way to articulate Catholicism, both within and outside. This shift became fully visible and acceptable at Vatican II including: a more positive approach to science and modern culture, a more biblically based theology, more attention to the “signs of the times” and to “terrestrial reality” as a source for theology.

The Rev. Joseph Ratzinger, left, with the French Dominican Yves Congar in 1962, during the Second Vatican Council.

### ***Enter the “new theology”***

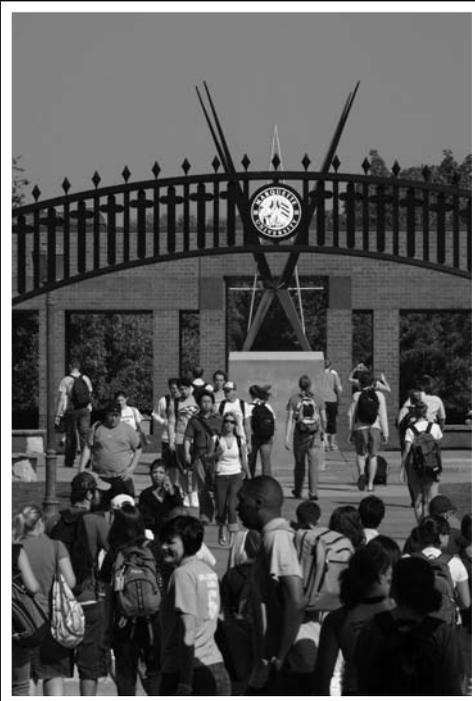
These historical-cultural changes in the immediate pre-Vatican II world were assumed and synthesized by the council, its bishops and theologians, during the long phase of the council’s preparation (1960-1962). In the dialectic between the Rome-based, neo-Scholastic theology and the “new theology” (which had been silenced in 1950) new voices prevailed, approved by the overwhelming majority of the council fathers. The Vatican II synthesis became possible thanks to the “new theology’s” ability to incorporate a Tradition that goes back to the Fathers of the Church and does not stop with the popes of the “long nineteenth century.”

Thanks to Karl Rahner, S.J., this change is one of the major paradigm shifts in the history of the church: comparable to the importance of the council of Jerusalem (50 AD). Bernard Lonergan, S.J., helped translate Catholic theology from a “classicist mentality” to a “historical consciousness”; Karl Lehmann helped inaugurate a “certain amount of movement and tension moving from Vatican II.” Vatican II thus became a “building site,” as Hans Hermann Pottmeyer said, that collected materials from the best of Catholic theology in the 20th century and opened a new path for the church. Just as the Council of Trent’s (1545-1563) major reforms were realized only in the 17th century, Vatican II’s reception at 50 years has just begun. ■





# MARQUETTE UNIVERSITY



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# How Vatican II Helped the Jesuits Do Their Job

By Tyler Flynn

Vatican II marked a significant change which, unlike many previous ecumenical councils, did not occur on any dogmatic or doctrinal level. Rather, it created a new sense of Catholic culture, in dialogue with the modern world, which now integrates itself into every aspect of Christian life. This changing culture is marked by laity involvement in the church, a blending with modern culture, a focus on the individual, and a greater emphasis on the importance of service to others, all of which are promoted in Jesuit Catholic universities.

The Jesuit University is a unique lens through which the changes made within the church can be seen and evaluated. The focus of these institutions may not be on the rigorous study of theology and the application of Catholic doctrines and dogmas; nevertheless, they create a sense of Christian identity and culture through their students' commitment to service and to the good of the surrounding community. Taking Pedro Arrupe's idea of creating "men and women for others," Jesuit universities, for example, John Carroll, provide students with hundreds of service opportunities throughout the school year.

The focus of these universities is not to convert their students to Catholicism. While early Jesuits may have focused their ministries on saving souls, Vatican II, with its publication of *Dignitatis Humanae*, teaches that salvation is not limited to those within the church. Thus,



Jesuit institutions, through their dedication to service, can create "anonymous Christians" in the vision of Karl Rahner, a Jesuit whose ideas had a significant influence on the Second Vatican Council. In a sense, these schools graduate students who may not follow Christ, but still live their lives within His image.

Apart from offering salvation outside the Church, Vatican II also allowed for far more laity involvement. Though missionary Jesuits like Matteo Ricci had exemplified the importance of the vernacular in the Mass and inculturation centuries earlier, Vatican II implemented these ideals on a universal scale. Not only can laity now better understand the Mass, but they can also incorporate their own culture into the liturgy. University students celebrate Mass

later in the afternoon or at night with music which encourages them to be more fully present.

Additionally, these lay students help plan the Mass. Without this opportunity to be engaged, the church might have lost its appeal to university students. More importantly, the laity have become more involved in theological discussion. Those called to religious vocations no longer dominate theological education. Most professors in the theology departments are laity whose interest in theology can sometimes engage their students more fully than priests can. This interest in theology creates more reasoned and aware Catholics who now have more ready access to the decisions of the Church, as made manifest by Vatican II's publication of *Gaudium et Spes*.

While students certainly may have gained a greater respect for the field of theology than they had before Vatican II, it is still not the dominant field of study in any Jesuit university. However, Vatican II allowed for a greater appreciation for other fields of study. Much like Pierre Teilhard de Chardin's idea of finding God in his particular field of paleontology, Jesuit universities have continued in the Ignatian tradition of finding God in all things.

This and other Jesuit principles have, through this council, managed to make their way into the everyday life of the Church. In this sense, Vatican II may have ultimately allowed Jesuits to do what they had been trying to do for years, incorporating their ideas into their universities on a more broad level. While it is true that, since 1965, other problems have occurred due to the changes Vatican II produced, these council decrees were necessary for the growth and continuity of the church. However, like anything for which the Jesuits have ever been criticized, it may have taken a few years for Vatican II to be fully appreciated in context of modernity with the next generation of Christians present at Jesuit universities. ■

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# The Courses Were Taught in Latin

## *Philosophy Studies in Jesuit Formation, Universities Before and After the Second Vatican Council*

By Stephen Rowntree, S.J.

**S**t. Ignatius' originally wrote Part 4 of Constitutions to formulate a program of studies for Jesuit seminarians. Soon, however, at the request of prominent lay persons, lay students were also accepted. Thus Jesuit education has had a dual focus, academic formation of its members, and academic formation of lay persons. Today students in Jesuit colleges and universities are almost all lay persons, though some schools continue to educate the relatively small number of Jesuit seminarians. However, for most of the Society's history the philosophy studies for lay students were a condensed version of the philosophy studies by Jesuit seminarians.

Prior to changes inspired by the Second Vatican Council, all Jesuit seminarians studied philosophy for three full-years before

they began their four-year theology studies. Furthermore all lay students in US Jesuit universities and colleges typically were required to take 16 (8 two credit courses) to 18 hours (6 three credit courses) of philosophy. All courses were prescribed and taken in a standard sequence: logic, epistemology, rational psychology, cosmology, general metaphysics, special metaphysics (natural theology), and general and special ethics. Each course explained and defended a number of truths or theses which students learned to prove and on which they were examined. Philosophers who denied these truths were treated cursorily as "adversaries," and succinctly refuted.

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ed. Texts, lectures, oral examinations of Jesuit seminarians were conducted in Latin. The philosophy taught in Jesuit colleges and universities was a simplified English version of the philosophy taught to Jesuit seminarians. It was largely taught by Jesuit priests who having completed their own philosophy program were considered qualified to teach philosophy. Dating from Ignatius's time, the criterion for successful completion of philosophy was the mastery necessary to teach it.

Neither was the privileged place of philosophy unique to Jesuit formation and Jesuit higher education. Rather, philosophy was prescribed by the Roman Catholic Church for its special place in protecting the faithful and the church against its many enemies. The role of philosophy as an antidote to modern errors was spelled out in Pope Leo XIII's 1878 letter, *Aeterni Patris: On the Restoration of Christian Philosophy*.

The nineteenth century popes had seen the church and especially their own authority attacked on every side by social and political revolutionaries. Writing toward the end of the century, Pope Leo XIII subtitled his first encyclical, "On the Evils of Society" (*Inscrutabili Dei Consilio*, April 21, 1878).

### ***Thinking wrong thoughts***

The source of these deadly symptoms was intellectual. Leo argued that people were acting perversely because their thinking had gone wrong. And the intellectual errors were not primarily theological, but philosophical. Philosophy defends truths divinely delivered against the enemies who attack them with weapons borrowed from the arguments of philosophers: According to Leo XIII, The philosophy above all that supported the truths of faith and refuted contemporary philosophical errors was that of St. Thomas of Aquinas.

The Second Vatican Council marked a sharp break with the Roman Catholic Church's attitude to modern thought characteristic of *Inscrutabili, Aeterni Patris*, and numerous other policy statements. Views that had been explicitly condemned in the 19th century, for example, the desirability of separating church and state, were openly affirmed. Rather than a cesspool of errors, modern thought was acknowledged as a source of truths important for faith. Vatican II was the antithesis of those attitudes and strategies that had shaped philosophical education through the late 19th and early 20th centuries. More than anything explicit that it said about philosophy, it was Vatican II's general spirit that was to reshape philosophy in Jesuit higher education.

In particular, the council's appreciation of the historical and culturally conditioned character of all expressions

of God's revelation implied the value of many philosophies. As The Church and the Modern World #44 stated: "Thanks to the experience of past ages, the progress of the sciences, and the treasures hidden in the various forms of human culture, the nature of man himself is more clearly revealed and new roads to the truth opened. These benefits profit the Church."

### ***Dialogue with men of their time***

The Vatican Council explicitly spoke of seminary philosophy studies in its Decree on Priestly Formation #15. The decree clearly made a bow to the past in saying that students were to "base themselves on a philosophic heritage that is perennially valid." However, the decree continued: their philosophy studies should take "into account the philosophical investigations of later ages. This is especially true of those investigations which exercise a greater influence in their own nations. Account should also be taken of the more recent progress of the sciences. The net result will be that students, correctly understanding the characteristics of the contemporary mind, will be duly prepared for dialogue with men of their time."

Contemporary philosophies must be appreciated and understood as a basis for dialogue with men and women about matters of faith. There is truth as well as error to be discovered in the history of philosophy. Philosophy is to be made relevant to the problems of life and questions of students. What this philosophy is and where it will lead was left open. Certainly, however, it could not be imposed as a pre-established body of truths. Philosophy studies were to be defined by dialogue and discussion with past and contemporary philosophers.

Jesuits trained exclusively in scholastic philosophy were not qualified to teach philosophy in this new spirit, a spirit which also implied a new content. Philosophers previously dismissed as "adversaries," were now understood as sources of insights into a human condition always to be understood in terms of its social, cultural, and historical situations.

The council's openness to the variety of philosophies and philosophers, combined with US Catholic colleges and universities' commitment to adopt the standards, structures, and policies typical of American universities, also felt as consonant with Vatican II's spirit, resulted in the hiring of all variety of philosophers who had earned their doctorates in many different universities, Catholic and non-Catholic.

Both before and after the council, U.S. Jesuit colleges and universities had extensive core requirements centered on the humanities. Inevitably, philosophy



departments and philosophy offerings in Jesuit colleges and universities began to look pretty much like other humanities departments and their offerings.

The number of required hours in philosophy had gradually been reduced before 1962. Left over from the pre-Vatican II era were four-course requirements in philosophy and theology, almost all of which after Vatican II were reduced to three or two required courses. The reasons philosophy should have a privileged place in the core curriculum were not evident to increasingly diverse faculties. In any case, most revisions of the core requirements decreased the number of required courses. The obvious place to cut was the philosophy requirement, which almost inevitably, post-Vatican II to the present, went from four required courses, to three, and then to two.

Philosophy continues to treat questions of ultimate meaning and justification concerning a good life for humans, the nature of justice and other moral virtues, the extent and limits of human knowing, the ultimate nature of reality, the reasons (if any) for affirming God's existence, and so forth, all of which are vital for a Christian inspired liberal education. These perennial philosophical questions are not, however, treated exclusively by philosophers. I suggest that to be faithful to our tradition today all faculty should be attentive to the questions of ultimate meaning and justification which arise in their disciplines. Surely many of the aims the Second Vatican Council ascribed to "philosophy" are also the aims of the social and hard sciences, as well as other humanities' disciplines. ■

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# THEN AND NOW

## *Theology Confronts ALL of Modern Culture*

By Susan K. Wood

**T**heological education has changed dramatically. Before Vatican II college courses were primarily catechetical. Most of the professors were Roman Catholic priests who did not hold doctorates and who were trained from Neo-Scholastic manuals in seminaries. Teachers presumed that their students would be Roman Catholic. Graduate courses for the laity were unknown.

In the early 1900s, college bulletins emphasized the religious foundation of all education, but the study of Neo-Scholastic philosophy was the distinguishing characteristic of the traditional liberal arts curriculum in Catholic colleges before the academic study of religion became an established part of the curriculum. The hegemony of Neo-Scholasticism, reaffirmed in Pius XII's encyclical, *Humani Generis*, in 1950, waned by the end of the decade and all but disappeared by the mid-1960s. The academic study of religion in the curriculum began in the 1990s. The debate on its role was formulated as "theology" vs. "religion," the former identified as "scientific," and the latter as "homiletic" or "catechetical." Thus the effort to make theology an academic discipline moved it beyond catechetics to include a rational reflection on the content of faith. It became, in the words of Anselm, *fides quaerens intellectum*.

World War II inaugurated a Catholic intellectual revival and was a turning point in the relationship of Catholic institutions to the wider culture. John Courtney Murray, S.J., a prominent voice in the debate over the nature of college theology in the 1940s, summarized what a college religion course might seek to accomplish in the *Jesuit Educational Quarterly*, Oct. 1949:

... the aim of the course would be "education unto religious adulthood, in intelligence, character, and sentiment." Adulthood in religious intelligence involves (1) a movement from the sur-

face (Catholic practices, devotions, etc.) to the center, which is Christ, viewed in his full living reality; (2) an insight into Catholicism, in its doctrines, laws, liturgy, etc., as an organic whole, whose principle of unity is again Christ; (3) a personal possession of the whole truth of Christ, through a personal "discovery" of it; (4) a grasp of the relationship of Catholic truth to all other truth, and to the whole of life and all its problems; (5) the development of the faculty of Christian judgment on all that is secular...

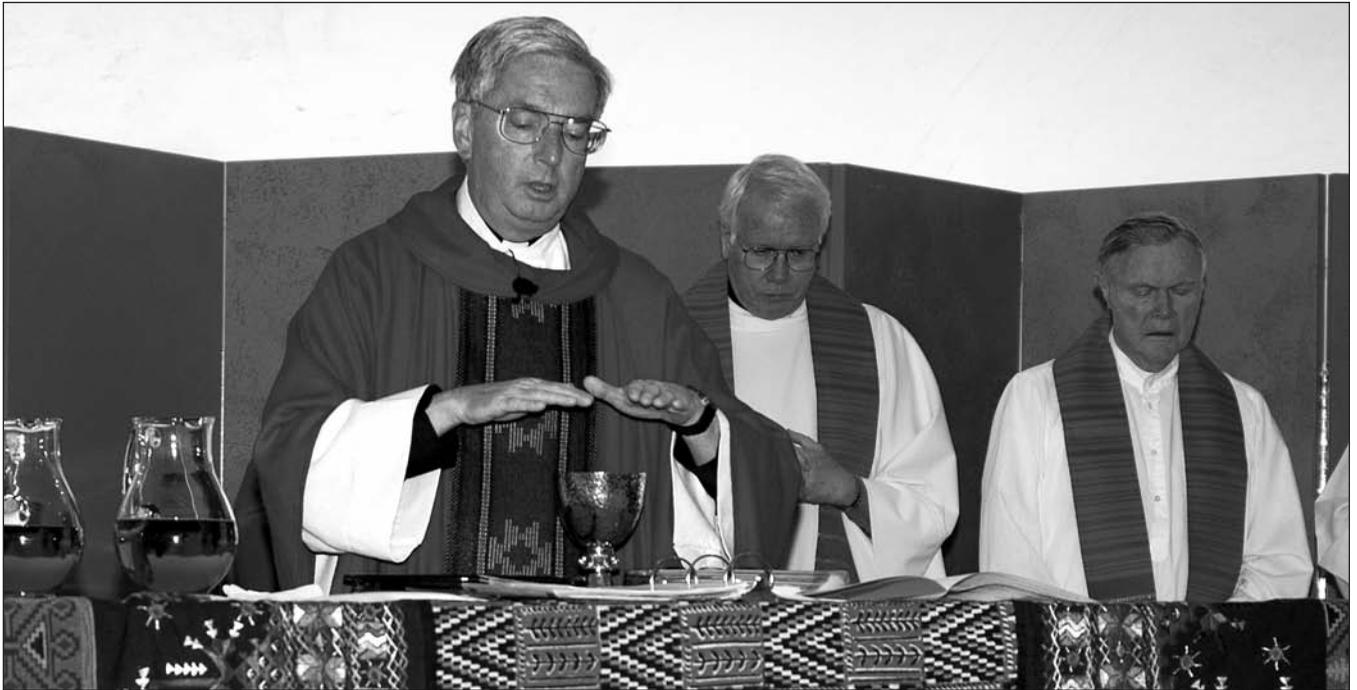
Courtney Murray forged an intrinsic link between Catholic identity and world mission in his promotion of the "lay apostolate" to be carried out by a well-educated and committed corps of lay people who would irradiate the Christian spirit into the secular order.

Marquette University's history reflects these developments. In 1952 Marquette changed the name of its department from religion to theology and initiated the undergraduate minor in theology, adding the major in 1959. It established a master's program in theology in 1953 and inaugurated the first American Catholic doctoral program in religious studies to admit laymen and laywomen in 1963. The designation "religious studies" was intended to distinguish it from the kind of theology then taught in most seminaries. It never meant what the term means today, the study of all religious phenomena from a neutral perspective.

Under the auspices of the North American region of the International Federation of Catholic Universities, a group of Catholic educators issued the Land O'Lakes

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Celebrating mass. Regis University.

Statement on July 23, 1967, which articulated the relationship of the modern American Catholic university to the Church and to American intellectual life. It identified the Catholic university as a community “in which Catholicism is perceptibly present and effectively operative.” It affirmed theology as a legitimate intellectual discipline and identified its primary task to:

Engage directly in exploring the depths of Christian tradition and the total religious heritage of the world, in order to come to the best possible intellectual understanding of religion and revelation, of man in all his varied relationships to God. Particularly important today is the theological exploration of all human relations and the elaboration of a Christian anthropology. Furthermore, theological investigation today must serve the ecumenical goals of collaboration and unity.

## **The debate today is between “theology” and “religious studies”**

The statement called for dialogue within the university so that theology would confront all the rest of modern culture and all the areas of intellectual study. It affirmed the autonomy of all the recognized university areas of study and disavowed any theological or philosophical imperialism at the same time that it pointed to the philosophical and theological dimension of most intellectual subjects.

Today, priests comprise a small minority within theology departments. Lay professors may include

Protestants and non-Christians and hold doctorates from European and American universities, which may be Catholic, Protestant, or secular schools. Protestant authors as well as classical and contemporary Catholic authors are standard fare in the curriculum.

The student body is more diverse. While Catholic students may still constitute a majority, Protestants, non-Christians, and students with no religious background are an ever-growing percentage of the student population. Some students enter college after twelve years of Catholic education, but an increasing number come with very little understanding of their faith or with no faith.

The debate today is not between “religion” and “theology,” but between “theology” and “religious studies,” “theology” being a discipline that begins in faith and seeks to explore faith through scholarly research and reflection. It includes biblical, historical, and systematic theology and utilizes a variety of methodologies. “Religious studies” deals with a multiplicity of religious beliefs and their adherents, i.e., the phenomenon of religion, but not from a committed perspective. It incorporates social scientific methods for understanding religion.

Catholic universities of the 21st century are inquiring once again into the meaning of their Catholic identity. This inevitably has implications for a theology curriculum. Even when many institutions are moving towards a religious studies curriculum, if the Catholic identity of an institution represents a faith commitment not only from its sponsoring religious community, but of the institution itself, then it seems that students, their parents, and the public have a right to expect that the theology taught there reflects that faith commitment, albeit with ecumenical and interreligious sensitivity. ■

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# The Very Fabric of our Society

## *Liberal Arts and the Jesuit University*

**By Michael Madrinkian**

In our rapidly changing world, we are witnessing the decline of the long-established tradition of liberal arts in the university. In our increasingly competitive workplace environment, student desire to attend the university for its own sake is becoming obsolete. Most often, when I ask university students why they are in school they say, “to get a degree” or “to get a job.” This career-minded outlook, moreover, is reflected by the culture at large, and is even beginning to affect the focuses of our universities. At many of the major public universities, it is becoming increasingly out of fashion to teach something like Shakespeare simply to appreciate its literary merit, let alone for personal betterment.

Because I am not a Catholic, I am able to look at Jesuit universities from an outside perspective. It was when I first came to Loyola Marymount University in Los Angeles that I began to understand the merits of a Jesuit institution. This lies in the Jesuit ideal of “educating the whole person,” using university education to foster intellectual and spiritual life. Rather than being career-driven, I was able to foster an appreciation for the university itself. Moreover, through the presence of interdisciplinarity, I was able to experience a wealth of knowledge that will likely never help me get a better job, but has made me a better individual. I have read, and been influenced by, texts across disciplines, from Plato and



Zhuangzi to Aquinas and Eckhart to Chaucer and Shakespeare. As a student, I also worked for the Marymount Institute Press, which focuses of faith, culture, and the arts, and is committed to printing for the betterment of humanity rather than the greatest profit. This qualitative focus that surrounded me made me more passionate about being a student, and drove me to excel merely out of a love for knowledge.

What has struck me most deeply about the Jesuit university tradition is seeing faith in conversation with learning. Regardless of my own, or anyone else’s religious affiliations, it is faith that binds us and gives the university life. As a medievalist in English literature, I have researched an anonymous religious manuscript, which exemplifies the Jesuit liberal arts ideal. The manu-

script rearranges the verses of Proverbs and Ecclesiastes to form a kind of poetic concatenation. It thus uses the biblical passages as the basis for a kind of art form, using Christian tradition to create an entirely new and original level of meaning. It is this relation between faith and art that is so essential to the Jesuit university tradition. Because of its very religiosity, the liberal arts naturally and organically arise, and are thus inextricably bound up with any Jesuit institution.

The Catholic tradition, however, is rapidly washing out of many modern institutions. Although I certainly do not advocate for the church to intercede in all education, I hope that the impact of the Jesuit example, will, in the future, make secular institutions strive to make their students whole people. As I begin to pursue my doctorate in medieval English literature at Oxford University, I often reflect upon the long history of this liberal arts tradition. During the Middle Ages, Oxford upheld the medieval notion of the seven liberal arts, and its focus has remained on the love of learning for centuries, despite the modern vocational prevalence. Oxford shows that institutions need not be directly associated with the church to absorb a liberal arts focus. Yet, it is the responsibility of faith-based institutions to lead the way in reclaiming that which we have lost, providing an exemplar for others to follow in the future.

As our universities, and even society, move towards a myopic vocationalism, I urge Jesuit universities of the world to remain true to their mission, using education to create whole people. Perhaps in the future, if Jesuit institutions can remain a bastion of the liberal arts, we will begin to show society at large that there is more to education than a degree. We must show the world that without the liberal arts, the very fabric of our society will unravel, as it is the beautiful things in life that sustain our humanity. ■

*Michael Madrinkian, a 2012 graduate of Loyola Marymount University is now at graduate student at Oxford University.*

## *Triologue: A Three-Way Conversation of Faith*

By John Switzer

Zaccheus climbed a sycamore tree to “see” who Jesus was. Muslims, Jews, and Christians engaged in Triologue, fortunately, have the benefit of tables. Interfaith understanding is at the heart of what it means to be Catholic and Jesuit. It also made an early appearance at Spring Hill College.

In February of 1830, Bishop Michael Portier purchased 380 acres from the City of Mobile in the part of town providing the college its name. Although the college would be “eminently Catholic,” Portier guaranteed no influence exerted upon “the minds of the pupils for a change of religious principles.” One hundred thirty-five years later, the Second Vatican Council promulgated *Nostra Aetate*, the *Declaration on the Relationship of the Church to Non-Christian Religions*. Sharing Portier’s convictions, the bishops called on Catholics “to enter with prudence and charity into discussion and collaboration with members of other religions” while acknowledging, preserving, and encouraging “the spiritual and moral truths found among non-Christians, together with their social life and culture.”

In 1995 the Society of Jesus proclaimed that being religious today means to be interreligious: “A positive relationship with believers of other faiths is a requirement in a world of religious pluralism.” The goal of positive relationships established on friendly conversation is the very foundation of Spring Hill Triologue: an opportunity for adherents of the three Abrahamic faiths to meet quarterly for face-to-face interreligious conversation. Volunteers bring food that is halal and kosher (even this is a learning experience). Coffee and tea are sipped. Questions are posed and answered by believers, not experts.



Triologue participants, from bottom left (clockwise): Rev. Ellen Sims (United Church of Christ), Mr. Sedat Kacar (Muslim), Mrs. Perilla Wilson (Catholic), Dr. John Switzer (Catholic, Spring Hill College); Rabbi Steve Silberman (Jewish).

Photo © Elise Poché

Wrinkled brows emerge and smiles erupt. Interreligious friendships are born amid quotations from the Holy Qur’an and from both testaments of the Holy Bible. I can’t help but imagine that Bishop Portier would be pleased.

Composed of local believers from Islam, Judaism, and Christianity, our advisory board has insisted that the bulk of every event’s activity be centered on table conversation as believers speak from their hearts. A topic is usually chosen by the advisors and while speakers are occasionally used, they are not the center of activity. The emphasis remains on the participants seated at tables of eight or ten, with each of the three faiths represented. The advisory committee provides a list of discussion questions regarding the evening’s theme, but participants are free to take their conversation in any

direction they desire—as long as discussion is respectful.

How does one initiate a sustained experience of interreligious conversation? Just do it. Survey your community. Visit religious communities and build friendships. When trust is established, religious believers can’t help but express their convictions.

Religious self-identity has long been predicated on the idea that it grows best in an environment of self-imposed isolation. Inspired by Bishop Portier, Vatican II, and the Society of Jesus, we should recognize that interreligious literacy can be a catalyst toward clearer religious identity.

*John Switzer is an associate professor of theology at Spring Hill College, where he also serves as director of graduate programs in theology and ministry.*

# Beyond Interfaith Dialogue

## *The Brueggeman Center at Xavier University*

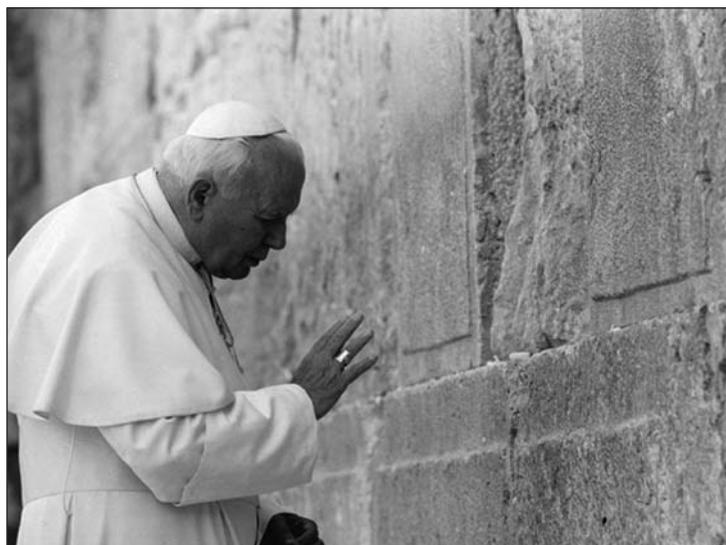
By James P. Buchanan

**T**he idea that drives the Brueggeman Center for Dialogue at Xavier is that in an age of globalization we need to be in conversation with the world. The challenge we set was to frame interfaith dialogue in a much broader and more inclusive context, engaging not only the other academic disciplines but the business community, government, and civil society including the global NGO community. Thus our programming ranges over economics, politics, human rights, the environment, healthcare, gender and diversity, and foreign policy, which bring the religions into conversation with scholars from other disciplines, economists, policy-makers, businessmen, and government officials.

For the religions, this approach poses new challenges and opens new opportunities. The challenges include the demand that, if we want to be relevant to this broader, cross-sectoral discussion, we must retool and begin to learn the language and concepts of economics, foreign policy, science, and so on. We must do this in order to be able to listen and understand the other and to be listened to and understood. The struggle is to find both common concerns and common language so that there is something to talk about and a means to do so. The opportunity is the possibility that the voice and values of the religions might be listened to by the others in new, more powerful ways.

### **Dialogue and risk**

At the center we believe that dialogue entails that we risk our presuppositions in order to experience possible transformation. Dialogue must openly engage the other. Thus we become partners in everything we do. Over the last decade the Brueggeman Center has partnered with over a hundred organizations or groups, in which we have engaged religious scholars and leaders and a range of experts from diverse fields from over 100 countries who have challenged our worldviews and our values.



The Winter-Cohen Brueggeman Student Fellows program has engaged students with a year of research which includes international immersion. We have sent students to over 40 different countries. It is high risk for all involved but transforms their lives and ours.

In 2005, working with Rabbi Abie Ingber and Dr. William Madges, we created “A Blessing to One Another: Pope John Paul II and the Jewish

People.” The exhibit hopes to educate, commemorate and inspire those who visit it through photographs, videos, artifacts and text panels that tell the story of the Pope’s life from his childhood in Poland to his Papacy. The narrative focuses upon the Pope’s relationship with the Jewish people beginning with his childhood in Wadowice through all the historic firsts of his papacy. It also tells the story of his Jewish friendship with Jerzy Kluger from childhood through his papacy. The exhibit concludes with a 20-foot replica of Jerusalem’s Western Wall into which visitors are invited to place their own prayers, all of which are delivered to the actual Western Wall. The exhibit has now been visited by over 800,000 people in 17 different venues. We built the exhibit as a tool to be used by communities to strengthen interfaith relations. The exhibit has been in an equal number of Catholic and Jewish institu-

tions. In 2013 it will be the opening exhibit at the new Museum of the History of the Polish Jews in Warsaw and will begin a European tour.

*James P. Buchanan is executive director, the Edward B. Brueggeman Center for Dialogue at Xavier University, Cincinnati, OH. For more information about the Center’s work visit [www.xavier.edu/dialogue](http://www.xavier.edu/dialogue)*

# DREAM and Tears at USF

By Sara Pendergast

Interfaith work at the University of San Francisco (USF) was a small seed planted last year by a graduating senior who was inspired by Eboo Patel's Interfaith Youth Core. His message that "faith in the 21st century can build bridges of cooperation that are stronger than barriers of division" deeply resonated with her. With that vision in mind, she advocated for the implementation of an interfaith program within university ministry. In order to solidify its existence, USF petitioned to be part of the White House Interfaith and Community Service Campus Challenge. Yet, institutional commitment to an "interfaith program" and being a part of the President's Interfaith Challenge didn't immediately equate a created community.

Thus, USF hired me as a resident minister to work on creating a space for interfaith engagement. Immediate questions that I began to grapple with were how does our office define interfaith? How do I find students who want to be involved? What sort of programs do I run? On a campus where engaging students in matters of spirituality or religion is a challenge to navigate, this task felt daunting.

What ended up bringing the initial growth to this area of ministry was teaming up with a colleague on an event that was rooted in social justice and interfaith dialogue combined. We collaborated on an awareness campaign around the federal DREAM Act, entitled the "DREAM Sabbath" which included elements of education, reflection, and advocacy. The central event was an interfaith prayer vigil where various spiritual reflections

around immigration rights were shared by students of Christian, Jewish, and Muslim backgrounds. Through the service, the message of the importance of welcoming strangers, setting captives free, and the dignity of all human beings was dynamically illustrated. When it came time for a DREAM student to share her own personal testimony, she had been moved to tears. The wide embrace that this interfaith service provided was for her was a

beautiful example of faiths working together for the common good.

Since then, interfaith programs have produced much fruit at USF. We host a monthly interfaith dialogue dinner and have continued to tie social justice and interfaith programs together ranging from a campaign for the SAFE Act, which would end the death penalty in California, to events centered on ecological justice. University ministry has strengthened its relationship with other

faith-based clubs such as the Muslim Student Association and InterVarsity Christian Fellowship.

Perhaps the biggest indication that we are moving in the correct direction was when after one of our dialogue dinners a student who is Muslim asked, "Are there internships within University ministry?" This sort of statement and the DREAM student's reaction to the candlelight vigil, are what stretch me to widen the embrace of interfaith programs, find God in all things, and search for the common good. ■



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*Sara Pendergast is a resident minister at the University of San Francisco. And coordinator of interfaith programs. To learn more visit [www.usfca.edu/universityministry](http://www.usfca.edu/universityministry)*

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# The Mission of Scholarship

## *The Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding at Georgetown University*

By John L. Esposito

**T**he Center for Muslim-Christian Understanding, renamed The Alwaleed Bin Talal Center for Muslim-Christian Understanding (ACMCU) in 2006, was founded in 1993 by an agreement between the *Fondation pour l'Entente entre Chretiens et Musulmans*, Geneva and Georgetown University to build stronger bridges of understanding between the Muslim world and the West as well as between Islam and Christianity.

The center's mission is twofold: to improve relations between the Muslim world and the West and to enhance understanding of Muslims in the West. ACMCU's activities are designed to address stereotypes of Islam and warnings of a clash of civilizations, as well as engage challenging questions regarding the compatibility of Islam and modern life, from democratization and pluralism, to the status of women, minorities, and human rights. We achieve our mission through a combination of rigorous scholarship and frequent publications (books, articles, use of the internet and blogging), a wide-ranging academic curriculum that contributes to the training of the next generation, conferences and seminars held at Georgetown and internationally, and public outreach. The center's audience includes academic, political, media, corporate and religious leaders and communities. By our eighth anniversary in 2001, we were an established and thriving center, building bridges of mutual understanding in the U.S. and internationally.

The terrorist attacks on 9/11 dealt a major blow to Muslim-West relations and to our mission. We traveled across America and the world addressing many of the fears and questions. Our faculty has played, and continues to play, a significant role in conferences across the US, Europe and the Muslim world, published books and articles and has blogged on key issues. They were among the leaders in international



In April 2012, The Alwaleed Bin Talal Center for Muslim-Christian Understanding (ACMCU) hosted a delegation from the Freedom and Justice Party (FJP), the political wing of Egypt's Muslim Brotherhood.

initiatives with the World Economic Forum, the Archbishop of Canterbury's Building Bridges program, the UN Alliance of Civilizations, and The Common Word project between major Muslim and Christian religious leaders. We were especially fortunate to receive a generous endowment from Prince Alwaleed Bin Talal, a global entrepreneur and philanthropist, that has guaranteed the permanent existence of the center and has enabled us to significantly expand our activities.

Today we face historic transformations, from the Arab Spring of 2011 (the toppling of authoritarian regimes and struggles to establish new more democratic governments), increased interreligious and intra-religious conflicts, the rise of Islamophobia in the West. As we approach our 20th anniversary, we look forward to the next decade of realizing our mission at home and abroad. ■

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*John L. Esposito is university professor, professor of religion and international affairs and of Islamic studies and founding director of the Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding, Georgetown University.*

## THINGS MY FATHER TAUGHT ME

### *A Hindu among the Jesuits*

By Nagarajan Vijaya

Whenever people ask me what I do, I tell them, with a wide grin, “I am a Hindu among the Jesuits.”

When I first came to the department in 1997 my department had six Jesuits, one nun, one lay Catholic, one Lutheran theological scholar, one sociologist of religion, one social ethicist, and then, me. I was one of the few women in the department. I was deeply moved by the Jesuits welcoming me into their midst. I felt awkward and shy, not sure of my place, and not sure whether I would gradually feel a sense of belonging.

There was a string of autobiographical history, though, that tied me to the Jesuits which gave me a deep felt connection to the University of San Francisco and made me feel more at home. I thought it coincidental that nearly forty-five years after my father's Jesuit education in India, from 1948-1952 at St. Josephs College in Bangalore and Loyola University in Chennai (then Loyola College in Madras), I was to teach religious studies at a Jesuit university in America.

It was the slow movement of a gift of learning, stretched out across time and space, across disciplines, religions, cultures and continents, spanning half the world. The Jesuits trained my father in math and physics, English language and literature, and Tamil language and literature in Chennai, just after Indian independence, and I, having been trained in religious studies, Tamil language and literature, art history, anthropology, economics and engineering, was going to teach Hinduism, religion and ecology, and religion and nonviolence to students attending a Jesuit institution.

My father's memories were of a cos-

mopolitan Jesuit priestly community from England, Ireland, German and Spain, who all had devoted their lives to teaching and were enormously gifted. They were highly disciplined, and expected the same from their students; they helped channel and rein in the enormous energy of undergraduate students with stimulating, high quality lectures, and expected a matching of effort from their students that they themselves were exhibiting and modeling.

It is clear to me now that the ways in which my father worked through problems and his philosophical and ascetic outlook to life, all of which he tried to pass on to me, were as much shaped by his orthodox, conservative Hindu upbringing, progressive Gandhian ideals and the cosmopolitan Jesuits who schooled him.

Throughout my childhood consisting of extended periods in India and the United States, my father embodied the sharp, critical, intellectual questioning of the Jesuits, his openness and critical inquiry into his own faith and others, and above all, a cultivation of his natural curiosity towards multiple subjects, both in the humanities and the sciences. He became a life-long intellectual, curious about the history of ideas, and his ability to braid together his native Tamil and Indian philosophical knowledge, his critical receptivity and analytical sophistication in both western systems of thinking and learning, and his intense desire to gain knowledge all served him extremely well in his career and his life, all of which he modeled for me and passed onto me as best as he could. Even now at seventy-nine years old, my father exhibits an unusual level of thoughtfulness, a high degree of intellectual curiosity about the world, and a commitment to deep learning.

#### **How about Philippine soteriology?**

Now in 2012, fifteen years later, in our department we have a tremendous diversity of theologians and religious

studies scholars; we have one Jesuit who has been a beneficent, brilliant presence throughout my time here and whose interests include Scripture and Christology; four lay Catholics who have varied interests—one scholar specializing in multiple historical-critical understandings of the Bible; another on Africa, feminism, and theologies of HIV; another on Latin American liberation theologies, race theory, and faith-based social movements; another on Catholic systematic theology, the Philippines and soteriology; one scholar focusing on immigration, social and environmental ethics, and gender and violence; another bridging together Jewish and Islamic politics both in the Middle East and in America, another bringing together Islam, gender and sexuality, another a medieval textual scholar on Tibetan Buddhism from India, one anthropological scholar of Buddhism, Japanese Shinto religion and globalization, and another on Hinduism, ritual, art, gender and ecology. These scholars-teachers all personify, each in his or her own way, a deep attention to discipline, a mastery of multiple overlapping disciplinary orientations and mappings, and a heart open to learning and service.

Soon I will become the department chair, and it is an important time for me to reflect on the multiple gifts that a Jesuit, Catholic university can offer in the contemporary educational climate.

Disciplined learning, academic excellence, and a rigorous base knowledge of multiple disciplines in both the arts and sciences, and a willingness to work hard, all seem to be a great foundation for any student in the contemporary world. It seems to me that a Jesuit education is as foundational now as it was then, sixty years ago, in my father's memories and now echoed strongly in my own life.

*Nagarajan Vijaya is chair of the department of theology and religious studies at the University of San Francisco.*

## BEING A “JEWISH JESUIT”

By Rabbi Ruth Langer

Unlike most Jewish faculty members at Boston College who teach solely in their academic disciplines, my specific position has made dialogue with Christianity take an important role, not only in my teaching, but also in the research and service aspects of my professional life – and by this I mean not only my role as a professor, but also my role as a rabbi. As the professor of Jewish studies in the theology department at Boston College I teach an undergraduate core sequence that compares Judaism and Christianity. At my interview, the then chair kindly assured me, “We know that you do not know much about Christianity, but you are smart; you’ll learn.”

To be a rabbi is primarily to be a teacher, to be someone who engages deeply with Torah and transmits it to others. This is a central aspect of my life as a Jew. In Boston College’s Christian context, though, it has added another dimension: work on the renewal and repair of Christian-Jewish relations, both in the classroom and through our Center for Christian-Jewish Learning and the e-journal, *Studies in Christian-Jewish Relations*.

### For Judaism the struggle itself is a form of worship

Bringing Judaism and Christianity into dialogue in the classroom and beyond requires deliberate identification of structural and cultural differences. My process of learning about Christianity and learning how to teach Judaism effectively at BC began with confronting this reality. I have co-taught

courses with a number of other faculty, and this plus interactions with my teaching assistants over the years has helped refine my understanding of Christianity and make this highlighting of difference more effective. I particularly value opportunities to teach seminarians, as they themselves will become teachers and preachers, allowing these discussions to go beyond the classroom door. Just as I struggle to understand elements of Christianity on its own terms, my Christian students enter into a struggle to understand Judaism. For Judaism, the struggle itself is a form of worship of God.

Life as a Jew at a Jesuit university has its challenges too. Many major university celebrations are in the context of a Mass, and I am an outsider. BC recently placed crucifixes in all classrooms, making it improper for me to share aspects of Jewish ritual life when I teach. In most cases, though, Boston College respects and even expects that I will be deeply Jewish. This would not be the case in a secular setting.

*Rabbi Ruth Langer is professor of Jewish studies, theology department, Boston College.*

## TWO VOICES: GRACE KNOWS NO BOUNDARIES

By Wilburn T. Stancil

Prior to coming to Rockhurst University in 1995, I had taught theology in three different Protestant seminaries and divinity schools. As the first non-Catholic tenure-track faculty member hired in the theology and religious studies department at Rockhurst, I approached this new challenge with confidence but also concern. How would I be received? Would I be able to contribute to the mission of a Jesuit and

Catholic university? Two early experiences pointed to two divergent answers.

Shortly after my first year at Rockhurst, I was stopped in the hall by a Jesuit philosophy professor who said to me, “You realize, don’t you, that since you’re not Catholic you’re teaching without the benefit of sanctifying grace?” A bit stunned, the only response I could manage was “Father, I guess I’ll have to limp along as best I can.”

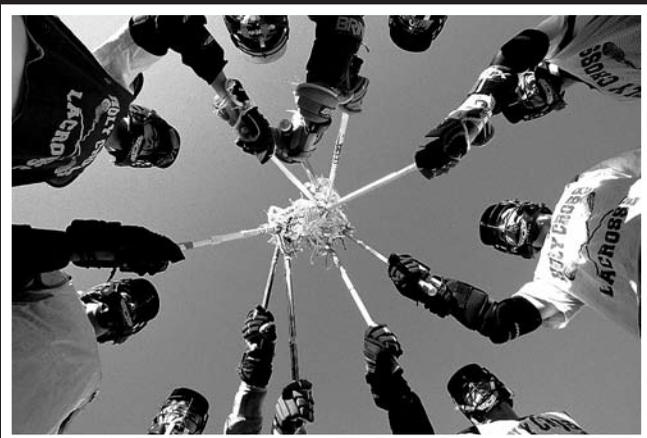
Not long after this first encounter, I was in a meeting in which a number of now familiar phrases were being discussed: “hiring for mission,” a “critical mass of Catholics,” and so forth. After listening to a number of viewpoints, the president of the university made this statement: “I would not want to adopt any policies that would suggest that the contributions of our non-Catholic faculty are less important than those of our Catholic faculty.”

Two Jesuits, two perspectives. Over time, the first experience proved to be an anomaly. Now some 17 years later, I can say that I have become a part of a community—both Jesuit and lay, Catholic and non-Catholic, that is welcoming and affirming of my gifts and contributions. Such acceptance is in continuity with the teachings of the Catholic Church. *Unitatis redintegratio*, the Vatican II document of ecumenism, states that many of the “elements and endowments” that build the life of the Church, such as the Word of God, the life of grace, and gifts of the Spirit, “can exist outside the visible boundaries of the Catholic Church.”

In short, the grace of God is not bound by either our particularities or our differences but transcends them, giving us more than we could hope for or even deserve. That is the grace that I hope informs my life and teaching at Rockhurst.

*Wilburn T. Stancil, a former member of this seminar, is professor of theology & religious studies at Rockhurst University.*

# COLLEGE OF THE HOLY CROSS



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# The Future of the Church Lies with Following the Example Set by the Apostles

By Peter Domas

**T**his year the Roman Catholic Church is marking the fiftieth anniversary since the beginning of Vatican II, and with the recent revisions to the mass translation, there is a renewed emphasis on how the church should evolve in response to the ever changing modern society. A significant number of Catholics – clergy and laity alike – are calling for a “modernization” of the church’s teachings to make itself more attractive to a society that sees no problem with abortion, contraception, premarital and homosexual relations, and married or women priests. In doing so, proponents of these changes say we should disregard many of the teachings that the church has held for two thousand years because we, as an enlightened society, now know better.

Meanwhile there have been times in the church’s history in which individuals claiming to act on behalf of the church have ignored Jesus’ most basic commandment that we must love our neighbors as ourselves. This should not serve as justification for us to overlook the core teachings handed down to the church by the apostles. Rather, we should look to early history of the



church to better understand how the church can thrive in today’s society.

For the first three-hundred years of the church’s history, society opposed the teachings of Jesus. However, Jesus’ teachings of love, compassion, respect, and salvation spread from just a handful of supporters to millions of people throughout the Middle East, North Africa, and Europe. In the face of such fierce opposition, how did the church thrive then, but is shrinking in both Europe and North America now?

We might ask, if the early disciples of Christ had chosen to incorporate into their faith many of the practices of their society, would there be a Christian faith today? Why would someone believe in a religion that

would disregard its core principles to become accepted? All but one of the apostles, were martyred rather than recant their faith. This example of leadership combined with the fire of the Holy Spirit in their teachings inspired millions to change their ways.

Our modern society today is not that different from the cities of Rome two thousand years ago. However, instead of standing up for principled beliefs and helping people both inside and outside the church overcome their shortcomings and live more fulfilling lives, the pressure in recent years is to say that every act of selfishness is okay. While this “acceptance of everything” culture may make us feel good for the moment because we receive praise from our peers, it is causing incalculable agony demonstrated by the trends with divorce, poverty rates among single parent households, and substance abuse brought about by depression.

As Jesuit universities, we are already doing much to fulfill the mission of Christ. For example, the St. Thomas More Society at the University of Detroit Mercy School of Law provides numerous volunteers, who throughout the winter arrive at 6:30 am at the church next to the law school to help provide meals to some of Detroit’s homeless. Furthermore, UDM School of Law provides countless hours of free legal services to the disadvantaged through our legal clinics, and programs like this are present at Jesuit universities all across the country. However Pope Benedict XVI, building upon the work of Blessed Pope John Paul II, has called for a new evangelization, one not only focused upon bringing Christ to those outside the Church, but to strengthen the beliefs and understandings of those within the Church as well. Jesuit universities are in the unique position by being both respected institutes of higher education in a secular society and being built upon a tradition of evangelization. Therefore, the Jesuits and the universities they founded, who brought Christ to the New World, must now bring the New World back to Christ. ■

*Peter Domas is a third year law student at the University of Detroit Mercy.*

# CHARACTERISTICS OF JESUIT COLLEGES AND UNIVERSITIES:

## *A Self-evaluation Instrument*

**T**he response of the Jesuits to the reforms of the Second Vatican Council and the renewal of the church continues

The document *Some Characteristics of Jesuit Universities* has been eight years in the making. The efforts were initiated by the Jesuit provincials who launched a strategic discernment process in 2004 for all Jesuit ministries to examine their mission of the service of faith that does justice and how it relates to the inculturation of the Gospel in every time and place in appreciative dialogue with other religious traditions.

Through a long process of exchange and frank discussion that began in earnest in October, 2010, the Jesuit provincials and the Jesuit university presidents endorsed this document in February, 2012.

It is a self-examination instrument. It is intended to be used by Jesuit universities and colleges as a tool for self-improvement, particularly with regard to the fulfillment of their Jesuit and Catholic identity. It fosters a crucial dialogue around the question of Father Peter-Hans Kolvenbach, “What are the apostolic needs of the people of God in our times, and how are we called to respond?”

The Preamble to the seven characteristics affirms that “we need consciously to be on guard that both the noun ‘university’ and the adjective ‘Jesuit’ always remain fully honored.” Catholic and Jesuit are not simply two characteristics among many. Rather, they signify our defining character, what makes us uniquely who we are.

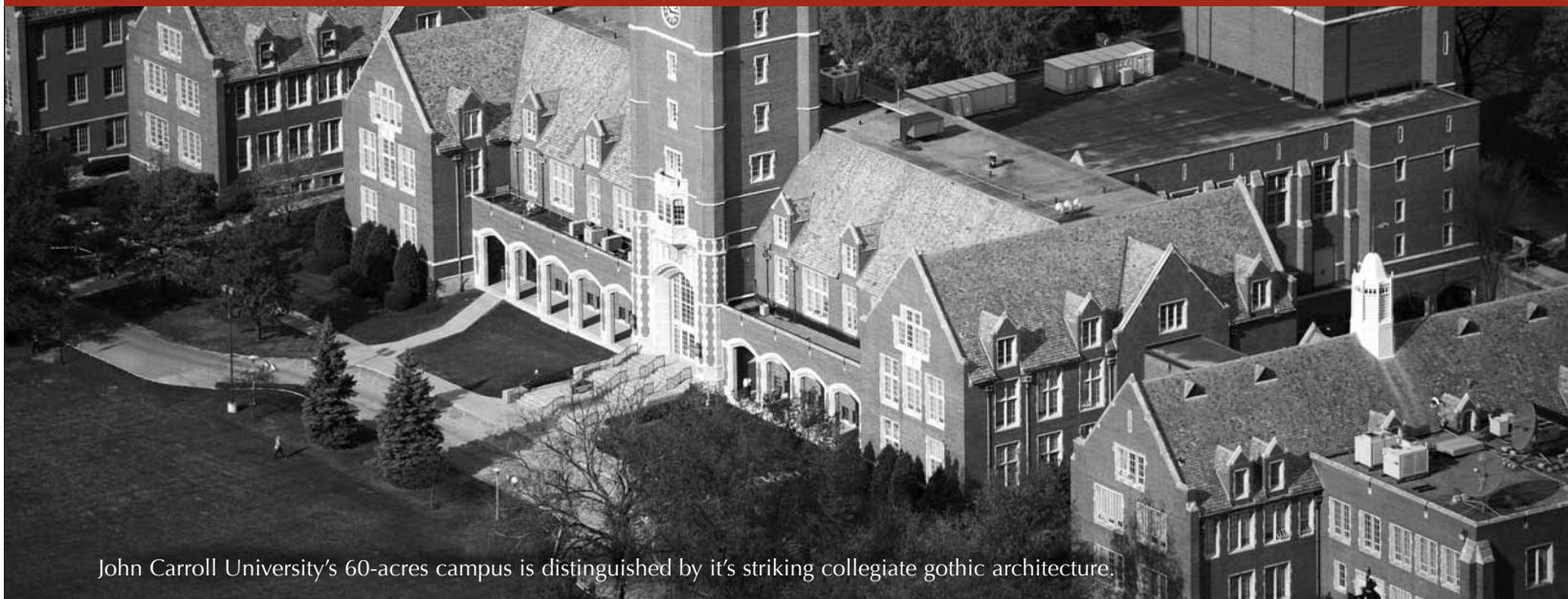
This effort to implement a dialogue around the seven characteristics anticipates that a Jesuit university will have a clear, well-articulated relationship with the Society of Jesus which is formalized in a written statement (“Statement of Mutual Purpose”). It articulates the mutual commitment and support among the Jesuit community, the provincial superior of the Jesuits in the region, and the university’s board of trustees for the support and preservation of the Catholic and Jesuit identity of the institution. All Jesuit institutions share with the Society of Jesus the commitment to promote “a faith that does justice through interreligious dialogue and a creative engagement with culture” (GC 34 and 35).

The document *Some Characteristics of Jesuit Universities* is meant to be flexible. It recognizes that the 28 U.S. Jesuit higher education institutions “vary considerably in size and scope, in the extent of graduate and professional programs, as well as relative emphasis given to teaching, research, and service.” Each institution is invited to tailor the document to its own particular context and structures. It can be used as a springboard for dialog with boards of trustees, with faculty and staff, and with external stakeholders such as the Jesuit provincial, the local Catholic bishop, and other supporters of the institution.

Above all it is intended to be a living document that schools make their own, a document that is open to rewriting and rethinking as time goes on.

# SEVEN CHARACTERISTICS OF JESUIT COLLEGES AND UNIVERSITIES

*How to Strengthen Our Catholic and Jesuit Identity*



John Carroll University's 60-acre campus is distinguished by its striking collegiate gothic architecture.

**1 Leadership and mission.** On every level — trustees, president and cabinet, academic deans and faculty — the leadership must clearly state, through the mission statement and personal initiative, the commitment to teaching, research, and service. All things being equal, they must seek committed Catholics familiar with Jesuit traditions for vice presidents, who understand how the Jesuit identity can be integrated into the curricular and extracurricular life.

**2 Academic life which reflects the mission.** The overall commitment to research and teaching should demonstrate excellence, particularly in the liberal arts and Christian humanistic education for all students. The core must reflect the institution's commitment to faith and justice, should include the world's major intellectual traditions, major religions, and an introduction to Catholic thought taught by professors sympathetic to the material. Promotion and tenure decisions should reflect a commitment to these ideals. These principles should apply to professional and graduate schools as well.

**3 A Catholic Jesuit Campus Culture.** All members of the community should work to foster a virtuous life

characterized by personal responsibility, respect, forgiveness, compassion, a habit of reflection and an integration of body, mind and soul. This includes liturgy, the opportunity to make the Spiritual Exercises, and the moral use of one's body with regard to sexuality, substance abuse, and health. It should also promote programs which offer an alternative to the "culture of superficiality" with which the Society has expressed growing concern.

**4 Service.** The university as an institution must insert itself into the world on the side of the poor, the marginalized, and those seeking justice. Those on service trips should learn the local language, learn to see the world through the eyes of those they serve. They should apply the Ignatian pedagogical paradigm: it stresses experience, reflection, and action.

**5 Service to the local church.** The university should educate first generation immigrant populations, Catholic and non-Catholic, and offer programs and resources which build the local church and provide a place where the local community can meet and discuss matters which concern the church and the neighborhood. It should sponsor ecumenical dialogues in a way which enables

the church and the community to learn from one another. The president should have an open line between himself and the local ordinary who should be welcomed on the campus.

**6 Jesuit presence.** The university must do all in its power to maintain a strong cohort of Jesuits — as faculty, administrators, and campus ministers — capable of playing a public role formally and informally in its life. The Jesuit community should be known for its vibrant hospitality. The university should participate actively in the Association of Jesuit Colleges and Universities and collaborate with other Jesuit universities throughout the world.

**7 Integrity.** In its management practices the university should offer compensation and benefits which demonstrate a commitment to fairness, equity and the well-being of the employees. Fairness should distinguish its norms for promotion and tenure and its practices concerning gender, racial, and ethnic equal opportunity. Its recruitment and hiring policies — concerning administration, faculty, and staff — should be clearly published in the mission statement and should attract and accept candidates who share and will promote the mission of the university. ■

# Failed marriages, poor catechesis, sex scandal, unmet spiritual needs The Exodus of Americans from the Catholic Church

By Chester Gillis

**E**ach year thousands of people join the Catholic Church through their participation in the Rite of Christian Initiation of Adults. Most Catholics have never attended the Easter Vigil ceremony at which these new members are welcomed into the church. For those who do attend, it is a rich liturgy in which the RCIA candidates play a significant role. Most parishes receive candidates into the church through this elaborate ritual; for those who participate in, or at least are aware of, this ceremony, it must look as though the church is growing. According to the Pew Forum, 2.6 percent of the adult population (about 6 million Catholics) is composed of converts. However, this growth is offset by 10.1 percent (about 23 million) who have left their childhood affiliation with the Catholic Church. Thus, the number of Catholics is definitely not growing and, without immigration, would be declining sharply. About 45 percent of those who leave join Protestant churches, and 45 percent remain unaffiliated. The other 10 percent join a non-Christian religion.

*The Official Catholic Directory* reports that between 2005 and 2011 the number of Catholics grew from 64.8 to 65.4 million (an increase of 600,000, or less than .01 percent). But the Catholic population is not growing at the same pace as the general population in America, which rose from 296 million in 2005 to 310 million in 2011 (a growth rate of approximately 5 percent). The 2007 Pew Forum Survey indicated that there are 22 million ex-Catholics in America, a group that is larger than the Southern Baptists, the Methodists, or the Mormons. In fact, this part of the population could be considered the third largest “denomination” behind Catholics and all

Baptists. According to the 2008 Pew Forum on Religion and Public Life, while nearly one in three Americans (31 percent) was raised in the Catholic faith, today fewer than one in four (23 percent) describe themselves as Catholic.

In the past 10 years the church has lost 1,359 parishes (7.1 percent of the national total), many of these in the Northeast and Midwest, victims of demographic changes and unsustainable infrastructure. At the same time, new and larger churches are being built in locations to which people have migrated in either the suburbs or the sunshine states. With fewer priests there will be fewer, but larger, churches.

Forty percent of Catholics are age 50 or older. Two-thirds who leave the church do so before they are 24 years old, so the next generation of Catholics is shrinking. Immigration, mostly Hispanic, has helped to bolster the absolute number of Catholics, but second- and third-generation Hispanic Catholics are also leaving, usually to join Pentecostal Christian churches. According to the Pew Forum, Latinos, who number one in three adult Catholics overall, will constitute a larger share of U.S. Catholics going forward since they make up nearly half (45 percent) of all Catholics in the 18–29 age range. Indeed, 25 percent in this group report that they are not affiliated with any particular religion. With young people from all ethnic groups marrying and starting families later, they are often out of reach of the church from their mid-teens to their marriage.

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*Chester Gillis is head of Georgetown College of Georgetown University.*

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## Why?

What is the most basic reason the Catholic population is not growing? The most obvious answer is that people are leaving the church at higher rates than they are joining and they are not baptizing their children Catholic at the same rate as their parents and grandparents did. One in three Americans raised Catholic has left the church—to go where? Some join evangelical churches or mainline denominations, a small number become Muslims or Jews, and some just abandon religion altogether. As the sociologists say, they joined the “nones”—they have no religious affiliation. This group now represents 16 percent of the adult population.

Other underlying causes? Liberal Catholics leave because of the way the church treats women, sexuality, and politics among other concerns. Conservatives leave because they believe that the post-Vatican II church has abandoned its distinctiveness, aped the ways of secular society, and pursued a liberal social agenda to name a few reasons. Many leave because they have married someone who is not Catholic. Again, according to Pew, 37 percent of Americans marry someone from another denomination. Many of these elect to convert to the spouse’s religion; some become Catholic; but many others leave Catholicism. Some, on both sides of the traditional/progressive divide, attribute it to ineffective catechesis. Perhaps more important, many who join another Christian denomination (including evangelical churches) do so because they have found a more suitable spiritual home there. They join churches in which the worship is more vibrant and contemporary.

The church has also been wracked by an ongoing sexual abuse scandal that has taken its toll. In some dioceses particularly hard hit by the scandal, participation in weekly Mass has dramatically declined. In Boston, for example, once the bastion of Irish-American Catholicism, weekly participation now stands at 16%. This, of course, is not confined to the American Church. The Church in Ireland, also scarred by sexual abuse, has seen a decline in participation from 90% in the 1970s to about 25% today.

Mark Gray, Research Associate at the Center for Applied Research in the Apostolate at Georgetown University, describes other reasons. “The monthly Mass



Jesuits enter St. John's Church for the Mass of the Holy Spirit at Creighton University.

attendance is the new weekly attendance. People don't have the same sense of sin of missing weekly Mass, even though the church teachings in that area haven't changed. People say they're busy or they have to work.” One indicator of this disposition is Catholics' waning participation in Holy Days of Obligation. Just check the bulletin in any parish to compare the Mass schedule for a Holy Day—it usually has about half the number of Masses compared to a Sunday schedule. Though the church considers it a sin to miss Mass on a Holy Day, many Catholics do not, and parishes have adjusted to this new reality by scheduling fewer Masses.

The church is now engaged in a wide campaign for evangelization, and it is not non-Catholics they are trying to reach. It is baptized Catholics who are not aware of, or do not embrace, the gospel or the Catholic Church. A document titled *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States* was approved on November 18, 1992, by the American bishops, and they have a standing committee on evangelization and catechesis. As they know all too well, they have their work cut out for them. ■

# THE RETREAT MASTER IS — GOD!

## *The Ignatian Spiritual Heritage Reanimated for Today's Higher Education Challenges*

By Howard Gray, S.J.

**T**his is a summary narrative about a dense and extensive topic, that of the development of Ignatian spirituality within the culture of Jesuit higher education during the post Vatican II years. Two preliminary comments. First, because it is a summary this narrative skims the surface and simplifies the evolution of the narrative. Second, it is important to remember that we are talking about a culture that permeates all Jesuit higher education institutions and that culture is highly influenced by secular priorities and professional competition.

There are three aspects of Ignatian spirituality that I will emphasize. First, in the 1960s and early 1970s younger Jesuits and then many of their professional colleagues underwent a renewed experience of the Spiritual Exercises of St. Ignatius Loyola. Second, as a development of this religious experience, there emerged an appreciation for and then an appropriation of the importance of the Ignatian “way of proceeding.” Third, a network of Jesuit-lay programs has emerged that further the specific mission of the higher education as Catholic and Jesuit, that support the goals of learning and research, but challenge the exclusivity of the secular and competitive character of higher education.

### ***The Spiritual Exercises.***

In the early 1960s I made my final year of Jesuit formation under a modern master of the Spiritual Exercises, Paul Kennedy, the director of the British Province tertianship (the final year of Jesuit formation). Kennedy proved to be a major figure in a primarily continental

retrieval of the way Ignatius Loyola gave the Spiritual Exercises. Briefly put, Ignatius’ method was a minimum of explicit guidance from the director, or better, guide, of the retreat and an emphasis on the one making the Exercises experiencing the guidance of God. So important was this encounter with divine leadership that Ignatius counseled the human director or guide to support the encounter without offering too much advice. In other words, allow God to become the true director of the retreat. This retreat experience grew in importance throughout Jesuit formation and quickly became the inspiration for the so-called directed retreat movement that had a profound impact beyond Jesuit circles, touching the lives of religious women and men, diocesan priests, and lay colleagues. The direct experience of God, while not exclusive to Ignatian spirituality, became at once the touchstone of the way Jesuits interpreted the Vatican II mandate for personal religious renewal and for renewed apostolic energy in their various apostolates. The greatest gift Jesuits could offer their colleagues was the opportunity to experience the direction of God in their own lives through the Spiritual Exercises.

### ***Ignatian Way of Proceeding.***

The second aspect of the Ignatian heritage, stemming from the Exercises, was a habit of attending to the way God animates all creative reality. From their own educational experiences and eventually from their own work

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*Howard Gray, S.J., is a special assistant to the president at Georgetown University.*

as educators, Jesuits had a profound appreciation for the power of knowledge, study, teaching, and research in all their ministries. It was not simply a matter of inspiration to work hard or to do whatever good they could in every work. It was also the ability to find what God was saying within every aspect of learning, art, and the sciences. It was also a reverence that extended to their students in their present vocation as learners and in their future professions. This attention to the God who reveals within the work of scholarship and teaching is a major aspect of what John O'Malley has so admirably laid out in *The First Jesuits*. The early Jesuits characterized this attention to the God who reveals as their "way of proceeding," their style of laboring to bring the priorities of the Kingdom preached by Christ into the reality of the world.

Let me suggest that a watershed moment in integrating the Ignatian way of proceeding with the institutional priorities of Jesuit colleges and universities was Assembly 89: Jesuit Ministry of High Education, which brought together representatives of the 28 Jesuit colleges and universities—some 900 Jesuits and colleagues to the campus of Georgetown University. Those participants in Assembly 89 heard Frank H.T. Rhodes, the president of Cornell University challenge the participants in these words, "Can the Jesuit presence in higher education bring us to a new world view, such as that put forward by the French Jesuit Pierre-Teilhard de Chardin (1881-

## Can Jesuit presence give us a new world view?

1955)?" Dr. Rhodes's challenge was a call for Jesuit colleges and universities, or better for Jesuits and their colleagues, to embrace and adapt the Ignatian "way of proceeding" in their labors in today's culture of higher education. From Assembly 89 to the present we have been mining the Ignatian heritage to respond to that still relevant challenge.

### *Exploring the Mission.*

If the Spiritual Exercises constitute the heart of Ignatian spirituality and if from this experience the early Jesuits formulated their own apostolic style of life and work, which they called "our way of proceeding," then fulfillment of that inspiration and the practical expression of the Jesuit way of proceeding were found in what the Jesuits called their mission. In Ignatian spirituality mission indicated the work that Jesuits discerned as theirs to accomplish as disciples of Jesus Christ. Early in their apostolic history, they established a plurality of ways in which mission could be accomplished from parishes to schools to retreat centers and in a variety of cultural settings beyond Europe to Africa, Asia, India, North and South America.

Moreover, in their efforts to define and to implement their mission Jesuits established criteria for any mission: adaptation to the specific circumstances of the people and cultures they served and an orientation towards what we now characterize as "men and women for others." The post-Vatican II Jesuit General Congregations have focused their contemporary mission on faith and justice, faith and culture, and inter-religious dialogue. Another outstanding development in Jesuit higher education has been the intense and effective cooperation between Jesuits and their lay colleagues. This cooperation has networked into regional and national efforts that challenge those in Jesuit higher education to envision new ways of defining the global future of Jesuit higher education. ■



# Ecumenical, Interreligious and Global The future is Lutheran Buddhist?

By Michael Reid Trice

In October Christians will begin a “year of faith,” to mark the 50th anniversary of the Second Vatican Council (1962-1965), whereby the Catholic church started a process of soul-searching in “the first gathering together... of the whole mystical flock of our Lord,” as Pope John XXIII described it. Amid monumental challenges, the Council redefined what it meant to be Catholic in the modern world. Numerous documents were created, including the 1965 pastoral constitution on The Church in the Modern World, the drafting of which framed the ecumenically foundational 1964 Decree on Ecumenism. Clarity on the nature of the Church in the 20th century prepared the ground in an ecumenical quest for Christian unity.

Protestant communities, which had had a much longer effort for ecumenical unity, responded to Vatican II with enthusiasm. As a result, an increased global engagement in bilateral and multilateral dialogues has marked the last fifty years. In terms of world Christianity, these dialogues — from Anglican-Methodist to Baptist-Roman Catholic — not only *both* hit their mark for fortifying ecumenical global conversation, but *also* largely missed the target in terms of the reception and integration of these very dialogues into local communities back home, including colleges and universities. In areas where the reception of these dialogues lagged, some wondered what formal ecumenical dialogues hoped to achieve in practical terms, and for whom.

In the mid-1960s in the United States, growing numbers of professional ecumenists within Catholic and mainline Protestant communities were forging ahead in formal dialogues. Yet the spirit of grass-roots ecumenical attention in colleges and universities was more engaged in cooperating alongside significant revolutions taking place within society. These included civil rights efforts and protests against the U.S. presence in Vietnam.

A further difficulty arose that remains unresolved fifty years later. Walter Cardinal Kasper coined the phrase “two-speed ecumenism” to describe this difficulty. If the first speed represents local and national dialogues, then this was perceived as less relevant to the so-called second speed of dialogues that the Vatican initiated with global conciliar entities. This problem of dual speeds compounded an earlier issue of credibility for well-coordinated dialogues in local, national and international contexts.

## *Two speeds*

Cardinal Kasper was right to use the two-speed ecumenical image. However, today we perceive this difficulty in different terms. The real issue today is the credibility of an ecumenical approach in the 21st century. Pope John Paul II recognized this issue of credibility in his 1995 encyclical, *Ut Unum Sint*, where he hoped to stoke

ecumenical hopefulness about the ultimate aims of Vatican II. In the text, the Supreme Pontiff asked the Christian world to discover anew, with him, how he might exercise his office as a sign of unity in a way that is “open to a new situation.” In short, *Ut Unum Sint* was a bold invitation to conversations between the Pope and Christian communities, about the

future of Christian unity in its new historical context. Only a few appreciated the courage of this encyclical. Instead, a growing public interest focused on broader interreligious engagement. The laity grew less concerned with seeking Christian unity through formal dialogues and became more interested in immediate interreligious responses to the serious social ills in the world.

**There can be no ecumenism worthy of the name without a change of heart.**

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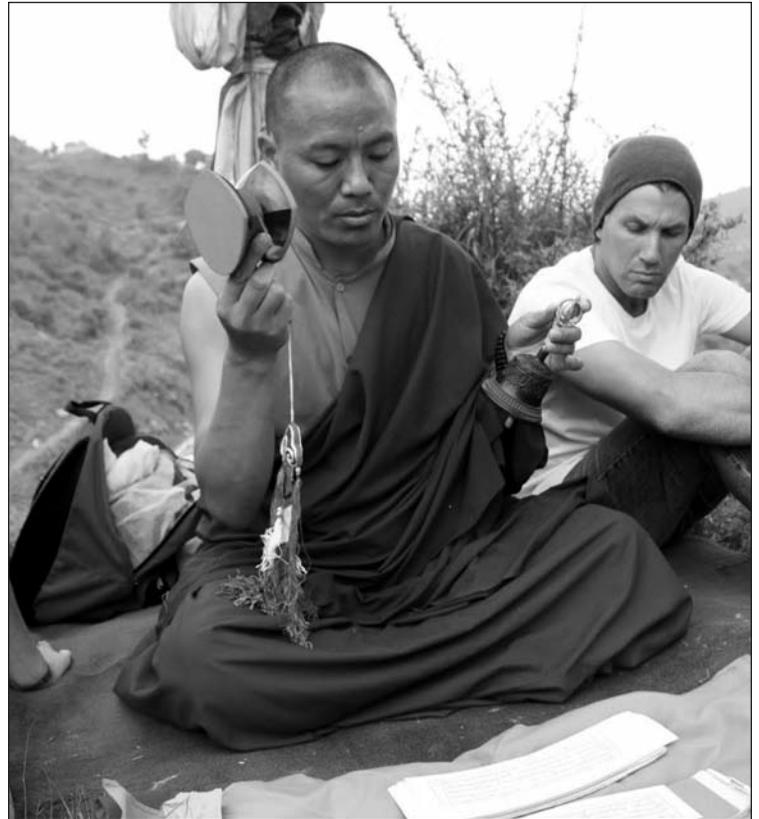
*Michael Reid Trice is assistant dean of ecumenical and interreligious dialogue at the School of Theology and Ministry at Seattle University.*

**Furthermore, in 2012, fifty years after Vatican II, the context has changed dramatically.** First, mainline denominations in the United States are shrinking and/or they are embroiled in debates about sexual mores. Second, ecumenical councils at the local, state, national and international levels are under duress due broadly to the widening gap between financial obligations and a shrinking constituency. As a consequence, conciliar organizations, such as the U.S.-based National Council of Churches, have to re-imagine their future within more limited constraints. And third, as professional ecumenical offices and church councils shift their focus to include interreligious engagement, the initial quest for Christian unity gets sidelined in the larger conversation about religious diversity. One might think that the ecumenical speed for the 20th century needs refitting for the 21st, but this isn't so. What must take place is a reassessment of the quest for Christian unity within a changing global landscape.

**For Jesuit colleges and universities, this is a very bright moment.** The decrees of General Congregation Thirty-Four of the Society of Jesus encourage ecumenical and interreligious commitment in a global context. This directive aligns well with a university context because students represent a demographic today that thinks less about ecumenical doctrinal considerations, and more in terms of encountering faith embodied in the lives of others. Even as a broad category, students today consider their core identities in hybrid or hyphenated terms, between religions that appear more porous.

When I taught at Loyola University in Chicago, I recall one of my students who spoke with me after class of being a Lutheran even as she simultaneously spent years as a practicing Buddhist. She understood her core identity as Lutheran-Buddhist within the liminal and relational hyphen between traditions. This student represents many students in Jesuit colleges and universities today who were raised under the cultural mantra of diversity. They interpret multi-culturalism and religious pluralism as the rule rather than as an exception. These same students resonate deeply with the Ignatian spirituality of self-awareness (*examen*), effective love (love through action) and varying expressions of spiritual direction.

For over seven years I served as one of the ecumenical executives for the Evangelical Lutheran Church in America. Today I serve alongside exceptional faculty as the assistant dean for ecumenical and interreligious dialogue at Seattle University's School of Theology and Ministry (STM). A recent initiative highlights the profound quest for depth in people's lives. Our school hosts an annual Search for Meaning book fair. This year over 2,500 students and members of the community poured onto the campus to hear poet Mary Oliver, Father James



Students expand their educational experience by studying abroad. Loyola University New Orleans.

Martin and forty other authors speak on themes of self-awareness and spiritual focus. Next fall, in a new lecture series 'Faith and Values in the Public Square,' we have asked a well-known economist (who is Christian) to discuss the value of hope in the midst of stifling forms of personal debt, including student-loan debt, that affect all communities of faith today. People are obviously looking for new depths of meaning. In our intentionally ecumenical context, these robust efforts contribute to ecumenical and interreligious engagement with global implications.

A key theme within the foundational *Decree on Ecumenism* is often overlooked; and we need frequent reminders to embrace it: "There can be no ecumenism worthy of the name without a change of heart." A "renewal of the inner life" is what is necessary for such change. Jesuit colleges and universities are the fertile ground for such changes of heart. With renewed ecumenical approaches, we can help students to understand the nature of religion itself and to develop an interior life that keeps apace with relevant questions in a religiously pluralistic world.

Ecumenical, interreligious and global: Jesuit colleges and universities are the best centers to convene serious ecumenical and interreligious conversations. The Jesuit charism of "holy restlessness," for intentional ecumenical and interreligious dialogue has more potential than few others can claim today. ■

*Must faculty who pursue justice “pay the price”?*

# Men and Women for Others across the Disciplines

By Mary Beth Combs

Late one Friday evening about seven years ago I was riding intercampus transportation and I overheard a conversation between two students. One, a pre-med major, was telling the other about a recent conversation that he had had with a woman at a health clinic in the city. He was taking a break, and the woman, a prostitute, asked him for a cigarette. When he noted this, a few riders in the van snickered and one made a teasing comment from the backseat. Other riders were having conversations of their own and initially were oblivious to his story. As is typical on a late weekend evening, the energy in the van was boisterous and the travelers noisy.

He continued, “When I first started talking to her, all I could think was, ‘Man! I can’t believe that I am talking to a prostitute!’ But then we started talking about her life; about where she grew up, and about what her family was like.” As he continued, some of the side conversations in the van ceased and many riders quieted and began to listen to his story. “She told me about her childhood, about how she became a prostitute, and about her hopes for her life in the future. By the end of three hours of conversation, I realized that I wasn’t talking ‘to a prostitute,’ I was simply talking with another human being.” All fifteen passengers in the van were silent. The silence held until we arrived at campus ten minutes later.

The impact of one student’s narrative on a somewhat random sample of students with a possibly diverse set of interests and majors has stayed with me over the years. It serves as synecdoche for the idea that the Jesuit mission of being present to the poor, giving preferential option to the poor, and working as men and women for and in solidarity with others is not confined to one place in the university, such as campus ministry, or even to a sub-set of departments, such as philosophy or theology. Exemplars do exist outside of these sub-sets of university life in the teaching,

service, and policy-related research of faculty in the sciences, humanities, liberal arts, and professional programs across the Jesuit network of universities. What follows is a summary celebration of a small fraction of this work:

***Coffee and Justice:*** Since 2003 a team of scientists and engineers from Seattle University, the University of Central America, Managua, and the University of Washington Bothell have been working with a group of student scientists, Catholic Relief Services/Nicaragua (CRS/NI), and Nicaraguan coffee producer families and their cooperatives to respond to the requests of the artisan coffee farmers to help them improve coffee quality and market access. Susan Jackels, Michael Marsolek, Charles Jackels, and Carlos Vallejos applied the group’s scientific and engineering expertise to assist the farmers in their goal to gain access to the organic and Fair Trade specialty coffee market.

The project, which received funding and research support from all three universities as well as from CRS/NI, is described in detail in their fascinating essay, “Coffee for Justice: Chemistry and Engineering in Service to the Jesuit Mission with Small-holder Coffee Farmers of Nicaragua,” forthcoming in *Being Transformed/Transforming the World: Justice in Jesuit Higher Education* (Fordham University Press). The project, which has had transformative results for

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all involved has continued to evolve and broaden: Some student researchers returned to Nicaragua after graduation to study and work with the Nicaraguan people, a team of student engineers designed an ecological coffee processing mill, and the coffee farmers have seen a marked improvement in the quality of their coffee and their sales contracts, and an increase in their quality of life.

**Departmental Transformations:**

The faculty of political science at Le Moyne College transformed their entire departmental curriculum to one that is directly informed by the Jesuit mission of service and that seeks to educate for participatory citizenship and to teach for social justice in the real world. In an insightful and challenging essay, “An Uncertain Journey: Adopting the Mission of Social Justice in A Political Science Department,” also forthcoming in *Being Transformed/Transforming the World*, John Freie and Susan

Behuniak explain that their departmental goal of helping students to become active democratic citizens required the department to reevaluate their pedagogy and examine student culture; moreover, their findings raise important questions about power in the classroom as well as in society. Freie and Behuniak note that the process was not easy but the outcome has been well worth the effort: “The curriculum, course content, pedagogies, requirements, and student programming have noticeably moved away from disjointed individual endeavors toward a shared mission underpinned by Jesuit educational philosophy.” Freie and Behuniak also note that their students speak in terms of how they will use their skills to be valuable in society: they consider themselves to be engaged citizens who are confident enough to articulate their views, defend them, and work for social justice.

**Discernment and the law:** David Koelsch, director of the Immigration Law Clinic at the University of Detroit Mercy School of Law, has integrated reflective practices into the law curriculum using the Spiritual Exercises as the model for instruction. In an engaging essay, “Doing Well by Doing Good: The Application of Ignatian Principles to Legal Education,” also forthcoming in *Being Transformed/Transforming the World*, Koelsch explains that students enrolled in the Immigration Law Clinic prepare for each class and client interaction with instruction centered on the Spiritual Exercises, and learn that a just result is not only one in which the exploitation of one person by another may



Staffers in Loyola University New Orleans’ Office of Student Affairs traded their office holiday party for a day of volunteering with the St. Bernard Project, a non-profit that rebuilds homes for Hurricane Katrina survivors.

be ended or averted but also one in which both parties feel they were respected in the process. The goal is to help the students maintain their personal integrity and morale, while becoming ethical and moral law students and lawyers who embrace the responsibility to seek justice and serve others.

**Disability and Poverty:** Sophie Mitra and Brandon Vick, economists at Fordham University, and Aleksandra Posarac, economist at the World Bank, studied the working age disabled population in fifteen developing countries and compared economic well-being indicators, including education, employment, living conditions, household expenditures, and healthcare expenditures. They find that in developing countries’ disability is often associated with poverty; however, there is not one specific economic well-being indicator that directly links disability and poverty in all the countries. These findings are essential to inform international aid programs and domestic policies on poverty; they indicate that one singular policy to aid the disabled population would not be effective in every country and thus effective policies would need to be country-specific.

**Solidarity and Literacy:** Betsy Bowen, professor of English at Fairfield University has spent more than ten years connecting her research, teaching, and service with the work of the Mercy Learning Center, a literacy center for low-literate, low-income women in Bridgeport, Connecticut. Working in close collaboration with the staff of the center to determine where the needs

of the center intersected with Fairfield's capacity, and with research support from a sabbatical and support from Fairfield's office of service learning, Professor Bowen developed a service learning course called "Literacy and Learning." Students in the course assisted in the early education program, gaining first-hand experience with children's literacy while providing needed volunteer help for children whose mothers were students at the center. The partnership that Professor Bowen developed with Mercy spread to other parts of the university as well: Students in international studies and the School of Nursing also have worked with the center, and another faculty member now sits on the board at Mercy Learning Center. Through their involvement with Mercy Learning Center, Fairfield's students learn—about literacy, immigration, community health care—while they meet pressing needs in the community.

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As noted earlier, some of the above celebrated exemplars are highlighted in a forthcoming publication, *Being Transformed/Transforming the World: Justice in Jesuit Higher Education*, a direct response to Fr. Peter-Hans Kolvenbach's address at Santa Clara in 2000. It is the first attempt to formally recognize, in print, the strides that Jesuit colleges and universities have made in responding to Fr. Kolvenbach's address, as well as to highlight the challenges that the academic community at Jesuit institutions continue to face in responding to his call, and the areas in which we still need to give greater focused attention.

One challenge that continually arises in discussions of how faculty might respond to Fr. Kolvenbach's call is the inherent disincentive in doing so: Faculty may desire to respond to Fr. Kolvenbach's call, but in order to do so, they may need to expand or even step outside of their area(s) of research expertise. All of the exemplars highlighted above required the teacher/researcher/scholar to push beyond the boundaries of his or her area of expertise in some way. All of the scholars discussed above noted that the support of their colleagues, departments, and universities were integral to the accomplishment of this important justice-related work.

## Others at Jesuit institutions do not feel as well supported

Others at Jesuit institutions do not feel as well-supported, and it is this point that highlights a second challenge that arises in discussions of how faculty might respond to Fr. Kolvenbach's call: the risk that their colleagues, departments, or administrators may not recognize, support, reward (or worse—might punish them for) research that is outside their primary fields and thus may not contribute positively to department or university national rankings. Like the student in the opening story of this essay who took a risk by giving

witness to his experience before of a group of co-travelers who initially were not receptive, and one of whom even mocked him, faculty who pursue Jesuit mission-related research at institutions or in departments which do not promote or reward faculty involvement in the community also face potential rejection.

As Fr. Kolvenbach observed in his Santa Clara address, for a professor "to make such an explicit option and speak out about it is obviously not easy; it entails risks." In "An Uncertain Journey," Freie and Behuniak highlight some of the risks when they note that "a department that is willing to dramatically change its theme, its course offerings, its pedagogy, and its connection to student life, must find that this effort is supported and reinforced across the college, rather than find itself isolated, disparaged or even punished." Jeannine Hill Fletcher echoes this sentiment when she astutely observes in her essay, "Companions, Prophets, Martyrs: Jesuit Education as Justice Education" (also forthcoming in *Being Transformed/Transforming the World*), that "in institutions which fail to provide institutional supports and affirming rewards, faculty who pursue justice education will find that their energies are exhausted and their efforts life-draining."

## *Solidarity with the poor and with each other*

Yet this need not be so: In *Ex corde ecclesiae*, John Paul II prioritizes university research that seeks "to discover the roots and causes of the serious problems of our time" (no. 32). In his Santa Clara address, Fr. Kolvenbach notes that to carry out this research and to "make sure that the real concerns of the poor find their place in research, faculty members need an organic collaboration with those who work among and for the poor and actively seek justice. They should be involved together in all aspects: presence among the poor, designing research, gathering data, thinking through problems, planning and action, doing evaluation." This type of collaborative research carried on in solidarity with the poor requires the kind of institutional support that is called for by *Gaudium et spes*, which informs citizens, and thus the university *qua* citizen, that "those who hold back their unproductive resources or who deprive their community of the material or spiritual aid that it needs... gravely endanger the common good" (65). To do this work, the university and its students and faculty must necessarily work in solidarity with the poor *and each other* in the way that Fr. Kolvenbach calls for in his Santa Clara address; allowing the "gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering, and engage it constructively." This work necessarily involves the kind of faculty support at the university level that makes it clear that the university is in solidarity with the justice work of its faculty as well as its students. And that support, Paul VI suggests, can foster significant justice in the world (and in the university). ■

# The Heart Feels What the Eyes See

## *The Impact of Service-Immersion Programs*

By John Savard, S.J.

**I**t changed my life!” Many of us have heard students exclaim this as they return to campus from an international service-immersion experience to Central America, the Caribbean, or Africa. Yet they often have difficulty articulating exactly what has changed. I have been coordinating service-immersion programs for the past 15 years, so I focused my doctoral dissertation, from the School of Education at the University of San Francisco, toward research of the transformation that students report through the process of an international service-immersion program.

International service-immersion programs began at Jesuit colleges and universities as Vatican II made social justice a priority, calling on the faithful to help shoulder the heavy burden of poverty and hunger that afflicted much of the world. Fr. Pedro Arrupe, S.J., echoed this focus as he challenged Jesuit alumni in 1973 to be “men for others,” and to work toward dismantling oppressive social structures. While not all viewed this challenge favorably, the order ratified this direction in Decree Four of their 32nd General Congregation (1975) by stating, “The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement.” It was with this background that immersion programs began and flourished at Jesuit colleges and universities. They were initially seen as alternatives to the traditional Spring Break in Fort Lauderdale or Cancun, but they are now prominent and highly publicized programs at Jesuit institutions, demonstrating the commitment to a faith that does justice.

### ***My Research***

My dissertation, *The Impact of Immersion Programs Upon Undergraduate Students of Jesuit Colleges and Universities* (2010), examined how students grew in becoming men and women with a “well-educated soli-

arity.” This was a phrase Fr. Kolvenbach, S.J. coined at Santa Clara University in 2000. I found seven variables that described this *well-educated solidarity*: values, spirituality, compassion, social justice, cultural sensitivity, critical thinking, and sense of vocation. Thirteen campus ministries participated in my study, with 316 students completing my survey before departing for their trip, and once again, upon completion of the program. I took the difference between the before and after answers to indicate the amount of growth that students experienced due to their participation in the program.

**“Why do people living in the U.S. and have so much feel so hopeless, and people who live there (Lima) and have nothing feel so grateful?”**

Students felt strengthened to follow their own values, as they responded strongly to the item, “I don’t care how others perceive me as long as I am doing something important with my life.” After the immersion experience, they felt more confident in making decisions based on their own passions and desires, rather than based on what others expected of them. Participants often saw local communities making difficult choices and helping one another. One group of students traveled to Peru to work with a program delivering job training to street kids. The police tried to close down the

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*John Savard, S.J., is the rector of the Jesuit community at The College of the Holy Cross.*



Immersion experience Rockhurst University.

organization, but the organization did not give up on the kids. One student reflected, “Why do people living in the U.S., and have so much, feel so hopeless, and people who live there (Lima), and have nothing, feel so grateful?” As our Jesuit college students experienced the strength of communities coming together to take a stand in favor of these young street vendors, they examined their own values to clarify where they were passionately willing to take a stand.

**Students expressed growth in their sense of compassion**, with one participant stating that “the heart cannot feel what the eyes cannot see.” This student had visited a community in a poor area of Mexico that struggled to have drinking water. There was one pipe for the entire town and the families walked a long distance to carry water to their homes in buckets. The student noted, “Where I live, water is plentiful. I take it for granted, but life is not like that everywhere.” This student not only understood the problem of scarcity, but also felt what it was like to carry those buckets and feel the concern of the community over a potential shortage. This student explained, “I have to feel it first, then I can understand it.”

**Students expressed growth in their sense of spirituality**, as seen by the strong response to the item, “I consider issues of faith before making important decisions.” Students recognized their positions of privilege and the riches they enjoyed as Jesuit college students. They felt humbled when, being offered food and drink upon entering someone’s house, they realized it was all this family had. As one participant stated, “People here (in the U.S.) have everything they want, but are so empty. There, they

have nothing, but are spiritually rich. They possessed a richness that cannot be found in material things, but rather, a faith in something larger than themselves.

**Students’ eyes were opened to issues of social justice**, as when they experienced the struggle of immigrants in Mexico. They spoke with many individuals who had attempted to enter the U.S. numerous times and were sent back, and they could feel the desperation of these hopeful immigrants.

One student stated, “I’m from L.A., and this changed the way I view immigration.” Participants recognized how U.S. foreign policy affects the lives of others around the world. These students began to focus on structural changes that could have a positive impact on needy populations.

### ***Implications***

These programs are costly to run; yet, they give a high value of return in terms of mission-based objectives of Jesuit institutions. Upon graduation, students do not all go to work for non-profit corporations, but many do consider a year of post-college service with the Jesuit Volunteer Corps or Teach for America. Not all career paths change, but they often shift. One student who was interested in medicine began to think about working for a time with Doctors without Borders. Those interested in business began to learn about micro-loans. Another participant who was interested in education helped build a library at the school where the immersion took place.

Whether the students were attending Jesuit schools on the west or the east coast, at small colleges or large universities, they all expressed a similar impact from their participation in the immersion programs. This confirms that the crux of the immersion is the immersion itself, giving students an opportunity to experience the poverty and lack of resources that afflict much of the world. The power of the immersion is rooted in the intense experience of full absorption of the lives of the poor and marginalized. For this reason, the international service-immersion experience, sponsored by Jesuit colleges and universities, is an important step of a lifelong journey toward solidarity. ■

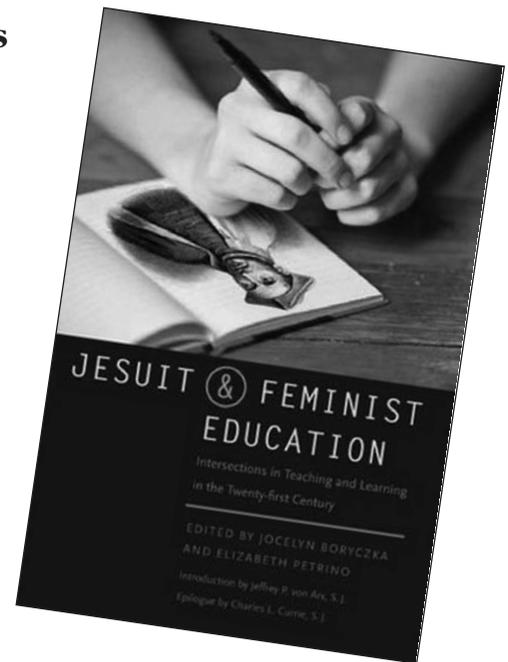
# A CHANGE ON OUR CAMPUSES

## *Jesuit and Feminist Education: Intersections in Teaching and Learning for the Twenty-First Century*

Jocelyn M. Boryczka and Elizabeth A. Petrino, eds.

Fordham University Press. Pp.276 \$28

By Katherine H. Adams



At Loyola University New Orleans this year, the Women's Resource Center is sponsoring a poster series. Students, faculty, and staff contributed their photographs and their endings to the sentence beginning "I am a feminist because..." Appearing in every building, these large posters, involving men and women from the faculty and student body, have created a powerful visual rhetoric, expanding the discussion on our campus of the status of men as well as women. In women's history month, the conversation continues with talks about body image, gender differences, reproductive rights, and sexual assault.

On my campus, where not so long ago one president objected to a production of Eve Ensler's *The Vagina Monologues* and another repeatedly referred to the students as "men and girls," we are participating in a greater awareness of women

students and faculty and of women's place within the church and within American society. Our altering climate stems from a conversation occurring on all the Jesuit campuses, one reported on and expanded by *Jesuit and Feminist Education*. This anthology had its genesis at a 2006 conference at Fairfield University that sought to examine "the points of intersection between the traditional Ignatian pedagogical tradition and emerging feminist pedagogies" to thus report on and extend women's roles and pedagogies on our campuses. And this conference had its genesis in Decree 14 of the Society's 34th General Congregation: to recognize and reverse "continuing discrimination and prejudice"—thus "to change our attitudes and work for a change of structure."

In the first section of the book, the essays concern the women who influenced St. Ignatius. Here, we encounter the impressive level of scholarship that prevails throughout. In "Do as I Do, Not as I Say," Elizabeth A. Dreyer relies

on letters to Ignatius to demonstrate women's centrality to his mission. In "Mary, the Hidden Catalyst," Margo J. Heydt and Sarah J. Melcher discuss Mary's influence on Ignatius by considering her images in Spain and in Rome; in "Early Jesuit Pedagogy and

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*Katherine H. Adams, author of several books on writing, is chair of the English department at Loyola University New Orleans.*

the Subordination of Women,” Colleen McCluskey examines the *Ratio Studiorum* to discern the attitude toward women in this earliest of sources.

The next two sections concern the means by which feminist pedagogy is now enriching Jesuit university education: the two-part structure based on “intersections” focuses on educating the whole person and teaching social justice. In these sections, the topics vary, the general statements grounded in the specific and in careful research. In “The Personal Is Political,” the anthology’s editors Boryczka and Petrino use the example of an Introduction to

Feminist Thought course to discuss how the central tenets of Jesuit education—context, experience, reflection, action, and evaluation—relate to the method by which the instructors stress consciousness-raising and nurturance, a concern for the whole person. In “Teaching for Social Justice in the Engaged Classroom,” Karen L. Slattery, Ana C. Garner, Joyce M. Wolburg, and Lynn H. Turner discuss a service-learning program involving Native American economic-development organization, a course combining a feminist “ethic of care” with the Jesuit emphasis on social action.

# A

Although the volume speaks positively throughout about change and opportunity, it also reflects on instances in which Jesuit universities are falling short of the goals stated in Decree 14. Theresa Weynand Tobin’s “Transformative Education in a Broken World” discusses the shortcomings of the Jesuits’ concern with individual growth, as often causing a blindness to the very structural inequalities that they have pledged to change: she argues instead for feminist “positional pedagogies” that specifically examine how our culture works. Susan A. Ross’s “Women in Jesuit Higher Education: Ten Years Later” frankly discusses what has changed at Loyola University Chicago and what has not.

Ross’s essay appears in a final section of the book that concerns “fault lines.” It also contains essays on the conflicts caused by the *The Vagina Monologues* as well as the situation of lesbians and gay men at Jesuit schools.

Throughout the book, the changes occurring on our campuses receive well-researched and specific consideration, with concern for all that is positive and that which is not. The essays here are well worth the attention of us all. ■

## I am a feminist because...

“feminism gives me the tools I need to build a world where our daughters can be whoever they want, go wherever they want, and pursue their dreams free from discrimination or fear.”

**Karen  
Reichard**

**Director  
Women’s Resource Center**



**Sponsored By:  
Women’s Resource Center**

At Loyola University New Orleans the Women’s Resource Center sponsored a poster series. Students, faculty, and staff contributed their photographs and their endings to the sentence beginning “I am a feminist because...”

# *Catholic Social Learning, Educating the Faith That Does Justice, Roger Bergman*

Fordham University Press. Pp.203 \$24

By C. Michael Bryce

Professor Roger Bergman has written a provocative book seeking to rouse the reader from a first-world slumber. He recommends a pedagogical roadmap for an education that does justice. The book recounts his 30-plus years in Catholic higher education and his commitment to justice, along with teaching various service-learning courses at Creighton University and witnessing the reflective learning of his students. From this core experience, Bergman asks how students can be best transformed into solidarity with persons in need. He asks: “How is the commitment to the difficult work of social justice provoked in the first place?” “How is the commitment sustained over a lifetime?”

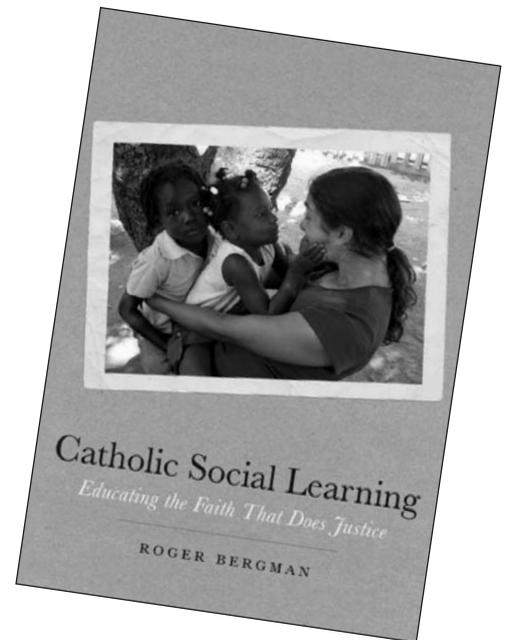
Bergman responds to his first question by identifying Gabriel Marcel’s simple but essential observation that personal encounters are the key. Then he weaves in two Catholic social teaching (CST) documents, the Encyclical of Pope Paul VI, *Populorum Progressio*, and the 1971 Rome synod of bishops document, *Justice in the World*.

Bergman highlights other CST documents but remains concerned that CST remains the church’s “best kept secret” and endeavors to solve

this by identifying an active education that does justice through service-learning. St. Ignatius of Loyola recognized that assisting others is accomplished through “action in the world,” and saw that “love ought to show itself more in deeds than in words.”

To fulfill this *telos*, the Jesuits developed an educational plan to go out into the world, even globally. Unlike other colleagues/professors at the University of Paris, the early Jesuits went down into the courtyard and the street to assist their students. *Cura Personalis* meant that each student was individually recognized and treated with respect. This example encouraged students to care for individual persons whom they encountered later along the way.

More recently, the idea of individual concern for others has been amplified in “Men for Others,” by Fr. Pedro Arrupe, S.J., the Superior General of the Jesuits in 1975. Fr. Arrupe stresses the need for Jesuit-trained men and women to be men and women for others. This is not an option, but a definite spiritual mandate in line with the Gospel in Matthew 25:36-41. Fr. Arrupe’s successor, Fr. Peter Hans Kolvenbach, identifies the importance of contacts over concepts, of students being in the gritty world in order to learn social justice experientially. Bergman also examines Ignatian history and education, including the more recent



documents: “Characteristics of a Jesuit Education (1986)” and the “Ignatian Pedagogy, A Practical Approach (1993).” and sets forth the wonderful tableau of Ignatian learning as the foundation for justice.

### ***The course shifts course***

After the analysis of Ignatian pedagogy, the book could have continued sequentially into an analysis of the theology, legacy and experience related to the Gospel of St. Matthew 25: 35-41. In which Jesus identifies himself with those who suffer. The Gospel passage spells out the virtues expected by Jesus of man (sheep) and the consequences for man

*C. Michael Bryce is associate professor of law, University of Detroit Mercy School of Law*

(goats) if these virtues are not fulfilled. It is a starkly clear statement of what virtue is and what is required in light of the consequences. It is also an excellent moral foundation for an education in faith that does justice.

But the book takes a different route. Professor Alasdair MacIntyre, the renowned moral ethicist, is nominated as a “guide” to enlighten the reader about how Catholic social teaching and Ignatian pedagogy can create counter-cultural communities, leading to solidarity with the needy, and he highlights MacIntyre’s writings on Aristotle, suggesting that Aristotle is the “grandfather of service learning,” in view of his theory on distributive justice. As Aristotle offers a rationale for emulating “wise persons” Bergman stresses his own high regard for a personal role model, Archbishop Oscar Romero.

He claims the three-part peda-

gogical scheme of “see-judge-act,” derived from the social pastoral writings of Joe Holland and Fr. Peter Henriot, S.J., dates back to encyclicals of the 1700’s, and is evidence of a long-standing social analysis within the church. Cardinal John Henry Newman is separately seen as a creator and exemplar of social learning education for justice, comparable to St. Ignatius of Loyola in a continuum.

He evaluates transformative learning, including the importance of a disorienting event or emotion that subsequently transforms the student into solidarity with persons in need. The emotion can be anger, despair, rage, regrets, rejection, abandonment or shame, however Bergman seizes upon shame as the central emotion for transformation to solidarity in service learning because it is briefly referenced in the Spiritual Exercises and also in reflections found in students’ journals.

Overall, the route the book takes to find an education that does justice is an interesting one and is conducted with intellectual rigor. Professor Bergman utilizes Ignatian pedagogy effectively, but seems to look elsewhere for a moral grounding of service learning. A number of intriguing questions arise, but still the path taken by the book seems narrow, and ideas and theories that appeal to the author don’t always connect with MacIntyre and Cardinal Newman. It is also difficult to accept Bergman’s identification of the emotion of shame as the central event or emotion in Catholic transformative service learning or clinical education. Compassion, empathy, inspiration, love and a desire to actually assist others are more transformative experientially, in both the short and long run.

The book could have moved earlier into a more extensive discus-

sion of the biblical moral basis for service learning. This includes the Mosaic Law, where a call to assist the more vulnerable and ensure justice can be found in Isaiah 1:17 and Jeremiah 22:3. And, in Micha 6:8, the Lord requires us to do justice, to love with kindness and to walk humbly with God. Likewise, Proverbs 31:9 calls for the defense of the poor and needy.

More familiar to us may be the requirements of the Good Samaritan (Luke 10: 30-37); Lazarus and the Rich Man (Luke 16: 13-41); and the parable of the Rich Fool (Luke 12: 13-21). In each case the failure to do justice or assist others is an eternally fatal flaw (or fatal lack of virtue).

### ***Back on course***

The 4th century homilies of St. Basil reiterate the importance of the Mosaic Law and also highlight the centrality of Matthew 25: 36-41. St. Basil emphasizes that Jesus really meant what he said in the Gospel passage and expected action by us to fulfill those words. Because of this, St. Basil established a community where poor and sick persons could receive food, shelter and medical treatment. This community was an example of a more humane social order in difficult circumstances, not just a temporary measure to provide charity. In experiencing this need, St. Basil responded to the strong call to do something about it. This strong call is what successfully involves students in service or clinical learning and also encourages them to a lifetime of service. Professor Bergman repeats a similar call to meeting the difficult task of social justice and continuing his lifelong commitment through teaching, learning, writing and serving—a call heard and answered by Jesuits and their students for over 450 years. ■



Creighton University students participate in Habitat for Humanity build.

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# The Church Has Lost its Way

## *A Renewed Commitment to Service*

By Christopher Kennedy

**M**y first experience as a Fordham University student was one that I will not soon forget. It was three days before new student orientation began, and I had arrived early to participate in the “Urban Plunge” program, run by the community service program, now known as the Dorothy Day Center for Service and Justice. The idea of the program was to immerse us—new freshmen from primarily suburban communities—into the largely working-class neighborhoods of the Bronx that surrounded Fordham. We participated in a variety of service projects, and some of my best friends today are people I met then.

Those three days taught me what it meant to be a “man for others”—someone motivated by his faith to, as St. Francis of Assisi put it, “preach the gospel, using words when necessary.”

Thus, I would hope that any sort of future church reform would reemphasize the importance of service to others, especially the poor.

It seems like the church has lost its way on this issue in recent years. For example, we see priests or bishops condemn a politician for his or her position on abortion or same-sex marriage, while ignoring or neglecting the politician’s views and actions on social programs to assist



the least fortunate among us. This confuses and angers many people my age. Moreover, my peers look at church decisions such as the recent “Doctrinal Assessment” of the Leadership Council on Women Religious, and ask why the sisters’ strong emphasis on social justice is criticized rather than lauded.

Further, I have seen that when the American church gets wrapped up in partisan politics, other issues that may be appealing to young people fall by the wayside. In a discussion in my religion and politics class, many people were surprised to find that Pope Benedict’s position on environmental issues is far to the left side of the political spectrum.

However, my classmates were familiar with Rick Santorum’s attack on Barack Obama’s environmental policies, especially since Mr. Santorum had said that they were based on a “phony theology.” Perhaps if the church could somehow become less partisan, its preexisting commitment to service and justice could shine through the negative political rhetoric thrown around in every campaign season.

This is not to say that the young Catholic community here at Fordham disrespects the church hierarchy, or desires to completely abandon church teaching on social issues. In fact, many of us are guided by Pope Benedict’s words in his 2009 encyclical, *Caritas in Veritate*, in which he writes, “Charity always manifests God’s love in human relationships as well, it gives theological and salvific value to all commitment for justice in the world.”

But I have gotten the sense over my four years here that the Catholicism we can all relate to, and the faith that brings so many of us together on Sundays, is one that reminds us of our duties to the least of our brothers and sisters. As my fellow theology major Mike Finucane explained to me, “I am a Christian because God uses me as an instrument of his wonderful love for us. That’s what service is: love in action.”

Thus as the church and its global membership of all ages moves further into the 21st century, I can only hope that it will develop a renewed focus on service to those in need. Here at Fordham, it was this aspect of the faith that transformed me and so many of my classmates. With adequate support, it can transform the lives of other young Catholics here and abroad. ■

*Christopher Kennedy is a theology and urban studies major at Fordham University.*

# A TURNING POINT IN THE HOLY CROSS STORY

## *Fraternity*, Diane Brady

Spiegel & Grau. Pp242 \$25

By John T. Day

**I**t was Fr. Brooks,” says Clarence Thomas, who made the difference in the lives of the five African American men whose education at Holy Cross is the focus of Diane Brady’s *Fraternity*.

In the fall of 1968, 19 freshmen and one sophomore African American men started their Holy Cross careers, recruited by John E. Brooks, S.J., then associate professor and chair of the religious studies department, later dean, and for 24 years president of the College.

Of these 20 men, *Fraternity* focuses on Stanley Grayson, lawyer, financier, and deputy mayor of New York City; Eddie Jenkins, pro-football player, government official, and community leader; Edward P. Jones, fiction writer, recipient of the National Book Critics Circle, Pulitzer, and MacArthur awards; Clarence Thomas, associate justice of the U.S. Supreme Court; Theodore Wells, distinguished defense lawyer. Also playing a key role was Arthur Martin, two years their senior, the big brother to these twenty and others to follow. Martin later became the deputy attorney general for New Jersey.

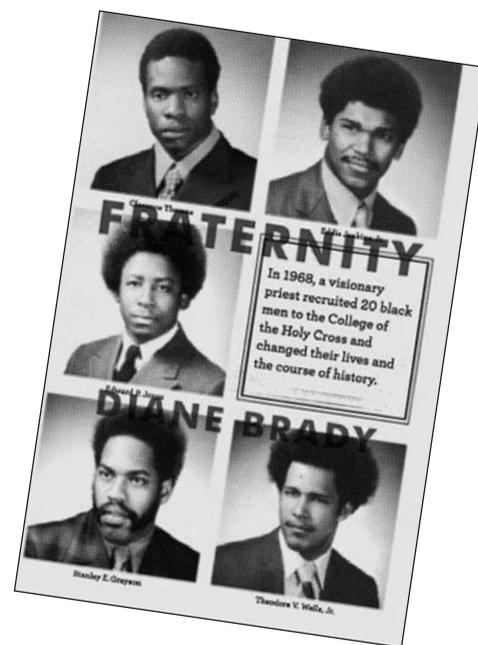
The assassination of Dr. Martin Luther King, Jr., on April 4, 1968, catalyzed Brooks’s efforts to undertake

what had earlier been contemplated – the intentional recruitment of significant numbers of African American students to Holy Cross. With the assistance of a young admissions counselor, Brooks personally sought smart, motivated young men from Catholic east coast high schools, especially in Philadelphia.

Brady’s book opens with vignettes describing the experience of each young man in his own community on the day of King’s assassination, along with the effect of King’s killing on the few blacks already at Holy Cross. Brady recounts the lives of the five through recruitment, admission, arrival, adjustment, disappointment, challenges, graduation, and early career. By the end each man emerges in a fully developed life story.

Brady was remarkably successful in eliciting comments from each of the men about his own experience, each other, the College, and Fr. Brooks. Of particular note are the more nuanced picture of Clarence Thomas’s college experience than emerges in his own memoir, *My Grandfather’s Son*, and the remarkably detailed recounting of the “black student walkout” in December 1969.

Brady emphasizes the continuing role of Brooks in these men’s lives: he looked out for their wellbeing, mentored and challenged them during their Holy Cross experience and after. Brady



also recounts the important roles of individual faculty, staff, administrators, coaches, trustees, and alumni – named and unnamed — who were important to the success of one or another of the men. Brooks, “with a sharp wit and a short fuse,” persuaded a cautious president, Raymond Swords, exhorted and

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*John T. Day is provost, academic vice president and professor of English at John Carroll University, and a 1970 graduate of the College of the Holy Cross. For additional information about Brady, the book, other reviews and reactions, and Clarence Thomas’ address upon being awarded an honorary degree in January 2012, see the Holy Cross website: [www.holycross.edu](http://www.holycross.edu)*



The protest against General Electric Co. recruiters in front of Hogan Campus Center was the spark for the BSU walkout crisis. (Right) Rev. John E. Brooks, S.J. Photos courtesy of the College of the Holy Cross Archives.

successfully cajoled others, despite bald racism on campus, charges of reverse discrimination, and fears about unhappy donors who would close their wallets during hard financial times at the College.

An alumnus from the same era, I found Brady's recounting of the events often moving, bringing to life incidents known to me personally, filling in gaps and details beyond my knowledge. I remembered myself among the undergraduates raising funds for a scholarship program in King's memory; meeting with the advisory committee after the black student walk out; serving as head resident of Healy Hall, which housed the controversial "black corridor."

I found most engaging the personal details of the everyday lives of these young men: their loneliness,

their hours in the library, their efforts to thrive on an all-white campus, their desire to connect with African American women at nearby colleges.

**B**radly spends three chapters on the tumultuous events of my senior year: the foreshortening of the varsity football season due to a hepatitis outbreak; the growing anti-war sentiment; the

walkout of the black students after several of their number were disproportionately charged for obstructing General Electric recruitment; the granting of amnesty by President Swords; Cambodia; Kent State; Jackson State; the semester ending with a strike and no exams. In their remaining years at Holy Cross, they had to contend with the draft, resistance to racial progress, football and basketball challenges, graduate school admissions, marriage and other personal decisions.

Subsequently in their distinguished careers and community engagements these men paid back—or paid forward—the support and continuing friendship of Fr. Brooks. If these men are "the fraternity," he is their Jesuit father. ■

### *Didn't Face the Issues*

#### To the Editor:

I have read with interest the article by Lynne Elkes on adjunct faculty in the recent *Conversations* (Spring, 2012; Number 41). I was dismayed to find that virtually none of the most serious problems faced by adjunctive faculty are treated in this article. Most adjunctive faculty work under inhumane and unjust conditions. They are poorly paid for each course or section they teach, despite having the same responsibilities there as any regular faculty member would have. They often have access to no benefits. They have little or no job security. To make ends meet, they often take on towering loads of teaching, frequently in multiple institutional settings.

I taught as an adjunct for six years at Seattle University. There were over a dozen of us doing so in the philosophy department at that time, several of us with PhD's, long years of experience and good records of publication. We were adjuncts because we had no alternative. SU was relatively enlightened in its treatment of adjuncts: rates of pay, for example, increased the longer one worked there; and benefits were available on a pro-rated basis. Wherever possible, the department tried to make full teaching loads available to its most successful adjuncts, and so on.

The Jesuit university in which I am currently employed (happily as a tenured full professor) does none of this. I can tell you from personal experience and from long interactions with other peo-

ple similarly placed, that the stress on adjuncts (and their families, where they have families) can be virtually crippling. Moreover, for universities and colleges that profess a fundamental commitment to social justice, as the Jesuit institutions all do, it is simply scandalous that an entire academic under-class is allowed to work under the usual conditions affecting adjuncts.

Of course, the institutions stand to save very large sums of money by employing large numbers of adjuncts (virtually none of whom answer to the traditional notion of an adjunct, namely someone who has special expertise, and a day job, who teaches the odd course—often in the evenings or weekends—because they want to do so). I estimated that SU, when I worked there (1993-1999) saved approximately 25-30 million dollars per annum

by employing large numbers of adjuncts. Savings on that order are awfully hard for trustees and administrators to resist, comprising as they might the margin within which the institution makes it or fails, financially. It remains the case that most adjuncts are being regularly and reliably treated very, very badly.

That you would run an article on the problems of faculty development with respect to adjuncts, while leaving these other issues unstated and unexplored, seems to me deplorable and irresponsible. I hope that you will undertake some remedy of this in a future issue of *Conversations*. ■

Sincerely yours,  
Richard T. McClelland,

*Richard T. McClelland, professor of philosophy, Gonzaga University.*



Gonzaga University.

# TALKING BACK

## Jesuit Community Colleges?

**“Think Outside the Box”... In support of Fr. General Nicolás.**

**By Harry R. Dammer**

In the Fall 2011 issue of *Conversations* we highlighted the remarks of Adolfo Nicolás, S.J., Fr. Superior General of the Society of Jesus, who in his Mexico City address the previous April called for an invitation to re-create the Society of Jesus. More specifically he asked “What kind of universities, with what emphases and what directions, would we run, if we were re-founding the Society of Jesus in today’s world?”

There is considerable evidence to support the position that change is inevitable and a revisioning is necessary.

The challenges at our 28 Jesuit colleges and universities are enormous. The dwindling number of Jesuits, rising medical costs, increases in student tuition, endowment losses, and the need to discount tuition to attract quality students are just a few of the major hurdles keeping administrators awake

at night. Adding to the complexity, the “Catholic culture” that was present in the United States for the last sixty years or so, at least in the northeast U.S., is clearly disappearing. The National Catholic Education Association has stated that 1,267 Catholic schools have closed since 2000. Based on what we have learned over 450 years, and the current situation that exists, what can Catholic and Jesuit education do to adjust and remain viable into the latter half of the 21st Century? Here is one idea to begin a “conversation.”

Have we considered the development of a unique or hybrid form of Catholic and Jesuit higher education? One “out of the box” idea should be considered— Jesuit Junior Colleges (JJC). These institutions, similar to one of the three integrated programs run by the Jesuits at St. John’s College in Belize City, would be located in urban areas, providing a liberal arts A.S. degree that

would be transferable to most of the remaining Jesuit colleges and universities. Increasing future student success, mostly for a diverse student population, and within a Catholic and Jesuit context would be the goal. Students would take classes but also participate in corporate-work study programs much like those in the current Jesuit Cristo Rey secondary school network.

Students at these JJC’s would be required to take a core curriculum, including introductory courses in theology, Christian ethics and/or world religions, but also skill building in basic competencies like English, writing, and public speaking (*eloquentia perfecta*).

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*Harry R. Dammer is the chair of the sociology and criminal justice department at the University of Scranton. He served on the Jesuit Seminar from January 2009 to April 2012.*

## Talking Back

Tuition would be need-based and supplemented by the corporate work study program. Faculty could be staffed by the graduates of other Jesuit education departments with tuition relief from loans, Jesuit Volunteers, and Jesuits that would love to teach but are not motivated

by the “publish or perish” lifestyle. Each would be trained in Jesuit pedagogy with a coordinated curriculum and assessment measures. And there would be no sports, no dorms, and no twelve-salad options for lunch. In the end, these institutions would surely be called to “live the mission”

even beyond the dreams of St. Ignatius and his companions during the formative years of Jesuit education in Paris during the mid-1500’s.

These JJC’s would be located in areas where there are a growing number of Catholics. Atlanta, Miami, Dallas, Phoenix, and San Diego might be good places to start. Nine of our 28 institutions are now located within a five hour drive of New York City. One could claim that one third of our resources are concentrated in areas more likely to grow in Hinduism or Islam than Catholicism. An even more controversial idea would be to consider converting some of our current institutions to JJC’s. Of course, the ideas presented here would require hard choices and considerable risk. But we must continue to ask whether we will be able to sustain our current institutions as they are configured into the late 21st century. And more important, and as reminded by Fr. General Nicolás, we are called to not only think about our current institutions but the future of the church. ■



The University of Scranton’s first interdisciplinary service learning travel course to Los Angeles took place in January of 2012. The trip was part of the “Special Topics: Gangs & Urban Health in LA” course taught by Harry Dammer, Ph.D., professor and chair of the Sociology/Criminal Justice Department, and Catherine Lovecchio, Ph.D., assistant professor of nursing.

(Above left) The group worked at the St. Francis Center in Los Angeles, and (below left) with Rev. Gregory Boyle, S.J., the founder of Homeboy Industries.

# MEMBERS OF THE NATIONAL SEMINAR ON JESUIT HIGHER EDUCATION

**Lisa Sowle Cahill** is a professor in the theology department at Boston College, Boston, Massachusetts.

**Harry R. Dammer** is chair and professor of criminal justice and sociology at University of Scranton, Scranton, Pennsylvania.

**Susanne E. Foster** is an associate professor in the philosophy department at Marquette University, Milwaukee, Wisconsin.

**Patrick J. Howell, S.J.**, is chairman of the seminar and professor of pastoral theology and rector of the Jesuit community at Seattle University, Seattle, Washington.

**Steven Mailloux** is a professor of rhetoric in the English department at Loyola Marymount University, Los Angeles, California.

**Diana Owen** is associate professor in the department of communications, culture and technology at Georgetown University, Washington, D.C.

**Stephen C. Rowntree, S.J.**, secretary to the seminar, is in the philosophy department at Loyola University New Orleans, Louisiana.

**Alison Russell** is associate professor in the English department at Xavier University, Cincinnati, Ohio.

**Raymond A. Schroth, S.J.**, editor, is also literary editor of *America* magazine.

**William E. Stempsey, S.J.**, is professor of philosophy at College of the Holy Cross, Worcester, Massachusetts.

**Aparna Venkatesan** is assistant professor in the department of physics and astronomy at the University of San Francisco.

## A Note to Contributors

### HOW TO WRITE FOR CONVERSATIONS

The goal of the National Seminar on Jesuit Higher Education and its publication of *Conversations* is to strengthen the Jesuit identity of our 28 colleges and universities. First, each issue is written to stimulate the campus dialogue — through departmental discussions or faculty symposiums — on the pursuit of various ideals. Second, through our various departments — feature articles, forums, book reviews, reports, and Talking Back — we want to keep the conversation going to build on the progress we have made.

Our ten faculty members, representing various institutions and disciplines, visit three colleges and universities a year and listen to groups of faculty and students in order to decide the themes for each issue. Although most of the articles are commissioned, we welcome unsolicited manuscripts. Ideally they should explore an idea that will generate discussion rather than describe a worthy project at an institution.

**Writing Guidelines.** Please keep the article to fewer than 2000 words. **DO NOT include footnotes.**

**Conversations is looking  
for a new editor.  
Anyone interested is invited  
to please send his or her  
resume to Patrick Howell, S.J.,  
Chair of the National Seminar  
on Jesuit Higher Education  
at [patrickh@seattleu.edu](mailto:patrickh@seattleu.edu).  
A job description is available  
on the AJCU website.**



“Procession of the Fathers.” The opening of the second session of Vatican II.

Photo by Peter Geymayer, Wikipedia.

Georgetown University  
*Washington, DC, 1789*

Saint Louis University  
*Saint Louis, 1818*

Spring Hill College  
*Mobile, 1830*

Xavier University  
*Cincinnati, 1831*

Fordham University  
*New York, 1841*

College of the Holy Cross  
*Worcester, 1843*

Saint Joseph’s University  
*Philadelphia, 1851*

Santa Clara University  
*Santa Clara, 1851*

Loyola University Maryland  
*Baltimore, 1852*

University of San Francisco  
*San Francisco, 1855*

Boston College  
*Boston, 1863*

Canisius College  
*Buffalo, 1870*

Loyola University Chicago  
*Chicago, 1870*

Saint Peter’s College  
*Jersey City, 1872*

University of Detroit Mercy  
*Detroit, 1877*

Regis University  
*Denver, 1877*

Creighton University  
*Omaha, 1878*

Marquette University  
*Milwaukee, 1881*

John Carroll University  
*Cleveland, 1886*

Gonzaga University  
*Spokane, 1887*

University of Scranton  
*Scranton, 1888*

Seattle University  
*Seattle, 1891*

Rockhurst University  
*Kansas City, 1910*

Loyola Marymount University  
*Los Angeles, 1911*

Loyola University New Orleans  
*New Orleans, 1912*

Fairfield University  
*Fairfield, 1942*

Le Moyne College  
*Syracuse, 1946*

Wheeling Jesuit University  
*Wheeling, 1954*

**Coming in January 2013: #43 *Eloquentia Perfecta* in a Digital Age. Writing and Speaking in Jesuit Higher Education Today.**