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Spiritan Horizons is a journal of the Congregation of the Holy Spirit and Duquesne University of the Holy Spirit, Pittsburgh. Published annually by the Center for Spiritan Studies at Duquesne University, the journal combines scholarly articles on Spiritan history, spirituality and mission with others related to the praxis of the Spiritan charism in a wide variety of cultural and life settings.

Special attention is given in each issue to the ethos of Spiritan education (including service learning) and especially the interface of faith and reason in the setting of higher education. Past issues of the journal can be accessed online at the Spiritan Collection at <http://www.duq.edu/about/centers-and-institutes/spiritan-studies/spiritan-collection-information>

The Center for Spiritan Studies is a collaborative venture between the Congregation of the Holy Spirit and Duquesne University of the Holy Spirit. The Center was founded in 2005. Its purpose is to foster and disseminate research into Spiritan history, tradition and spirituality. It serves the Congregation throughout the world and Duquesne University by making resources for the Spiritan charism available for ministry and learning and teaching. It likewise serves all people who wish to benefit from the Spiritan charism in their various callings.

**A Sabbatical at the Center for Spiritan Studies
at Duquesne University
Spiritan Scholar in Residence**

The Center for Spiritan Studies (CSS) at Duquesne University offers 2 scholarships for sabbatical in the 2016 academic year in the Spiritan Scholar in Residence Program (Spiritan Scholar).

The program is designed for Spiritans who wish to avail of the resources of the Center and the Gumberg Library to research various topics of the Spiritan charism and tradition. The program usually lasts from September to May. Duration and beginning times are flexible.

It is especially indicated for Spiritans who are or will be formators and professors in our houses of formation, teachers in secondary and tertiary institutions, and Spiritan missionaries seeking to recharge by delving deeper into their Spiritan roots.

Interested Spiritans need the approval of their competent superiors. Applications may be made to (and additional details may be obtained from) the following. Applications close by March 15, 2016.

CSS councilor liaison:

Maurice Shortall, C.S.Sp.
Congregazione dello Spirito Santo
Clivo di Cinna, 195
00136 Roma. Italia

Or

The Director
James Chukwuma Okoye, C.S.Sp.
Center for Spiritan Studies
Duquesne University, Pittsburgh. PA 15282

Introduction

The General Council's 8-year Animation Plan for 2015-2016 reads as follows.

Steps	Objectives, Values, Attitudes	Time Frame
Holy Spirit, Life in the Spirit (taking a closer look through SRL)	Openness and availability to cross borders...	From February 2015 To Pentecost 2016

The current edition of *Spiritan Horizons* is thus focused on the Holy Spirit. **Francis X. Malinowski, C.S.Sp.** in the late 1990's till his death in 2006 sent out multiple Newsletters on the Holy Spirit and composed a short monograph on *The Holy Spirit in the Writings of the Venerable Father Libermann*. I have abridged and edited this insightful work for the current number. **Bede Uche Ukwuije, C.S.Sp.**, the First Assistant to the Superior General, found time amidst travels to write on *The Holy Spirit in Spiritan Life*. **Bonaventure Ikenna Ugwu, C.S.Sp.**, a professor in the Spiritan International School of Theology (SIST), Enugu, Nigeria in his article on *The Holy Spirit in Christian Life* asserts, among other things, that every Christian is a "Spiritan." The Golden Jubilee of the Catholic Charismatic Movement is around the corner. That Renewal Movement sparked off in 1967 among students of Duquesne University! **Ms. Patti Gallagher Mansfield**, a participant in the so-called "Duquesne Weekend," who has been ever since a full time leader in the Catholic Charismatic Renewal, leads us through memory lane on *The Catholic Charismatic Movement*. At the bidding of the general council, CSS organized a Competition among Spiritan candidates in formation worldwide. **Olaf Derenthal, C.S.Sp.**, a Masters student at the Institut Catholique de Paris, won with an essay on *Spiritan Identity and Vocation*.

Armel Duteil, C.S.Sp. kicks off the Soundings Section with a searching evaluation of post-Vatican II ministry in Senegal, West Africa, *What Church for What Evangelization? Lumen Gentium in Senegal*. **Prof. Janie Fritz Harden** opens a new feature, Spiritans for Today, with an essay that cuts across mission and education in *Spiritan for Today: Vincent Donovan, C.S.Sp.* **Prof Gerard Magill** in a thought-provoking essay reflects on the function of the imagination in *Connecting Morality and Spirituality*.

Faculty and staff at Duquesne engaged in the past year in round-table discussions on Spiritan Pedagogy. Some of the leaders in this discussion now discuss emerging issues. **Dr. Stephen Hansen, Dr. Sandra Quiñones,** and **Dr. Jason Margolis** bring together the discussions of the past year in

continued on next page

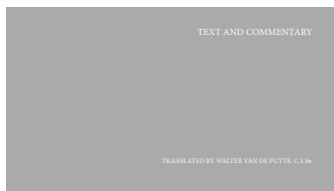
Spiritan Pedagogy in Practice. **Dr. Darlene Weaver** follows with a piece on *Spiritan Pedagogy and Ethics*. The two groups then engage in conversation ending in questions for discussion in *Spiritan Pedagogy: Responses and Questions*. This piece on Spiritan Pedagogy will appear as an extract, Spiritan Series, Education, 2. Spiritan Universities are beginning to spring up all over the globe, especially in Africa. **Anthony Anomah, C.S.Sp.**, the Rector at Ejisu, plots the purpose and challenges of his institution in *New Spiritan Universities. The Spiritan University College, Ejisu, Ghana*.

A Division at Duquesne has been quietly, but very effectively, empowering students according to the Spiritan value of education as liberation and empowerment. **Dr. Judith Griggs** draws the curtain in *Empowering Students. The Spiritan Division at Duquesne*.

We introduce another new feature: Book Reviews. This section will review books, especially by Spiritans and fellow-workers, on topics of interest to the Spiritan mission and charism, especially those under discussion in the particular number of *Horizons*. **James Chukwuma Okoye, C.S.Sp.** reviews two books: *The Trinitarian God. Contemporary Challenges and Relevance* by Bede Ukwuije, C.S.Sp. and the hefty *The Holy Spirit—in Biblical Teaching, through the Centuries, and Today* by Anthony Thiselton. The authors themselves review the last two books: Anthony Gittins, C.S.Sp., *Living Mission Interculturally. Faith, Culture, and the Renewal of Praxis* and Dr. Fraser Fleming, *The Truth about Science and Religion: From the Big Bang to Neuroscience*.



Provisional Rule of Father Libermann



New Publication

The Center for Spiritan Studies announces the publication, for the first time in print in English, of an invaluable resource for the Spiritan charism, the **Provisional Rule of Father Libermann, Text and Commentary**. CSS. 2015. 354pp. The text was edited from the mimeograph translation of Walter van de Putte, C.S.Sp. as digitized in the online Spiritan Collection. Copies are being sent especially to superiors and houses of formation, and upon request to individual Spiritans and groups and interested others (depending on availability).

THE HOLY SPIRIT IN FRANCIS LIBERMANN¹



Francis X. Malinowski, C.S.Sp. (R.I.P.)

Francis X. Malinowski, C.S.Sp. (1921-2006) had a 25-year tenure at Duquesne University (1967-92), part of which as chair of the theology department. After studies in Fribourg University, Switzerland, he was ordained priest in October 1950 in Chevilly, France. He taught sacred Scripture at St. Mary Seminary in Norwalk, Conn. (1959-67), was visiting scholar in Heidelberg, Germany (1969) and Cambridge University (1973), receiving the doctorate degree in New Testament studies at Duke University in 1973. Malinowski had deep reverence for Father Francis Libermann and wrote Newsletters and insightful monographs on his spirituality. He is buried in the Spiritan graveyard at Holy Ghost Prep School, Bensalem, Philadelphia.

*...the Spirit that caused
Jesus to be completely
holy, completely devoted
to his Father.*

Introduction²

Libermann's genius³ anticipated the conviction emerging in the Church today that the Spirit breathes not just in chapels and churches, but in the streets and in human beings. Daily living becomes the extended chapel in which prayer and daily life are intimately joined. His doctrine of the Holy Spirit as the *architect* and *builder* of the spiritual life is simple: in prayer and apostolic life we rely on the Holy Spirit in everything, always; the Spirit does the rest. Paul's celebrated dictum, "If we live by the Spirit, let us also walk by the Spirit" (Gal 5:25) provides the inspiration and framework for Libermann's teaching. This article presents Libermann's teaching in two parts.

PART I: LIFE OF THE SPIRIT. Faith in the mystery of the Holy Spirit in us determines the intensity of our response to his action.

Part II: LED BY THE SPIRIT. The indwelling Spirit integrates prayer and apostolic activity into one practical experience which Libermann calls "practical union."

PART ONE: LIFE OF THE SPIRIT

A. *The Spirit of Holiness*

Libermann was familiar with the prayer, "*O Jesu Vivens in Maria*" (O Jesus living in Mary), from his early years in Paris when preparing for the priesthood in an environment steeped in the French School traditions. In explaining it⁴ he stressed the invocation "*in Spiritu sanctitatis tuae*" ("in the Spirit of your holiness"), that is, in the Spirit that caused Jesus to be completely holy, completely devoted to his Father. The Spirit as the cause of holiness recalls the primordial meaning of holiness which defines God (Isa 6:3: "Holy, holy, holy is the Lord") and purges away what offends God. The invocation affirms that the Spirit's action is ordained towards bringing about adherence to God and separation from all creature preference, both essential to holiness.

It seems to me that in this life all the activity of the Holy Spirit has our holiness as its goal; and consequently, he is able to be in us a Spirit of holiness, which is about the same thing as a

Spirit of separation from every creature in order to be united with God, plunged into the bosom of God, and having no other life than his.⁵

Libermann calls the Spirit the author (originator) and consummator (finisher) of holiness.⁶ In the process of holiness, the Spirit is “terrible” in the sense that he works moral purification which cannot be done without pain. This is essential for the establishment of God’s reign in us.

The means Jesus uses to establish us in his life and holiness are terrible. You can imagine what force is necessary to uproot us effectively from ourselves and as it were despite ourselves... The shock is terrible and the jolt frightening. But this flesh succumbs, it is beaten down and the Spirit of Jesus gradually takes control of us to the detriment and on the ruins of every hostile power.⁷

No doubt Libermann’s Jewish upbringing⁸ left in him deep convictions of how awesome the reality of God is, and how God’s being can only be holiness, that is, holiness proper to God alone. Man unless invited and drawn by God’s Spirit, cannot approach this Holy Being, and when he does it’s only because he has been made ready through a purifying and painful experience. However, there is a positive side to painful moral purification. The Spirit dwells within the believer, not as an antagonist, but as an intimate friend, whose presence radiates sweetness and love. “All that trickles down from the divine Spirit is sweet [*doux*], gracious [*suave*], unassuming and humble.”⁹

*The Spirit dwells
within the believer,
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but as an intimate
friend...*

B. The Indwelling Spirit

The source of Libermann’s spirituality lay in the mystery of the Spirit’s indwelling of the baptized Christian who was made for holiness, “that he [the Spirit] may establish in us his own life of holiness.”¹⁰ He describes the Spirit’s indwelling in various ways, closely synonymous¹¹:

1. The Spirit *resides in* us, makes his home within us, which evokes intimacy and familiarity. “Remain quiet and peaceful near the Holy Spirit...who resides in you and wants to be there in everything.”¹²
2. The Spirit *dwells in us as in his sanctuary*. “The same Holy Spirit who did such great things in them [the great saints]

*...making his sanctuary
there to produce the same
effects in you.*

*Our soul, for its part,
resting thus on its
Well-Beloved, gives
itself over to him
completely...*

is in you, making his sanctuary there to produce the same effects in you.”¹³ “Sanctuary” points to the holiness of the place of his indwelling because he himself is holiness.

3. The Spirit can be found in *the deepest recesses* of our being—not in my brain, my physical heart, my will, my hands, my feet, etc., but beyond body, intellect, and will. That beyond is “me,” what individualizes me, what personalizes me. Libermann calls it the interior of my being, the interior of my soul, the “still center” (*le centre*)¹⁴ of my whole being. The Spirit and sweetness [*douceur*] reside there, because there precisely is where the love of Jesus is found, radiating out into my soul and body. It is the place where we receive Jesus’ sanctifying self-communication which is the work of the Spirit.
4. The Spirit *reposes* in our soul: “Remind yourself that the Holy Spirit reposes in your being...”¹⁵ This describes the Spirit’s peaceful contentment to be there, recalling Libermann’s teaching of sweetness [*douceur*] and peace as the essential environment for the perfect working of the Spirit in us. Libermann obviously alludes to the Last Supper scene of the Beloved Disciple resting on Jesus’ breast: “Jesus dwells in the deep interior of our soul and, being master of all our powers, keeps them resting in himself ... Our soul, for its part, resting thus on its Well-Beloved, gives itself over to him completely...”¹⁶

Such descriptions of the Spirit’s presence in us reveal Libermann’s preoccupation with the Spirit. He was speaking from the heart and from his own experience. His contemporaries “...venerated him as a saint ... a man animated by the Spirit of God.”¹⁷ As one person said, “I cannot doubt that this holy man [Libermann] was animated by the divine Spirit.”¹⁸

C. The Spirit’s Purposes

(1) Jesus, when addressed as good, promptly replies that no one is good except God (Mark 10:17-18). The Old Testament affirms that God must be loved without reservation, exclusively. The Book of Revelation (4:8-11) portrays the heavenly beings proclaiming God’s absolute claim over all creation and history. Libermann remained true to his Jewish roots, declaring a short time before he died that God is all, man is nothing. A. Gilbert, C.S.Sp. considers this statement of Libermann a summation of his life and teaching, bonding them together: “Such is the definitive interior experience, such is the definitive message of Francis Libermann at the threshold of the eternal face to face: God is all.”¹⁹

Francis X. Malinowski,
C.S.Sp.

*All you have to do is
keep yourself docile and
pliable in the hands of
the Spirit of life...*

Rooted in biblical convictions, Libermann taught that the Spirit's influence affects everything we think and do. The Spirit is to be our unique life, "*the soul of our soul*," an expression he liked.²⁰ This stresses the Spirit as the constitutive principle of supernatural life in us as well as the promoter and sustainer of that life.

All you have to do is keep yourself docile and pliable in the hands of the Spirit of life, whom our Lord has placed in your soul to be your all. He must be the principle and unique source of all your affections, desires and movements of your soul; he must be the driving-power of your mind and the guide of your soul through the movements he implants there.²¹

There is a "totality" in Libermann's conception of the Spirit in us: his operations determine all of ours. His mastery is to become so "natural" that the movements of our being are in harmony with his sanctifying influence just as our bodies are in tune with our soul's faculties. "Let the Holy Spirit act in you as our body lets our soul act... the only difference is that our body is compelled to receive and follow the soul's impulses, while our soul ought to willingly receive and follow the holy impulse of this divine soul of the Spirit of Jesus."²² Hence he could write, "The supernatural life becomes somehow natural (ES 554).

*...your life will no
longer be yours, it will
be that of the Spirit of
Jesus Christ...*

Enter fully into the designs of holiness that our great Master has over you... Abandon yourself fully to this Spirit of sovereign holiness and not only will he live fully in you, but your life will no longer be yours, it will be that of the Spirit of Jesus Christ who will be all things in you.²³

Libermann wrote the above passage just after arriving at Rennes to take up the job of Novice Master for the Eudists. No doubt, he was full of excited anticipation, feeling, for the first time, perhaps, that he was no longer a servant kept around out of pity but was now "earning" his keep. The text sums up the kinds of spiritual themes found in his previous letters, themes suffused with the enthusiasm of the new convert, the insight of the novice who has just glimpsed the beckoning world of holiness.

(2) Libermann was exposed to the spiritual writings of J. Olier (1608-57) and Jean Eudes (1601-80), who were influenced by Pierre de Bérulle (1575-1629) but whose works were unavailable to Libermann, and to the tradition they left behind in Saint Sulpice and Rennes. They pointed to the permanent significance

It is the life of Jesus that Libermann wants to see reproduced in us through the Spirit.

of Jesus' life experiences which were the experiences of God's Son.²⁴ What Jesus experienced was meant to benefit others.²⁵ "He establishes his life in us in all the states and mysteries he lived and lives now in the eternal bosom of the Father" (CJ at 6:57). The prayer, *O Jesu Vivens in Maria*, originating in the same tradition, contains that teaching: "*veni et vive in mysteriis tuis*" (come and live in us in your mysteries), asking Jesus to let us share in his mysteries so that he may live in us in the Spirit of his holiness. It is the life of Jesus that Libermann wants to see reproduced in us through the Spirit. The Spirit is the Spirit of Jesus,²⁶ he witnesses to Jesus, he leads to Jesus, he imparts the life of Jesus himself.

These mysteries are meant to be assimilated by the believer who gives the Spirit opportunity and license. Then the Spirit establishes in him the life of Jesus with its sweetness [*douceur*] and loving dedication. The work of the Spirit in the mysteries of Jesus cannot be ignored and relegated to a piety of another age. The New Testament isn't saying anything different: see, e.g., Phil 1:8; 2:5; 2 Cor 3:18; 4:10-11; Col 1:24; 2:9; Eph 3:16-19, etc. Jesus in exhorting us to learn of him because he is meek [*sweet?*] and humble of heart (Matt 11:29) is not so much inculcating attitudes we should foster as *revealing who he is* for others.

Our Lord has sent us his divine Spirit to be our whole life and to effect in us the perfections and holiness he worked in our Lord himself. Notice, friend, God's goodness - his miracle of grace and love - in sending us such a great Teacher to reveal the marvels the Father endowed his Beloved Son with and to bring them about in our souls!²⁷

(3) The Spirit by means of these mysteries molds us in Christ's image. We become what we see and hear, what we keep in our hearts. "And we all, with unveiled face, beholding the glory of the Lord, being changed into his likeness from degree of glory to another; for this comes from the Lord who is the Spirit" (2 Cor 3:18).²⁸ "The Holy Spirit would act in us according to the full force and to the full extent of grace, and our interior would be a perfect image of the interior of our Lord Jesus Christ."²⁹

...our interior would be a perfect image of the interior of our Lord Jesus Christ.

In this way the power of the Spirit is engaged. The Spirit, as Scripture asserts, is associated with *power* — in fact, rarely a text or context exists in the Bible in which Spirit and power are not associated. Felix Gils, C.S.Sp., in his paper on the

Francis X. Malinowski,
C.S.Sp.

*...being thus
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its whole life.*

*...each one has his way,
his direction for going to
God..."Logically only
the Spirit knows and
only the Spirit has the
power to accomplish this.*

Cana episode in John's Gospel,³⁰ offers a useful resume of the biblical meaning of the Spirit as "*dynamis*" (= power) but does not do justice to its full connotation when he restricts it to mean "strength." The Spirit's "*dynamis*" not only "strengthens" the Christian to preach boldly and believe without fear, but also dramatically changes those on whom the Spirit pounces (see Judges, 1 - 2; Samuel, *passim*). The Spirit can be gently received, like oil poured out (Tit 3: 6), but can also be sensed as a "violent" agent (Acts 8:1 6, 39; 1 0: 44; 11:1 5), as it were. "The Spirit of Jesus Christ is strong and powerful; once in a soul, he takes hold of it and dominates all its acts, thoughts and feelings"³¹; "...being thus abandoned into the hands of his Holy Spirit, he takes hold of your soul and possesses it to such an extent that he becomes its whole life."³² However, by constricting his movements and blocking his illumination, we keep the Spirit, who ought to fly free like a dove, a caged prisoner anxiously waiting release.

The Spirit would like to act, but you bind his arms and legs by your indecision and fears. Take a look at the love with which he pushes you, and you keep him from acting! Give him liberty, and you will see the great things he will work in you...³³

How do we "set free" this holy and powerful Spirit? Libermann doesn't say that we "use" the Spirit, that we "move" him, rather we let him be the Spirit of holiness, "delivering ourselves tied feet and hands to his [Jesus] divine Spirit,"³⁴ for only he has the power to create that divine reflection shining on Jesus' face (2 Cor 3:17-18; 4:6). In a word, which Libermann likes to repeat, we cannot effect the supernatural, which holiness is. "It is metaphorically impossible for someone to practice supernatural virtue by the efforts of nature. One could feign them hypocritically, but, seriously, that's hardly possible."³⁵

That's why he was wary of spiritual writers. How can they know the interior soul and its divinely-fixed destiny?³⁶ "God gives to each one interior grace by which one ought to unite oneself to God. This grace God gives diversely according to the character, spirit, and natural manner of being of each one. Hence, each one has his way, his direction for going to God..."³⁷ Logically only the Spirit knows and only the Spirit has the power to accomplish this. Libermann compares the new creation in the Spirit with the old creation: God created the first out of nothing; he does the same for the new and last creation, and that is what he prefers to do.

When God wanted to create the universe, he worked with nothing; and look at the beautiful things he made! Likewise, if he wants to work in us in order to operate things infinitely superior to all the natural beauties that have come from his hands, he doesn't need us to be unduly concerned to help him..."³⁸

It is impossible to appropriate to oneself the presence and sanctifying action of the Holy Spirit. He is always the Gift.³⁹ Libermann felt complete helplessness in the matter of holiness, which he wanted above all. This was highly intensified by his epilepsy. He coped with debilitating and humiliating fits through an unwavering confidence in the Holy Spirit rather than in useless muscular efforts.⁴⁰ He lived his frequent exhortation: "Wait peacefully until it pleases our Lord to communicate with you; for this is not something that one takes, but something that one receives."⁴¹ Hence, it's simply a question of letting the Spirit be who he is, the Spirit of holiness: "...if he is your life that will be a life of holiness, since he has in himself all holiness and his life is holiness itself."⁴²

*Libermann insists
that the Holy Spirit
incessantly knocks at
the door of our heart.*

Libermann insists that the Holy Spirit incessantly knocks at the door of our heart. The Holy Spirit makes the initial overtures, sustains the movement towards holiness, and he knows how it is to be done. "It is the Spirit who must work in our souls, more or less perfectly according to God's plans for us and according to our fidelity in corresponding."⁴³ He wrote five years earlier, in the same vein: "Jesus left you his Holy Spirit to direct you and lead you in this celestial way [Jesus as the Way]. It is this divine Spirit who turns your soul and directs it in this way. Be docile, for if you wish to go it alone, you will stray from this way. Only the Holy Spirit knows it and only he can make you walk in it."⁴⁴

PART TWO: LED BY THE SPIRIT

Discerning the Action of the Holy Spirit

Libermann teaches that we are led by the Spirit toward holiness in accordance with our human nature. It is not an operation of the Spirit in which we have no part. Holiness, like human maturation, does not happen without our cooperation, without our sustained intention to be united with God in all we do and experience ("...divine grace, sown in the soul as a seed of life, does not develop without our fidelity and cooperation" ES 387). He manifests his energetic presence through *our experience*.

*...divine grace, sown
in the soul as a seed of
life, does not develop
without our fidelity
and cooperation...*

Francis X. Malinowski,
C.S.Sp.

The Spirit cannot be discerned unless the noise of agitation, restlessness, anxiety is muted.

Hearing the voice of the Spirit is recognizing the Spirit as the source of desires, impulses, inclinations, affections, feelings, attractions...

There is no neon sign indicating that our experience is the result of the Spirit's action. We must exercise discernment to judge its origin, for we cannot know the Spirit's action except by the effects we see in ourselves (CJ 123).

The Spirit cannot be discerned unless the noise of agitation, restlessness, anxiety is muted. "Let your interior be in silence before him, the Spirit cannot be heard when we are in interior commotion."⁴⁵ Consistently Libermann refers to the "voice" of the Holy Spirit that can be heard in the depths of the soul, which we recognize by the effects we experience (CJ 123). This "voice" discerned within our interior is "sweet" (*douce*), "adorable," "celestial," "divine," "lovable" (CJ 123). It is the Spirit who is instructing us. These "divine instructions" are "powerful and efficacious"⁴⁶ and they especially reveal "the marvels the Father has endowed his Beloved Son to be also accomplished in us."⁴⁷

Libermann is not talking about "hearing voices" as we say of some people who say they do. He speaks metaphorically (see CJ 123). Hearing the voice of the Spirit is recognizing the Spirit as the source of desires, impulses, inclinations, affections, feelings, attractions, insights, zealous energy, impressions, enthusiasm, intentions, sentiments, dispositions, etc., which "tend towards God in all things and aim continually at union with our Lord in whom alone we find the life of our soul, which life is his Holy Spirit."⁴⁸

When we desire a spiritual good, we can tell its genuineness as coming from the Spirit when we experience a wanting that stands the passing of time, that is accompanied by a certain gladness, sweetness of soul, a sense of unworthiness to be so graced, readiness to pay whatever price necessary, even experiencing rejoicing in the midst of obstacles, contradictions, resistances, misunderstandings, feeling a certain contact with the divine world. We run towards the goal of our desires and wants, like Mary in haste to see Elizabeth. We are preoccupied, the desire continuously on our minds, constantly warming our hearts, raising us above our pride and selfishness. Mary's first lines in her *Magnificat* capture the mood, rejoicing in God her Savior when great things were done to her. Something like Jesus' anxious desire to set the world on fire or his passionate anticipation to eat a last Passover with his disciples. There is released zealous energy, enthusiasm, excitement for the apostolate, joy in believing and loving, supported by hope and expectation of immediate fulfillment.

Libermann often returns in his letters to “*rules of discernment*,” that is, how do we know that what we want or would like to do is from the Holy Spirit or from our own wishful thinking. He stresses the role of the heart as the recipient of divine impressions and inclinations, but cautions against the excitement of the mind and imagination.

An attraction triggered by nature exalts the mind, agitates and preoccupies it, distracts from God, and inclines to self-love.

An attraction triggered by nature exalts the mind, agitates and preoccupies it, distracts from God, and inclines to self-love. God’s attraction is peaceful, inclines less to the mind than to the heart, fortifies the will and makes it more faithful to God. The soul is in this case humble before God, joyous, happy, and desirous to be faithful to its vocation for which it prepares itself peacefully.⁴⁹

If you let yourself be troubled, agitated and anxious, the Holy Spirit will not be able to act in you like he wishes...

Discernment proves itself effective when we respond to these experiences without worry or haste, but in sweetness [*douceur*] and fidelity, conscious that the Spirit is leading us. Libermann believes that the Holy Spirit is prevented from doing “great things” in us because we indulge in “negative feelings,” which keep us agitated, uneasy, ill-tempered. “If you let yourself be troubled, agitated and anxious, the Holy Spirit will not be able to act in you like he wishes...”⁵⁰ Resisting them brings on effort, vigilance, self-contemplation. These are not the supernatural. Libermann warns against thinking we can overcome them by muscular effort. He points out a better way that respects the primacy of the Spirit who powerfully achieves holiness without our anxious effort and distracting vigilance. And this “*better way*” is Prayer, which he calls “*Oraison*.” We expose ourselves to the Spirit, consciously, yes, but it is really the Spirit who leads us to this prayer-exposition of ourselves.⁵¹ “The union of our soul with God is the work of our Lord and not ours; it is the divine Spirit who should effect it in our souls more or less perfectly, according to the designs of God on us, and according to our fidelity in responding to them.”⁵²

Francis X. Malinowski, C.S.Sp. (RIP)
Edited by James Chukwuma Okoye, C.S.Sp.

Endnotes

¹I have abridged the late Fr. Malinowski's, *The Holy Spirit in Francis Libermann*, to about 20% of the monograph. The interested reader may want to consult the original in the online *Spiritan Collection* [Okoye].

²The following abbreviations are used in this paper when referring to Libermann's writings: LS (*Lettres spirituels*, 4 vols.); ND (*Notes et Documents*, 13 vols. with Appendices to vol. 9 and vol. 13 and Complement Volume); CJ (*Commentaire de Saint Jean*, 2nd ed.); ES (*Ecrits spirituels*); ESS (*Ecrits spirituels Supplement*).

³Pierre Blanchard, *Le Venerable Libermann* (Paris: Desclée et Brouwer, 1960), calls Libermann "...this man of God who is a genius, the genius of spirituality, the genius of missionary expansion" (vol. 1, p. 9). Paul Coulon, in *Libermann: 1802-1852: Une Pensee et une Mystique missionnaires*, 1988, p. 133, considers Blanchard's work indispensable for a deeper knowledge of Libermann and "the most important work done up to this time on Father Libermann."

⁴Libermann knows the prayer has a history going back to Charles de Condren (1588-1641). The version of the prayer Libermann knew and commented on (LS 2.506-22, Apr 1841, to Eugene Dupont; ND 2.456-6.7) was a revision of de Condren's original which lacked "in Mary" (as in "*Jesu vivens in Maria*") which was added later by J. J. Olier (1608-1641).

⁵LS 1. 279, Aug 1837, to Paul Carron, seminarian; ND 1.483.

⁶See ND 10.568: *Règlements* 1849; LS 1.52, 1834, etc. Libermann is frequently "Trinitarian" in his description of divine activity in human beings, referring also to Jesus and the Word as author and consummator of all holiness: LS 1.60 (Word), LS 3.339 (Jesus), ES 407 (Jesus).

⁷LS 2.396-97, 1839, to a Eudist seminarian; ND 1.453.

⁸Blanchard, *Libermann*, underlines this in referring to Libermann as "an authentic representative of the people of Israel" (1.24). Michael Cahill, C.S.Sp., *Libermann's Commentary on John: an Investigation of the Rabbinical and French School Influences*, 1985 however asserts that, as regards the *Commentary on John*, his Jewish education had little impact on his interpretation of John. Recent Spiritan scholarship tends to dissent from Cahill's position, but has hardly given Cahill's work satisfactory consideration.

⁹LS 2.468, Feast of St. Dominic, 1840, to M. Luquet; ND 2.124.

¹⁰LS 2.516, Apr 1841, to E. Dupont; ND 2.463.

¹¹Note the testimony of the New Testament: "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God" (1 Cor 6:19). "By this we know that we abide in him and he in us, because he has given us of his own Spirit" (1 John 4:13).

¹²ND 1.416, Jan 1838, to M. R. V.

¹³LS 1.128, Sept 1835, to M. Delasome, seminarian; ND 1.230.

¹⁴LS 1.386, Jan 1838, to M. Tisserant, seminarian; ND 1.415. As in any divine action "*ad extra*" Libermann can attribute it variously: "... tranquil and effortless attention to *God* who resides in the core [*le fond*"] of our being" (LS 1.99, Aug 1835, to unknown seminarian; ND 1.206). "...God reposes in the depth [*le fond*"] of our being, he dwells in our innermost being [*l'intime*]... at the source of all our faculties, communicating to them a totally spiritual life and peace" (LS 1.297,

Sept 1837, to M. Gamon, seminary director; ND 1.394).

¹⁵LS 2.106, Oct 1838, to M. de Goy, seminarian.

¹⁶LS 2.594, Dec 1841, to E. Dupont, seminarian; ND 3.83. But we can also think of the Song of Songs as P. Blanchard does (vol. 1, p. 134).

¹⁷ND 13 Appendix 20, from Marie-Madelaine-Victoire de Bonnault d'Houet, foundress of the Faithful Companions of Jesus.

¹⁸ND 2.425, from M. de Brandt. "I kept these letters [from Libermann] as relics of a saint...." (ND 1.113, from Dom Salier); Pope Gregory XVI predicted after meeting him "*sara un santo*" (he will be a saint. ND 2.55, from M. Drach).

¹⁹Alphonse Gilbert, *Le feu sur la terre* (Le Sarmont: Fayard, 1985), 239-40). We find similar statements in his St. Sulpice-Issy period: "God alone, God alone, and always God alone!" (LS 1.53, Jan 1836, to M. Mangot; ND 1.274). "God alone, nothing more, nothing less" (LS 1.160, Apr 1836, to M. Mangot; ND 1.272).

²⁰LS 1.442, Mar 1838, circular letter to seminarians; ND 1.455. LS 1.459, Apr 1838, to M. Aubriot; ND 1.462. LS 3.14, Jan 1842, to Ign. Schwindenhammer; ND 3.102. He also described Jesus in the same way: LS 2.112, Oct 1839, M. Clair; ND 2.198. LS 3.267, Jul 1843, to Mlle Guillarme; ND 4. 258.

²¹LS 1.366-67, Dec 1837, a circular letter to seminarians; ND 447. See LS 1.214-15, Oct 1836, to F. Liévin; ND 1.222.

²²ND 3.102, Jan 1842, to Ign. Schwindenhammer, deacon.

²³LS 1.301-02, Sept 1837, to Paul Carron, seminarian; ND 1.484.

²⁴Libermann reflects a Berullian influence that came to him through Olier, Eudes and others: "It is vital to realize that the divine Incarnation of the Word in the holy humanity is not a transitory act of the divinity, nor a passing operation of the Holy Spirit, but will be henceforth an act which will last for all eternity" (CJ 648).

²⁵Perhaps the earliest expression of this is in the confessional statement in I Cor 15:3: "...he died for our sins." John's Gospel accents heavily that whatever the believer receives is first the perfect possession of Jesus. We receive light, truth, life, resurrection, sonship, the Spirit, the bread of life, etc. because Jesus possessed them first.

²⁶Using "*Spirit*" or "*Spirit of God*" or "*divine Spirit*" (which are favorites of Libermann) highlights God-being; the "*Spirit of Jesus Christ*" highlights the mysteries of Jesus in which the Spirit played a full role, but also emphasizes that the Spirit comes from Jesus, belongs to Jesus, and brings all things to him. Statistically, "Spirit," "Spirit of God," "Divine Spirit" predominate in volume 2 of his letters and the Commentary on John, a period identified with or close to Libermann's painful Rennes experience (1837-1839). It was a time when he had nothing else to rely on than the Holy Spirit.

²⁷LS 2.407, 1839 to a seminarian; ND 1. 453 suggests 1837 as the date.

²⁸See the attitude of Mary when confronted with the mysteries of Jesus: Luke 2:19, 52 (keeping in her heart the mysteries of Jesus she witnessed). The early Church's interpretation of Mary's inner life is surely meant to be a "canonical" attitude in the sense that the early Church proposes it as normative for us.

²⁹LS 1.66, Sept 1834, to M. Leray, seminarian; ND 1.199.

³⁰"The Marriage Feast at Cana in the Commentary of St. John," *Spiritan*

Papers, 20 (December 1986), 45-65.

³¹ND 12.361, Sept 1850, to M. Libmann.

³²LS 1.368, Dec 1837, a circular letter to seminarians.

³³LS 1.222, Sept 1836, to his brother Samson; ND 1.168-70.

³⁴LS 2.44, Jul 1838, circulated letter to seminarians; ND 1.448.

³⁵ND 8.204, Aug 1846, to J. Schwindenhammer.

³⁶“Don’t read much and don’t put your confidence in what you read, but in the Spirit of our Lord who dwells in you, to whom you must unite and entirely abandon your soul’ (LS 2.382; 1839, circular letter to seminarians; ND 1.452); “Retain this principle well: you should not read spiritual authors in order to learn the theory of the interior life (LS 2.588, Dec 1841, to M. Lannurien, seminarian; ND 3.73). Blanchard confirms Libermann’s thought when he says, “The position of Libermann in spiritual matters is firm: rejection of systems and fidelity to the interior experience of the Holy Spirit” (1.204).

³⁷ND 11.546; Mar 1849, at a clergy meeting.

³⁸LS 1.295-96, Sept 1837, to M. Gamon, seminary Director; ND 1.394. “God wants to create his new spirit in you; he wants to make a new creature in you, and in the same fashion he created the universe, by his will and by his sole good pleasure” (LS 2. 290, Oct 1839, to M. Carof; ND 1.461).

³⁹Catholic tradition has always insisted on the Holy Spirit as “*Donum Dei*” (Gift of God). This is richly developed in St. John Paul II’s Encyclical, *Dominum et Vivificantem*, 1986.

⁴⁰Gilbert, *Le feu sur la terre*, 132 emphasizes the “passive” character of Libermannian spirituality and for support calls upon two sympathetic commentators of Libermann, viz., P. Blachard and Père Liagre.

⁴¹LS 2.490, Dec 1840, to E. Dupont, seminarian; ND 2.176.

⁴²LS 1.302, Sept 1837, to Paul Carron, seminarian; ND 1.484.

⁴³ND 3.103; Jan 1842, to J. Schwindenhammer, deacon; LS 3.15.

⁴⁴LS 1.367, Dec 1837, circulated letter to seminarians; ND J.447.

⁴⁵LS 1.294, Sept 1837, to M. Gamon, seminary director; ND 1.394. “...An essential point, in the spiritual life, is preserving peace of soul in order to hear our Lord” (CJ 343).

⁴⁶LS 1.447, Mar 1838, to several seminarians; ND 1.455.

⁴⁷LS 2.407, 1839, to an anonymous seminarian; ND 1.453.

⁴⁸LS 1.532, Jun 1838, circular letter to seminarians.

⁴⁹LS 3.499, Aug 1845, to Marie Bouchet; ND 7.279. Some other advice: “When God gives you a desire, it will always be with suavity. If he draws you to himself in all sweetness [*douceur*] and peace, allow yourself to be drawn ...” (LS 2.392, 1839, to a seminarian; ND 1.453).

⁵⁰LS 1.171; May 1836, M. Mangot, future sub-deacon; ND 1.273.

⁵¹Blanchard commenting on Libermann’s passive-like spirituality says: “We are here at the very heart of the religious experience and spiritual doctrine of F. Libermann” (1.301).

⁵²ND 3.103, Jan 1842, to Ign. Schwindenhammer, deacon.

THE HOLY SPIRIT IN SPIRITAN LIFE



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All students will adore in a special way the Holy Spirit, to whom they have been specially consecrated.

The aim of this article is to underline the central role of the Holy Spirit in Spiritan life. First, I will reflect on what it means to say that Spiritans are consecrated to the Holy Spirit. Then I will present three dimensions of Spiritan life that help to portray how the Holy Spirit determines Spiritan life: Spiritan apostolic life, Spiritan prayer life, and Spiritan diversity.

Consecrated to the Holy Spirit.

The name "*Spiritan*" means one who is consecrated to the Holy Spirit. Claude Poullart des Places consecrated his small group to the Holy Spirit on Pentecost day, 27th May 1703. At the beginning of the *Règlements*, drawn up for the young students preparing for the priesthood, he states:

All students will adore in a special way the Holy Spirit, to whom they have been specially consecrated. To this they will add a personal devotion to the Blessed Virgin, through whose protection they have been offered to the Holy Spirit. As their two principal feasts they will choose Pentecost and the Immaculate Conception. The first they will celebrate to obtain from the Holy Spirit the fire of divine love, the second to obtain from the Blessed Virgin an angelic purity.¹

As Joseph Michel explains, this consecration to the Holy Spirit cannot be simply explained by the date of the consecration, the feast of Pentecost. Claude Poullart des Places was influenced by Fr. Louis Lallement, a Jesuit of Brittany who founded a school of spirituality that "*stressed the importance of being always attentive to the inspiration of the Holy Spirit.*"² In 17th century Britany, retreats and missions were preached under the guidance of the Holy Spirit. Already, "*the confraternities of the Holy Spirit had been set up in several parishes in Rennes, and in 1698, a chapel in the church of St Germain was dedicated to the Holy Spirit.*"³

Right from the beginning devotion to the Holy Spirit is connected with devotion to the Immaculate Conception. Joseph Michel explains also that Claude drew the devotion from the Jesuit influence while he was in Rennes.⁴

On the same note, François Libermann always connected the devotion to the Holy Spirit with that of the Immaculate Heart of Mary. He called his society, the *Society of the Holy Heart of Mary*. In his 1849 Rule, Libermann presented the heart of

Bede Uche Ukwuije, C.S.Sp. Mary as “a perfect model of fidelity to all the holy inspirations of the divine Spirit and of the interior practice of the virtue of religious apostolic life” (ND = *Notes et Documents* X, p. 568). In a remarkable explanation of this connection between Mary and the Holy Spirit as understood by our Founders, Lucien Deiss, C.S.Sp. wrote:

*...Spiritans follow
the way of the Holy
Spirit with the Blessed
Virgin Mary as their
model.*

All the marvels we find in the Immaculate Heart of Mary come from the Holy Spirit. It is he, the Holy Spirit, who has formed that ‘eminently apostolic heart.’ It is he who gave her the grace to form the heart of Jesus her child according to God’s will. It is also he who is at the origin of all the good that can exist within our hearts for the service of mission.⁵

Dedicated, consecrated to the Holy Spirit under the protection of the Immaculate Heart of Mary, means then that Spiritans follow the way of the Holy Spirit with the Blessed Virgin Mary as their model. It is the Holy Spirit that puts his desire in them and works through them. The Holy Spirit is the source of their interior life. It is he who commands their discipleship and total self-donation to God in their apostolic life.⁶

The Holy Spirit as Source of Spiritan Apostolic life

The Spiritan Rule of Life (SRL) states that “*the apostolic life is the heart of our Spiritan vocation*” (SRL 3). Traditionally, final profession in the Congregation of the Holy Spirit is called “apostolic consecration.” The renowned French exegete and composer, Lucien Deiss, C.S.Sp., puts it in a more comprehensive way:

*The Holy Spirit is the
origin and the life of
our apostolic vocation.*

The Holy Spirit is the origin and the life of our apostolic vocation. He is also the strength which supports it day after day. It is he who brings it to its conclusion: to bring human beings to Christ Jesus, and through Jesus, to the Father.⁷

Through their consecration, Spiritans espouse the mission of Jesus which he received from his Father through the Holy Spirit: the service of the poor and the marginalized, service of the reconciliation of peoples and cultures (Luke 4: 18-19; SRL 1). That is why Spiritans “go especially to peoples, groups and individuals who have not yet heard the message of the Gospel or who have scarcely heard it, to those whose needs are the greatest, and to the oppressed” (SRL 4; cf. N.D. II, 241).

*Being Spiritan means
cultivating an attitude
of openness and
docility to the Holy
Spirit in our lives...*

The Spiritan total self-donation to the Holy Spirit is expressed in different ways. They include the following. *Obedience to the Holy Spirit*: “We live out our mission in willing obedience to the Holy Spirit taking Mary as our model” (SRL 5). *Openness and docility*: “Being Spiritan means cultivating an attitude of openness and docility to the Holy Spirit in our lives” (Torre d’Aguilha, 2004, 0.2.2). *Availability*: “Availability for mission is essentially docility to the Holy Spirit” (ID no. 60, *Living Spiritan Spirituality*, February 2007). Or again, what the early Spiritan tradition dubbed *paratus ad omnia*, which includes, attentiveness to the signs of the times (Bagamoyo 2012, 2.2).

The practice of the evangelical counsels, espoused during the religious profession, is meant to free the Spiritan for radical docility to the Holy Spirit in the apostolic life. This is clearly indicated in the way the Spiritan Rule of Life qualifies the three vows. We practice our consecration to apostolic life: “In Chastity for the Kingdom” (SRL 56-60); “In poverty for the Kingdom” (SRL 61-74); “In obedience for the Kingdom” (SRL 75-82).

Spiritans confreres and lay associates interviewed in videos produced for Spiritan animation on *Spiritans Identity and Vocation*, 2013 and on the *Holy Spirit*, 2015, stated unanimously that the Holy Spirit is the cause of their positive attitude in mission to face the challenges of the world against pessimism. It is also the Holy Spirit that leads Spiritans to “launch out into the deep” (Maynooth 1998) and break new grounds in dialogue with cultures and interreligious dialogue.

One cannot but be impressed by the work Spiritan confreres have done and are doing in areas of primary evangelization in Maasai land (Tanzania) and among the Borana (Ethiopia) as well as in Amazonia. Think of the Spiritan courage of mission in Pakistan, Algeria, Mauritania marked by daily presence and humble dialogue with Islam and the service to refugees and displaced people in Kigoma (Tanzania) and Bangui (Central African Republic). I was privileged to visit Spiritan confrères and Christian communities in Northern Cameroon from 30th December 2014 to 6th January 2015. I visited essentially, Guéme, in the Diocese of Yagoua which shares borders with Chad and then, Maroua, Mokong and Bogo in the Diocese of Maroua which shares borders with northern Nigeria. The insecurity caused by the Islamic sect, Boko Haram, is felt in the entire zone. However, I met prophetic Christian communities led by courageous priests, religious men and women, and catechists. They are in good rapport with Muslim communities and their leaders who are also victims of the Boko Haram threat. The

Bede Uche Ukwuije, C.S.Sp. prophetic witness of our confreres and their communities in that zone is the work of the Holy Spirit.

Think also of the courage of our confreres who embark on the work of development through new schools from kindergarten to university in Nigeria, Tanzania, Ghana and other areas. I see also the Holy Spirit at work in the older provinces like France, Holland, Belgium and Germany where confreres courageously take up new missions in parishes in the new cities marked by what Pope Saint John Paul II described as the new worlds and social phenomena created by urbanisation (anonymous megapoles, youth, migrants, new situations of poverty); cultural sectors (modern *areopagi* which include the world of communication, human rights – women, children, modern slavery, scientific culture); and finally, the yet indefinable religious revival—the desperate search for meaning as the world sinks ever deeper into material prosperity, consumerism and materialism.⁸ These new and bold steps grow from a renewed confidence in the Holy Spirit who is the source of the faith and hope of the missionary.

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...our fragilities and vulnerabilities create room for the Holy Spirit “to bring us back to the simplicity of the message of our founders, to the realization that the mission to which we are called is God’s mission not ours...

When one thinks of the fragility and vulnerability of Spiritan missions in the world, and yet discovers the fruits they are able to bear for the innumerable men and women and the local churches, one develops what Pope St. Gregory the Great calls a “fearful joy.” In his *Pentecost Letter 2014*⁹, the Superior General, Fr. John Fogarty, C.S.Sp. reminded the confreres and lay Spiritans that the Holy Spirit is strength in our fragility. He states that our fragilities and vulnerabilities create room for the Holy Spirit “to bring us back to the simplicity of the message of our founders, to the realization that the mission to which we are called is God’s mission not ours and that our role is simply to be docile instruments of God’s service.”

The Holy Spirit in Spiritan Prayer

From the origin, Spiritan daily life is structured as a life of prayer. The *Règlement* given by Claude Poullart des Places required a daily rhythm: half an hour mental and vocal prayer, Morning prayer, Holy Mass, Angelus, office of the Holy Spirit, particular examination of conscience before dinner, evening prayer, daily spiritual readings, etc.¹⁰ All daily activities are to be started with prayer and ended with prayer. To students, he specially recommended to implore the help of the Holy Spirit and the Blessed Virgin Mary at the beginning of every study:

Before every period of study or revision, all shall invoke the light of the Holy Spirit to enable them to work profitably. To

that end they shall recite the *Veni Sancte*, adding an *Ave Maria* in honor of the Blessed Virgin to obtain light from the Spouse. The same prayer shall be said before the spiritual reading and the *Sub tuum praesidium*.¹¹

In this manner, the study of doctrine and sacred Scripture becomes a journey towards an intimacy with God through the intercession of the Holy Spirit and the Blessed Virgin Mary. Other prayers of Spiritan tradition include the wonderful prayer drawn from the French School of Spirituality under the influence of Jean-Jacques Olier and given to the Spiritan family by Francis Libermann:

O Jesus living in Mary, come and live in your servants, in the Spirit of your holiness, in the fullness of your power, in the perfection of your ways, in the communion of your mysteries. Have dominion over every adverse power in the same Spirit to the glory of God the Father. Amen.

The same style of prayer is reflected in the traditional prayer for the beatification of our Founders:

O Divine Spirit, we humbly beg you, through the Immaculate Heart of Mary, to glorify your servants Claude Poullart des Place and Francis Mary Paul Libermann, by granting us through their intercession the miracles the Church requires for the beatification of her children.

The same inspiration is palpable in the classical songs composed by some Spiritans which now punctuate all Spiritan celebrations and meetings. I think of the heritage of Lucien Deiss. “*The Spirit of God rests upon me, The Spirit of God consecrates me, the Spirit of God bids me go forth to proclaim, his peace, his joy.*” Or again, that of another French exegete and composer Claude Tassin, C.S.Sp., “*D’un seul cœur unis dans la prière; d’un seul cœur avec Marie ta mère, nous guettons Seigneur les signes de l’Esprit*” (With one heart, united in prayer with Mary your mother, we watch out, Lord, for the signs of the Holy Spirit).

The Spirit of God rests upon me, The Spirit of God consecrates me, the Spirit of God bids me go forth to proclaim, his peace, his joy.

In a vibrant homage rendered to Spiritan missionaries who initiated him into the Christian faith in Guinea Conakry, Cardinal Robert Sarah, the Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, dwells at length on the centrality of prayer in Spiritan life. His description of Spiritan prayer life corresponds to the rules given by Poullart des Places in the early 18th century and the teaching of François

What impressed me most about the Spiritans is the regularity of prayer life.

What impressed me most about the Spiritans is the regularity of prayer life. I will never forget the spiritual rigor of their daily life. Spiritan days were ordered as those of monks. Very early in the morning, they were in the church to pray in common or individually, then mass, work, midday prayer and angelus, thanksgiving prayer and visit of the Blessed Sacrament after lunch, another prayer at 16h (Breviary), evening prayer at 19h, dinner, then at 21h gathering at the foot of the Cross (...) I remember that I was conquered seeing the Spiritans walk every afternoon, reading their breviary (...) I was never tired of watching them, marvelled (...) Every day, the Spiritans lived according to the rhythm of the divine offices, of the mass, of work, of the rosary, and they never abandoned any of their commitments as men of God. As a child, I was saying to myself that if the fathers went to the church with such a regularity, they were certainly sure of encountering someone and talking to him in all confidence.¹²

Cardinal Sarah went further to emphasize the originality of meditation, *oraison*, as that which marked the Spiritans style of prayer.

How many times was I profoundly seized by the silence that reigned in the church during the prayer of the fathers on their knees or seating in semi-darkness, saying nothing, “they seemed to be listening to and conversing with someone in this semi-darkness of the church, lightened by candles. I was really fascinated by the practice of “*oraison*” and the peaceful atmosphere that it engendered. It seems correct to affirm that there is an authentic form of heroism, of grandeur, and nobility in this regular prayer life. Man is great when he is on his knees before God.¹³

Prayer is first and foremost, the work of the Holy Spirit who prays in us, restructures us interiorly and immerses us in the intimacy of the God...

Drawing from his initiation into prayer by the Spiritan missionaries as well as from his long experience of prayer, Cardinal Sarah concludes:

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rest before God.*

and triune. That is why it is primordial to be silent and listen, to accept to strip oneself and abandon oneself to God who is present in us (...) The interior silence helps us to listen to the prayer of the Holy Spirit which becomes ours. The Spirit intercedes on our behalf. What is important in prayer is not words but to be able to keep quiet and allow the Holy Spirit to talk, listen to him crying and interceding in our favor.¹⁴

These lines correspond to Liebermann's conception of *oraison* (prayer) as rest, tranquility, a humble and confident presence before God.¹⁵ The true *oraison* is not a technical issue but belongs to the order of grace. Its goal is to put the soul in a living and life-giving contact with God. Liebermann insists that this contact is the operation of the Holy Spirit. He liked to quote Paul who says that "*the Holy Spirit comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put in words*" (Rom 8, 26). Doing *oraison* is simply allowing the Holy Spirit to establish us in a humble and peaceful rest before God. The best way to allow the Spirit do this work is by self-renunciation, renouncing the egoistic dispositions of the mind and human nature. Prayer in the Holy Spirit purifies and changes us (SRL 86). Prayer in the Holy Spirit is the source of what Liebermann calls "practical union" beautifully described in the Spiritan Rule of Life as "*an habitual disposition of fidelity to the promptings of the Holy Spirit,*" or again, "*an instinct of the heart for a person who, having made the sacrifice of self, has become "free ever after to devote himself completely to others and to bring them along to God"*" (SRL 88, quoting N.D. XIII, 708).

The Holy Spirit as Source of Spiritan Diversity

Another mark of the Holy Spirit in Spiritan life is the diversity of membership. Apart from the different states of belonging to the Spiritan life, namely, as professed brothers, priests, and Spiritan Lay Associates, Spiritan communities are more and more international, cross cultural and inter-generational. Diversity naturally creates tension, fear, and sometimes mutual suspicion. Symptoms of ethnocentrism and nationalism which are present in the world are also found sometimes in Spiritan communities.

Nevertheless, Spiritans have always considered this diversity as a gift of the Holy Spirit. It is also the Holy Spirit that assures the unity of the Spiritan family. In a touching testimony given at the Maynooth General Chapter, 1998, Fr. John Paul Hoch, C.S.Sp., then provincial of France stated:

Only the Holy Spirit living and praying in us can bring about this astonishing miracle of keeping in unity a group of men prone to weaknesses and to sin which left to itself, would be more likely to fall apart” (Maynooth 1998, 1,16).

The positive witness of international communities is one of the qualities of Spiritan life...

The positive witness of international communities is one of the qualities of Spiritan life that bishops and priests of the local churches underline as special to Spiritans. They see it as a contribution to the structuring of local churches and the human society. In many places, bishops state this as the reason they want Spiritans to work or remain in their dioceses.

In his Pentecost 2013 Letter¹⁶, the Superior General, John Fogarty, C.S.Sp. noted that it is the “the Spirit of Pentecost who brings us together into one large family, *“from different cultures, continents and nations”* [SRL 37].

By coming together from so many different places and cultures, we are saying to our brothers and sisters that the unity of the human race is not just an impossible dream. In this way, our community life is an integral part of our mission and a powerful witness of the Gospel” [Maynooth, 1998, p. 117].

Intercultural community living is a “response to the call of the Holy Spirit to all of us, to witness to a new quality of human solidarity...”

Intercultural community living is a “*response to the call of the Holy Spirit to all of us, to witness to a new quality of human solidarity, surpassing individualism, ethnocentrism and nationalism*” [Torre d’Aguilha, 2004, 2.1].

Conclusion

Spiritans life is life in the Holy Spirit, life for the Holy Spirit. It is a life commanded by the Holy Spirit and expressed in the service of the Church and the world. This is the meaning of the Spiritan consecration to apostolic life, precisely the service of the poor and the most abandoned. Spiritans live truly when they identify with Jesus, who quoting Isaiah, says, “The Spirit of the Lord is upon me because he has anointed me to bring glad tidings to the poor.” (Luke 4:18; Isa 61, 1-2; SRL 1). Spiritan self-donation modelled after the heart of the Blessed Virgin Mary is constantly enriched and sustained through daily prayer and listening to the Holy Spirit. It is when we allow the Holy Spirit to pray in us that we discover ourselves as disciples of Christ.

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Endnotes

¹Claude Poullart des Places, *Rules for the Community of the Holy Ghost*, Critical Edition. (Rome: Spiritan Sources, 1991), articles 1-2.

²Joseph Michel, *Claude-François Poullart des Places*, translated from French by Vincent O'Toole, C.S.Sp. (Duquesne University, Pittsburgh: Center for Spiritan Studies, 2013), 69.

³Joseph Michel, *Claude-François Poullart des Places*, p. 73.

⁴Cf. Joseph Michel, *Claude-François Poullart des Places*, p. 74.

⁵Lucien Deiss, C.S.Sp. "Holy Spirit, Immaculate Heart of Mary, Mission, Exegetical Approach," *Spiritan Papers*, no. 22 (Rome: December 1988), 31.

⁶Bede Ukwuije, *The Memory of Self-Donation, Meeting the Challenges of Mission*. (Nairobi: Paulines Editions Africa, 2009) discusses this matter in great detail.

⁷Lucien Deiss, "Holy Spirit, Immaculate Heart of Mary, Mission, Exegetical Approach," 7-31, here 17.

⁸John Paul II, Encyclical Letter, *Redemptoris missio, On the Permanent Validity of the Church's Missionary Mandate* (Vatican City: Libreria Editrice Vaticana, 7 December 1990), n° 38.

⁹John Fogarty, C.S.Sp., *Pentecost Letter 2014*, "It is when I am Weak that I am Strong..." (2 Cor 12,10).

¹⁰Claude Poullart des Places, *Rules for the Community of the Holy Ghost*, n° 26-36.

¹¹Claude Poullart des Places, *Rules for the Community of the Holy Ghost*, n° 30.

¹²Robert Cardinal Sarah, *Dieu ou rien, Entretien sur la foi* (Paris, Fayard, 2015), 45-47. The English translation is mine.

¹³Robert Cardinal Sarah, *Dieu ou rien*, p. 47-48.

¹⁴Robert Cardinal Sarah, *Dieu ou rien*, p.174-175.

¹⁵Cf. *Lettres Spirituelles du Vénérable Libermann*, vol. III (Paris: Librairie Poussielgue Frères, 1888-1891), 462.

¹⁶John Fogarty, *Pentecost Letter 2013*, "Brought Together by the Spirit of Pentecost."



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THE HOLY SPIRIT IN CHRISTIAN LIFE

Introduction

Believers see themselves as people related to the Holy Spirit in a very distinctive manner. They understand their vocation and mission as a call to live, work, suffer, and die with Christ under the direction and empowerment of the Holy Spirit. Unfortunately, the full implications of this normative belief are for the most part marginal and sometimes forgotten or neglected in the life of many Christians. Being unaware of the place and importance of the Holy Spirit in their lives, a good number of Christians live and die without ever experiencing the worship of the Holy Spirit in his distinctiveness as the Third Divine Person.

My aim is to highlight the place and importance of the Holy Spirit in the lives of Christians. I wish to promote deeper awareness and appreciation of him such as to reflect significantly in the daily existence and activities of Christ's faithful. I discuss the credentials of the Holy Spirit that qualify him for the exalted place in question and shed light on steps to take to promote greater interest, understanding and experience, love, study, and devotion to him.

Essentials of Christian Life and the Credentials of the Holy Spirit

Christians are followers of Christ called by him, incorporated into his life, and sealed by the anointing of the Holy Spirit for the purpose of living and witnessing to the reality and benefits of the Paschal Mystery. Christian life starts with a new birth when a person makes a faith response to the invitation of Christ to follow him. This faith response is done in the most symbolic way in the celebration of the Sacraments of Initiation — Baptism, Confirmation and Eucharist. This initiation “constitutes the Christian's most basic ‘features’ and serves as the basis for all the vocations and dynamism of the Christian life...”¹ I highlight some implications of this mystery, underscoring how the Holy Spirit comes into play in this process.

Christians are Spiritans

The witness of Scripture and the teaching of the Church make it abundantly clear that nobody can become a Christian without the Holy Spirit acting in union with the Father and the Son, in his distinctiveness as the Third Divine Person. In actual sense, the adoption by which human beings become

children of God, heirs of the kingdom of heaven and members of the Church, is realized through Christ and the Holy Spirit. The Christological and Pneumatological portals of adoption are distinct but inseparable, just as the Word and the Spirit are eternally bonded in their uniqueness as persons.

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Christian birth through the Holy Spirit has never been doubted in the history of Christianity, but the implications for believers have been played down or allotted a secondary position. It is easily forgotten that "It is the Holy Spirit who constitutes the baptized as children of God and members of Christ's Body"² and that in Baptism, we are not only united to Jesus Christ and his mission but also "anointed in the Holy Spirit."³ Just as the Church traces its birth to the outpouring of the Holy Spirit, Pentecost stands as "the model of every Christian's initiation into Christ."⁴ The "historical foundation of this new birth is concretely located in the death and resurrection of Christ,"⁵ but "the medium of regeneration is the Holy Spirit."⁶ The Holy Spirit is the "Principle of life,"⁷ "Giver of life,"⁸ and Vivifier of life.⁹ All these point to the Holy Spirit as the source or wellspring of life.¹⁰

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Considering the process by which believers are born, Christians should be called "Spiritans" in the same way as they are called Christians. By using these two names, we not only preserve the two distinct but inseparable sources of our birth as Christians and Church, but also bring about better appreciation of the importance of the Holy Spirit in the Christian life.

Christians are People of Communion

By Baptism, a Christian enters into a new communion of life and love with God, the Church, other believers and neighbors, and the community of creation as a whole. This is one of the great beauties, privileges, and joys of being a Christian. The Creator of the universe is a communion of three divine persons who created all things, particularly human beings, as communion, male and female, and wills that everything end in communion (with God and the saints in heaven). For every creature, the failure of communion with God leads to death.¹¹ Similarly, neglecting the value of communion among human beings of different nations, cultures, colors, class, and gender results in conflicts, hostilities, violence or wars. It is gradually becoming clear that human failure with regard to communion with nature points towards cosmic death. Pope Francis in his recent Encyclical does more than support this position; he demonstrates that promoting human communion with nature through care and love is central to the Christian vocation.¹²

*...the Holy Spirit
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Christian faith teaches us that the Holy Spirit is the principle of communion both in God and outside of God. Naturally, there is a chasm between the all holy, divine, infinite, and supernatural God and his mortal, finite, temporal, and sinful creatures. The universe is constituted of a multitude of fragmented, disunited, and sometimes antagonistic things and persons. The Church is “a fraternity of persons” and “each one is an original and autonomous principle of sensitivity, experience, relationships and initiatives.”¹³ As it were, “Nothing less than the Spirit of God is needed to bring all these different elements to unity and do so by respecting and even stimulating their diversity.”¹⁴ The Holy Spirit is qualified to do this because “He is the extreme communication of God himself, God as grace, God in us and, in this sense, God outside himself.”¹⁵ Moreover, he is “the mutual love of Father and Son”¹⁶ who forms the basis for the intra-Trinitarian unity. By virtue of these qualities, the Spirit is able to bring about communion in the Church and among its members, also in the whole of creation.

When Christian life is understood and formed in the ways of communion of the Holy Spirit, it is marked by sharing, solidarity, caring, and deep commitment to ecumenism and inter-religious dialogue. Discriminatory divisions between the rich and the poor, the educated and non-educated, male and female, the clergy and the lay faithful, ethnic groups or different Christian denomination do not arise.

A Christian is by Nature a Missionary

Generally, “Communion and mission are profoundly connected with each other; they interpenetrate and mutually imply each other to the point that communion represents both source and the fruit of mission: communion gives rise to mission and mission is accomplished in communion”¹⁷ Jesus sent out his followers with a missionary mandate to “go and make disciples of all nations” (Matt 28:19-20). The proclamation of the Good News of the kingdom of God in obedience to this command constitutes the life of the Church and its members. Hence, “the Church on earth is by its nature missionary.”¹⁸ She has a mission to evangelize¹⁹ which entails “proclaiming Christ to those who do not know him, preaching, catechesis, conferring Baptism and other sacraments.”²⁰

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The connection between the Holy Spirit and Christian mission is evidenced in Scripture and the lived experience of the people of God.²¹ From his own personal experience of ministry, Jesus instructed his disciples in very strong terms not to embark

...the Spirit is God's empathy, his feeling identification with what he loves.

He is "the power of new beginnings..."

on any form of missionary activity without first receiving the Holy Spirit (cf. Luke 4:18-19; 24:49; Acts 1:8). The early Church understood witnessing as collaboration with the Holy Spirit, the principal witness of the gospel. Several decisions and actions of the disciples were taken under the direction of the Holy Spirit: the choice of the seven to assist the apostles (Acts 6:1-7), the conversion of Cornelius, a Gentile (cf. Acts 10), the choice of the places to go to (cf. Acts 16:1-8), and setting the criteria for admitting non-Jews into their fold (cf. Acts 15:1-35). In these, human beings saw their own actions as collaborating with the Holy Spirit who is "indeed the principal agent of the whole of the Church's mission."²² This point is accentuated by Okoye's view that "Mission is rooted in divine compassion"²³ because "the Spirit is God's empathy, his feeling identification with what he loves."²⁴ Therefore, a Spirit-filled, Spirit-possessed and Spirit-directed life is fundamental to authentic Christian mission evangelization and nothing can serve as its substitute.

The Holy Spirit and the Radicalism of Christian Life

Christianity is an extremely radical religion by virtue of its standards and its prophetic, charismatic, and eschatological nature. A religion that commands human beings to be as perfect as the heavenly Father, to love one's enemies and that places the cross at the center of its life and worship cannot be described in any term than radical. The situation of the world and the activities of anti-kingdom forces add to the challenges of Christian living. Being a Christian amounts to swimming against the current of the dominant values of most human societies. The extraordinary courage, wisdom, and holiness that believers need in order to meet the standard expected of them and to win the battle of life are found in the Holy Spirit. The experience of the efficacy of the Holy Spirit is primarily understood in terms of power. He is the power of the Most High (Luke 1:35) and the power from on high (Luke 24:49). He is "the power of new beginnings, freedom and openness to recognizing the other,"²⁵ than of destruction or violence.

Comparing the pre-Pentecost and post-Pentecost experiences of the disciples, one can see the obvious difference the Holy Spirit makes in the life of believers. Before Pentecost, Peter and his colleagues were full of fear, egoism, and ignorance. Out of fear, they abandoned Jesus at the moment of his passion and Peter denied him three times. On the evening of Resurrection day, Jesus met them in a house with the doors firmly locked for fear of the Jews (John 20:19). With Pentecost, all these changed radically. The locked doors were opened, the disciples came out

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to the open, the dumbfounded lips began to speak and their minds were opened to understand the Scriptures. The people were amazed at their boldness and testified to it (cf. Acts 4:13).

So far, it is obvious that the Holy Spirit is at the foundation, center, and end of Christian life. It is thus surprising that he is the neglected, forgotten, or the least known of the three divine persons. Thanks to the combined influence of the Second Vatican Council, Pentecostal and Charismatic Movements, magisterial teachings and the work of some theologians, this situation is changing - there is gradual growth of awareness of the place and importance of the Holy Spirit in Christian life. Beyond emphasis on charismatic gifts, a more integral approach to our understanding and relationship with the Holy Spirit is needed.

Steps to Take and Areas of Faith to Emphasize

I propose areas of emphasis for a healthy, balanced Christian relationship with the Holy Spirit today and for promoting increased awareness, interest and devotion to the Spirit.

Worship of Devotion

The worship of the Holy Spirit through devotions should be promoted as a way of re-positioning Christian life in relation to the Holy Spirit. Against different dissenting voices, the First Council of Constantinople (381 C.E.) defended the divinity of the Holy Spirit by drawing support mostly from Scripture and Christian liturgical practices. The Holy Spirit is divine because he is co-worshipped and co-glorified with the Father and the Son; equality of honor and worship imply equality in divinity. Leo XIII in 1897 issued an Encyclical *Divinum Illud Munus, On the Spirit in the World*, where he directed that “devotion towards the Holy Spirit may be increased and intensified” (no. 5) and that “we should direct towards the Holy Spirit the highest homage of love and devotion” (no. 17). It is common knowledge that Pope John XXIII convoked the Second Vatican Council (1962-65) with the intention that it be a kind of new Pentecost for the Church.²⁶ Pope Paul VI noted that a “new study” and “new devotion” to the Holy Spirit are needed to complement the Christology and ecclesiology of the Council.²⁷ Theologians are responding to this call by gradually undertaking more studies on the Holy Spirit,²⁸ but not much is being done in the area of devotion.

Devotion “refers to an earnest attachment to a thing, a cause, or a person which entails a deep dedication or even consecration to the object of one’s devotion.”²⁹ It is “the feeling side of Christian faith.”³⁰ Devotion to the Holy Spirit intends profound affection, dedication, attachment and consecration,

built on faith and love for him. Many Catholics are not brought up with the consciousness and habit of personal or public devotion to the Holy Spirit. It is rare to find pious societies that are primary devotions to the Third Divine Person in parishes. The Charismatic Renewal has contributed much towards the re-awakening of interest and love for the Holy Spirit, but just as the name indicates, its primary focus is more on the gifts of the Spirit than the Giver of the gifts.

The Confraternity of the Holy Spirit is one group or movement in the Church that has devotion to the Third Divine Person as its principal goal. The purpose of this movement “is to make the Holy Spirit more known and loved; to make the members realize more fully his powerful presence in them; to make them more responsive to his inspirations so that they may fulfill their obligation to share in the missionary work of the Church.”³¹ The history of this devotion particularly in France goes as far back as the 16th century; Confraternities of the Holy Spirit were found in several parishes. This had a major influence on the founder of the Spiritan Congregation, Claude Poullart des Places.³² Later, Leo XIII, “on Pentecost Monday 1886 entrusted what was called the ArchConfraternity of the Holy Spirit to the care of the Holy Ghost Fathers”³³ The Holy Ghost Fathers and Brothers (Spiritans) took up the task and worked hard to see that it spread throughout the world particularly in places where they worked as missionaries.

...Leo XIII, “on Pentecost Monday 1886 entrusted what was called the ArchConfraternity of the Holy Spirit to the care of the Holy Ghost Fathers”...

The spirituality of this movement, which revolves around five areas of emphasis: consecration, commitment, worship, witnessing, and renewal,³⁴ shows that true worship of the Holy Spirit entails surrendering one’s life to be directed by him, living under his guidance, promoting life, love, and communion, standing by the side of the down-trodden and other operations for which the Spirit is known. It also means working and suffering to the point of laying down one’s life in collaboration with the Holy Spirit.³⁵ The worship of the Holy Spirit promotes the wholeness of humanity, for “We are most fully human when we praise God, since this is the purpose for which we were made.”³⁶ Moreover, the devotion provides a context where Christian faith, theology, and experience become prayer, and intimate relationship with God as Spirit is cultivated. Given the history of the Confraternity, the Congregation of the Holy Spirit (Spiritans) owes the Church the obligation of ensuring that it spreads to the ends of the earth.

Personal and Relational Holy Spirit

Imaging the Holy Spirit in ways that are personal and relational would help to promote true devotion to him. Walter

Kasper observes that “the Holy Spirit is the most mysterious of the three divine persons, for while the Son has shown himself to us in human form or we can form at least an image of the Father, we have no concrete grasp of the Spirit.”³⁷ In Christian tradition, the images by which the Spirit is presented are overwhelmingly impersonal: dove, wind, air, breath, fire, cloud, water, and even space. Though these elements are essential to human existence, people do not usually have personal relationships with them. This trend could be attributed to the fact that the development of the doctrine of the Spirit of God in the Old Testament did not arrive at the point of affirming him as a subject of distinct existence and action within the Godhead. The New Testament remedied this shortcoming by identifying the Spirit as subject, but even so, this was done using such images as teacher, advocate and helper — professional titles that do not often lend themselves to intimate personal relationships.

Our relationship with the Holy Spirit in a personal and relational way will transform our manner of relationship. It is advisable that we as Christian communities and individuals come up with images of the Holy Spirit that are both supported by our faith tradition and can help us to relate in personal ways with him.

*...the Holy Spirit
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in a temple.*

The Indwelling Holy Spirit

Scripture and tradition agreed on the point that the Holy Spirit dwells in Christians as in a temple. This personal indwelling of the Spirit is “not merely by means of the created gifts of grace, which he dispenses, but by his uncreated divine nature.”³⁸ In fact, “The logic of consecration (which the Confraternity of the Holy Spirit emphasizes) implies and promotes the spirituality of the indwelling of the Holy Spirit in individual persons, the Church, and the world...”³⁹ The indwelling Spirit actualizes the sanctification of human beings who are God’s children. Emphasizing this aspect of our faith will bring about significant contributions to the quality of life of believers as well as their devotion to the Spirit.

The abiding presence of Jesus in the Holy Eucharist, the mediation of graces through Sacramentals and the establishment of holy places of encounter with the divine are very characteristic of Catholic spirituality. Each of these responds in some ways to our need for the divine presence. Unfortunately, “for many Catholics, the Eucharistic Jesus is like a God that is locked up in the tabernacle with a presence that is limited to a particular place at a point in time.”⁴⁰ With rosaries, medals, holy water and oil, and other Sacramentals, “Catholics continue to show

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signs as people whose God is very far from them.”⁴¹ This explains the feeling of inadequacy, fear, timidity, insecurity, and spiritual inferiority complex which characterize the lives of many Christians.⁴² The spirituality of the indwelling of the Holy Spirit is needed to enrich these other media of divine presence and when this is done Christians will experience a significant change in their lives and mission.

The Spirit of True Freedom

In the world today, many people including Christians are laboring under the heavy weight of different forms of bondages ranging from drug addiction, pornography, xenophobia, sexual obsessions, poverty, racism, ethnic prejudices, discrimination, and violence to oppressions from heartless economic structures. In effect, “all creation is groaning in labor pain even until now; and not only that, but we ourselves who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies” (Rom 8:22). This groaning for real freedom is altogether directed to the Holy Spirit, rightly so because, “in the Spirit people experience God as Lord, and that simply means that they experience their liberation of life.”⁴³ All human efforts and undertaking aimed at emancipating the oppressed in society concretely form part of cooperation with the Spirit. As such, there is no contradiction between true discipleship and active involvement in politics and economic planning which have the alleviation of suffering and misery as their goal. Liberation and political theologies have contributed much to Christian life by combining belief in God and the will to be free. Emphasis on the liberating role of the Holy Spirit has great positive implications for Christian life.

The Father of the Poor

Pope Francis is strongly convinced that “there is an inseparable bond between our faith and the poor.”⁴⁴ In *Evangelii Gaudium*, the Pope pays much attention to the poor. For him, the Church should go forth to everyone without exception, “... but above all the poor and the sick, those who are usually despised and overlooked.”⁴⁵ A Church that does not accord primacy of place to the poor or that shuts herself up within structures for fear of getting bruised, hurt, or dirty while neglecting the starving people at her door has missed the goal.⁴⁶ “Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society.”⁴⁷ His most recent encyclical on the natural environment is largely another project in favor of the poor. The earth, he says, “is among the most abandoned and maltreated of our poor...”⁴⁸

The Holy Spirit teaches us how to cater for the poor, and empowers us to suffer with them for their ultimate redemption.

...kenosis applies to the Holy Spirit in the same way as, or even more than, it applies to Christ.

God in creation, the Holy Spirit, suffers as he works to secure our ultimate victory...

The solidarity of Jesus with the marginalized and his empathy and compassion for the poor are continued in time and place through the ministry of the Holy Spirit. The Scripture calls the Holy Spirit, another Paraclete, which in profane Greek “means the person called to the side of one in need for assistance...”⁴⁹ The Holy Spirit is a helper par excellence and the poor are his primary targets; thus, the writer of the Sequence for Pentecost addresses the Holy Spirit as the “Father of the Poor.” In fact, “the Holy Spirit draws the Christian community and individual Christians into awareness of the poor and empowers them to be and act on their side in order to transform their conditions.”⁵⁰ The Holy Spirit teaches us how to cater for the poor, and empowers us to suffer with them for their ultimate redemption.

The Suffering Holy Spirit

Usually, the Holy Spirit is identified with power and prodigies and is seldom associated with weakness, humiliation and suffering. Christians speak more of suffering in relation to Jesus because we know of his birth in the manger, his poor background, his temptation, the experience of Gethsemane and the climax of it all in Golgotha. However, the truth is that kenosis applies to the Holy Spirit in the same way as, or even more than, it applies to Christ. The nature of the Holy Spirit as divine love concretely manifested in fellowship, compassion, self-giving, begetting life, and dwelling in whatever he associates with, necessarily makes sacrifice, suffering, and humiliation part of his story in creation. In fact, “to speak of the indwelling of the Spirit in a groaning world without suffering and kenosis amounts to mere speculation such as speaking of the Incarnate Son without the Paschal Mystery.”⁵¹ Ukwuije rightly observes that “It is the Holy Spirit that introduces us into the mystery of God’s self-donation in Jesus Christ.”⁵² The kenotic experience of the Holy Spirit enables one to understand the self-giving event of Jesus Christ.

Laying emphasis on the kenosis and suffering of the Holy Spirit is needed today to counter trends in Christianity which see suffering or the cross as unchristian. The rejection of the cross in Christian life shows itself in different ways: restless search for a once-for-all solution to all existential problems, giving in to despair, distancing oneself from God or even denying him completely on account of difficulties. The history of God in creation which did not begin or end with the event of Christ on earth is marked by kenotic suffering. God in creation, the Holy Spirit, suffers as he works to secure our ultimate victory and all of us who are called to co-work with him must also co-suffer with

him. The suffering of the Spirit leaves us with the message that nothing is created or saved without self-oblation, self-donation, self-humiliation and self-sacrifice.⁵³

Conclusion

We reiterate in very strong terms that Christian life is Spirit-started, Spirit-oriented, Spirit-directed, Spirit-controlled and Spirit-focused. The Holy Spirit is not simply an agent among other agents, but the Lord of Christian life; the knowledge and love of him expressed in obedient worship and collaboration in his mission on earth constitute the essence of our call as disciples. Through the Spirit we are born, with him and in him we live and work, and by his active presence in us, he guarantees our participation in God both now and in eternity. The rebirth, communion, missionary character, radicalism and paradox which are essential to Christian life are all rooted in and sustained by the Holy Spirit. Cut off from the Holy Spirit, there is no Christian life. For a Christian, therefore, believing in the Holy Spirit implies understanding one's identity from a Spirit perspective, living and acting on his side and creatively supporting his operations in history even to the point of making extreme sacrifices. Thus, we need to do more in terms of having our Christian theology, formation, catechesis, liturgy, prayer and devotion permeated more by the Holy Spirit.⁵⁴

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Endnotes

¹ John Paul II (1988), *Post-Synodal Apostolic Exhortation, The Lay Members of Christ's Faithful People, Christifideles Laici*, no. 9.

² John Paul II, *Christifideles Laici*, no. 11.

³ John Paul II (1990), *Encyclical Letter Mission of the Redeemer Redemptoris Missio*, no. 47.

⁴ John V. Taylor, *The Go Between God* (SCM Press, 1972; repr. 2004), 111.

⁵ Bona. I. Ugwu, *The Holy Spirit as Present and Active in Cosmic Turmoil and Human Suffering: A Dialogue between Pierre Teilhard de Chardin and Jürgen Moltmann*, (Rome, 2004), 198.

⁶ Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, tr. M. Kohl (London: SCM Press, 1992), 200.

⁷ Cf. Yves Congar, *I Believe in the Holy Spirit. The Complete Three-Volume Work in One Volume*, tr. D. Smith (New York: The Crossroad, 1997). Vol. I, p. 3.

⁸ The Nicene-Constantinopolitan Creed's preferred term for the Holy Spirit.

⁹ Cf. the hymn, *Veni Creator Spiritus* (Come Creator Spirit).

¹⁰Hence the trend among some contemporary theologians who apply the symbolic image of “Mother” to the Holy Spirit. Among other things, their argument is that since all those who are born of the Father trace their birth to the Spirit, they should as well address the Spirit as their mother. In support of this view, Jürgen Moltmann remarks that “if believers are ‘born’ again from the Holy Spirit, then the Spirit is ‘the mother’ of God’s children and can in this sense also be termed a ‘feminine’ Spirit.” Cf. Moltmann, *The Spirit of Life*, 157.

¹¹The story of Adam and Eve (Gen 2:17), the Prodigal/Lost son (Luke 15:11-32) prove this point. For instance, when the lost son came back, his father threw a feast for this reason: “let us celebrate with a feast because this son of mine was dead and has come to life again; he was lost and has been found” (Luke 15:23-24). This is why this parable could as well be titled, “The Parable of the Dead Son” who came back to life.

¹²In this Encyclical, he describes the earth as mother and sister which is crying out to us because of the harm we have inflicted on it. Cf. *Laudato Si*, nos 1-3.

¹³Congar, *I Believe in the Holy Spirit*, Vol. II, 16.

¹⁴Congar, *I Believe in the Holy Spirit*, Vol. II, 17.

¹⁵Congar, *I Believe in the Holy Spirit*, Vol. II, 17, 18.

¹⁶Robert P. Imbelli, “Holy Spirit” in Joseph A. Komonchak, Mary Collins and Dermot A. Lane eds. *The New Dictionary of Theology* (Bangalore: Theological Publications in India, 2006), 485. This was St Augustine’s idea.

¹⁷John Paul II (1988), *The Lay Members of Christ’s Faithful People, Christifideles Laici*, no. 32.

¹⁸Second Vatican Council (1965), “Decree on the Church’s Missionary Activity, *Ad Gentes Divinitus*,” no. 2.

¹⁹Cf. John Paul II (1988), *The Lay Members of Christ’s Faithful People, Christifideles Laici*, no. 34, where it is stated that “The entire mission of the Church is concentrated and manifested in evangelization.”

²⁰Paul VI (1975), Apostolic Exhortation, *Evangelii Nuntiandi*, no. 17.

²¹John 20:21-23 where it is recorded that on the evening of Easter, the disciples were all assembled in a room with its doors securely locked for fear of the Jews when Jesus suddenly appeared and greeted them with peace. Then he went on to say “As the Father has sent me, so I send you. And when he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.’”

²²John Paul II, *Redemptoris Missio*, no. 21.

²³James Chukwuma Okoye (2006), *Israel and the Nations: A Mission Theology of the Old Testament* (Maryknoll, New York: Orbis Books, 2006), 88.

²⁴Moltmann, *The Spirit of Life*, 51.

²⁵Congar, *I Believe in the Holy Spirit*, Vol. II, 33.

²⁶This intention appears vividly in the prayer he issued in 1959 for the success of the Council.

²⁷General Audience, 6 June, 1973.

²⁸This writer happens to be one of those who is contributing in little ways to responding to the call for new study.

²⁹Bona. I. Ugwu, *Confraternity of the Holy Spirit: What is It?* (Enugu:

Kingsleys, 2014) 5.

³⁰Carl Dehine, "Devotion and Devotions" in J.A. Komonchak, M. Collins and D.A. Lane, eds. *The New Dictionary of Theology*, p. 283.

³¹This is found at the inner side of the front page of *The Spirit in the World*, being the Encyclical of Leo XIII, *Divinum Illud Munus*, published by the Confraternity of the Holy Ghost, Kimmage Manor, Dublin, 1977.

³²Yves-Marie Fradet highlighted this in his article "Our Spiritan Identity: We are Religious Missionaries Consecrated to the Holy Spirit," *Spiritum Horizons, A Journal of the Congregation of the Holy Spirit*, 7 (Fall 2012), 14-32, here 19-20.

³³Bona. Ugwu, *Confraternity of the Holy Spirit*, 26.

³⁴*Ibid.*, 18-23.

³⁵Catherine M. Lacugna, *God for Us: The Trinity and Christian Life* (New York: Harper Collins, 1993), 320-368 offers a good reflection on the meaning, content and purpose of worship and praise of God.

³⁶*Ibid.*, 342.

³⁷Cf. Bona. Ugwu, *Holy Spirit: Fire From Above*, Enugu: SAN Press, 2008, 18.

³⁸Ludwig Ott, *Fundamentals of Catholic Dogma*, tr. Patrick Lynch, Rockford, Illinois, Tan Books and Publishers, 1960), 259. Traditionally, it is said that "the Holy Trinity takes up their abode in the soul with divine grace and that this inhabitation is appropriated to the Holy Spirit" (Michael O'Carroll, *Veni Creator Spiritus, An Encyclopedia of the Holy Spirit*, 1990, 108). Progress has been made from this understanding of indwelling to the point where it is affirmed that the Spirit dwells in people in a personal, particular, and proper way and not simply by way of appropriation. Scholars like Karl Rahner, Hans Urs von Balthazar and Matthias J. Scheeben helped to bring about the renewal of the understanding of the indwelling. Nonetheless, in a bid to avoid overly individualistic tendencies associated with Pentecostalism, Catholics still find it difficult to lay stress on the indwelling of the Holy Spirit in the believers.

³⁹Bona. Ugwu, *Confraternity of the Holy Spirit*, 19.

⁴⁰Bona. I. Ugwu (2012), "The Holy Spirit in Catholic Theology and Life, and the Challenges of Spiritual and Occult Powers in the World Today" in Charles A. Ebelebe ed. *Spirits: Occultism, Principalities and Powers, Acts of the 14th SIST International Missiological Symposium*, 2011, 201.

⁴¹*Ibid.*, 202.

⁴²Bona. Ugwu, *Spiritual Inferiority Complex: How to Overcome it* (Enugu: SAN Press, 2008) where I treated this feature of our Christian life in detail.

⁴³Moltmann, *The Spirit of Life*, 234.

⁴⁴Pope Francis (2013), *Apostolic Exhortation, On the Proclamation of the Gospel in Today's World, Evangelii Gaudium*, no. 48.

⁴⁵*Ibid.*

⁴⁶*Ibid.*, no. 50.

⁴⁷*Ibid.*, no. 187.

⁴⁸Pope Francis, *Laudato Si*, no. 2.

⁴⁹Bona. Ugwu, "Holy Spirit, Father of the Poor," *African Journal of Contextual Theology*, 5 (2014) 141.

⁵⁰*Ibid.*, 148.

Bonaventure Ikenna Ugwu,
C.S.Sp.

⁵¹Bona. Ugwu (2004), *The Holy Spirit as Present and Active*, 255.

⁵²Bede U. Ukwuije, *The Trinitarian God, Contemporary Challenges and Relevance* (Bandra, Mumbai: St Paul Press Training School, 2013), 177.

⁵³Taylor, *The Go-Between God*, 34 speaks of sacrifice as the third principle of creativity. He calls this principle the “law of self-oblation”; it is a characteristic of the Holy Spirit.

⁵⁴The Holy Spirit should not only be at the driving seat of theology, but of every aspect of Christian life, Cf. Elochukwu, E. Uzukwu, *God, Spirit, and Human Wholeness: Appropriating Faith and Culture in West African Style* (Oregon: Pickwick Publications, 2012), 218.

IT IS THE SPIRIT WHO GIVES LIFE



Patti Gallagher Mansfield

Patti Gallagher (Duquesne, 1968: BS Education, French) was a participant in the 1967 “Duquesne Weekend” that marked the beginning of the Catholic Charismatic Renewal. Her works include *As By a New Pentecost. The Dramatic Beginning of the Catholic Charismatic Renewal* (Franciscan University Press, 1992); *Proclaim the Joy of the Gospel* (Amor Deus, 2nd ed. 2014). Through teaching, writing, television and pastoral ministry she has been a pioneer in the New Evangelization, traveling extensively to bear witness to the grace of being baptized in the Spirit. Patti and her husband have four children and nine grandchildren. Together they serve in the Charismatic Renewal in New Orleans, Louisiana. The Mansfields were awarded the papal medal, *Pro Ecclesia et Pontifice*, by Pope Saint John Paul II.

...Ask and it will be given you; seek and you will find; knock, and it will be opened to you...

Duquesne University of the Holy Spirit is known throughout the world as the birthplace of the largest ecclesial movement, the Catholic Charismatic Renewal, which has touched the lives of at least 120 million Catholics in every country of the world since February 1967. The event which marked the beginning of this movement has become known as “The Duquesne Weekend” and I was there. I’m delighted to tell the story for the first time in an official Duquesne publication because I have shared it on all five continents for almost five decades. In fact, in June, 2015, I took part in the Worldwide Priests Retreat held at St. John Lateran in Rome which was attended by 1000 priests from 89 countries. I had the privilege to tell these priests about the Duquesne Weekend and to pray with them for a new outpouring of the Holy Spirit. The retreat was blessed by the presence of Pope Francis who enthusiastically encouraged the Charismatic Renewal to share with the whole Church the principal grace of the Renewal - the Baptism in the Holy Spirit. I hope in this article to do just that.

The Duquesne Weekend

The story of the Duquesne Weekend is a remarkable story of God’s gracious and extraordinary response to the prayer of some very ordinary people. In Luke 11:9, 13 we read these words of Jesus, “Ask and it will be given you; seek and you will find; knock, and it will be opened to you....If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!” Here is an unfailing principle: from the first Pentecost on, the Holy Spirit has always come in response to fervent prayer, prayer that is hungry and thirsty for more of God, prayer that asks, seeks, and knocks.

In the Spring of 1966, two Duquesne University professors were asking, seeking, and knocking. They had pledged themselves to pray daily for a greater outpouring of the Holy Spirit in their lives using the beautiful Sequence Hymn of Pentecost, *Veni Sancte Spiritus* (Come, Holy Spirit). In the midst of this time of prayer, some friends gave them two books: *The Cross and the Switchblade*¹ (the dramatic story of a small town minister led by the Spirit to work with drug addicts in the streets of New York City) and *They Speak With Other Tongues*.² Both books describe the experience of being baptized in the Holy Spirit. The men from Duquesne realized that this Baptism in the Spirit was precisely what they desired.

In January 1967, these two professors and one of their wives, along with another instructor from Duquesne, attended their

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first interdenominational charismatic home prayer meeting. Interestingly enough, a few months before the visit of the Catholics, the Lord directed the leader to read Isaiah 48 where he announces that he is about to do “a new thing.”

Indeed, God was about to do a new thing among Catholics as a result of that prayer meeting. The people from Duquesne were impressed with what they witnessed there. On January 20, two of the men returned. They received prayer to be baptized in the Holy Spirit and began to experience charismatic gifts. They returned home to pray with the other two who had not attended that night.

At this time I was a member of the *Chi Rho* group that met weekly at Duquesne. We prayed a short form of the Divine Office and studied the Scriptures. Two of these professors served as moderators of *Chi Rho*, and although they did not tell us about their charismatic experience, they radiated a new joy. The professors suggested a new theme for our February 1967 retreat: “The Holy Spirit.” In preparation for the retreat, they told us to pray with expectant faith, to read the first four chapters of the Acts of the Apostles and to read *The Cross and the Switchblade*.

As I did the required reading, I found myself thinking, “I’ve been baptized and confirmed. I have the Holy Spirit. Why don’t I experience Pentecost in my life?” I knelt in my room and prayed, “*Lord, as a Catholic, I believe I’ve already received your Spirit in Baptism and Confirmation. But if it’s possible for your Spirit to be more at work in my life than he’s been up until now, I want it!*” Although I felt nothing special at the moment of that prayer, in reality, I was asking for a “Personal Pentecost.” I was asking to be baptized in the Spirit without using the terminology. The dramatic answer to my prayer was soon to come.

On February 17, 1967 about 25 of us left for The Ark and The Dove Retreat house in Gibsonia, PA (now Providence Villa). As we gathered for each session in the upper room chapel, we sang the ancient hymn, *Veni Creator Spiritus* (Come Creator Spirit). On Friday night, there was a meditation on Mary followed by a communal penance service. In John 16, we read that when the Holy Spirit comes, he will convict the world of sin. That’s what happened among us as the retreat began. There was the opportunity for the Sacrament of Reconciliation.

The next morning there was a talk on Acts 2 by a woman from that interdenominational prayer group. Although her presentation was very simple, it was filled with spiritual power. She spoke about surrendering to Jesus as Lord and Savior. She

described the Holy Spirit as a Person who empowered her daily. Here was someone who really seemed to know Jesus intimately and personally! She knew the power of the Holy Spirit like the Apostles did. I was intrigued and impressed. In my notes I wrote, “Jesus, be real for me.”

In the discussion following her talk, David Mangan, a graduate of Duquesne, made a bold proposal. He recalled that every Easter, we Catholics renew our baptismal promises. Therefore, he proposed that we close our retreat by renewing our Confirmation, that we, as young adults, say our personal “yes” to the Holy Spirit. There wasn’t too much enthusiasm in the group for this proposal, but I thought it was brilliant. David and I went to one of the professors and said, “Even if no one else wants to renew their Confirmation, we do.” In fact, my expectation was so high that I tore out a sheet of paper and wrote, “I want a miracle!” posting it on the bulletin board. Little did I know that the miracle would be the beginning of an ecclesial movement which would spread throughout the universal Church.

Saturday night a birthday party was planned for a few of our members, but there was a listlessness in the group. I wandered into the upstairs chapel, not to pray, but to tell any students there to come down to the party. Yet, when I entered and knelt in the presence of Jesus in the Blessed Sacrament, I began to tremble. By faith, I had always believed that Jesus is really present in the tabernacle. But that night I experienced his majesty. I remember thinking, “God is truly here. The King of Kings and Lord of Lords. The One through whom all things came into being. He is holy and I’m not holy. I’d better get out of this chapel right away before something happens to me.” I felt very much afraid, but overriding my fear of surrendering unconditionally to God was my need to surrender.

In the depth of my heart I prayed, “*Father, I give my life to you. Whatever you ask of me, I accept. And if it means suffering, I accept that too. Just teach me to follow Jesus and to love the way Jesus loves.*” In the next moment, I found myself prostrate, flat on my face, and immersed in the love of God, a love that is totally undeserved, yet lavishly given. Yes, it’s true what St. Paul writes, “The love of God has been poured into our hearts by the Holy Spirit given to us” (Rom 5:5). My shoes came off in the process. I was indeed on holy ground. I felt as if I wanted to die right there and be with God. The prayer of St. Augustine captures my experience: “O Lord, you have made us for yourself and our hearts are restless until they rest in you.”³ As much as I wanted to remain and bask in his presence, I knew that if I, who am no one

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special, could experience the love of God in this way, that anyone across the face of the earth could do so.

I ran down to tell our chaplain, Fr. Joe Healy, C.S.Sp., and he said that David Mangan had been in the chapel before me and had encountered God's presence in exactly the same way. "Whom should I tell?" I asked Fr. Joe and his answer has rung in my heart for almost 50 years now: "The Lord will show you." Immediately two girls from La Roche College approached me and said that my face was glowing. I led these two students into the chapel, knelt down and began to pray, "Lord, whatever you just did for me, do it for them!" I had no theological language; I just knew I had received an unmerited gift, available to everyone.

What is the Bishop going to say...

Within the next hour, God sovereignly drew many of the students into the chapel. Some were laughing, others crying, others (like me) felt a burning sensation coursing through them. One of the professors walked in and exclaimed, "What is the Bishop going to say when he hears that all these kids have been baptized in the Holy Spirit!" (Cardinal Wright was Bishop of Pittsburgh at the time). I heard the term, "*baptized in the Spirit*," but I still had no idea what it meant. Indeed, there *was* a birthday party that Saturday night. God had it planned in an upper room chapel. It was the birth of the Catholic Charismatic Renewal!

When we returned to campus, we created quite a stir. One friend told me, "Patti, if I didn't know you better, I would say you were drunk!" Like the Apostles after Pentecost, we couldn't help but speak of the things we had seen and heard. We literally stumbled into charismatic gifts like prophecy, discernment of spirits, and healing. I prayed with our dorm mother who was in Mercy Hospital with phlebitis and she was healed the next day! One of our professors witnessed to his friends at Notre Dame and Michigan State University in these words: "*I no longer have to believe in Pentecost; I have seen it!*"

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One of the first things I did after the retreat was to take the Documents of Vatican II and look up references to "Holy Spirit" and "charismatic gifts." I thought, "No matter how powerful my personal experience has been, if the Church were to tell me that this is not authentic, I would sooner deny my personal experience than ever leave the Church."

To my joy, I discovered passages such as this one in the Dogmatic Constitution on the Church, *Lumen Gentium*, no. 12:

It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches

it with virtues, but, 'allotting his gifts to everyone according as he wills,' he distributes special graces among the faithful of every rank... These charisms, whether they be the more outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are perfectly suited to and useful for the needs of the Church.

I was relieved to know that I could be fully a daughter of the Church, open to welcome the surprises of the Holy Spirit.

In our enthusiasm, we did not always witness to our experience in the most prudent way. Right after the Duquesne Weekend, I remember going into the theology class with Fr. Anton Morgenroth, C.S.Sp. I took his hand and exclaimed, "Father, I believe in the Holy Spirit!" His response? "Congratulations!" I must ask forgiveness from those we offended during the early days on the Duquesne campus. As the psalmist says, "we were like men in a dream" (Ps 126:1-3). Before long, the *Chi Rho* group disintegrated since not everyone had experienced the Baptism in the Spirit and there was considerable tension. Our fledgling charismatic prayer group was requested to find another meeting place away from the Duquesne campus. At first we met in private homes and then we were welcomed into St. Paul of the Cross Passionist Monastery.

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The Aftermath

I consider it a miracle that this powerful grace of Baptism in the Spirit survived those critical early months and years after the Duquesne Weekend when we had so little guidance. But there were some outstanding people who rose to leadership within the Renewal. For example, there was Dorothy Garrity Ranaghan⁴ who, along with her husband, Deacon Kevin Ranaghan, wrote one of the earliest books on the Renewal entitled, *Catholic Pentecostals*.⁵ There was also Dr. Bert Ghezzi⁶ who was one of the first editors of *New Covenant* magazine, a powerful vehicle for spreading the Renewal around the world. Dorothy and Bert had both gone on to graduate studies at Notre Dame University, Indiana. There were others connected to Notre Dame like Ralph Martin, Steve Clark and Fr. Ed O'Connor, CSC, who contributed by writing articles and books, organizing conferences, founding communities and creating organizations to communicate the grace of Baptism in the Spirit. Ralph wrote the original *Life in the Spirit Seminar*, a seven week course which presents the basic gospel message, and was designed to help Catholics make an adult commitment to Christ and pray for the Baptism in the Holy Spirit in their lives. Millions have used it.

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The University of Notre Dame became the site of many of the first Catholic Charismatic Conferences. There were 50 of us at the first conference I attended at Notre Dame in 1967. By May, 1973, there were 35,000 in Notre Dame's football stadium! How did such a thing happen without the aid of telecommunications? How did the news of this New Pentecost spread from a handful of students on the Duquesne Weekend to millions of Catholics around the world? It was surely the grace of God who has determined to send forth his Spirit to renew the face of the earth!

Cardinal Suenens, archbishop of Mechelen-Brussel, Belgium from 1961 to 1979 and one of the four moderators of Vatican II, became involved in the Charismatic Renewal in the early seventies and was its protector. He described the Renewal as *a current of grace* in his book *Spiritual Journey*.⁷ He wrote:

To interpret the Renewal as a 'movement' among other movements is to misunderstand its nature: it is a movement of the Spirit offered to the entire Church, and destined to rejuvenate every facet of the Church's life. The soul of Renewal, 'Baptism in the Spirit,' is a grace of Pentecostal refreshment offered to all Christians...It is not a question of a 'Gulf Stream' which, here and there, reheats the coastlines, but of a powerful current destined to penetrate to the country's very heart.

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Pope Francis has recently taken up this terminology of *current of grace* to describe the Charismatic Renewal in its various manifestations.

Baptism in the Spirit

What is meant by the term, "Baptism in the Spirit" This is not a phrase invented by the Charismatic Renewal. All four gospels and the Acts of the Apostles (Acts 1:4-5) refer to being baptized in the Spirit. John the Baptist said, "I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire" (Luke 3:16-17).

A landmark study about the Baptism in the Spirit was done by two theologians in 1991, Fr. Kilian McDonnell, OSB, and Fr. George Montague, SM. It is entitled *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries*.⁸ They illustrate that what millions are experiencing today in the Charismatic Renewal was common in the early Church. Baptism in the Spirit is not the property of the Renewal, but is part of the heritage of every Christian.

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There are at least three ways to understand what this Baptism in the Spirit is. First, it can be understood as *a release* of the graces of Baptism and Confirmation which often lie dormant because of our lack of faith and expectation. This is the most common explanation. Second, it can be understood as *a new coming* of the Spirit to help equip us for a new mission. Fr. Francis Sullivan, SJ, called attention to those passages in St. Thomas Aquinas where he refers to this “new coming.” Pope Saint John Paul II also spoke of a new coming of the Holy Spirit upon Mary in the Cenacle to correspond to her new mission of universal motherhood given to her by her Son on the Cross. The third explanation about Baptism in the Spirit is that it is *a special ecumenical grace* being poured forth on Christians of all denominations to unite us, to help us preach the Gospel with power.

A Jesuit who taught in the Gregorian University in Rome answered the question, “What is Baptism in the Spirit?” this way. “It’s a big grace!” A few years ago my husband and I prayed with another Jesuit from that same university to be baptized in the Spirit. One year later when we met him he told us, “Everything in my life and priesthood is new!” And he looked like a new man!

What does the Baptism in the Spirit accomplish in a person’s life? It is through the Holy Spirit that we cry out “Abba, Father” (Rom. 8:15; Gal. 4:6). People come to discover the tenderness of a loving Father who cares about them. No one can say “Jesus is Lord” except in the Holy Spirit (I Cor. 12:3). Centering one’s life on Jesus Christ and not on oneself, one’s spouse, or work or ministry is life-changing. Many Catholics have said that although they went through twelve years of Catholic education, they did not have a personal relationship with Jesus until they were baptized in the Spirit. They did not read the word of God nor witness to their faith. After being baptized in the Spirit, their faith came alive, they began to love God’s word, to return to the sacraments, to look for ways to grow in holiness and service.

It is the Spirit who Gives Life

I have personal knowledge of magnificent communities and ministries that have grown out of the Renewal in less than five decades. To mention a few I have visited recently.

The Emmanuel Community in France numbers 8000 members in 57 countries with 233 priests, 100 seminarians, 4 bishops, and nearly 200 consecrated brothers and sisters. They evangelize 30,000 people through summer conferences in Paray-le-Monial, a site which has been entrusted to their care.

Our Lady’s Youth Center in El Paso, Texas, where food has been miraculously multiplied more than once to feed the poor

after the director, Fr. Rick Thomas, SJ, was baptized in the Spirit (see *Miracles in El Paso? The Amazing Story of God's Work among the Poor of El Paso-Juarez?*).

Kottongnae, South Korea, the largest social service agency in that country, which was founded by Fr. John Oh after he was baptized in the Spirit.

Canção Nova community in Cachoeira Paulista, Brazil. Fr. Jonas Abib was baptized in the Spirit 40 years ago and began with 12 young people. There is now a huge community that does 24/7 Catholic television evangelization. They have built the largest covered stadium in Latin America and hold youth rallies that draw 40,000 teens, teaching them how to live chaste lives.

Emmaus Center in Kampala, Uganda. Fr. Ernest Sievers, M.Afr. was baptized in the Spirit and founded this evangelizing community which has saved many priestly vocations. At their invitation, I spoke on the grounds of Namugongo, the Shrine of the Ugandan martyrs, to 10,000 who sat and slept outside in the “10,000 star hotel!”

Franciscan University of Steubenville, Ohio, an institution in decline until the former President, Fr. Michael Scanlan, TOR, was baptized in the Spirit and brought that grace to campus. They are now a thriving university that evangelizes more than 52,000 people annually at summer conferences. And I could go on.

Charismatic Gifts

The charismatic gifts are given as tools for evangelization. Sr. Briege McKenna, OSC¹⁰ was baptized in the Spirit, miraculously healed of rheumatoid arthritis as a young nun and sent into the world to exercise a healing ministry. She had been a first grade teacher but now gives retreats to priests and bishops around the world. That's what charismatic gifts can do!

The most perplexing of the charismatic gifts is the gift of tongues. As a French major, I was offended to think that a person could pray in a language they didn't take the trouble to learn. Then I sat next to David Mangan at one of our early meetings and David was praying in perfect French. He had only studied Latin and German. That got my attention!

The gift of tongues is scriptural and a gift of prayer and praise. St. Paul discusses this gift in I Corinthians, chapters 12—14. He says, “I want you all to speak in tongues” (I Cor. 14:5); and, “I speak in tongues more than any of you” (I Cor. 14:18). St. Teresa of Avila wrote in the *Interior Castle*,¹¹ 6:

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The gift of tongues is scriptural and a gift of prayer and praise.

Amongst these favors, at once painful and pleasant, Our Lord sometimes causes in the soul a certain jubilation and a strange and mysterious kind of prayer. If he bestows this grace on you, praise him fervently for it; I describe it so that you may know that it is something real. This may sound like gibberish but it really happens. So excessive is its jubilee that the soul will not enjoy it alone but speaks of it to all around so that they may help it to praise God, which is its one desire.

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Personally, I find praying in tongues a tremendous way to open myself up to the mysterious action of the Holy Spirit. In ministry, if I begin by praying in tongues or “in the Spirit” as it is sometimes called, I am more open to receiving a prophetic word or inspiration for the person I am trying to help. As a mother and grandmother, there have been countless instances when “I know not how to pray as I ought, and the Holy Spirit comes to my assistance” in the gift of tongues (cf. Rom. 8:26).

In 1998, Saint John Paul II said: “I want to cry out...Open yourselves with docility to the gifts of the Holy Spirit! Receive with gratitude and obedience the charisms that the Spirit does not cease to offer!” Pope Benedict XVI said in 2008: “Let us rediscover, dear brothers and sisters, the beauty of being baptized in the Holy Spirit.” Pope Francis said in 2014: “Share with the whole church the grace of the Baptism in the Spirit.”

The Holy Spirit and Mary

Mary and the Holy Spirit belong together. This was my experience from the very beginning. It is no wonder that the community founded by Claude-François Poullart des Places *The Congregation of the Holy Spirit* (1703) was later (1848) joined by Francis Libermann’s *Congregation of the Immaculate Heart of Mary*; both communities were always consecrated to the Holy Spirit and the Holy Heart of Mary! In his foreword to my book, *As By a New Pentecost*,¹² Cardinal Suenens wrote that “Jesus Christ continues to be born mystically of the Holy Spirit and of Mary,” and that we should never separate what God has joined together. Within hours of my Baptism in the Spirit, I opened the Bible and my eyes fell on these words: “My soul magnifies the Lord and my spirit rejoices in God my Savior. He has looked upon his servant in her lowliness. Henceforth, all generations will call me blessed. God who is mighty has done great things for me and holy is his name” (Luke 1:46-49).

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Twenty years after the Duquesne Weekend, I returned to campus and discovered in the Duquesne chapel a beautiful

statue of Our Lady. Over her heart she cradles the Holy Spirit and under her feet is the simple word “Magnificat!”

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Dreaming Dreams

I graduated from Duquesne on Pentecost Sunday, 1968. Now, almost 50 years later I recall the words of Acts 2:17, “I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.” Today, I am “dreaming dreams” and “seeing visions” for our beloved University. I pray for a New Pentecost for all the administrators and faculty and students of Duquesne! I pray that there would be a new hunger and thirst to be immersed, yes, baptized in the Holy Spirit on our campus and throughout the Spiritan Congregation! In 1967 when the Spirit of the Living God visited this earth “as by a New Pentecost,” the Spirit did not come to Georgetown or Catholic University or Notre Dame. *The Holy Spirit came to Duquesne University of the Holy Spirit, a small and humble university on the Bluff.* The Duquesne motto, “It is the Spirit who gives life,” must become more of a reality for everyone associated with Duquesne. How can this happen?

1. *Pray daily to the Holy Spirit.* I’d suggest using the Sequence Hymn of Pentecost and the *Veni Creator Spiritus*. Fr. Raniero Cantalamessa, OFM, Cap, Preacher to the Papal Household and active participant in the Charismatic Renewal, has written a marvelous book entitled *Come Creator Spirit: Meditations on the Veni Creator*,¹³ a rich commentary on the *Veni Creator Spiritus*.
2. Seek the Baptism in the Spirit. Make a Life in the Spirit Seminar. Renewal Ministries has produced the Life in the Spirit Seminar on DVD with teachings given by pioneers in the Renewal. It is entitled “As By a New Pentecost” and David Mangan and I lead prayer for the Baptism in the Spirit (available through www.renewalministries.net).
3. Raise your expectations! Open yourself to the mysterious and powerful work of the Holy Spirit calling you to greater holiness and bolder evangelization.
4. *Embrace the history!* The birth of the Catholic Charismatic Renewal, Duquesne University and the Holy Spirit Fathers (Spiritans) were put together by God’s design. The Charismatic Renewal has carried the name of Duquesne University around the world. May this be a cause of joy for you.

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*There can be no
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There can be no New Evangelization without a New Pentecost; the Baptism in the Spirit is an expression of this New Pentecost. I close with these words of Pope Francis:

How I long to find the right words to stir up enthusiasm for a new chapter of evangelization full of fervor, joy, generosity, courage, boundless love and attraction! Yet I realize that no words of encouragement will be enough unless the fire of the Holy Spirit burns in our hearts. A Spirit-filled evangelization is one guided by the Holy Spirit, for he is the soul of the Church called to proclaim the Gospel....I implore him to come and renew the Church, to stir and impel her to go forth boldly to evangelize all peoples (*The Joy of the Gospel*, 261).

Amen! Let it be!

*Patti Gallagher Mansfield
Covington, Louisiana*

Endnotes

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²McGraw Hill, 1964. By John Sherrill.

³*Confessions*, Book 1, 1-2.

⁴Duquesne, 1964: BA Philosophy and English.

⁵Paulist Press, 1969.

⁶Duquesne, 1963: BA History and Classics

⁷Léon-Joseph Cardinal Suenens, *Spiritual Journey*, (Ertvelde, Belgium: F.I.A. T. Publications, 1990), pp. 39, 41.

⁸Michael Glazier Books.

⁹By Fr. René Laurentin. Servant Books, 1982.

¹⁰*Miracles Do Happen: God can do the Impossible* (St. Anthony Messenger Press, 2002); *The Power of the Sacraments* (St Anthony Messenger Press, 2010).

¹¹Published in Spanish, 1588. One English edition is Image Books, 1972.

¹²Franciscan University Press, 1992.

¹³Collegeville: Liturgical Press, 2003.



Olaf Derenthal, C.S.Sp.

Born in 1970, Olaf Derenthal, a German Spiritan, made his final consecration to the apostolate in Rue Lhomond, Paris on September 5, 2015 and was ordained deacon the next day. A trained nurse from Warburg, Germany, he studied theology as a lay person at the University of Münster and is currently pursuing a Masters degree in Missiology and Interreligious Dialogue in Institut Catholique de Paris. He worked as a MaZler (Missionary for a Time) in a dispensary in Kenya (1996-1997), in an HIV/AIDS counseling and treatment center in Tanzania (2002-2005), and in a mobile clinic for primary health care in Central African Republic (2008-2011).

Translated from French by Roberta Hatcher

"YOU ARE NOT CHRISTIANS, BUT I ALSO KNOW THAT...[YOU] KNOW GOD"¹ INTERRELIGIOUS DIALOGUE – A SPIRITAN VOCATION

Introduction

In the course of [the] war, multiple identities fade and the identity most meaningful in relation to the conflict comes to dominate. *That identity is almost always* defined by religion. Psychologically, religion provides the most reassuring and supportive justification for struggle against “godless” forces.²

This is the analysis of the American political scientist, Samuel Huntington, on the role of religion at the core of conflicts between peoples in the late 20th century. This bellicose book has of course not gone unchallenged, yet despite much criticism it has exerted a powerful influence on the way many contemporaries view the world today. The “clash of civilizations” refers, in the case of religions, to Islam against Christianity and vice versa. In fact, recent events appear to prove Huntington right. Take the month of April 2014 and look at just a few newspaper headlines found online.

Syria: A Dutch Jesuit Priest Savagely Assassinated in Homs (*Le Figaro*, April 4, 2014);

Israel Suspends Peace Negotiations with Palestinians (*Le Monde*, 24 April 2014);

Central African Republic: 1,300 Muslims Flee Bangui (*Libération*, 27 April 2014).

At the heart of all these events, a religious odor permeates the site of violence. Yet the three religions involved, Judaism, Christianity and Islam, speak of their God essentially as follows: “God of tenderness and compassion” (Exod. 34:6),³ “God is Love” (1 John 4:16), and “God: who forgives, the Merciful” (S.1:1).⁴

Inter-religious encounter—under the sign of reciprocal violence or mutual respect?

Before launching into a reflection on the roots of our Spiritan charism, I think it is important to recall that it is never religions engaging in communication, but their faithful who meet each other, men, women and children (!) who let themselves be inspired by their faith and then put it into practice. We are never

What is the special place of the Congregation of the Holy Spirit faced with a world in upheaval?

the incarnation of “pure doctrine,” which moreover would be nothing but a phantasm.

What is the special place of the Congregation of the Holy Spirit faced with a world in upheaval? Might there be a specifically Spiritan type of response to Huntington’s thesis that civilizational and especially religious alterity is the source of violence in our era? Could we have something to contribute by drawing from the wells of our own missionary tradition?

Two of the above examples take place in contexts where a Christian identity finds itself confronted with a Muslim identity. That is why in my remarks I will emphasize the Muslim-Christian encounter in today’s world, amicable or conflictual.

I think it important to note from the outset that my personal experience in this realm is certainly not sufficient to draw any definitive conclusions. My thoughts are rather the manifestation of an inquiry that is only at its beginning. I am deeply impressed by the confreres who have devoted their missionary life to witnessing their Christian faith in all humility to our Muslim brothers and sisters. I lack such practice, so I run the risk of thinking too much in the abstract. And yet, I would like to embark on this challenge, very simply because it moves me and distresses me. And it calls me into question: “And you, as a Spiritan missionary, what are you doing about it?” The question is not incidental, it is fundamentally a matter of identity.

RESPONDING AS A SPIRITAN: WHAT SOURCES?

The Bible and Church Tradition

Since this essay seeks in particular to explore the richness of Spiritan sources, I will limit myself to a brief overview of biblical and magisterial documents.

Our faith is rooted in biblical witness, leading to a living and vital relation with Jesus the Christ, God become Man.⁵ What then would be Jesus of Nazareth’s response to what we call today the “theology of religions”? Did he not leave us clear conduct to follow when we encounter believers from other religious traditions?

A first assessment can be disappointing: “*It seems at first that no [. . .]* (italics original) he isn’t asked about the meaning of these nations and their religion in relation to God’s plan and his Kingdom.”⁶

Yet, Jesus crossed the boundary of his own religion, Judaism, to meet with adherents of other religions, “and the attitude he

...Jesus crossed the boundary of his own religion, Judaism, to meet with adherents of other religions...

adopts towards them is illuminating.”⁷ We are reminded here above all of his relationship with the Samaritans: according to biblical memory, relations between this community and the Jews had for centuries been filled with mutual hate and contempt. Yet it was this same Jesus who would astonishingly take the first step in their direction and overcome the hate that separated these two profoundly linked peoples. And shortly after the Samaritans’ refusal (Luke 9:35), he will tell the parable of the Good Samaritan, thereby shattering the stereotyped image of the Samaritans of his day (cf. Luke 10: 29-37). In addition, he does not hesitate to heal a Samaritan leper who will be the only one to come back and bless him; the sick Jews that he goes on to heal do not do so (cf. Luke 17: 11-19). Finally, he has contact with the Samaritan woman at Jacob’s well (John 4: 1-42): “The objective of Jesus Christ’s move towards meeting the nations [...] is that he wants to discover the other, to understand the other in his own reality and to walk together with him.”⁸ As Spiritans we can feel ourselves specially called to imitate such a position of audacious openness.

But it is only in our era that the Church has begun to have great respect for the faith of others and to ask itself about the role of non-Christian religions in the salvation of peoples.

We cannot here examine in detail all the Church has said over the centuries concerning non-Christian religions. But in short, we can note two fundamental things: first, although the Church has long insisted on a fairly exclusivist reading of the principle, “Outside the Church there is no salvation” (Cyprian of Carthage), it has nonetheless never refused to believe that “salvation” is also accessible to people of good will who do not know Christ. But it is only in our era that the Church has begun to have great respect for the faith of others and to ask itself about the role of non-Christian religions in the salvation of peoples.⁹ In his Apostolic Exhortation, *The Joy of the Gospel*, Pope Francis expresses his conviction that these religions “can be channels which the Holy Spirit raises up in order to liberate non-Christians from atheistic immanentism or from purely individual religious experiences.”¹⁰

Obviously, such a profound shift in the Catholic view of other religions is bound to have repercussions among members of the Congregation for the understanding of our mission which, from its beginning, has seen itself entirely devoted to the evangelization of peoples. Moreover, to reverse the perspective, we are convinced that it is precisely the missionary experiences on the margins of the West that have contributed, among others things, to making the magisterium revisit its “theology of religions.”

Our Founders, In their Time

Of course, it would be an anachronism to seek concrete guidance from our founders on how to live in an evangelical

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manner with our non-Christian neighbors, particularly Muslims. Claude-François Poullart des Places (1679-1709) and Francis Libermann (1802-1852) cannot give us responses to questions that their contemporaries never asked them. Nevertheless, couldn't we try to carefully study the Spirit that inhabits them, in order to then dare ask ourselves what they might perhaps say to us today.

As for Poullart, we find no explicit reference to non-Christian religions in his notes. His goal was the evangelization of the poor, in France and elsewhere, by priests who were themselves poor. His spiritual starting point was the consecration of the small, young community to the Holy Spirit on May 27, 1703 at St.-Etienne des Grès.¹¹ I will return to this point.

Nearly a century later, with Libermann, the situation changed. His foundation, the Missionary Society of the Sacred Heart of Mary, began to send the first wave of missionaries to the Senegambian coast, a territory in which Islam was already firmly rooted.

To underscore how original our founder's sensibility was, let us keep in mind the spirit of that age: "It must be acknowledged that during the 19th century, the ideological centers of Europe deliberately spread negative ideas about Islam, presenting Muslim norms, customs and behaviors as running counter to the values proclaimed in Europe."¹²

In fact, at one point, Libermann, very concerned, saw Islam as a significant obstacle to his missionary projects. In a letter to the Minister of Religion he wrote:¹³ "I join our missionaries in requesting the withdrawal of the concession that has been granted to them for the construction of a mosque in Mayotte."¹⁴ Further, he sent his confreres in Africa a little book penned by the Abbé Francis Bourgade titled "*Les Soirées de Carthage*," whose objective was to "confound Islamism and establish the truth of the Christian religion"¹⁵ by demonstrating "by way of the Quran itself, the superiority of Jesus Christ and the Gospel over Mohammed and his book."¹⁶ In this context it is important to note that the goal Libermann pursues is not to combat Muslims but "to prepare them to receive the Gospel."¹⁷

This desire to see Muslims convert to Christianity did not prevent him, however, from expressing his high esteem for the Muslim king of Dakar, Eliman, as well as for the king's nephew Suleiman and all the chiefs. In a letter he addressed to the king, we find a fairly stunning remark: "You are not Christians [...]; but [...] you know God."¹⁸ Essentially, Libermann was expressing

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a conviction that went counter to the teachings of the Church at the time. It is clear that for him Islam allows one to discover God, the creator and ruler who helps distinguish between good and evil. But we also note that in the same document, Libermann speaks of “a countless number of men who do not know God”¹⁹ on the African continent, referring to the adherents of traditional religions. Unlike the case of Islam, Libermann does not attribute knowledge of God to them.

A fairly well-known episode is the so-called “military squad affair.” It concerned the question of whether Libermann’s missionaries could allow Muslim soldiers to be present at Mass on the occasion of the dedication of a chapel.²⁰ Here, too, Libermann shows his usual goodwill at a moment when his brothers were more rigid: “we could have let them in.”²¹ This flexibility was in no way a sign of weakness. On the contrary, it demonstrates instead a concern for the souls of all men: “. . . attendance at Church ceremonies would produce an excellent effect on the souls of infidels.”²²

Besides Libermann, we would like to take a look at how two other early missionaries lived their encounters with Muslims in Senegambia. Two letters by Fr. Arragon and one by Fr. Briot provide moving testimony. To his superior in France, Arragon describes their visits to king Eliman and to the marabouts of the town. In an atmosphere of mutual esteem they exchange their religious convictions:

. . . the king drew from his bookshelf [...] a Quran wrapped in cowhide [...]. It was a very beautiful Arab manuscript [...]. His African majesty showed us, on one of its pages, an ink drawing of the tomb of Mohammed, and on another a map of Mecca and Medina [...]; we presented him with some of our images [...] One of them portrayed the adoration of the Magi; I commented to him that there was one of his color who came to adore Jesus, the Son of God. At these words ‘Son of God’ he replied that here was the main point on which we did not agree; which did not prevent him from accepting three medals of the Holy Virgin (440).²³

“The longer the meeting went on, the more we became good friends.”

At the conclusion of this respectful exchange, each one keeps his faith, but the encounter produces a remarkable effect: “The longer the meeting went on, the more we became good friends.”

²⁴

"Tradition does not consist of preserving the ashes but of keeping the fire burning..."

We believe that the deep respect for the faith of those who believe differently is a new dimension of Christ's message.

Our Founders, Revisited

What do we wish to preserve from our founders? How can we be true and authentic heirs of that which they have entrusted to us? By imitating a model that has petrified over the course of generations? Or in keeping their spirit alive and life-giving? The choice seems clear: "Tradition does not consist of preserving the ashes but of keeping the fire burning," as a well-known proverb puts it.

On the day of Pentecost, 1703, Poullart des Places and his first "poor schoolboys" laid the foundation of our Congregation—without being able to foresee what would follow from this act. They established a young community "consecrated to the Holy Spirit."²⁵ In so doing, they expressed their willingness to let themselves be guided by his impetus. Beyond any historical context, it is this heritage which has been entrusted to us up to the present day: to obey what the Spirit tells us. But how can we be sure that it takes its source in him? The model par excellence, Paul of Tarsus, details the fruits of the Spirit: "Charity, joy, peace, forbearance, helpfulness, goodness, faith in others." (Gal. 5: 22f). This entire list of effects seems to me a guide to attitudes when we go to meet the other, those who see God differently.

But let's go even further in our reflection on our consecration by and to the Holy Spirit by letting ourselves be guided by the German Spiritan exegete Felix Porsch (1928-2001). In his book *Anwalt der Glaubenden*²⁶ on the action of the Holy Spirit according to St. John, Porsch highlights the dynamic character of the virtue of the spirit. Throughout the history of Christianity, beginning with the proclamation of the Good News by Jesus Christ, ever new dimensions of the same Gospel have emerged.²⁷ Admittedly at times there were religious convictions that surely did not have their source in God's truth. But in trusting in Jesus's promise that the Holy Spirit will be with us forever (see John 14: 16), Porsch encourages Christians to risk a new impulse: what is new must be given the chance to unfold and to hold firm.²⁸ Is it surprising that Porsch lists, in 1978 (!), dialogue with other religions among the new paths?²⁹ We believe that the deep respect for the faith of those who believe differently is a new dimension of Christ's message. The other makes me examine even more deeply my own religious certitudes under the impulse of the Holy Spirit. Mistrust towards the other, on the other hand, risks creating a wall for the Spirit who "blows where he pleases" (John 3: 8).

Since the Encyclical *Ecclesiam Suam* (1964) by Paul VI, the doctrinal basis for such a commitment is already set forth. It falls

Muslims represent our neighbors...

to us, the missionaries, to put it into practice, in faithfulness to our initial consecration by and to the Holy Spirit.

In most of the countries where Spiritans work, Muslims represent our neighbors, whether it be in the Parisian suburbs or the Central African countryside. We are called to go and meet them.

Liebermann fully adhered to this devotion to the Spirit. But his attachment always professes to renew itself in contact with “the spirit of the age.”³⁰ In March 1848 he took a stand in favor of the new democratic system, at a time when the majority of the clergy was still longing for the *Ancien Régime*. Unequivocally he exhorted one of his confreres: “We must do good and fight evil in the state and the spirit of the times in which we live [...] Let us therefore embrace the new order with candor and simplicity and bring to it the spirit of the Holy Gospel.”

Of course, we would do a great disservice to Liebermann if we were to interpret this statement as a call for blind submission to any societal tendency. But we discover here the Liebermannian principle that avoids all confrontation for confrontation’s sake, but which rather tries to read the “signs of the times” with sympathy, with no preconceived ideas, in order to then participate in building a still better world, filled with the Good News. And if interreligious encounter and confrontation were signs of such a “new order”? Perhaps Liebermann would tell us: “Welcome it, and actively take part in it so that this new ‘global village’ characterized by religious diversity may become a place of peace and mutual respect.” René You even imagines that “Liebermann would certainly have ranked the encounter with Muslims among his top priorities, if not the top priority of missionaries today.”³¹

Coming to Deeper Awareness

The rediscovery of “seeds of truth”³² in non-Christian religions has not been without repercussions for us Spiritans. Even if, during the Second Vatican Council, the Superior General, Mgr. Lefebvre, was violently opposed to any recognition of others’ faiths, a new inspiration seized our Congregation. A religious community with evangelization at its heart could not remain unmoved by such reorientations. The theology of missions and the theology of religions are two faces of the same coin.

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And now with the appearance of the new *Spiritans Rule of Life* in 1987 we are all invited to put interreligious dialogue at the center of our missionary commitments: “We take as our own the points the Church is currently stressing in its Mission: [...] Mission as dialogue” (SRL 13.1)³³ and “we strive in every way we

Our missionary vocation no longer opposes evangelization to dialogue with the faithful of other religions...

can for a fruitful coming together of local cultural and religious traditions with the gospel of Christ” (SRL 16.1). Our missionary vocation no longer opposes evangelization to dialogue with the faithful of other religions, but rather considers them in their complementarity.

To delve more deeply into this aspect in light of our Spiritan charism, three important meetings towards general chapters took place. The first two were specifically devoted to Muslim-Christian dialogue, while the third addressed the encounter with non-Christian religions in general.

The first conference was held in Dakar, Senegal in 1989³⁴ and the second in Banjul, Gambia, in 1991.³⁵ In analyzing a certain evolution in our Congregation, Robert Ellison C.S.Sp. notes the following: “The “mistrust [. . .] towards the idea that dialogue is an authentic form of mission has noticeably decreased” (3).³⁶

In September 2011 a third “meeting of Spiritans engaged in interreligious dialogue and dialogue with other cultures” was held in Rome. Its final message “And Who is My Neighbor?”³⁷ offers a profound reflection on the meaning of interreligious dialogue. It is above all not a verbal act, but “an inclination of the heart and of an open mind”³⁸ With good reason we can find in these words an echo of our consecration by and to the Holy Spirit.”

Shabani

I remember very well the young Muslim boy who was grievously ill but always cheerful and smiling. Shabani was an orphan and infected from birth with HIV. When I met him he was living with his aunt in a small village near Arusha in Tanzania. At that time I was working as a mission aid worker with an Archdiocesan HIV/AIDS project. “Where is he, your own God or even mine, in your sufferings, Shabani?” I wondered. Before drawing someone’s blood to test it for HIV we didn’t discuss only medical issues, we also talked about God. That was where I heard for the first time Muslims professing their faith, their trust in one God all merciful and forgiving. Me, a Christian, and them, Muslims: we stood before the same creator, even if they expressed it differently. Faced with the most existential condition of man, namely life and death, the difference in doctrinal formulations lost all their importance for me, and the divine mystery created invisible bonds. Muslim people living with HIV allowed me to enter into contact with their spiritual world. Of course, these were only momentary contacts, but they stirred my desire to delve more deeply into the interreligious question.

Faced with the most existential condition of man, namely life and death, the difference in doctrinal formulations lost all their importance for me...

I believe deeply that our Congregation is called in a unique way to take the lead in the encounter with those who believe differently...

"Why is it always we Christians who think we have to make the first step?" Well, precisely because we are Christians.

Our Identity and Our Spiritan Vocation

Today, as a Spiritan in formation, I cannot put aside this experience. I believe deeply that our Congregation is called in a unique way to take the lead in the encounter with those who believe differently, to feel the breath of the Holy Spirit beyond our borders, to give hope to humanity in building a more human, a more just and more peaceful world. In doing this we bear witness to the Risen Christ.

I have lingered at length over our two founders. To our contemporary world I hear them say "Become creators of dialogue!" But this task is not entrusted to a few specialists. All of us are called to let all our commitments, parish, pastoral and social, become infused with this opening towards the other in his religious difference: "Dialogue is an art of living."³⁹

One often hears it said, "But the Muslims have no interest in dialoguing. Why is it always we Christians who think we have to make the first step?" Well, precisely because we are Christians. For us, God became man, he lived among us, and this life was a journey towards the other. Through the generations, Christian doctrine has examined and developed the mystery of the Trinity to say that which cannot be expressed materially, namely that God is encounter and exchange in his deepest being. It is why our Spiritan identity cannot be one of "arms folded." We are called to open our arms and our doors.

John-Paul II provided us a model. In 1986, he gathered representatives from all the world's great religions around the tomb of St. Francis of Assisi for a day of prayer for peace, each according to his tradition.

In September 1994, during a conference at the Chevilly-Larue Spiritan House, the former "mission seminary," the theologian Père Claude Geffré spoke of the "uniqueness of Christianity as a religion of dialogue."⁴⁰ If we pause to reflect that in the same building, on the eve of Vatican Council II, one could hear the "Song for the Departing Missionaries of the Congregation of the Holy Spirit"⁴¹ which glorified "the mission site" as "a battlefield," we cannot overestimate the magnitude of change in the missionary paradigm which has occurred in the space of only two generations.

And yet, we are absolutely not closing our eyes to all forms of fanaticism in certain communities with which we are trying to establish relations. Let's not fool ourselves: to put into practice "Christianity as a religion of dialogue" (Geffré), to reach out in order to get close to the other, particularly in the middle of

conflicts, carries dangerous risks. Currently, Mgr. Dieudonné Nzapalainga, the Spiritan Archbishop of Bangui in Central African Republic, is a moving example. Since the outbreak of the violent crisis in the Central African Republic, he has not stopped calling for an end to the vicious cycle of violence and counter-violence. Hand in hand with the Imam Kobine Lamaya, president of the Central African Muslim community, and the Protestant pastor Nicolas Guerekoyame-Gbangou, he called for collaboration between Muslims and Christians for peace.⁴² Their appeals are challenging because they aim to put an end to the logic of “might makes right.” In truth, it is not a war between religions; it is a murderous struggle for money and power.

But also, in less dramatic circumstances, every interreligious encounter must be prepared to face difficulties, failure, misunderstandings, perhaps also interior wounds. The risk is omnipresent. At yet, it is Christ himself who calls us to this path, He, who made himself vulnerable even to death on the cross, out of love for all humanity in all its diversity.

Let us put our faith, then, “in the Holy Spirit who leads both us and them to the complete truth” (SRL 16.3).

*Olaf Derenthal, C.S.Sp.
Paris*

*Let us put our faith,
then, “in the Holy
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complete truth”...*

Endnotes

¹Francis Libermann to King Eliman of Dakar, January 26, 1848. Christian de Mare, ed., *A Spiritan Anthology* (2011), 303-306, here 305.

²Samuel P Huntington, *Le choc des civilisations* (Paris: Editions Odile Jacob, 1997), 296. (*The Clash of Civilizations and the Remaking of World Order* (New York: Simon and Schuster, 1996), 267.

³All biblical citations are taken from *The New Jerusalem Bible* (New York: Doubleday, 1990).

⁴*Le Coran*. Translated by D. Masson (Paris: Editions Gallimard, 1967).

⁵In saying this, we are not forgetting the importance of the Sacraments as a place to meet Christ.

⁶Lucien Legrand, “Jésus et l’Eglise Primitive. Un éclairage biblique,” in *Spiritus* 138 (1995), 64-77, here 65.

⁷*Ibid* 67.

⁸Joseph Kemtchang Koudé, *Les enjeux théologiques du dialogue interreligieux dans la révélation chrétienne* (Paris: L’Harmattan, 2009), 19. I think it important to note that the author, from Chad, lives in a majority Muslim country.

⁹The beginnings of this shift are noted in several magisterial documents of the Second Vatican Council and what followed. I will limit myself to listing them without exploring their content in depth: The Dogmatic Constitution on the Church, *Lumen Gentium* (1964); The Declaration on the Relation of the Church with Non-Christian Religions, *Nostra Aetate* (1965); and the Declaration on Religious Freedom, *Dignitatis*

Humanae (1965). At the same time and subsequently, were drafted the Encyclicals, *Ecclesiam Suam*, by Paul VI (1964) and *Redemptoris Missio*, by John-Paul II (1990) as well as the orientations, “*Dialogue and Proclamation*,” by the Pontifical Council for Interreligious Dialogue and the Congregation for the Evangelization of Peoples (1991). These orientations emphasize the productive relations and tensions that tie proclamation of the Gospel to dialogue between the faithful of different religions. They also recall and elaborate the four different levels on which “interreligious dialogue” occurs: The dialogue 1) of life, 2) of action 3) of theological exchange, and 4) of religious experience (no. 42).

¹⁰Pope Francis, *The Joy of the Gospel, Evangelii Gaudium* (Paris : Ed. Salvator, 2013). Trans. <http://www.vatican.va>, 189.

¹¹See Christian de Mare, *Aux racines de l'arbre Spiritain. Claude François Poullart des Places (1679-1709). Écrits et Études*, Coll. *Mémoire Spiritaine*, Études et documents 4, (Paris, 1998), 335.

¹²Jacques Waardenburg, *Islam et Occident face à face* (Genève: Labor et Fides, 1998), 17.

¹³For the Libermann writings cited in this article, I will refer to the 13 volumes plus appendices and supplements of “*Notes et documents relatifs à la vie et l'oeuvre du Vénérable François-Marie-Paul Libermann, supérieur général de la congrégation du Saint Esprit et du saint Coeur*”, edited by Alphonse Cabon C.S.Sp. (Paris: Maison mère, 1929-1952), henceforth N.D. with the volume number in roman numerals.

¹⁴N.D., 74.

¹⁵N.D. IX, 176.

¹⁶*Ibid*, 177. The aforementioned book was written in the form of a dialogue between a priest and two Muslim scholars. Their conversations take place in a fraternal atmosphere. The priest’s arguments are always the most powerful, and yet, the book’s conclusion remains open-ended: the three men part, each remaining faithful to his own religion. Will the Muslims later become Christians? The question remains in suspense. See: François Bourgade, *Les Soirées de Carthage* (Paris: Firmin Didot frères, 1847).

¹⁷*Ibid*, 177.

¹⁸N.D. X, 23. In the archives there are two versions of this letter. I quote from the shorter one here, written by Libermann himself. Even if René You considers the style of this document “almost paternalistic [...] and technically almost childish,” I think it is very important for trying to decipher Libermann’s innermost thoughts regarding this non-Christian with whom he wishes to establish a relationship without ever having encountered him. See René You, “*Spiritains dans la Maison de l’islam*” published online at <http://www.spiritains.org/parole/pavie/you2004.htm>.

¹⁹N.D. X, 23.

²⁰The affair is described in detail in Libermann’s letter to Mgr. Truffet; see N.D. IX, 222-225.

²¹*Ibid*, 223.

²²*Ibid*, 223. Here Libermann draws on the views of his friend and counselor Desgenettes.

²³See N.D. VIII, 437-448. Unfortunately the limited space of this article does not permit an in-depth analysis of these very revealing documents.

²⁴*Ibid*, 440.

²⁵de Mare, *op.cit.*, 335.

²⁶Felix Porsch, *Anwalt der Glaubenden: das Wirken des Heiligen Geistes nach dem Zeugnis des Johannesevangeliums* (Stuttgart : Katholisches Bibelwerk, 1978). [Believer's Advocate: The Work of the Holy Spirit in the Testimony of St. John's Gospel.]

²⁷See *Ibid*, 94.

²⁸“Dennoch muß diesem Neuen aber Gelegenheit gegeben werden, sich zu entfalten und zu ‘behaupten’ ...” in *Ibid* 95.

²⁹See *Ibid*, 96.

³⁰*N.D.* X, 151.

³¹René You, *op.cit.*

³²It is in fact an expression penned by St. Justin (100-165). 1,800 years later, the Second Vatican Council returned to this conception, notably in its declaration, “*Nostra Aetate*” (1965).

³³Citations from the new edition: Congregation of the Holy Spirit, *Spiritan Rule of Life*, Rome 2013.

³⁴See its closing message, “Evangelization in a multi-religious Context,” General Council, *Spiritan Life* No. 14, Spiritans and Islam (Rome, 2002), p. 97-99.

³⁵See its closing message, “The Hope within Us: Our Mission to the Muslim World,” *Ibid*, p. 91-97.

³⁶Ellison, Robert. Editorial in *Ibid*, p. 1-12.

³⁷See Congregation of the Holy Spirit, *Spiritan News*, No. 274 (Rome, 2011).

³⁸*Ibid*. See also the recommendations for the 2012 General Chapter meeting which followed from this conference, in : The General Council, *20th General Chapter CSSp, Bagamoyo 2012. Instrumentum Laboris* (Rome 2012).

³⁹Final message of the Spiritan meeting on Interreligious and Intercultural Dialogue, in: Maison Générale: *Brèves Nouvelles Spiritaines* No. 274 (Rome, 2011). See note 37.

⁴⁰Claude Geffré, “La place des religions dans le plan du salut” in *Spiritus* 138/36 (February 1995), 78-97.

⁴¹The words of the song were written by Mgr. Le Roy (1854-1938), 15th Spiritan Superior General. It opens with “Soldiers of Christ, the Church calls us . . .,” declaring in the fifth verse: “War with Satan! On the far shore of his Empire, let us wrest the shreds . . .”

⁴²See the interview of Mgr. Dieudonné Nzapalainga, “RCA: Construire un pont pour réconcilier un pays,” in *Pentecôte sur le monde*, no. 875 (Paris, Mai-Juin 2014), 31.

WHAT CHURCH FOR WHAT EVANGELIZATION?



Armel Duteil, C.S.Sp.

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Translated from French by Roberta Hatcher

The fiftieth anniversary of the Second Vatican Council is an opportunity to take stock of the life of our churches. I would like to propose here some reflections on the missionary life of the Church in Senegal from the document *Lumen Gentium* (Dogmatic Constitution on the Church), henceforth LG and *Ad Gentes* (Decree on the Missionary Activity of the Church), henceforth AG.

The Catholic Church in Senegal: The Challenge of Evangelization

A little history. From 1763 to 1848, the priests of the Holy Spirit, sons of Claude Poullart des Places, evangelized the French territories in St. Louis and in Gorée. The Seminary of the Holy Spirit, made particularly responsible for the apostolic prefecture of Senegal since 1779, took charge of the recruitment of priests.¹ On the 28th of September 1842, Rome creates the Apostolic Vicariate of the Two Guineas with Monsignor Barron as the Apostolic Vicar. The 13th of September, 1843 Monsignor Barron leaves for Senegambia with five priests and three brothers of the Congregation of the Holy Heart of Mary founded by Father Libermann, most of whom die before the end of the year! Libermann writes a letter to Eliman, the king of Dakar, Suleiman, his nephew, and all the leaders of the people on the 31st of January, 1848 saying: “My heart is with the Africans.”² As always, “the blood of the martyrs is the seed of the Church!”

At present, Senegal is about 90% Muslim and 5% Catholic. The Church then is very clearly the minority. The church of Senegal is very alive, all the bishops have been Senegalese for several decades. Senegalese priests now number more than one hundred in the diocese of Dakar alone. Vocations are numerous; there are priestly ordinations every year.

The churches are filled every Sunday and the different Christian groups are numerous, those which attract the most people being the choirs and the charismatic groups. The different structures and services of the church are assured. But one must recognize that Christians are more engaged in the church than in society, more concerned about a life of personal prayer than about a collective effort to fight against injustices. The Christian community remains centered on itself and enclosed in its own problems. The Apostolic Exhortation on the Christian Faithful³ has not been assimilated – it has not passed into practice.

The missionary Congregations are present and numerous in the archdiocese. Senegalese men and women religious are numerous in the international Congregations. And there exists an indigenous Congregation of Brothers and two female religious Congregations, one of which, moreover, sends members as missionaries outside the country.

As for the Spiritans, FANO (Foundation of Northwest Africa) became a Spiritan Province on October 2, 2014. It encompasses four countries: Senegal, Guinea Conakry, Guinea Bissau and Mauritania. 64 confreres are working in FANO, originating from 19 circumscriptions, and 43 young people are in formation. Ten confreres are working abroad in other countries.

One then finds oneself in the presence of a church very much alive! But what of the missionary dimension?

Evangelization in the Praxis of Jesus

At Christmas, the angels sing (Luke 2:10-14) “I proclaim to you good news of great joy that will be for all the people ... and on earth peace to those on whom his favor rests” (NABRE). And it is exactly for this that he makes known the birth of his son, not to the religious leaders of Israel, but first to the poor, to men rejected and considered sinners, the shepherds, (Luke 2); and then, to the pagan wise men come from the east (Matt 2:1-12). And when Mary and Joseph present their child at the Temple to consecrate him to God, Simeon sings, “for my eyes have seen your salvation which you prepared in the sight of all the peoples, a light for revelation to the gentiles” (Luke 2:30-32). This idea that God loves and saves all men is already very present in the First Testament (for example, Isaiah 12:4; 54:2; 56:7).

The Gospel addresses itself to the poor and the little people of society, to those who suffer and are treated unjustly. When Jesus explains his mission at Nazareth, he refers to the prophet Isaiah saying: “The Spirit of God is upon me because he has anointed me to bring glad tidings to the poor; he has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord” (Luke 4:18, 21). Consequently, the Gospel is for all, and first of all for the poor. The preaching of the Gospel demands that we first of all seek to free captives and the blind of all types, in their heart but first in their bodies.

Evangelization consists of actions (to build up the Kingdom). When Jesus preaches the Gospel, he begins by healing the sick (Matt 15:29); he drives out evil spirits. He feeds the crowd (John 6:1) before teaching about the Bread of Life (John 6:25).

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Indeed, proclamation is accomplished by actions and by words. Evangelization is a matter of witnessing. People can hinder us from speaking, but they cannot stop us from living the Gospel. As Jesus stated it: “You will be led before governors and kings for my sake as a witness before them and the pagans” (Matt 10:18). All men have a desire to be happy. If we are happy in living the Gospel, they will have a desire to come with us to encounter Christ. For the Gospel is Good News.

The Gospel is a welcoming and a giving of thanks. Jesus crosses the borders without stopping to go to the other side of the Jordan (Mark 10:1) into Samaria (John 4:4) or into the region of Genesareth (Mark 6:53). He heals the sick and those who are possessed by evil spirits without rejecting anyone; he teaches everyone without distinction; he loves all people; he is hospitable to all. But more than that, he recognizes the action of the Holy Spirit in the heart of pagans, and he gives thanks to God his Father for it. He remarks that it is only the cured Samaritan leper who comes to say thanks to him. He says of the Roman officer (Matt 8:10) “in no one in Israel have I found such faith.” And he draws from it the conclusion “many will come from the east and the west, and will recline ... at the banquet in the kingdom of heaven.” Likewise, Jesus sends the Samaritan woman, a pagan, to make him known to the people of her village – pagans like herself (John 4:28).

Jesus does not omit saying to the Pharisees that which the prophet Jonas did to call the pagans of Nineveh to conversion, and the Queen of Sheba who came to listen to King Solomon (Matt 11:20-25). He himself will say: “And when I am lifted up from the earth, I will draw everyone to myself” (John 12:32). And before going up to heaven, he will say to his disciples: “Go into the whole world and proclaim the Gospel to every creature” (Mark 16:15) - here the respect for creation, ecology - and in quest of that they “will drive out demons” (Mark 16:17).

Saint Paul and Evangelization

Paul himself devoted all his energy to establishing Christian communities throughout the whole Roman Empire. But he wanted open and missionary communities which announce the Gospel to all. He exclaims “Woe to me if I do not preach the Gospel” (1 Cor 9:16); not only woe to me if I do not implant the Church. And he affirms “Christ did not send me to baptize but to preach the Gospel” (1 Cor 1:17). He adds that “God wills everyone to be saved” (1 Tim 2:4).

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Lumen Gentium and Evangelization

The document *Lumen Gentium*⁴ from the Second Vatican

Council can be read as a commentary on the praxis of evangelization by Jesus and Paul. Let us read some citations.

LG 9: The Church “is also used by him as an instrument for the redemption of all...for each and all it may be the visible sacrament of this saving unity.” A sacrament is an efficacious sign but not the final and unique objective. “The Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race” (LG 1). The Church is the sign and the means of the coming of the kingdom of God on earth. But, it is not the kingdom in itself, nor all alone.

AG 2: “The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father.” The Trinity is the total and reciprocal gift of the three persons in love. The mission is to make all men enter into that love and to teach them to give themselves to their brothers, by the example and with the aid of the Trinity. As LG 48 states it, “Christ (...) has established his body, which is the Church, as the universal sacrament of salvation.”

Preamble⁵ 4: “The Church sees herself essentially in the fulfillment of the mission entrusted to her by the Lord, which includes the spiritual, moral, and human development of every man, woman, and child. At the same time, she contributes to the well-being of all people, mending divisions, and elevating human dignity to the measure by which Christ reconciled it to the Father.”

For a New Evangelization in Senegal

What is lacking in my opinion for a true evangelization is a theology of the kingdom of God. Jesus came to bring the kingdom of God on earth. And Paul explains: “the kingdom of God is not a matter of talk” (1 Co 4:20), “it is not a matter of food and drink, but of righteousness, peace and joy in the Holy Spirit” (Rm 14:17). To evangelize is to enlarge the kingdom, a kingdom which is for all. It is to enlarge “life and truth, grace and holiness, justice, love and peace” (Preface of the Solemnity of Christ the King).

The mission of the Church is not only to teach and to baptize, but also and foremost to permit all people to live the values of the Gospel, even if they do not enter into the Church. That is to say, to make the kingdom of God come, not only for Christians and for the Church, but for everyone – not only for persons individually or one by one, but for all peoples, all

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societies, for the entire world, and even the entire creation, as Christ said before leaving this earth (Mark 16:15) and as Paul explains (Rm 8:19-23). The Church must not work for herself. It is at the service of the kingdom (see *Gaudium et Spes*⁶).

Some Consequences for the Church of Senegal

Here is how things look seen from the parish of Notre Dame of Cap Vert in Pikine, in the large suburbs of Dakar where I work. What is seriously lacking is the knowledge of theology and praxis of the Kingdom of God, and of its distinction and complementarity with the Church. At the official and theoretical level, the Church is open to all. The Third Plan of Pastoral Action for the four years which are coming has taken up again the four objectives of the preceding Plan: communion, sanctification (liturgy, prayer, sacraments, catechesis), witness (evangelization and dialogue), and service (dignity and the rights of humankind, reconciliation, justice, peace, development), but in practice, the emphasis is placed on the first two objectives. And when the last two objectives are put into action, it is often in favor of Christians alone.

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The base of the Church in Senegal is the parish, and Christians like to meet each other there. The problem is that Christian life has a tendency to limit itself to parish life, and the Church then risks focusing on itself and not be oriented outwardly. Furthermore, parish life is especially turned toward prayer and liturgy. It is clear that liturgy is the summit of Christian life. But what worth is a summit without a base? In any case, Christian life certainly cannot limit itself to prayer and to liturgy

The themes taught in catechesis should certainly be reviewed to respond more to the needs of the people and to the current evolution of society.

Catechesis is an essential aspect of the life of the Church and it directly concerns evangelization and the missionary dimension of the community. What seems to attract these catechumens is the friendship and family spirit which reigns in the Church and also the beauty and quality of the prayers and liturgy, and likewise the support systems of the Christian communities and of Caritas. But a lot of the newly baptized are content to participate at mass on Sundays. They lack a true involvement in the Church and in society and a real concern for the evangelization of their brothers and sisters. The themes taught in catechesis should certainly be reviewed to respond more to the needs of the people and to the current evolution of society.

The EBC (Ecclesial Base Communities) are the Christian family in the localities. During these meetings, Christians left to themselves, little by little, end up simply reciting the rosary. Of course prayer is essential to Christian life, but it must result

in a transformation of life and action in the milieu where one finds himself. In order to become a Christian family which takes charge of the evangelization of all, these communities should have concern for the life of all the inhabitants and to be engaged with the other persons to build the kingdom of God. What is necessary is a true formation and reflection on what a Christian community of the locality must be.

The organizations, of friends and fraternities, as for example those of Catholic Women, seem often content with prayers among Christians, participation in religious feasts, especially to do the cooking, playing in that case a role of animation with beautiful clothing, renewed at each holiday. One can admire their dedication, their courage and their generosity. But that must not stop one from asking the question: wouldn't it be better to direct all these efforts also toward evangelization?

In Catholic education, we operate schools of the classic type and where scholars obtain diplomas. We take care of the students of our Catholic schools, and we congratulate ourselves on our excellent results in exams. There are many associations of Christian teachers, but those meet more for retreats, when not for outings, dinners, evening dances and parties. For the students, there are some chaplaincies in public and non-Catholic private schools. But one seeks more to group Christian students for sharing of the Gospel which often limits itself to discussions that do not result in concrete actions, rather than making the school advance as such, concerned for all students, Christian or not. In short, the Church seems more preoccupied with its works than with the common good and the progress of all. One needed to invest much more in new forms of education, as for example community schools and new forms of instruction. We should think of the other students, especially the more deprived. At the moment when instruction is meeting grave problems in the country – incessant strikes, lowering of standards, lack of education - one doesn't even feel the concern of Christian teachers engaged in the public or private sector, much less of union involvement. The Church should involve itself in the whole school milieu and seek to respond to the needs of education in the country – and to fight against all forms of injustice and inequality that one encounters in these schools. The JEC (Young Christian Students), the Catholic students' action, is practically non-existent. Likewise, the JOC (Young Christian Workers) no longer exists. That has direct consequences on evangelization or rather the lack of evangelization.

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Youths like to participate in large gatherings or pilgrimage walks but which really do not transform their life, for these are big demonstrations which do not have any follow-up. How move to concrete, organized, consistent and well thought-out actions in order to sustain this evangelization of the young by the young? The young Christians have a tendency to meet among themselves in their associations, but they are not so present in the ASC (Socio-Cultural Associations) and organizations of other youths in their areas. They meet to make festivities and organize evening dances. The main activities are lucrative: dinners, concerts and paying parties to earn money. This money is then used for meals or outings or to buy outfits, tee-shirts, or uniforms but absolutely not to help the most poor, even those who belong to the groups in question. What much attracts the youth and adult Christians are the charismatic movements. One can ask numerous questions on the type of evangelization which they put into operation. What attracts Christians much more than engagement in their milieu of life are, for example, choirs where people spend numerous hours practicing songs several nights per week, and religious concerts which end in dances. In our Eucharistic assemblies, the people no longer sing. The theme of the JMJ, World Youth Days, of this year was: "Youths, actors of the new evangelization." That shows concern for evangelization in our diocesan Church, but that does not result in a true involvement of the young for evangelization – either for the development of the country or for the support of the most disadvantaged.

The Church is known in the country for its social activities, in particular for its health centers, its centers of formation for women, its schools. One appreciates it that all people, regardless of distinction of religion or other distinctions, can take advantage of these services. It is then a living and active witness of the love of Christ, open to all. The social activities of the Church interest the non-Christians. They admire the dedication and selflessness of its members. But one can ask if that is not first of all because they profit from it. Does that lead to knowing and encountering the person of Jesus Christ, who is moreover the basis and foundation of our involvements?

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For many, Caritas is more an organization to assist only needy Christians than an organization of the Church to aid all the poor and underprivileged, whatever their religion may be. And it often limits itself to distribution of gifts from abroad, instead of trying to put in place some projects for development taken up by the people themselves, and to arrive at a change of mentality: to pass from receiving assistance to responsibility, from charity to development. In any case, Caritas seems very little involved in

transforming the society and defending the rights of the poor, or even simply to educate them and give to them the means to work and take charge of themselves.

The Justice and Peace Commission could also be a veritable force of evangelization, but it remains very weak and is absent in numerous parishes. Certain teams are active during elections. But we have not taken advantage of that action in order to continue to work with the ONG, Non-Governmental Organizations, and other organizations of civil society. Regarding all these activities, it seems that one is often content to make the traditional forms of aid to the poor work, but one is not sufficiently attentive to the new forms of poverty which currently arise, in order to respond to the needs in an appropriate manner.

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Regarding the political involvement of Christians, there has been some effort on the side of the hierarchy to push Christians to involve themselves in the life of the city. A certain number of Christians are involved in politics, but they are still too few. And it remains to ascertain in what measure their faith and the Gospel are at the basis of their involvement and of their actions? And what support the Church is going to give them for that?

The media can be an important tool for evangelization. In Senegal, we are fortunate to have not only a Catholic radio station, but especially the possibility to intervene in different public and community television and radio broadcasts. Unfortunately, we do not have the concern to introduce Jesus Christ and the Gospel to the Muslim population which is by far the majority and thus the largest number of listeners. We prefer to televise masses, priestly ordinations and religious professions without ever taking the care, on the level of vocabulary, to present things in an understandable manner for non-Christians.

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It is sure that a certain evangelization is accomplished despite everything in the schools, the centers of formation, the dispensaries and other actions of the Church and that by way of all the social activities of the Church, the spirit of the Gospel and the knowledge of Jesus Christ certainly takes place. But this evangelization would need to be reflected upon as such, and to be more organized in order to go further and especially deeper. We are ready to receive people among us but much less to go toward them, and still less to accept the values and the spiritual riches that they could bring to us. As Christ admired the faith of the Roman centurion (Matt 8:5) and heard the call of the Syro-Phoenician woman to go among the pagans (Mark 7:26).

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For in a country of a great Muslim majority, our priority must be to evangelize the Muslims. Not to baptize them, they will not accept this, but to permit them to live the values of the gospel in their own religion, in the manner of Jesus Christ. They will not be in the Church, but they will be in the kingdom of God. Already a certain number of Muslims live their religion and understand the Quran differently and in a more spiritual manner, thanks to their contact with Christians. For example, not to limit themselves to the fast but to seek a true conversion at the time of Ramadan, following the manner of Christians of observing Lent. And also in the manner of praying, more personal and from life, going beyond only reciting formulas. Or still to live their faith in love, and not only keep the Ten Commandments in a way at times moralistic and external. We can ask ourselves conversely, in what measure the faith of Christians is purified and expanded by their life in common with the Muslims. In fact, Muslims call us to a respect of God much greater: “God is God and there is no other God than God.” They remind us of the importance of prayer and of manifesting our faith publicly. The seriousness with which they fast during Ramadan interrogates us on the way we observe Lent. How many Christians too sure of their faith are ready to let themselves be interrogated by the Muslims? For there cannot be any evangelization without dialogue or acceptance of the other. For many, evangelization means conversion to Christianity, baptism and entry into the Catholic Church. One does not have the idea that one can evangelize Muslims who remain Muslim – that is to say to permit them to live their Islamic faith in the spirit of the Gospel as Jesus did with the people of other religions that he encountered.

It would also be necessary to reflect on the evangelization of the traditional culture and religion, and as much on the evangelization of this modern world which gains more and more strength in Africa.

The Church should become much more aware that it is a minority and draw conclusions from that. Jesus said, “do not be afraid any longer, little flock” (Luke 12:32). He also said, “You are the salt of the earth” (Matt 5:13). A little salt is sufficient to give some taste to every dish. But still it is necessary that it be integrated, dissolved into the food, present and acting. Even if the light of the Church is not under the bushel, it remains still too often enclosed in the house. It has not yet been mounted on the hilltop to enlighten all (cf. Matt 5:14). The leavening of the Gospel shared among Christians must be present in the human dough of society (cf. Matt 13:33). Moreover, Jesus said, “You are

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the salt of the earth" and not only the salt of the Church. "You are the light of the world," not only the light of the Christian community.

The missionary Congregations will have to live more fully their missionary charism. For the religious priests, what we often expect of them is to maintain parishes, much less to work in society for evangelization as such. It is absolutely necessary that the members of the missionary Congregations rediscover their energy and the concern for evangelization and that they return to their charism. Even if they work in a parish, it should be open to all, with the concern for the most poor and that they do not let themselves be locked up in parish activities.

The religious Brothers and religious women seek especially to make their works function as they have always done, instead of seeing new sectors of modern life which need to be evangelized. There are new areas of lack of faith, just as there are new areas of poverty and injustices in which we need to be involved. But still we must seek a true evangelization in the sense of dialogue and of sharing of the faith without proselytizing.

That demands a true spiritual renewal. And also a formation: that the students be more interested in a pastoral missionary formation than in diplomas. And that after the basic formation, we be not content only to send certain ones to train in philosophy, theology, liturgy, canon law ..., but also others in the human sciences - education, health, development, justice and peace, animation of groups... If not, how will they be able to work with those sick of Aids and Ebola, with prostitutes, street children, immigrants, and the marginalized, in order to fight for human rights and to help the poor take charge of themselves, and of so many other things.

"Our Father ... thy kingdom come!"

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Senegal*

Endnotes

¹Paule Brasseur, “Mission Catholiques et administration française sur la côte d’Aquiique de 1815 à 1870.” Paul Coulon, Paule Brasseur, *Libermann 1802-1852. Une pensée et une mystique missionnaires* (Paris: Cerf, 1988), 849-881, here 852-853.

²*Notes et Documents*, X, 24 (These tomes, fifteen in all, contain the correspondence of the Venerable Father Libermann).

³J. P. II, Apostolic Exhortation *Christifideles Laici*, 30 Décembre, 1988.

⁴21 November 1964 : Promulgation of the Dogmatic Constitution *Lumen Gentium (Light of the Nations)*.

⁵XIX PLENARY ASSEMBLY of the Congregation for the Evangelization of Peoples. Theme: Ecclesial Awareness and Missio ad gentes: The Service of the Congregation for the Evangelization of Peoples at 50 Years since the Conciliar Document *Ad Gentes*. Rome, 30 November - 2 December 2015.

⁶Pastoral Constitution *Gaudium et Spes* (The Church in the Modern World; “the joys and hopes of humankind”), 7 December 1965.



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Mission work is, at its heart, educational...

FR. VINCENT DONOVAN: A SPIRITAN FOR TODAY

The distinctive Spiritan charism manifests itself in an evangelical availability that is “attentive to the Holy Spirit manifesting himself in the concrete situations of life” (Koren, 1990, p. 15). The two aspects of this availability include availability to God and availability to others, which, in turn, involve a life of prayer and union with God that is the essence of life devoted to others (Koren, 1990). Such availability also involves the material and spiritual elements of an evangelical poverty. The spiritual face of an evangelical poverty is marked by “openness to the experience of life in its ever-changing evolution; openness to the world” (Koren, 1990, p. 16), or an openness to the real needs of particular others in a given historical moment and in a concrete material setting, all of which have a temporal constitution that invites responsiveness to the “new now” ever brought before us and revealed by existence.

This orientation toward existence and toward the world, this phenomenological turning, shows up in Spiritan ministry throughout every century that members of this order have walked the earth. Each historical moment brings questions to which Spiritans have responded, demonstrating a spirit of openness and welcome to what existence presents. This turning was manifested abundantly by Fr. Vincent Donovan, C.S.Sp. a Pittsburgh native from Hazelwood and Spiritan missionary to East Africa. His life manifested evangelical ability through his openness to others and to Otherness, a commitment to learning from difference, and a respect for understandings of life rooted in concrete local traditions. Mission work is, at its heart, educational; Fr. Vincent Donovan shows us that education is responsive and creative, and that it moves in more than one direction, even when one party is formally in the role of teacher. For those of us engaged in the Spiritan mission of higher education, Fr. Vincent Donovan’s life offers wisdom for today.

Historicity tells us that many moments over the centuries do not manifest themselves as new, although they may be the most recent in temporal sequence. The questions raised by a given historical moment may be quite similar to questions raised before. For example, the time of the prophet Isaiah was marked by diversity and difference, a multiplicity of gods and goods, and an awareness that the worship of Y—H was one of many approaches to the divine in the milieu of ancient Israel’s context.

Looking back at a previous historical moment from the vantage point of our own, we may identify such a figure and find wisdom for this moment.

Our contemporary moment is likewise diverse, with competing worldviews and awareness of difference; in this sense, our moment is not new. In similar fashion, a single figure may embody an approach to elements of the life world characteristic of both the historical moment within which that figure is embedded and a future historical moment. Looking back at a previous historical moment from the vantage point of our own, we may identify such a figure and find wisdom for this moment. Vincent Donovan is such a figure, someone we may rightly identify as a Spiritan for today. He was a remarkable man who worked in a historical moment rife—or rich—with social change, theological development and controversy, and shifting understandings of the human person, a moment posing questions similar to those offered by our own.

Fr. Vincent Donovan was born August 15, 1926, was ordained in 1952, served in Tanzania working among the Maasai and Sonjo peoples for a number of years, and died May 13, 2000. In this essay, I engage elements of his life, drawing primarily from his missionary letters, which were written between 1957 and 1973 to friends and family and collected into an edited volume by John P. Bowen, and from his book, *Christianity Rediscovered*, which emerged in response to his work in East Africa and illustrates the learning he gleaned—and welcomed—from the people to whom and among which he ministered—and who ministered so powerfully to him.

In order to frame Fr. Vincent Donovan as a Spiritan for today, I introduce the work of Arnett, Fritz, and Bell (2009) on communication ethics literacy, an approach resting on dialogue and difference that insists on learning as the first good in today's historical moment. This dialogic learning model (Arnett, Bell, & Fritz, 2010) recognizes our historical moment as one of narrative and virtue contention, in which people do not agree on the content of moral and ethical positions, or what is good for human persons to be and to do; in the public square, many world views vie for adherence, and the minimal common ground is often simply an agreement to keep the conversation going, with the implication that multiple voices will be heard. Such a context does not suggest that firmly held positions or convictions are unimportant or unhelpful; indeed, such monologic positions are the starting point for dialogue and anchor human identity and meaning. A dialogic model of communication ethics recommends that we be acutely aware of our own ground and articulate about where we stand, even as we come to understand the ground of another, and welcome what emerges in the encounter.

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Spiritans who engage mission work hold a position of conviction—of monologic clarity—that is simultaneously responsive to Otherness in dialogue. This position is one of hospitality and openness, offering the good news of the gospel to those who would receive it and finding ways to assist in rooting the Christian message effectively and appropriately within the local soil of a culture. The work of Vincent Donovan, as illustrated in his missionary letters and theological treatise, illustrates this approach, speaking to us today as we face a historical moment of change and difference that challenges us as persons of faith to hold firm to conviction while also being respectful of and responsive to those whose positions differ, often radically, from our own.

*...Fr. Vincent
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existence...*

For educators who encounter students, the learning environment, and the larger world, Fr. Vincent Donovan models a dialogic responsiveness to Otherness and to existence—a stance marked by attentiveness to the historical moment; awareness of one’s own ground; dialogic encounter with and learning the ground of the Other, rooted in respect for understandings of life manifested in concrete local traditions and the real needs of people in their lived experience; existential responsiveness to those concrete elements of particularity and to what life brings; and engagement of what emerges between persons (Arnett, Fritz, & Bell, 2009)—such dialogic meeting of horizons opens up new vistas of possibility for all engaged in the encounter. The first element, the historical moment, situates the other elements.

The Historical Moment—Then and Now

Brian McLaren writes in his foreword to *Missionary Letters Rediscovered*. He notes that he and his friends found the work of Fr. Donovan and other missiologists of great value as they faced “a post-modern, post-Enlightenment, post-Christendom, post-Constantinian culture in the West . . . a culture that was growing as distant from conventional Christianity as the cultures of the Maasai and Sonjo” (Bowen, 2011, p. x). Fr. Vincent Donovan, in a temporal moment removed from our own by almost half a century, encountered questions similar to those facing us today in our technological age, a moment in which traditions continue to face challenges and we face uncertainty and little common ground. His engagement of that moment provides wisdom for us in our historical moment. For educators in the Spiritan tradition, this moment invites careful consideration of how to carry on the educational mission of Duquesne University in a way responsive to the purposes of our founders and to new realities facing education today (e.g., Fritz & Sawicki, 2006).

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McLaren notes seven themes emerging from the *Missionary Letters*, all of which support an understanding of Fr. Vincent Donovan as a Spiritan for today: Fr. Donovan's ecumenical instinct, his progressive instinct, his emergent instinct, his evangelical instinct, his theological instinct, his Socratic, questioning instinct, and his creative instinct. The ecumenical instinct shows up in Fr. Donovan's willingness to learn from and adapt the work of theologians outside the Catholic tradition, while at the same time remaining "thoroughly Catholic" (Bowen, 2011, p. x). Fr. Donovan was progressive, ahead of his time in recognizing the role and leadership gifts of women in the Church and the need for liturgical renewal and adaptation. The emergent instinct is manifested in an understanding of Christianity as "a work in progress" (Bowen, 2011, p. xi) and indigenous leadership as key to the success of mission. The evangelical instinct manifests itself in a conviction that the gospel is a message of hope; theologically, Fr. Donovan oriented to the gospel as a story of God's love for all people and saving of all creation from human sin. Fr. Donovan questioned assumptions about mission work, the Church, and Christianity as a reflective missiologist while remaining faithful to authority and tradition. Finally, Fr. Donovan's creative instinct led him to understand the Christian message as capable of being embodied in various ways, manifested particularly in the Maasai creed that he helped to create (p. xii), which, although taking a new form, holds and enlivens the essence of the gospel message.

The seven themes identified by McClaren correspond with the tenets of the Arnett, Fritz, and Bell (2009) model of dialogic learning: knowing one's ground, learning from others and from difference, responsiveness to the concrete situation, and engagement of what emerges between persons, all of which yield new insights and understandings. Fr. Donovan's experience enriches us today and speaks to our understanding not just of mission, but to the importance of everyday life as a location of the sacred and an opportunity for responsiveness. Such a stance is fruitful—indeed, necessary—for educators in the Spiritan tradition. The next sections explore Fr. Donovan's missiological work through the lens of these elements of the dialogic learning model.

Ground

Articulating our ground—the narrative or worldview commitments that provide a standpoint for finding meaning in the world—is not an easy task, for the assumptive base that constitutes such ground almost invariably operates at the implicit level (Taylor, 1989). The task of a missionary is to make the ground of faith explicit, which Fr. Donovan was adept

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As we articulate our disciplinary ground within the mission of Duquesne University, we invite students to locate their own ground and bring it into conversation with ours.

at doing. As he made his own ground clear, however, he was responsive to the concrete particularities of the culture within which he found himself a guest. When he decided to bring just the essential message of Christianity to the Maasai, he had to work across cultural understandings. There were “whole areas in their life and language that would be blank as far as Christian concepts go—no word in their language for person or creation or grace or freedom or spirit or immortality” (Donovan, 20p. 21). The Maasai had their own ground on which to stand and their own understanding of the divine, which Fr. Donovan sought to understand, as well; the Maasai articulated their ground as Fr. Donovan articulated his, and through a meeting of horizons, new understandings emerged even as clarity of ground remained. In many such encounters, elements of Maasai culture and the gospel message met and found resonance.

For those who welcomed the gospel, Fr. Donovan offered encouragement to make their new understanding explicit in ways faithful to the gospel message and simultaneously responsive to the local culture. For example, he notes that during the second wave of evangelization among new villages, his practice was to identify someone in the first meeting who demonstrated a very good grasp of the message. He would talk to that person afterwards, inviting the person to offer a review during the next meeting of what was covered during the previous meeting. This approach, which has the hallmarks of Spiritan pedagogy (see Durbin, Martin, & Margolis, 2014)—or andragogy, in this case of educating adults (e.g., Fritz & Cini, 1999)—is dialogic and invitational, providing an opportunity for new learners to articulate in their own words the key ideas of what had been taught and thereby assume ownership—or personal stewardship—of the ideas.

Fr. Donovan’s approach to missions reminds us that we have a responsibility as educators to speak from our content-rich disciplinary ground to students who hope to learn from us (Murphy, 2015). As Duquesne University educators, we also speak from a ground of narrative commitment tied to the university’s mission. As we articulate our disciplinary ground within the mission of Duquesne University, we invite students to locate their own ground and bring it into conversation with ours. As students make ideas their own and become reflective about their own commitments, they begin to embody the mission, which they will take out into the world. Activities such as service learning (Roberts, 2008) provide a place to share mission ground with students; activities such as internships (Grabowsky & Fritz, 2007) provide a place for students to practice carrying that mission into the marketplace.

“Evangelization is a process of bringing the gospel to people where they are, not where you would like them to be” ...

Our own openness to students where they are reflects Fr. Donovan’s approach to his work.

Meeting the Existential Moment

Fr. Donovan faced the circumstances that presented themselves to him. Rather than bemoaning the nature of the people to whom he was ministering, he moved forward into the opportunities that the unique situation presented. We see this willingness in his attitude toward evangelization and in his response to those who rejected the message he traveled so far to bring. He notes, “Evangelization is a process of bringing the gospel to people where they are, not where you would like them to be” (Donovan, 2003, p. xii), and he recognized that he could not control the outcome. Evangelization is unpredictable, “a process leading to that new place where none of us has ever been before” (Donovan, 2003, p. xiii). This commitment is nowhere seen more clearly than after his experience of the rejection of the message in response to his initial presentation of the gospel to the Sonjo village of Ebwe. Rather than becoming discouraged or giving up, he learned from the experience (Bowen, 2011, pp. 174–177).

We, too, meet students where they are, not where we wish they might be. Students come with different levels of preparedness, different purposes for their studies, and different abilities. Our own openness to students where they are reflects Fr. Donovan’s approach to his work. As we learn new approaches to education, whether alternative ways of engaging students face to face or translating face to face classes into offerings for the online context, whether students are of a traditional age or nontraditional adult students, we engage the moment of our existence with hope and creativity as he did. Our students may not learn as we hope they might, nor love our discipline as we do; perhaps they are simply trying to fulfill a requirement and merely pass the class. Regardless, we meet them where they are, give them our best, and trust that the Spirit Who gives life will provide what they need in their time, not ours.

Dialogic

Fr. Donovan’s approach to his work was profoundly dialogic. We read in the preface to the first edition of *Christianity Rediscovered*: “...[M]ission is not a one-way street moving away from the home church to the foreign mission field. The new, the young, and the particular churches of the Third World, spoken of by Vatican II, have something to say, in turn, to the church at large” (p. xi). His stance was to move away from previous conceptions of mission work and to start over from the beginning with “a belief that Christianity is of value to the world around it,” but without other preconceptions, a type of phenomenological bracketing (Sokolowski, 2000). To do so,

one would need to reach out to cultures who have not heard the gospel with an openness to the unexpected and the unknown, “a willingness to search honestly for that Christianity and to be open to those pagan cultures; to bring Christianity and paganism together and see what happens, if anything happens; to see what emerges if anything can emerge, without knowing what the end result will be” (p. 1).

Fr. Donovan did not adopt a “telling” mode with the people to whom he ministered. Even his explanation response to an inquirer who asked whether he and his people had found the High God, implicated himself as someone on the search along with his audience: “No, *we have not* found the High God. My tribe has not known him. For us, too, he is the unknown God. But we are searching for him. I have come a long, long distance to invite you to search for him with us. Let us search for him together. Maybe, together, we will find him” (Donovan, 2003, p. 36; see also Bowen, 2011, p. 143). This refusal to “tell” implies a willingness to learn from the Other, which shows up in a later incident that sheds light on the “seeking” metaphor.

Educators work dialogically with students as they remain open to the insights students provide. Even as we professors retain our role as subject matter experts, we continue to learn, modeling for students how to work at the edges of our understanding. Professors and students learn together as professors model their own struggles with writing and publication, listen to students’ perspectives, and guide student understanding. Professors working in programs with graduate students engage their own graduate students as apprentices seeking to master the craft (Maier & Aungst, 2015); programs serving undergraduates can reach out to undergraduate students, inviting them to serve as teaching assistants and encounter the material differently (e.g. Flinko & Arnett, 2014).

Learning from the Other and Difference

Fr. Donovan was talking with a Maasai elder about belief and unbelief, and that the translation of “faith” was “to agree to,” which was not a robust enough word to express the notion of faith. This translation was like a hunter shooting from far away with only the fingers and eyes participating. The elder said that true belief was like a lion after its prey, with all senses engaged in the process, from picking up the scent to running after it to embracing it and making it part of the lion. Then the elder went on to say that God was the lion—that God had come to his people through Fr. Donovan, and that God did not need to be searched out—God searched *them* out and found them. “In the end, the lion is God.” Fr. Donovan used that metaphor later with

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Learning from difference is part of the ecumenical spirit McLaren notes in Fr. Donovan's approach to faith...

another person to illustrate God's relentless love for and seeking after people (Donovan, 2003, p. 87).

Intercultural communication speaks of communication as having two key purposes—factual, or informative, in which representational truth is primary; or communication as a social lubricant, in which relationships are primary (Hall, 2005). Fr. Donovan's engagement with the Maasai of East Africa showed his grasp of the importance of words as "not to establish logical truth, but to set up social relationships with others" (Donovan, 2003, p. 22). He illustrates how one might communicate in order to deal with someone breaking a window in a school. One could ask point blank: "Did you break the window?" The answer would be "no," because a direct question like that would do damage to the relationship, and the response is an attempt to repair that social damage. An indirect approach might inquire about the student's studies and health, which could then lead to a description of what happened—the student might note that he is big and strong now and can kick a football fifty yards—in fact, through a window.

Learning from difference is part of the ecumenical spirit McLaren notes in Fr. Donovan's approach to faith, as well. Fr. Donovan cites several Protestant theologians, including Paul Tillich: "Paul Tillich points out that only if God is exclusively God, unconditioned and unlimited by anything other than himself, is there a true monotheism, and only then is the power over space and time broken. He lists as examples of limited spatial concepts such things as blood, race, clan, tribe, and family. . . . God must be separated from his nation to become the High God" (Donovan, 2003, p. 34). This openness permitted Fr. Donovan to find truth wherever it was located, whether in theologians from another tradition or a culture different from his own.

Educators learn from difference as they engage a disciplined interdisciplinarity (e.g., Hechter, 2003) in their approach to knowledge and learning. While remaining anchored in a tradition, professors can draw on sources from multiple disciplinary traditions, making use of insights to enrich student education. Such an approach recognizes the need for an academic home for learning (Murphy, 2015) and engagement of difference and otherness. Within the disciplines, students encounter ongoing, specialized conversations that provide them a literacy that helps them distinguish thought and propaganda (Murphy, 2015, p. 29).

Existential Responsiveness to Concrete Realities of Local Culture and Practices

Fr. Donovan was committed to a stance of responsiveness to the culture within which people found their meaning and existence.

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*...he believed that all
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He notes the need to bring the “naked gospel” to bear “on the real flesh and blood world in which we live, ... a new Church in a new place, ... out in the midst of human life as it is lived in the neighborhoods,” cities, and in all walks of life (Donovan, 2003, p. xiii). There was no abstract gospel for him; enduring truth was always enfleshed in the local.

This responsiveness extended into the very outworking of the gospel within a given cultural community. Fr. Vincent Donovan understood a reflexive praxis in which “every theology or theory must be based on previous missionary experience” (Donovan, 2003, p. xiii). His prescience foreshadowed later approaches also seeking to honor the mutual informing of lived experience and theory/theology: “One day the theologians of liberation would say that *praxis* must always be prior to theology” (Donovan, 2003, p. 21). Fr. Donovan knew that he would have to work from practice to theory, and whatever theology grew from his work would be rooted in the life and experiences of the people to whom he ministered—“the pagan peoples of the savannahs of East Africa” (Donovan, 2003, p. 21).

Fr. Donovan was committed to enculturation. The job of the missionary is to bring the gospel; it is the job of a given cultural group or people to respond to the call of salvation within their cultural framework. It is the job of those who hear, within that culture, to make the gospel incarnate—how they live out their lives as Christians and celebrate the central ideas of the faith—for him, all “would be a cultural response to a central, unchanging, supracultural, uninterpreted gospel” (Donovan, 2003, p. 24). In fact, he believed that all people were “ready” for the gospel and did not believe in “preevangelization” (Donovan, 2003, p. 42).

Fr. Donovan recognized that the possibility of salvation already resides in the nations—that “... God enables a people, any people, to reach salvation through their culture and tribal, racial customs and traditions” (Donovan, 2003, p. 23). This realization was the foundation of Fr. Donovan’s responsive approach to evangelizing the Maasai. Such responsiveness addresses secular academic approaches to intercultural communication, who look on any attempt to influence another culture as profoundly unethical and take a position of noninterference (Moreau, Campbell, & Greener, 2014). Fr. Donovan echoed those concerns in his introduction to *Christianity Rediscovered*, as he notes that the term “conversion” has developed a connotation of “proselytism,” laden with misgivings and concerns related to missionary history, including violence perpetrated on “the cultures, customs, and consciousness of peoples [and] the callousness and narrow-mindedness found in that history” (Donovan, 2003, p. 1).

However, cross-cultural encounters are part of the human experience, and influence within and across cultures is inevitable. It is part of the human condition to encounter others and experience new technologies, practices, and ideas. Persons from one culture seek out information and practices from other cultures, adopting them to fit a new context, and some cultures are more open to new experiences and ideas than others, as research on diffusion of innovations demonstrates (Rogers, 1962; Srivasta & Moreland, 2012). Fr. Donovan encountered other cultures with respect and openness, unafraid to encounter the unfamiliar, to permit new learning to broaden his horizons, or to offer to others what he held dear.

Our students come to us with varied particularities. Teaching returning adult students can be understood as a type of intercultural communication, given their distinctive needs and background (Fritz & Cini, 1999). Teaching traditional undergraduates may feel to some instructors like teaching indwellers of another culture, given generational differences, particularly in technology use, as the term “digital native” indicates (Prensky, 2001). Fr. Donovan’s example encourages us to embrace the particularities of our student populations, finding ways to meet their needs in ways that honor their particularity and remain faithful to the educational mission of Duquesne University.

Conclusion

Fr. Donovan is a Spiritan for today. Particularly for educators in the Spiritan tradition, Fr. Donovan models a response to a historical moment like our own. In a time of turbulence and change, where narratives once taken for granted are no longer even recognized, Fr. Donovan reminds us of the importance of responding to the moment as it is, of being open to others and to Otherness, of respecting the situated particularities of life wherever we find ourselves. As the landscape of higher education reconfigures itself, inviting reconsideration of approaches to education and a reminder of a need for reflective engagement of our purposes and projects, let us consider the life of Fr. Donovan, who stands as an exemplar of evangelical availability, ever open to learning, to life, to existence as it presents itself. As we look to an unknown future, we can move forward with confidence and hope, just as he did, guided by the Spirit Who gives life.

...Fr. Donovan reminds us of the importance of responding to the moment as it is, of being open to others and to Otherness, of respecting the situated particularities of life wherever we find ourselves.

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Dr. Gerard Magill

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MORALITY AND SPIRITUALITY: A ROLE FOR THE IMAGINATION

Two of the most common words that we use when considering personal formation are morality and spirituality. Often we find ourselves remarking that someone has a clear moral compass or is a very spiritual person in recognition of the type of person they may be. These observations reflect the virtue or character of the individual in terms of who they are and how they can inspire others.

Morality and Spirituality

Morality and spirituality are simple concepts that we use as routine indicators of personal growth. There is a dynamic interaction between them, but each has its distinctive purpose. On the one hand, morality can refer to matters of truth in moral life that shape character formation in relation to fellow human beings. On the other hand, spirituality can refer to matters of belief about the transcendent that influence the formation of holiness in relation to God.

How we grasp these moral truths or spiritual beliefs has absorbed the best minds throughout the history of Christianity, creating a treasure of wisdom to guide our daily lives. At the very core of this interaction lies an indispensable function of human perception that often goes unnoticed, yet lies at the very core of how we engage one another in morality and how we engage God in spirituality. What I refer to is the *perceptive imagination* that grasps complex reality in a meaningful manner to inspire concrete action, both regarding morality and spirituality.

Imagination

It might appear that the imagination is essentially a function of music and the arts where it captivates us in so many different ways: the joy of dance, the beauty of paintings, the wonder of music, the fascination of the stage for ballet, opera and plays, the intrigue of brilliant prose, the mystery of poetry, the humor of the comedian, and so on. More fundamentally, the imagination enables us to perceive the possibility of God (the *imago Dei* that envelops biblical revelation) and to envision the demands of morality (that human beings must not be enslaved, that gender differentiation is crucial for fairness and equality, that the tapestry of sexual orientation results from nature created by a loving God).

While we can consider the imagination as a creative flair for seeing new possibilities beyond the horizon of our vision, that is

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Our perceptive imagination enables us to reach beyond the limited scope of deductive reasoning.

just one of its characteristics – to be treasured of course by those who have the expertise for this sort of insight. Perhaps that is the trait that we associate with genius of all sorts. For the ordinary person the imagination is a routine capacity for expressing the perception that guides our daily activities. The imagination has its name insofar as it creates images in the mind – it is a mental capacity. It works with our reason and emotion to create images that enable us to grasp and express what we see and understand. The *imago Dei* in religious belief is an excellent illustration. We create an *image of God* that enables us to express our perception of the meaning of God. This is what is meant by imaginative perception – the imagination expresses rational perception in a particular manner. Also, images are typically so intense that they urge us to action. That is why the connection between perception and action is associated with the imagination – a connection that is crucial for morality and spirituality.

Example of Marriage

I give a very common example of what the imagination is and how it functions: marriage. When a couple begins to date, then become close and fall in love, there comes a point when it becomes clear to them that they should marry. It is the imagination that facilitates that transition. Even before *the wedding at the altar* the couple cannot prove to themselves or others by deductive reasoning that they should marry one another. When deductive proof is not available, typically we refer to probabilities. But can you *imagine* what a future spouse would say at the altar if, when asked about loving the other, the reply is “probably” – just because we cannot prove our love by deductive inference! Our imagination rescues us from this doom. We can justifiably say that we love our spouse-to-be absolutely, with certitude, even though we cannot provide deductive, inferential, or logical proof. Our perceptive imagination enables us to reach beyond the limited scope of deductive reasoning.

When we marry, we commit our entire lives based on a proposition that cannot be proved (we love each other) – yet we can *imagine* that proposition and what it entails (spending the rest of our lives together). What exactly occurs here? The imagination is the mental capacity through reasonable and emotional perception that enables us, using images, to recognize that relevant data converge to a point of meaning, radically transforming a particular situation. When water heats there is a critical threshold that is crossed when it turns to steam. Similarly, the imagination enables us to cross a critical threshold by enabling us to interpret relevant data (time spent together and falling in love with one another) in a meaningful way that transforms the

situation. The imagination provides images that enable us to interpret complex data in a practical manner to reach a point of certitude that demands action – we can *envision* or *imagine* what it would be like to be married! The images that inspire this perceptive capacity of the imagination are so intense that they urge us to action. It is time to marry!

Though seemingly complicated, the imagination is a routine capacity that helps to guide us on a daily basis as we make decisions about morality and spirituality. If the imagination is sufficiently reliable to enable us to commit our entire lives to another in marriage (perception accompanied by action), it is just as reliable for routine endeavors that engage morality and spirituality. For example, when we pass homeless individuals on the street we can *imagine* their plight – and we give a donation, or take them for food or to a shelter in bad weather. Here the imagination inspires our moral action. When we do this, we can *imagine* that God welcomes and honors our action: by slipping into the lives of the homeless God slips into our lives. The imagination enables morality and spirituality to become integrally connected.

The imagination enables morality and spirituality to become integrally connected.

Marriage flourishes when a couple is attentive to this role of the imagination that connects morality and spirituality. For example, the spouses may have grown up in different cultures or religions, with varied moral principles and spiritual tenets about God. However, their imagination can enable them to coalesce their differing experiences and beliefs (moral and spiritual) into a meaningful whole that enriches their commitment to morality and spirituality together, even if expressed in varying concepts and tenets. Their imagination will help them to discern whether, when, and how many children they might have, what type of education they will provide, and how they will raise their family together in a manner that honors and celebrates their moral and spiritual beliefs. When the imagination facilitates perception and inspires action in this way, it fosters morality and spirituality together. When couples share a similar culture or religion, the imagination enables them to engage their personal perspectives or expectations as they grow together in order to interpret their emerging experiences and challenges in a holistic manner. The imagination enables them to take action that reflects and shapes their moral and spiritual beliefs as a couple.

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Student Careers & Professional Life

While marriage can be a good illustration of the role of the imagination that facilitates perception and inspires action, the imagination connects morality and spirituality in our lives in many other ways. For example, when students consider

a variety of career options, they rely upon the imagination to align their personal skills, traits, and interests with employment opportunities. When doing so they coalesce the data before them to see a point of convergence between themselves and their competencies and what a future opportunity might hold. Typically, the imagination enables them to gather the disparate data together to perceive a meaningful whole that brings them to the point of commitment. When this occurs their decisions can impact upon both morality and spirituality: the coalescence of the data reflects cohesion with their moral and spiritual beliefs. The call to teaching or healthcare might occur for some, reflecting a commitment to serve in the name of God; a commitment to science might occur for others, reflecting a drive to improve the environment or technology in the name of safeguarding God's creation; or others can assume leadership responsibilities in organizations or politics to enhance the stewardship of society in the name of God's invitation for human flourishing.

Furthermore, as students become professionals the imagination will enable them to foster their morality and spirituality as they encounter a myriad of dilemmas. Their professional lives will be ridden with complex scenarios filled with a plethora of data to be weighed and balanced regarding benefits and burdens: for teachers in the classroom where resources and education need to be calibrated properly for students; for clinicians in healthcare where treatment access, cost, and quality need to be balanced astutely for patients; for scientists in the laboratory and in the field where research risks and outcomes must be weighed judiciously for safety; and for leaders in organizations or politics where the interests of individuals and the common good must be regulated fairly. When professionals navigate these dilemmas the imagination helps them perceive the complex data in a meaningful way to inspire action that accords with their moral and spiritual beliefs. The interpretation of the data will reflect these beliefs and in turn the action that results from the perception of the imagination will further shape these moral and spiritual beliefs – that is what being a virtuous person means. In other words, the imagination fosters the integration of morality and spirituality in the personal formation of virtue.

...the imagination fosters the integration of morality and spirituality in the personal formation of virtue.

Social Responsibility Globally

If marriage, student careers, and professional life can be illustrations of the imagination fostering morality and spirituality, there is an even more widespread example – the dilemmas that arise with regard to social responsibility globally. There are so many significant dilemmas that increasingly challenge the world. In this context, there is an urgent need for the imagination to

foster morality and spirituality in the process of seeking solutions to worldwide problems, from climate change and environmental destruction, to water pollution and shortage, to food sources and nutrition, etc.

The contribution of the imagination to these worldwide problems involves two integrated steps: facilitating holistic perception and inspiring concrete action.

The contribution of the imagination to these worldwide problems involves two integrated steps: *facilitating holistic perception* and *inspiring concrete action*. First, complex data have to be collated in a way that relates relevant specialties together (biological and environmental sciences, etc.) so that our imagination can facilitate a perception of the problem in a holistic manner to inspire concrete action. Second, by perceiving these problems holistically from a global perspective, concrete actions to bring about solutions must highlight the moral and spiritual values that undergird them. From the perspective of morality, strategic solutions to these earth-threatening problems must respect the fundamental principles of ethics that human life is precious, that vulnerable populations should be sheltered, and that social justice provides a moral compass for protecting everyone together. From the perspective of spirituality, humanity and the entire planet must be nurtured as the creation of God (*ruach*, breath of God) so that our stewardship will reflect God's love. How easy it is to regret that the Genesis story of Adam and Eve ended with ceding to the temptation of stealing the forbidden fruit and ruining their relation with God. Our challenge is to avoid the modern day temptation of stealing the planet and ruining its environment. It is our imagination that helps us to grasp the temptation of the forbidden fruit in the Garden of the Bible and its continuation in ecology today.

...it is the imagination that enables us to perceive the Holy Spirit as guiding us to concrete solutions fostering our moral and spiritual values.

Of course, it is no surprise to acknowledge that we all fall short of the ideal. That is the result of original sin as recounted in the book of Genesis. But the Easter story is that the Lord's redemption assures us of the presence of the Holy Spirit to foster our moral and spiritual values. It is the imagination that lets us understand that story in faith and hope. Also, it is our imagination that enables us to grasp the threat that we can bring to God's creation. And it is the imagination that enables us to perceive the Holy Spirit as guiding us to concrete solutions fostering our moral and spiritual values.

Theology of a Religious Imagination

This contribution of the imagination to morality and spirituality expresses the approach to belief that was developed by Blessed John Henry Cardinal Newman (1801-1890). I have explored this contribution in a recent book that discusses Newman's theology of a religious imagination.¹ An explanation

of Newman's approach can be helpful to comprehend the perspective that he brought to this discussion. His life spanned the nineteenth century in Britain that encountered many tussles with morality and spirituality as the nation struggled with the industrial revolution and secularism.

Newman was an Anglican vicar who in mid-life converted to Catholicism in 1845 – at that time anti-Catholicism was rife and converting to it from the national religion of Anglicanism was an extraordinarily bold undertaking. Of course, that trauma is typically not the case today. It is fascinating that he did not change his basic approach to morality and spirituality from his days as an Anglican throughout his years as a Catholic. To celebrate his contribution to moral and spiritual values he was elevated to being a Cardinal in old age. Again, because of his holiness also his contributions to morality and spirituality, Pope Benedict XVI beatified him in 2010. The basic insight that carried Newman through his life was that truth matters in morality, holiness is crucial for spirituality, and our weakness in both requires the Holy Spirit's gentle guidance. He turned to the imagination to explain the relation between them. Let's have a closer look at this remarkable model.

...he was especially interested in considering how the imagination inspires morality and spirituality in the lives of ordinary people.

Romanticism was very much in vogue in nineteenth century Britain and it was characterized by emphasizing the imagination, such as in the works of Samuel Taylor Coleridge (1772-1834), John Keats (1875-1821), Percy Shelley (1792-1822), and William Wordsworth (1770-1850). Newman was astutely aware of and moved by the importance of the imagination among his peers. He was one of the most accomplished prose writers of his day, and an accomplished poet too as we recall when singing his poems as hymns in Church – “lead kindly light.”² However, he was especially interested in considering how the imagination inspires morality and spirituality in the lives of ordinary people. There is an abundance of sermons that explore this during his time as an Anglican and as a Catholic.³

In these sermons he became increasingly persuaded not only about the inter-connection between morality and spirituality but also about the need for the imagination for both to flourish. This was the core insight that led to his conversion to Catholicism in 1845 that he recounted in his *Apologia Pro Vita Sua*.⁴ After his conversion, he founded a new Catholic University in Dublin where this insight contributed to his famous work on the *Idea of a University*.⁵ A brief explanation of this core insight that was pivotal for his life and in his works helps to shed light on the role of the imagination for morality and spirituality.

Doctrine and Moral Truth

Truth mattered to Newman. His approach to belief was anchored in the doctrinal truths of Christianity, first as an Anglican then as a Catholic. The great doctrines of the Church shaped his interest in the patristic period that led to his first published book, *The Arians of the Fourth Century*.⁶ His conviction about the importance of doctrine extended from general religious beliefs about God and the Church (which led to his analysis of Christology and Ecclesiology) to beliefs regarding morality (which led to his analysis of conscience and prudence). In other words, doctrinal truth included moral truth.

Generally, he referred to truth in doctrine as dogma and he acknowledged his commitment to it from an early age: “From the age of fifteen, dogma has been the fundamental principle of my religion... What I held in 1816, I held in 1833, and I hold in 1864. Please God, I shall hold it to the end” (*Apologia*, 54). “The principle of *dogma*” he explained, refers to “supernatural truths irrevocably committed to human language, imperfect because it is human, but definitive and necessary because given from above” (*Development of Doctrine*, 325).⁷

It was his intense respect for doctrinal truth that contributed in part to his conversion to Catholicism. In a letter to his friend Henry Edward Manning in November 1844, a year before his conversion, he noted that his understanding of doctrine was causing him to increasingly see the Anglican Church as being in schism. He remarked that “our Church is in schism and that my salvation depends on my joining the Church of Rome” (*Letters and Diaries*, X, 412).⁸ This respect for doctrinal truth hastened his conversion – he grew to believe that Catholic doctrine was more rooted in ancient Christianity than Anglican doctrine. In a remarkable passage, the imagination is especially evident in this struggle with doctrine:

I had seen the shadow of a hand upon a wall....
He who had seen a ghost, cannot be as if he
had never seen it. The heavens had opened and
closed again. The thought for the moment had
been, ‘The Church of Rome will be found right
after all’ (*Apologia*, 111).

Holiness and Conversion

Holiness also mattered to Newman. His approach to belief was anchored not only in the need for doctrine but also in the need for spirituality. As doctrine (religious and moral) was one of the reasons for his conversion, the other more urgent cause

It was his intense respect for doctrinal truth that contributed in part to his conversion to Catholicism.

His approach to belief was anchored not only in the need for doctrine but also in the need for spirituality.

was spirituality. As indicated above, he sensed that “my salvation depends on my joining the Church of Rome” (*Letters and Diaries*, X, 412). For Newman, spirituality referred to holiness. Even before he started to struggle with doctrine as a young man at the age of 15, he had a profound experience of spiritual conversion to God. He later explained that “a great change of thought took place in me” as the cause of the “beginning of divine faith” that arose from his “inward conversion” (*Apologia*, 17). In 1864 he reflected in his *Apologia* on this life-changing experience of 1845. He emphasized the closeness he felt to God that he described as “making me rest in the thought of two and two only absolute and luminously self-evident beings, myself and my Creator” (*Apologia*, 18). Much later again, as an old man he described this experience as being “what is called religious conversion” (*Grammar*, 57). He wrote the *Grammar of Assent* in 1870 specifically to explain the foundations of belief that undergird conversion.⁹

"My sole ascertainable reason for moving is a feeling of indefinite risk to my soul in staying ..."

Just as his conviction about spirituality changed his life as a teenager, spirituality became the fulcrum for his conversion to Catholicism in 1845. When he was considering this conversion he deliberated over many years, resigning as an Anglican Vicar and leaving his parish in the town of Oxford to become a recluse in the countryside near Oxford. Over a period of several years, increasingly he recognized that his own salvation would be determined by his decision. In 1844, just a year prior to his conversion he explained his struggle about moving to Catholicism in a deeply personal way in a letter to his close friend John Keble: “My sole ascertainable reason for moving is a feeling of indefinite *risk* to my soul in staying ... I don't think I *could* die in our communion” (*Letters and Diaries*, X, 427).

By that time his sense of spirituality brought urgency to his deliberations about conversion. This was so profound that he began to fear his own death occurring before he had time to convert. In the January preceding his conversion in October 1845 he starkly presented his dismay in a letter to another close friend, Maria Rosina Giberne: “This I am sure of, that nothing but a simple, direct call of duty is a warrant for any one leaving our Church; ... The simple question is, Can *I* (it is personal, not whether another, but can *I*) be saved in the English Church? Am *I* in safety, were I to die tonight? Is it a mortal sin in *me*, not joining another communion?” (*Apologia*, 208). He also expressed this dramatic connection between conversion and salvation in a letter to his sister Jemima in March 1845, just six months before he converted: “I cannot at all make out *why* I should determine on moving except as thinking I should offend God by not doing so.... Suppose I were suddenly dying ... I think I should directly

send for a Priest.... Ought I to live where I could not bear to die?" (*Letters and Diaries*, vol. X, 595-596).

It is fascinating to note that as he recalled this inner turmoil he connected his sense of spirituality with the core function of morality, his conscience. He had made this integrative connection between morality and spirituality early in his life. When writing his Oxford University Sermons as an Anglican Vicar he had emphasized: "Conscience is the essential principle and sanction of religion in the mind. Conscience implies a relation between the soul and a something exterior, and that, moreover, superior to itself" (*University Sermons*, 18).¹⁰ He identified this integrative relationship between spirituality and morality later in his *Apologia* – he described the spiritual urgency in terms of morality by referring to conscience to overcome whatever doubt he had remaining about his conversion: "My own convictions are as strong as I suppose they can become: only it is so difficult to know whether it is a call of *reason* or of conscience" (*Apologia*, 208).

Human Weakness and Patience

Newman's deep devotion to religious and moral doctrine led him conceptually to Catholicism and his profound sense of spirituality increasingly made him aware of the urgent need for conversion. However, he also recognized that for morality and spirituality to function properly human weakness has to be considered. This recognition can be traced in his own conversion as he struggled over many years to discern his way forward. Early in his life he used the metaphor of light and darkness to depict the need for personal growth and development in morality and spirituality.

In the 1830s he was a leader in the renowned *Oxford Movement* that sought to bring the Anglican Church into modern times. A distinctive feature of the Oxford Movement was publishing a series of pamphlets called Tracts. In 1835 Newman adopted this metaphor of light and darkness. In Tract 73 "On the Introduction of Rationalistic Principles into Revealed Religion," he wrote: "Religious truth is neither light *nor* darkness, but both together: it is like the dim view of a country seen in the twilight, with forms half extracted from the darkness" (*Essays Critical and Historical*, vol. I: 41-42).¹¹ This metaphor expressed the core notion of development in his writing: that doctrines develop in their expression of truth and that we develop personally in morality and spirituality, and in each case there needs to be patience. He expressed this crucial insight in a long but renowned passage:

In the fullness of time both Judaism and Paganism had come to nought; the outward framework, which concealed yet suggested the Living Truth, had never been intended to last, ... The process of change had been slow; it had been done not rashly, but by rule and measure, ... first one disclosure and then another, till the whole evangelical doctrine was brought into full manifestation. And thus room was made for the anticipation of further and deeper disclosures, of truths still under the veil of the letter, and in their season to be revealed.... Mysteries are but the expressions in human language of truths to which the human mind is unequal (*Apologia*, 37).

His point was that we gain insight into religious truths over time. This developing perspective also pertains to morality and spirituality. It is fascinating to note that as he experienced his personal development that led to his conversion he was simultaneously writing his famous book on the *Development of Doctrine*.¹² In other words, he recounted his understanding of the development of religious truths over time at the same time as he experienced his own personal development in morality and spiritual beliefs that led to his conversion. It is no surprise that he made the following poignant remark about the development of doctrine that clearly reflected his own experience and aptly expresses the importance of ongoing development in morality and spirituality: "... to live is to change, and to be perfect is to have changed often" (*Development of Doctrine*, 40).

"... to live is to change, and to be perfect is to have changed often"...

At the core of this ongoing change that is indispensable for moral and spiritual beliefs is the role of the imagination. Its capacity to facilitate holistic perception and to inspire concrete action is crucial not only for personal formation but also for theology more generally. The personal growth in morality and spirituality that Newman experienced in his conversion process not only enlightened his understanding of doctrinal development but also shaped his theological method more generally. In his *Grammar of Assent*, written in old age in 1870 to explain the foundations of moral and spiritual beliefs, he emphasized that "the theology of a religious imagination ... has a living hold on truths" (*Grammar of Assent*, 117). His underlying concern was that theology should not meander in abstract truths. Rather, theology must be attentive to the concrete actions that characterizes morality and spirituality: "The heart is commonly reached, not through the reason, but through the imagination, ... Many a man will live and die upon a dogma: no man will be a martyr for a conclusion" (*Grammar of Assent*, 92-93). This reflected an insight earlier in his life that the moral and spiritual

...Many a man will live and die upon a dogma: no man will be a martyr for a conclusion...

values associated with personal virtue require concrete action and not merely abstract learning: “If virtue be a mastery over the mind, if its end be action, if its perfection be inward order, harmony, peace, we must seek it in graver and holier places than in libraries and reading-rooms” (*Discussions*, 268).¹³

The imagination not only facilitates holistic perception of complex situations but also inspires concrete action.

The life and works of Newman highlight the role of the imagination with regard to the integrative relation between morality and spirituality. The imagination not only facilitates holistic perception of complex situations but also inspires concrete action. Above all, the living hold on truths that characterizes his theology of a religious imagination includes the humbling recognition that to be perfect is to have changed often, requiring patience for personal development. That insight is exactly what Pope Francis expresses today with regard to the need for mercy: “without detracting from the evangelical ideal” he explains, we “need to accompany with mercy and patience the eventual stages of personal growth as these progressively occur” (*Evangelii Gaudium* 44). The significance of this spotlight upon mercy by Pope Francis will be continued in another essay.

*Dr. Gerard Magill
Duquesne University*

Endnotes

¹Gerard Magill, *Religious Morality of John Henry Newman: Hermeneutics of the Imagination* (Switzerland: Springer International Publishing, 2015).

²John Henry Newman, “The Pillar of the Cloud,” *Verses on Various Occasions*, 1833 (London: Burns and Oates, 1883), 152.

³For example, his Anglican sermons include, *Parochial and Plain Sermons* as well as *Newman’s University Sermons: Fifteen Sermons Preached before the University of Oxford 1826-43*; his Catholic sermons include, *Discourses to Mixed Congregations* and also *Sermons on Various Occasions*. For commentary, see, James Tolhurst, ed., *Sermon Notes of John Henry Newman, 1849-1878* (Notre Dame, Indiana: University of Notre Dame Press, 2000); John T. Ford, *John Henry Newman. Spiritual Writings* (Maryknoll: Orbis, 2012).

⁴*Apologia pro Vita Sua*, by John Henry Newman, edited, introduction and notes by M. J. Svaglic. Oxford: Clarendon Press (1967).

⁵*The Idea of a University*, by John Henry Newman, edited and introduction by I. Ker (Oxford: Clarendon Press, 1976).

⁶*The Arians of the Fourth Century*, by John Henry Newman, introduction and notes by Rowan Williams (Notre Dame, IN: University of Notre Dame Press, 2001).

⁷*An Essay on the Development of Christian Doctrine*, by John Henry Newman, forward by I. Ker (South Bend, IN: University of Notre Dame Press, 1989).

⁸*The Letters and Diaries of John Henry Newman*, Vols. I-XXXII (Oxford University Press).

⁹*An Essay in Aid of a Grammar of Assent*, by John Henry Newman, edited, introduction, and notes by I. Ker. (Oxford: Clarendon Press, 1985).

¹⁰*Newman's University Sermons: Fifteen Sermons Preached before the University of Oxford 1826-43*, 3rd. ed. (1871), edited by D. M. McKinnon, and J. D. Holmes, introduction by C. S. Dessain (London: SPCK, 1970).

¹¹John Henry Newman, *Essays Critical and Historical*, 2 vols.

¹²*An Essay on the Development of Christian Doctrine*, by John Henry Newman, forward by I. Ker (South Bend, IN: University of Notre Dame Press, 1989).

¹³*Discussions and Arguments on Various Subjects*, by John Henry Newman, J. Tolhurst and G. Tracey, eds. (Notre Dame, IN: University of Notre Dame Press, 2004).



Dr. Stephen Hansen

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How does the Spiritan missionary practice of meeting people where they are manifest in the context of higher education?

SPIRITAN PEDAGOGIES IN PRACTICE: POSSIBILITIES, TENSIONS AND CHARACTERISTICS OF WALKING WITH LEARNERS

A hallmark of Spiritan missionary practice is meeting people where they are. Spiritans endeavor “to get out, listen to people, discern what God is doing with them and through them, walk with them and go with them as far as God wants.”¹ The General Chapter in Maynooth in 1998 characterizes the Spiritan mission in the following way: “We go to people not primarily to accomplish a task, but rather to be with them, live with them, walk beside them, listen to them and share our faith with them.”² As faculty and administrators of Duquesne University, a Catholic university in the Spiritan tradition, we are interested in exploring the continuity of the Spiritan ethos in educational institutions. Accordingly, the following question guides our scholarship: *How does the Spiritan missionary practice of meeting people where they are manifest in the context of higher education?* More specifically, what does it mean to “walk with learners” at Duquesne University?

In this article, faculty at Duquesne University share what it means to walk with students in the learning process as a way of embracing the Spiritan mission. The faculty stories reveal both possibilities and tensions in practicing a Spiritan pedagogy. We will highlight the characteristics of a Spiritan Pedagogy of walking with learners while acknowledging that this approach can come with uncertainties and tensions for both teacher and student.

I. Spiritan Pedagogy in Practice: Possibilities

We begin with the possibilities in Spiritan pedagogical practices grounded in the theme of walking with learners. In our first faculty narrative, Eva-Maria Simms, Professor of Psychology in the School of Liberal Arts, shares her perspectives on what it means to walk with learners at both the undergraduate and graduate level. Dr. Simms draws from years of experience using evolving community-engaged approaches to the teaching and learning of psychology. Her pedagogical practices connect with a Spiritan education which focuses on serving people where they live and engaging in life experiences with them.

Building on Students' Experiences: Driving with Learners

My story of Spiritan pedagogy of “walking with learners” is one that has repeated itself almost

Dr. Stephen Hansen,
Dr. Sandra Quiñones,
Dr. Jason Margolis



Dr. Sandra Quiñones

Dr. Sandra Quiñones is an Assistant Professor of Literacy Education in the Department of Instruction and Leadership in Education at Duquesne University. She teaches graduate and undergraduate courses in literacy education for pre-service teachers. Her research examines Latina teachers' experiences and perspectives on being a well-educated person. She is also involved in a mixed methods study of children's literacy practices in an online pen pal program and in a qualitative case study of a community school in Pennsylvania. She received a B.A. degree in Religion and Psychology in 1997, an M.S. degree in Elementary Education in 1998, and a Ph.D. in Teaching, Curriculum, & Change from the University of Rochester in 2012.

The challenge is to touch their hearts and awaken their sense that learning matters – to themselves but also to others who can benefit from this learning.

every semester for about six years. I get a new crop of seniors who are ready to graduate, somewhat afraid of what awaits them “out there,” and who are used to just sitting back in their chairs and letting their professor “drive the bus.” In a service learning class, which relies heavily on the students' talents and creativity, the first milestone to overcome is this sense of student passivity and disengagement. The challenge is to touch their hearts and awaken their sense that learning matters – to themselves but also to others who can benefit from this learning. Since our class works on eco-psychological issues in local communities, I found that creating a framework where students can find their own connection with special places is the beginning of this waking up process.

In the first exercise the students are asked to describe a favorite place they visited, and I get beautiful descriptions of Rome, the Rockies, or a special place on Presque Isle for watching the sunset. The second exercise is linked with a reading on Childhood Secret Places, and the students describe places that they used as refuge in their childhood. They have loved places on tops of trees, under bushes, behind garages, in wooded clearings, and also in bathtubs, attics, and under pianos; they are amazed that they had completely forgotten the solace these places gave them, and how much time was spent there dreaming and “getting away from it all”. In these memories of childhood places they find the heart-connection with place and nature, and after this they begin to care. The third exercise is a simple application of Heidegger's essay on dwelling: we sit in front of the Old Main building and do a “reading” of the building in terms of its relationship to earth, sky, mortals, and immortals. Very difficult philosophical concepts are coming alive. The best midterm exams I have ever read were the exams which applied this “reading” to one of their favorite places. Half of my class a few years ago wrote amazing, loving descriptions of their childhood homes, and my comment under them was: “You need to share this with your parents because they do not know that you care so much for the place they created for you”.



Dr. Jason Margolis

Dr. Jason Margolis is Associate Professor of Education and Department Chair of the Department of Instruction and Leadership at Duquesne University. His research examines the intersection of school organization, professional development, and teacher leadership within a reform-oriented context. Before beginning his doctoral program at The University of Michigan, Dr. Margolis was a high school English teacher in the New York City public schools for six years. His dissertation (August, 2003) *Teachers Living and Learning Change: A Case Study of One Urban Charter School* examined teacher lived experience of ambitious school reform efforts in Detroit, Michigan.

We drive with the learners so that they themselves can drive the bus.

...“knowledge by presence” as a form of Spiritan pedagogy in practice.

After this, the students are fully awake and ready to look outside of themselves and the university and care for other people in other places. I can ask anything from them and they begin to “drive the bus,” or at least a bunch of “minivans” with projects they choose. They have created surveys and run focus groups, developed a curriculum for EMS (Emergency Medical Services) personnel to deal with homeless patients, put together databases on benefits of park use, and they threw themselves with passion into creating educational activities for youth.

I think that Spiritan pedagogy must awaken the heart and then appeal to our students’ competence, creativity, and professionalism and show them that they have a gift to give to the world. We drive with the learners so that they themselves can drive the bus.

Eva-Maria Simms, Department of Psychology

Eva-Maria’s narrative exemplifies the use of instructional strategies that help students “construct meaning and new understandings through their life experiences and interactions.”³ In other words, she walks with learners by building on the experiences that students bring to the classroom. She does so by starting from what they know and where they are as learners. She then “drives” them to new social and academic heights by awakening their hearts and appealing to their potential as students. Building on their experiences and using community-engaged teaching approaches invites students to consider disciplinary knowledge in real-world contexts where they can be agents of change toward a better society. Herein lies the possibility: When the learner’s existing view of the world and disciplinary knowledge are brought together in synergy, meaningful learning is allowed to emerge.⁴

Building on students’ experiences represents one approach for walking with learners in the learning process, one which enacts the Spiritan mission in the academy. Making sense of classroom texts together represents another strategy in Spiritan pedagogical practices related to the theme of walking with learners. In our second faculty narrative, Inci Ocok-Sayrak, Assistant Professor of Communication and Rhetorical Studies in the School of Liberal Arts, recounts her approach of using the process of contemplative inquiry, or “knowledge by presence”⁵ as a form of Spiritan pedagogy in practice.

One of the texts we recently used in the Business and Professional Communication Class is titled, *Professional Civility: Communicative Virtue at Work*. At the beginning of the semester, my undergraduate students found this book to be “very difficult to understand.” Some even questioned the reason for writing and reading (and, in this context having to read) such difficult texts that do not reveal themselves easily. For me, this was a wonderful opportunity to engage in contemplative inquiry, and we did. My initial response was to invite my students to inquire within, and to notice the reactions coming up in response to reading this difficult text in class. So, we first focused on acknowledging and observing one’s reactions without judging. Inviting attentiveness to the interior not only allows students to gain more familiarity with their own responses, but also calls for assuming responsibility for them.

...to read so that they can find out the purpose and main points of each chapter.

Next, I reminded my students of the instruction not to read the text line-by-line trying to understand everything in a chapter, but to read so that they can find out the purpose and main points of each chapter. We talked about “struggling with a text” and being patient, allowing the text to reveal itself to us. For the next class, I brought a handout to class on “knowledge by presence.” After reading the page, my students took a few minutes of quiet time, focusing on the parts that stood out for them from the handout. When we opened up discussion on the text, we had a lively conversation where each student highlighted a different section, discussing what it meant to him or her. This is a great example of encountering and “moving into” the “text” in front of us; a kind of contemplative reading.

Based on this contemplative reading and discussion practice, we engaged the *Professional Civility* book in the same way throughout the semester. For each discussion, we sat in a circle

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*...a relational way
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known become part of
each other through the
process of attending
with one's whole self...*

and students shared what stood out for them from each chapter and pointed to a sentence or a paragraph, reading it for the class and discussing their understanding of it. Listening to each other and receiving how each person connects to the text, students learned from and inspired each other, following up on comments and adding their own. Rather than trying to understand a text that is outside of them and “inaccessible,” students inquired about the contact between interiority and information, where knowing emerges. This made a big difference in their relation to the text and their understanding of it.

The example I shared above illustrates the importance of inquiring, acknowledging, and sharing one's value position as the interpretive ground from which one engages in dialogue. Rather than an objectivist way of knowing that separates the knower and the known, these examples highlight a relational way of knowing where the knower and the known become part of each other through the process of attending with one's whole self (mind/body/heart/spirit), listening, receiving and engaging in a “conversation about ideas.” As a result, students make sense of the text collectively, through dialogue, learning from and being transformed by each other.

*Inci Ucok-Sayrak, Department of
Communication & Rhetorical Studies*

Since contemplative inquiry is based on “a relational way of knowing that involves the meeting of the knower and the known, the self and the other, and the inner and the outer,”³⁷ Inci invokes the Spiritan theme of walking with learners in how she engaged with her students to support the learning process. Through a reciprocal exploration of awareness and presence, the dialogical nature of the faculty-student dynamics and the collective process of making sense of a difficult classroom text exemplifies one path to walking with learners. It denotes an educational space where faculty share their own struggles and emotions with students as they engage in the process of teaching and learning content knowledge and professional competencies.

Dr. Stephen Hansen,
Dr. Sandra Quiñones,
Dr. Jason Margolis

Building from students' experiences and making sense of texts together using contemplative inquiry processes are two ways to walk with learners. These approaches illustrate Spiritan pedagogy in practice that facilitates a sense of community in the university classroom, one which "translates into closeness to the students, a family spirit, and accessibility."⁸ Both faculty narratives represent the possibilities of Spiritan pedagogy in practice and remind us that "teachers' knowledge of their students is something of a knowledge from within rather than from without."⁹

II. Spiritan Pedagogy in Practice: Tensions

Through reading, reflecting, discussing, and experimenting at venues and forums across the Duquesne campus, increasing numbers of faculty are engaging in pedagogical practices with Spiritan influences. This is opening up new possibilities for engaging students in various disciplines and the learning process more generally, by providing a broader purpose and framework for pedagogical interactions. The two narratives above are examples of this. Yet at the same time, these more open and connected approaches to teaching – putting the "learning task" and the "learner" on more equal footing as well as cueing students in to your intentions – come with risks and tensions, and these have been increasingly explored in Spiritan pedagogy dialogues. The faculty narratives below capture some of these tensions, and are analyzed in relation to larger emergent characteristics amidst the rise of the Spiritan pedagogical conscience and *walking with students*.

Negotiating Transparency: "Am I Doing Okay by my Students?"

We begin with Dr. Audrey Kane, Assistant Professor of Occupational Therapy in the Rangos School of Health Sciences, who speaks to tensions around negotiating transparency. More specifically, she experiences disappointment grounded in how her students engaged with a service learning component of a course. This led to a vulnerable positioning and Spiritan-informed self-interrogation of her teaching practices in relation to her "authentic self."

Recently I visited a group of students conducting their service learning program. I came away from the session disappointed. The energy of my students was moderate to low, the configuration of the room had a definite division between the students as the facilitators and the participants, and the activity seemed very cumbersome to the participants. I felt as though my students

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did not think through the activity thoroughly and take into account characteristics, skills, and learning styles of their audience, which is adolescents with developmental disabilities. The situation gave me pause and the opportunity to reflect upon my own performance in the classroom. My first thought was, “I hope that is not how I present myself and material to them!”

As Spiritan educators we are responsible for communicating knowledge as well as nurturing the spirit of our students.¹⁰ A colleague recently articulated this to be nurturing the “authentic self.” Upon further conversation and reflection, it became apparent to me that as educators we should strive to be our own authentic self in front of our students. Our students should be allowed to see that some content is difficult to deliver and that at times we may struggle with the knowledge and the application of that knowledge. This makes us vulnerable, but exposure of our authentic self should strengthen the educator-learner relationship and allow our students to know that we are beside them on their journey.

*Audrey E Kane, Department of Occupational
Therapy*

A predominant tension in the narrative above, as well as prevalent within the Spiritan pedagogy dialogues over this past year, has been the extent to which Spiritan intentions should be made public and explicit. One Duquesne faculty member mentioned at a recent Spiritan forum that he had a “growing awareness of what he is doing and what he can do” related to specific Spiritan-inspired teaching moves. What was unclear, however, was the extent to which he should clue the students in to his growing identity as a Spiritan educator.

Within the teaching and learning literature, this type of explicitness in the classroom has been described as an openness about “the complexities and challenges of creating a quality learning experience.”¹¹ The word “transparent” has also been used to designate this type of pedagogically honest approach, in that it is “intentionally designed and executed to increase the openness between the instructor and student.”¹² When it comes to Spiritan pedagogies, however, such intentionality may come

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with additional tensions beyond the usual “why” behind the “what” of a classroom activity – such as: How much transparency related to Spiritan intentions is beneficial to students, and what is the threshold of “too much”? Who might be inspired by this transparency, and who might be alienated?

Audrey’s narrative clues us in to some possible paths through this dilemma. When the students in her service learning course were not practicing what she believed she had preached, she turned the analytic gaze on herself. What she realizes is that “communicating knowledge” includes knowledge of the teacher, including their pedagogical intentions within a larger “authentic self.” The notion that we all struggle with integrating and applying knowledge had been the blind spot in her teaching, and the gap between course ideals as stated in the syllabus and her students being better able to put them into practice. In the end, Audrey realizes that such *transparency* can be the wind in the back when *walking with learners*.

In fact, an increased focus on ‘academic learning’ and ‘student learning outcomes’ can sometimes overshadow these more relational aspects of teaching.

However, we must not diminish the difficulties in teaching transparently – especially because the approach is still largely uncommon in classrooms, and is often not encouraged through faculty development or reward programs. In fact, an increased focus on ‘academic learning’ and ‘student learning outcomes’ can sometimes overshadow these more relational aspects of teaching. Finally, Audrey’s narrative reminds us that we also must acknowledge the incredible courage it takes any teacher to ask herself – *What exactly am I modeling?*

Next, we turn to a second tension related to walking with learners who are reluctant to engage with course content. In the next narrative, Father Gregory Olikenyi, C.S.Sp., Assistant Professor of Theology in the School of Liberal Arts, recounts his perspectives about walking with learners as a Spiritan at Duquesne University.

The Risk in ‘Showing Up’ For Class: My Story of Practicing Spiritan Pedagogy

As a Spiritan, I am very familiar with the purpose of the Spiritan mission which is to “bring the good news of the gospel to the poor.” Precisely speaking, as articulated in the *Spiritane Rule of Life* (SRL) No. 4, “... we go especially to people, groups and individuals who have not yet heard the message of the gospel or who have scarcely heard it, to those whose needs are greatest and to the oppressed. We also willingly accept tasks

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for which the Church has difficulty in finding workers.” In light of this, “Spiritans pedagogy” for me means drawing students I encounter, especially underprivileged students, close to God, sharing life with them, and assisting them to grow as persons and students who succeed in life through education. I spent many years in Nigeria, England and Germany as a Spiritans working among the youth and training young Spiritans to the priesthood before I came to Duquesne University and began teaching in Fall 2013 in close collaboration the University’s Center for Teaching Excellence (CTE). Two of my recent experiences which I would like to share were in Duquesne University.

A freshman of one of my classes came to me after the first class of the course which I mainly devoted to the introductory part of the course and told me that he never had anything to do with religion or theology since he was two years old. He expressed how scared he was being in Duquesne University - afraid that he would not make it. To encourage him I asked: “If people can learn a language they have not spoken before, and after one or two months they can speak it very well, why can’t you do the same in this course?” He said he would give it a trial. He was a regular in class and felt free to come to me after class for clarifications if he needed them. He became one of the best students in the class. After the finals, he came to my office to thank me and said: “Fr. Greg, I made it! I want to thank you so much for the strength and confidence you have given me which will carry me through in Duquesne University...”

Another experience was with a student whose “letter of accommodation” was sent to me by the University’s Office of Special Services. It was an official letter indicating that the student had some medical conditions and requested my assistance if the student needed any. I then invited the student to have a chat on the letter to know exactly what the student would want. At the center of our course was “relationship

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Without making it obvious in class, I paid particular attention to this student, and to boost his confidence, I made him a leader of one of the discussion groups.

building.” Without making it obvious in class, I paid particular attention to this student, and to boost his confidence, I made him a leader of one of the discussion groups. Just before the finals, this student came to my office with tears of joy and said to me: “Fr. Greg, I want to thank you so much for what your course has done for me. Just before I came to your class, I broke up with my girl-friend. Listening to you in class, I tried to make some adjustments in my life, and we are now back again together. I am so happy and I am helping another friend now to cope with his own issues.” With deep excitement and joy I said: “I am so happy for you and let us thank God for using us to enable people to experience his love, peace, reconciliation and joy.” This student made an “A” in the course.

One thing I found very useful in my encounter with these students is that I place them at the “center” of the communication process that goes on in the classroom. And to communicate effectively, I do not take anything for granted, taking them at the level they were, appreciating them, and carrying them along.

*Gregory Ikechukwu Olikenyi,
Department of Theology*

For the teacher, there is the risk of blurring the line between focusing on “content” and focusing on the learner themselves.

The type of non-colonizing, relationship-based approach to teaching that this Spiritan instructor speaks of in the narrative involves *risk* – for both teacher and learner. For the teacher, there is the risk of blurring the line between focusing on “content” and focusing on the learner themselves. What will happen if I actually engage my students? How can I possibly ‘walk with them’ all? What if I get pulled too deeply into their lives?

For the student, there is risk in trusting their teacher and venturing into unknown territory: the teacher’s area of expertise. Fr. Olikenyi makes a strategic instructional move by entering into relation with the student who feels out of place at Duquesne. His training has taught him that the learner and the learning are inseparable. Moreover, his analogy about learning a language focuses on development, not perfection. In this environment, and through this reciprocal conversation, the reluctant learner is willing to give things a try. Throughout this

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...the value of recognizing where students are in their knowledge and connecting new learning to former knowledge and experience.

While admitting that personal approaches can be a source of tension for educators, personal concern for students remains a major component of faculty-student rapport.

learning event, both teacher and student were open to the spirit, and ultimately were able to walk together successfully for both personal and academic success.

Similarly, making a potentially at-risk student a “leader” is the embodiment of an approach to teaching that honors the whole person. While the student was struggling in other parts of his life, Fr. Olikenyi made his classroom a potential place of success. This, in turn, helped the student heal personally and then develop the capacity to help others and “cope with their issues.” This narrative illustrates that while Spiritan-inspired practices may come with significant risks, there is growing evidence that these risks may be outweighed by significant rewards.

Still, the call to build rapport with students can place great weight on a teacher who must ‘show up to class’ willing to “reveal something of their humanity.”¹³ While the practice of relationship-based teaching holds much promise, especially for the most disaffected learners, it also comes with many dilemmas for the instructor willing to walk alongside students and their struggles.

III. Spiritan Pedagogy in Practice: Characteristics

Five educational characteristics are evident in the faculty narratives that describe Spiritan pedagogy as walking with learners. The faculty narratives show a constructivist view of learning, personal care for students, contemplative practice, student empowerment, and a concern for authentic forms of learning. In what follows, we describe each of these characteristics in relation to the faculty narratives and consider the value of the trend as a Spiritan pedagogical approach.

Constructivist View of Learning

Dr. Simm’s narrative illustrates the value of recognizing where students are in their knowledge and connecting new learning to former knowledge and experience. A constructivist view of learning recognizes that “people construct new knowledge and understanding based on what they already know and believe.”¹⁴ Just as Spiritan missionaries spend time with people to discover where they are in their lives and needs, educators practicing a Spiritan pedagogy recognize the value of knowing where students are in their knowledge and understanding in order to relate new information to what they already know.

Personal Concern for Students

While admitting that personal approaches can be a source of tension for educators, personal concern for students remains a major component of faculty-student rapport. When faculty

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members make themselves available to students through office hours, welcome students' questions, encourage interaction in the classroom, and engage students respectfully in dialogue, they are showing personal care for students as professional educators. Fritz and Sawicki describe a nuanced approach to caring for students as Spiritan educators that includes "time away from students" for faculty scholarship and an emphasis on developing students' capacity to "direct their attention to others in the spirit of Fr. Libermann."¹⁵

Contemplative Practices

Gozawa says that "contemplative pedagogies are about relaxing the body so that the mind can come to the learning undistracted by the noise of everyday."¹⁶ While contemplative practices in education are not necessarily religious in practice, their employment as a way of redirecting focus and mindfulness is reminiscent of the Spiritan practice of prayer and practical union, which offer "an occasion for each of us to check the basic choices we are making as we live."¹⁷ Thus, contemplation in the Spiritan tradition and in educational practice is a way of reorienting the distracted mind to focus on what is significant.

An empowering education encourages students to take responsibility for learning for their own good and the benefit of others in society.

Empowering Students

Spiritans in their commitment to the poor recognize that "education is the beginning of the Good News, leading to spiritual and social empowerment."¹⁸ Zimmerman and Rappaport say, "Empowerment is a construct that links individual strengths and competencies, natural helping systems, and proactive behaviors to matters of social policy and social change."¹⁹ An empowering education encourages students to take responsibility for learning for their own good and the benefit of others in society.

...many faculty engage students in authentic learning experiences to help students see that their learning has real-world implications that can benefit society.

Authentic Learning

Faculty bring real-world issues and difficulties to the education of students at Duquesne University. According to Booth, "Authentic learning provides students with opportunities to work together to investigate, discuss, and meaningfully understand and apply concepts and relationships with real-world problems and projects that are relevant to the learner."²⁰ Just as Spiritans in their evangelical availability remain "wide open to what life shows to be the real needs of human beings in today's situation,"²¹ many faculty engage students in authentic learning experiences to help students see that their learning has real-world implications that can benefit society.

To summarize, the five characteristics we describe show possibilities that other instructors might consider as ways of embracing a Spiritan pedagogy. While they do not define

Spiritun pedagogy, they illustrate some of the features that faculty associate with teaching that embraces Spiritun values. In other words, the narratives illustrate the varied ways that faculty embrace Spiritun values in their instruction of students.

IV. Spiritun Education in Practice: Invoking the Continuity of the Spiritun Ethos in Educational Institutions

This article contributes to existing scholarship invoking the continuity of the Spiritun ethos in educational institutions. Our purpose was to gain a deeper understanding of how the Spiritun missionary practice of meeting people where they are manifests in the context of higher education. Therefore, we invited faculty members to reflect on what it means to “walk with learners” at Duquesne University. In this article, we highlighted the possibilities, tensions, and characteristics of Spiritun pedagogy in practice, with an emphasis on faculty narratives about walking with learners.

The uncertainties and tensions of a learner-centered approach²² are reminiscent of the missionary experience. Benedicto Sánchez Peña, who worked among soldiers in post-war Angola, recounts his own uncertainty and tension in his missionary experience:

All I remember is that I felt the desire to walk in your company. As in all journeys, there appeared walls, valleys and enormous mountains blocking this deeply felt desire. I didn't hide my limitations and inadequacies - don't think my first contacts with your officers were strong and sure. On the contrary, the beginnings were uncertain, I had to trust in God. It was a question of taking the first step on a road still to be opened up. Deep down I was doubtful: “My God, will I have the necessary strength to take this step and follow it through?”²³

...education is not just imparting knowledge, but building a relationship to walk with a person as they learn and grow.

Similarly, post-secondary educators walking with learners will find the experience challenging and fraught with tensions, but the experience also holds possibilities and promise for both teacher and students for learning and discovery. As both science and spirituality have shown us, education is not just imparting knowledge, but building a relationship to walk with a person as they learn and grow. To this extent, we contribute to a more nuanced understanding of how our educational work at the university level can be a vehicle for “forming people as citizens to build a better society.”²⁴

Endnotes

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³Robert Slavin, *Educational Psychology: Theory and Practice* (9th ed.). (Upper Saddle River, NJ: Pearson, 2009), 33.

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⁵Tobin Hart, “Reciprocal Revelation: Towards a Pedagogy of Interiority,” *Journal of Cognitive Affective Learning* 3, no. 2 (2007), 8.

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⁹William Thompson-Uberuaga, “The Spirit and Teaching,” *Spiritan Horizons* 2 (2007), 79-93, here 82.

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¹⁵Janie M. Harden Fritz and John Sawicki, “A Framework for a Spiritan University,” *Spiritan Horizons* 1, (2006), 53-68, here 63.

¹⁶Joanne Gozawa, “Contemplative Pedagogy and Compassionate Presence,” in *Contemplative Learning and Inquiry across Disciplines*, ed. O. Gunnlaugson, E. Sarath, C. Scott, and H. Bai (Albany, NY: State University of New York, 2014), 352.

¹⁷Pierre Haas, *A Handbook for the Spiritan Rule of Life* (Rome: The Generalate, 1987), 46.

¹⁸Duaiame et al, “The Heartbeat of Spiritan Education,” 105.

¹⁹Marc A. Zimmerman and Julian Rappaport, “Citizen Participation, Perceived Control, and Psychological Empowerment,” *American Journal of Community Psychology* 16, no. 5 (1988), 726.

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²¹Henry J. Koren, *Essays on the Spiritan Charism and on Spiritan History*. (Bethel Park, PA: Spiritus Press, 1990), 11.

²²Learner-centered teaching emphasizes involving the student in the actual work of learning. Cf. Maryellen Weimer, *Learner-Centered Teaching: Five Key Changes to Practice*, 2nd ed. (San Francisco, CA: Jossey-Bass, 2013), 60.

²³Benedicto Sánchez Peña, “Reconciliation – A Pastoral Challenge,” *Spiritun Life* 16 (2007), 58.

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SPIRITAN PEDAGOGY AND ETHICS: CREATING A CONSTRUCTIVE LEARNING ENVIRONMENT FOR STUDENTS



Dr. Darlene Weaver

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...an invitational approach to ethics education, one that meets students where they are.

Formal coursework in ethics is a common feature of contemporary Catholic higher education. Catholic colleges and universities may require ethics courses in their core curriculums and for particular majors (for example, business or nursing), as well as offer a wide array of elective courses on moral issues. Ethics instruction also appears across a curriculum in courses that are not explicitly identified as ethics, for instance through courses that emphasize civic education or promote student learning about other cultures. Catholic colleges and universities also provide ethics education through programs, institutes, and centers devoted specifically to ethics. Moreover, it is now common to see explicit language about ethics appear in the mission statements and promotional materials that Catholic colleges and universities use to identify and promote themselves in the landscape of higher education. This essay considers ethics education in relation to the Spiritan charism. More specifically, it reflects on the import of the Spiritan charism for the task of teaching ethics in a Catholic institution of higher education to a morally diverse student body.

Ethics education is pedagogically challenging, particularly in a context that features both institutional religious affiliation and a morally and religiously diverse student body. One central challenge is to create a learning atmosphere that is welcoming to all while affirming the moral particularity of the institution's religious educational context. A second, closely related challenge, is to navigate student attitudes regarding morality and organized religion in general, and Catholic moral tradition more particularly. An ethics educator could respond to these challenges with a catechetical, apologetic approach or with a more invitational evangelizing style. In this article I argue that Spiritan pedagogy warrants an invitational approach to ethics education, one that meets students where they are.¹ I draw on a discussion of Spiritan education by Rev. Jeff Duaiame, C.S.Sp. et al in concert with several concrete pedagogical practices to develop and support this claim. Specifically, a Spiritan ethos warrants an ethics pedagogy that relishes diversity, honors the indwelling presence of the Transcendent, follows the lead of the Spirit, and forges relationships through practicing the "art and asceticism of dialogue."²

Spiritans Pedagogy

The Congregation of the Holy Spirit, the Spiritans, sponsor educational efforts around the world. Most Spiritan educational endeavors concern primary, secondary, or informal educational contexts. Duquesne University of the Holy Spirit is the oldest institution of higher education founded and sponsored by the Spiritan congregation and the only such institution in the Northern hemisphere. Spiritan pedagogy does not designate a definite pedagogical method articulated by the Congregation of the Holy Spirit. When I speak of a Spiritan pedagogy I mean simply an approach to teaching that is informed by and reflective of a Spiritan charism or ethos. Individual Spiritans would undoubtedly describe the Spiritan charism in a variety of ways. I do not pretend to offer a definitive description of their charism. Rather, I locate myself as a student of the Spiritan tradition, one fortunate enough to work in Spiritan higher education as a mission officer and as a theological ethicist.

When I speak of a Spiritan pedagogy I mean simply an approach to teaching that is informed by and reflective of a Spiritan charism or ethos.

A Spiritan ethos can inform teaching at a number of points along an educational scale. It nourishes an institutional culture that emphasizes concern for the poor and cultural sensitivity. It warrants curricular commitments such as requiring courses that acquaint students with social justice and diverse cultures. It provides a normative mission that can guide institutional decisions to develop specific programs of study and eschew others. A Spiritan ethos can underscore the value of certain teaching strategies. In several conversations about Spiritan pedagogy that have occurred at Duquesne, for example, many faculty have shared pedagogical strategies in which they intentionally position themselves in relation to their students as co-learners. A Spiritan ethos also bears on student support services, situating federally mandated accommodations for disabilities in a context of care for vulnerable populations and dedication to cultivating the integral liberation of persons. It can inform co-curricular learning opportunities such as experiential learning. Such practices occur elsewhere in higher education—at other religiously affiliated, secular, and Catholic institutions—but at Duquesne they find an institutional rationale and coherence in the specific history of the University (which was founded to educate poor, immigrant children), in the Spiritan appreciation for the importance of lived experience, and in the congregation's approach to mission and evangelization.

Rev. Jeff Duaine, C.S.Sp. et al identify several “marks of Spiritan education”: openness to the Spirit, global vision, a sense of community, concern for the poor, a commitment to service, high academic standards, and academic freedom.³ These marks express

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They also affirm the value of education in service of the “integral liberation” of persons.

Teaching is an inherently ethical enterprise because it is teleologically oriented to the good of education.

the Spiritans’ character as a global missionary Congregation committed to serving the poor through a relationship-centered, Spirit-led approach to evangelization. They also affirm the value of education in service of the “integral liberation” of persons.⁴ Each of these marks is relevant to teaching and learning ethics, but I wish to focus on a second set of characteristics which Duaine et al identify as distinctively Spiritan. They describe the theological “elements” that manifest themselves in all aspects of Spiritan educational ministry: indwelling presence of the Transcendent; following the lead of the Spirit in life; relational and communitarian living; self-transcendence in sacrificial love; relishing diversity; focus on freedom; masters of dialogue; solidarity, subsidiarity and discernment; preferential love for and outreach to the poor.⁵ My argument enlists several of these elements to support my claim that a Spiritan pedagogy warrants an invitational approach to ethics education in a Catholic institutional context.

Teaching Ethics in Catholic Higher Education

Whether or not one is teaching ethics, education is itself a moral good in which human persons acquire knowledge that is essential for their development. It cultivates their skills and talents, empowering them to meet their needs and to contribute to the common good. Education is crucially important for human participation in social, economic, and political life.⁶ For these reasons education promotes a manner of life consistent with human dignity. Teaching is an inherently ethical enterprise because it is teleologically oriented to the good of education. Spiritans George Boran and John Assey articulate this point with regard to Spiritan education when they argue that Spiritan education should promote “the *personal, academic and integral development*” of students and form students “as citizens to build a better society.”⁷ Theologically understood, education is inherently good because it develops human knowledge of the truth; in a Catholic educational context the inquiry into truth that is specific to particular academic disciplines is enriched by explicit integration in relation to God who is the Truth.⁸

Another reason (there are many more) that education is morally freighted is because the enterprise itself requires teachers to make choices about the sort of learning environment they endeavor to cultivate. Is their classroom a hierarchical environment in which the scholar-expert dispenses a body of information to a passive student body or are students engaged as active learners? Are the perspectives of marginal populations shared and culturally entrenched perspectives interrogated? How does the instructor handle occasions when students question

In a Catholic context, how are criticism of Church teaching and alternative moral traditions handled?

One of my tasks as an ethics instructor is to tease apart salutary forms of tolerance and well-founded resistance to dogmatism from full-blown relativism and subjectivism.

One can recognize that there may be multiple morally acceptable courses of action, or a variety of moral assessments...

claims he or she makes? In a Catholic context, how are criticism of Church teaching and alternative moral traditions handled? What is the tenor of class discussion? As practitioners of the craft of teaching, faculty members necessarily reflect their moral choices about learning environments in the pedagogical practices they use. Pedagogical strategies are practices in the MacIntyrean sense of a socially established, coherent human activity that entails internal goods that are ordered to standards of excellence in the performance of that activity.⁹ Good pedagogy exercises human capacities for realizing the goods internal to education, thereby promoting human flourishing.

The moral freight that inevitably attends teaching and learning becomes even more complex when the subject matter is ethics and the institutional context is Catholic higher education in the United States. First, in American Catholic higher education the task of teaching ethics involves creating a learning atmosphere that is welcoming to all while affirming the moral particularity of the institution's religious educational context. Throughout my years of teaching, my traditionally aged undergraduate students have displayed an appreciation for tolerance and a distaste for moral dogmatism. In my experience these attitudes signify a generational disposition of openness. All too often, however, incoherent forms of cultural relativism and moral subjectivism inflect this openness. One of my tasks as an ethics instructor is to tease apart salutary forms of tolerance and well-founded resistance to dogmatism from full-blown relativism and subjectivism. Cultural relativism is the position that right and wrong are entirely culturally determined; it denies that cross-cultural moral judgments can be shown to be valid. Subjectivism is the position that right and wrong are simply matters of personal opinion. One cannot validate one's own moral judgments in a manner that shows them to be correct or the judgments of others to be inferior or wrong. Neither tolerance nor a robust pluralism necessitates relativism or subjectivism. One can recognize that there may be multiple morally acceptable courses of action, or a variety of moral assessments, each of which contributes to a truthful understanding of a complex situation, while also affirming that certain sorts of actions are always morally wrong and that reasoned moral argument can validate some moral convictions over others.¹⁰

In my experience very few if any of my students are deeply relativist or subjectivist. A more apt description is that the relativistic and subjectivist claims they make ("Everyone is entitled to their own opinion," "I don't want to impose my opinion," etc.) often reflect a struggle with moral and religious inarticulacy. As

I gently suggest to my students that their relativism reflects a deeper struggle to discern how to validate their moral convictions in a pluralistic society...

I note to my students, we cannot live as deep subjectivists or relativists because we really do think that our own convictions are preferable to alternatives. We experience the difference between uncertainty and conviction, and the latter affirms that at least some times we think there are better reasons for believing, valuing, or acting one way rather than another. When I gently suggest to my students that their relativism reflects a deeper struggle to discern how to validate their moral convictions in a pluralistic society they typically affirm this diagnosis. Sociologist Christian Smith makes the same point with regard to his study of adolescent religious socialization. According to Smith, U.S. teenagers are largely unable to distinguish the following forms of religious speech:

1. serious, articulate confident personal and congregational discourse of faith, versus
2. respectful, civil discourse in the pluralistic public sphere, versus
3. obnoxious, offensive talk that merely offends other people.¹¹

Smith goes on to say that, “given the dominance of the culture’s emphasis on diversity and tolerance...serious, confident, articulate expressions of faith” are difficult to identify and practice.¹² So the pedagogical challenge in my ethics classes is to introduce students to such serious, confident expressions of Catholic moral tradition and to nurture their own capacities for articulating their moral convictions while also cultivating a genuinely hospitable learning environment.

While our students are religiously and morally diverse, they also exhibit generational commonalities.

Student attitudes regarding religion in general and Catholic Christianity more particularly pose a second, related, pedagogical challenge. While our students are religiously and morally diverse, they also exhibit generational commonalities. Smith captures them well. The current generation of adolescents and young adults exhibit what he calls Moralistic Therapeutic Deism (MTD). MTD includes belief in a creator God who “wants people to be good, nice, and fair to each other, as taught in the Bible and most world religions,” but who “does not need to be particularly involved in one’s life except when he is needed to resolve a problem.” Moreover, MTD includes the belief that “the central goal of life is to be happy and to feel good about oneself.”¹³ The moral life as understood in MTD is far from demanding, has little to do with justice or conversion, does not acknowledge the reality of sin, and elides differences among world religions. Importantly, MTD is not “an amusingly pathetic

...many students I encounter are wary of or hostile towards organized religion.

Teaching students about the diversity of traditions within the tradition...

My own teaching style is more invitational than catechetical.

version of Christianity” but rather “its own, distinct faith,... a rival religion.”¹⁴ It feeds parasitically on Christianity and other world religions and contributes to their demise by evacuating them of distinctive belief and practice, substituting a therapeutic approach, and exacerbating the problem of inarticulacy just described.

In addition to the pervasive presence of MTD among self-identified believers, many students I encounter are wary of or hostile towards organized religion. Christianity, and Catholic Christianity in particular, evokes their skepticism or ire insofar as they perceive it as antiquated, dogmatic, and hypocritical. My students often also take religious demographics of the United States as basis for global claims about the need for the Church to bring itself in line with contemporary times. I witness considerable religious mis-education and ignorance when it comes to Catholicism, and even greater ignorance concerning non-Christian religions. With these students the pedagogical challenge is to show them gently that their impressions about religions, religious demographics, and Catholicism more particularly, are sometimes mistaken or only partly true. Teaching students about the diversity of traditions within the tradition, and being honest with them about Christian complicity in injustice and occasions of institutional dysfunction is a necessary dimension of advocating for the riches and relevance of Catholic moral tradition. Other students know more about Catholic tradition and some readily locate themselves in the tradition. They can bring their own worries and biases into the classroom. Some may be concerned that the faculty member or fellow students will import a liberal bias to the course. Others may approach specific moral issues in ways that are personally freighted given their own history and experiences. Their attitudes also need to be negotiated in order to create a constructive learning environment for the entire class population.

Ethics faculty could respond to these challenges in diverse ways. One model might be to teach ethics in a catechetical style, endeavoring to supply the knowledge base that many students lack, and to deploy that knowledge to develop their capacities for moral articulation. A catechetical style of ethics education could welcome students with other religious and moral convictions but the approach would emphasize an apologetic style for presenting Catholic moral education. My own teaching style is more invitational than catechetical. It endeavors to honor the moral particularity of my Catholic institutional context while also seeking to invite students into a constructive learning environment where they can consider

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the riches of Catholic moral tradition, develop skills of moral reasoning, and—I hope—experience our time together as an instantiation of Duquesne’s Spiritan ethos. An invitational approach to ethics education centers on meeting students where they are. A Spiritan ethos warrants such an approach; consider the Maynooth General Chapter statement that Spiritans “go to people not primarily to accomplish a task, but rather to be with them, live with them, walk beside them, listen to them and share our faith with them.”¹⁵ Let me depict such an approach and support my claim by sharing some teaching strategies.

Spiritan Pedagogy and a Constructive Learning Environment for Ethics Education

We can make several fruitful connections between the theological elements that Rev. Duaine et al identified in their discussion of Spiritan education and specific classroom strategies. I do not pretend that these strategies are particularly innovative, but in my experience they work together to create a constructive learning environment that embodies many of the elements of Spiritan education that Rev. Duaine et al described.¹⁶ I focus on those elements that are most relevant to the pedagogical challenges of student diversity and institutional moral particularity in ethics education: indwelling presence of the Transcendent, following the lead of the Spirit, relational and communitarian living, relishing diversity, focus on freedom, and masters of dialogue.

Capacity building

Navigating the pedagogical challenges described above requires substantial capacity building, the cultivation of a rapport with students that is characterized by mutual respect, trust, intellectual rigor, and enthusiastic co-learning. What I call capacity building is really an endeavor to forge relationships, build community, and create a classroom environment that is both conducive to learning the discipline of ethics and, at least for the duration of our course, allows me to support students in their respective processes of moral formation. The work of capacity building is most intense during the first month of a given semester, though it requires ongoing efforts to sustain and deepen those capacities. I employ several strategies toward this end:

- a) *Modeling.* I endeavor to model academic rigor. I come to class prepared, and try to manage time effectively. I listen attentively and think alongside my students. I share concrete techniques for critical thinking, reading, and for writing well. An emphasis on academic rigor helps me to distinguish

Academic rigor underscores a Catholic conviction in the unity of truth, and therefore affirms the viability of multiple and diverse pathways to moral insight.

Creating a shared awareness of the diversity represented in our classroom...

our model of ethics education from catechesis. Academic rigor underscores a Catholic conviction in the unity of truth, and therefore affirms the viability of multiple and diverse pathways to moral insight. It allows me to construe the academic discipline of ethics as an exercise of moral reasoning in dialogue with others, a collaborative inquiry in the service of discerning moral insight, articulating it as well as possible, and deploying that insight to promote the human and common good. In this regard modeling the habits of academic rigor manifests Spiritan educational elements of following the lead of the Spirit, cultivating relationships and community, relishing diversity, supporting freedom through education, and being in dialogue.

b) *Introductory index cards.* On the first day of class I provide students with blank index cards. They are asked anonymously to indicate what sort of religious education, if any, they have received and to identify a question or topic they hope will be addressed during the semester. The anonymity encourages student candor, which in turn provides me with a sense of the particular mix of students in a given class. They are also asked to describe either their best hope or worst fear for the class. In my recent class on sexual ethics, for instance, about 1/6 of students used their index cards to indicate a concern that the course would not represent a conservative sexual ethic sympathetically. About 1/3 of the class indicated an opposite concern, namely that the course would present only a conservative sexual ethic. Other students mentioned a desire to see specific topics addressed, like homosexuality, sometimes indicating that they hoped they would come to a better understanding of Catholic teaching about it, sometimes expressing a hope that the topic would be addressed in a non-judgmental manner. In subsequent class meetings I noted the fact that the class included groups of students with these diverse concerns. Creating a shared awareness of the diversity represented in our classroom was an important ingredient for the other strategies I employed. While some of the student remarks typify insights and worries I often see featured among my students, the cards sometimes reveal information

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positions critically.*

early on that might not come to light until later if at all. This information can concern a student's social location or identity, academic concerns, past experiences, and so forth. Electing to hear from students what their own hopes and worries are manifests a respect for their dignity and value, the indwelling presence of the Transcendent. Because the information can prompt changes in course readings or shifts in pedagogical practice, it is also an exercise in following the lead of the Spirit.

c) *Decentering*. I rarely disclose my own moral positions on particular contested questions. I do express concerns, show appreciation for insights, and share my own open questions or confusion about moral issues. But I generally avoid identifying my convictions about controversial issues. I want to underscore for students that doing poorly or well in the class involves developing skills of moral reasoning rather than agreeing or disagreeing with my moral convictions. Here, too, I want to model for students that intellectual rigor includes hermeneutic charity toward others' positions and readiness to examine one's own positions critically. By articulating divergent moral perspectives with charity and vigor, or by pointing to alternative, mediating moral positions I endeavor to show students the sort of "serious, articulate, confident personal and congregational discourse of faith" that Smith says they have trouble recognizing or believing is possible.¹⁷

Other ethicists might argue that students ought to know where I stand, that asking them to state and support their own positions while being evasive about mine is problematic. I reflect on this possibility regularly, though my lived experience does not support it. Here we get to the heart of the first pedagogical challenge I described, the challenge of identifying and rejecting problematic forms of cultural relativism and moral subjectivism, welcoming a diverse student population, and honoring the moral particularity of our Catholic institutional context. To be clear, this practice of decentering is not a false attempt to construct a neutral classroom space or a denial of the moral

By making the telos of our ethics courses explicit and modeling academic rigor, I celebrate Catholic moral tradition even as I critically engage specific resources in it.

It instantiates a Spiritan focus on freedom by crafting an inductive pursuit of truthful moral insight rather than relying on a didactic and hierarchical model...

When students make original observations I seize that opportunity to indicate that I am learning from them.

telos of education.¹⁸ By making the telos of our ethics courses explicit and modeling academic rigor, I celebrate Catholic moral tradition even as I critically engage specific resources in it. The practice of decentering I am describing thereby avoids devolving into relativism or subjectivism. The practice of decentering is grounded in a recognition of the indwelling presence of the Transcendent in my students and in our work together, and a readiness to follow the lead of the Spirit. It instantiates a Spiritan focus on freedom by crafting an inductive pursuit of truthful moral insight rather than relying on a didactic and hierarchical model that could run roughshod over student questions, concerns, and insights.

Indirect Dialogue Strategies

Ethics is an inherently dialogical discipline. It is crucial to be in conversation with others in order to come to a shared understanding of a moral issue, inform conscience by consulting the wisdom of moral traditions and relevant experts, and discern a morally appropriate course of action. I encourage student participation in dialogical forms of learning by using a variety of what I call “indirect dialogue strategies.” The dialogue is indirect in the sense that the strategies invite students to enter into a topic in a manner that does not make participation depend upon claiming and defending a particular moral stance or require fluency in the discourse of Catholic moral tradition. I use several strategies:

a) *Shared interpretation of selected quotes or definitions.* I provide students with one or more short passages of text, usually from our assigned reading for the day, either by writing it on the board or distributing it as a hand-out. I invite students to point out particular words or phrases they think are significant and explain their import. Not only does this strategy encourage critical reading, students will notice different aspects of the texts and contribute to our shared understanding of it. When students make original observations I seize that opportunity to indicate that I am learning from them. Starting with an interpretive exercise like this initiates a conversation that can include students who feel more comfortable discussing a text than their own beliefs, along with those who did not complete the assigned reading but

This strategy exemplifies Spiritan concern to develop the “art and asceticism” of dialogue.

...my students often are surprised at the number of women who obtain abortions who are already parenting one or more children.

can thereby begin to engage it. Carefully selected quotes provide an opportunity to frame the terms of the ensuing discussion, as well as anticipate and disarm mis-readings of the text or reductive approaches. This strategy exemplifies Spiritan concern to develop the “art and asceticism” of dialogue. It serves Spiritan relish for diversity insofar as the shared work of parsing the text involves listening and responding to one another’s interpretations.

b) *Relevant demographic information.* If we are discussing a given practical moral issue, such as abortion, I will share demographic information with students. I ask students to reflect on the demographics and indicate what, if anything surprises them. Regarding abortion for example, my students often are surprised at the number of women who obtain abortions who are already parenting one or more children. Their surprise (or lack thereof) becomes a springboard to discussing assumptions we bring to moral consideration of that issue, the important contributions other academic disciplines bring to ethics. Demographic information opens the door to reflection on social structures that shape the moral reality of our lives and the experiences of others who differ from us. Attentiveness to demographic aspects of moral behaviors or issues does not suffice for ethnographic or community engaged dimensions of ethics education, but it is a modest step towards encouraging students to be attentive to social and structural dimensions of moral issues and to take the perspective of others. In this regard it fosters a Spiritan relish for diversity.

c) *The “sharing bowl.”* I distribute blank index cards and invite students to answer questions on them anonymously. The questions might be about their own moral practices or convictions or might invite them to reflect on a particular moral experience and describe it with a word or short phrase. I collect the index cards in a bowl that I jokingly call the sharing bowl and then pass it among the students, asking them to take one of the index cards. The students then read whatever is written on the index card they have selected.

This strategy embodies Spiritan relish for diversity and requires following the lead of the Spirit since none of us can know in advance what our sharing exercise will reveal.

It also meets students in their diverse attitudes toward organized religion and Catholicism while inviting them into an appreciation for the riches and resources of Catholic moral tradition.

This strategy allows us to hear from students in their own words about sensitive moral issues but protects student anonymity. The collective experience of hearing everyone's (indirectly) shared replies is often revelatory. We then discuss what students noticed about the replies, what might be missing, and how their replies connect with or correct claims in our course material. This strategy embodies Spiritan relish for diversity and requires following the lead of the Spirit since none of us can know in advance what our sharing exercise will reveal. By seriously attending to the experience of students we also affirm the indwelling presence of the Transcendent and foster community in our classroom. Through another pedagogical practice, strategic self-disclosure, I can foster relationships with my students by making myself vulnerable while taking care (hence, employing self-disclosure *strategically*) to avoid having my sharing shut down or otherwise appear to "trump" theirs.

The strategies described here under general categories of capacity building and indirect dialogue all aim at creating a learning environment that is constructive for a morally and religiously diverse student body in a Catholic educational context. A Spiritan ethos warrants an invitational approach to ethics education because Spiritan educational ministry, like other concrete manifestations of the Spiritan mission, centers on encountering others where they are. As I have suggested, approaching ethics education invitatively neither devolves into relativism nor forsakes the telos of moral formation. Rather, it negotiates the pedagogical tension between institutional moral particularity (in this case, Catholic identity) and student moral diversity. It also meets students in their diverse attitudes toward organized religion and Catholicism while inviting them into an appreciation for the riches and resources of Catholic moral tradition. By the grace of God and under the influence of the Spirit, an invitational approach to ethics can itself be a work of evangelization in the lives of students and faculty alike.

Conclusion

This essay only begins to explore the import of a Spiritan ethos for ethics education. There are more pedagogical challenges to consider, more facets of the Spiritan charism to marshal, and a greater variety of perspectives to engage. My hope is that this essay invites other educators who work in Spiritan educational

ministry—whether as Spiritans or as their partners—to share their own experience and insight into the complex privilege of teaching ethics.

*Dr. Darlene Fozard Weaver
Duquesne University*

Endnotes

¹Like the essay by Hansen, Margolis, and Quinones in this volume, my essay understands a readiness to meet people where they are as a defining feature of the Spiritan charism.

²Rev. Jeff Duaime, C.S.Sp., “The Heartbeat of Spiritan Education in the US,” *Spiritan Horizons* 8 (Fall, 2013), 101-114, here 109.

³Duaime, “The Heartbeat of Spiritan Education,” 101-114.

⁴Spiritan Rule of Life, 3rd edition, no. 14, available at <http://spiritanroma.org/world/wwwroot/SRL/Our%20Mission%20.html>.

⁵Duaime, “The Heartbeat of Spiritan Education,” 107-110.

⁶Vatican II, Declaration *Gravissimum Educationis*, On Christian Education, no. 5.

⁷George Boran, C.S.Sp., and John Assey, C.S.Sp., “Reflections on the Educational Commitments in the Congregation of the Holy Spirit,” *Spiritan Horizons* 9 (Fall, 2014), 66-72, here 69.

⁸Pope John Paul II, Apostolic Constitution On Catholic Universities, *Ex Corde Ecclesiae* (August 15, 1990), no. 4.

⁹Alasdair MacIntyre, *After Virtue* (South Bend, IN: University of Notre Dame, 1997), 187.

¹⁰Lois Malcolm, “Mortimer Adler, Paulo Freire, and Teaching Theology in a Democracy,” *Teaching Theology and Religion* 2.2 (June, 1999), 77-88.

¹¹Christian Smith, “Is Moralistic Therapeutic Deism the New Religion of American Youth? Implications for the Challenge of Religious Socialization and Reproduction,” *Passing on the Faith*, ed. James L. Heft (New York: Fordham University Press, 2007), 60. See also Christian Smith and Melissa Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, 2005).

¹²Smith, “Is Moralistic Therapeutic Deism the New Religion of American Youth?” 61.

¹³Smith, “Is Moralistic Therapeutic Deism the New Religion of American Youth?” 64.

¹⁴Smith, Smith, “Is Moralistic Therapeutic Deism the New Religion of American Youth?” 67-68.

¹⁵Congregation of the Holy Spirit, *General Chapter 1998 Maynooth – Ireland* (Rome: Generalate, 1999), 99.

¹⁶My aim here is not to document student learning but simply to share several strategies I use to negotiate the pedagogical challenges described here and reflect on their consonance with a Spiritan ethos. Readers who wish to delve more deeply into literature on Catholic higher education and theological pedagogy can find a number of valuable resources in the journals *Teaching Theology and Religion* and the *Journal of Catholic*

Higher Education.

¹⁷My approach resonates with the “spectrum pedagogy” described in Joel Heim and Nelia Beth Scovill, “A Spectrum pedagogy for Christian Ethics: respecting Difference without resorting to Relativism,” *Teaching Theology and Religion* 13.4 (October 2010), 350-70.

¹⁸For an argument against the moral telos of education see Stanley Fish, *Save the World on Your Own Time* (New York: Oxford University Press, 2008). For a defense of teaching as a moral undertaking see bell hooks, *Teaching to Transgress: Education as the Practice of Freedom* (New York, NY: Routledge, 1994).

Dr. Darlene Weaver
Dr. Stephen Hansen
Dr. Sandra Quiñones
Dr. Jason Margolis

SPIRITAN PEDAGOGY: RESPONSES AND QUESTIONS

ACCOMPLISHING TASKS AND BEING WITH: A RESPONSE TO DRs. HANSEN, QUIÑONES, AND MARGOLIS

...authentic learning...

The essay by Drs. Hansen, Quiñones, and Margolis is a rich discussion of education and the Spiritan ethos. Several features of the discussion are especially important to the task of ethics education, and forming students in moral and civic virtues more particularly.

*...the telos of
education...*

The authors identify *authentic learning* as a common thread in the stories their essay shares. Authentic learning meaning helping “students to see that their learning has real-world implications that can benefit society.” Authentic learning is arguably the telos of education. Education should do more than train students in a strictly technical sense or more deeply inscribe them into cultural patterns of individualism, consumerism, and exceptionalism. Education should enable critical reflection on these patterns and expose students to ideas that reconfigure their sense of identity in more communal patterns. It should instill in students a sense of mission and stewardship: their education should bear fruit in the world for others.

*We can “serve” in
ways that are actually
presumptuous,
overbearing, or simply
thoughtless.*

Nonetheless, attempts to serve others, however well-intentioned, can be morally problematic. We can “serve” in ways that are actually presumptuous, overbearing, or simply thoughtless. We can treat others as passive recipients of our energy and expertise, and reinforce the very social patterns of inequality that we claim to want to ameliorate. In their essay Hansen et al share a story from Audrey Kane that speaks of a mismatch between her students’ approach to service and the needs of the community members they were supposed to serve. The story raises a good question:

how do we educate students who will want to serve, yet teach them that ways of serving are not all equal? Put differently, how do we educate them for serving through authentic relationships?

*...serving through
authentic
relationships?*

Drs. Hansen, Quiñones, and Margolis provide a clue in another story they share, this time from Eva Simms. Before Simms sends her students to serve in community she asks them to reflect on their own experiences of inhabiting a special place. This exercise encourages students to recognize a common human experience (inhabiting a special place as a child) and the diverse ways in which this experience manifests itself (different places, different motivations or needs for selecting them, and so forth). The reflection process thereby awakens students’ capacities for

...awakens students' capacities for compassion and empathy.

When we cannot fix a problem we can be with those affected by it.

...educating for empowerment...

compassion and empathy. Simms uses this strategy to empower students as agents, to help them to “drive the bus” in terms of using their knowledge, talents, and creativity to accomplish a task for the community they serve. To the extent that student initiative is tempered by compassion, empathy, and respect for the dignity and agency of the community they serve, the students may avoid thoughtless or presumptuous methods of service.

In addition to preparing students who will serve, and who will serve well, a Spiritan ethos can assist educators in preparing students who can be in authentic relationship with others when their attempts to serve are stymied or unravel. The problems we want our students to take on are complex and sometimes intractable. Students seeking to use their education to accomplish a task can also expect to meet with indifference and opposition, at least in some quarters. How can we equip students for such moments? Here education informed by a Spiritan ethos can help. As the General Chapter in Maynooth (1998) states, Spiritans “go to people not primarily to accomplish a task, but rather to be with them, live with them, walk beside them, listen to them and share our faith with them.” When we cannot fix a problem we can be with those affected by it. That “being with” is itself a form of service, and one that may bear fruit in ways we cannot guess or control. In their essay Hansen et al note the risks of being explicit about one’s Spiritan intentions as an educator. There are likely many situations in which it may be wise not to be explicit. However, sharing Spiritan stories and texts can illustrate moral differences among ways of serving, and help students understand the import of “being with,” especially when accomplishing a task is not easy or possible.

Some Questions

Drs. Hansen, Quinones, and Margolis argue that empowering students is part of a Spiritan approach to education.

What does your own experience of educating for empowerment reveal? What tensions or risk have you experienced in this work? Consider the social location of your students. What does it mean to empower them in this context? What strategies have you used?

Drs. Hansen, Quinones, and Margolis describe one Spiritan approach to education as non-colonizing.

What does this mean to you? How might a Spiritan approach to education involve re-education, or practices of consciousness-raising? What obstacles to non-colonizing or post-colonial education have you encountered? How have you responded to those obstacles?

Dr. Darlene Fozard Weaver

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Toward Spiritan Pedagogies of Practice: Three Strands for Reflection. A Response to Dr. Weaver

Dr. Weaver astutely blends considerations of the Spiritan charism, student characteristics, and strategic classroom practices in her article to offer a Spiritan pedagogy for ethics education that is invitational in tone. While her focus is on the teaching of ethics, these three strands of her article are highly relevant to educators in other disciplines who might want to embrace a Spiritan pedagogical approach.

First, Weaver's emphasis on the Spiritan charism reminds educators that teaching can take on the flavor of the Congregation's charism and ethos. She teases apart two sets of Spiritan characteristics for educators: historical and theological. While some faculty might find the overtly theological strand difficult to align with their discipline, the historical strand ("global vision, a sense of community, concern for the poor, a commitment to service, high academic standards, and academic freedom") are Spiritan hallmarks that can flavor the teaching in disciplines less welcoming of theological approaches.

Second, Weaver's recognition of student characteristics ("a generational disposition") can help to remind us of the importance of understanding the cultural perspectives that students bring to the classroom. Helping students to begin to think and act as disciplinary experts requires instructors to be aware of the cultural perspectives that are impeding their growth and learning. Sometimes students' perspectives ("an appreciation for tolerance and a distaste for moral dogmatism" and "incoherent forms of relativism and moral subjectivism") can act as roadblocks. Weaver's recognition of her students' cultural perspective allows her to meet them where they are and to help them begin to think and act as disciplinary experts in the field of ethics.

Finally, Weaver's strategic classroom practices remind us that the purpose behind using a teaching strategy is what transforms it from being simply a good teaching practice to being a Spiritan pedagogical practice. She aligns her use of classroom teaching strategies to create a learning environment that fosters the kind of Invitational ethical instruction that she associates with Spiritan pedagogy. While the strategies are not Spiritan per se, her use of the strategies "to create a constructive learning environment that embodies many of the elements of Spiritan education" infuses them with Spiritan purpose.

...teaching can take on the flavor of the Congregation's charism and ethos.

...the importance of understanding the cultural perspectives that students bring to the classroom.

...the purpose behind using a teaching strategy is what transforms it from being simply a good teaching practice to being a Spiritan pedagogical practice.

...create a constructive learning environment...

1. Weaver identifies some student characteristics that act to hinder their learning as ethicists.

What student characteristics impede learning in your discipline? How might you purposefully approach these characteristics as a Spiritan educator, and what teaching strategies might you employ to address these obstacles to learning in your course?

2. Weaver uses many teaching strategies that are not Spiritan per se, but her use of the strategies serves a Spiritan purpose of creating a Spiritan learning experience.

How do the teaching strategies that you use align with your understanding of a Spiritan pedagogy?

3. Weaver describes how she intentionally models academic rigor in her class as part of the capacity building process. She describes capacity building as “the cultivation of rapport with students that is characterized by mutual respect, intellectual rigor, and enthusiastic co-learning.” Her approach to academic rigor is grounded on a dialogical approach to walking with learners. Think of your own efforts to model academic rigor with your students.

In what ways does modeling academic rigor relate to “being in dialogue” with your students and/or “being in dialogue” with community partners as part of capacity building?

4. In her essay, Weaver states that ethics is an inherently dialogical discipline and thus describes several indirect dialogue strategies that she uses as part of the teaching and learning process (i.e. shared interpretation of selected quotes or definitions, relevant demographic information, the sharing bowl).

Could you see yourself using these strategies as part of your instructional practice? How are these strategies similar to, or different from, the strategies you use to engage students in dialogue? Do you view your discipline as inherently dialogical? How might indirect dialogue strategies be useful not only for coming to an understanding of a disciplinary issue, but also for co-constructing new knowledge with students?

...a dialogical approach to walking with learners.

...co-constructing new knowledge with students?

Dr. Steven Hansen, Dr. Sandra Quiñones, and Dr. Jason Margolis

NEW SPIRITAN UNIVERSITIES: THE SPIRITAN UNIVERSITY COLLEGE, EJISU, GHANA



Anthony Anomah, C.S.Sp.

Anthony Anomah, C.S.Sp. of the Spiritan Province of Ghana is, since November 2013, the Rector of the Spiritan University College, Ejisu, Ghana (SUC). He studied Philosophy at the Spiritan School of Philosophy, Isieniu, Nigeria and Theology at the Spiritan International School of Theology (SIST) in Nigeria and was ordained priest in Ghana on 1st July 1997. After studies at Duquesne University (BA Philosophy, 1992, MA Psychology, 1998, MA Theology, 1998, with dissertation: "The Role of the Laity in the Church: a Case Study in the Diocese of Kumasi, Ghana"), he served as a part-time lecturer at SUC from 1999-2004. Since January 2005 he has been full time lecturer and formator at the College. He has also served as Bursar and Dean.

Short History

Established in 1990, the Spiritan University College, Ejisu [SUC] will celebrate its Silver Jubilee in December 2015.

SUC is situated on a 75-acre piece of land at Ejisu in the Ashanti Region of Ghana, West Africa. It is ten kilometers to Kumasi. It was opened on 17th December 1990, the foundation stone being laid by Very Rev. Fr. Pierre Haas, C.S.Sp (then Superior General) and blessed by the Most Rev. Peter Kwasi Sarpong, Bishop of Kumasi (now Archbishop Emeritus I of the Archdiocese of Kumasi). It began as a first cycle house of formation of the West African Foundation to prepare candidates for religious missionary life in the Congregation of the Holy Spirit. Accordingly, the graduates in the first three years were all religious seminarians. The current proprietors are the Union of Spiritan Circumscriptions of West Africa (UCWA).

In 1997, the two year program in philosophy was extended to three years. In 2002, the proprietors decided to raise the academic standard to enable graduates to meet the intellectual challenges of society today. Moreover, they felt the need to bring the benefits of a Catholic and Spiritan education to the youth of Ghana and Africa as a whole by opening the doors of the College to the wider public, male and female, and of any religious persuasion.

The College was accredited by the National Accreditation Board on 25th September, 2005 and affiliated to the Kwame Nkrumah University of Science and Technology (KNUST) on 15th May, 2008 to offer a Bachelor's degree in Philosophy and the Social Sciences. On 20th June 2008, the University College status was inaugurated. Since then the College has added the following programs: BA in Sociology and Economics, Diploma in Philosophy and Religious Studies, B.Sc. in Business Administration (with options in Accounting, Human Resource Management, Banking and Finance, Marketing, Entrepreneurship and Small Business Management), B.Sc. in Finance and Management, and B.Sc. in Economics and Finance.

Currently, four religious Institutes participate in the academic life of the College. They are the Congregation of St. Joseph (Josephites), the Missionaries of Africa (White Fathers), the Congregation of the Divine Redeemer (Redemptorists), and the Congregation of the Holy Spirit (Spiritans). The Spiritan

community is made up of students from Benin, Togo, Ghana, Cameroon, Sierra Leone, The Gambia, and Nigeria North East. The Konongo Mampong Diocese in which the College is situated and other Dioceses in Ghana also send students from time to time. In addition, other students come from Guinea Bissau, Democratic Republic of Congo, Ivory Coast, Burkina Faso, Burundi, Rwanda, etc.

...strive for academic excellence in research and teaching in Africa, through a comprehensive Catholic and particularly Spiritan formation.

It has a preferential option for the poor and marginalized in our society.

Vision Statement, Charism, and Mission

The vision of the College is to strive for academic excellence in research and teaching in Africa, through a comprehensive Catholic and particularly Spiritan formation. SUC is devoted to helping students seek practical wisdom and truth and to develop a harmonious relationship between faith and reason. It aims to do this through a comprehensive, qualitative, liberal, professional, Catholic, and Spiritan education in a serene and conducive environment. It has a preferential option for the poor and marginalized in our society.

The Progress so Far

The prevailing circumstances of our time, such as the high demand for tertiary education in Ghana and issues of public funding, have been important triggers of changes in educational policy. Ghana's private sector is the driving force of our College. It plays a vital role in complementing the effort of government in the provision of qualitative higher education, education that is responsive to the changing developmental needs of the nation. SUC has seen significant transformation in its own operational focus over the years, without abandoning the philosophy and vision of its founding fathers. From the initial unaccredited two year program in philosophy and religious studies, the College now boasts of degree programs in Philosophy and Social Sciences, Business Administration, Sociology and Economics, all accredited by the National Accreditation Board and affiliated to KNUST. In June 2015, the College started a Master's degree program in theology affiliated to Duquesne University, Pittsburgh, USA. An agreement was signed with Duquesne University in order to strengthen the ties between the two sister institutions and to enable their students to receive certain educational benefits from one another.

Partnership with Duquesne University, Pittsburgh, USA

The President of Duquesne University, Dr. Charles J. Dougherty, signed a Memorandum of Understanding with the College during his visit to SUC in October 2011. As a follow up, the Rector and the President of the Governing Council visited Duquesne University, USA in September 2013. Dr. George

Anthony Anomah, C.S.Sp. Worgul, Duquesne University Coordinator for the African Program, visited the College in December 2013. During his visit, he discussed the affiliation process of the Summer Master's degree in Theology with the National Accreditation Board. Dr. Worgul visited the College again in September 2014 and paid a visit to St. Gregory Provincial Major Seminary, Kumasi and St. Peter's Regional Seminary, Pedu-Cape Coast. We hope that the two seminaries will benefit from the affiliation with Duquesne University.

Also, Dr. Alan Miciak, former Dean of the Business School of Duquesne University, visited the College in January 2013 and held meetings with the students and faculty of the School of Business, and with KNUST Moderator of Business School and administrators. A number of issues of mutual benefit were discussed, including faculty exchange, staff development, faculty mentorship, and the hosting of SUC faculty in Duquesne University to Duquesne practices.

Partnership with San Francisco Theological Seminary, Californai, U.S.A.

From 8th June to 18th July 2015, three faculty members from San Francisco Theological Seminary and two candidates will join five other candidates at SUC for a six-week Clinical Pastoral Education program here at Ejisu. It is hoped that in future candidates from SUC would also visit San Francisco Theological Seminary for similar exchange programs.

Student Population

The table below shows the total student population of the College for the 2014/15 academic year.

	Level 400			Level 300			Level 200			Level 100		
	M*	F*	Total	M	F	Total	M	F	Total	M	F	Total
Business	45	12	57	23	12	35	42	22	64	40	25	56
Sociology	4	1	5	3	2	5	3	2	5	4	1	5
Economics												
Philosophy	25	0	25	30	0	30	40	8	48	25	1	26
TOTAL	74	13	87	56	14	70	85	32	117	33	15	87

* M = Male; F = female

The College has a staunch Catholic and Spiritan identity and is immersed in Catholic traditions and morals that promote human development.

The first female student entered our campus in February 2010.

The total number of 361 includes 74 female students. The College has a staunch Catholic and Spiritan identity and is immersed in Catholic traditions and morals that promote human development. The environment for academic work is impeccable. The College has the minimum level of infrastructure to sustain ongoing academic and physical expansion and increases in the student population. It has quality staff for teaching, research, administration, and management.

Graduate Output

The first batch of students in the BA Philosophy and Social Sciences programs graduated on 19th June 2010, with degrees and Diplomas from KNUST, while the first batch of students in the BA in Sociology and Economics program graduated on 19th June 2013, including the first female student who graduated with a combined degree in Sociology and Economics. Until this time, all the graduates had been seminarians.

The first female student entered our campus in February 2010. Her commitment and resilience in pursuit of academic excellence has drawn more female students to the College. There are 74 female students in the current academic year. They enjoy the serene atmosphere conducive to personal growth and academic excellence offered by the Catholic and Spiritan education. In all, about 150 students have graduated with degrees and Diplomas in Philosophy and Social Sciences and Sociology and Economics. The first batch of students in the Business School will graduate this academic year.

Hopes and Aspirations

SUC has the desire to increase the number and quality of the physical infrastructure of the university. It has the following goals for the near future.

- i. develop a mainstream use of Information and Communication Technology in teaching, learning, and administration of the university;
- ii. attract, develop, and retain high quality human resources, a necessity for achieving the vision of the University;
- iii. increase Internally Generated Funds (IGF) of the University by increasing enrolment from 350 to 2,000 by the year 2020.

A strategic plan is underway to assess the strengths, weaknesses, opportunities, and threats in order to strategize in a very keen and competitive area in our nation's development.

Anthony Anomah, C.S.Sp. We intend to offer courses in Education, Information and Communication Technology and Allied Sciences.

The College has plans to increase the number of permanent faculty from 15 to 50.

Means towards Realizing our Aspirations

The College has plans to increase the number of permanent faculty from 15 to 50. It pursues strategies to attract, develop, and retain competent teaching, professional and administrative staff and to attract capable, active, and productive academics who have retired from active public service. Like every tertiary institution, it has instituted systems for promotion, career progress and reward for excellence. It has set out to identify, mentor, and cause to grow a high calibre of students with the potential of becoming members of faculty. It is institutionalising performance assessment systems for teaching, professional, and administrative staff.

The Congregation of the Holy Spirit, Province of Ghana, in collaboration with other stakeholders, has earmarked some candidates for further studies in Kenya, Italy, USA, France and Portugal with a view to strengthening the existing staff in the College. Secondly, we intend to mount new and demand-driven academic and professional programs. We are in the course of introducing additional evening and weekend programs that target specific professionals. There will be short and refresher courses tailor-made to help workers in the public and private sector upgrade their skills. We are doing everything possible to improve the quantity and quality of research conducted by faculty and staff of the university.

...courses tailor-made to help workers in the public and private sector upgrade their skills.

We need to construct additional lecture rooms and offices for students, faculty and staff. Steps are being taken to strengthen collaboration between the University and industry, increase private sector involvement in the development of residential facilities for junior and senior members, and expand other supporting infrastructure, utilities and services to create a congenial environment for teaching, learning, and research.

In recognition of the distinguished service of the late Rev. Fr. Francis Ato Jackson-Donkoh, Rector of the SUC, and in furtherance of his ardent desire to promote the education of female students at the College, and also in recognition of the selfless service rendered to the College by the late Rev. Fr. Ernest Ayitsey Akorsou, the Spiritan Provincial Council, in collaboration with the Chancellor, the Bishop of Konongo-Mampong Diocese, and the Governing Council of the College at its meeting of 10th January 2013 set up the Jackson-Donkoh and Ayitsey Akorsou Endowment Fund in memory of Rev. Frs. Francis Ato Jackson-Donkoh and Ayitsey Akorsou. The parish of St. Thomas More

Church, Bexleyheath, Kent., UK and friends of the late Frs. Francis Jackson-Donkoh and Ernest Ayitsey Akorsou have helped to establish this fund. We appeal to all people of good will to support this noble cause.

...70% of our income comes from tuition fees.

...lack of residential facilities for faculty members and staff and lack of accommodation for general students hamper the growth, development, teaching and research capacities of the College.

Challenges

As a private College without government funding, about 70% of our income comes from tuition fees. The current low financial resources, low revenue sources, and low capacity for revenue mobilisation are some of the biggest challenges facing the College. The low level of income also makes it difficult for the College to employ permanent staff for teaching and administration.

We currently lack adequate administrative infrastructure (offices) for effective administrative work. Apart from the full time lecturers, part time lecturers do not have office accommodation and this makes it difficult for them to meet with students after lectures. In addition, lack of residential facilities for faculty members and staff and lack of accommodation for general students hamper the growth, development, teaching and research capacities of the College. We are in dialogue with stakeholders and private entrepreneurs to develop and put up accommodation for students who come from far and near. A number of students have expressed interest in studying at the College, but have gone away because of lack of hostel facilities.

Since 2010, Government has opened three public universities in Ho, Sunyani, and Koforidua; it intends to convert all 10 Polytechnics in Ghana into Technical Universities, with the mandate to offer their own degrees and without the usual mentorship of an established university required for private universities. This poses a challenge to the growth and expansion of SUC and other private universities in Ghana. Secondly, with the emergence of both public and well-funded private universities, some private universities are finding it difficult to attract and retain experienced staff because they cannot afford to pay them as much as the public universities funded by government.

The number of private tertiary institutions in Ghana has increased considerably in the last few years, with the majority of them in Accra, Tema, Kumasi, Sunyani, etc. This has created the situation where teaching and non-teaching staff are moving from one place to the other for greener pastures. With the limited resources at our disposal, we are sometimes unable to compete with the other private universities supported by Churches such as the Methodist, Presbyterian, Anglican, International Central Gospel Church, and the Catholic Church of Ghana.

Anthony Anomah, C.S.Sp.

The costs of affiliation and accreditation charges for the various programs are also increasing astronomically due to the inflationary rate of the cedi to the dollar. At the moment, it costs twelve thousand Ghana Cedis (about 3,500 dollars) to have a program accredited for three to five years renewable. This high cost of running a private tertiary institution without the support of government or Church is challenging. Apart from a library grant from the General Council of the Congregation, the College depends entirely on tuition fees paid by the students, most of whom are find it difficult to pay regularly.

*...the College will
celebrate its Silver
Jubilee in December
2015.*

Producing Scholars of the Future

As mentioned at the beginning, the College will celebrate its Silver Jubilee in December 2015. It has produced great scholars and missionaries who serve in all corners of the globe as priests, Brothers, lecturers and civil servants, with some already serving as staff members of the College. Others are pursuing graduate studies in Philosophy, Theology, Scripture, Sociology and Economics in Africa, Europe and America with a view to returning to make their contribution to the development of the College and their respective nations.

*Anthony Anomah, C.S.Sp.
Spiritans University College, Ejisu*



Dr. Judith Griggs

Dr. Judith Griggs is director of Duquesne's Robert and Patricia Gussin Spiritan Division of Academic Programs and the Michael P. Weber Learning Skills Center; she is also the University's Mediation Officer. She teaches a service learning course in Duquesne's School of Education. Dr. Griggs received her Ph.D. in Curriculum and Supervision from the University of Pittsburgh and her Master of Arts in English from Carnegie Mellon University. Her several awards include: the City of Pittsburgh DiverseCity 365 Living Legend Award, the New Pittsburgh Courier's Woman of Excellence, Education Category Award, and the Pittsburgh Post Gazette's top 48 Educational Leaders recognition. She writes, "I strive to root my work in ethical leadership... the conscious ordering of one's steps in life based upon values."

*...Spiritan
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EMPOWERING STUDENTS: THE GUSSIN SPIRITAN DIVISION OF ACADEMIC PROGRAMS AT DUQUESNE UNIVERSITY

Introduction

Duquesne University is a private Catholic four year plus graduate university with an approximate enrollment of 10,500 including graduate students. It was founded in 1878 by the Holy Ghost Fathers, now called the Congregation of the Holy Spirit (Spiritans). It is located in an urban setting on 49 acres on a hilltop overlooking the city of Pittsburgh, Pennsylvania. Nine schools comprise the University: Liberal Arts, Natural and Environmental Sciences, and seven professional schools including Law, Business, Pharmacy, Music, Education, Nursing, and Health Sciences. Duquesne's mission is to *Serve God through Serving Students* with "Education for the Mind, Heart, and Spirit".

U.S. News & World Report's 2015 National University Rankings placed Duquesne University tied at 116 among more than 1,800 colleges and ranked it 14 among the 50 best Catholic universities in the nation. Princeton Review's *The Best 379 Colleges* recommends Duquesne as one of the country's best institutions for undergraduate education. Thriving within this setting is a first-and-second-year experience program, the Robert and Patricia Gussin Spiritan Division of Academic Programs (henceforth, Division), committed to providing access to talented students who might otherwise be overlooked, and thus giving creative expression to one of the University's stated mission goals "to extend educational opportunities to those with special financial, educational, and physical needs" (Duquesne University Undergraduate Catalog, 1994). This is one way in which the university expresses the Spiritan Congregation's charism of "evangelization of the poor" (cf. Luke 4:18) and empowering of the weak.

History: Development of the Division

Cultural shifts are often met with resistance, and the one that the introduction of the Spiritan Division represented was no different. In 1994, the director of the Learning Skills Center submitted a proposal for the development of the Spiritan Division to the university president and the provost and academic vice president. The Division would be another means to realize the University mission "to extend educational opportunities to those with special financial, educational, and physical needs"

One of the early responses to the proposed Division was the opposition of certain faculty and academic units to the admission of students who did not meet the traditional University norms for SAT scores and high school grade point averages for admission. The concern was that the admission of students considered academically under-prepared and whose profiles were below university standards in reality meant that those standards were lowered. How would such at-risk students be able to perform successfully?

The problem of bias against this at-risk population was addressed by the timely buy-in and acceptance of the Division's mission and goals by the President and Provost, and the belief of these key leaders that the retention model delineated within the proposal would work to accomplish good student performance and retention. Their confidence was bolstered by the successful track record of the unit submitting the proposal.

That unit, the *Learning Skills Center*, had at that point in 1997 a 25-year track record of reducing attrition among its service populations. First as the Counseling and Learning Department for Black Students, it saw the attrition rate plummet from over 50% to less than 1% within a six-year period. This accomplishment in retaining students of color led to the department's expansion to serve all students and to the name change to the Learning Skills Center. The next documented success was the Center's positive retention record in administering the University's Act 101 Program which continues to serve academically and economically disadvantaged students. The pivotal issue was that this proposed Division was to enroll at that time students whose profiles were lower in SAT scores and grade point averages than those the unit was serving and the lowest that the University had ever admitted. It is of note that the unit's Act 101 Program has the highest retention rate compared to all Act 101 Programs throughout the state of Pennsylvania.

The pivotal issue was that this proposed Division was to enroll at that time students whose profiles were lower in SAT scores and grade point averages...

Over a two-year period, the Provost on a regular basis invited the proposal's author to the scheduled meetings of the deans to gain the acceptance of the leaders of the Schools to which Division students would transfer after their one or two years of development within the Division. In these planning sessions, the provost, the deans, and the Learning Skills Center's director discussed the vision, reviewed all facets of the plan, planned implementation strategies, and anticipated problem areas—leading to a feeling of some ownership on the part of the deans in the emerging new academic endeavor. In 1996, the dean's council voted in support of the creation of the Spiritan Division,

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*...students may choose
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their schools of choice.*

and in 1997 the Division enrolled its first cohort. Since that time the Division has enrolled 19 freshman classes.

This writer believes that the most significant change evolving from this gradual cultural shift was the expansion of the University's view of its capacity and responsibility to serve a more diverse population. What also became evident is that the academic standing of a University can as well be judged by the transformative experiences provided students whose backgrounds—academic and, at times, socio-economic—suggest struggle, and by the results—a degree earned.

The Retention Model

The Robert and Patricia Gussin Spiritan Division is a full service department that enrolls each academic year a freshman cohort of students whose Scholastic Aptitude Test (SAT) or American College Test (ACT) scores and/or high school grade point averages (GPA) are below their peers in the entering freshman classes at large. The Division proactively works to combat issues that interfere with academic performance and retention. Division students enroll in a common curriculum for their freshman year comprised primarily of the University's core requirements. After successfully completing the Division's curriculum and meeting the eligibility criteria of their chosen schools, students may choose to remain in the Division for a second year or transfer to their schools of choice.

Through a systematically executed tent of services, the Division implements its comprehensive retention model. The model's core phases of *readiness, accountability, and achievement*—the RAA Model—are the three driving retention forces. While each is woven throughout the Division's delivery system, there are services and programs specifically designed to address these forces. A description of the RAA model's core system ensues.

Readiness Core Phase

The major readiness phase is the five-week, residential summer passage program which readies student, parent, teaching faculty, and Division staff of counselors, tutors, and administrators to participate in the Division's cohort learning community of support involving all of them. This "get ready" phase begins before the start of the Summer Passage Program with students receiving along with their letter of acceptance an agreement signed by the Provost, the Director of Admissions, and the Director of the Division. Students are asked to review the agreement, which details the services the Division is responsible to provide and, by way of the student's signature, the services in which the student commits to participate.

The Division is in fact the first academic unit at the University to establish learning communities through the cohort model.

There are two additional pre-summer efforts to begin communication with families. One is families' receiving a question and answer booklet that addresses questions about the Division and about the summer passage program. Community building is critical to the readiness phase, for it plays an invaluable role in helping students make a successful adjustment to the new environment of higher education. The Division is in fact the first academic unit at the University to establish learning communities through the cohort model. Research shows that students are more likely to leave college if they do not have a sense of belonging; community gives students a feeling of security and of fitting in that anchors them.

The other way in which the model begins to build community early and gets students and their families ready is with an open house, called a Preview Day, that affords families a chance to interact with students and parents of other newly admitted students and with current and former Division students—all with an eye toward establishing familiarity and comfort with the new surroundings.

The five-week residential Summer Passage Program readies students with the following system.

1. An *orientation* session for students and staff the day of move-in. How the Division works is explained thoroughly and small group sessions are led by staff to provide parents and students ample time to ask their questions.
2. *Summer curriculum.* Students enroll in four courses that total 6 credits and are part of the Division's 24-credit curriculum that must be completed before students transfer to the Schools of their choice. This area helps students get ready for the Fall by their experiencing college level course rigor with some of the professors from whom they will also take courses in the Fall. Two of the four courses—the first of the three-credit freshman English course and a one-credit computer research course—are part of the University's core curriculum. The other two one-credit courses, study skills and orientation to higher education, help students learn to employ essential learning strategies and help them to think through issues inherent in various social and academic situations students may encounter. While these two one-credit courses are not part of

This area helps students get ready for the Fall by their experiencing college level course rigor with some of the professors from whom they will also take courses in the Fall.

the University's core curriculum, they nonetheless do count toward graduation; so no "throw-away" courses exist within the Division's core curriculum. They are also the only course requirements within the Division's curriculum that do not address the University's core curriculum requirements.

The results form the basis of the individualized set of services prescribed for each student with tutoring as the centerpiece...

Parents, students, faculty and staff celebrate student achievement at the end of the summer passage...

3. *Evening Tutorials.* Tutoring labs are required for the English and computer research courses. Faculty coordinate lab assignments with tutors to ensure that needs observed in class are addressed in lab sessions.
4. *Test Battery.* Students' skills and attitudes are assessed through a battery of tests and through their work in courses and in evening tutorial labs. The results form the basis of the individualized set of services prescribed for each student with tutoring as the centerpiece to aid students in course work during the academic year and in skill and knowledge development in preparation for taking a course.
5. *Activities.* Students, faculty, tutors, division and dorm staff and director attend events such as a play, baseball game, and an outdoor team building program to promote interaction and build community.
6. *Award Ceremony.* Parents, students, faculty and staff celebrate student achievement at the end of the summer passage with an awards program during which professors recognize students based upon performance, such as recognizing the most creative writer or the most improved student. A student is asked to share impressions of the experience, and a parent is also called upon to relate views about the program.

Concentration in the readiness phase of the Summer Passage Program is on helping students develop the attitudes, behaviors, skills, and work ethic that will bring them academic success and self-fulfillment. This phase is also the formation and the beginning of the functioning of students' support teams.

Accountability and Achievement Core Phases

The accountability phase is one of the major areas of focus during the students' freshman year. The Division begins

concentration on accountability and achievement during the summer through reinforcement of some of the essential elements such as students' developing positive relationships with their teachers by attending class regularly and on time, and when they have to miss class, informing them and arranging make-up work; participating in class, demonstrating knowledge of the material; and completing assignments on time and well.

This summer transitional period helps students to build confidence and a good academic record.

The accountability and achievement phases are two of the major areas' focal points during the freshman year. During the Summer Passage Program, the Division begins to work to impress upon students the significance of these phases as discussed above. After having attended the Summer Passage Program, students will begin their first academic year having earned a quality point average and having completed six credits. This summer transitional period helps students to build confidence and a good academic record.

During students' first year, the retention model's other core phases of accountability and achievement work hand-in-hand and are in full swing. As members of a cohort, students enroll in a common curriculum their first year.

Accountability is reciprocal: both the student and the Division must deliver—the Division, its network of support, and the students their best efforts.

Accountability is reciprocal: both the student and the Division must deliver—the Division, its network of support, and the students their best efforts. The Division has developed many tentacles of service to assist students in working to reach their best efforts. Those tentacles of support are both proactive and strategic and are employed throughout the academic year to mutual benefit.

The major proactive accountability services include the following.

- daily monitoring of class attendance followed by calls and emails to those who missed;
- written progress reports per semester, three in number, from faculty, triggering follow through with those behind in work and/or failing;
- faculty meetings three times per semester to share insights about students in order to find ways to better assist them and to discuss teaching methods and other classroom techniques;
- implementation of individualized skill development plans through tutoring; and
- students' weekly meetings with their advisor.

Students who are having difficulty in a course meet with the intervention committee to determine the source of difficulty and to develop strategy to address the problem.

The primary strategic service is in the work of the intervention committee. This committee's work is in part in reaction to the progress reports submitted by faculty. Students who are having difficulty in a course meet with the intervention committee to determine the source of difficulty and to develop strategy to address the problem. Depending upon the nature of the problems, and in compliance with Family Educational Rights and Privacy Act (FERPA), parents are at times in attendance. The committee directs students to contact the professor to discuss ways to improve their status in the course. The written agreement reached between student and faculty is to be described in the Progress Agreement Form that students are to return to their advisor. The terms of the agreement become an item of ongoing discussion during students' weekly meetings with their advisor.

In summary, the following are the categories of services and benefits through which the three core phases discussed above operate and are supported.

BENEFITS AND SERVICES

Academic

- Personalized advisement
- Tutorials: individual, small group, workshop, seminar
- Reading specialist
- Computer and writing labs
- Early registration
- Small classes
- Quality Point Average projection
- Service-learning opportunity
- Book discussion
- First year electronic portfolio (showcasing students' work)
- Publication in student literary journal.

Monitoring of student academic performance

- Weekly meetings with academic advisors
- Attendance tracking
- Outreach to students with poor attendance

- Academic progress reports on all students through the Academic Intervention Program (AIP) pre-midterm and pre-final exams.
- Academic intervention committee meetings
- Three faculty meetings per semester

Counseling

- Individual
- Small group
- Personal adjustment
- Financial
- Career

Assessment

- Individualized prescribed services based on diagnostic testing
- Fall and Spring assessment and review
- Student assessment of faculty instruction
- Faculty assessment of Division services
- Division exit interview

Financial

- \$1.5 million endowment established by Robert and Patricia Gussin
- \$1.75 million endowment established by Robert and Patricia Gussin for a partnership between the Division and the Boys and Girls Clubs of Sarasota
- Two Robert and Patricia Gussin tuition scholarships
- 82% percent reduction in tuition rate during summer

Bridge program

- \$500 Student of the Year award
- \$1500 Michael P. Weber scholarship award
- \$500 Dale Stephenson endowed book fund award
- \$800 Norman and Rose Miller endowed book fund award
- Textbook assistance

- Tuition assistance
- Employment opportunities within the Division

Activities:

- Open house for prospective students and parent
- Parent-student orientation
- Summer cultural enrichment
- Summer award ceremony
- Formal reception to introduce freshman class

Overall, the primary goal of the Division is to help our students demonstrate their ability to compete academically with direct admit students by providing the following.

1. A required, signed student/Division agreement to allow these under-prepared students to take ownership of their academic and personal development.
2. Hand-selected instructors to ensure their commitment to the Division's goal of student success.
3. A required five-week, six-credit summer semester—giving our students an early start over direct admits—including two college success courses—Introduction to University Success and Strategies for Academic Success—to support the student's transition to college life and to its academic rigors.
4. Development of individual service prescriptions, including unlimited—recommended or required—course tutoring, based on test battery results and course success to demonstrate our commitment to each student.
5. Weekly meetings with an academic advisor and/or a counselor to allow early intervention in academic or personal issues.
6. Tracking of class attendance to ensure that our students are demonstrating commitment to academic excellence.
7. Early registration status to give our students advantage in course selections for next semester.
8. Core English I and II courses supplemented with lab sessions to reinforce research, writing, and grammar skills.
9. A weekly common-hour seminar to strengthen development of the student community, and real University courses—

...the primary goal of the Division is to help our students demonstrate their ability to compete academically with direct admit students...

...real University courses—rather than developmental or remedial...

rather than developmental or remedial—in the Division curriculum to underscore our students’ “belongingness” in the University community.

10. Two-year University retention with the option of staying in the Division for the sophomore year or transferring to the student’s University school of choice.
11. Pre-midterm and pre-finals progress reports requested of each student’s course instructors via the Division’s online *Academic Intervention Program (AIP)* leading to meetings with the Student Standing/Intervention Committee with those students who have D’s and/or F’s to address course performance, including attendance and tardiness, before failure becomes inevitable.

The Division exercises responsible stewardship over the funding the Division has received since its establishment. The Division was budgeted University funding from its inception; as noted above, in 2004, it was awarded a 1.5 million dollar endowment by Drs. Robert and Patricia Gussin who were impressed by the Division’s mission and track record. Endowment funds are used primarily to support students’ tuition and book needs. They are also used to pay faculty salaries and the salaries of current and former Division students who serve as resident assistants during the residential Summer Semester program and who serve as prominent role models for incoming freshmen.

The Philosophical Underpinning

The words of Langston Hughes so succinctly and aptly describe the importance of self-awareness and self-work that permeates much of the structure and time invested with students by the Division. Huges writes in “Freedom’s Plow, 1943”:

When a man starts out with nothing,
When a man starts out with his hands
Empty, but clean,
When a man starts out to build a world,
He starts first with himself
And the faith that is in his heart-
The strength there,
The will there to build.

Those who consider themselves worthy human beings have faith in themselves, and believe they are entitled to good things happening to them.

What we know to be true relative to the importance of teachers’ expectations of students and student outcomes is also true of students and their expectations of themselves. Those who consider themselves worthy human beings have faith in

themselves, and believe they are entitled to good things happening to them. What happens? The self-fulfilling prophecy takes hold. One receives, eventually, what one expects to receive. These high expectations begin to guide students' actions and ultimately lead to favorable outcomes for the individual. Thus, interactions with students throughout all the fibers of the Division are trained on helping to build the self-worth of the person in various ways, resulting from the realization of the inextricable link that often exists between frame of mind, as shaped by our views and knowledge of ourselves, and our accomplishments.

...the Division hopes to help lead and inspire students to think positively about themselves and to build self-esteem.

Emanating from the belief that self-motivation comes from self-knowledge, the Division hopes to help lead and inspire students to think positively about themselves and to build self-esteem. The collective philosophical view of the Division is captured in Langston Hughes' poetry that speaks of faith and the will. The will is the formidable human force, our center of control; the spirit is the kindling in the fireplace of the will. The important spirit is one's storehouse of inspiration. Recognizing that human beings must work to keep the human spirit lifted, the Division's work with its students seeks to provide experiences that enlighten, inspire, and bring about self-knowledge and growing self-worth and belief.

Service Learning

The inclusion of a service learning experience within the Division's curriculum since its inception in 1997 gave recognition to the importance of gaining self-awareness and an increased sense of self through service to others. The service learning course, Field Experience, is taught over two semesters with the first semester being devoted to preparation and the second being given to the performance of the service, tutoring.

...service learning assists in maintaining the important linkages among citizenship, schooling, and democracy...

Service learning was and is seen as an expression of the Division's philosophy of education that students are to be provided experiences that help them to develop civic responsibility. As Dewey and Jefferson espoused, this helps them to begin to serve in the role of the democratic public citizen, as individuals who ponder with other citizens the essence of the public good and ways to get there (Sehr 7). Further, service learning assists in maintaining the important linkages among citizenship, schooling, and democracy; for from the viewpoint of the political scientist, Benjamin Barber, democracy necessitates training and participation since students are not familiar with the world and need experiences that help them learn to become socially responsible citizens.

Such training for engagement with community partners parallels the mission and presence of the University's founders, the Spiritan Congregation, as described in their own words.

All around the globe Spiritans often go where living conditions are most difficult. The people we choose to be with are often struggling to survive from one day to the next. They are suffering from injustice, downhearted and diminished in spirit, forgotten or abandoned by civil and government institutions. We work with whole communities giving relief to people who are poor, sick and hungry. In addition, we educate young men and women in the skills they will need to further our efforts to serve humanity. (The Spiritans: One Soul. One Spirit. Spiritans USA <https://www.facebook.com/pages/Spiritans>)

Pedagogically, service learning is seen as an approach that combines community service, an identified need, with specified academic outcomes and structured reflection. Service learning provides students the opportunity to learn and develop via in-the-real-world surroundings. Such experiences hold great potential for students to learn about themselves as well as about parts of their community surroundings to which they are exposed and might not have been without the service. A major distinction between the educational experiences that students have had and the focus of the type of instruction that they learn about and employ in their service learning course is in the andragogical nature of tutoring—the tutor and tutee are equal partners in the learning process. The tutor encourages tutee participation in planning—pace, information, etc. The development of this method and mindset is important in students' as tutors' quests to make tutees independent learners and to learn how the revelations about independent learners are applicable to them as college students.

...the andragogical nature of tutoring—the tutor and tutee are equal partners in the learning process.

In this course students also study social justice by doing some research, and by writing about and sharing what they have learned through presentations and discussions. Speakers addressing various social justice topics as well as assigned readings help to add to students' developing knowledge base and their acquiring a deeper understanding of the Spiritan Congregation's mission.

Student Outcomes

As discussed throughout, Division students are freshmen—and some sophomores—who are judged to be college material but who do not meet university “direct admit” standards for the year of their admissions application. Historically, between 2002 and 2014, these students on average have SAT scores 162 points

below the University norm and high school grade averages 0.88 points below the average of directly admitted students. Cohort 18 of the Division's 2014-15 freshman class had an average high school QPA that was 1.15 points below the University's entering freshman class and an average combined SAT score of 122 points below the freshman class at large.

The demographic breakdown of the Division over its 18-year history reveals 35% females and 65% males. Racial and ethnic diversity includes 71.5% white, 20.2% African-American, 3.2% Latino, 1.4% Asian/Pacific Islander, 0.2% American Indian/Alaskan, 3.4% Other/Unknown.

The Division has served students who have performed poorly in other schools of the University...

...since inception more than 90% of the students served have been retained for 4 years...

The Division has served students who have performed poorly in other schools of the University, transferred to the Division to get on their feet academically, then transferred back to their schools and graduated. Some students who were admitted to one of the schools of the University attended the Division's Summer Semester. Over the Division's 19-year history, it has served 1,012 students including the freshman class of 2015. Some interesting facts are that since inception more than 90% of the students served have been retained for 4 years; the overall retention rate of the Division is 82% which compares well to the University's 87% for the same period. The last 6-year graduation rate for the Division is 63.6%, the University 64% for the same period.

The Division's four-year graduation rate from inception is 62.4%. This number is arrived at by looking at the graduation of true Division students, meaning those who were admitted to the Division, attended the Summer Semester, and matriculated as Division students their freshman year.

Students who were admitted to the University as Gussin Spiritan Division students have graduated from every school of the University in the following percentages: 48% College of Liberal Arts; 35% School of Business; 10% School of Education; 3% School of Nursing; 1% School of Pharmacy, Health Sciences, Music, Leadership; and 1 student from Natural and Environmental Sciences. These measures are a proud testimony to our ultimate goal—a degree. Duquesne serves God by serving students and empowering the weak.

*Dr. Judith Griggs
Duquesne University*

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BEDE UCHE UKWUIJE, C.S.Sp.

***THE TRINITARIAN GOD. CONTEMPORARY
CHALLENGES AND RELEVANCE.*** MUMBAI, INDIA: ST.
PAUL'S PRESS, 2013. ISBN: 978-978-52136-7-6. 208 pp.

Ukwuije's quest for the contemporary relevance of the doctrine of the Trinity is driven by two concerns: remedying the dichotomy between theology and economy in classical Trinitarian theology and the deficit of the Trinity in African inculturation theology.

In Part I, *Epistemological Challenges*, Ukwuije reflects on atheism in western thinking and naming God in African theology. He claims that the difficulty of thinking the Christian God in the two contexts comes from the limits of their common epistemological basis: western theism that thinks God without God's revelation in Jesus-Christ. Opposition to theism gave rise to atheism: God is man's projection (Ludwig Feuerbach), theology is reduced to anthropology, religion becomes the opium of the people, man is man's redeemer (Karl Marx), and God is a contradiction to life (Frederick Nietzsche). The Supreme Being conceived by African theologians falls short of the conception of God in African religious traditions as well as in Christian Trinitarian theology. Mbiti considered the deities of Africa as personifications of God's activities and manifestations; Idowu saw them rather as ministers of Olodumare, the Supreme Deity. Efforts abound to name the African Jesus according to African patterns – king, ancestor, *force vitale*, e.t.c. – but often the dissimilarities loom higher than similarities.

Part II discusses the *Scriptural and Dogmatic Foundations of the Doctrine of the Trinity*. In the Old Testament, Yahweh operated with his Word and Spirit and showed God's self as relational. The gospels show God revealing himself on the cross as Father of Jesus Christ and the Holy Spirit assuring the unity of them both and bringing us to participate in the Trinitarian communion. The Councils of Nicea (325 C.E.) and Constantinople (381 C.E.) developed the scriptural understanding of the intimate relations in God into a doctrine of the Trinitarian God. Various heresies, including Arianism, had posited that the Son and Spirit were merely creatures, or were divine but of lower rank than the Father, or were modes or manifestations of the same God the Father (modalism). Were they of the same being (*homoousios*) as the Father, or of like being (*homoiousios*) though not really equal to the Father? The creed gave a definitive answer: "light from light, true God from true God, begotten, not made, one in being (*homoousios*) with the Father..." (p. 104) Christian prayer confesses this in the Three Glorias - to the Father and to the Son and to the Holy Spirit.

Part III discusses the *Unity and Distinctiveness of the Persons of the Trinity*. The Latin Father, Tertullian, was the first to use “*persona*” to designate three persons in one God. Augustine (396-430) used the psychological analogy of memory, mind, and will; he also invoked the analogy of love: Father as Lover, Son as Loved, Spirit as Love of both. All activity outside the Godhead is common to all three persons (*principle of appropriation*), even though we speak of the Father creating, the Son redeeming, the Spirit sanctifying. In Greek, person was *prosōpon*, but this word could also mean the mask worn by an actor, risking a falling back to modalism. The Greek Church preferred the word *hypostasis*, but to Latins this sounded “substance” or “essence,” as if the Trinity were three gods! The Western and Eastern Churches each stuck to its term. Thomas Aquinas tried to bypass the issue by speaking of three “subsistent relations.” The Greek Father, John Damascene (c. 675-749) had coined the term, *perichoresis* (moving around in each other) to indicate the love and sharing of everything.

Constantinople (381 C.E.) spoke of the Holy Spirit *proceeding* from the Father (cf. John 15:26). Latin Fathers, especially Augustine, had, however, spoken of the Spirit proceeding from the Father *and* the Son (*filioque* clause). In the 8th century, *filioque* was added to the Nicene Creed in the court of Charlemagne at Aachen. Pope Benedict VIII (1012-1024) sanctioned this and what followed was the schism of East and West in 1054 – for the East, this introduced two origins and contradicts the monarchy of the Father. Karl Barth rejected Augustine’s psychological analogy, preferring the analogy of God’s revelation in Scripture: one Lordship of God, subject of his revelation, three modes of being. Karl Rahner’s axiom, “the immanent Trinity is the economic Trinity,” seems to make divine activity outside the Trinity a necessity, no longer freely willed decision. For Moltmann, the approaches of Barth and Rahner shut God up in loneliness, no community of persons. Using the analogy of human community, he shows the Cross of Jesus revealing the divine community in love and suffering. For Catherine LaCugna (1991) God is communion, a mystery of persons in communion who embrace death, sin, and all forms of alienation for the sake of life.

The book ends with Part IV, *Contemporary Relevance of the Trinitarian God*. If Christian faith portrays God’s relational being as made visible in the self-dispossession of Father, Son, and Spirit, God’s Trinitarian being, in which humanity partakes, becomes the *regula fidei*, the grammar for Christian living in the society. This understanding of God finds a correspondence in the African understanding of the human person as a network of relationships, not an individual; one is actualized as one transcends self toward communion with others. This leads to the rediscovery of humanity’s and creation’s kinship with God through Christ, which Archbishop Anthony Obinna, of Owerri, Nigeria has translated into neologisms, theofilance (theofiliation) and confluence (confiliation): Christ *filiated* himself to creation and humanity to effect a new

kinship with God. At Pentecost, the Spirit banished ethnic divisions, created a community of differences among cultures and languages, and universal co-filiation of peoples. The current environmental crisis is actually a spiritual crisis: man has lost the meaning of the world as gift from the triune God entrusted to man's stewardship. Creation is open to God and has God as its future (cf. Rom 8:19-27). "A life structured by the Trinity will not be preoccupied with its self-preservation but with self-donation" (p. 197).

James Chukwuma Okoye, C.S.Sp.

ANTHONY C. THISELTON

THE HOLY SPIRIT – IN BIBLICAL TEACHING, THROUGH THE CENTURIES, AND TODAY. GRAND RAPIDS: WILLIAM B. EERDMANS, 2013. ISBN 978-0-8028-6875-6. PAPERBACK. 500 pp. WITH BIBLIOGRAPHY, INDEXES, 565pp. \$46.

This exposition of the history, theology, and spirituality of the Holy Spirit surveys over a hundred ancient and modern authors; the author's own analysis of the relevant Scripture texts is found on pp. 1-160. Throughout, Thiselton engages in often negative dialogue with the Pentecostal and Charismatic Movements.

In the Old Testament, *ruah* refers to wind, breath, spirit (of man, of God). LXX translates it as *pneuma* (264 times), but *anemos* (49 times) when it means wind. Some passages are ambiguous: is the *ruah* of Gen 1:2 "mighty wind" or the Spirit of God? *Ruah* is distinct from God, yet conveys God's presence/power. "Holy Spirit" occurs only twice – Isa 63:10 and Ps 51:11; it is not found in Greek literature outside the LXX. The Major Prophets received revelation through the word, only in Ezekiel and once in Deutero-Isaiah is it through the Spirit. The Spirit is sometimes given in contexts that require learning or training - leadership, administration, craftsmanship, physical strength. "I will put my Spirit within you" (Ezek 36:26-27) suggests that right relationship with God needs the Spirit. "When you send forth your Spirit they are created" (Ps 104:30) depicts the Spirit's role in creation.

In Judaism, the Spirit is agent of prophecy, also active in the study of Torah. Qumran associated the Spirit with holiness and purification, Mishna and Talmud with the resurrection from the dead, though the Spirit does not give righteousness, rather is given in response to it.

In the New Testament, the Synoptics present Jesus' Spirit power to heal and cast out demons; this lacks in John. The Spirit effected the incarnation, commissioned the Messiah, and enabled his ministry. In 5 sets of sayings in John, Jesus speaks of "another Paraclete" to complete his work. The Paraclete will not speak of himself, but testify to Christ and glorify him. On Easter day, Jesus breathed the Holy Spirit on his disciples (Johannine Pentecost). Before ascending to heaven, he commanded them to make disciples of all nations, baptizing them in the name of the Father, of the Son, and of the Holy Spirit (Matt 28:19). They must, however, wait to be baptized with the Holy Spirit (Acts 1:5). That occurred at Pentecost (Acts 2:1-4) and they spoke *heterais glössais* (different languages?).

In Paul's letters, the Holy Spirit is the power for Christian living (Rom 8:9) and agent of the resurrection (1 Cor 15). "*Spiritual body*" here means existence wholly animated by the Holy Spirit. He is the "first-fruits" who transforms us into our future. He is poured out over the whole community and is also a special gift to chosen persons for the community (p. 71). 1 Cor 12:8-10, 28-30; Rom 12:6-8, and Eph 4:11-12 detail the *charismata*, all for the up-building of the Church. Thiselton argues that "Paul bequeathed a clearly Trinitarian theology of the Holy Spirit" (p. 129; cf. 1 Cor 12:4-6; 2 Cor 13:13; Rom 8:11; Matt 28:19).

The *Didache* speaks of the ministry of charismatic prophets and teachers within the community (p. 167). Debates ensued early about the nature of the Son and Spirit. Justin Martyr asserted that Christians worship the true God, Father of righteousness... also the Son... and the prophetic Spirit (*1 Apology* 6). Irenaeus battled Gnostics who held that Monogenes, one of the emanations of God, begot Christ and the Holy Spirit. He affirmed that God molded by his two hands (the Son and the Holy Spirit) to whom he said, "let us make man." Tertullian (160-220 CE) wrote *Against Praxeas* who had identified Father and Son: "I believe the Spirit to proceed from no other source than from Father through the Son." Montanus began to prophesy in 172 C.E. and had two disciples, Prisca and Maximilla. They called themselves *pneumatics* (Spirit-filled) and the rest *psychicals* (fleshy). The failure of Montanism discredited every form of prophecy, but spurred development in the doctrine of the Holy Spirit. For Origen (185-254 CE), one cannot partake of the Father or the Son without the Holy Spirit; Son and Spirit are divine, though "inferior" to the Father. Noetus, a Gnostic of Smyrna, alleged that Christ was the Father himself who was born, suffered and died. Sabellius held that Father, Son, and Spirit were merely three modes of the one God (modalism). In the East, Arius (256-336 CE) taught that Christ was created. The Council of Nicea (325 C.E.) met to declare the divinity of Christ. Meantime, the *Tropici* (interpreted Scripture out of context) argued that the Holy Spirit was a creature. Basil of Caesarea (329-379 CE) invoked the Three Glorias (Glory be to Father, Son, and Spirit) to show the equal divinity of the three. Eventually the Council of Constantinople, 381 CE, attended only

by Eastern Fathers, crafted the addition to the Nicene Creed: “the Holy Spirit, Lord and Giver of Life, who proceeds *from the Father*, who with the Father and the Son together is worshiped and glorified, who spoke through the prophets.” The West meanwhile adhered to Augustine’s *filioque* clause: the Holy Spirit proceeds *from the Father and the Son*. Augustine depicted the Trinity as Lover, Loved, and Love; also as memory, understanding, and love. The Middle Ages and the Reformation changed little in the Augustinian doctrine of the Trinity.

George Fox (1624-1691) and the Quakers preferred experience and the inner light of the Holy Spirit to reason and theology. They used “testimony” in services. John Wesley (1703-1791) furthered the enthusiasm strain though valued theology and tradition. The *Pentecostal Movement* in America started with Charles Parham (1873-1929), but went global under one of his pupils, the African American William Seymour in the Azusa Street (Los Angeles) Revival of 1906-07. Simultaneous and independent experiences of the Spirit were occurring in Africa, Calcutta, Korea, and Chile (p. 333). Pentecostals embrace the four-fold gospel of *salvation, baptism in the Holy Spirit, healing, and the Return of Christ* for a thousand year rule on earth (premillennialism), his faithful caught up to him in Rapture (1 Thess 4:17). Tongues speech is seen as an inseparable part of the baptism of the Holy Spirit, the Acts as blueprint for the Church of all time (Restorationism).

The Charismatic or Renewal Movement began around 1956 for Protestants, 1967 for Catholics (with events involving students of Duquesne University, Pittsburgh and Notre Dame University, Indiana). It adapts Pentecostal themes and uses spontaneous prayer, rhythmical singing, hand clapping, dancing, expectation of the miraculous, testimonies, and words of prophecy.

Thiselton is sharply critical of Pentecostal claims (especially in Chapter 4-6, pp. 49-130). Prophecy is not necessarily spontaneous charismatic utterance, but may include creative interpretation of Scripture and applied pastoral preaching. What indeed is “baptism in the Holy Spirit”? Is *glossolalia* a necessary effect? How justified is the expectation of healing and miracles? Is enough room given to the Holy Spirit to act also through human processes, seeing that in Scripture leadership, teaching, craftsmanship and other learnt skills were also *charismata*? Is the Pentecostal world dualist – God or demons - with the eclipse of nature? And do such views generate paranoia?

Among recent theologians, James Dunn dialogues with Pentecostals over the biblical foundations of their claims. Frank Macchia is developing a Pentecostal theology based on the life transforming response to the kingdom of God, with Spirit-baptism as organizing principle. Max Turner seeks biblical validation for Charismatic experiences and practices while admitting deviations, for example, the prophecy that David Watson would not die of cancer when he did (p. 385). Luke and Acts must not be compounded with Paul.

Yves Congar developed a Roman Catholic theology of the Holy Spirit. The Holy Spirit co-instituted the Church (double sending by Son and Spirit, John 15:16; 14:16) and preserves her as apostolic (conforming to its origins). In his view, the Renewal style of assembly does not suit everyone. Krister Stendahl opines that it is doubtful one can live healthily with “high-voltage” religious experience over a long period of time. Using the New Testament narrative as paradigm, Jürgen Moltmann sees the Spirit indwelling creation and maintaining relationships of mutuality, just as there is mutual interpenetration in the Trinity (invoking the Eastern term, *perichōrēsis*). Christ accomplished salvation, the Holy Spirit confers it. A God who cannot suffer cannot love either. Moltmann uses the biblical metaphors for the Holy Spirit to depict his activity and effects, for example, *ruah* as energizing stimulus that awakens unguessed-of vitality. For John Zizioulas (Greek Orthodox) God has no ontological content, no true being apart from communion. The Holy Spirit is not given after Christ established the Church as *institution*, (as in Vatican II), rather is the very essence of the Church, which is *charismatic* in nature. Spirit and Eucharist demonstrate the simultaneity of both local and universal Church.

James Chukwuma Okoye, C.S.Sp.

ANTHONY J. GITTINS, C.S.Sp.

LIVING MISSION INTERCULTURALLY: FAITH, CULTURE, AND THE RENEWAL OF PRAXIS.

MINNEAPOLIS: LITURGICAL PRESS/MICHAEL GLAZIER, 2015.

ISBN-13: 978-0814683187. 264 pp. \$31.49

This book attempts to describe, justify, and promote “Intercultural Living” and to urge people – particularly members of international and multicultural communities, and others engaged in Christian ministry in situations of cultural diversity -- to grasp its potential and urgency, and then to undertake to work together to make it a reality.

The understanding of mission – of the Triune God, of the Church, and of the baptized – has changed significantly since Vatican II. It is now understood as a universal call in a world Church in a globalized world. In this light, the ideal of intercultural living now represents a challenge to people who already have first-hand experience of living in an international or multicultural context. If the word *international* describes any situation involving (people of) different nations, and *multicultural* identifies and emphasizes a cultural rather than a national component, *intercultural* can best be understood as adding a specifically new element, namely faith. Although faith may or may not already

be a factor in international or intercultural relations, it is always the explicit driving force and motivation for intercultural living.

Many religious orders and Congregations are international and multicultural in fact, and yet many of their members often find that they are trying to coexist *despite* personal and cultural differences rather than *with* them. Intercultural living becomes possible only if and when diverse people have a common and explicit faith reason for attempting to discover how personal transformation can lead both to enrichment and the transformation of a whole community.

Relations between employees of multinational corporations may be perfectly civil and professional, without anyone needing to make a radical effort to learn from each other's culture or seriously to modify their own behavior. Likewise, people may live as very proper and law-abiding citizens in a neighborhood or city where they come to daily contact with people of diverse cultures yet without ever becoming firm friends with any or learning another language. But members of international religious communities share a common faith and a common vision and are committed to a common ministry inspired by their Christian faith. In this case, the prospect of intercultural living has become an increasingly evident imperative in a globalized world.

In days gone by, religious communities might welcome new members, even from cultures different from their own predominant culture. This process was accomplished according to the *assimilation* model; people were effectively invited to join a pre-existing, well-established and proven community by learning its history, structures and practices, and gradually becoming assimilated into it. The current membership might be most welcoming and hospitable, showing newcomers how things were being done and would continue to be done, but the personal wishes and cultural traditions of the incoming person were of little or no account. If a person was deemed to be sufficiently able to assimilate to the community, all would be well; if not, the door was open for departures.

But in recent decades and for several reasons, the assimilation model has proved to be "unfit for service" to Church and believers. In the first place, the numbers of candidates for priesthood and religious life from the dominant European and North American nations declined, while those from beyond increased almost exponentially. Second, we became much more aware of the relationship between faith and culture: culture shapes the contours of faith, and without a cultural "language" to do so, faith cannot express itself in action. Therefore, people must be positively encouraged to live their faith through their own culture, and to force them into an alien cultural matrix is to constrain or do violence to the appropriate expression of their faith. Third, Vatican II and

the subsequent papal documents of Paul VI and John Paul II particularly, cried out for the development of authentic indigenous theologies and *inculturated* faith (which should not be confused, but often is, with *acculturation* or cultural borrowing in the production of ritual(s) with an ethnic or cultural flavor). Inculturation (which, unlike acculturation, is a theological word) refers directly to the way people's faith is culturally expressed. Even the most creative liturgical acculturation does not of itself produce personal conversion or the fruits of a deepening faith. But a truly inculturated faith is evident by its fruits: the vital expression of Christianity shaped by a specific culture and context.

The upshot of these developments was a rather abrupt shift in the contours of international religious communities. As they became increasingly multicultural, the numerical superiority of the dominant culture was greatly reduced, while new members from beyond Europe and North America were also *cross-cultural* – either by having left their own original cultures to minister across cultural boundaries, or by becoming assimilated into the dominant culture. Many members of the dominant cultures remained essentially monocultural, though others, having ministered in the cultures from which new members were coming, were themselves cross-cultural. Consequently, in recent decades, culture itself has become an increasing challenge to international religious communities. Either their members effectively live in enclaves with other members of their own culture, or they attempt some token modification of their habits – eating, dress, prayer, and so on – but without anyone feeling entirely at ease with, or committed to the resulting *modus vivendi*. The emerging challenge now faces everyone equally: to move away from the assimilationist model, and to commit to a new way of living, in which everyone, not simply those from minority cultures, accepts to work together to establish *a new kind of Christian community*.

Intercultural living is expressed by people of different cultures coming together to build a new community in which everyone can find a place and yet no one is privileged above anyone else. Each person, in effect, leaves their primary or original home in order to come together and build a new home from the fabric of each person's life and culture. If four cultures are represented in a given community, the members will actually create a kind of fifth culture, an organic process in which each person is changed by the developing lives of everyone else.

Intercultural living is a dream that can be realized, but it requires concerted effort to learn necessary skills and to be converted by God's grace. Then, from *assimilation*, the community will be able to move to *mutual welcome* and ultimately to *radical inclusion*. The book attempts to chart the passage through these stages by offering a map of the territory to be covered. While the actual journey will be a matter for the discernment of individual communities, the book's chapters move from theory to practice.

Since language is so important, we need a common vocabulary and understanding of the challenge. Therefore the early chapters carefully clarify the terminology (cultural, cross-cultural, intercultural and so on) needed for meaningful communication. After that, some practical steps toward the creation of intercultural communities are proposed. Good will is assumed to be present but alone is inadequate for the task and process of intercultural living. Consequently various skills and virtues are described and encouraged.

Intercultural living is not for everyone, but everyone with a missionary heart and soul, whatever their age or state of health, has a vital part to play in the community enterprise, and every community needs to generate a “critical mass” of energy and focus if intercultural living is to become a reality. Without this, a community will fragment or resolve itself into its constituent cultural parts, and its mission will be thereby compromised.

Anthony J. Gittins, CSSp.

FRASER FLEMING

THE TRUTH ABOUT SCIENCE AND RELIGION: FROM THE BIG BANG TO NEUROSCIENCE. EUGENE OREGON: WIPF AND STOCK PUBLISHERS. 2016.

Strong emotions arise when science and religion intersect because the topics impinge on core beliefs. Religious explanations at the popular level can lack the careful rationalization and logic required for reconciliation with scientifically proven reality, while scientific explanations of the world often fail to satisfy the human longing for purpose and meaning. While many books are available, few encourage the reader to engage in a personal journey to answer questions about purpose, meaning, good and evil, and free will that arise from competitive scientific and religious views of reality. *The Truth About Science and Religion* is designed to coax the reader into a process of self-discovery beginning with the more distant issue of divine interaction in creation before moving to more personal issues such as what being human really means. Here is a book for people struggling to make sense of complex issues around science and religion.

Fraser Fleming is an organic chemist who conducts research in support of developing pharmaceuticals and has served as a program director in the Division of Chemistry at the National Science Foundation. The book developed from two Duquesne University study abroad courses, “Big Bang to Modern Man: A History of Science and the Influence of Religion.” Fraser is a founding member of the *Christian Academic Fellowship* at Duquesne University, an independent

organization integrating spiritual beliefs and values into various roles in the university community.

The Truth About Science and Religion is designed to encourage readers to explore their own views through personal reflection. Metaphors, analogies, and comparisons are used to simplify complex topics and to allow educated, non-scientific readers to engage with the key concepts. The book provides the historical and scientific background and the philosophical insight needed to think through issues of science and religion and their influences on personal beliefs.

The first chapter, “Is There Purpose to Life? Implications from the Big Bang,” examines the exquisite timing and precision of the Big Bang which makes the formation of the universe seem highly orchestrated. The book compares the scientific origin of the universe with Genesis 1-3 in order to distinguish the ‘how’ questions of science with the ‘why’ questions of religion.

Chapter 2, “The Origin of Life: Who or What Creates Life?” scrutinizes Genesis 1 and what it meant for the early Hebrews while also examining biological science in order to understand both divine creation and prebiotic evolution. Central questions to emerge are what is God’s role in directing evolution, how did life begin, and is all of nature described by natural processes. These questions relate to whether life arises by chance or may involve divine assistance.

The third chapter “Evolution: From Amoeba to Zebra” moves from the evolution of the universe to the evolutionary progression from simple organisms to complex animals and the religious implications of this progression. Are death and suffering compatible with divinely guided evolution, and if so what is God’s role in the process? Exploring these questions requires understanding Intelligent Design and theistic evolution and examining them in light of the dramatic advances in biological science over the last two decades.

At the core of many Christians’ aversion to evolution is the idea that humans are uniquely and individually made in God’s image. Chapter 4, “Primates, Hominids and Humans. What Makes People Human?” explores the differences between humans, prehumans, and animals, examining how good, evil, and morality are tied to the human-divine relationship. Using this foundation, the chapter evaluates different interpretations of the biblical story of Adam and Eve.

Unlike most books on science and religion, this book includes a chapter on “Jesus Christ: Miracles, Prayer, and Resurrection.” Examining Jesus’ prayer life and miracles provides insight into the ways an intangible God might tangibly interact with the lives of religious believers. Woven throughout is an

understanding of Jesus' central message of the divine relationship intended between individuals and God and the resurrection that is the ultimate goal of that relationship.

The next chapter, "A Brief History of Science: From Prehistory to Particle Science," explores the beginning of science by examining key cultures and people in science's history. The survey follows the development of astronomy and the way that discoveries in astronomy refined the scientific method. The lives of influential astronomers, physicists, and cosmologists, including Kepler, Galileo, and Einstein, illustrate different types of interactions with religious authorities and help to understand how science and religion influence personal belief and behavior.

Arriving at the 21st century, chapter 7 focuses on issues in neuroscience. "The Real Me: Mind, Brain, Soul, and Spiritual Experience" argues that advances in neuroscience have the potential to create as much religious tension as Galileo's and Darwin's theories. Several models of the brain, the mind, and consciousness are examined in order to help readers understand free will, death, the soul, and the nature of religious experience.

The final chapter, "Understanding Reality: Answers from Science and Religion," explores past interactions between science and religion as a way to develop a holistic understanding. After comparing approaches to science and religion, including both separate spheres and integration, the chapter asks readers to think about whether religion makes any difference. This last chapter concludes by reviewing common themes from the earlier chapters, asking if there is subtle evidence of a divine presence woven through the fabric of the universe.

This book follows a uniquely chronological development of the universe alongside religious views of the world. The book's Christian author shows that there is a deep harmony in the universe that reflects the benevolence of the divine architect, but he is not afraid to examine the difficulties created by scientific advancements and by new religious ideas.

Each section ends with a series of questions designed for personal reflection or small group discussion. The balanced topical examination and focused questions make the book ideal for undergraduate or seminary courses in science and religion.

Dr. Fraser Fleming

Spiritan Horizons seeks to further research into the history, spirituality, and tradition of the Congregation of the Holy Spirit. In line with the aims of the Center for Spiritan Studies at Duquesne University, Pittsburgh, its overall goal is to promote creative fidelity to the Spiritan charism in the contemporary world. The journal includes articles of a scholarly nature as well as others related to the praxis of the Spiritan charism in a wide variety of cultural contexts. Special attention is given in each issue to the Spiritan education ethos, in view of the university setting in which the journal is published.

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