



STUDIES

IN
THE SPIRITUALITY OF JESUITS

Faith, Justice, and American Jesuit
Higher Education

*Readings from the Formula of the Institute, the
Constitutions, the Complementary Norms, GC 32,
Pedro Arrupe, S.J., and GC 34; and an Address by Peter-
Hans Kolvenbach, S.J.*

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THE SEMINAR ON JESUIT SPIRITUALITY

The Seminar is composed of a number of Jesuits appointed from their provinces in the United States.

It concerns itself with topics pertaining to the spiritual doctrine and practice of Jesuits, especially United States Jesuits, and communicates the results to the members of the provinces through its publication, *STUDIES IN THE SPIRITUALITY OF JESUITS*. This is done in the spirit of Vatican II's recommendation that religious institutes recapture the original inspiration of their founders and adapt it to the circumstances of modern times. The Seminar welcomes reactions or comments in regard to the material that it publishes.

The Seminar focuses its direct attention on the life and work of the Jesuits of the United States. The issues treated may be common also to Jesuits of other regions, to other priests, religious, and laity, to both men and women. Hence, the journal, while meant especially for American Jesuits, is not exclusively for them. Others who may find it helpful are cordially welcome to make use of it.

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NEW BOOK

FAITH, JUSTICE, AND AMERICAN JESUIT HIGHER EDUCATION

Readings from the Formula of the Institute, the Constitutions, the Complementary Norms, GC 32, Pedro Arrupe, S.J., and GC 34; and an Address by Peter-Hans Kolvenbach, S.J.

STUDIES IN THE SPIRITUALITY OF JESUITS

31/1 · JANUARY 2001

▶ **NEW BOOK!** ◀

The Road from La Storta

***Peter-Hans Kolvenbach, S.J.,
on Ignatian Spirituality***

“The vision of La Storta has not been given to us so that we might stop to gaze at it. No, it is the light in which the Jesuit regards the whole world.”

These words are from a homily on the anniversary of St. Ignatius's vision at La Storta. Father Peter-Hans Kolvenbach, superior general of the Society of Jesus, challenges Jesuits and their associates to consider their mission as they follow Ignatius along the road from La Storta into the wide world. In this collection of twenty essays, Father Kolvenbach proposes ways of understanding this mission from spiritual, analytical, and socio-pastoral perspectives.

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Of all things . . .

When Vatican II asked religious orders both to reclaim their original founding charism and to update themselves in accord with the needs of the present, the Society of Jesus already had at hand resources to carry out the first of those tasks. Thanks to the Historical Institute in Rome and to the *Monumenta historica*, we had critically edited texts of the founding documents of the Society of Jesus and the correspondence and other writings of the first Jesuits themselves. General Congregation 31 was in part an exercise in starting to reclaim that charism. Many of those texts, which serve as witnesses to the thought and actions of earlier Jesuits, have been translated into a great number of languages; and thus the members of the Society of Jesus today are more deeply aware of its history than were earlier Jesuits.

But “the complex entanglement of history and memory has recently been recognized as a key issue for historians,” as the American Historical Association Newsletter, *Perspectives*, not too long ago noted. That entanglement exists for us Jesuits also. For instance, how do our beliefs about the Jesuit past shape our understanding of ourselves and of the Society? That is, do we “store elaborate constructions of ‘official’ history while actually deeply believing alternative, oppositional accounts of the past,” and do those counter-accounts contribute more to who we are and what we think than the “received” stories? And since most of us do not regularly read primary sources for our historical knowledge but rather the books that make use of such sources in telling their stories, how do we understand the relationship between those stories of the past and the religious and institutional interests of the authors who construct the stories in the books we do read? This is not the place—nor the space—to try to answer those questions. I only bring them up as something to ponder as we continue, I hope, to learn more about ourselves in learning more about the Society of Jesus.

If you think such ideas as are noted above, or at least the way they have been put, might lead to complications, do not approach them in the spirit of a statement by Allan Greenspan, the chairman of the Federal Reserve Board: “I know you believe you understand what you think I said, but I am not sure you realize that what you heard is not what I meant.” He once made that comment to members of Congress. No wonder the interest rates can go up or down!

To turn from the present to the past and to our Jesuit historical vignette for this issue of *STUDIES*, the text of the *Spiritual Exercises* approved by Pope Paul III in 1548 and published by the Society of Jesus as its official version of the *Exercises* was a translation from Ignatius’s Spanish text into an elegant sixteenth-century Latin. That is the text used for more than three hundred years, until in the nineteenth century Fr. Jan Roothaan, general of the Society, did a much more literal Latin translation from Ignatius’s Spanish. André de Freux, sometimes known as Frusius, a Frenchman who entered the Society in 1541, was for a while secretary for St. Igna-

tius, and died in 1556, less than a month after Ignatius, is greatly renowned for that first official translation. (Vernacular versions came along only centuries later.)

Less well known now, but better known in the sixteenth century, was de Freux's talent at writing epigrams, two hundred and fifty-one of them, against the Protestants. They were circulated far and wide in manuscript form before their first printing in 1582 in a volume entitled, *Epigrams on the Heretics*. Dedicated to Alfonso Salmerón, one of the first companions of Ignatius, it went through editions and printings over the next decades in at least ten cities from Cologne and Lyon to Antwerp and Kraków. Ecumenism was not in any way on the horizon at that time; and, as James Brodrick wrote in his biography of Robert Bellarmine, "controversy has never been a school for chivalry; in the sixteenth century it was a snake pit." The venom existed on both sides and so did the scatology. A good part of Luther's *Table Talk* would not be publicly aired today even by the host of one of the shock-jock radio or television programs. Some of de Freux's epigrams against the Protestants were equally scatological and very popular. Others were elegant plays on words of the type that delighted the Baroque mind. Omitting on these pages an example of the excremental epigram, here is what might be called an anti-Protestant jingle, in its original wordplay Latin and in English translation:

Nomen tenetis jure protestantium,
Servare jura nolle protestamini.
Ecquid sibi vult ista protestatio
Nisi quod perire velle protestamini?

(The name "Protestant" you rightly maintain,
For you loudly protest your willingness laws to obey.
But what indeed does this "protesting" mean
Unless you're protesting your preference to perish?)

John W. Padberg, S.J.
Editor

FAITH, JUSTICE, AND AMERICAN JESUIT HIGHER EDUCATION

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The Formula of the Institute of the Society of Jesus

1 ¹Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the Lord alone and the Church, his spouse, under the Roman pontiff, the vicar of Christ on earth, should, after a solemn vow of perpetual chastity, poverty, and obedience, keep what follows in mind. He is a member of a Society founded chiefly for this purpose: ²to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures, and any other ministration whatsoever of the word of God, and further by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments. ³Moreover, he should show himself ready to reconcile the estranged, compassionately assist and serve those who are in prisons or hospitals, and indeed to perform any other works of charity, according to what will seem expedient for the glory of God and the common good.



The Constitutions

Part VII: The Distribution of the Members

Chapter 4: ¹Ways in Which the Houses and Colleges Can Help Their Neighbors

[636] 1. ²Since the Society endeavors to aid its neighbors not only by traveling through various parts of the world but also by residing continually in certain places, as is the case with the houses and colleges, ³it is important to have a clear idea of the ways in which souls can be helped in those places, so as to put into practice those of them which are possible for the glory of God our Lord.



Complementary Norms

Part VII, The Mission and Ministries of the Society

Chapter 1, The Mission of the Society Today

245 §1. The mission of the Society today is participation in the total evangelizing mission of the Church, which aims at the realization of the Kingdom of God in the whole of human society, not only in the life to come but also in this life. This mission is “a single but complex reality, which is expressed in a variety of ways”; namely, through the interrelated dimensions of the witness of one’s life; of proclamation, conversion, inculturation, and of the establishment of local churches; and also through dialogue and the promotion of the justice desired by God.

§2. Within this framework and in accordance with our original charism approved by the Church, the contemporary mission of the Society is the service of faith and the promotion in society of that justice of the Gospel that is the embodiment of God’s love and saving mercy.

§3. In this mission, its aim (the service of faith) and its integrating principle (faith directed toward the justice of the Kingdom) are dynamically related to the inculturated proclamation of the Gospel and to dialogue with other religious traditions as integral dimensions of evangelization.

Chapter 4: The Ministries by Which the Society Fulfills Its Mission

5. Educational apostolate

a. General remarks about the educational apostolate

277 §1. The educational apostolate in all its ramifications recommended in a special way by the Church in our day, is to be valued as of great importance among the ministries of the Society for promoting today's mission in the service of faith from which justice arises. For this work, when carried out in the light of our mission, contributes greatly to "the total and integral liberation of the human person, leading to participation in the life of God himself."

289 §1. Universities and institutions of higher learning play an increasingly important role in the formation of the whole human community, for in them our culture is shaped by debates about ethics, future directions for economics and politics, and the very meaning of human existence. Accordingly, we must see to it that the Society is present in such institutions, whether directed by itself or by others, insofar as we are able to do so. It is crucial for the Church, therefore, that dedicated Jesuits continue to engage in university work.

§2. We must continue to work strenuously, with imagination and faith and often under very difficult circumstances, to maintain and even to strengthen the specific character of each of our institutions of higher education both as Jesuit and as university, and bring it about that both of these aspects always remain fully operative.

§3. Universities of the Society, participating in its mission, must discover in their own proper institutional forms and authentic purposes a specific and appropriate arena, consonant with their nature, for fostering the faith that does justice.



General Congregation 32

Decree 4: Our Mission Today: The Service of Faith and the Promotion of Justice

47 1. To the many requests received from all parts of the Society for clear decisions and definite guidelines concerning our mission today, the 32nd General Congregation responds as follows.

48 2. The mission of the Society of Jesus today is 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.

49 3. In one form or another, this has always been the mission of the Society; but it gains new meaning and urgency in the light of the needs and aspirations of the men and women of our time, and it is in that light that we examine it anew. We are confronted today, in fact, by a whole series of new challenges.



Pedro Arrupe, S.J.

The Jesuit Mission in the University Apostolate

2. Why Is the [University] Apostolate Important?

The theme that I propose to discuss this morning is that the university apostolate is of capital importance for the Church, and therefore for the Society, and this for many reasons. You are more familiar with these reasons than I. Let me, nonetheless, select two and briefly develop them before looking more closely at the prophetic role of the Catholic university.

► The teaching of our blessed Lord is for all men, including specially the “wise of this world.” Now the wise of this world are to be found, if not exclusively, certainly in strength, in institutions of higher education. These institutions, then, merit an important place in our apostolic planning and labors.

► Our Lord’s teaching is to be the salt that penetrates and sustains the vitality of human cultures. Now human cultures, specially in the modern, technological world, are shaped in institutions of higher education. In these institutions, then, we are offered an unrivaled opportunity, where the graces of civilization flourish, for the grace of God to abound the more.

a. The Wise of This World

My first statement, that the teaching of our blessed Lord is intended in a special way for the “wise of this world,” may come as a surprise to some. Did not our Lord himself say that it has pleased his Father to reveal to the unlearned what he has hidden from the wise and learned (Luke 10:21)? And has not the Church in recent years, through the Holy Father and the bishops interpreting the Gospel for today’s world, guided us very

explicitly to be concerned, more than in the past, with the poor, the outcast, the *marginados*?

Paradoxical as it may seem, the "wise of this world" have often to be ranked among the impoverished, the *marginados*, suffering from the isolation which is the special mark of the outcast. They are often out of contact with the light and saving power of the Lord, shut up in a world of values that excludes the personally Transcendent. This isolation is often the greater, the more advanced the research on which their lives are centered. They have not encountered Christ, because—to give one reason—they have never met the modern equivalents of Justin, Irenaeus, Augustine, Bonaventure, Aquinas, Ricci or de Nobili. But if the "wise of this world" become wise in Christ, their influence will be enormous, like a lamp set upon a stand and bringing light to all in the house (Matt. 5:14).

How will they become wise in Christ, if Christian scholars are not present in their world of contemporary philosophy, science, or art, and at home, even more so, in that world which evoked Paul's lyrical cry, "How great are God's riches. How deep are his wisdom and knowledge. Who can explain his decisions? Who can understand his ways?" (Rom. 11:33).

As we look at the Jesuit community and then at the large number of lay professors and administrators at our institutions, what do we see? Are they—are we—distinguishable from our peers at other institutions? Has a "dominant secularism" become our native air, so that God is effectively absent from our world? To what extent have we internalized that judgment on the situation of today's world expressed so incisively in *Jesuits Today*, namely, that "the prevalence of injustice in a world where the very survival of the human race depends on men caring for and sharing with one another is one of the principal obstacles to belief: belief in a God who is justice because he is love"? (no. 7).

b. Christification of Cultures

I turn now to my second consideration; namely, that our Lord's teaching is intended to permeate human cultures and vivify them from within. It is not only for all men but also for the total culture which every human community builds in our different countries. Our cultures, ideologies, and structures are shaped by cultural, political, and economic leaders, who in turn draw their views about man and the world in part from the "knowledge industry," at the heart of which we find the university.

It was not always so. But today, man's growing awareness of his own cultural identity, the rise of "new" nations with their own cultural values, the ecological and population problems, and the crisis of values triggered by the technological revolution of the last few decades have

enhanced the need for universities, where such huge questions can be systematically studied in interdisciplinary fashion. From the viewpoint of rural-urban relations, we can say that the movement of peoples and the shift of power bases from rural dispersion to urban centers leads almost inevitably to strengthening the position of the university. It becomes the point where men in quest for knowledge and understanding give that quest a local habitation and a name.

Such convulsive changes bring us face to face with the question of inculturation in the true sense of the word; namely, the Christification of cultures. Clearly, this touches not only the "new" nations, with their subcultures based on different tribal and ethnic origins, but also the industrialized nations of the technologically advanced world with their subcultures and social strata. To understand what it means to be a person, precisely in any particular culture or subculture, demands experience, reflection fed by the contributions of many disciplines, and the light of faith illuminating all reflection.

Inculturation, then, is the incarnation or enfleshing of the faith and Christian existence in each and every culture so that people can genuinely express them in ways with which they feel comfortable. Thus they will be able to develop and deepen as well as transmit *their* faith in their own language (*ecclesia localis*), through concepts derived from their own culture (*inculturatio philosophica et theologica*), in accord with their own spiritual and religious tradition with the values proper to it (*inculturatio philosophica et spiritualis*). This process is to go on without any deformation of the Gospel, since it is only in the light of the Gospel that cultural and human values can be supernaturally judged and evaluated. How appropriate for our institutions of higher education is the study involved in such an enterprise, where history, anthropology, linguistics, sociology, and other disciplines all have their place.

It may be argued that the advanced research institutes of governments and industry or popular programs for millions of television and radio audiences both generate and popularize new values so that the institution of higher education is no longer so important. Undoubtedly, it is no longer without rival, as perhaps it was until the most recent past. But if we ask where the research workers of specialized institutes and the writers of television programs have been educated, are we not directed back to our institutions of higher education?¹

¹ "The Jesuit Mission in the University Apostolate," in *Other Apostolates Today* (St. Louis: Institute of Jesuit Sources, 1981), 81-84.

II. Prophetic Role of Catholic University

5. *Witness and Prophet*

Our Lord's teaching, as we saw before, is for the "wise of this world." It is intended to permeate all human cultures and impregnate our institutions and structures. It is also intended to provide a bridge between what is and the shape of things to come—the *nova et vetera* of the good householder. Is not the Jesuit institution of higher education a privileged place for mediating between the set of ideas and views which hold sway in today's world and that divine wisdom which both participates in the folly of the Cross and is itself a sign of the "Behold I make all things new"? Is it not called to exercise a *prophetic* role?

Let me make clear what I do not mean, and what I do mean, with that word "prophetic."

I do not mean the angry, facile denunciation of a particular evil. I do not mean a proclamation which, while purporting to liberate the weak and powerless, instigates them to a self-righteous exaltation of their own virtue and to hatred and scorn for those who are not of their number.

I use the word *prophet* here in a biblical sense: one who is entrusted with a spiritual mission, that of bearing witness to the power and love of God towards men. By prophetic I mean the persevering, fearless speaking forth on the issues of the day by people whose views are rooted in Christ's teaching, clarified through discernment with their community, and consistent with their own total dedication to Christ. The prophet "speaks God's message" not only when it is willingly accepted but also and especially when it is seen as a "hard saying," painful to all too human ways of viewing what God expects of man in history. The prophet has let himself be steeped in God, with the result that he is free interiorly and pure of heart. He is sympathetically critical of all movements and institutions, many of which are of course excellent, but all of them limited.

6. *On the Border Line of Church and World*

The prophet's role is to relate the living God to his creatures in the singularity of their present moment. But just for that reason his message looks towards the future. He sees the future coming with its twin aspects of judgment and salvation. He judges the human situation with total freedom and reads the passing moment with the aid of a special, God-given light, which enables him to penetrate deeply into the meaning of events. The prophet knows that the judgment he pronounces comes from the God of salvation and is intended to "build and to plant" (Jer. 1:10). When the "wise of this world" must be silent out of ignorance of the profound meaning of

events, the prophet speaks out. We can understand in this sense why Father Przywara says that "the Jesuit lives on the border line where the Church meets the world and the world meets the Church. . . . It is the function of the Jesuit to interpret the Church to the world and the world to the Church. The border line is ever shifting. Our first task therefore is to locate it."²

Was it not this which our Holy Father had in mind in his memorable allocution of December 3 when he addressed us as follows:

Wherever in the Church, even in the most difficult and extreme fields, in the crossroads of ideologies, in the front line of social conflict, there has been and there is confrontation between the deepest desires of man and the perennial message of the Gospel, there also there have been, and there are, Jesuits. . . .

. . . You are at the head of that interior renewal which the Church is facing in this secularized world, especially after the Second Vatican Council. Your Society is, we say, the test of the vitality of the Church throughout the centuries; it is perhaps one of the most meaningful crucibles in which are encountered the difficulties, the temptations, the efforts, the perpetuity and the successes of the whole Church.³

These words mean that if we want to continue in our apostolic and prophetic role, according to the best traditions of the Society, we must remain at our post on that border line between the Church and the world of nonbelief, between the forward leaps of science and the reality of everyday life, searching for solutions to the most pressing problems and in the process stirring up others. Firmly grounded in a solid and genuine tradition, and therefore progressive as are only those who are most driven by the inexhaustible desire of the *magis*.

In the sense just described, the Jesuit communities of which you are a part, and yourselves as leaders in the university apostolate, are called to be prophetic. You have not sought this burden. The Society, acting as part of the People of God, has missioned you to it, whatever the precise form in which you have been appointed.

² Quoted in John Courtney Murray, *The University in the American Experience* (New York: Fordham University, 1966), 10.

³ Allocution of Pope Paul VI to the Thirty-second General Congregation, Dec. 3, 1974, in *Documents of the 31st and 32nd General Congregations of the Society of Jesus* (St. Louis: Institute of Jesuit Sources, 1977), 527f.

7. Risk and Courage

To be a prophet in the sense just described and in the measure marked out for us by the Thirty-second General Congregation will not win us first place in popularity contests.

To live as a prophet demands integrity and spiritual energy far beyond the average. Now, even more than before the 32nd General Congregation, are we in need of that integrity and energy, for we have been called to make the service of faith and promotion of justice the center of our lives. Given the demands of this task, I recalled to the members of the congregation early in the discussion on justice the following grave words from *Octogesima adveniens*.

Let each one examine himself, to see what he has done up to now, and what he ought to do. It is not enough to recall principles, state intentions, point to crying injustices, and utter prophetic denunciations; these words will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility and by effective action.⁴

I went on to ask in my own name this series of questions, not drawn out of the air but deliberately chosen to assist us to foresee where our decisions might lead us.

Is [the congregation] ready to accept this responsibility and to carry it through to the final consequences? Is it ready to enter on the sterner way of the cross, that which brings us misunderstanding from civil and ecclesiastical authorities and our best friends? Is it ready to give witness not only through decrees or statements which would put into words the sense and meaning of all the members or of a large part? Is it ready to give practical expression to its witness through concrete decisions which will necessarily modify our way of life, our style of working, our field of endeavor, our social and personal contacts, and finally our image and social standing?⁵

The congregation's response, we know, was the decree on our mission today and thereby the commitment of the entire Society. So, we cannot avoid asking ourselves in utter sincerity whether we have sufficient resources to bear the prophet's burden. We will indeed experience extraordinary power and authority if we say yes; but great sacrifices will be asked of us, both in what concerns us personally and in our relations with men who up to this point were counted among our defenders, our friends.

⁴ *Acta Apostolica Sedis*, 1971, 437f.

⁵ See *News of the General Congregation*, no. 6 (December 20, 1974), 4.



It is we who must decide. Do we want to play our apostolic-prophetic role with all that it demands, or be satisfied with a comfortable mediocrity?

From your strenuous efforts to maintain a Jesuit identity and spirit in your institutions despite ever mounting obstacles, from your prompt and generous response to my invitation to this meeting, from your evident determination to be faithful to your Jesuit vocation to the *magis* for Christ, I have no doubt about your answer. True enough, we cannot decide of ourselves to be ministers of prophecy. Prophets are God's creations, made not born, responding to specific needs. Nonetheless, as I said earlier, the prophetic spirit is to be found not only in individuals but in groups and communities as well. We are called to be in some way prophets because we belong to the Church and because we are religious. The Church is a prophetic body. Religious communities, too, have a prophetic function. It is in this sense that Ladislav Orsy, S.J., writes, "The purity of religious vocation consists in the purity of prophecy by word, deed and daily life."⁶



General Congregation 34

Decree 16: The Intellectual Dimension of Jesuit Ministries

394 1. Since its foundation, the Society has held intellectual labor in high esteem, as a significant contribution to the discovery of the creative work of God and to the recognition of the legitimate autonomy of human inquiry. This tradition of the Society is particularly relevant today within the context of urgent issues confronting us in our mission. For this reason General Congregation 34 strongly reaffirms the distinctive importance of the intellectual quality of each of our apostolic works. The value of this aspect of our ministry is fundamental in contemporary circumstances, characterized as they are by changes which are as rapid as they are radical.

396 3. For this reason, GC 34 resolutely encourages a vigorous spiritual and intellectual formation for young Jesuits and ongoing spiritual and intellectual formation for every Jesuit. The Society, sensitive to present needs and challenges, must insist on the necessity not only for each one's ongoing acquisition of knowledge but also on the ongoing development of each one's personal capacity to analyze and evaluate, in our circumstances of rapid

⁶ Arrupe, "Jesuit Mission, 88-91. The quotation from Fr. Orsy is taken from *Open to the Spirit* (Washington: Corpus Books, 1968), 21.

change, the mission which he has received. There can be no substitute for individual, painstaking, and, quite frequently, solitary work. Such capacity is indispensable if we wish to integrate the promotion of justice with the proclamation of faith, and if we hope to be effective in our work for peace, in our concern to protect life and the environment, in our defense of the rights of individual men and women and of entire peoples. Serious and active intellectual inquiry must also characterize our commitment to integral evangelization. This assumes a basic knowledge of the economic, social, and political structures in which our contemporaries find themselves immersed, and it cannot be ignorant of the development of traditional and modern cultures or of the effects of the emerging culture of communication. For evangelization to be effective, accuracy in knowledge, respect for the other in intercultural dialogue, and critical analysis are all imperative.

397 4. In apostolic works which are more directly intellectual, professional formation and competence are to be accompanied by that legitimate responsible autonomy and freedom which are requisites for progress in scholarly teaching and research. Furthermore, today more than ever before, it is essential that we recognize the specific characteristics of each of the various scholarly disciplines, including science and technology. We must help our contemporaries to respect this autonomy and freedom and to recognize these specific characteristics. For those with faith, to deny "the rightful autonomy of science" can lead to tragedies well known in the history of recent centuries. We who have learned to pray before the "Eternal Lord of all things" must, therefore, be especially careful to avoid the same mistakes under new forms.

400 7. Among the ways of being engaged in the intellectual apostolate in the service of the Kingdom of God, theological research and reflection has a special place and merits specific mention. Father Pedro Arrupe named theological reflection as one of the four priority apostolates of the Society of Jesus. Among the urgent contemporary issues needing theological reflection, he listed humanism, freedom, mass culture, economic development, and violence. GC 32 cited and confirmed Father Arrupe's emphasis on theological reflection and also called for a social analysis of the structural causes of contemporary injustices and for Ignatian discernment regarding the appropriate apostolic response to these injustices. GC 34 reconfirms the need for this theological reflection and, to the issues it must address, adds the contemporary understanding of the promotion of justice, including inculturation and interreligious dialogue.

401 Theological reflection, social analysis, and discernment are phases of a process which Pope John XXIII and Vatican II called "reading the signs of the times": the effort to discern the presence and activity of God in the



events of contemporary history in order to decide what to do as servants of the Word. This will bring the perennial sources of Catholic theology to bear upon the lived experiences, individual and communal, of the members of the faith community that is the Church, especially their experience of poverty and oppression; it relates Catholic theology to the secular disciplines, especially philosophy and the social and natural sciences, in order to discern, illuminate, and interpret the opportunities and problems of contemporary life.

Decree 17: Jesuits and University Life

404 1. Jesuits have been engaged in university teaching, research, and scholarly publication almost since the foundation of the Society. From astronomy to classical ballet, from the humanities to theology, Jesuits try to enter into the languages and discourses of their inherited or emerging cultures. They attempt to discover, shape, renew, or promote human wisdom, while at the same time respecting the integrity of disciplined scholarship. They also seek to accompany in faith the men and women molded by the potent cultural forces inherent in the university as an institution. St. Ignatius was aware of the wide cultural impact of universities and chose to send Jesuits there, as places where a more universal good might be achieved. Throughout our history we have continued to affirm this basic Ignatian intuition.

405 2. Today, approximately three thousand Jesuits work in nearly two hundred of our own institutions of higher learning, touching the lives of more than half a million students; other Jesuits exercise this mission in other universities. This apostolic activity not only has an influence on the lives of students; it goes beyond the immediate university milieu. We recognize that universities remain crucial institutional settings in society. For the poor they serve as major channels for social advancement. In and through universities important debates take place about ethics, future directions for economics and politics, and the very meaning of human existence, debates that shape our culture. Neither the university as an institution and as a value for humanity nor the still urgent imperative for an unflagging Jesuit commitment to our tradition of fostering university life stands in need of any fresh defense.



PETER-HANS KOLVENBACH, S.J.

The Service of Faith and the Promotion of Justice in American Jesuit Higher Education

Introduction

This conference on the commitment to justice in American Jesuit higher education comes at an important moment in the rich history of the twenty-eight colleges and universities represented here this evening. We also join Santa Clara University in celebrating the 150th anniversary of its founding.

Just as significant as this moment in history is our location. Santa Clara Valley, named after the mission at the heart of this campus, is known worldwide as "Silicon Valley," the home of the microchip. Surely when Father Nobili, the founder of this university, saw the dilapidated church and compound of the former Franciscan mission, he could never have imagined this valley as the center of a global technological revolution.

This juxtaposition of mission and microchip is emblematic of all the Jesuit schools. Originally founded to serve the educational and religious needs of poor immigrant populations, they have become highly sophisticated institutions of learning in the midst of global wealth, power, and culture. The turn of the millennium finds them in all their diversity: they are larger, better equipped, more complex and professional than ever before, and also more concerned about their Catholic, Jesuit identity.

In the history of American Jesuit higher education, there is much to be grateful for, first to God and the Church, and surely to the many faculty, students, administrators, and benefactors who have made it what it is today. But this conference brings you together from across the United States with guests from Jesuit universities elsewhere, not for mutual congratulations, but for a strategic purpose. On behalf of the complex, professional, and pluralistic institutions you represent, you are here to face a question as difficult as it is central: How can the Jesuit colleges and universities in the United States

Address delivered at Santa Clara University, October 6, 2000, during the "Commitment to Justice in Jesuit Higher Education" conference. Reprinted with permission.

express faith-filled concern for justice in what they are as Christian academies of higher learning, in what their faculty do, and in what their students become?

As a contribution to your response, I would like to (1) reflect with you on what faith and justice has meant for Jesuits since 1975, and then (2) consider some concrete circumstances of today, (3) suggest what justice rooted in faith could mean in American Jesuit higher education, and (4) conclude with an agenda for the first decade of the years 2000.

I. The Jesuit Commitment to Faith and Justice, New in 1975

I begin by recalling another anniversary that this conference commemorates. Twenty-five years ago, ten years after the closing of the Second Vatican Council, Jesuit delegates from around the world gathered at the Thirty-second General Congregation (GC 32), to consider how the Society of Jesus was responding to the deep transformation of all Church life that was called for and launched by Vatican II.

After much prayer and deliberation, the congregation slowly realized that the entire Society of Jesus in all its many works was being invited by the Spirit of God to set out on a new direction. The overriding purpose of the Society of Jesus, namely, "the service of faith," must also include "the promotion of justice." This new direction was not confined to those already working with the poor and marginalized in what was called "the social apostolate." Rather, this commitment was to be "a concern of our whole life and a dimension of all our apostolic endeavors."¹ So central to the mission of the entire Society was this union of faith and justice that it was to become the "integrating factor" of all the Society's works;² and in this light "great attention" was to be paid to evaluating every work, including educational institutions.³

I myself attended GC 32, representing the Province of the Near East, where for centuries the apostolic activity of the Jesuits has concentrated on education in a famous university and some outstanding high schools. Of course, some Jesuits worked in very poor villages, refugee camps, or prisons, and some fought for the rights of workers, immigrants, and

¹ GC 32, d. 4, no. 47.

² GC 32, d. 2, no. 9.

³ See GC 32, d. 2, no. 9, and d. 4, no. 76.

foreigners; but this was not always considered authentic, mainstream Jesuit work. In Beirut we were well aware that our medical school, staffed by very holy Jesuits, was producing, at least at that time, some of the most corrupt citizens in the city; but this was taken for granted. The social mood of the explosive Near East did not favor a struggle against sinful, unjust structures. The liberation of Palestine was the most important social issue. The Christian churches had committed themselves to many works of charity, but involvement in the promotion of justice would have tainted them by association with leftist movements and political turmoil.

The situation I describe in the Near East was not exceptional in the worldwide Society at that time. I was not the only delegate who was ignorant of matters pertaining to justice and injustice. The 1971 Synod of Bishops had prophetically declared, "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the gospel, or, in other words, of the church's mission for the redemption of the human race and its liberation from every oppressive situation";⁴ but few of us knew what this meant in our concrete circumstances.

Earlier, in 1966, Father Arrupe had pointed out to the Latin American provincials how the socioeconomic situation throughout the continent contradicted the Gospel, and "from this situation rises the moral obligation of the Society to rethink all its ministries and every form of its apostolates to see if they really offer a response to the urgent priorities which justice and social equity call for."⁵ Many of us failed to see the relevance of his message to our situation. But please note that Father Arrupe did not ask for the suppression of the apostolate of education in favor of social activity. On the contrary, he affirmed that "even an apostolate like education—at all levels—which is so sincerely wanted by the Society and whose importance is clear to the entire world, in its concrete forms today must be the object of reflection in the light of the demands of the social problem."⁶

Perhaps the incomprehension or reluctance of some of us delegates, was one reason why GC 32 finally took a radical stand. With a passion both inspiring and disconcerting, the general congregation coined the formula "the service of faith and the promotion of justice," and used it adroitly to push every Jesuit work and every individual Jesuit to make a choice, providing little leeway for the fainthearted. Many inside and outside the Society were

⁴ 1971 Synod of Bishops, "Justice in the World."

⁵ Pedro Arrupe, S.J., "On the Social Apostolate in Latin America" (December 12, 1966), *Acta Romana* 14, no. 6 (1966): 791.

⁶ *Ibid.*

outraged by the “promotion of justice.” As Father Arrupe rightly perceived, his Jesuits were collectively entering upon a more severe way of the cross, which would surely entail misunderstandings and even opposition on the part of civil and ecclesiastical authorities, many good friends, and some of our own members. Today, twenty-five years later, this option has become integral to our Jesuit identity, to the awareness of our mission, and to our public image in both Church and society.⁷

The summary expression “the service of faith and the promotion of justice” has all the characteristics of a world-conquering slogan, using a minimum of words to inspire a maximum of dynamic vision; but it runs the risk of ambiguity. Let us examine, first the service of faith, then the promotion of justice.

A. The Service of Faith

The Thirty-second Congregation would not have voted for decree 4 if, on the one hand, socio-economic justice had been excluded or if, on the other hand, the justice of the Gospel had not been included.

From our origins in 1540, the Society has been officially and solemnly charged with “the defense and the propagation of the faith.” In 1995, the congregation reaffirmed that, for us Jesuits, the defense and propagation of the faith is a matter of to be or not to be, even if the words themselves can change. Faithful to the Vatican Council, the congregation wanted our preaching and teaching not to proselytize, not to impose our religion on others, but rather to propose Jesus and his message of God’s Kingdom to everyone in a spirit of love.

Just as the Vatican had abandoned the name “Propaganda fidei,” GC 32 passed from propagation to service of faith. In decree 4, the congregation did use the expression “the proclamation of faith,” which I prefer.⁸ In the context of centuries of Jesuit spirituality,

⁷ Cf. Peter-Hans Kolvenbach, S.J., “On the Social Apostolate” (January 2000), no. 3.

⁸ “Since evangelization is proclamation of that faith which is made operative in love of others [see Gal. 5:6; Eph. 4:15], the promotion of justice is indispensable to it” (GC 32, d. 4, no. 28).

however, "the service of faith" cannot mean anything other than to bring the countercultural gift of Christ to our world.⁹

But why "the service of faith"? The congregation itself answers this question by using the Greek expression "diakonia fidei."¹⁰ It refers to Christ the suffering Servant carrying out his "diakonia" in total service of his Father by laying down his life for the salvation of all. Thus, for a Jesuit, "not just any response to the needs of the men and women of today will do. The initiative must come from the Lord laboring in events and people here and now. God invites us to follow Christ in his labors, on his terms and in his way."¹¹

I do not think we delegates at the Thirty-second Congregation were aware of the theological and ethical dimensions of Christ's mission of service. Greater attention to the "diakonia fidei" may have prevented some of the misunderstandings provoked by the phrase "the promotion of justice."

B. The Promotion of Justice

In many languages this expression is difficult to translate. We delegates were familiar with sales promotions in a department store or the promotion of friends or enemies to a higher rank or position; we were not familiar with the promotion of justice. To be fair, let us remember that a general congregation is not a scientific academy equipped to distinguish and to define, to clarify and to classify. In the face of radically new apostolic needs, it chose to inspire, to teach, and even to prophesy. In its desire to be more incisive in the promotion of justice, the congregation avoided traditional words like "charity," "mercy," or "love," unfashionable words in 1975. Neither philanthropy nor even development would do. The congregation instead used the word "promotion" with its connotation of a well-planned strategy to make the world just.

Since Saint Ignatius wanted love to be expressed not only in words but also in deeds, the congregation committed the Society to the promotion of justice as a concrete, radical, but proportionate response to an unjustly suffering world. Fostering the virtue of justice in people was not enough. Only a substantive justice can bring about the kinds of structural and attitudinal changes that are needed to uproot those sinful, oppressive injustices that are a scandal against humanity and God.

⁹ Cf. GC 34, d. 26, no. 5.

¹⁰ For example, GC 32, d. 11, no. 13.

¹¹ GC 34, d. 26, no. 8.

This sort of justice requires an action-oriented commitment to the poor, with a courageous personal option. In some ears the relatively mild expression "promotion of justice" echoed revolutionary, subversive, and even violent language. For example, the American State Department recently accused some Colombian Jesuits of being Marxist-inspired founders of a guerilla organization. When challenged, the U.S. Government apologized for this mistake, which shows that some message did get through.

Just as in "diakonia fidei" the term "faith" is not specified, so in the "promotion of justice" the term "justice" also remains ambiguous. The Thirty-second Congregation would not have voted for decree 4 if, on the one hand, socioeconomic justice had been excluded or if, on the other hand, the justice of the Gospel had not been included. A stand in favor of social justice that was almost ideological, and simultaneously a strong option for "that justice of the Gospel which embodies God's love and saving mercy"¹² were both indispensable. Refusing to clarify the relationship between the two, GC 32 maintained its radicality by simply juxtaposing "diakonia fidei" and "promotion of justice."

In other decrees of the same congregation, when the two dimensions of the one mission of the Society were placed together, some delegates sought to achieve a more integrated expression by proposing amendments, such as the service of faith *through* or *in* the promotion of justice. Such expressions might better render the 1971 Synod's identification of "action on behalf of justice and participation in the transformation of the world [as] a constitutive dimension of the preaching of the gospel."¹³ But one can understand the congregation's fear that too neat or integrated an approach might weaken the prophetic appeal and water down the radical change in our mission.

In retrospect, this simple juxtaposition sometimes led to an "incomplete, slanted and unbalanced reading" of decree 4,¹⁴ unilaterally emphasizing "one aspect of this mission to the detriment of the other,"¹⁵ treating faith and justice as alternative or even rival tracks of ministry. "Dogmatism or ideology sometimes led us to treat each other more as adversaries than as

¹² GC 33, d. 1, no. 32.

¹³ 1971 Synod of Bishops, "Justice in the World."

¹⁴ Pedro Arrupe, "Rooted and Grounded in Love," *Acta Romana* 18, no. 2 (1982): 500, no. 67.

¹⁵ GC 33, d. 1, no. 33.

companions. The promotion of justice has sometimes been separated from its wellspring of faith."¹⁶

On the one side, 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. They seemed to consign the service of faith to a dying past.

Those on the other side clung to a certain style of faith and Church. They gave the impression that God's grace had to do only with the next life and that divine reconciliation entailed no practical obligation to set things right here on earth.

In this frank assessment I have used, not so much my own words, but rather those of subsequent congregations, so as to share with you the whole Society's remorse for whatever distortions or excesses occurred, and to demonstrate how, over the last twenty-five years, the Lord has patiently been teaching us to serve the faith that does justice in a more integral way.

C. The Ministry of Education

In the midst of radical statements and unilateral interpretations associated with decree 4, many raised doubts about our maintaining large educational institutions. They insinuated, if they did not insist, that direct social work among the poor and involvement with their movements should take priority. Today, however, the value of the educational apostolate is generally recognized—indeed, it is the sector occupying the greatest Jesuit manpower and resources—but only on condition that it transforms its goals, contents, and methods.

Even before GC 32, Father Arrupe had already fleshed out the meaning of "diakonia fidei" for educational ministries when he addressed the 1973 International Congress of Jesuit Alumni of Europe.

Today our prime educational objective must be to form men for others; men who will live not for themselves but for God and his Christ—for the God-man who lived and died for all the world; men who cannot even conceive of love of God which does not include love for the least of their neighbors; men completely convinced that love of God which does not issue in justice for men is a farce.¹⁷

¹⁶ GC 34, d. 3, no. 2.

¹⁷ Pedro Arrupe, S.J., Address to the European Jesuit Alumni Congress, Valencia, August 1973, in *Hombres para los demas* (Barcelona: Diafora, 1983), 161.

My predecessor's address was not well received by many alumni at the Valencia meeting, but the expression "men and women for others" really helped the educational institutions of the Society to ask serious questions that led to their transformation.¹⁸

Father Ignacio Ellacuría, in his 1982 convocation address here at Santa Clara University, eloquently expressed his conviction in favor of the promotion of justice in the educational apostolate:

A Christian university must take into account the Gospel preference for the poor. This does not mean that only the poor study at the university; it does not mean that the university should abdicate its mission of academic excellence—excellence needed in order to solve complex social problems. It does mean that the university should be present intellectually where it is needed: to provide science for those who have no science; to provide skills for the unskilled; to be a voice for those who do not possess the academic qualifications to promote and legitimate their rights.¹⁹

In these two statements, we discover the same concern to go beyond a disincarnate spiritualism or a secular social activism, so as to renew the educational apostolate in word and in action at the service of the Church in a world of unbelief and of injustice. We should be very grateful for all that has been achieved in this apostolate, both faithful to the characteristics of four hundred years of Ignatian education and open to the changing signs of the times. Today, one or two generations after decree 4, we face a world that has an even greater need for the faith that does justice.

Over the last twenty-five years, the Lord has patiently been teaching us to serve the faith that does justice in a more integral way.

¹⁸ Cf. *The Characteristics of Jesuit Education* (Washington, D.C.: Jesuit Secondary Education Association, 1987).

¹⁹ Ignacio Ellacuría, S.J., "The Task of a Christian University," Convocation address at the University of Santa Clara, June 12, 1982; "Una universidad para el pueblo," *Diakonia* 6, no. 23 (1982): 41-57.

II. A "Composition" of Our Time and Place

Let us turn now to a mention of some of the changing signs of the times.

Meeting in Silicon Valley brings to mind not only the intersection of the mission and the microchip but also the dynamism and even dominance that are characteristics of the United States at this time. Enormous talent and unprecedented prosperity are concentrated in this country, which spawns sixty-four new millionaires every day. This is the headquarters of the new economy that reaches around the globe and is transforming the basic fabric of business, work, and communications. Thousands of immigrants arrive from everywhere: entrepreneurs from Europe, high-tech professionals from South Asia who staff the service industries, as well as workers from Latin America and Southeast Asia who do the physical labor—thus, a remarkable ethnic, cultural, and class diversity.

At the same time, the United States struggles with new social divisions aggravated by the "digital divide" between those with access to the world of technology and those left out. This rift, with its causes in class, racial, and economic differences, has its root cause in chronic discrepancies in the quality of education. Here in Silicon Valley, for example, some of the world's premier research universities flourish alongside struggling public schools where Afro-American and immigrant students drop out in droves. Nationwide, one child in every six is condemned to ignorance and poverty.

This valley, this nation, and the whole world look very different from the way they looked twenty-five years ago. With the collapse of Communism and the end of the Cold War, national and even international politics have been eclipsed by a resurgent capitalism that faces no ideological rival. The European Union slowly pulls the continent's age-old rivals together into a community but also a fortress. The former "Second World" struggles to repair the human and environmental damage left behind by so-called socialist regimes. Industries are relocating to poorer nations, not to distribute wealth and opportunity, but to exploit the relative advantage of low wages and lax environmental regulations. Many countries become yet poorer, especially where corruption and exploitation prevail over civil society and where violent conflict keeps erupting.

This composition of our time and place embraces six billion people with their faces young and old, some being born and others dying, some white and many brown and yellow and black.²⁰ Each one a unique individ-

²⁰ See Ignatius of Loyola, "Contemplation on the Incarnation," in *Spiritual Exercises*, nos. 101-9.

ual, they all aspire to live life, to use their talents, to support their families, and care for their children and elders, to enjoy peace and security, and to make tomorrow better.

Solidarity is learned through "contact" rather than through "concepts."

Thanks to science and technology, human society is able to solve problems such as feeding the hungry, sheltering the homeless, or developing more just conditions of life, but stubbornly fails to accomplish this. How can a booming economy, the most prosperous and global ever, still leave over half of humanity in poverty?

GC 32 makes its own sober analysis and moral assessment:

We can no longer pretend that the inequalities and injustices of our world must be borne as part of the inevitable order of things. It is now quite apparent that they are the result of what man himself, man in his selfishness, has done.

[D]espite the opportunities offered by an ever more serviceable technology, we are simply not willing to pay the price of a more just and more humane society."²¹

Injustice is rooted in a spiritual problem, and its solution requires a spiritual conversion of each one's heart and a cultural conversion of our global society so that humankind, with all the powerful means at its disposal, might exercise the will to change the sinful structures afflicting our world. The yearly *Human Development Report* of the United Nations is a haunting challenge to look critically at basic conditions of life in the United States and the 175 other nations that share our one planet.²²

Such is the world in all its complexity, with great global promises and countless tragic betrayals. Such is the world in which Jesuit institutions of higher education are called to serve faith and promote justice.

²¹ GC 32, d. 4, nos. 27, 20.

²² United Nations Development Program, *Human Development Report*, 1990 to the present.

III. American Jesuit Higher Education for Faith and Justice

Within the complex time and place that are ours and in the light of the recent general congregations, I want to spell out several *ideal characteristics*, as manifest in three complementary dimensions of Jesuit higher education: in who our students become, in what our faculty do, and in how our universities proceed. Some of these ideals are easy to meet, others remain persistently challenging; but together they serve to orient our schools and, in the long run, to identify them. At the same time, the U.S. provincials have recently established the important Higher Education Committee to propose *criteria* on the staffing, leadership, and Jesuit sponsorship of our colleges and universities.²³ May these criteria help to implement the ideal characteristics we now meditate on together.

A. Formation and Learning

Today's predominant ideology reduces the human world to a global jungle whose primordial law is the survival of the fittest. Students who subscribe to this view want to be equipped with well-honed professional and technical skills in order to compete in the market and secure one of the relatively scarce fulfilling and lucrative jobs available. This is the success which many students (and parents!) expect.

All American universities, ours included, are under tremendous pressure to opt entirely for success in this sense. But what our students want—and deserve—includes but transcends this “worldly success” based on marketable skills. **The real measure of our Jesuit universities lies in who our students become.**

For four hundred and fifty years, Jesuit education has sought to educate “the whole person” intellectually and professionally, psychologically, morally, and spiritually. But in the emerging global reality, with its great possibilities and deep contradictions, the whole person is different from the whole person of the Counter-Reformation, the Industrial Revolution, or the twentieth century. Tomorrow's “whole person” cannot be whole without an

²³ In February 2000 the Jesuit Conference established the five-man Committee on Higher Education to prepare recommendations regarding (1) sponsorship by the Society of U.S. Jesuit colleges and universities, (2) assignment of personnel to these institutions, and (3) selection of presidents (particularly non-Jesuit presidents) for these institutions.



educated awareness of society and culture with which to contribute socially, generously, in the real world. Tomorrow's whole person must have, in brief, a *well-educated solidarity*.

We must therefore raise our Jesuit educational standard to "educate the whole person of solidarity for the real world." Solidarity is learned through "contact" rather than through "concepts," as the Holy Father said recently at an Italian university conference.²⁴ When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection.

Students, in the course of their formation, must let 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. They should learn to perceive, think, judge, choose, and act for the rights of others, especially the disadvantaged and the oppressed. Campus ministry does much to foment such intelligent, responsible, and active compassion, compassion that deserves the name solidarity.

Our universities also boast a splendid variety of in-service programs, outreach programs, insertion programs, off-campus contacts, and hands-on courses. These should not be too optional or peripheral, but at the core of every Jesuit university's program of studies.

Our students are involved in every sort of social action—tutoring drop-outs, demonstrating in Seattle, serving in soup kitchens, promoting pro-life, protesting against the School of the Americas—and we are proud of them for it. But the measure of Jesuit universities is not what our students do but who they become and the adult Christian responsibility they will exercise in future towards their neighbor and their world. For now, the activities they engage in, even with such good effect, are for their formation. This does not make the university a training camp for social activists. Rather, the students need close involvement with the poor and the marginal now, in order to learn about reality and become adults of solidarity in the future.

²⁴ John Paul II, in an address to Catholic University of the Sacred Heart, Milan, May 5, 2000, no. 9.

B. Research and Teaching

If the measure and purpose of our universities lie in what the students become, then the faculty are at the heart of our universities. Their mission is tirelessly to seek the truth and to form each student into a whole person of solidarity who will take responsibility for the real world. What do they need in order to fulfill this essential vocation?

The faculty's "research, which must be rationally rigorous, firmly rooted in faith and open to dialogue with all people of good will,"²⁵ not only obeys the canons of each discipline, but ultimately embraces human reality in order to help make the world a more fitting place for six billion of us to inhabit. I want to affirm that university knowledge is valuable for its own sake and at the same time is knowledge that must ask itself, "For whom? For what?"²⁶

Usually we speak of professors in the plural, but what is at stake is more than the sum of so many individual commitments and efforts. It is a sustained interdisciplinary dialogue of research and reflection, a continuous pooling of expertise. The purpose is to assimilate experiences and insights according to their different disciplines in "a vision of knowledge which, well aware of its limitations, is not satisfied with fragments but tries to integrate them into a true and wise synthesis" about the real world.²⁷ Unfortunately, many faculty still feel academically, humanly, and, I would say, spiritually unprepared for such an exchange.

In some disciplines, such as the life sciences, the social sciences, law, business, or medicine, the connections with "our time and place" may seem more obvious. These professors apply their disciplinary specialties to issues of justice and injustice in their research and teaching about health care, legal aid, public policy, and international relations. But every field or branch of knowledge has values to defend, with repercussions on the ethical level. Every discipline, beyond its necessary specialization, must engage with human society, human life, and the environment in appropriate ways, cultivating moral concern about how people ought to live together.

All professors, in spite of the cliché of the ivory tower, are in contact with the world. But no point of view is ever neutral or value-free. By preference, by option, our Jesuit point of view is that of the poor. So our professors' commitment to faith and justice entails a most significant shift in viewpoint and choice of values. Adopting the point of view of those who

²⁵ *Ibid.* no. 7.

²⁶ Cf. GC 34, d. 17, no. 6.

²⁷ John Paul II, Catholic University address (see n. 24 above), no. 5.



suffer injustice, our professors seek the truth and share their search and its results with our students. A legitimate question, even if it does not sound academic, is for each professor to ask, "When researching and teaching, where and with whom is my heart?" To expect our professors to make such an explicit option and speak about it is obviously not easy; it entails risks. But I do believe that this is what Jesuit educators have publicly stated, in Church and in society, to be our defining commitment.

To make sure that the real concerns of the poor find their place in research, faculty members need an organic collaboration with those in the

Church and in society who work among and for the poor and actively seek justice. They should be involved together in all aspects: presence among the poor, designing the research, gathering the data, thinking through problems, planning and action, doing evaluation and theological reflection. In each Jesuit province where our universities are found, the faculty's privileged working relationships should be with

But every field or branch of knowledge has values to defend, with repercussions on the ethical level.

projects of the Jesuit social apostolate—on issues such as poverty and exclusion, housing, AIDS, ecology, and Third World debt—and with the Jesuit Refugee Service, helping refugees and forcibly displaced people.

Just as the students need the poor in order to learn, so the professors need partnerships with the social apostolate in order to research and teach and form. Such partnerships do not turn Jesuit universities into branch plants of social ministries or agencies of social change, as certain rhetoric of the past may have led some to fear, but are a verifiable pledge of the faculty's option and really help, as the colloquial expression goes, "to keep your feet to the fire!"

If the professors choose viewpoints incompatible with the justice of the Gospel and consider researching, teaching, and learning to be separable from moral responsibility for their social repercussions, they are sending a message to their students. They are telling them that they can pursue their careers and self-interest without reference to anyone "other" than themselves.

By contrast, when faculty do take up interdisciplinary dialogue and socially engaged research in partnership with social ministries, they are exemplifying and modeling knowledge that is service, and the students learn

by imitating them as “masters of life and of moral commitment,” as the Holy Father said.²⁸

C. Our Way of Proceeding

If the measure of our universities is who the students become, and if the faculty are the heart of it all, then what is there left to say? It is perhaps the third topic, the character of our universities—how they proceed internally and how they impact on society—that is the most difficult.

We have already dwelt on the importance of formation and learning, of research and teaching. The social action that the students undertake and the socially relevant work that the professors do are vitally important and necessary, but these do not add up to the full character of a Jesuit university; they neither exhaust its faith-justice commitment nor really fulfill its responsibilities to society.

What, then, constitutes this ideal character? and what contributes to the public’s perception of it? In the case of a Jesuit university, this character must surely be the mission, which is defined by GC 32 and reaffirmed by GC 34: the *diakonia fidei* and the promotion of justice, as the characteristic Jesuit-university way of proceeding and of serving socially.

In the words of GC 34, a Jesuit university must be faithful to both the noun “university” and to the adjective “Jesuit.” To be a university requires dedication “to research, teaching, and the various forms of service that correspond to its cultural mission.” To be Jesuit “requires that the university act in harmony with the demands of the service of faith and promotion of justice found in Decree 4 of GC 32.”²⁹

The first way, historically, that our universities began living out their faith-justice commitment was through their admissions policies, affirmative action for minorities, and scholarships for disadvantaged students;³⁰ and these continue to be effective means. An even more telling expression of the Jesuit university’s nature is found in policies concerning hiring and tenure. As a *university* it must respect the established academic, professional, and labor norms, but as *Jesuit* it is essential to go beyond them and find ways of attracting, hiring, and promoting those who actively share the mission.

²⁸ John Paul II, Address to the Faculty of Medicine at the Catholic University of the Sacred Heart, Milan, June 26, 1984.

²⁹ GC 34, d. 17, nos. 6, 7.

³⁰ “For the poor [the universities] serve as major channels for social advancement” (GC 34, d. 17, no. 2).



I believe that we have made considerable and laudable *Jesuit* efforts to go deeper and further: we have brought our Ignatian spirituality, our reflective capacities, some of our international resources, to bear. Good results are evident, for example, in the decree "Jesuits and University Life" of the last general congregation and in this very conference on "Commitment to Justice in Jesuit Higher Education"; and good results are hoped for from the Higher Education Committee working on Jesuit criteria.

Paraphrasing Ignacio Ellacuría, it is the nature of every university to be a social force, and it is the calling of a Jesuit university to take conscious

responsibility for being such a force for faith and justice. Every Jesuit academy of higher learning is called to live *in* a social reality (as we saw in the "composition" of our time and place) and to live *for* that social reality, to shed university intelligence upon it and to use university influence to transform it.³¹ Thus Jesuit universities have stronger and different reasons than do many other academic and research

institutions for addressing the actual world as it unjustly exists and for helping to reshape it in the light of the Gospel.

A Jesuit university must be faithful to both the noun "university" and to the adjective "Jesuit."

IV. In Conclusion, an Agenda

The twenty-fifth anniversary of GC 32 is a motive for great thanksgiving.

We give thanks for our Jesuit-university awareness of the world in its entirety and in its ultimate depth, created yet abused, sinful yet redeemed, and we take up our Jesuit university responsibility for human society that is so scandalously unjust, so complex to understand, and so hard to change. With the help of others and especially the poor, we want to play our role as students, as teachers and researchers, and as Jesuit university in society.

As Jesuit higher education, we embrace new ways of learning and being formed in the pursuit of adult solidarity, new methods of researching and teaching in an academic community of dialogue, and a new university way of practicing faith-justice in society.

As we assume our Jesuit-university characteristics in the new century, we do so with seriousness and hope. For this very mission has

³¹ Ellacuría, "Task of a Christian University."

produced martyrs who prove that "an institution of higher learning and research can become an instrument of justice in the name of the Gospel."³² But implementing decree 4 is not something a Jesuit university accomplishes once and for all. It is rather an ideal to keep taking up and working at, a cluster of characteristics to keep exploring and implementing, a conversion to keep praying for.

In *Ex corde Ecclesiae*, Pope John Paul II charges Catholic universities with a challenging agenda for teaching, research, and service:

The dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world's resources, and a new economic and political order that will better serve the human community at a national and international level.³³

These are both high ideals and concrete tasks. I encourage our Jesuit colleges and universities to take them up with critical understanding and deep conviction, with buoyant faith and much hope in the early years of the new century.

The beautiful words of GC 32 show us a long path to follow:

[T]he way to faith and the way to justice are inseparable ways. It is up this undivided road, this steep road, that the pilgrim Church [the Society of Jesus, the Jesuit college and university] must travel and toil. Faith and justice are undivided in the Gospel, which teaches that "faith makes its power felt through love."³⁴ They cannot therefore be divided in our purpose, our action, our life.³⁵

For the greater glory of God.

Thank you very much.



³² Peter-Hans Kolvenbach, S.J., Address to the Congregation of Provincials, Sept. 20, 1990, *Acta Romana* 20, no. 3 (1990): 452.

³³ John Paul II, *Ex corde Ecclesiae* (August 1990), no. 32.

³⁴ Gal. 5:6.

³⁵ GC 32, d. 2, no. 8.

LETTERS TO THE EDITOR

Editor:

Fr. John Treloar has taken issue with a letter I wrote to *STUDIES* about the possibility of a female branch of the Society of Jesus, saying that the contents were too brief and the tone too dismissive. In the original letter I just wanted to register an opinion (hence the brevity) and express a decisive negative reaction (hence the apparently dismissive tone). I am glad to make up for the brevity and dismissive tone, and apologize if I have needlessly offended anyone. I think Fr. Treloar's points are well made and I hope to address them.

In writing my original letter, I was thinking not so much about the historical precedents for a female branch of the Society but about its advisability today. For the Society of Jesus to take action to affiliate a group of women officially in some way would inevitably imply some kind of supervision, it seems to me. Otherwise such affiliation would be pointless and possibly dishonest. But the Society of Jesus certainly doesn't need the added burden of supervising a group of women. (How would such supervision play in Africa, in the Middle East, in Latin America, etc.?) There are plenty of congregations of women who have received inspiration from St. Ignatius and the Society of Jesus and have followed up handsomely without official affiliation. Why put a burden on the Society and on a group of women to achieve the dubious benefit of official union? But to be honest, the real gut feeling behind my brief original letter was that I don't think that women need more male supervision in the Church. (I suspect that the people over at Borgo Santo Spirito 4 would agree. Likewise the inhabitant of the top floor east of the Apostolic Palace.) As for the part on

obedience, it never occurred to me to judge anyone else's observance of obedience. I am incapable of judging the extent of my own real obedience, much less anyone else's. What I had in mind was the way the Society of Jesus used to help us maintain an ethos conducive to obedience. For me this help consisted mainly in hearing Ignatius's "Letter on Obedience" read in the refectory every month. It has been a long while since I have heard the letter read, and (I regret to say) the result is that I am not in vital contact with this classic exposition. Hence, as I pondered "radical suggestions" with regard to Ms. Fullam's article, I thought of how radical it would be to try to restore Ignatius's "Letter on Obedience" to public attention inside the Society. Speaking for myself, when it comes to Jesuit spirituality I would find this much more helpful than Ms. Fullam's proposal.

In the background of my reading of Ms. Fullam's article was my constant and unavoidable preoccupation with the problems of our students here in Rome and in Jerusalem—students from the Sudan, from Sierra Leone, from Pakistan, from Lebanon, etc., not to mention our own problems in the United States, such as poverty and abortion. All of these are challenges to our faith and to our Christian witness. Against this background, as I was reading Ms. Fullam's article, I just couldn't get excited by what seemed to me (and still seems to me) to be an ill-advised solution to a non-existent problem.

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Editor:

My annual retreat last November provided me with an opportunity to catch up with the previous year's issues of *STUDIES*, including the fine article by Lisa Fullam on the status of women in the Society of Jesus. In my opinion, Ms. Fullam did an excellent job sorting out the whole question of the admission of women to the Society in its formative period. In fact, I suspect that her study has succeeded in shifting our basic understanding of this question. That is, the issue was not, as we have heard for so long, the suitability or unsuitability of women as such for membership in the Society; it was rather that of the apostolic availability of women. That point is very thoughtfully argued and seems correct.

I also found very interesting the evidence Fullam has provided for the seriousness with which the leadership of the Society, not least St. Ignatius himself, treated the vocation of the Infanta Juana as a Jesuit scholastic in vows. It is of course true that Ignatius and his colleagues had to pay careful attention to her because of her political role as Regent of Spain. But it does very much seem from the evidence presented in Fullam's article that they also took her spiritual and apostolic development as a Jesuit quite seriously as well and did not brush it off with the proverbial wink and a nod. While Juana was of course a unique case in Jesuit history, Fullam's paper has shed a good deal of further light on her life precisely as a vowed Jesuit.

But if the historical situation is a good deal more nuanced than most of us had previously thought, where does that leave us with respect to the question of admitting women to the present-day

Society of Jesus? True, judging by the experience of modern religious women, in most parts of the world women are indeed able to be apostolically active.

There are restrictions of course here and there, e.g., in more traditional Muslim countries; but in analogous situations there are also such restrictions upon male religious as well.

That said, I still see two significant problems. The largest by far is, of course, the difficulty of establishing and maintaining mixed male-female Jesuit communities. I think it is arguable that from the side of the men and women religious themselves such an arrangement is thinkable. True, there might be some lapses; but, let's face it, such lapses occur even in all-male communities—human beings remain human beings—and it is not that clear to me that there necessarily would be more among mixed communities of religious who are seriously committed to a way of life they have before God freely chosen.

But what of the reaction of people outside such communities? In most parts of the world, such an arrangement would cause wonderment, even serious scandal. Quite simply, at least in the world we presently know, most lay people would at once assume that in such communities there would be sexual misconduct taking place on a fairly regular basis. While such a perception might perhaps be less automatic, say, in northern Europe and here in North America, I cannot imagine that there could be public acceptance of such mixed communities in, for example, India or the Latin American countries. And if under the lead of three popes (Paul VI, John Paul I, and John Paul II), the Holy See has continually resisted our introducing any major changes into our Institute (e.g.,

allowing brothers to take solemn vows), I cannot see that there could be any willingness on the part of the Church to allow the Society to admit women on a regular basis as we do men. Even if we were to provide that male Jesuits would live in one house, female Jesuits in another, I still strongly suspect that this would cause problems in terms of availability, since to have such a dual system of housing would be a very expensive business and very difficult to ensure in all the places that the Society labors.

Furthermore, I think the Church's unwillingness to allow the ordination of women poses another major problem. The fact that women at least under present Church dispensation cannot be ordained presents a different state of affairs than is the case with brothers, since the latter occasionally are permitted to "change their grade," as we say, and are then allowed to advance to ordination. But if women cannot be ordained, they would never be able to serve, for example, as local or major superiors, at least under present Church legislation. While women might say that they would live with this, I think their exclusion from all major governance posts in the Society might well cause significant tensions to arise over time.

All these things said, I applaud both Fullam's very careful reconsideration of the historical question of the admission of women to the Society and her bold yet thoughtful discussion of the implications of this for present Jesuit practice. While I know a very closely allied second order of Jesuits is not what Ms. Fullam would want to talk about, that still seems to me a possibility that could be achieved.

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Editor:

This is a letter expressing my irritation at the article "When a Jesuit Counsels Others," by Charles M. Shelton, S.J., in the May 2000 issue of *STUDIES*. What I disliked most about the article was not the interminable psychological jargon; it was the stress throughout the article on how the Jesuit counselor should be focussed on the "self," on fostering "self-identity," "self-insight," "an evolving yet enduring self-definition," what contributes "to greater self-insight," on enhancing "the communal self," etc. It would seem to me that in any Jesuit apostolate the focus of attention should be on **THOSE WHO NEED HELP**, and not almost exclusively on perfecting the psychological balance of the counselor.

What was especially irritating was the great value given to actually trying to elicit the feeling of gratitude in order to *use it* for the counselors personally to achieve psychological balance. Here, for example, are some quotations: "to summon up a conscious sense of gratitude" to use in order to prevent "us" and "those we counsel" from becoming "prisoners of their negative feeling," to evade the "void" triggering "emotional distress," to summon up that sense of gratitude to **USE** as "a sturdy buffer, cushioning us against the stressful and daily conflicts that over time deplete our psychic energy."

I am a very old retired Jesuit who spent over six years in parish work, do-

ing therein a rather considerable amount of very imperfect counseling. It would have been very useful to have had some article like this one, but helping me to help OTHERS, helping those for whom the apostolic activity existed.

Robert H. Taylor, S.J.

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