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Spiritan Horizons

A Journal of the Congregation of the Holy Spirit

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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 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.

This issue is dedicated to two Poullart des Places specialists

Christian de Mare, C.S.Sp.
1929 - 2013

Born, Paris, France, November 1, 1929

Professed, September 8, 1949

Philosophy and theology in Rome

Ordained priest, October 3, 1954 at Chevilly

Professor in the major seminary of Sébikhotane (Senegal). Rector from 1962-67

French Seminary, Rome. Vice Rector and spiritual director, 1967-71

Major seminary, Brazzaville. Rector, 1973-83

Chevilly, Director of novices, 1983-1991

Member, provincial team, France, 1992

Dublin, Assistant director of novices, 1993-1997

Rome, leader of team preparing the tricentennary of the Congregation, 2002-2003

Published
Aux racines de l'arbre spiritain : Claude François Poullart des Place, Écrits et Études, 1998

Spiritan Anthology, 2008 (with a team)
Died : Digne hospital, March 12, 2013.

John Peter (Seán) Farragher C.S.Sp.
1922 – 2013

Born, Ballyglass, Ireland, June 27, 1922

Professed, September 8, 1940

Kimmage Manor, Dublin, Masters in Irish Literature, theology
Ordained priest, July 11, 1948

Blackrock, Dublin, taught religion, Irish and English languages, 1949-1987 (one of his pupils, Éamon de Valera, later Prime Minister and President of Ireland)

Archivist, Blackrock, 1957-2013
Honorary Ph.D., 1988

Published
A Centennial Tribute to Éamon de Valera and Pádraic Ó Conaire, 1983

Blackrock College 1860-1995 in 1995

Père Leman (1826-1880), Educator and Missionary, 1988

Led by the Spirit: the Life and Work of Claude Poullart des Places, 1992

Spiritans Remembered, 1998

The French College Blackrock 1860-1896, 2011

Died : Blackrock Clinic, December 12, 2013

Win a Scholarship for a Sabbatical at Duquesne

The Center for Spiritan Studies (CSS) at Duquesne University offers 2 scholarships for sabbatical in the 2015 academic year in the Spiritan Scholar in Residence Program (Spiritan Scholar).

The program is designed for Spiritans who wish to research various topics of the Spiritan charism and tradition. The program lasts one academic year, usually from September to May.

It is especially indicated for formators, teachers in secondary and tertiary institutions, and missionaries who wish to return to their Spiritan roots.

Interested Spiritans need to secure 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, 2015.

CSS councilor liaison:

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

Or

The Director
James Chukwuma Okoye, C.S.Sp.
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Introduction

The Venerable Father Libermann was writing *Instructions for Missionaries* when he wrote the letter to Charles Lairé that contained these oft-quoted lines:

> The people of Africa do not need and will not be converted by the efforts of clever and capable missionaries: it is the holiness and the sacrifice of their priests that will be the means of their salvation … The missionaries must possess a holiness which draws down upon the Africans the all-powerful and merciful merits of Jesus.

Paul Coulon, "Exchanges on the Essential," shows how the teaching in the letter to Lairé is a succinct summary of the *Instructions*. Another reason for including this article is to introduce our readers to Coulon's methodology (akin to the biblical historical critical method) that understands the founders within their context while tracing their relevance for today. **Donald Nesti** often spoke of the gem that is Libermann's *Instructions for Missionaries*. So I asked him to "translate" this for modern readers. His commentary, "Living the Life of Self-Giving Love," excellently transposes Libermann's teaching onto relevant modern keys. This essay is among the best explanations I have read of Spiritan "apostolic life," "practical union," what Libermann means by "holiness," and why it is crucial for mission.

Dean **James Swindal**, "Pope Francis and the New Evangelization," presents the pope's Exhortation, *Evangelii Gaudium,* outlining some key thematics it develops, its view of the role of the interplay of faith and reason, and its outline of the role that education plays in evangelization. It concludes with three challenges for the future. **James Chukwuma Okoye**, "*Evangelii Gaudium* and Pope Francis' Pastoral Plan," examines the pope's Exhortation as a sort of blueprint for how Pope Francis intends to govern the Church. Several themes in some of his interviews recur in this Exhortation. **Ian Edwards**, "Let it Be: Wellbeing as Fiat for a Life that Gives Birth to the Divine," shows how, like Mary, Mother of Jesus, wellbeing is wholeness, a response to the divine call to become the persons God intended us to be, our best selves.

This issue contains seven reflections on Spiritan charism and education. In the 2013 academic year, Duquesne faculty and staff met a couple of times on Spiritan pedagogy under the leadership of Fr. Ray French, the Vice President for Mission and Identity, and Dr. Darlene Weaver, the Director of the Center for the Catholic Intellectual Tradition. **James Chukwuma Okoye** kicks off the section with an

continued on next page

overview of Spiritan education showing how various contexts and "signs of the times" affected Spiritan commitment to education. **George Boran** and **John Assey**, "Reflections on Educational Commitments in the Congregation of the Holy Spirit," summarize the findings and proposals of the 12 participants in the Rome meeting of July 3-9, 2011. This meeting prepared the position on education eventually adopted by the 2012 Bagamoyo General Chapter. **George Worgul**, "Spiritan Charism and Ethos in Education," argues that the Spiritan charism functions as a particular activation and sign of the charism of the People of God of compassion for the poor and oppressed. He opines that "Duquesne students reflect some new forms of poverty which cry out for mission as evangelization of the poor and educating for liberation and integral human development." **Joseph Okafor** traces "The Spiritan Contribution to Education in Igboland" which was such that "for the period 1885 to 1970 a history of education in Igboland will have the Spiritans front and center." **Maureen O'Brien**, "Spiritan Pedagogy and Critical Thinking in United States Higher Education," outlines the characteristics of both critical thinking and Spiritan pedagogy and demonstrates what they contribute to each other. Doctoral students, **Rebecca Durbin** and **Jessica Martin**, teamed up with **Jason Margolis**, their professor, to search for common themes that connect Spiritan pedagogy and spiritually-based educational theory. **Ronald Arnett**, "The Wonder of Communicative Encounter," calls for clarity in what educators bring to the table for conversation. As in a good business, research and development and considerations for a long-term future trump marketing temptations that risk the future for immediate relational customer satisfaction. Such misguided relational effort to salvage a campus would be no more than "emotional prostitution."

Dean **Edward Kocher**, "Learning from Libermann," shares in a very personal manner how Father Libermann influenced his work as an academic administrator at Duquesne University of the Holy Spirit. Adrian van Kaam's biography of Father Libermann, *A Light to the Gentiles*, is at the core of this experience. **Lina D'Ostilio** presented a well-received paper to the Duquesne University Board of Trustees Executive Committee meeting of March 21, 2014 outlining the twists and turns of "Community Engagement, Civic Learning, and the Spiritan Charism." She lays out the parameters, demands, and difficulties of *true* service learning in the university context.

James Chukwuma Okoye, C.S.Sp. (Editor)

Paul Coulon, C.S.Sp.

Paul Coulon, C.S.Sp. studied in Rome (1962-1967) before becoming a professor at the Spiritan Scholasticate in Chevilly and Lyon (1967-1972), then in Congo, Brazzaville (1975-1979). He returned to France, where he was engaged in spiritan formation, teaching and research at Chevilly and Paris (1979-1994) gaining a joint doctorate on Father Libermann in History (Sorbonne) and Theology (Institut Catholique of Paris). He has served as professor and director of the Institute of Science and Theology of Religions at the Institut Catholique of Paris (1994-2005), director of the review Mémoire Spiritaine (1995-2006), then of the review Histoire et Missions Chrétiennes (2007-2012). Since 1999, he has been director of the collection Mémoire d'Églises at the Karthala Press (75 volumes in 2014). He is member of the Académie des Sciences d'Outre-mer. Of his many articles and works, one has become an indispensable and classic source : Coulon-Brasseur, *Libermann (1802-1852). Une pensée et une mystique missionnaires* (Paris, 1988).

Translated from French by Roberta Hatcher

Exchanges on the Essential: The Libermann-Lairé Correspondence[1]

Libermann is not an "author" who is writing a "work." He is not a spiritual writer composing tracts intended for publication to be read, perhaps, by strangers, intellectual disciples of a master thinker or spiritual guide. What must be emphasized is the concrete, interpersonal nature of Libermann's writings: they are essentially letters to individuals or specific communities (1,800 letters). By definition occasional writings, these letters, in order to be considered valid historical documents require basic textual treatment: identifying the recipient and relying on that person's letter as much as possible (since the letter in front of us is the response that Libermann wrote to him or her).

These elementary principles of historical reading—which consist of taking into account the literary genre, the social context [*Sitz-im-Leben*], the text's recipients, its date, the very structure of the text, which cannot be carved into slices of meaning when it is the whole that makes meaning—these have not always been applied in the past. The early Libermann is not the superior general of 1850; one doesn't write the same thing when giving spiritual advice to a scrupulous seminarian or a good-time Charlie, or to a nun or a nuncio or the Minister of the Navy.

I would like to apply these reading principles to a single letter (but what a famous and important one!) that Libermann wrote to Mr. Lairé,[2] dated May 8, 1851. It is in response to Lairé's letter from St. Marie of The Gambia, March 7, 1851.

Who was Charles Lairé?

Charles Marie Lairé was born January 12, 1826 in Murtin, a small French village 14 km. from Mézières (Aisne), in the diocese of Reims. His personnel file in the archives contains a series of testimonials about him and a packet of letters written to his family in his youth. His father was a schoolteacher. The village priest, Abbé Migeon, tells us that Lairé's health was fragile from birth and that his intention to become a priest dates back to his early childhood. When he was twelve, he entered the diocesan secondary school. He completed his advanced seminary study in Reims.

A rough draft most likely dashed off during his seminary days contains Christian counsel that he offered to his sister Pauline. The piety it manifests is intensely *Christocentric:* "Tell

Jesus-Christ all your troubles, ask him for his light and especially for the strength to follow the path of righteousness […] Read the Bible often, even if it is only a few verses in secret."[3] All the testimonials also highlight the intensity of his devotion to Mary.

Charles entered the novitiate of the missionary society of the Sacred Heart of Mary in La Neuville (Amiens) in the fall of 1847. He was ordained deacon in Amiens on June 17, 1848[4] and made his consecration in the Congregation of the Holy Spirit and the Sacred Heart of Mary at Notre Dame du Gard on February 2, 1849.[5]

On February 17, 1849 he embarked for Toulon aboard the *Achéron,* a government steamship, with Bishops Bessieux and Kobès, eight confreres (priests and brothers), and the first six Sisters of Castres to leave for Africa.[6] Upon arrival in Dakar, he was ordained a priest on April 7, 1849. He would occupy several posts in the two years that followed, including a period in Gorée. He was also sent to St. Marie of The Gambia (Bathurst).

Charles Lairé writes to Libermann on March 7, 1851

Mgr. Kobès—the youngest bishop in Christendom—was just ending his twenty-ninth year when he arrived in Dakar. The young Apostolic Vicar had difficulty adapting to Dakar: he realized he would have little influence on the Muslim population and that it would be better to turn his attention to the pagans of the coast who were moreover less contaminated by European vices. He had his heart set on St. Marie of The Gambia.

It was precisely on the subject of St. Marie of The Gambia that Charles Marie Lairé wrote a four-page letter to Fr. Libermann on March 7, 1851 as he was preparing to once again change posts, having been named to Grand-Bassam. A copy of the letter can be found below. The numbers preceding the points addressed in the text are Lairé's.

Note the tone of the letter: very simple and very free, it is more the letter of a disciple confiding in his beloved master than that of an inferior addressing his administrative superior. The spiritual quest appears intense: without a doubt it conveys the strong desires and evangelical spirit that Libermann tried to inspire in the hearts and lives of the young people in training at Amiens.

The Latin reference by Mr. Lairé to the words of the Sacred Congregation of the Propaganda is particularly interesting. It shows what fed the *missiological* training provided under

Libermann's influence: the 1845 Instruction *Neminem Profecto* of the Propaganda but also all the other preceding texts in the great tradition of the Society of the Foreign Missions of Paris, which Libermann would have known about through his friend Mgr. Luquet.[7]

The Letter from Mr. Lairé to Libermann[8]

St. Marie of The Gambia, March 7, 1851
Very Reverend Father and Superior,

1 – I wrote you several lines on four different occasions two weeks ago despite the poor state of health I was in; I was ashamed to have waited so long to send you my news despite my desire to do so. And yet that small journal is irrelevant now, seeing how various circumstances have changed and I would no longer dare send it to you. Monsignor[9] is recovered and will be able to write you himself via the English steamship whose departure has been postponed.

2 – What can I tell you at this moment? In a few hours I will be leaving St. Marie of The Gambia for Gorée to find the *Rusé* which should not yet have left, in order to make my way from there to Gr. Bassam where Mgr is sending me as superior; Brother Charles[10] is to accompany me. There I will find Mr. Bourget[11] and Mr. Duret.[12] May God bless the intention of my Bishop and may he use it for his glory. I assure you that it is pleasing that I go over there; I've moved so much at this point, always in a precarious position, sometimes a bit false! At last the good Lord wants to give me, firmly tie me I think, to a patch of the poor heathen vine. There the weeds to tear out are not the smallest, nor the labors [*efforts*][13] that will be required the least amount of patience and perseverance. It will end up, I think, diminishing this last bit of avidity, this too great or too impatient desire for the good which consumes me; and will also deliver me completely from all the inconstancy of character, of all the remaining

...this too great or too impatient desire for the good which consumes me...

3- influence that sensation still holds on the young part of our soul that must alone see and guide and love . . . oh! I feel that God is purifying [*me*] my soul more and more and all its faculties in every way, and that he transforms it more every day in the purity and the strength of his love, in the light of only his faith and in the repose of his will, accomplished over and above all sensitivity, consolation, above all pettiness of vanity, human respect, self-love, self-seeking in all things . . . seeing things only like God, wanting the good in us and in others only like Jesus, no more than Jesus . . . , being a person solidly grounded on the

...oh! I feel that God is purifying [me] my soul more and more...

principles of Jesus and his Holy Church, but with all gentleness in relations with men of this world. Oh! pray, dearest Father and superior, pray. I count on the paternal kindness of your heart for my poverty; pray that God saves me no longer as a child and that I no longer serve him as a child either . . . I am ashamed to not yet have truly and concretely let myself go, to not have thrown myself headlong into the hands of his will / resting softly in the confidence that his mercy will work its holy will in me, in the middle of miserable states of body and soul, in the midst of the darkness of soul [*and*] …

...confidence that his mercy will work its holy will in me...

I'm terrified when I think of these words of the Sacred Congreg. of the Propag. for missionaries. . . *non mediocri caritate ac prudentia insignitas . . . sed diuturnus rerum usus et experientia . . . probaverit*[14]*;* but I count above all on your prayers, and those of the few who love the glory of the divine Savior and who love me on earth and even in heaven. *Omnia possum in eo qui . . .*[15]

4 – I will tell you no more about things here. . . Msgr and Mr. Duby[16] are writing you themselves. . . May the good Lord preserve you a long time in our love . . . I am very happy that Mr. Le Vavasseur[17] has come to share our burden. Mr. Schwindenhammer[18] delighted me with his too brief note – I had already heard some of the missionaries complain that our brothers in France would not reply to our letters... etc. . . . I will let you judge.

I've forgotten none of these Messieurs from the Paris house . . . , praying that God's will be totally done for our poor little Congregation and for the novitiate especially. Adieu! in union with Jesus Christ and Mary, *in osculo sancto,*[19]

Your servant and son in Our Lord
c.m. Lairé
missionary H.S. et S. H. Mary

P.S. My sister will be buying several things with her own money for the community of Grand Bassam; I have the permission of His Lordship; I asked her to speak to Mr. Briot,[20] if . . .

P.S. Abbé Moussa[21] is doing a great deal of good here; he seems to have a particular grace for explaining the religion to his poor fellow countrymen. I've listened to him for a month now with great pleasure. I have not reread [this letter].[22]

Libermann's Response to Lairé

Libermann's response to Lairé draws its significance from the *moment* in which he wrote it, in the biblical sense of *moment*

of God (*kairos* in the New Testament).[23] Further, "God's moment" constitutes one of the main categories in Libermann's thought and missionary strategy.[24]

..."God's moment" constitutes one of the main categories in Libermann's thought and missionary strategy.*

In 1851, the development of the Congregation and its missionary engagements was not without creating some tensions in its midst. An exceptionally long letter (written over a period of eight mornings) that Libermann wrote to Mgr. Kobès between April 21 and May 3, 1851,[25] bears witness to this fact. In it, he takes up the defense of Ignace Schwindenhammer, his counselor, strongly criticized by the missionaries, and responds to several fears they expressed from the field.

Libermann is worried about the unity of the institute and the spiritual quality of its members. Already between the 22nd and 24th of the preceding February, he had written a series of four letters to the missionaries in Mauritius in which he insisted on the religious life, on fidelity to the Rule and to the life of the community in the whirlwind of apostolic life.[26]

On his return to Notre Dame du Gard (the novitiate and theology) where he remained from March 9 through Holy Monday April 14, 1851, Libermann began work on drafting *Instructions to Missionaries.* A major text that he surely intended as his spiritual testament, it cost him great effort and would remain unfinished after he stopped writing it in July 1851.[27]

Libermann felt the need to re-center everything on the essential: that is why he wrote the *Instructions.* Fortunately, we have a sort of *summary of that essential* in the letter that he wrote during the same period, May 8, 1851, to M. Lairé, in response to the latter's letter of March 7th.[28]

Libermann's Text[29]

[The cross-references to the text published in *Notes et Documents* XIII, p. 142-146 and the numbered lines in Coulon's text have in large part been omitted. The translation below is taken from *A Spiritan Anthology*, 322-326 (Editor)].

Here is the outline of the letter:

- Introduction: (lines 1 – 11)
- I – Holiness, only source of Mission (lines 12 – 52)
- II – The Spirit of Jesus and its fruits in the life of the apostle (lines 53 – 91)
- III – How to conduct oneself towards one's brothers when one is a superior of the community (lines 92 – 107)

- IV – On the importance of exchange of letters for communion between France and Africa (lines 108 – 123)
- Post-scriptum (lines 124 – 133)

Paris, 8th May 1851

My very dear Confrere,

In your letter of 7th March, which, like all your letters, gave me great pleasure, you stated that you were ashamed of having waited so long before writing to me. If you have reason for blaming yourself, I also ought to feel a similar compunction because of my own delay in replying. So we can both make good resolutions! We shall change our ways and no longer have reason to blush with embarrassment.

Your most important preaching will be your holy life and the good example that you give...

So now you are in Grand Bassam. You will find a rather difficult people there whose conversion, it seems, could take some time. Your most important preaching will be your holy life and the good example that you give and God will send his grace to these poor people who are preyed on by the devil.

The people of Africa do not need and will not be converted by the efforts of clever and capable missionaries: it is the holiness and the sacrifice of their priests that will be the means of their salvation.

The people of Africa do not need and will not be converted by the efforts of clever and capable missionaries: it is the holiness and the sacrifice of their priests that will be the means of their salvation. Blindness and the spirit of Satan are still too much rooted in those peoples and the curse[30] of their father still leaves its mark on them. They can only be saved by your trials, united to the sufferings of Jesus Christ; that alone can expiate these abominable sins. The missionaries must possess a holiness which draws down upon the Africans the all-powerful and merciful merits of Jesus to wash away God's curse from them.

Be holy yourself and encourage your confreres to be holy. On this depends the salvation of these unfortunate people for whom you suffer and sacrifice yourself. Your trials and pains will remain futile if they are not sanctified by your whole way of life. It is not enough simply to offer your sufferings to God or even to offer your whole life for the salvation of souls; such an offering is useful for yourself and will obtain the forgiveness of your own faults. But if God's mercy depends on your sanctity to bring about your own pardon, and there is not enough holiness in you to make up for your own sins, how will your work and sacrifices be enough to save others?

If we do not have God's holiness in our way of living, if his sanctity does not eliminate, remove, or at least keep under control all our faults and imperfections, how can he possibly hear the prayers which we offer for the people he has asked us

to save? How then will our sacrifices bear fruit in our apostolate? These sacrifices would always be tainted by our natural habits, faults and imperfections. As a result, there will be very little left to attract God's mercy down on the people.

Be holy as Jesus was holy; there is no other way to redeem and sanctify souls.

It is my greatest wish that all my beloved confreres should feel as strongly as I do about the holiness necessary for our missionaries in Africa. Be holy as Jesus was holy; there is no other way to redeem and sanctify souls.

May the spirit of Jesus inspire your actions. May he inspire all your feelings and deaden, or at least moderate, the impetuosity of your mind and all your tendencies to be harsh and unyielding. In short, may he control whatever is passionate and unruly in you. May he guide all your feelings, and direct all your emotions. May he grant you the gentleness and humility of which he has given you such a perfect example. How important are humility and gentleness and how few people possess these virtues! They are very precious and are the direct fruits of true and perfect love, demanding as they do a very high degree of interior self-denial, docility, and submission to God. If we want to obtain them, then all the inflexibility of our wills and all the confidence in ourselves and in our own ideas will have to disappear and be destroyed. A missionary who has the virtues of humility and gentleness deeply embedded in his soul, who allows them to affect his interior habits and outward actions, is truly made holy by the Spirit of God. But the one who lacks those great sanctifying virtues is stunted so far as Christ's apostolate is concerned. Even if he is as zealous as St. Paul or St. Francis Xavier, he is still lacking any solid foundation on which to build. The spirit of Jesus cannot permeate him and most of the time it is replaced by the missionary's own spirit, and sometimes even by the spirit of darkness.

However, my dear confrere, I don't know why I am spending so much time on these details, because I know that you are working with all your strength to put the commands of our Lord into practice, "*discite a me* (learn of me)."[31] I have no doubt that his grace is working powerfully in your soul to give you those two holy virtues.

As regards your relations with your confreres, act with gentleness, affection, moderation, simplicity and confidence. Bear their faults with love and patience. Console them in their troubles and, as much as possible, support them in their temptations. Preserve among them peace, gentleness, charity, and perfect harmony. Our Lord will live among us if we are truly united in his holy Name; but if we have no cohesion among ourselves, he will not be present and will not give us his blessings.

Keep the Rule faithfully. It is the only way of preserving fervor and is a sure guarantee against laxity. Without fidelity to the Rule, it is impossible to avoid becoming lukewarm; so try your best to ensure that the community in your charge follows the Rule as closely as possible.

I am still trying to find out which confrere in France is not being careful to reply to the letters he receives from you in Guinea. They assure me here that they have answered all the letters they have received from West Africa. All of us would like to receive lots of letters from you and we promise to be very prompt in replying to them. In fact, I have heard the complaint that the dear confreres in West Africa have forgotten all about those at home and don't write to them anymore! So please urge the Fathers and Brothers not to neglect the confreres in Europe who love them tenderly and who want to hear from them as often as possible. Ask them to write to one confrere and then another. In that way the holy charity that ought to unite us in Jesus and Mary will be perfect and God will bless us.

Goodbye for now, my dear confrere.
Yours in Jesus and Mary,
F. Libermann, superior[32]

Commentary

...the necessity of holiness, the only source of mission...

From the fullness of the heart the mouth speaks (Matt 12:34), so does Libermann's pen write! After an introduction (1-11) full of tact in which the superior declares himself to be as *ashamed* as his correspondent to have written so infrequently, Libermann pours out his feelings in a long fiery river on the necessity of holiness, the only source of mission (12-52); not an abstract source, but a source that bears a Name, that of Jesus, whose spirit (and Spirit) drives the life of the apostle (53-91). Judging, moreover, that he let himself get carried away by considerations of passionate concern to him, Libermann recognizes that he is preaching to the converted. M. Lairé's letter, to which he is responding, was, as we have seen, full of the same spiritual fervor.

A certain number of themes introduced in Libermann's letter may be surprising and require some contextual explanation regarding their content as well as their form. To speak of *the clutches of the demon* (17-18) or the *spirit of Satan* (21-22) with regards to Africa inevitably surprises today's reader raised on Vatican II and the dialogue advocated by recent popes and synods of Africa concerning traditional African religions.

In order to understand Libermann's letter, it is necessary to refer to the rather restrictive theology of salvation that still

prevailed in France at the beginning of the 19th century. Elisabeth Germain has shed significant light on "the catechism of salvation in Restoration France,"[33] based on analysis of catechisms used in various French dioceses at that time. Of course it is taught that God wants all men to be saved, but few are, even among Catholics, so what is to be said about the others![34] The adage, *extra ecclesiam nulla salus*[35] is strictly interpreted by the catechisms:

– Can one be saved outside the Church?

– No, for outside the Church, no salvation.

– Why? –Because he who does not have the Church as his mother, cannot have God as his Father.

– Who are those who are outside the Church?

– They are the infidels, heretics, schismatics, apostates, and the excommunicated.[36]

Similarly for another theme that recurs several times in this letter: "*the curse of his father"* that rests on Africa (22-23 and 27) referring to what was a commonplace of the period, *the curse of Ham,* in reference to the story in the book of Genesis (Gen 9:20-27). A legend of uncertain origin had it that Africans were the cursed descendants of Ham, son of Noah, who had mocked his drunk and naked father . . . There, too, Joseph Lécuyer has shown[37] that on this point Libermann was simply following a stereotype of the theology of his time, but that his more elaborated personal thought, for example in the great *Memorandum* of 1846 to the Propaganda,[38] is more nuanced and resolutely optimistic: "These men are made in the image of God like others and are disposed to receiving the treasure of the faith that they don't know."

The tone of the letter to Mr. Lairé in its pessimistic and provocative elements (but they are not the only ones!) can be explained by the precise historical juncture in which Libermann was situated. In 1851 he better ascertains the immensity of the challenge represented by the evangelization of Africa; he knows all the human losses already incurred and he gives them a resolutely *biblical* reading: it is a matter of a battle against the Enemy (Matt 13:25, 39), the eschatological combat that the apostle Paul (Eph 6:10-17) and the Apocalypse (Revelation 20) speak of in terms of a cosmic confrontation.

It is for this battle of faith that Libermann wants to arm his missionaries.

It is for this battle of faith that Libermann wants to arm his missionaries. The lofty instruction that resonates throughout the entire letter (and the *Instructions to Missionaries*) is: *Be Holy*. Deep in the heart of Libermann, son of Israel, it is the commandment of Leviticus that resounds: "Be holy, for I am holy" (Lev 19:2; 20: 26). But the Jew turned disciple of Jesus is more specific:

"Be therefore holy as Jesus was holy; it is the one and only way to redeem, to sanctify souls." It is in this *"as"* that the missionary vocation resides. The apostle Peter, in his discourse of Acts *3,* epitomizes the mystery of salvation in the putting to death of the Holy One, Jesus, *Servant* that God resuscitated from the dead so that by his Name healing would be restored to every man as to the cripple at the temple gate called Beautiful (Acts 3:13-26).

It is in this "as" that the missionary vocation resides.

Only the reference to the Paschal mystery (death and resurrection of Jesus) allows us to understand Libermann's insistence on sacrifice(s), sufferings. In fact, sacrifices and sufferings are not valued for their own sake; it is not a question of *dolorism* but of "pains united to those of Jesus." It is not man that saves the world, it is not the missionary who saves Africa, it is God who in Christ saves the world by the scandal of the Cross (1 Cor 1:22-23). The immolation that Libermann speaks of is participation in Christ's sacrifice of love.

More than a vicarious redemptive suffering, the victim spirituality that would become widespread at the end of the 19th century,[39] Libermann's inner movement is akin to the writings of P. de Condren and M. Olier on the sacrifice of Christ continued in that of Christians. Beyond the vocabulary, to our eyes dated, it is the meditation on the Mystery of Christ according to St. Paul that is being offered here.[40]

...the sacrifice of Christ continued in that of Christians.

That M. Lairé was filled with this pascal spirituality of identification with the dead and resuscitated Jesus was dazzlingly apparent in his last letter to reach us, written to his bishop, Mgr Kobès, only minutes before his death . . .

In Conclusion: M. Lairé's Final Letter

M. Lairé would die on November 25, 1852 in a yellow fever and typhoid epidemic. His companion, Brother Charles, was the sole witness to his efforts to scribble *a final letter to his bishop,* a testament of his missionary life, *moments before passing away.* In a few lines, we find in this letter the essence of M. Lairé's inner feelings towards his mission and his imminent death, pure echo of the missionary instructions received from Libermann.

...we see Lairé apply himself to the study of several languages, compile a dictionary, visit villages, make friends with the people...

And yet, be careful! M. Lairé wasn't content to be inwardly holy and to die at age twenty-six! Lairé and his companions approached the establishment of the mission at Grand-Bassam with great earnestness. Through the letters sent to his bishop, to Libermann, and his fellow missionaries, we see Lairé apply himself to the study of several languages, compile a dictionary, visit villages, make friends with the people, recruit children and

open the first school in Côte d'Ivoire, the beginnings of a future secondary school. His aim from the start was the formation of a native clergy in accordance with the Propaganda guidelines (*Neminem Profecto*). He drew plans to go settle further in the interior, far from the European and commercial tumult of the coast . . . In short, the letters of someone who thought, with Libermann, that a living missionary is worth more than a dead one, who overflowed with the spirit of enterprise and love for Africans . . . His last letter can thus be read with emotion, for it is neither an exercise in piety nor an exercise in style, but a pure Eucharistic offering with Christ *for the glory of God and the salvation of the world.* It is with this letter that we will conclude this article.

I wish only one thing and that is that my brothers benefit [from my death] by seeing clearly like me that God wants to appear alone in his work...

> St. Jacques of Grand Bassam being tied to the Cross of Jesus and Mary on my bed of sorrow, October 25, 1852. […] I wish only one thing and that is that my brothers benefit [*from my death*] by seeing clearly like me that God wants to appear alone in his work, without all the industry nor the will of the flesh, nor the will and force of the natural spirit, in order that he may be praised before the angels and his saints […] My love to you all . . . I can't go on.
>
> Your child and brother,
> c.m. Lairé, m.ap.

Paul Coulon, C.S.Sp.
Paris

Endnotes

[1]Text abridged from Paul Coulon, "L'évangélisation de la Côte d'Ivoire: préhistoire spiritaine d'un Centenaire," *Memoire Spiritaine*, no. 2 (November 1995), 100-127.

[2]In Libermann's time, according to French and Sulpician tradition, a lay ecclesiastic was called Mr. [*Monsieur*]. The title of *Father* for priests became customary in the order when it moved to public religious (and no longer simply private) vows in 1855 (the first *public* religious profession was August 26, 1855).

[3]« Souvenir à ma chère Pauline » [Reminder to my dear Pauline] (Arch. CSSp, Dossier personnel).

[4]*ND* IX, p. 475. *ND = Notes et Documents relatifs à la vie et à l'œuvre du Vénérable François-Marie-Paul Libermann, supérieur général de la congrégation du Saint-Esprit et du Saint Cœur de Marie.* 13 volumes, 2 *Appendices*, 1 *Complément.* A. Cabon éditeur. (Paris, Maison Mère : 1929-1956).

[5]*ND* IX, p. 476.

[6]For a chronological summary of this entire period, see P. Coulon, P. Brasseur, *Libermann (1802-1852): Une pensée et une mystique*

missionnaire. Paris: Le Cerf, 1988, pp. 89-129.

[7]See P. Coulon, "L'effervescente année 1846 et le genèse du grand *Mémoire* de Libermann à la Propagande", in P. Coulon, P. Brasseur, *op.cit.,* p. 401-455 (esp. p. 421-424).

[8]General archives CSSp, Personnel file of M. Lairé. We give a faithful transcription of the original manuscript letter, with its errors and apologies.

[9]Bishop Aloyse Kobès (1820-1872).

[10]Charles Gay (1828-1881).

[11]Joseph Bourget (1817-left the Congregation in 1873).

[12]Jean-Claude Duret (1824-1875).

[13]The italicized words in brackets appear in the text but were crossed out by Lairé.

[14]Translation: [the missionary] "will prove himself by the distinguished characteristics of outstanding charity and prudence but also by his long use and experience of things . . ."

[15]Translation: "I can do everything in Him who . . ." Beginning of the citation from Phil 4: 13: *Omnia possum in eo qui me confortat. I can do everything in Him who gives me strength.*

[16]Martin Duby, born May 1, 1823 in Ammerschwir (Strasbourg diocese), entered Notre-Dame du Gard on December 11, 1847 and left for Africa with Mgr. Bessieux in February 1849. He served his apostolate in N'Dhangol, at St. Marie of The Gambia, in Dakar, and again in The Gambia. Returning to France in 1856, he twice went back to Senegambia for extended stays. He died in Chevilly May 8, 1890.

[17]Frédéric Le Vavasseur, born February 25, 1811 on the island of Bourbon (Réunion). Succeeded, in August 1881, Fr. Schwindenhammer as Superior General of the Congregration of the Holy Spirit. He died in Paris on January 16, 1882.

[18]Fr. Ignace Schwindenhammer was then Assistant General. He succeeded Libermann as Superior General of the Congregation (1853-1881).

[19]Translation: "by a holy kiss."

[20]Ernest Briot of Mallerie, born in Loyat (Vannes diocese), June 2, 1813. In 1857, he left the Congregation and retired in Switzerland. He died around 1870.

[21]"In 1825 the first young Africans, boys and girls, that Mother Javouhey had brought from Senegal for training, arrived in France. Arriving in France in the spring of 1827, David Boilat, Arsène Fridoil and Jean-Pierre Moussa entered the Major Seminary of Carcassonne in 1834. Before their ordination (September 18, 1840) they spent some time at the Seminary of the Holy Spirit. . . " *cf.* P. Coulon, P. Brasseur, *op.cit.,* p. 550.

[22]Arch. CSSp 154-B-1

[23]See the article "*temps*" in X. Leon-Duffour, *Dictionnaire du Nouveau Testament,* Paris: Le Seuil, 1975.

[24]P. Coulon, "'Faites-vous nègres avec les nègres'" ou la stratégie missionnaire d'un mystique (1847)," in P. Coulon, P. Brasseur, *op.cit.,* p. 489-546 (esp. p. 530-541). See also Christian de Mare, ed., *A Spiritan Anthology. Writings of Claude François Poullart des Places (1679-1709)*

and François Marie-Paul Libermann (1802-1852). (Onitsha: Spiritan Publications, 2011), 281-287.

[25]*ND* XIII, p. 101-119.

[26]*ND* XIII, p. 46-49: to M. Thiersé, "Paris, 22 February 1851"; p. 50-52: to M. Lambert, "Paris, 23 February 1851," p. 52-54; to M. Baud, "Paris, 24 February 1851," p. 55-57; to M. Laval, "Paris, 24 February 1851".

[27]*Instructions aux missionaires* can be found in the *Ecrits spirituels du Vénérable Libermann,* Paris, Poussielgue frères, 1891, p. 365-560. English translation, *Instructions for Missionaries. Francis Mary Paul Libermann*. Translated by Walter van de Putte. Mimeograph copy. (Pittsburgh: Duquesne University. No date).

[28]*ND* XIII, p. 142-146.

[29]Composed of four pages, two sheets front and back, on paper bearing the emblem of the *Congregation of the Holy Spirit and the Immaculate Heart of Mary,* this letter is registered under number 143 in Volume 1 of *Copies d'autographes,* p. 682-687. Microfilm of originals: reel 1, letter 143. *ND* XIII, p. 142-146. We adhere to the original text even in its errors.

[30]Cf. Joseph Lecuyer, "Father Libermann and the Curse of Ham," *Spiritan Papers*, no. 6 (1978), 33-47.

[31]Matt 11:29: "Learn from me, for I am gentle and humble of heart, and you will find rest for your souls."

[32]We omit the post-scripts to the letter, lines 124-133, *ND* XIII, p. 145-146; *A Spiritan Anthology*, 325-326.

[33]E. Germain, *Parler du salut? Aux origines d'une mentalité religieuse. La catéchèse du salut dans la France de la Restauration.* Paris: Beauchesne, 1967, 690 p.

[34]E. Germain, *op.cit.,* p. 467-481.

[35]"Outside the church, no salvation."

[36]*Catéchisme de la Rochelle* (1814), cited by E. GERMAIN, *op.cit.,* p. 485.

[37]Lecuyer, "Father Libermann and the Curse of Ham," *Spiritan Papers*, no. 6 (1978), 33-47

[38]Partial text in *A Spiritan Anthology*, 376-386.

[39]See the article *Victimale (spiritualité)* by Giuseppe Manzoni in *Dictionnaire de Spiritualité,* t. 16 (Paris: Beauchesne, 1994), col. 531-545.

[40]See Jean Galy, *Le Sacrifice dans l'école française de spiritualité* (Paris: Nouvelles Editions latines, 1951), 404 p.

Donald Nesti, C.S.Sp.

Donald Nesti, C.S.Sp.

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His doctrine is referred to as a "beautiful treatise on Perfection,"...

Libermann's Instructions for Missionaries: Living the Life of Self-Giving Love. A Personal Reflection

Many years ago when I was Director of Immaculate Heart Seminary, now the Spiritan Center in Bethel Park, I had the privilege of living in community with wonderful Spiritans, one of whom was Walter van de Putte. He was already pushing ninety years of age, but was still active in mind, body, and spirit. One of his projects was translating various works and letters of Father Libermann. It was at that time that he introduced me to Libermann's *Instructions for Missionaries,* a previous translation of which he was revisiting.[1] Although I had had a wonderful novitiate experience under the direction of Father Clem Lachowsky, I do not remember during that year being introduced explicitly to that part of Libermann's writings. I read the *Instructions* on the recommendation of Father van de Putte but, to be candid, was not very moved by them. I thought that they would be giving me insights about missiology in relation to the then current interests related to mission as were being discussed in a prophetic way by Spiritans, such as Vincent Donovan and Eugene Hillman and other missiologists during the period prior to the Second Vatican Council. Besides, Libermann spoke in theological and spiritual categories and language that seemed to be in a time capsule. They seemed tedious and boring. I knew that they contained gems of insight about what it meant to live the Spiritan vocation, but it took too much work to unpack them and there was too much to think about in the active ministry and the responsibilities tied to being director of a seminary for college students. My lack of engagement with the *Instructions* probably stemmed from the fact that I was not ready at that stage of my own development as a person to grasp the depth of what Libermann was saying.

Interestingly enough, I also found that the *Instructions* had been published in 1949 in another form by Catholic Book Publishers and entitled *Living With God*. In that edition, Libermann's thought was presented as being applicable to the life of every Christian. In the Preface to that edition, Libermann is compared to Francis de Sales and John of the Cross in his insights about the spiritual life. His doctrine is referred to as a "beautiful treatise on Perfection," shedding "light on the way of perfection for all Christians – priests, religious and laity."

When writing about Libermann, Archbishop LeRoy, Superior General of the Congregation of the Holy Spirit from 1896 to 1926, wrote:

> We cannot have a better guide than our Venerable Father. In following him we will assimilate his spirit of complete self-abnegation, of strength, of gentleness, and of union with God. Under his guidance, we will learn to be the kind of religious and missionary he wanted us to be…
>
> In the various circumstances to which our vocation may lead us, and above all when we are called to make great sacrifices, we should consider ourselves fortunate to have at our side an intimate friend, a guide, a father who speaks to us through his writings.
>
> ... He continues to form us in the same spirit, to direct us along the solid road to holiness, to raise us constantly towards the supernatural, in everyplace, in every work where obedience may place us. In this way will we be truly faithful to our calling….

Categories and Language of another Time and Place

Some twenty years after my original encounter with Libermann in the *Instructions,* I took them up again to work through them to seek the gem which, for me, was hidden in categories and language of another time and place. I wanted to see what he was communicating to his followers concerning the matters which he considered essential for those seeking to live the Spiritan vocation at any moment or time. The essentials are just that, principles for living that vocation which are as enduring as those that one can find in any other masters of the spiritual life recognized by the Church. This required that I re-enter the pre-Vatican II world of theological categories and try to describe for myself, at least, what I distilled in terms as clear and contemporary as one finds in the writings of Henri Nouwen or Richard Rohr. What I offer below are reflections on the content of the *Instructions* and how I understand and attempt to express the challenge that they present to me as I seek to live our Spiritan vocation.

In the *Instructions,* Libermann, I believe, attempts to present for his followers what is his greatest longing for the way they live as Spiritans. They contain his thinking about:

1. How the Spiritan vocation embodies the relationship of Christ with the Father for the mission; that relationship being the root of all "holiness" and "perfection."

2. How that vocation demands "putting on the mind of Christ" which Libermann calls "practical union" with God in living out the life of *agape*.

3. How meditative prayer is distinct in its focus but is necessary for growth in "practical union" with the Father.

It becomes evident from reading the *Instructions* that these three form an integrated whole and cannot be separated. To separate the first from the other two might lead to a type of monastic spirituality rather than an apostolic one. To separate the third from the other two might lead to systems of mental prayer that are mechanistic and in some way sterile. It is "practical union," the ongoing conscious effort to "put on the mind of Christ" in the thick of the ministry, which is the heart of the vocation to the apostolic life where all three meet.

...practical union," the ongoing conscious effort to "put on the mind of Christ" in the thick of the ministry...

The Spiritan Vocation: Living "the life of love and of holiness lived on earth by the Son of God in order to save and sanctify people."

The present general council of the Congregation has invited all Spiritans to enter into a process of reflection on the first five chapters of our *Spiritan Rule of Life* as we seek to renew ourselves as a community of religious-missionaries who have a communal purpose. In chapter one of the *SRL*, "Our Spiritan Vocation," number 3, "The Unity of Spiritan Life," we find a definition/description of the heart of the call we share in common. It comes from the very pen of Father Libermann and is originally found in the Rule of 1849 which he himself wrote. It says:

> The "apostolic life" is at the heart of our Spiritan vocation. It is "that life of love and of holiness lived on earth by the Son of God in order to save and sanctify people. By it he continually sacrificed himself, thereby glorifying the Father and saving the world." (Rule 1849, N.D. X, 505)

This is a perfect summary of what Libermann addressed in the first seven chapters of the *Instructions.* Those chapters provide a long variation on this theme. In his introductory remarks to them, he boldly says that God is speaking through him and that the grace/love of God is "permeating my words" so that his confreres are to listen to his "voice as the voice of God." Who

would have ever thought that humble and gentle Libermann would hazard such a bold declaration? These words indicate that what he is about to share with his confreres is serious business.

The foundation of our call is to "holiness" and "perfection," rooted in love for God.

Finding God as the Reference for All

Libermann is clear. The foundation of our call is to "holiness" and "perfection," rooted in love for God. It is almost as if he is out of breath in sharing his insights with his Spiritan brothers. He reminds them that "your existence on earth is a brief one in which you must learn to value all things correctly and with reference to God." The words, "holiness" and "perfection," tend to ring hollow to the contemporary western ear. In a culture in which political correctness requires us to submit to the principle of "I'm OK, you're OK," each of us becomes the only reference point and standard setter of what is good or perfect. Any expectation that we should look beyond the self to find an objective reference point for what is good or the perfect is, at least, off-putting, if not totally repugnant. In fact, the culture has within it strong forces that turn us in on the self. It is self-referential. How could anyone, like Libermann, be so presumptuous as to think that he is some kind of "medium" of the Divine pointing us beyond the self to the life of holiness as it was lived by Christ?

In a conference that he gave on 2 February 1926, Father Liagre says that like St. Thérèse of Lisieux Francis Libermann desires recipients to enter into the way of "perfection" which means that those who are still held by the bonds of sin are not the object of their teaching. People still held in the thralls of attitudes and behaviors which have not undergone conversion for the following of Christ are not the people they are addressing. They are not ready for the intensity of growth in love that Thérèse and Francis are proposing. Perfection presumes a mature capacity for total immersion in love.[2] Growth in perfection involves intentional self-dedication to learn to love God only and, because of that, to love the self, others, and the world as God loves them.

Perfection presumes a mature capacity for total immersion in love.

The "life of love and holiness" at the core of our call demands a state of awareness of receiving into our lives the unreasonable, unconditional, unmerited, and merciful *agape* lived by Christ so that nothing else constitutes our motive for living. He recognizes how difficult it is to receive love. Yet receptivity is the only disposition open to the creature before the Creator. He says: "the difficulty is to persuade the free and perverted wills of men to return to God and to make men *accept and offer* the merits of their Savior in atonement for their sins. Yet this conversion to God and *acceptance of the merits of Christ is precisely the work of*

those who espouse and continue the mission of Jesus Christ on earth" (emphasis mine).

To make us other Christs, the Master imparts to us his Divine Spirit, invests us with his sacerdotal character...

In the world of rugged individualists, to receive anything from anyone in an unmerited fashion is almost an assault on one's individual dignity. Our psyches continue to shape our illusion that we are self-made. We will do what we want. But Libermann says just the opposite. For him, we are first and foremost receivers of God's love, the Holy Spirit. He says: "*To make us* other Christs, *the Master imparts to us* his Divine Spirit, *invests us* with his sacerdotal character, *places in our hearts* his divine strength; *and thus transformed*, we are armed with his authority, *renewed by his doctrine and sanctity* with which we are filled." This receptivity is the foundation of so much of his emphasis on docility, gentleness, availability and obedience. What we receive is captured by the Second Vatican Council when it says: "It pleased God in his goodness and wisdom to reveal himself and make known the mystery of his will (cf. Eph 1:9), by which all people through Christ, the Word made flesh, in the Spirit may have access to the Father and share his life in the abundance of his love…"[3] Libermann's point in these pages is, you can't give what you have not received. It requires receiving in order to give. Making space to receive this love is where our freedom comes alive and is engaged in the process. Practical union is the ongoing process of conscious emptying of the self to receive and respond with the same love Christ received from the Father. Every thought, feeling, and action is to be driven by this love and only by this love. A tall order.

Our Vocation is in the Love Life of Jesus

The call to participate in the holiness of the love life of Jesus involves the apostolic minister in an ongoing transformation of dispositions of heart.

> To convince ourselves that Our Divine Master, in calling us to the apostolate, wills us to resemble him, we need only reflect upon the three years of his public life. Why did he and his apostles, during these three years, travel through the towns and countryside of Judea, Galilee and Samaria? Was it to convert these countries by his preaching and miracles? If this were his purpose, why were the results so meager after so much labor even after his divine and bitter passion? Had Our Lord intended to convert the people of Judea and Samaria by preaching, the Divine Power which dwelt substantially in him would have easily attained the result he desired.

> But during his public life Jesus wished to show not only the apostles but to all those he would later send to souls throughout the world, how they were to live in every circumstance, how they were to act towards others, how they were to speak, to suffer, to work for salvation of souls… He told them: 'I have given you an example that as I have done to you, so you also should do' (John 13:15). This he said after giving us such a great example of the charity and the docile and obedient humility that should motivate all our relations with our fellowmen… These words, 'I have given you an example,' crowned his whole life in the midst of the apostles, and taught them that in all things they were to follow their Master's example.

Without the love-life – holiness – in union with the Father, even his passion and death would have been in vain. It is only the conscious living out of Divine Love at every moment that redeems the world.

Jesus is instructing his apostles to follow him in conscious, reflective ways. They cannot do this merely by washing the outside of the cup while not touching the inside. He is forming them in ongoing awareness and consciousness of every movement of their heart, mind, and emotions by teaching them how his love-life with the Father flows into the practice of his servant-hood. Without the love-life – holiness – in union with the Father, even his passion and death would have been in vain. It is only the conscious living out of Divine Love at every moment that redeems the world. To the extent that the apostles get "It" they participate in the apostolic life. To the extent that love does not pervade their consciousness and shape their intentions and motives, they haven't grasped fully the beauty of their calling to full actual union with God.

…participation in the love life of God is the only foundation for the apostolic life.

Libermann says that the three-year period of formation that the apostles received from Christ was directed to their growth in receiving and sharing love in the concrete, everyday circumstances of the realities of life. He knows that missioners will continue to struggle with self-centeredness, self-interest, lack of hope, in so many of the challenges they meet as the apostles did—Peter's denials, the sad walk to Emmaus, lack of clarity about where Jesus is going and the way to get there. His call to practical union, or as he calls it in other places, *habitual union or actual union*, can only be understood when we have grasped that participation in the love life of God is the only foundation for the apostolic life. He chooses John's account of the Eucharist to illustrate what this means by focusing on the practical consequences of Jesus fulfilling his mission to love in the context of passing over to the Father in everyday life. This unity in love life with the Father rests on the *motives of the heart* and *intentions* (what we are tending

towards) behind every moment of every day, every word spoken, every gesture, every decision, and every action undertaken. It is consciousness of loving relationship expressed in "This is my son, my beloved, listen to him." It is the Father's joyful pleasure to reveal himself to the world through Christ's everyday life. A Spiritan's "formation program and process" is brought about in this relationship. If they are to join Christ in doing "work," it consists in complete consciousness and awareness that at every moment of their lives they are receiving the love of the Father that enabled them to serve others in such a way that they, too, will be moved to share that love with others.

The Primacy of Holiness

...the importance of prayer and meditation as the way to grow in practical union.

Libermann uses nearly half of the *Instructions* to explain what he means by the primacy of holiness. This is the way he prepares the reader for the chapters dedicated to "practical union with God" and the importance of prayer and meditation as the way to grow in practical union. For me, Libermann's Jewishness is most clearly seen in his awareness of how we live in union with God in everyday life. The Hebrew Scriptures speak of the "just man" who seeks to love God with all his mind, all his heart, and all his soul in living the Torah. That justice consists in living the right relationships defined by the Torah. Its fulfillment is found in the joyful self-revelation of God who is Love and the law of love revealed in Christ. For Libermann, there is no pie in the sky, but there is a meal to be eaten on earth. To eat that meal it takes apostles who are both guests and hosts of the meal and are clearly aware of having received the *dulcis Hospes animae* (sweet Guest of the soul), the Holy Spirit. It is Spirit-aware hosts who can prepare the table and the meal, wash feet intentionally creating the space for those coming to the table to break bread together, have their eyes opened in receiving the Love that makes their sharing of it irresistible. Libermann is describing the life of the Christ-centered "upright man," the term used by Matthew to describe Joseph, the Jew practiced in doing the will of God at every turn of life's road (Matt. 1:19; cf. also Psalm 1).

Titles and subtitles of the chapters dedicated to holiness and perfection in the *Instructions* develop Libermann's variations on the theme. Some of them are:

1) our obligation to seek it;
2) the disastrous consequences of our lack of it;
3) the example and words of our Lord in describing it and so on.

Chapter III is entitled "Degrees of Holiness in our Works." It is all about how every aspect of our love-life as persons must be intensified by God's ongoing love in our lives (sanctifying grace). Libermann deeply appreciates that God's ongoing love in our lives presumes and builds on *our capacity to love ourselves* because we are created in his image. He says *we must love ourselves*.

> God has endowed human nature with a certain love for self which man is *incapable of suppressing or opposing*. God has willed it to such an extent, that he has set it up as the standard for charity towards our neighbor: "Love your neighbor as yourself." Sanctifying grace quickens this natural propensity by adding to it an ardent desire for God, so that we tend entirely towards him (emphasis mine).

God's Continuous Love for the Person He Created

Again, in our contemporary context, our western individualism has worked against our ability to love ourselves appropriately and direct this self-love to its proper end. We seek "self-help" methods and techniques to overcome any defective self-perception through will power. This presumes, however, that our self-love is defined in cultural terms. Libermann knows that God loves the persons whom he has created. God wants us to embrace the beauty of our personhood knowing that we are loved by him. The old adage is: *gratia supponit naturam*. One way of translating this might be, "God loves the person he created in his image in an ongoing way as that person is." God meets us and loves us where we are and how we are along life's road. But this also presumes that the person, with his or her distorted self-image and self-seeking, realizes we must also love ourselves as we are while longing for the happiness that comes from being loved and loving as Christ loves. Excessive self-analysis and self-criticism also undermine the free-flowing gift of God's love.

God wants us to embrace the beauty of our personhood knowing that we are loved by him.

> Here again we find in this love of self what God has placed in our nature, namely, the tendency towards happiness. Grace [God's love for us] supernaturalized this tendency [enables us to go beyond the limited way we love] and makes us desire and hope in eternal happiness in God as well as fear the eternal wretchedness of separation from him [living in the enclosed world of distorted self-love].

Unless we grasp how much Libermann appreciates the beauty of the human person created with the ability to relate lovingly as God loves the person, we will have a hard time accepting all of the emphasis that Libermann places on "self-abnegation" beginning

in Chapter VI. Throughout his writings Libermann repeatedly refers to "abandonment" and "self-abnegation." So much so, that it can seem like overkill. It can be perceived as a very negative approach to the spiritual life, especially for persons who may have shaky or negative perceptions of themselves. Often they wonder whether they even have a self to deny in order to become more loving in their relationships. Actually, for me, there is something positive underlying Libermann's emphasis on self-abnegation or self-denial. He expects a great deal of action on our part in stretching our hearts to receive the love that God wants to give us. His is an active-receptivity engaging our will and freedom. We control what we receive or give. Self-denial is a choice, an act on our part which focuses us on one thing and one thing only, "to live the life of love and holiness that the Son of God lived…"

Allowing Christ's Self-emptying Love to Perfect Us

Transformative growth inherent in the habitual union of the apostolic life engages all of our faculties with full force: intellect, will, emotions, body, and psyche. Libermann is very aware that "Adam's Fall" strongly inclines man "to refer all his actions to himself" rather than to God. The activity of practical union with God is precisely to pull man out of *any* reference to self that would block love being the only motive for our action. And he means *any reference to the self.* The way we converse, the language we use, the way we think, the way we behave, and especially the way we feel must be free of any reference to the self. Our part is to discipline ourselves in such a way that we allow God's love to shape all of these by love for the glory of God. This is "actual union with God" that engages our self-abnegation in order to focus on God alone.[4] This is very daunting, to say the least. Yet, in it, Libermann holds in balance both our free will and total dependence on God. Libermann would never let his followers or directees be duped into thinking that the spiritual life could be reduced to conformist routines of any sort. Abnegation is practiced in order to give reign to the authentic self while living in loving relationships. We are the only ones who can deny the "evils flowing from selfishness and pride," "evils caused by sensuality," the limits of "intelligence largely obscured," "hearts weighed down by languor," the "limits of our natural temperament." In a way, Libermann's heavy emphasis on self-abnegation, the emptying of the self, is his way of saying, "The evangelizer must first be evangelized;" or, the evangelizer has to be involved in an ongoing process of being evangelized. Self-abnegation is the process in which the evangelizer, touched and moved by love, puts self-referential tendencies aside so that God's pleasure in revealing himself may be seen clearly in the way we live.

Our part is to discipline ourselves in such a way that we allow God's love to shape all of these by love for the glory of God. This is "actual union with God" that engages our self-abnegation in order to focus on God alone.

Libermann holds in balance:

1) His appreciation of the beauty of the human person and requisite self-love;
2) The total engagement of the person and all one's faculties in one's loving relationship with God and the world; and
3) The necessity for dedicated self-abnegation moved by and flowing from love as the remedy against all the disorders of the soul.

This is, in part, why Libermann could say and mean it in its most profound sense: *God is all, man is nothing.*"

Mental Prayer: A Discipline and Practice Essential for Growth in Practical Union

Libermann spends the last four chapters of the *Instructions* (actually completed by others based on his other writings) on how mental prayer is a discipline, a practice in prayerful focus, that sharpens our capacity to live fully aware lives in practical, actual, everyday love of God and neighbor.

...Libermann was very skeptical about "systems of spirituality" that strait-jacket and ignore the uniqueness of persons.

As noted above, Libermann was very skeptical about "systems of spirituality" that strait-jacket and ignore the uniqueness of persons. Yet, he is very conscious of how much human beings need disciplines and practices which provide a framework for developing and reshaping their habits of thinking, feeling and loving. He clearly embraces the necessity of setting aside regular times to focus our minds and hearts on the love God offers us to grow in loving relationships. We are body and spirit. We have to slow the body and mind down, seek silence. This is also reflected in our *Spiritan Rule of Life.* "We have got to set aside a substantial time for prayer, deeply united to Jesus," as "Jesus used to go away by himself to pray" (SRL, no. 90). "In prayer we are purified and we are changed by the Holy Spirit" (SRL, no. 87).

In Chapter X he says:

> Mental prayer consists in turning away and withdrawing our mind from creatures, and applying it directly to God in a spirit of faith for the purpose of loving union with him.
>
> Thus, in both mental prayer and practical union the soul unites itself to God through faith and love. Still there is a difference. In practical union, the soul keeps up relations with creatures in accord with the order of God's will, but

> it obeys and cleaves to the grace with which it is animated and unites itself to God in its labors. But in mental prayer, the soul momentarily breaks off all relations with creatures and musters all its faculties concentrating them on God in a spirit of faith in order to unite itself to him in love.

Mental prayer comprises "three acts: recollection, fixed adherence, and a union of wills in love." It is time when "the soul…is very receptive to God." Our difficulty in slowing down the mind and emotions in order to focus on God is a result of our "attachment to things," "attachment to self…the worst of all obstacles."

…Libermann's respect for the uniqueness of every person comes through. People experience the discipline and practice of mental prayer differently.

Throughout his correspondence with priests, seminarians, and laity, Libermann's respect for the uniqueness of every person comes through. People experience the discipline and practice of mental prayer differently. His practicality shows through when he recognizes sources of difficulties that we experience in the practice of mental prayer. They lie "in the nature of our temperament or in habits contracted under the influence of external conditions, such as a heavy climate or excessive heat." Nonetheless, "we must renew and increase the energetic resolutions taken during meditations." The object of mental prayer is "the absorption of the mind and heart in God." Its "value lies in love."[5]

The object of mental prayer is "the absorption of the mind and heart in God." Its "value lies in love."

He says: "I am sure we have good intentions when we pray, but we also have our nature with us… Most of the time we will be unsuccessful in our efforts and simply pass the time in dull boredom." But when we learn to collect ourselves and focus, "we are receptive to special graces, and [our] recollection becomes more and more intense, more absorbing, more determined and more solid. For Libermann, mental prayer is like the time lovers spend together in the most intimate way.

Conclusion

Libermann's *Instructions* flow from his personal experience in "walking the walk." He wrote them with the deepest gentleness and concern for men who were following a call to communicate God's love to others in some of the most difficult geographic, climactic, lonely, and trying circumstances that could be imagined. He and they understood that they would, like Abraham, be following a call to leave their land and culture of origin, their kindred and their father's house for a country that God would show them. That "land" or "country" would be found first and foremost in their hearts where the Spirit dwells.

There would be no walls of a monastery to provide them with the stability that they would yearn for. Their stability was to be found within their actual union with God in everyday life...

There would be no walls of a monastery to provide them with the stability that they would yearn for. Their stability was to be found within their actual union with God in everyday life so that their charisms would be blessings for those whom they served in loving relationship. Libermann never veered from his simple and complete understanding and vision of the Spiritan vocation to the apostolic life that is deeply embedded in the New Testament. This is especially true in the Gospel of John for which he had a deep affection and to which he was attached in a special way. The *Instructions* keep our eyes riveted on one thing and one thing only – to love the Father as Christ did and serve the world which God still so loves, because God so madly takes joyful pleasure in revealing to us that he is Love.

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Endnotes

[1]In the introduction to his translation van de Putte says: "The *Instructions for Missionaries* are a translation of the *Instructions sur la Santeté*, the first part of the *Directoire Spirituel* (pp. 3-179). These instructions were originally published in the Écrits *Spirituels,* pp. 365-539, under the title *Instructions aux Missionaires.* They were divided into five chapters. In the *Directoire Spirituel,* from which this translation has been made, the division into chapters has been multiplied, and subtitles have been added." Unfinished by Libermann, Chapters XII-XIV were completed by the editors of the *Directoire Spirituel.*

[2]"*Les ames encore retenues par les liens du péché sont en dehors de leur preoccupation et de leur enseignement. Ce n'est que par hazard et comme en passant qu'ils y font allusion*." (p. 2)

[3]*Dei Verbum,* no. 2

[4]Father Liagre states: "…*La doctrine du Venerable Père est*, *d'abord une doctrine de renoncement*: le renoncement, telle en serait la note characteristique" (p. 2: Libermann's doctrine is *above all* a doctrine of *renunciation:* renunciation as such will be the central element in his teaching). It is the *leitmotif* of his teaching, but it is a renunciation focused on our way of loving, and it is love of God *ex toto corde* (with the whole heart).

[5]Chapter XIII and XIV of the work were completed by others. They describe traditional forms of mental prayer as well as subjects proposed for meditation.

Pope Francis and the New Evangelization

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It would be an understatement to say that Pope Francis's first official papal writings were eagerly awaited by many. In June of 2013 he released his first encyclical, *Lumen Fidei* (*The Light of Faith*), though it was written in large measure by his predecessor Pope Benedict. Later in the year he gave some formal and informal interviews that addressed a number of pressing issues: the mission of the Church to both believers and nonbelievers, several contemporary social, political, and ethical concerns, and what is called the new evangelization.[1] His first major papal writing, the Apostolic Exhortation, *Evangelii Gaudium* (*The Joy of the Gospel*), was then issued in November. It was intended specifically to respond to the request of the 2012 Synod of Bishops, entitled the *New Evangelization for the Transmission of the Christian Faith,* for a papal reply to their discussions and recommendations.[2] Pope Francis in the Exhortation takes up many of the thematics that have already emerged in his pontificate, developing them in a broad ranging homiletic style.

The new evangelization has been an initiative that has deep roots in the gospel injunction to proclaim the "good news" of salvation to all peoples. In more recent years, it has been articulated by Pope Benedict XVI as stemming from the need:

> to rediscover the joy of believing and the enthusiasm for communicating the faith. In rediscovering his love day by day, the missionary commitment of believers attains force and vigor that can never fade away. Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy. It makes us fruitful, because it expands our hearts in hope and enables us to bear life-giving witness: indeed, it opens the hearts and minds of those who listen to respond to the Lord's invitation to adhere to his word and become his disciples.[3]

The new evangelization is thus "new" not in its content but in its inner thrust...

Pope John Paul II had called for this missionary outreach as inspired by the very nature of the Church following the words of St Paul: "If I preach the Gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the Gospel!" (1 Cor 9:16). The new evangelization is thus

> "new" not in its content but in its inner thrust, open to the grace of the Holy Spirit which constitutes the force

> of the new law of the Gospel that always renews the Church; "new" in ways that correspond with the power of the Holy Spirit and which are suited to the times and situations; "new" because of being necessary even in countries that have already received the proclamation of the Gospel.[4]

This Exhortation is Pope Francis's further articulation of this way of proclaiming the gospel today.

One can approach a papal writing from a number of angles: theologically, historically, or pastorally. As will be evident, the Exhortation is meant to be approached pastorally: it is a ringing proclamation of what Pope Francis sees as the contemporary missionary task of the Church, based to great extent on Scriptural exegesis. It is a timely analysis of what he calls a "creative apologetics" (132).

I shall here present a threefold engagement with the Exhortation derived from some key thematics it develops, its view of the role of the interplay of faith and reason, and its outline of the role that education plays in evangelization. I shall also analyze how his model of the new evangelization has parallels to some key facets of Francis Libermann's missiological writings. I shall then conclude with a brief summary of three key challenges for future action that the Exhortation presents.

Key Thematics of the Exhortation

The Exhortation hews to the path of many prior Magisterial teachings, not so much by presenting radically new directives for the Church as by developing new applications of a number of fundamental principles of Christian thought and action. It abounds with fresh counsels spanning several areas of Christian life: social teaching, the theology of the body, the call to be merciful, and most of all how to be faithful to the promptings of the Spirit in a manner unique to our new millennium.

...one who truly loves something or someone wants to share that love with others...

The text essentially is a primer for how all the faithful should be dedicated to the "joy of evangelizing." Evangelization is to instill into each a spirit of love for God. Like Augustine in *On Christian Doctrine*,[5] the Pope emphasizes that one who truly loves something or someone wants to share that love with others: "What kind of love would not feel the need to speak of the beloved, to point him out, to make him known" (264). It is a love very much enriched and motivated by our encounter with Jesus, as someone who becomes our "pearl of great price" (Matt. 13:45-46).

One responds to this prompting in the context of one's everyday interactions with neighbors, with those in one's work and home life, in one's political and social activity, and even with strangers (127). Evangelizing can occur in ordinary conversation with others, in direct engagement with the poor and work for justice, and in one's devotional and sacramental actions (128). Yet these evangelizing actions are not meant to be heroic or singular (12). Nonetheless, the Pope is not naïve about the challenges found in even these "ordinary" ways of living the gospel. He speaks of the "risk of face to face encounters with others" (88). All of these encounters demand that we "remove our sandals before the sacred ground of the other" (169) while not resorting to a "therapy supporting their self-absorption" (170).

...our contemporary "culture of prosperity" fosters a profound "globalization of indifference"...

Though the Exhortation is not a social teaching *per se* (184), it makes numerous references to prior Catholic social thought. It emphasizes the profound role that culture plays shaping our social actions – both positively and negatively (69; 115).[6] Negatively, Pope Francis speaks of the way that our contemporary "culture of prosperity" fosters a profound "globalization of indifference" that has prompted a great inequality among humankind (54). This extends to what he terms the "paradox of our anonymity": our cultures provide us ever more access to various social media that will connect us, but we are often left in greater isolation (169). Yet, positively, the joy of the gospel inspires a social *solidarity*:

> solidarity is a spontaneous reaction by those who recognize that the social function of property and the universal destination of goods are realities which come before private property. The private ownership of goods is justified by the need to protect and increase them, so that they can better serve the common good; for this reason, solidarity must be lived as the decision to restore to the poor what belongs to them (139).

Inspired by prior papal teachings, such as John XIII's *Populorum Progressio*, Pope Francis draws a fine line between the need for socially necessary constraints on private property, on the one hand, and the fact that property is a fundamental – though neither unconditional nor absolute – human right.[7] One's care for all entails not a denial of private property, but rather a conviction that the sharing of goods brings communion with and commonality for all.

The Pope also shows forth some influences of Pope John Paul II's theology of the body.[8] He uses our bodily existence as point of delineation as to how we live our gospel dedication. Our bodies are our initial points of contact for our action in the

world, rightly or wrongly. He speaks, for example, of the growing isolation that besets many today who are active and engaged yet avoid true intimacy with others to the point of succumbing to bodily sickness (91). Cosmetics can at times replace our true care for our bodies (232). He notes that "thanks to our bodies, God has joined us so closely to the world around us that we can feel the desertification of the soil almost as a physical ailment and the extinction of a species as a painful disfigurement" (215). He speaks of the problem of living a faith focused upon a "disembodied Jesus" (89). On the other hand, our bodily senses connect us to beauty. We are called to a life lived with a devotion to true beauty. He speaks of evangelization as succeeding by an attraction to what is beautiful, such as one would have to a banquet (15). We should even embrace the liturgy as something beautiful (24). The love that is inspired by the gospel moves us to embrace the beautiful.[9]

One could say that the key thematic of the Exhortation is mercy.

One could say that the key thematic of the Exhortation is *mercy*. Pope Francis speaks of how St. Thomas Aquinas considers mercy as the most important of virtues. Aquinas maintained that mercy is the most visible form of God's power or omnipotence: it is manifest uniquely in his power to forgive sins. Forgiveness is what most closely leads us to our understanding of infinite goodness. Moreover, the effect of the divine mercy is the basis of all of God's works. "For nothing is due anyone, except because of something already given him gratuitously by God" and thus mercy is the "first foundation of all good things."[10] For Pope Francis, mercy shows both God's strength to forgive us but also God's will that we be free (43). The poor are the first to receive this divine mercy. Thus when the poor are evangelized, they also evangelize those who bring the message of the joy of the gospel and the service of charity (198). Mercy is in no way opposed to justice but rather complements it. It inspires our work for justice and yet at the same time is the virtue that being just can bring.

Mercy is in no way opposed to justice but rather complements it. It inspires our work for justice and yet at the same time is the virtue that being just can bring.

The Role of Faith and Reason

Since the time of St. Paul, the Church has proclaimed the intimate interaction between faith and reason. The interplay has been expressed variously, as "I believe that I may understand" (*fides ut intelligam*) by St. Augustine and "faith seeking understanding" (*fides quaerens intellectum*) by St. Anselm. As a correlative, Augustine states that no aspect of genuine faith can be inconsistent with the role of nature both as God creates, orders, and guides it and as a scientist properly understands it (142; 167).[11] Our task is to understand how to grasp the ways God orders creation and orders our lives in relation to it. The philosopher and the theologian play a key role in articulating this relationship (242).

How does reason order our way not just of belief but of evangelical action? To illustrate this relation, the Exhortation draws freely from four common philosophical concepts: time, unity, reality, and wholeness.

Pope Francis urges that for one living the gospel message, *time* should have priority over space:

> This principle enables us to work slowly but surely, without being obsessed with immediate results. It helps us patiently to endure difficult and adverse situations, or inevitable changes in our plans. It invites us to accept the tension between fullness and limitation, and to give a priority to time. One of the faults which we occasionally observe in sociopolitical activity is that spaces and power are preferred to time and processes (223).

We aim not for immediate perfection but for day by day working towards it.

This is a creative way of linking time (with its intrinsic link to movement and development) to the call to our proclamation of the gospel. We aim not for immediate perfection but for day by day working towards it. We need to live out our lives within a horizon of growth and decay, improvement and decline.

Pope Francis also encourages that we strive for the *unity* of peace. We ought neither to flee from or deny conflict, but rather to engage with its diminishment (227). Similarly, the unity of peace emerges not from elimination of diversity but from reconciliation with it (230).

Christians are sometimes criticized for operating on the basis not of everyday *reality* but of otherworldly ideals. The Pope has some sympathy with this criticism of over-intellectualizing, acknowledging that "it is dangerous to dwell in the realm of words alone, of images and rhetoric" (231). These problematic ideals can range from a pietistic "angelic purity," on the one hand, to a social-political "dictatorship of relativism," on the other (231). Too strong a focus on ideals can give way to self-centeredness and even a type of Gnosticism. Ideals and concepts are not ends in themselves but are to serve evangelical communication and praxis that affect everyday life.

The Exhortation utilizes the distinction between *whole* and parts to emphasize the priority of what is whole. Pope Francis applies this to the interplay between what is global and what is local. Though we need to focus on both in our collective actions, we also need to avoid an obsession with particular and limited questions (235). A truly global perspective preserves the distinctiveness of the particular. Socially, we strive for the convergence of all peoples who, within the universal order, maintain their own individuality while together pursuing the common good (236).

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The aim of teaching is to foster an "authentic Christian humanism" lived in an evangelizing spirit...

Evangelization and Spiritan Education

Though not formally a document on pedagogy, the Exhortation stresses that the vocation to teach is a crucial component of evangelization. One teaches not rote doctrine, but "critical thinking" (64). The aim of teaching is to foster an "authentic Christian humanism" lived in an evangelizing spirit (68). As such, much of the Exhortation's view of pedagogy finds strong resonance in some of Francis Libermann's writings on teaching.

Libermann initially did not seem destined to lead a Christian religious order of missionary teachers and pastors. The son of a rabbi, he was effectively "chosen" within his rather large family to follow in his father's footsteps. Though many of his siblings converted to Catholicism, it was Francis's eventual conversion that seemed most difficult for his father to understand and accept. Francis seldom enjoyed robust health: he was racked at several times in his life with bouts of debilitating internal illness and eventually – and quite problematically – epilepsy. He suffered from psychological stresses as well. So, despite his enthusiasm and intellectual promise, it took him far longer than his confreres to be accepted for ordination to the priesthood. To most, such a lengthy delay of ordination would have been a severe embarrassment. But Francis, in his characteristic humility, not only bore these afflictions with equanimity but also thereby gained the lasting respect of a number of his peer priests and seminarian peers.

When he at last was ordained, things happened quickly: he soon found himself the head of a missionary order of priests, called the Congregation of the Holy Heart of Mary. They were involved heavily in Africa and Francis coordinated this missionary work from Paris and its environs (rather amazing given the nineteenth century time in which this took place). These fledgling attempts at evangelization eventually became quite successful. Many joined the order, despite the difficulties of travel to and life in both Africa and other locations throughout the world. Eventually, in 1848, Francis accepted a merger between his order and the already existent Congregation of the Holy Spirit.

Much of the success that Libermann had in attracting men to join this international missionary work can be attributed to his psychological perspicacity. He understood that a missionary had to confront his inevitable psychological stresses and strains not by mere piety or mysticism, but by measured thoughtfulness and candor. So he urged that all training and education prepare

students to be keenly aware of their own emotional and psychological temperaments.

Libermann took close account of the affective dimension of education as well.

Libermann took close account of the affective dimension of education as well. His letters to his fellow priests speak of their longings, desires, fears, sympathy, guilt, and worries. He urges that these various affects be not repressed nor sublimated, but confronted. But awareness of one's inner emotions is not an end in itself, for the educator needs also to instill a sense of virtues that are positive habits of actions. A key virtue that emerges is that of humility. Humility is not humiliation, but is rather the profound grasp of our dependence on God within a practical union with God.

"...it means that the busier I am the more my union with God is strengthened."

This practical union, for Libermann, parallels the intimacy with Jesus that St. John of the Cross calls perfect union: a profound peace in the midst of life activity. As Libermann described it "since I raise my soul to God to ask his help at every new task, it means that the busier I am the more my union with God is strengthened."[12] At this stage of one's spiritual development "the supernatural life has become, so to say, natural."[13] A student acquires this union as he applies his natural faculties to study in a spirit of recollection and love for God. For the missionary, it is

> not only doing one's holy duties in the spirit in which they should be done, but also exercising a gentle and peaceful guard over one-self, and accomplishing everything according to God's good pleasure in a spirit of faith and love. The missionary's joys, difficulties, sufferings, works of zeal, and even failures are lived in the Spirit of God.[14]

Practical union emerges only through time, requiring much effort in a humble surrender to God in the midst of all of one's activities. It is much like the mercy of which Pope Francis speaks.

Libermann promoted an education for praxis.

Libermann promoted an education for praxis. This praxis is meant in turn to inculcate a practical bent in the missionary. Education deals with the development of one's interior dispositions to do external works.[15] But Libermann's emphasis on action does not abandon the need to inculcate careful reasoning. But reasoning is not primarily a habit of judgment, of systematizing, of imagining, or of restricting emotion.[16] Rather it is a careful attention, when making decisions, to the promptings of the Spirit who moves us in directions greater than we can imagine. It is, paradoxically, in action that we discern these promptings – we dwell with them and communicate them in our subsequent action.[17] As Libermann sums it up, one puts actions before words.[18]

A succinct summary of Libermann's views on education is found in his 1847 letter to Fr. Chevalier in Dakar, Senegal. Libermann is speaking about those Chevalier is educating:

> It seems to me that it is absolutely necessary to make them [the students] overcome their weakness of character, to inspire them with a certain amount of self-respect, to make them understand and appreciate that they are free, to make them realize the beauty of the freedom and quality which they share with all of the children of God.[19]

So this pedagogical emphasis on praxis is meant to extend to believers and nonbelievers. Here we see clearly the missionary spirit of the Spiritans as it continues up to our own day. It includes academic acuity and certainly rigor, because what is at stake is high: the proclamation of the gospel. Every student is invited to develop a practical union with God in everyday life.

As a response to the *New Evangelization* Synod, Pope Francis encourages Catholic educators to engage with both believers and nonbelievers in much of the same way as Libermann had. Francis refers to this as a dialogue in "new Areopagi," referring to the place at which St. Paul spoke to the pagan philosophers in Athens (Acts17:18). Pope Francis envisions this as a place "where believers and non-believers can dialogue about fundamental themes: the great values of ethics, art and science, and the search for the transcendent" (257).[20] This dialogue is directed in particular to those, as Pope Benedict XVI had noted, "to whom religion is something foreign, to whom God is unknown and who nevertheless do not want to be left merely Godless, but rather to draw near to him, albeit as the Unknown."[21] In a distinctive way, Catholic educational institutions can promote such a dialogue.

...a place "where believers and non-believers can dialogue about fundamental themes...

Three Challenges for the Future

...evangelization is motivated by one's love for God.

In summary, evangelization is motivated by one's love for God. Like Augustine in *On Christian Doctrine*, the Pope emphasizes that one who truly loves something or someone wants to share that love with others: "What kind of love would not feel the need to speak of the beloved, to point him out, to make him known" (264). It is a love very much enriched and motivated by our encounter with Jesus, as someone who becomes our "pearl of great price" (Matt. 13:45-46). The Pope has thus presented three unique challenges that face us today in this task of proclamation of this love.

The universal scope of the evangelization. The Exhortation, as addressed to Bishops, Clergy, Consecrated Persons, and the

...an invitation to evangelize all.

...meant to apply to all aspects of the lives of those committed to the gospel.

Evangelizing is not a part-time engagement of one's faith.

Lay Faithful, is an invitation to evangelize *all*. The Pope includes in the text specific sections on ecumenical dialogue with the Orthodox and other Christian believers, and on interreligious dialogue with Jews and Muslims. The Church is continuously called to this engagement (cf. Matt 28:19) aimed foremost at not conversion but dialogue. When Pope Francis does mention conversion, it refers not to the change of belief of non-Christians but to the change of lives of Christians themselves.

The demand of evangelization within all aspects of one's daily life. The new evangelization is meant to apply to *all aspects* of the lives of those committed to the gospel. This is expressed not so much as a prescription, but as a way of expressing a given fact: just as the message of the gospel in fact addresses every aspect of one's life, so every aspect of one's life can be part of what one expresses in response through words and actions. Evangelizing is not a part-time engagement of one's faith.

The personal nature of the evangelizing. The Exhortation emphasizes the "person to person" (127) transmission of the gospel message. In this intersubjective context, moments of evangelization can happen "unexpectedly," *at any time,* by means of an "art of accompaniment" (169) and "art of listening" (171). This can demand correction of others, not via explicit judgments as to their culpability, but by "recognition of the objective evil of their actions" (Matt 18:15) (172). This interpersonal dynamic of evangelization presents a genuine challenge, especially for those of us who live in cultures where detachment or avoidance can be customary ways of interacting with others about matters of faith.

The Pope poignantly ends the Exhortation with a prayer to Mary:

> *Star of the new evangelization,*
> *help us to bear radiant witness to communion,*
> *service, ardent and generous faith,*
> *justice and love of the poor,*
> *that the joy of the Gospel*
> *may reach to the ends of the earth,*
> *illuminating even the fringes of our world.*

These words encapsulate the spirit of the new evangelization.

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Endnotes

[1]See, for example, his interview "A Big Heart Open to God," *America* (September 30, 2013), pp. 15-38.

[2]Pope Francis, *The Joy of the Gospel* (Libreria Editrice Vaticana: Citta del Vaticano, 2013), paragraph 16. All parenthetic numerical references in the text refer to the Exhortation's paragraph numbers.

[3]Pope Benedict XVI, *Porta Fidei* (Libreria Editrice Vaticana: Citta del Vaticano, 2011), 7.

[4]Pope Benedict XVI, *First Vespers: Homily on the Solemnity of Saints Peter and Paul*, 28 June 2010 (Libreria Editrice Vaticana: Citta del Vaticano, 2010).

[5](Oxford: Oxford University Press, 1997).

[6]One sees also, for example in Pope Benedict XVI's *Caritas in Veritate,* the respect for the significance of culture in people's lives "by which the individual defines himself in relation to life's fundamental questions" (paragraph 26).

[7]*Populorum Progressio*, paragraph 23.

[8]See, for example, Pope John Paul II, General Audience 19:5 (20 February 1980): " So in man created in the image of God there was revealed, in a way, the very sacramentality of creation, the sacramentality of the world. Man, in fact, by means of his corporality, his masculinity and femininity, becomes a visible sign of the economy of truth and love, which has its source in God himself and which was revealed already in the mystery of creation." This echoes the proclamation of the First letter of John: every Spirit that professes that "Jesus Christ is come in the flesh is from God" (1 John 4:2).

[9]The term "beauty" occurs more than 25 times in the English translation of the Exhortation.

[10]See, St. Thomas, *Summa Theologica*, I, q.25, a. 3, r. 3.

[11]He refers to Augustine's emphasis on the association between beauty and the good. See, for example, St. Augustine, *On Christian Doctrine*, (Oxford: Oxford University Press, 1997), II, 16:23 (59); 25:34 (109); 48:43(110).

[12]*Notes et Documents relatifs* à la vie du *Vénérable François-Marie Paul Libermann* (Paris, Motherhouse, 1929- 1941), vol. I, 521.

[13]*Spiritual Writings of the Venerable Libermann* (Paris 1891), 554.

[14]*Notes et Documents*, vol. XIII, 697-702. See also *Spiritans Today,* sections 90-96, in http://archive.org/stream/spiritanstoday02cong/spiritanstoday02cong_djvu.txt

[15]See, *The Spiritual Letters of Venerable Francis Libermann*, vol. 3: *Letters to Clergy and Religious* (Pittsburgh: Duquesne University Press, 1962), p. 78.

[16]Ibid. p. 262.

[17]Ibid., p. 207.

[18]Ibid., p. 215.

[19]Ibid., p. 233.

[20]Quoting *Proposito* 55.

[21]Pope Benedict XVI, *Address to the Members of the Roman Curia*, 21 December 2009.

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Evangelii Gaudium and Pope Francis' Pastoral Plan

One often hears that Pope Francis has changed nothing, only the style. This article argues that the change is more than style. His encyclical, *Evangelii Gaudium* (*The Joy of the Gospel*), etches his pastoral plan, revealing some of his principles for governing the Church. It clearly manifests a change of style, while quite substantive changes in direction hide there in plain sight.

The Office of Peter

Explaining why he would not say all that needed to be said on the subject, Pope Francis writes:

> Nor do I believe that the papal magisterium should be expected to offer a definitive or complete word on every question which affects the Church and the world. It is not advisable for the Pope to take the place of local bishops in the discernment of every issue which arises in their territory.[1] In this sense, I am conscious of the need to promote a sound "decentralization" (16)[2]

These words are programmatic. Pope Francis strongly believes in collegiality. He does not see himself offering "a definitive or complete word on every question which affects the Church or the world." He gives the reason: "It is not advisable for the Pope to take the place of local bishops." He recognizes that bishops of particular churches have ordinary jurisdiction conferred by episcopal ordination and not by delegation of the pope.[3] For Pope Francis, the Word of God is a life to be lived, not a doctrine to be believed in. It is meant to bring joy to people in the concrete circumstances and contexts of their lives. And who are best placed to speak this word in context than the bishops for their particular areas. For the word to ring out in particular contexts, the papal magisterium must not usurp the magisterium of the bishops.

Pope Francis bemoaned the fact that "excessive centralization, rather than proving helpful, complicates the Church's life and her missionary outreach" (32). The very preaching of the Gospel and its effectiveness are at stake. Many take this as a critique of current practices of the Roman Curia, for example, the micro-managing of liturgical translations. Pope Francis calls for ongoing assessment of church structures from the point of view of what he calls the "missionary option":

> I dream of a "missionary option," that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented,.. (27)

Such pastoral conversion starts with the papacy.

Such pastoral conversion starts with the papacy.

> Since I am called to put into practice what I ask of others, I too must think about a conversion of the papacy. It is my duty, as the Bishop of Rome, to be open to suggestions which can help make the exercise of my ministry more faithful to the meaning which Jesus Christ wished to give it and to the present needs of evangelization… The papacy and the central structures of the universal Church also need to hear the call to pastoral conversion. The Second Vatican Council stated that, like the ancient patriarchal Churches, episcopal conferences are in a position "to contribute in many and fruitful ways to the concrete realization of the collegial spirit."[4] Yet this desire has not been fully realized, since a juridical status of episcopal conferences which would see them as subjects of specific attributions, including genuine doctrinal authority, has not yet been sufficiently elaborated… (32)

Pope Francis already acted on this idea of collaboration and openness. On April 12, 2014, it was announced that he has formed a group of eight cardinals from around the world to "advise him on the government of the universal Church" and "to study a project of revision" of a document from John Paul II on the Roman Curia. This is new and breaks all papal protocol. Some observers say that this idea may have been mandated by the Consistory that elected Pope Francis. Be that as it may, no one was prepared for what the pope said next.

But I don't speak, I just listen and that does me good.

> I am always present at the meetings, except for Wednesday mornings when I have the General Audience. But I don't speak, I just listen and that does me good. A few months ago, an elderly cardinal said to me: "You have already started Curia reform with your daily masses in St. Martha's House." This made me think: reform always begins with spiritual and pastoral initiatives before structural changes."[5]

He continued.

> Those who wanted to make proposals or send ideas have done so. Cardinal Bertello has gathered the views of all Vatican dicasteries. We received suggestions from bishops all around the world. At the last meeting, the eight cardinals told me the time has come for concrete proposals and at the next meeting in February they will present their suggestions to me (Ibid.).

...governing the Church is an exercise of communal discernment of spirits, of listening to the Spirit of God...

"The eight cardinals told me that the time has come for concrete proposals." What I hear is that governing the Church is an exercise of communal discernment of spirits, of listening to the Spirit of God, not just exercise of hierarchical power over the Church. In fact, Pope Francis refers to this Jesuit discernment process just before analyzing contemporary reality.

> We need to distinguish clearly what might be a fruit of the kingdom from what runs counter to God's plan. This involves not only recognizing and discerning spirits, but also – and this is decisive – choosing movements of the spirit of good and rejecting those of the spirit of evil (51).

The Bishops and Particular Churches

Pope Francis compares the episcopal conferences to the ancient patriarchal Churches (see above). He desires a "juridical status of episcopal conferences which would see them as subjects of specific attributions, including genuine doctrinal authority." That is, they should have real magisterium. This runs counter to the 1983 Code of Canon Law.[6] In that Code, only the pope and the individual bishops are subjects of teaching. The then Cardinal Ratzinger harped on this.

> No episcopal conference, as such, has a teaching mission; its documents have no weight of their own save that of the consent given to them by the individual bishops.[7]

...the office of teaching on questions of faith and morals authentically, that is, with the authority of Christ, has been entrusted to all successors of the Apostles.

However, Pope Francis is more in tune with Vatican II theology of an order of bishops formed by episcopal consecration: "all are united in a college or body with respect to teaching the universal Church of God and governing her as shepherds."[8] A "genuine doctrinal authority" recognizes this fact and gives it flesh as the first synod of bishops held on October 28, 1967 teaches.[9]

> the office of teaching on questions of faith and morals authentically, that is, with the authority of Christ, has been entrusted to all successors of the Apostles. It belongs

> to the Roman Pontiff personally and to the Episcopal College gathered in Ecumenical Council to meet the needs of the Christian people by the conscientious exercise of the magisterium.
>
> But it is not limited to them, since every pastor of the Church, each in his own see or region, is by the reason of his office bound by the same heavy responsibility. *Today this sacred work is done more fittingly when it is done collegiately through the episcopal conferences* (emphasis mine).

It is therefore not surprising that Pope Francis, with conscious intent, includes the magisterium of national and regional episcopal conferences with the papal one.[10] Before his analysis of contemporary reality he says:

> I take for granted the different analyses which other documents of the universal magisterium have offered, as well as those proposed by the regional and national conferences of bishops (51).

The Proclamation Itself

...joy and enthusiasm for the gospel.

The Apostolic Exhortation brings closure to the 2012 *Synod on the New Evangelization for the Transmission of the Christian Faith.* What does Pope Francis propose should be "new" in the new evangelization? The incipit answers: joy and enthusiasm for the gospel.

> The joy of the gospel fills the hearts and lives of all who encounter Jesus… In this Exhortation I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy (1).

He returns to this towards the end.

> 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! (261)

...an evangelizer must never look like someone who has just come back from a funeral!

Pope Francis can be humorous. He is shocked that "There are Christians whose lives seem like Lent without Easter" (no. 6). For him, "an evangelizer must never look like someone who has just come back from a funeral!" (no. 10).

Joy is both a psychological and spiritual human emotion. Pope Francis proposes a personalist and communal view of the Gospel, not a doctrinal and purely spiritual one. He writes (182):

It is no longer possible to claim that religion should be restricted to the private sphere and that it exists only to prepare souls for heaven…

The primary reason for evangelizing is the love of Jesus which we have received...

...the Church grows "by attraction," not by proselytizing.

The dogmatic and moral teachings of the Church are not all equivalent.

> It is no longer possible to claim that religion should be restricted to the private sphere and that it exists only to prepare souls for heaven…It follows that Christian conversion demands reviewing especially those areas and aspects of life "related to the social order and the pursuit of the common good."[11]

The Gospel transforms people from inside and equally transforms the circumstances in which they live. It must touch and change people in their vital lives. The simple proclamation that should ring out over and over must be: "Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen, and free you" (no. 164). In this basic core, what shines forth is the beauty of the saving love of God made manifest in Jesus Christ who died and rose from the dead (36). The primary reason for evangelizing is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him. What kind of love would not feel the need to speak of the beloved, to point him out, to make him known? (264). For, if we have received the love which restores meaning to our lives, how can we fail to share that love with others? (8). Thus the Church grows "by attraction,"[12] not by proselytizing.

Pope Francis believes in the "hierarchy of truths."[13] Pastoral ministry in a missionary style is not obsessed with the disjointed transmission of a multitude of doctrines to be insistently imposed (no. 35). He calls for "a fitting sense of proportion" (38)[14] lest "certain issues which are part of the Church's moral teaching are taken out of the context which gives them their meaning. The biggest problem is when the message we preach then seems identified with those secondary aspects" (34). We recall what Pope Francis said in his interview with the Jesuit *America* Magazine.[15]

> We cannot insist only on issues related to abortion, gay marriage and the use of contraceptive methods. This is not possible. I have not spoken much about these things, and I was reprimanded for that. But when we speak about these issues, we have to talk about them in a context. The teaching of the Church, for that matter, is clear and I am a son of the Church, but it is not necessary to talk about these issues all the time.

> The dogmatic and moral teachings of the Church are not all equivalent. The Church's pastoral ministry cannot be obsessed with the transmission of a disjointed multitude of doctrines to be imposed insistently. Proclamation in a missionary style focuses on the essentials, on the

> necessary things: this is also what fascinates and attracts more, what makes the heart burn, as it did for the disciples at Emmaus. We have to find a new balance; otherwise even the moral edifice of the Church is likely to fall like a house of cards, losing the freshness and fragrance of the Gospel. The proposal of the Gospel must be more simple, profound, radiant. It is from this proposition that the moral consequences then flow.

First and foremost, the love of God made manifest in Christ must be proclaimed; it is powerful enough to draw hearts.

Pope Francis is not *obsessed* with the teaching on abortion, gay marriage, and the use of contraceptive methods as if they were the essence of the Gospel. He was reprimanded for that, but remains unrepentant. First and foremost, the love of God made manifest in Christ must be proclaimed; it is powerful enough to draw hearts. True morality flows from human love responding to God's love, and not from coercion.

The pope's point of view is being contested in some parts of the Church. For example, on Holy Thursday this year as the priests of Pittsburg diocese processed for the Mass of the Holy Oils, a protest group of conservative Catholics heckled them to preach more against abortion. The evening before, Bishop Zubik had failed to convince this group of the inappropriateness of the gesture.

Pope Francis is also insistent that love experienced opens the heart up to others, especially the poor: "We have to state, without mincing words, that there is an inseparable bond between our faith and the poor. May we never abandon them" (48). He continues:

> Accepting the first proclamation, which invites us to receive God's love and to love him in return with the very love which is his gift, brings forth in our lives and actions a primary and fundamental response: to desire, seek and protect the good of others (178).

Mission is at once a passion for Jesus and a passion for his people...

"Mission is at once a passion for Jesus and a passion for his people" (268). Bringing all this together, Pope Francis writes that "to evangelize is to make the kingdom of God present in our world" (176).

The Kingdom of God and the New Evangelization

...today we also have to say "thou shalt not" to an economy of exclusion and inequality.

The new evangelization says no to an economy of exclusion.

> Just as the commandment "Thou shalt not kill" sets a clear limit in order to safeguard the value of human life, today we also have to say "thou shalt not" to an

> economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? (53).

A globalization of indifference has developed (54). The worship of the ancient golden calf (cf. Exod 32:1-35) has returned in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose (55). But an authentic faith – which is never comfortable or completely personal – always involves a deep desire to change the world, to transmit values, to leave this earth somehow better that we found it (183).

The new evangelization says no to spiritual worldliness. In some people we see an ostentatious preoccupation for the liturgy, for doctrine, and for the Church's prestige, but without any concern that the Gospel has a real impact on God's faithful people and the concrete needs of the present time (95). To this Pope Francis says, "God save us from a worldly Church with superficial spiritual and pastoral trappings!" (97).

Pope Francis calls for solidarity, for the fair sharing of the world's resources:

> The mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity. It must be reiterated that "the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others"[16] (190).

...the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others...

Pope Francis is aware that his teaching may rub some people the wrong way, but these may be the very ones who need to hear it.

> If anyone feels offended by my words, I would respond that I speak them with affection and with the best of intentions, quite apart from any personal interest or political ideology... I am interested only in helping those who are in thrall to an individualistic, indifferent, and self-centered mentality to be freed from those unworthy chains and to attain a way of living and thinking which is more humane, noble, and fruitful and which will bring dignity to their presence on this earth (208).

In fact, Rush Limbaugh, the conservative American Radio Talk Show Host, called Pope Francis' Exhortation "Marxist." Asked about this, the Pope said:

There is nothing in the Exhortation that cannot be found in the Social Doctrine of the Church. I wasn't speaking from a technical point of view, what I was trying to do was to give a picture of what is going on. The only specific quote I used was the one regarding the "trickle-down theories" which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and social inclusiveness in the world. The promise was that when the glass was full, it would overflow, benefitting the poor. But what happens instead, is that when the glass is full, it magically gets bigger, nothing ever comes out for the poor. This was the only reference to a specific theory. I was not, I repeat, speaking from a technical point of view but according to the Church's social doctrine. This does not mean being a Marxist.

But what happens instead, is that when the glass is full, it magically gets bigger, nothing ever comes out for the poor.

Conclusion: The Primacy of Mercy and Love

The New York Times of Wednesday, August 20, page 11 carried the story that Pope Francis has lifted the ban on the Salvadoran Archbishop, Oscar Romero, who was gunned down at Mass so his life may be examined for beatification. Pope Francis declared, "for me, he is a man of God." Pope Francis insists on the pastoral approach in the administration of the sacraments.

> Nor should the doors of the sacraments be closed for simply any reason. This is especially true of the sacrament which is itself "the door": baptism (47).

In his Interview with Andrea Tornielli of *La Stampa*, he revealed that "last year in Argentina I condemned the attitude of some priests who did not baptize the children of unmarried mothers. This is a sick mentality."

Of the Sacrament of Reconciliation, he writes:

> I want to remind priests that the confessional must not be a torture chamber but rather an encounter with the Lord's mercy which spurs us on to do our best… Everyone needs to be touched by the comfort and attraction of God's saving love, which is mysteriously at work in each person, above and beyond their faults and failings (44).

…the confessional must not be a torture chamber but rather an encounter with the Lord's mercy which spurs us on to do our best…

Continuing on the Eucharist, he had this to say.

> The Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine

Frequently, we act as arbiters of grace rather than its facilitators.

> and nourishment for the weak (Cf. St. Ambrose, *De Sacramentis*, IV, 6, 28)... Frequently, we act as arbiters of grace rather than its facilitators. But the Church is not a tollhouse; it is the house of the Father, where there is a place for everyone, with all their problems (47).

These are powerful words, but do not expect Pope Francis to act unilaterally on this. He already revealed his style of government in his manner of meeting with the eight cardinal advisors.

The steps he has taken so far may, perhaps, be small steps, but the door is opening to the Gospel of the love and mercy of God.

Epilogue

This article was completed before the October 2014 Extraordinary Synod on the Family began. The synod so far has illustrated Pope Francis' impact on the Church. Cardinal Péter Erdo's *Relatio* halfway through the synod proposes accepting people in their concrete being and this "requires that the doctrine of the faith…be proposed alongside with mercy" (11).[17] Mercy, a key word in Pope Francis' teaching, imbues this document through and through (it occurs no fewer than 8 times); the concept of "gradualness" occurs no fewer than 5 times. The *Relatio* refers also to the doctrine of levels of communion formulated by Vatican Council II (18), following which the Church "turns respectfully to those who participate in her life in an incomplete and imperfect way, appreciating the positive values they contain rather than their limitations and shortcomings (20).

The traditional doctrine of marriage is clearly affirmed: Jesus Himself…reaffirms the indissoluble union between man and woman (14); unions between people of the same sex cannot be considered on the same footing as matrimony between man and woman (51). Yet, it is affirmed that "homosexuals have gifts and qualities to offer to the Christian community" (50); in addition, "there are cases in which mutual aid to the point of sacrifice constitutes a precious support in the life of the partners" (52). As to civil unions and cohabitation, the *Relatio* notes that "when a union reaches a notable level of stability through a public bond, is characterized by deep affection, responsibility with regard to offspring, and capacity to withstand tests, it may be seen as a germ to be accompanied in development towards the sacrament of marriage" (22). Concerning the divorced and remarried, it says that the Church must avoid "any language or behavior that might make them

feel discriminated against (46); she may also seek to apply the law of gradualness to them on a case-by-case basis (47).

...the door is opening to his Gospel of the love and mercy of God...

In summary, the spirit of Pope Francis is impacting the Church, the door is opening to his Gospel of the love and mercy of God, forging a new path of fidelity with love and mercy. As the *Relatio* affirms: "the truth is incarnated in human fragility not to condemn it, but to cure it" (25). It is intriguing how often the terms, "truth" and "mercy," are juxtaposed,[18] evincing a delicate balance between doctrine and pastoral care. Pope Francis' image of the Church as "a field hospital after battle" is becoming operative:

Pope Francis' image of the Church as "a field hospital after battle"...

> I see the church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else. Heal the wounds, heal the wounds...[19]

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Endnotes

[1]Again in no. 51, Pope Francis says, "It is not the task of the Pope to offer a detailed and complete analysis of contemporary reality," referring to the responsibility of national and regional episcopal conferences.

[2]The numbers in parentheses refer to the numbering in the Exhortation itself.

[3]"Episcopal consecration, together with the office of sanctifying, also confers the offices of teaching and of governing" (*Lumen Gentium,* 21). Granted that such power is exercised only in hierarchical communion with the head and the members of the college.

[4]*Lumen Gentium*, 23.

[5]Interview with Andrea Tornielli, *The Vatican Insider La Stampa*, December 14, 2013 at http://www.lastampa.it/2013/12/14/esteri/vatican-insider/en/never-be-afraid-of-tenderness-5BqUfVs9r7W1CJIMuHqNeI/pagina.html accessed August 20. 2014.

[6]Neither the Conference nor its president can act in the name of all the Bishops unless each and every Bishop has given his consent (canon 455.4).

[7]*The Ratzinger Report. An Exclusive Interview on the State of the Church. Joseph Cardinal Ratzinger with Vittorio Messori* (San Francisco: Ignatius Press, 1985), 60.

[8]Decree on the Bishops' Pastoral Office in the Church, *Christus Dominus*, 3

[9]Synod of Bishops, *Ratione Habita*, On Dangerous Opinions and on Atheism, 2.2. Austin Flannery, O.P., ed. *Vatican Council II. More Post Conciliar Documents* (Dublin: Dominican Publications, 1982), 662-671, here 667.

[10]For example, the Fifth General Conference of the Latin American and Caribbean Bishops, *Aparecida Document*, 29 June 2007, 12, cited at no. 83; United States Conference of Catholic Bishops, *Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care* (2006), 17, cited at no. 64; The Bishops of Oceania asked that the Church "develop an understanding and a presentation of the truth of Christ working from the traditions and cultures of the region" (*Ecclesia in Oceania*, 17) cited in no 118.

[11]JP II, *Ecclesia in America*, 22 Jan 1999, 27.

[12]No. 15, citing Benedict XVI, Homily at Mass for the Opening of the 5th General Conference of Latin American and Caribbean Bishops, 13 May 2007: Aparedica, Brazil).

[13]Decree on Ecumenism, *Unitatis Redintegratio*, 11, cited in no. 36.

[14]"The same thing happens when we speak more about law than about grace, more about the Church than about Christ, more about the Pope than about God's word" (no. 38).

[15]http://americamagazine.org/pope-interview accessed August 20, 2014.

[16]Paul VI, *Octogesima Adveniens*, 14 May 1971, 23.

[17] *The Tablet*, October 11, 2014 accessed at http://www.thetablet.co.uk/texts-speeches-homilies/4/462/synod-co-ordinator-highlights-synod-fathers-concerns-for-gay-catholics-cohabiting-couples-and-divorcees. The numbers refer to the numbered paragraphs of the *Relatio* itself.

[18]"Truth and beauty of the family and mercy" (bis); "…in fidelity to the merciful kenosis of Christ. The truth is incarnated in human fragility not to condemn it, but to cure it" (no. 25); "…the guidance of the Holy Spirit will lead us to find roads of truth and mercy for all" (no. 58); "inviting us to the courage of the faith and the humble and honest welcome of the truth in charity" (ibid.).

[19]"A Big Heart Open to God," Interview with Antonio Spadaro. *America* magazine (Sept. 19, 2013) at http://americamagazine.org/pope-interview accessed October 15, 2014.

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Let It Be: Wellbeing as Fiat for a Life that Gives Birth to the Divine

In many ways, the Feast of the Annunciation[1] is an annunciation of wellbeing to the Duquesne University Community. It is a message to be delivered to those who will hear, to those who are present, not just in form but also in spirit. It is a forerunner to a kind of "good news" or gospel of health that has its origin in the divine, with the Holy Spirit as its inspiration. I meditate here on the Annunciation to Mary, in which wellbeing is shown as a response, a "let it be" ("*fiat*") to the messenger's call. A life of wellbeing is none other than one in imitation of Mary, the Mother of God. The Mother we are attempting to imitate is described for us in Luke 1:26-38, the annunciation passage in sacred Scripture.

> *In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, full of grace, the Lord is with you!" But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end." And Mary said to the angel, "How shall this be, since I have no husband?" And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible." And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her.*

God's Call and Personal Fulfillment

There is here call and response, vocation and fulfillment. The angel relayed God's call, Mary responded with "let it be." Here is the pattern of a life of wellbeing. We are all called to a

life of wellbeing, but few of us know what wellbeing is or how to pursue it. Wellbeing is often thought of as "happiness." If we pursue wellbeing as a form of happiness do we not run the risk of pursuing a state of consciousness, an ephemeral, transient state that is subject to change, a radical impermanence that we pursue with the hope of being satiated but never ultimately fulfilled? When Gabriel called Mary to her destiny, a destiny that she could have refused, was he calling her to a life of happiness? If we imitate Mary, we begin our "let it be" by saying "no" to the promise of a life of endless happy states, which is in fact, an illusion. While we all know this intellectually, our lived experience tells us otherwise, as we often run in search of that which will make us happy, attempting to satisfy one craving after another. Responding to the call of wellbeing through the imitation of Mary is a "let it be" to the call that allows us to give birth to the divine in our own lives and to help others do the same.

...Gabriel called Mary to her destiny...

What is Wellbeing?

So, what indeed is wellbeing? Wellbeing is wholeness; it is ultimately your true nature. It is that part of you that cannot be reduced to a particular function; it is the irreducible subjectivity that cannot be transformed into an object. What often occurs is that there is an initial summons or call, with wholeness being first awakened as one's true identity, or authentic self. Here, the Holy Spirit is present, leading the called person to his/her vocation. The unfolding of and response to the call is not a static process in that there is a formulaic response to the call that puts an end to the call itself. Even not responding to the call by ignoring it or suppressing it is in a way a response that further ignites the Holy Spirit's felt presence within the person. Subjectivity is irreducible because the Holy Spirit him/herself cannot be reduced to either structure or function, but can point toward a vocation whereby one's life is a manifestation and openness to God via work, family, relationships, etc. Ultimately, it is that which brings a sense of aliveness to your life. As wholeness, it is the practice of honoring yourself and others as mind, body, and spirit. It is a way of being; it is profundity, depth, in response to all forms of life. It is deepened love; it is the widening of care and compassion to include the welfare of all beings. It is a kind of interconnected contentment in the sense that you no longer pursue fulfillment at the expense of others. In essence, the other is no longer a means to an end because only that which can be reduced can be thought of as "means." The Divine indwelling prevents and resists this kind of reduction. In vocation, God is *true* means *and* true end. The Divine is the Way, the Truth, and the Life, with only the Way of the Son leading to the Father. The "Way of the

Wellbeing is wholeness; it is ultimately your true nature.

It is deepened love; it is the widening of care and compassion to include the welfare of all beings.

...the way of openness and responsivity to the Holy Spirit's Call.

Son," as I've described it, also the Way of Mary, Mary's fiat, is the way of openness and responsivity to the Holy Spirit's Call. Wellbeing is the path of lived wisdom where the great ideas of the past and present become part of an overall ethic of love. It is the power of community, social justice, and the art and science of caring for yourself and others in a world of engagement. It is the miraculous that abounds in everyday life making everyday life itself miraculous. It is the possible when we are faced with the impossible.

Wellbeing can be understood as an English translation of what Aristotle referred to as *eudaimonia*. Eudaimonia has been translated as "happiness" or "contentment," among other terms. Yet, it is more all-encompassing. The term itself is active rather than static in nature. It is a movement of the "*eu-daimon*," literally, the "good spirit" (in Christian terms, it could even be conceptualized as a movement or inspiration by the Holy Spirit). It implies virtue (or excellence), also a practical or ethical wisdom, a wisdom that is lived from the source, which is the Spirit. When such a wisdom is lived, what occurs is flourishing, which is the idea that I believe corresponds best to wellbeing as *eudaimonia*.

It challenges everything you know to be true...

When that messenger of wellbeing comes into our lives, as with Mary, fear is often our first response. It challenges everything you know to be true, from your chosen occupation, career path, relationships, and often your very sense of who you are. The unheeded messenger can come in the form of a symptom – depression, anxiety, confusion, despair, anger, etc. It lets you know that the path you are on is not the path you were destined for, is not the path that was meant for you. At the point where the messenger appears as symptom, wellbeing has been repressed, blocked out of conscious awareness through repeated denial and self-disavowal. Through our own fear, and not away from it, we have to listen deeply to hear, "Do not be afraid," for the fact that you are called to a life of wellbeing - away from a particular career path and toward another, dropping one academic major in favor of one that is more meaningful for you, leaving a relationship for the sake of pursuing a true love that is not currently known, or realizing who you are regardless of how late in life your realization arises, etc., we are consoled by the fact that all of this means that we are, like Mary, favored. Yes, those that are called in this particular way, like no other, are actually favored, even though a struggle or a wrestling with the messenger might ensue, as it did for Jacob before he realized, through the message he struggled with, that he was Israel, he who "struggles with God." It was through the struggle itself that Jacob realized his true identity, his wellbeing, which allowed him to flourish,

but not be free from future struggle, as the name "Israel" suggests – he who "struggles" and not he who "struggled." Jacob became Israel, Mary, the betrothed of Joseph, became the Mother of God, all through struggle, by ultimately "letting it be." Who are you called to be? And, how can you let your calling come to be by getting out of your own way?

Well Linked to Personal Call

Regardless of whom we are called to be, we are called to be well, with our paths being individuated and unique. What if Mary remained the "betrothed to Joseph" by saying "no" to Gabriel's call? What if Jacob would have continued to wrestle with the angel carrying his namesake? Would the call to wellbeing have disappeared? No, for the divine would have continued to call them in different ways all throughout their lives, nagging them, troubling them, interfering with their "plans," disrupting their desires, personal goals and objectives at every turn, sometimes quietly and at other times loudly, but never to cease altogether. Jacob was to become Israel, whether he wanted to or not, Mary was to become the Mother of God, whether she wanted to or not. While each was free to say "no" and not "let it be," and therefore live lives as both Jacob and Mary, the wife of Joseph, they would have been bound for a lifetime of struggle with the messengers and messages they ignored. One wonders whether Jesus was free in the Garden of Gethsemane to say "no" to what he was being called to do (of course, being fully human, he was free to opt for one or the other option, otherwise there would be no merit in his sacrifice; but human freedom is not merely the ability to say yes or no, rather the capacity to respond to the higher demands from outside and authentic urgings from within). Ultimately, it was Jesus's own "let it be" that allowed him to say, "Not my will, but thy will be done" that led to his own transformation into the Christ. Would Jesus Christ, Israel, and Mary the Mother of God have been happier if they would have refused the call? Jesus would have certainly suffered less, in avoiding the betrayal, scourging at the pillar, and crucifixion, but to what end, as he was called to do something that transcended the mere avoidance of pain, he was called to flourish and create opportunities for others to do the same. Jesus was called to be the Christ; thus, in avoiding his call by way of resolving his agony through refusal, he would have denied the resurrection itself. His life following such a refusal would have been a profound act of denying his real vocation and self. This would be marked by psychological, spiritual, and psycho-somatic anguish that would have extended his agony far beyond the "Garden," forever transforming space and time into suffering and death without life eternal, both in

Would Jesus Christ, Israel, and Mary the Mother of God have been happier if they would have refused the call?

this world and in the world to come. On a personal scale, we are no different in our responses to the various messengers that have called us to our own paths of individuation.

...after the "let it be" or fiat of each in response to the messenger or message, there is a departure of some sort...

What can be found from the annunciation passage, the story of Jacob wrestling with the angel, and Jesus's prayer in the Garden of Gethsemane is that after the "let it be" or fiat of each in response to the messenger or message, there is a departure of some sort, whether it be the angel's departure as in the cases of both Mary and Jacob or the departure/ceasing of internal/spiritual conflict as in the case of Jesus. This departure of either the message or messenger of well-being (flourishing) comes in response to offering one's own will as a sacrifice to the will of one's Creator or to a good greater than one's individual desire – one can call this being aligned with the Will of God, destiny, the *daimon*, the Holy Spirit, or in Buddhist terms, by way of a realization of one's awakened nature. It is the falling away of self-deception, it is a realization of who one was called to be. Fear dissipates as one recalls his/her original grace, one's primordial well-being, and one's call to live a divine life in the Spirit. Original grace *is* the response to the call in eternity, as the response already lived out in un-sequential time. This is akin to the knowledge that God has of each of us before we were born – it is through the realization of this knowledge that God's knowledge becomes our own, so that we see ourselves and others as God sees us – as realized vocations, as always-already affirmed responses to the Holy Spirit.

...the very moment when God pretends to find us in the cosmic game of hide-and-seek...

Like Mary, we have to be "virginal" to give birth to the divine. This involves going beyond all of our preconceptions of the "who" we imagine ourselves to be, transcending the identities that have been projected onto us by others. It is self-emptying so that only no-thing, no-one is present, it is the very moment when God pretends to find us in the cosmic game of hide-and-seek, when God finds himself through us; thus, putting an end to the game itself. For Mary, it was, "How can this be, for I have no husband?" Thinking merely humanly, she could only make sense of the angel's annunciation only from the point of view of how human beings are conceived; that would be perfectly rational and logical. But it was that very logic and reason that created her doubt, which was part of the game she was playing with God, innocently and unknowingly trying to tell God who she was rather than it being the other way around. Gabriel reminded Mary that the child will be called "holy" as if to assert that the child's name will be "holy." In response to the realization of who and what dwelled within her, Mary dropped her preconception of who she thought herself to be, the girl who had no husband,

and realized her true nature as the "handmaid of the Lord." We can only give birth to the divine child within us if we know ourselves to be children of the divine, or like Mary, "handmaids of the Lord."

Wellbeing is Wholeness, Holiness

Wellbeing, in essence, is a life of "holiness," which is a life of "wholeness."

Wellbeing, in essence, is a life of "holiness," which is a life of "wholeness." While this way of living will not exempt you from suffering, it will allow you to remember who you are in the midst of it, which is a way to transform it by way of creating meanings that are both profoundly personal as well as transpersonal. It is the bringing together of mind, body, spirit, and shadow all in an integral embrace. It is the living out of one's vocation, career, and relationships as manifestations of one's call to wholeness. While no two people will live out their calling in exactly the same way, each will begin their journey by being called, being summoned by a deeply felt message and/or messenger, an angel. What is important is that we listen, and listen deeply. All are called, but "few are chosen." I think that this choice is ultimately ours to make. We are at liberty to either "let it be" or "let it not be." In choosing our vocation, we choose the person we are called to be (the person God calls us to be), we are letting the life of wellbeing, the life of holiness, the life of wholeness, live within us. Only when the divine is given a place to dwell can it then enter the world so that it may become a beacon of light to shine before all. "Let it be" so that when you are seen, your wellbeing as original grace can be seen. No matter how it may appear, this is the life divine, the life of wholeness; this is the life you've been invited to live. Embrace it and be well.

In choosing our vocation, we choose the person we are called to be...

Dr. Ian C. Edwards
Duquesne University

Endnotes

[1]First delivered as the Wellbeing Keynote Address on March 25, 2014.

James Chukwuma Okoye, C.S.Sp.

James Chukwuma Okoye, C.S.Sp., is the Director of the Center for Spiritan Studies at Duquesne University and Editor of Spiritan Horizons. He taught for sixteen years (1996-2012) at the Catholic Theological Union, Chicago, becoming a full professor in 2008 and holding the Carroll Stuhlmueller Chair of Old Testament Studies. Prior to that, he had been appointed to the Catholic Institute of West Africa, Port Harcourt (CIWA), Provincial Superior of the Spiritan Province of Nigeria, general councilor in Rome (1986-1992), a *peritus* at the first Synod of Bishops for Africa (1992-1994). Receiving the License in Sacred Scripture from the Pontifical Biblical Institute, Rome, he did MA in Biblical Languages and the doctorate in Targums in Oxford University, England (1980). His most recent books are *Israel and the Nations: A Mission Theology of the Old Testament* (Maryknoll, NY: Orbis, 2006) and *Scripture in the Church. The Synod on the Word of God and the Post-Synodal Exhortation Verbum Domini* (Collegeville: Liturgical Press, 2011).

His seminary was dedicated to excellence and orthodoxy.

Spiritans and Education: An Overview[1]

Introduction

The 2012 Bagamoyo General Chapter (1.1 – 1.32) stated the current emphases of Spiritan[2] mission as *evangelization of the poor*, *interreligious dialogue*, *promotion of justice, peace, and the integrity of creation* (JPIC), and *education*. Bagamoyo, as symbolic of the enslavement of black peoples for centuries, challenged Spiritans to ever greater dedication to the Gospel of justice, peace and reconciliation. Education appears in this light: "We renew once more our focus on education as a way to the integral liberation of individuals and peoples to whom we are sent" (1.4). As the *SRL* 14 (*Spiritan Rule of Life*) says, we make ourselves "the advocates, the supporters and the defenders of the weak and the little ones against all who oppress them" (citing Rule of 1849; *ND* X, 517).

Each religious Order validates all aspects of mission (education included) according to its charism and history. Jesuits run 189 institutions of higher learning throughout the world, 28 of them in the United States. Spiritans, on the other hand, have sometimes in their history debated the place of (higher) education in the Spiritan mission. Spiritans are constantly reevaluating their mission priorities attending to the "signs of the times." The current evaluation is that education is a mission priority, especially in poor and developing nations.

Poullart Des Places

Poullart des Places founded the Seminary of the Holy Spirit in Paris on Pentecost Day, May 27, 1703 for the education of the clergy. His Rules, drawn up circa 1706, legislate (nos. 5-8):

> In this house we shall accept only persons who are known for their poverty,[3] their good morals, and their aptitude for the sciences. On no pretext whatsoever may candidates be admitted who are able to pay elsewhere for their board and lodging … No one shall be accepted … who has not finished his classical studies and is not capable of starting either philosophy or theology… If they want to enter theology, they shall be examined in logic and physics.[4]

Newtonian physics was new (Isaac Newton formulated his laws in 1687), but Poullart, himself a brilliant lawyer, wanted the broadest education possible for his clerics. His seminary was dedicated to excellence and orthodoxy. The average stay in

the seminary of Saint Sulpice was a year and half; for Poullart's Seminary, like the Jesuits, it was three years of philosophy and four of theology. For a degree in canon law a student could stay an additional two years.[5] Several bishops in France drew their seminary rectors and faculty from the Spiritans. St. Louis Grignion de Montfort (died 1716) reached an understanding with Poullart des Places to draw his priests (Society of Mary) from the Spiritan Seminary[6]; by 1800, at least two thirds of these priests were formed by Spiritans.[7] Poullart des Places died in 1709 and was succeeded by Father Louis Bouic (1710-1763). In the 1734 contract that gave State recognition to the Seminary, Bouic for the first time included a missionary purpose, the preparation of priests for the foreign missions, among the goals of the Seminary.[8] The 1734 Rules (I.2) read:

...to prefer to everything else the meanest and most toil[some] ecclesiastical duties for which ministers are found only with difficulty.

> …to educate poor clerics … who will be ready for everything in the hands of prelates, to serve in hospices, to evangelize the poor and infidels, and not only to undertake but to love wholeheartedly and to prefer to everything else the meanest and most toil[some] ecclesiastical duties for which ministers are found only with difficulty.[9]

In 1737 the dioceses of Meaux and Verdun invited the Spiritans to run their seminaries; in 1746 they had to withdraw from the latter due to a storm raised by Jansenists.[10] By 1753, Spiritans were a sizeable portion of the faculty in the seminary of Quebec (Canada). By 1792, the Seminary of the Holy Spirit had formed about 1,200 priests.[11] Father Jacques Bertout was superior general from 1805 to 1832. The Concordat with Napoleon (July 15, 1801) provided diocesan seminaries with scholarships for poor students. Fr. Bertout turned the Seminary toward the education of missionaries for the French colonies, so retaining legal recognition in France.[12] This move was providential for the later merger with Libermann's group: priests of the Seminary were active in areas to which Libermann's priests of the Holy Heart of Mary would come. The education of the clergy, at home and abroad, has been a Spiritan charism ever since Poullart des Places founded the Seminary of the Holy Spirit.

...priests of the Seminary were active in areas to which Libermann's priests of the Holy Heart of Mary would come.

The Venerable Father Francis Libermann

Father Libermann founded the Congregation of the Holy Heart of Mary in Paris on Christmas Day, 1841. The immediate goal was to evangelize the freed slaves in Santo Domingo (Haiti) and Bourbon (Reunion) as envisaged by Eugene Tisserant and Frederic Le Vavasseur respectively in their "Work for the Blacks" which each crafted independently. Libermann's 1840 "Brief

Report on Foreign Missions"[13] spoke of the salvation of Negroes who, according to the theology of the time, were "in a position of necessary and eternal damnation"; it did not mention schools. The 1840 Provisional Rule (chapter 8, art. 2) charged the missionaries of the Holy Heart to do their utmost to establish an indigenous clergy, but they should never themselves assume the responsibility of teaching the youth letters, rather prepare them for theology and form them to clerical piety.[14]

...a "Christian civilization," in which missionaries would both teach the Christian religion and run schools for the arts, agriculture, and the trades.

Libermann soon began to link evangelization more closely with the education of the natives. In a letter to Mother Javouhey,[15] he revealed that the Ministry for the Navy and the Colonies charged him with the civilization of the African peoples. For him, this could only mean a "Christian civilization," in which missionaries would both teach the Christian religion and run schools for the arts, agriculture, and the trades. It was imperative to train a native clergy.[16] He mused about finding Brothers[17] to run the schools and workshops. These ideas recur in his 1844 "Project for the Salvation of the Peoples of the Coasts of Africa."[18] Meantime, news had come of the death of five of his men who left with Mgr. Edward Barron for West Africa in September 1843. If Africa would be evangelized, it would be by her own; the terrain was too inhospitable for Europeans. He would select young Blacks for a seminary he would found in Rome. The most pious and gifted would be trained for the native clergy, the others in agriculture and the mechanical arts. His 1846 Memorandum[19] insisted on a native clergy right from the start.[20] Schools and central houses are to be built in each mission location. Those who have the ability and necessary character are to be prepared for the native clergy. Others are to be trained as catechists and teachers, the former receiving tonsure and minor orders and allowed to wear clerical dress! A third class would be trained in agriculture, the arts and crafts. Again appears an intimate link between evangelization and civilization, religion and science/crafts.

Schools and central houses are to be built in each mission location.

> A civilization which only learns to use a spade and tools to a basic level will have little effect in improving the behavior of a people. It is not sufficient to show them the practical side of work; they must also learn the theory behind it so that gradually they will no longer need the help of the missionaries to continue with it and they cease to be dependent … it is the task of the missionary to work towards it [the faith], not just concentrating on morality, but also on the intellectual and physical side, that is to say, instruction in agriculture and crafts…[21]

It is not sufficient to show them the practical side of work; they must also learn the theory behind it...

Father Libermann wanted the African peoples to become masters of their own destiny through in-depth education and training in the crafts. His men on the ground in Africa pushed back. For them, the schools would detract from evangelization: "the missionary is not a school master."[22] They did not have sufficient means to maintain Brothers[23] who might run schools. Libermann promised to send Brothers in due course, meantime he was sending two clerics to take charge of the schools; they could later be ordained, if found worthy. In a letter to Fr. Arragon, he wrote:

My opinion is that to abandon the schools is to destroy the future of the mission.

> I was very happy with what you wrote about the schools, especially as I was rather alarmed at the reasoning in a letter of Fr. Bessieux and which Fr. Graviere supported. This reasoning tended towards abandoning the schools. My opinion is that to abandon the schools is to destroy the future of the mission. One could say, "but we could take that up later." This is a farce: a mission badly begun is difficult to end well. As much as the work of the schools is slow and difficult, so much more is it important to take it up right from the start.[24]

In 1848, Libermann's missionary Congregation of the Holy Heart of Mary fused with the educational Congregation of the Holy Spirit. He fully embraced the original inspiration of the Holy Spirit Seminary, listing among the four works of the Congregation the direction of seminaries and teaching in them: "the society wishes to train specialists in the ecclesiastical sciences."[25] He accepted the direction of the inter-diocesan seminary of Cincinnati of which Fr. Schwindenhammer was to be rector, though the plan fell through.[26] Le Vavasseur himself had in 1849 founded trade schools for the freed slaves in Reunion, a novitiate for Spiritan Brothers who would teach in these schools, and the Daughters of Mary for the training of women and girls.[27] Back in France, he (1854) converted the 12th century Cistercian Abbey of Langonnet into a combined college and minor seminary.[28]

After the Venerable Father Libermann

Spiritan colleges and seminaries flourished everywhere...

When Libermann died in 1852, Father Schwindenhammer became superior general (1852-1881). During his long term Spiritan colleges and seminaries flourished everywhere, 31 in all. These were intended not only to serve particular needs in the countries of foundation, but also to afford the Congregation in each place a home base that could continue to send out missionaries and attend to the sick and the retired. The number of Brothers meant for educational and technical training, at home

and in the missions, nearly equaled that of the priests.[29] In 1853, the French bishops invited the Spiritans to run their French Seminary in Rome. Fr. Louis-Marie Lannurien, Libermann's secretary, became its founder and first director. Spiritans ran this seminary until 2003. Of its 4,800 seminarians (from 1853 to 2003), 195 were consecrated bishops and 23 made cardinals.[30] In 1859, the Congregation accepted the direction of a college and junior seminary in Martinique.[31] In 1860, it opened a school of trades and agriculture in Chandernagor, India,[32] the seminary and college of St. Martial, Haiti, and a seminary and college in Blackrock, Ireland. The latter boasts among famous past students Éamon de Valera, the 3rd President of Ireland, and Frank Duff, founder of the Legion of Mary.[33] In 1863, St. Mary's College opened in Trinidad, the next year it was the turn of Rockwell seminary and college in Tipperary (Ireland). Holy Ghost College opened in Braga in 1872 and St. Mary's at Porto in 1886, both in Portugal, and so on. Chancellor Bismarck after the success of his *Kulturkampf* expelled Spiritans from Germany (1872-73);[34] the United States was one of the places to which German Spiritans went. On March 1, 1874, Schwindenhammer made the United States a Vice-Province and appointed Fr. Joseph Strub its superior.[35] In 1878 Fr. Strub founded a college in Pittsburgh that in 1911 became Duquesne University of the Holy Spirit, the only Spiritan University in the United States. Duquesne is no longer the only Spiritan university. The Spiritan University of Nneochi, Nigeria (SUN), opens this October (2014) as a work of the Spiritan Province of South-East Nigeria. Since 2010 the Spiritan University College of Ejisu, Ghana, awards degrees and diplomas from Kwame Nkrumah University of Science and Technology, Kumasi (Ghana).

In 1878 Fr. Strub founded a college in Pittsburgh that in 1911 became Duquesne University of the Holy Spirit...

It was under Schwindenhammer that the first Spiritans arrived in Zanzibar (1863) and from there to Bagamoyo (1868), the first Catholic missionaries on the eastern mainland of Africa. They redeemed slaves and set up "freedom villages" (the members of which would help evangelize the interior). They expanded the carpentry and forge workshop built by Fava,[36] adding lathes, a grain mill, and a creamery. Spiritan Brothers educated boys in the primary school (by 1868 there were 128 boys), the Daughters of Mary from Reunion taught the girls sewing and housekeeping. In Bagamoyo they opened workshops and schools, emphasizing agriculture. They developed a horticultural nursery with over a hundred species to be transplanted to other missions inland. The minor seminary started in Zanzibar moved to Bagamoyo in February 1870 with 12 students! Spiritans spearheaded western education in Eastern Africa. Among the fruits of Spiritan education are the late Julius Nyerere, the first President

Spiritans spearheaded western education in Eastern Africa.

of Tanzania, who taught at the Spiritan Pugu Secondary School and whose cause for canonization has been introduced, and the current and third President of Tanzania, Benjamin Mkapa, himself a Muslim and native of Bagamoyo, also of Pugu.

In the first half of the 20th century education became especially important as an instrument of evangelization.

In the first half of the 20th century education became especially important as an instrument of evangelization.[37] Spiritans had arrived in Onitsha, Eastern Nigeria in 1885 as the first Catholic preachers in this area; from there they crossed over to Cameroun. In these new missions, education became an effective handmaid of the Spiritan mission. At Onitsha, Fr. Lejeune moved to abandon the redemption of slaves and "Christian villages" for evangelization through schools. On October 24, 1901 he wrote the superior general: "*il faut des écoles; c'est le plus sur moyen d'évangélisation*"[38] ("There is need for schools; this is the surer means of evangelization"). It was left to his successor, Bishop Joseph Shanahan (1905-1931), to execute the plan. Shanahan founded the first Teacher Training College and Seminary at Igbariam in 1913. Primary schools began to proliferate. Secondary schools were built at strategic points, beginning with Christ the King College, Onitsha (C.K.C.) in 1933. There was a phenomenal increase in the number of Catholics. Catholic leaders of thought were trained, giving the Catholic Church the great influence it maintains today in this part of the country. Attempts in the 1950s to set up a Catholic university in Nsukka were quashed by the government who eventually opened the State University of Nigeria, Nsukka in October 1960.

...currently education ranks very high among Spiritan priorities in African Provinces...

Education as a means of evangelization and liberation is not evenly embraced in the Congregation. This depends on realities on the ground and particularly what the government is doing or not doing in the realm of education. So, currently education ranks very high among Spiritan priorities in African Provinces, precisely because in many African nations the State has allowed education for the masses to collapse, while the elite send their children overseas or to exclusive schools in the country. The education of the poor is one way to promote social mobility and influence social development.

...many Spiritans are engaged in various types of informal education both at the parish and institutional levels.

Because Spiritan mission is generally at the grassroots, many Spiritans are engaged in various types of informal education both at the parish and institutional levels. Some world famous ones are SERVOL, Trinidad (Service Volunteered for All) founded in the early 1970s by Fr. Gerard Pantin for the transformation of under-privileged teens, The Apprentices of Auteuil, a work of the archdiocese of Paris founded in 1866 by diocesan Fr. Louis Roussel, but given new life in 1932 by the Blessed Daniel

Brottier, C.S.Sp.[39] Fr. George Boran, C.S.Sp. is a world renowned educationist, founder of the National Youth Training Center in Sao Paolo, Brazil.[40] There is also the Foyer Energie (Tananarive, Madagascar) where dropouts and marginalized youth are given free training in various careers and practical skills.

After Vatican II

We shall now examine the place of education in Spiritan mission since Vatican II. The 1968 chapter of renewal after Vatican II sharpened the missionary thrust of the Congregation. The purpose of the Congregation was preaching the Gospel to peoples and groups who have not yet heard it or who have largely lost it (nos. 3-4). Among the indivisible unities of the Spiritan apostolic life, it mentioned humanitarian and Christianizing aspects (no. 25). Development is not opposed to missionary activity but is an integral part of it (no. 390). By means of catechesis, education, and the teaching of social doctrine Spiritans are to raise up responsible Christians for the world (no. 391). Brothers are to be trained as experts and educators in the work of development; *missionary priests shall not be primarily concerned with the technical and executive aspects of economic, social, and cultural development* (no. 392; emphasis mine). In the section under Youth (no. 403), *Ad Gentes* (Vatican II Decree on the Missionary Activity of the Church) 12 is cited: "schools should be considered not only as a privileged means of forming and developing Christian youth, but at the same time as a service of supreme value to men, especially in the developing countries…" And so, "where conditions allow and even demand it, the Spiritans, in keeping with their history, shall have recourse to this outstanding means." They shall, *however, regularly reexamine this commitment in the field of education and ensure that Spiritans so engaged participate in the overall pastoral plan of the diocese* (emphasis mine). The overall impression is not that of an enthusiastic acceptance of education as mission, rather concern lest direct priestly engagement with education hurts the missionary ideal or removes priests too much from "pastoral" work.

By means of catechesis, education, and the teaching of social doctrine Spiritans are to raise up responsible Christians for the world...

...schools should be considered not only as a privileged means of forming and developing Christian youth...

The mass exodus of priests and religious and the decline of religious and priestly vocations in the late 1960s and 1970s forced debates about priorities in many religious and missionary congregations. Priorities receive the scarce resources, the rest may be let go. About the same time, missionary religious felt the urge to move into pastoral urgencies of the time created in part by the defection of so many priests. Direct engagement with education seemed more appropriate for the Christian laity. On June 24 1977, the Sacred Congregation for Catholic Education

countered with a document on Catholic Schools, *Malgré les declarations* (*Despite the Declarations*).[41] Objections to Catholic education are mentioned (nos. 17-23) and answered (no. 75). Among the objections are that Catholic schools seem to serve only the wealthy class. They use human institutions for religious and confessional purposes. There is the danger of proselytism and a one-sided outlook. They have outlived their time; now civil authority is responsible for education. The Church should direct her energy towards a more direct pastoral apostolate. The document concluded that whereas every school seeks to provide critical communication of human culture and the total formation of the individual, the Catholic school goes beyond this by affording a synthesis of culture and faith, of faith and life (no. 36; see also no. 49). As such, the Catholic school performs "an authentic apostolate" (no. 63).

...the Catholic school performs "an authentic apostolate"...

Spiritans were not exempt from the currents of the time. In some places, like the United States Province, a vigorous debate ensued around the 1980s between the "missionaries" and the "educationists." The 1986 general chapter and the consequent *Spiritan Rule of Life* had a mediating role in this debate. Among the types of activities Spiritans do in the local churches *SRL* 18 mentions "engaging in social and educational work *in line with our Spiritan calling*" (emphasis mine). The Congregation began to craft a new synthesis in a symposium of Spiritan educators at Duquesne University held June 24-28, 1991 and attended by 98 delegates from 24 Spiritan circumscriptions in 20 countries.[42] It was the 1998 Maynooth (Ireland) chapter that finally arrived at a new synthesis. Outlining contemporary priorities as First Evangelization, Education, and Justice and Peace, it said (page 102): "formal and informal education is not something on the margins of our apostolate but is an integral part of our mission of evangelization (Cf. *Ecclesia in Africa*, nos 93, 102, 115)." The trend towards education for liberation and human promotion reflects, perhaps, the southern hemisphere tilt of the Congregation. More recently, 12 Spiritans representing Spiritan formal and informal educational works throughout the world met with the general council in Rome (July 3-9, 2011) in preparation for the 2012 Bagamoyo Chapter. They wrote (page 18): "we reaffirm educational works as an important priority in the Congregation"[43]—an affirmation fully endorsed by the Bagamoyo Chapter. In true Spiritan fashion, each Province or circumscription will weight and engage this priority according what the Spirit is saying in their concrete circumstances.

...formal and informal education is not something on the margins of our apostolate but is an integral part of our mission of evangelization...

...we reaffirm educational works as an important priority in the Congregation...

James Chukwuma Okoye
Center for Spiritan Studies

If God gives me the grace to succeed in this, you can count on missionaries. I will train them for you, and you will put them to work.

Endnotes

[1]"Overview" announces that this is no detailed treatment.

[2]We used to be called The Congregation of the Holy Ghost or The Holy Ghost Fathers. After Vatican II out of sensitivity to Brothers, the latter changed to Holy Ghost Fathers and Brothers. The word "Ghost" looked increasingly quaint, so Congregation of the Holy Ghost became Congregation of the Holy Spirit. Around 1980, the Germans began to call themselves *Spiritaner* (Spiritans) and slowly other parts of the world followed suit.

[3]The Council of Trent (Dec 13, 1545 to Dec 4, 1563) decreed the establishment of seminaries, but this slowly took root in places; even then only students from well-off families could afford boarding and many of these were more interested in benefice and career than ministry among the rural populations and the poor.

[4]Henry J. Koren, C.S.Sp., *The Spiritual Writings of Father Claude Poullart des Places* (Pittsburgh: Duquesne Studies, Spiritan Series, 3, 1959), 167

[5]Koren, *To the Ends of the Earth*, 18.

[6]In 1702, Saint Louis Grignion de Montfort visited his boyhood friend. Poullart des Places did not feel called to the preaching of missions, besides he had the project of his Seminary in mind. He promised his friend: "If God gives me the grace to succeed in this, you can count on missionaries. I will train them for you, and you will put them to work. In this way both you and I will be satisfied" (Koren, *Spiritual Writings*, 31).

[7]Henry Koren, C.S.Sp., *To the Ends of the Earth*, 23.

[8]Koren, *To the Ends of the Earth*, 27.

[9]John Daly, C.S.Sp., ed. *Spiritan Wellsprings. The Original Rules, with Commentaries, of the Holy Ghost Congregation* (Dublin & London: Paraclete Press, 1986), 45.

[10]Koren, *To the Ends of the Earth*, 32.

[11]Henry Koren, C.S.Sp., *Essays on the Spiritan Charism and on Spiritan History* (Bethel Park: Spiritus Press, 1990), 119.

[12]Koren, *Essays,* 127.

[13]Report to the Congregation of the Propagation of the Faith. *ND* II, 68-76.

[14]*ND* II, 253-254. The 1845 Rule gave a reason: lest this absorbs too much of the precious time of the missionaries.

[15]*ND* VI, 274-279. See also Bernard Ducol, "Dans la même portion de la vigne: le père Libermann et la mère Javouhey," *Mémoire Spiritaine*, 12 (2000), 10-33, here 22-23.

[16]Already On November 1, 1820, Fr. Bertout, superior of the Seminary of the Holy Spirit, sent Fr. Baradère to Saint Louis, Senegal where he was Prefect Apostolic for 18 months. Fr. Baradère wrote: "the only means to evangelize the blacks is to have indigenous priests. For this it would be necessary to establish a seminary in Saint Louis to train young blacks and people of color" (Rath, "Libermann, Promoteur et Père du Clergé Africain,"438). In 1824 Blessed Mother Anne Marie Jahouvey with the help of the French government founded a college for Senegalese boys and girls in the diocese of Beauvais in France in a

house that belonged to her. Cold and tuberculosis took a toll. Three survivors of this experiment completed formation in the Seminary of the Holy Spirit in Paris and were ordained in 1840: Fr. Boilat, Fr. Fridoil (both meti) and Fr. Moussa. Rath, "Libermann, Promoteur et Père du Clergé Africain," *Spiritus* 5 (1960) 437-453, here, 439. See further details about these priests in Koren, *To the Ends of the Earth*, 180, footnote 15*.

[17]Libermann originally intended his Congregation for priests alone. In October 1842, a Mr. Ducournau asked if there was place for a cooper in the Guinea mission. Libermann answered he could render whatever help the missionaries needed, though not by exercising his trade. That fell through. Mgr. Edward Barron impressed Libermann with the idea that lay Brothers would greatly advance the mission by teaching natives the mechanical arts and preparing them for career positions in society. When Barron embarked for West Africa on September 13, 1843, he had with him seven Holy Heart priests and three lay volunteers. In 1851 Libermann wrote a Rule for Brothers. Guellec, "La Mission du Frere d'Apres Libermann," 398; Koren, *To the Ends of the Earth*, 192..

[18]*ND* VI, 274-279: October 23, 1844.

[19]Memorandum to the Propagation of the Faith, *ND* VIII, 219-277. Partly translated in Christian de Mare, C.S.Sp., ed. *A Spiritan Anthology. Writings of Claude-François Poullart des Places (1679-1709) and François Marie-Paul Libermann (1802-1852).* (Rome: Congregation of the Holy Spirit, 2011), 376- 386.

[20]The November 1845 Instruction, *Neminem Profecto*, by the Sacred Congregation of the Propagation of the Faith proclaimed two urgencies of mission: the appointment of bishops and the creating of an indigenous clergy.

[21]*A Spiritan Anthology*, 384. Cf. *ND* VIII, 222-277.

[22]Letter to Bessieux of February 12, 1847, *ND* IX, 50: "*Vous dites que le missionnaire n'est pas un maître d'école*" (you [people] say the missionary is no school master).

[23]Pierre Mersy, the first Spiritan Brother, took private vows February 13, 1844. André Guellec, "La Mission du Frere d'Apres Libermann," 408.

[24]February 12, 1847. *ND* IX, 44.

[25]The others were: mission in lands where the Gospel has not yet been preached; mission in the Colonies; and works for the poor in Europe. This is found in a document of around Pentecost 1850 drawn up for a recruitment tour of major seminaries in France by Le Vavasseur. *A Spiritan Anthology*, 612-613, 615. Cf. Paul Coulon and Paule Brasseur, *Libermann (1802-1852) : une pensée et une mystique missionnaires*. (Paris: Edition du Cerf, 1988), 661-669.

[26]Koren, *To the Ends of the Earth*, 218.

[27]Ibid., 236.

[28]Ibid., 237.

[29]Ibid., 266, 275.

[30]Pina Baglioni, "The Pontifical French Seminary at the crossroads of History." At http://www.30giorni.it/articoli_id_23243_l3.htm accessed August 10, 2014.

[31]Koren, *To the Ends of the Earth*, 219.
[32]Ibid., 275.
[33]Information culled from the school's web site at http://www.blackrockcollege.com/about-us/famous-past-students/ accessed August 10, 2014.
[34]Koren, *To the Ends of the Earth*, 293.
[35]Ibid., 294.
[36]Bishop Armand René Maupoint, bishop of St. Denis, in 1860 sent his Vicar General, Father Fava, to scout Bagamoyo for purposes of evangelization. His proposal was "to fight slavery at the grassroots, to ransom as many slaves as possible, to train them in schools, to form agricultural settlements and to lead them to Christianity" (Congregazzione dello Spirito Santo, *Brief History of Tanzania and the Coming of Spiritans to East Africa*, 2012), 5.
[37]Cf. The General Council, *Information/Documentation* [henceforth *ID*] 49 (January 1992), 1.
[38]Archives of the Congregation of the Holy Spirit, Paris 191/B/11, cited by Nicholas Omenka, *The School in the Service of Evangelization. The Catholic Educational Impact in Eastern Nigeria*, 1886-1950. (Leiden: E. J. Brill, 1989), 47
[39]*Spiritan Life,* no 23: *Spiritans in Education* (September 2013), 86-87.
[40]George Boran, "The Potential of Nonformal Education for Spiritan Mission," Spiritan Horizons 6 (2011), 75-85.
[41]Text in *Documentation Catholique* (August 1977), 7-21.
[42]See *ID* 49 (January 1992).
[43]The full report can be read in *Spiritans in Education*. Their "Reflections on Educational Commitments in the Congregation of the Holy Spirit" (pages 14-22) is published below.

John Assey, C.S.Sp.
George Boran, C.S.Sp.

John Assey, C.S.Sp.
Fr. John Assey, C.S.Sp. attended primary and secondary schools in Moshi (Tanzania) between 1971 and 1986 when he joined the Holy Ghost minor seminary at Usa River, Arusha. He was one of the Tanzanian Province pioneers at the Holy Ghost Seminary, Njiro (Philosophy) and at TANGAZA, Nairobi, Kenya (Theology). In 1994, he received a mission in Uganda, till 2000 when he went for further studies at the Pontifical Salesian University in Rome, 2001 -2004, where he attained a Masters degree in the Sciences of Education (Pedagogy for Schools), majoring in school administration. After his studies he became the head of the Kigoma School, Tanzania. He is currently a Manager at Tengeru Boys Secondary school in Arusha, Tanzania.

Reflections on Educational Commitments in the Congregation of the Holy Spirit[1]

Introduction

A meeting of twelve Spiritans, representatives of Spiritan formal and alternative educational works around the globe and five members of the general council took place on 3 – 9 July 2011, at the generalate in Rome. The meeting was called by the general council to reflect on the mission of our Congregation with regard to education to help us to work more effectively and to prepare a contribution for the General Chapter in 2012. We do not seek to set out a strict and unbending coordination of our works of education, in the sense of a Spiritan Service of Education, but rather a consensus on the spirituality that should be common to all aspects of Spiritan education.

This is the second conference of Spiritan educators worldwide to be convened by the general council after that of 1991 at Duquesne. The Maynooth Chapter that followed the Duquesne Symposium called on Spiritans to develop the educational mission, "to make young people aware of the problems of poverty and unjust structures in their society and the world at large." The Chapter encouraged Spiritans to work with lay people in a collaborative ministry. The training of confreres as educators was seen as important (Maynooth 2. 13-16). The objective of our meeting is quite rightly to go beyond what Maynooth had to say, or, at least, to propose concrete means to ensure that our involvement in education will correspond faithfully to our Spiritan charism. Twenty years after these conclusions there has been considerable growth in the importance of education within the Spiritan mission. The variety of Spiritan involvement in education that emerged from the reports was encouraging.

...rather a consensus on the spirituality that should be common to all aspects of Spiritan education.

In his introductory talk to the meeting, the Councilor for Education stated: "You have been called together to engage in a reflection on an important aspect of the mission of the Congregation of the Holy Spirit in the world. Although the specific mission of our Congregation is not to work in educational enterprises, a large number of our members are engaged in education and continue to work in that area as a means of fulfilling this mission."

George Boran, C.S.Sp.

George Boran, C.S.Sp. was ordained in Dublin, on July 7, 1968. Since 1969 he has worked as a missionary in Brazil and Latin America. George is an international specialist in the area of youth leadership training and youth ministry. He has given conferences and courses in different countries in Latin America, Europe, Africa, United States, and in the Ukraine. He has worked as National Youth Director for the Brazilian Bishops' Conference (CNBB) and on a Commission for youth for the Latin American Bishops (CELAM). His doctoral thesis, in Fordham University, was on the role of successful Adult Youth Ministers in Latin America and the United States. George is the author of important books on working with young people that have been published in Portuguese, Spanish, English, German and Ukrainian. He is founder and coordinator of the National Youth Training Center, CCJ, in Sao Paulo and is currently a member of a Commission for Formation material for youth for the Brazilian Bishops' Conference (CNBB).

What is the motivation which drives us...

Objectives of our Work Session

This period of reflection was organized to help the Congregation to *define its educational policy*, to speak in a special way to our involvements at primary, secondary and third level. We need to define better the **philosophy (the "ethos")** of our Congregation for our educational works. The aim was to examine four issues:

- To analyze the present situation of Spiritan involvement in education.
- Why and in what circumstances ought we as Spiritans to become involved in establishing educational works or participate in them? What is the motivation which drives us to do this?
- What results do we expect when we become involved in educational work? What are the means to attain these results (style of life, teaching staff...)?
- What directives and/or advice do we wish to give to Spiritans with regard to educational works?

Methodology of the Meeting

The meeting was conducted in the form of shared experiences where the participants were both listeners and experts. Participants presented individual reports on the situation of Spiritan educational works in different geographical areas of the world. The reports followed a sequence of topics that had been circulated previously. After the reports a methodology of group work and plenary sessions was adopted to study the different issues relating to our works. A redaction commission made up of George Boran and John Assey helped to organize and systematize the principal ideas that emerged during the five day meeting. The following sequence of steps guided the group work and plenary sessions:

- From what we have heard, what are the most *fundamental issues* for education?
- What are the *criteria or motivations* that should guide us in our involvement or our disengagement?
- What *convictions and guidelines* do we want to present to the General Chapter concerning the educational works in the Congregation?
- *Elaboration of the text* to be presented to the General Chapter.

...education can be one of the most powerful weapons against poverty, ignorance and disease...

The statement in one of the reports that, "education can be one of the most powerful weapons against poverty, ignorance and disease by helping people to improve their lives" struck a chord among the participants. For this reason all Spiritans who have Catholic schools within the boundaries of their parishes are encouraged to be supportive of these works.

The Spiritan Charism and Educational Works

Claude Poullart des Places established his work out of concern for the poorest, "for humble and laborious ministries where the Church does not have workers" (biographical note on Claude Francois Poullart des Places,) and was involved in seminary education. Libermann is not generally regarded as an instigator of educational work. However, he was quick to notice that one could not work for the emancipation of the poor without working for their education (N.D, VIII, p. 248, N.D, IX, p. 44). Over the years, many schools have been established by Spiritans. Many other alternative educational works were founded and are still in existence as we try to respond with the necessary creativity to the needs of the peoples among whom we work. Spiritan engagements in education remain very numerous. We wish to fulfil the mission of the Congregation of the Holy Spirit and to be faithful to our charism. This invites us to take a look at what the Spiritan Rule of Life has to say on the subject. Our mission in the Church is described in Article 4**: "**The evangelization of the poor (cf. Luke 4, 18) is our purpose (cf. N. D. XIII, 170)." To become involved on behalf of the poorest is to wish to empower and enable them to play the role in society which is theirs according to the will of God (cf. SRL 14). One of the privileged means of achieving this end is through works of education, as Libermann very clearly understood.

A paragraph from the report on the Duquesne Symposium in 1991 summarizes our experience and gives us a sense of continuity and evolution: "The scope and variety of Spiritan involvement in education came as a surprise to many. Of particular significance was the acceptance and even the stress on the importance of non-formal education. Gratifying, too, was the spirit in which educators resolved to implement the orientation of SRL in the educational apostolates, especially provisions regarding to Justice and the poor."

We reaffirm educational works as an important priority in the Congregation.

Our Convictions with Regard to Spiritan Educational Works

We reaffirm educational works as an important priority in the Congregation**.** Spiritans need to discuss and define a **vision a**nd an **ethos** for our educational works. In any organization, vision and ethos are central to its identity, because they give it

inspiration and direction. Vision and ethos are two sides of the same coin and are fundamental for the Spiritan identity of our works.

A vision refers to the purpose of the organization, to where we want to get in the future, what direction we are going. Vision will include some of the following elements: integral development, empowerment, people being subjects of their own destiny, liberation from poverty, educating for citizenship, quality and excellence, passing on a value system in the midst of a crisis of values in a world where there is an erosion of human dignity and where people can be driven by a culture of materialism and greed (pop stars, possessions, gadgets…).

The ethos is the philosophy, the spirituality, our way of doing things, the climate in which we work, the atmosphere, the culture. Ethos refers to how the vision is lived out in daily practice. Important elements are: the spirit of *"cor unum et anima una"* (one heart and one mind), being there for oneself, for others and for the world; genuinely Catholic in an open and non-fundamentalist way that is refreshing.

This vision and ethos need to be expressed in the mission statement of each of our educational works.

Our educational works seek to answer the most urgent needs of people....

Our commitment in education cannot be reduced to our presence only in formal structures such as schools. Spiritans are involved in education in many contexts and different situations. Our educational works seek to answer the *most urgent needs of people*, keeping in mind the option for the poor and the difficulty in getting workers as expressed in SRL 4. Although schools need to be financially viable, the establishment of schools to raise money will be avoided as it undermines the Spiritan charism. Other alternatives should be sought.

A clear option for the most vulnerable and the materially poor.

Our educational works should be driven by two options:

- A clear option for the most vulnerable and the materially poor (SRL 4).
- An option to contribute to the building and presentation of a liberating vision of *faith and the Church which is relevant* to people strongly influenced by modern and postmodern cultures. A more secularist attitude advances rapidly also in large cities in developing countries.

Our educational works should be concerned with:

Forming people as citizens to build a better society.

- The *personal, academic and integral development* of its pupils.

- *Forming people as citizens to build a better society.* This latter aspect involves creating awareness of the deeper structural causes of social ills so that people cannot be naively manipulated by unscrupulous leaders. It also involves education for justice and peace and integrity of creation issues and the need to strengthen *civil society*.

- *The development of a faith that gives dynamism for transforming ourselves* and *society* in the light of the values of the Reign of God.

We need to get acquainted with and respect the wide diversity of educational works in the Congregation and not impose a unified model on all. We seek to evaluate and renew our educational works on a continuous basis by looking at strengths, weaknesses, challenges, opportunities, and the need for adaptation where that arises. Sometimes the work evolves and we find that we have gone away from the original motivation and abandoned our charism. We should leave when we become irrelevant with regard to our charism. Another option is to find new motivation and a new focus that is in line with our charism.

We should leave when we become irrelevant with regard to our charism.

We see our work with lay people, in a spirit of collaborative ministry, as a priority. Lay people participate in mission because of a direct call from Jesus Christ through baptism, not primarily because of a mandate from the priest or bishop or because there is a scarcity of Spiritan priests. Through baptism there is a fundamental equality of the different members of the mystical body. We differ only in the different ministries or services that we undertake. A key issue is that of succession. When a work is in line with the charism and taken on by the Congregation, we need to plan for continuity. If not, when the "founder" goes the work ceases to exist. Continuity and replacement need to be dealt with in all Spiritan works.

The educational community...are invited to transmit the Spiritan vision and ethos by their word and example.

The educational community – staff, teachers, facilitators, parents - are invited to *transmit the Spiritan vision and ethos* by their word and example. For this purpose Spiritans need to organize leadership training programs, talks and events that will create this awareness and spirit among all those involved. The selection and hiring of suitable people is a key issue here.

The most powerful factor in attracting vocations – religious and lay – to continue the work we do is the contact with Spiritans who live out their vocation in a coherent and joyous manner and

are at the service of others. Contact with a community that lives the vision and ethos of the Spiritan charism is another important factor.

We need to form educators, by preparing specialized people, such as teachers and managers, for our formal educational works. But we also need to prepare competent people in the use of the non-formal approach that starts with peoples' lives and uses the inductive methodology. As in many situations we don't have a captive audience so we need facilitators capable of motivating people to participate in an on-going process where they have ownership and that leads to commitment. This non-formal educational approach is effective in both formal education and alternative educational works.

...use of the non-formal approach that starts with peoples' lives and uses the inductive methodology.

Today, everybody with less than 25 years of age was born in the new digital age of e-mail, Facebook, Yahoo Groups, Skype, You-Tube, Homepage, Blogs, Google, Flickr (photos), mobile phones, e.t.c. Young people are connected to each other on a continuous basis through these new media. In different virtual groups they discuss personal and social issues and pass on texts and photos that can have the effect of creating awareness and commitment. In our educational work we can use these new media as an important ally. It is important to keep the focus that all *our works exist to evangelize* while welcoming and respecting other traditions and faiths.

Guidelines, Initial Observations

New works are, frequently, the result of initiatives by individuals. These works may remain as individual projects or are taken on by the circumscription. Sometimes only the individual is interested in them and knows what is going on. The ideal is that educational projects be owned by all.

We need some guidelines for our educational works. What are the criteria for establishing works of the Congregation? It is important not to kill initiative, but at the same time the Congregation may be held responsible in certain circumstances if there are no guidelines. There may be financial, accounting, legal and work related questions that involve labor laws that need to be taken into account. What is the duty of the circumscription? Should we have a policy for the establishment of new educational works, of the registration of property? Should the General Chapter draw up new guidelines? How do you guarantee solidity without killing initiative?

The context and the challenges can be very different in developed countries and developing countries...

The context and the challenges can be very different in developed countries and developing countries and for that reason

it may be best to establish general guidelines on the level of the Congregation and allow each circumscription to establish its own policies. So we need guidelines on the following issues:

- The establishment of *new educational works* and mission statements for each educational work.

- *The training of personnel* for formal educational works such as schools and universities and also for alternative educational works that use a more inductive method of formation.

- *The exchange of personnel*. Sometimes there is a lack of personnel for a particular educational work but there are qualified personnel in other parts of the Congregation.

- *Funding and financial management and control.*

- *Contracts with dioceses* when we are asked to take over schools.

George Boran, C.S.Sp.,
John Assey, C.S.Sp.

Endnotes

[1]Participants in the Rome meeting of July 3-9, 2011.

Spiritan Charism and Ethos in Education

Dr. George Worgul, Jr.
George Worgul is Professor of Theology at Duquesne University where he has been teaching since 1978. He is the University Coordinator for Academic Programs in Africa. He specializes in Ritual Studies, Inculturaton, and Marriage and the Family. He was chair of the Theology Department, 1988-1993 and 2006-2012. He was also Director of the Family Institute at Duquesne from 1996-2006. He has taught and lectured nationally and internationally and has had extensive contacts with Spiritans around the world and especially in East and West Africa. Dr Worgul was born and raised in New York city and did his doctoral studies at the Catholic University of Louvain, Belgium.

Evangelization of the poor is our purpose.

In Fall 1983, I was asked to meet Fr Timmermans, Spiritan Superior General, at Trinity Hall. After a cordial greeting he queried "why should Spiritans be working at a university?" I responded that it was important for the Spiritan missionary experience to be present at Duquesne since the Church is mission. I added that the University was making graduate education and degrees available to African priests and Sisters with full tuition scholarships as a way to participate in the Spiritan charism. Father Timmermans thanked me and commented that I had supplied a very important dimension to Duquesne of which he and many non-American Spiritans were not sufficiently informed. Some years later, several Spiritans told me that at the time the international Spiritan community was debating whether or not their engagement in academic education was in conformity with their charism, identity, and ongoing mission. Every community is continually in a process of trying to re-appropriate its identity, to understand who it is, where it has come from, and where it is going.

This essay will take up the question of what it means to be a Catholic and Spiritan University with a focus on the American context and Duquesne University. The question is how might Duquesne University engage the Spiritan charism and ethos in facing the challenges that arise within this American context.

Spiritan Character and Being People of God

The 2012 Spiritan General Chapter in Bagamoyo, Tanzania, clearly articulated the foundation of its identity by appealing to the *Spiritan Rule of Life:* "Evangelization of the poor is our purpose." (SRL #4). The Bagamoyo document goes on to elaborate four aspects of evangelization: proclamation, service, fellowship and worship.

Spiritan identity is rooted in the identity of the entire Church AS Mission. All the baptized share a common mission identity. All the baptized are to be missionaries who proclaim the gospel, engage in acts of service to the neighbor, engage in the community sharing and fellowship, and gather to worship God in prayer.

The biblical theme of People of God underpins ecclesial mission identity. In Exodus and Deuteronomy, God chooses

the Hebrew slaves in Egypt as "his people." God chooses slaves precisely because they are totally dependent on the activity of God who liberates them from their captivity. Israel was chosen because they were powerless outcasts and God heard their outcry (*za'aq*), just as he heard the *za'aq* of Abel's blood from the earth.

They are to be a sign to the nations, offer true worship, and care for the poor.

Israel incurs a threefold responsibility in being chosen as God's people. They are to be a sign to the nations, offer true worship, and care for the poor. All nations encountering Israel should recognize that Yahweh is the one true God. Israel is to worship Yahweh, not merely with ritual sacrifice but also by obedience to God's will. Israel is to care for the poor around them precisely because they were once poor.

Israel's prophets explain that ignoring or abusing the poor is disobedience to the covenant. Failure to care for the poor and to offer true worship results in Israel being an anti-sign, a people whose lifestyle turns the nations away from the true God, Yahweh.

Interestingly Matthew's Gospel uses the threefold responsibilities of being people of God as a foil to portray Jesus as the true Israel.[1] Where Israel failed in their responsibility as God's people, Jesus perfectly fulfills them. Jesus is the sign of the true God raised among the nations. In Jesus' perfect obedience to the Father's will, Jesus as both victim/offering and priest worships the Father. In the Parable of the Sheep and Goats (Matthew 25), no one is asked about their religious affiliation or piety but about their generosity to the poor, the outcast and the marginalized.

St. Paul takes up the theme of the People of God in the Epistle to the Romans (Romans 9—11). He explains that the Church is now part of the People of God (*laos tou theou*), albeit by God's choice a grafted branch. Israel remains the natural branch. As People of God, Christians bear the same responsibilities imparted to Israel. So the ecclesial identity of the People of God is mission: being a sign, being obedient, and being engaged with the outcasts, marginalized and oppressed.

Christians should say "We are, therefore I am,...

It should be stressed that God saves by forming a people. Individuals are saved precisely in being incorporated into the community. Christians should say "We are, therefore I am," a very African consciousness. Community can never be peripheral to mission. The community is in solidarity in sharing its responsibilities of proclamation, service, fellowship and worship.

The poor and marginalized who the People of God serve are both a responsibility and gift/blessing. Surely traces of the Holy

For Christians, the poor are a special locus for the encounter with the Holy.

can be discovered in many places. For Christians, the poor are a special locus for the encounter with the Holy. By serving the poor, the People of God stay close to God. God's love is found in what the "world" frequently judges to be absence, abandonment and rejection. *Diakonia* makes the loving God incarnate and really present in and through the servants. In this encounter, the servants themselves encounter the loving God.

Spiritan identity as Christian must be a sign, must strive for true worship and must care for the *anawim*, oppressed and poor. The Bagamoyo document expresses a desire of the Spiritans to embrace this challenge. It notes, "We restate forcefully our mission to bear witness to the gospel of justice, of peace and of reconciliation in what we say and what we do" (1.4). Interestingly, Bagamoyo immediately references education. "We renew our focus on education as a way to the integral liberation of individuals and peoples to whom we are sent"(1.4). Bagamoyo's perspective is clearly different from the early 1980's when Spiritan engagement in education was being questioned. Now education is boldly embraced as a powerful means of human liberation and empowerment.

We renew our focus on education as a way to the integral liberation of individuals and peoples...

Spiritan Charism and Being People of God

As religious, Spiritans live out the common call to mission, animated by a special charism which has sustained them in their service from the time of their founders, Poullart Des Places and Francis Libermann. The Bagamoyo document 2.1 thru 2.7 describes the core of Spiritan identity.

As the Congregation of the Holy Spirit, our religious family puts special emphasis on our consecration to the Holy Spirit (SRL 6). Called by the Father and made disciples of Christ by the Holy Spirit, we are "set apart" to proclaim the Good News (SRL 1). We are a community in constant discernment, attentive to the promptings of the Holy Spirit. We take Mary as our model in creating our identity, she who "meditated these things in her heart (Luke 2:19, 51; SRL 5-6, TA 1.1)." We are members of one religious and missionary family, according to the spirit of our founders and ancestors, Claude Poullart Des Places and François Libermann. We have received a spiritual heritage rooted in the "apostolic life" (SRL 3). Fidelity to prayer sustains and supports our "practical union." We are becoming more aware of the call to a deeper interior life and a greater integration of our work and prayer. Religious life and mission are core dimensions of our identity. We feel a call to renew our radical commitment to the values and the option for the poor. Education as a means for liberation, JPIC and inter-religious dialogue concern all

dimensions of our identity. We are a community of brothers with a diversity of charisms, functions and works. We aspire to live a simple, transparent and prophetic lifestyle. Community life is identity–building; it is also the strongest symbol of who we are. Community is our way to live mission. We live, pray, work and evaluate together and we share everything with one another (cf. Acts 4:32). Our Congregation emphasizes local responsibilities and commitments. However, Pentecost is our model where "everyone listened to God being praised in his own language" (Acts 2:8). The same Spirit of Pentecost inspires in us the desire to be "one heart and one mind" (the Spiritan motto, Acts 4:32) and is the source of our unity.

Life and Mission Are Contextual

Spiritan religious life and mission are profoundly contextual.

Spiritan religious life and mission are profoundly contextual. As such, they demand an assessment of the signs of the times. Evangelization, service, fellowship and worship are never simply universal abstractions. They are always localized by place and time, history and culture.

The world has witnessed a dramatic rise in poverty among migrants, youth, and minorities.

Bagamoyo (1.2) correctly grasped globalization as a dominate force in multiple arenas: finance/economics, information/data, cultural interaction/migration, religious pluralism/interaction, political systems, gender issues, and social mobility. For some, globalization has exponentially multiplied wealth, but it has also created new forms and expressions of poverty. The world has witnessed a dramatic rise in poverty among migrants, youth, and minorities. For some, globalization has created increased connectivity and community. For others, it has deepened their marginalization and isolation. Bagamoyo (1.7) declares:

> Our globalized, multi-cultural and, at times, secularized world creates fresh challenges for mission. It calls us to renew our methods of evangelization. For the coming eight years, we want to give special attention to first evangelization and to the new evangelization, as well as working with and promoting reconciliation among groups of people who are marginalized with a view to their integral human development.

Contemporary Spiritans are remaining very faithful to their origins and charism. Spiritans go to those who may not have heard the Gospel or fallen away from it, witness in non-Christian cultures, and care for the marginalized and displaced. However, Spiritans are not simply parroting their past. They are moving into new ministries which live out their charism of evangelizing the poor. Inculturation and acculturation demand nothing less.

Evangelization requires inculturation if the gospel is to be heard and understood and take root in a culture.

Evangelization requires inculturation if the gospel is to be heard and understood and take root in a culture. Until recently, the bridge building image was utilized to explain inculturation. The missionary would transport the gospel across the bridge and express it in the language, thought patterns, and social structures/ institutions of a people. However, the bridge was almost always viewed as a "one way street." There was little consciousness that the people who received the message might themselves cross the bridge and bring a fresh understanding and living of the gospel to other communities in the Church from their own non-Christian religious experiences which might further illumine our Christian faith and understanding.

There is a growing consciousness that the bridge is not one way or even two ways. A globalized world of easy and rapid communication witnesses multiple bridges with a plethora of interchanges and crossovers. Already in 1965, *Nostra Aetate* (the Vatican II Declaration on Non-Christian Religions, no. 2) opened the portal for interreligious interaction when it noted:

> The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men.

...inculturation understands that all religions and cultures can be sacraments for the Church.

Fifty years after *Nostra Aetate*, the Church can approach differing religious communities as fellow pilgrims who desire peace and justice and share our earthly home. Peace, Justice and the integrity of creation require the collaborative efforts of everyone. Perhaps in its deepest levels, inculturation understands that all religions and cultures can be sacraments for the Church. They can reveal and make present for the Christian community a real presence of God which may have gone unnoticed or overlooked.

Inculturation is not merely the transmission and transformation of ideas. People are inculturated and transformed. There is an Igbo proverb that the well-traveled younger person is wiser than the elder in the village. The traveler, the missionary, is transformed by the communities they encounter and in turn transform their communities of origin by bringing "wisdom."

Inter Religious Dialogue as a Context for Mission

Bagamoyo (1.11) addressed the importance of inter-religious dialogue for the Spiritan Congregation.

> Inter-religious dialogue is among today's greatest challenges. It deserves to be a priority of our congregation. The four levels of dialogue that complement each other need to be taken into consideration: the dialogue of everyday life, the dialogue of collaborating in common projects, spiritual dialogue and theological dialogue. These different levels help to establish genuine peace between believers in true mutual trust and in the refusal to become prisoners of our own fears.

Dialogue requires mutual understanding and respect rooted in an open mind and heart. Dialogue and inculturation, therefore, go hand in hand. True evangelization rejects all forms of proselytizing and embraces true dialogue. Mission is sharing in the life of the community and collaborating in the work of building peace and justice in the social order. The living out of the gospel which asks us to feed the hungry, clothe the naked, visit the prisoner, et cetera, is a powerful proclamation. It does not necessarily aim at religious conversion but will keep alive hope for a more just, peaceful and sustainable society and world. There is the religious and missionary family that is a community of prayer and shared apostolic work. There is also the community formed and shaped within the concrete cultural contexts in which they live and work. The *Spiritan Rule of Life* # 88 notes:

> In imitation of the life and teachings of Libermann, we too endeavor to put into practice this dynamic of prayer and activity that is at the heart of all Christian living, a "practical union"—an habitual disposition of fidelity to the promptings of the Holy Spirit. "Practical Union" is like 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 (N.D. XIII, 708). Thus we endeavor to live every experience in the Spirit of God—our joys, our hardships and our pain, the works we undertake in our zeal and even our failures.

...we endeavor to live every experience in the Spirit of God...

The Post-modern Context in the West

Bagamoyo 2012 was well aware of the dramatic changes and movements within world cultures and how these changes can have salutatory as well as deleterious effects. One "paradigm shift" already entrenched in the West but rapidly making inroads around the globe is often called "postmodernity" or "post-modernism." Understanding this current illumines many of the changed behaviors, attitudes, visions, and goals of the youth and young adults living in the west, the "subjects of evangelization

and the new evangelization," people who are our students at Duquesne.

Pew Studies

In the 2009 Pew Report "Beliefs and Practices,"[2] three major claims were made about religious practices in America. First, faith is not primarily understood as dogmatic. Second, religion is taken seriously by adults and is considered relevant but very fluid and very relative. More people are calling themselves spiritual rather than religious. Third, social and political attitudes are related to religious affiliation, beliefs and practices. Let us take a closer look at these changes.

More people are calling themselves spiritual rather than religious.

Presently, the majority of religious congregations in America embrace as a guiding principle that there are many paths to salvation rather than only one true religious path. The 2007 Pew "Religious Landscape Survey"[3] indicated that religious practitioners were less rigid about their own religious tradition. For example, 92% of those surveyed believed that there was a God, but only 60% thought this God was personal and 25% perceived of God is impersonal. Only 63% believe the Bible was the word of God, 33% understood it to be literally true and 27% did not believe it was literally true. 74% believe in afterlife and 59% believe there was a hell. 79% believe in miracles.

What was most striking was the ease with which individuals felt free to move within and among different religious traditions. What mattered most in their engagement with a particular religious tradition was not its doctrine or beliefs but the type of interpersonal relationship or their experience of the concrete religious community as open, welcoming, and friendly. The Pew Report found that 44% of Americans had changed their childhood faith for another tradition or have completely abandoned their faith. 16% claimed not to have an official religious identification. They indicated that they were uncomfortable with the institutional aspects of religion and they expressed a general disenchantment with all organizations.

...44% of Americans had changed their childhood faith for another tradition or have completely abandoned their faith.

However, Americans still take religion seriously, e.g., 40% participates in weekly services. Those reporting here were the more mature—60 or older or very young—2/3 of children attend religious programs. Americans indicate that they pray: 58% daily and 75% weekly. 40% claim they meditate. 40% pray in groups and 40% share their faith with others.

Americans are divided on the relationship of religion and social life. 40% see a conflict between the contemporary values and social behaviors in America and 54% see no apparent

Only 30% see their source of morality as their religious tradition's teaching.

Their faith is not a doctrinal or dogmatic faith but an ecumenical and pluralistic faith.

conflict. There has been a sea change in the sources of morality or ethics. Only 30% see their source of morality as their religious tradition's teaching. 52% see morality arising from common sense and human experience. 9% see morality rooted in philosophy or reason.

Religion in America is mobile, dynamic and open. Their faith is not a doctrinal or dogmatic faith but an ecumenical and pluralistic faith. Experiencing and relating supersede pondering and knowing.

Modernity Post-Modernity

Modernity is grounded in reason and empiricism. Post-modernity is rooted in pluralism and contextualism. Pre-modernity comprehended human knowing as a participation in God's knowledge and required revelation or divine communication. Revelation is understood to be accessible in two forms: natural revelation (knowing the divine through our human experiences) and special revelation (accessible through Scripture, tradition, et cetera). Special revelation ultimately supersedes natural revelation, and so pre-modernity assigns a privilege or special power to the priest, prophet, holy person or religious leader. God, the beginning and end of all things, is the measure of all knowledge.

Autonomous reason in modernity entails self-sufficiency and self-finality.

Modernity rejects God as the beginning and end of all things and as the vital universal force. The autonomous human subject replaces God and serves as the foundation of modernity's horizon and worldview. Autonomous reason in modernity entails self-sufficiency and self-finality. Self-sufficiency underscores the ability to attain knowledge and truth by the use of one's own powers alone. Self-finality emphasizes that the goal or final end of the autonomous subject lies within itself rather than in another world or heaven.

Absolute certainty is not merely a noble desire but a realizable goal attainable by autonomous human reason. Modernity focuses more and more on the search for foundations and the structures upon which all the dimensions of knowing are hinged. Reason and empiricism combine to uncover universal axioms and principles, assumptions and conclusions—in short modern science. A proper critical method applied to experience will yield knowledge and lead to the discovery of truth. This attained truth is both objective and absolute, true everywhere and at all times.

The challenges facing the Churches today emerge from the collapse of the paradigm and worldview in which their doctrine and world vision were expressed. The deconstruction of modernity

commenced in the first quarter of the twentieth century. In its place, at least in the West, is the cultural perspective called post-modernity. Post- modernity maintains modernity's focus on the human subject, considers the human subject always limited and particular, contextualized and situated in a community. When, where, and how matter in post-modernity. There is no objective reality existing apart from the knowing contextualized subjects.

Post-modernity... identifies and exults in the many voices and narratives operative within and across cultures.

Post-modernity judges modernity's call for objective certitude and universal truth to be an illusion, which also thwarts knowing and discovery by imposing a narrow univocal schema into which all inquiries must be located. Post-modernity rejects the existence of a single all-encompassing meta-narrative; it identifies and exults in the many voices and narratives operative within and across cultures. Diversity and pluralism rather than commonality and unicity mark human cultural existence. Truth is always historical, contextual, partial, and limited; what is called truth is really our human finite construction.

Post-modernity is convinced that it offers an expansive and dynamic perspective. Open and finite narratives are dynamic and in flux and may better resist imperialistic and colonial tendencies since these must engage and interact with a variety of alternative narratives and perspectives. Meta-narratives can easily be tools for control, manipulation and uniformity. Their subversion may lead to fresh insights and understandings which help us know in a better way.

Post-modernity is becoming more and more the culture of the west and through the globalization process potentially a multicultural paradigm. It is the cultural context for Spiritan mission at Duquesne University. If there is to be any success in these endeavors, the Church must find ways to express its faith in the language and thought patterns of people who are increasingly unconsciously and consciously post-modern.

Spiritan Identity/charism and Duquesne University

Duquesne University presents itself as a Catholic University in the Spiritan tradition. Duquesne is deeply committed to educational excellence, moral and spiritual values, an ecumenical atmosphere, diversity, and service to the Church, the community, the nation and the world.

To some the engagement of a missionary community expressly dedicated to the service of the poor, estranged, and marginalized in a relatively affluent academic institution is contradictory. The question from Fr. Timmermans mentioned earlier in the essay could be addressed about Duquesne today. But a more

But the response would now focus more on ministry to Duquesne students who are increasingly in need of first evangelization and "new evangelization."

expansive answer than offered thirty years ago can be offered. Yes, Duquesne is still very active in the education of African clergy and now has formal affiliations in Nigeria, Kenya and Ghana with Spiritan institutions. But the response would now focus more on ministry to Duquesne students who are increasingly in need of first evangelization and "new evangelization."

Duquesne students reflect some new forms of poverty which cry out for mission as evangelization of the poor and education for liberation and integral human development. The research of Christian Smith in, *Soul-Searching: The Religious and Spiritual Lives of American Teenagers*[4] and *Lost in Transition: The Dark Side of Emerging Adulthood*[5] helps us better understand Duquesne students. It also corroborates the profile seen in postmodernism and in the Pew Surveys above.

Smith labels the dominant religion among contemporary teenagers in the United States as Moralistic Therapeutic Deism. He codified the creed of this religiosity under five beliefs.

> First, there is a God-Creator who has ordered the world and watches over human life on earth.
>
> Second, God wants people to be good, nice, and fair to each other. This is the teaching of the Judeo-Christian tradition in most world religions.
>
> Third, life's goal is to be happy and to feel good about oneself.
>
> Fourth, God is not particularly involved in anyone's life except when God is needed to solve a problem. God is God of the gaps.
>
> Fifth, when good people die they go to heaven.

Smith's American teenagers were convinced that living a good and happy life entailed being a moral person. Morality was understood as being nice, kind, pleasant, respectful, and responsible; working on self-improvement, taking care of oneself, and doing one's best to be successful, fulfilling one's personal potentials, and not being socially disruptive or interpersonally obnoxious.

These teenagers understood their moralistic religiosity as being therapeutic.

These teenagers understood their moralistic religiosity as being therapeutic. Some more traditional aspects of religion such as repentance and seeking needed forgiveness, obeying worship laws, maintaining a proper relationship to the deity, embracing redemptive suffering as character building, actively working for the cause of social justice et cetera were noticeably absent. In

their place was attentiveness to feeling good, happy, secure, and at peace. Subjective well-being, problem-solving abilities, and being friendly to others were the therapeutic effects of being religious.

American teenagers envisioned God as one who created the world and a general moral order but simply watches life from above, a distant benevolent overseer. God sometimes becomes involved in people's lives, usually when they invoke God to address some trouble or problem. Smith portrayed this God as a combination of divine Butler and cosmic Therapist, always "on call," taking care of any problems that arise and helping his people to feel better about themselves.

In *Lost in Transition,* a study of the same teenage subjects as they approached young adulthood or college age, Smith found that five major challenges faced the group.

> First, they suffered from confused moral reasoning.
>
> Second, they engaged in random routine intoxication behavior.
>
> Third, their life goals had a materialistic focus.
>
> Fourth, they exhibited differing degrees of remorse or regret of previous sexual experiences, especially if with strangers.
>
> Fifth, they were significantly disengaged from civic and political life.

...they were significantly disengaged from civic and political life.

When asked questions about morality, they didn't seem to grasp exactly what the question was about. They would judge murder, rape, bank robbery to be wrong, but seemed puzzled when asked questions about cheating on exams, driving drunk, cheating lovers, et cetera. Their responses focused on whether or not they would be caught, how their friends would react if they were discovered, or how they themselves might feel about their decision. They showed great reluctance to judging anyone else's possible questionable behavior, preferring to allow every individual to simply decide for themselves. For these young adults the good life consists in having a good job, a good standard of living, a nice family, et cetera. The good life does not consist in social action for rights, justice, peace and the integrity of creation are not on their radar.

These young adults indicated that their drinking and sexual behavior is fueled by peer pressure, advertising and the media. Boredom also seems to play a decisive role. These young adults

feel disempowered and exhibit strong resignation about cultural affairs and life in general. Smith, searching for causes, pointed to the strong current of consumer capitalism marking American society, failures in the educational system, especially the failure of moral decision-making and the hyper-individualism that characterizes much of American life.

Spiritan Mission at Duquesne

Understanding of the post-modern context and the profile of young American adults from Smith's studies invites critical reflections on how a Spiritan mission can be active at Duquesne.

...the Duquesne community would benefit from a deeper exposure to the Bagamoyo document...

First, the Duquesne community would benefit from a deeper exposure to the Bagamoyo document which expresses the goals and priorities of the international Spiritan community. The Bagamoyo Chapter prioritized evangelization of the poor, education as liberation, evangelization as interreligious dialogue, and justice, peace and integrity of creation.

There can be many staff, faculty and students who are embedded in "poverty," whether, financial, emotional, spiritual or social.

Spiritan charism and ethos at Duquesne University should have as a focus the evangelization of the poor. There can be many staff, faculty and students who are embedded in "poverty," whether, financial, emotional, spiritual or social. The University joins the Spiritan community in striving to proclaim the gospel, to engage in acts of service, to form bonds of solidarity, and to worship with these individuals in any and all possible ways.

The University should advance peace within and without...

The evangelization undertaken within Duquesne will announce the gospel in word and deed as a call to justice, a call to peace, a call to reconciliation, and a call to true stewardship of creation. The University should continually labor to create a just community that not only defends but enhances the human dignity and integral development of all its members. Justice should pervade its structures and its different human relations. The University should advance peace within and without, a peace that is only possible if reconciliation and a just resolution of conflicts is realized. Moreover, the University should be a good steward of its resources and environment.

...the University must reach out to those on the periphery, those who are marginalized, and those who face discrimination.

Second, the Duquesne community should attend to the challenges of inculturation and globalization. The faculty, staff, administrators and students bring diverse gifts and charisms to the University. There are many different voices and stories. Duquesne expresses the Spiritan charism and ethos when it listens, understands and learns from these narratives and the people who live them. In a special way, the University must reach out to those on the periphery, those who are marginalized, and those who face discrimination. These individuals experience their

own form of "poverty" which is deep and powerful and cries out for care, concern and love. By listening, the university can better understand the experiences, questions, challenges, aspirations and dreams and better grasp the challenge of finding ways to proclaim and serve within the concrete context. Duquesne can bring to bear the insights, resources and tools from all academic disciplines in a search for ways of telling the Jesus story which can impact post-modern hearers.

Third, Duquesne can share more deeply in the Spiritan charism and ethos of mission as interreligious dialogue. Duquesne's community already has multiple religious traditions represented in its staff, faculty and student body. The University can follow the lead of the Bagamoyo document and make dialogue "a priority." It can deeply express its Spiritan ethos by supporting a dialogue of daily life, fostering common service projects among the diverse religious traditions, encouraging common spiritual sharing, and continuing to support theological reflection on and between religious traditions. The diversity and interreligious character of the University may be enhanced by hiring faculty from the southern hemisphere especially, Africa, South and Central America, and Asia. In a special way, the University can seek out Spiritans from these diverse regions to join its faculty, administration and staff. These Spiritan missionaries would bring with them the diversity of experience and knowledge which can greatly enhance the University's ability to share more and more deeply in the Spiritan global mission.

Fourth, Duquesne can be a trailblazer in realizing the Bagamoyo appropriation of education as a way for integral liberation of individuals and people. In its concrete context, the University is on the front lines of being present to the young adults negatively affected by consumerism, individualism, and moral confusion. Many students, while bright, are aloof from the great challenges in our social order both worldwide and local. Many students suffer the effects of indiscriminate intimate relationships, frequent inebriation and drug use, and a sense of anxiety about their future and its possibilities. Many students come from complex family systems that offer new challenges. Might these students be the "new poor" to whom the "new evangelization" must be addressed?

Might these students be the "new poor" to whom the "new evangelization" must be addressed?

Duquesne claims that it offers education for the mind, the heart and the soul. Its total educational programs from course work to service learning experiences, to study abroad, to living learning center exchanges and experiences, etc. should be liberation of the mind, heart, and soul. It needs to open students up to a realization that they stand within a human community

and each member of this human community should be passionately concerned for the situation of the others, especially the poor. It needs to open students up to the duty of respecting and caring for creation as good and just stewards. It needs to sustain each and every student and in a special way those who are marginalized in the process of true human integration and development. Duquesne achieves these goals in many different ways. It needs to be vigilant in continually searching for more and better ways to embrace and realize them. Beyond openness is witness. As a Catholic Spiritan University, Duquesne has a faith community with a long tradition of traditions and teachings. In true dialogue, the values and stories of this tradition can be shared with all by word and deed.

The Preface of the Bagamoyo document ends by noting that Spiritan renewal and animation will depend on engaging leadership and members at a local level. The same is true of the Spiritan charism and ethos at Duquesne. The university will succeed by recognizing the signs of the times, forming a listening-caring community, acting justly, working for peace and caring for the poor. That same Spirit that led the Bagamoyo Chapter stirs up the Spiritan charism and ethos at Duquesne. In the end, living the gospel in deed, forming a true community and profoundly caring for the poor will result in "practical union," that communion with God and one another for which all Spiritans and their collaborators strive.

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Endnotes

[1]Cf. Wolfgang Trilling, *Das Wahre Israel. Studien zur Theologie des Matthaus-Evangeliums*. (St. Benno-Verlag, 1959).
[2]At http://religions.pewforum.org/reports accessed July 9, 2014.
[3]At http://religions.pewforum.org/ accessed July 9, 2014.
[4](Oxford University Press, reprint 2009).
[5](Oxford University Press, 2011).

The Spiritan Contribution to Education in Igboland

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Introduction

The Igbo have played a vital role in the life of Nigeria and the world especially since the second quarter of the 20th century. Igbo personalities have distinguished themselves in various fields of endeavor, including academics, technology, politics, management, and entrepreneurship. A good educational background contributed immensely to such achievement.

In the last three or four decades, however, the quality of education and educational institutions dropped in Igboland. Many point at the 1971 government take-over of church schools after the Nigerian Civil war (July 1967 to January 1970) as the root cause of the problem. Acknowledging this, various state governments, hoping that the churches will revive the schools and bring back qualitative education, have returned schools to their original church owners. The Catholic Church is a major stake-holder in the church schools taken over and now returned to the owners. In Anambra State, for instance, as far as primary education is concerned, the Catholic Church owns more than sixty percent of the church schools returned to their former owners: 456 primary schools as against 301 Anglican primary schools.[1]

People everywhere are highlighting the importance of education to socio-economic, industrial and technological advancement. In Nigeria, people recall how the Catholic schools of pre-1970 Nigeria contributed so much to education and people's welfare, producing locally and internationally distinguished personalities, such as Francis Cardinal Arinze (Prefect Emeritus of the Congregation for Divine Worship and the Discipline of the Sacraments, Vatican City, 2002 to 2008), the late Emeka Odumegwu Ojukwu (leader of the erstwhile Republic of Biafra), the late Dr. Pius Okigbo (renowned international economist and chairman of the 1994 "Okigbo Report" that investigated the activities of the Central Bank of Nigeria), the late Dr. Chuba Okadigbo (former President of the Senate of Nigeria). This paper assesses the Spiritan contribution to education in Igboland.[2]

The Spiritans and Education

The two founders of the Congregation of the Holy Spirit (Spiritans) were Claude Francois Poullart des Places (1679-1709) and Francis Mary Paul Libermann (1802-1852). Poullart

des Places, a brilliant and highly educated lawyer, chose to do theology in the Jesuit Theology College of Louis-le-Grand where his studies would have no State recognition, rather than at the famous University of the Sorbonne in Paris. This was because at the time the Sorbonne was tinged with a heresy called Gallicanism (a movement that resisted papal control over the Catholic Church in France). Des Places was more interested in his men acquiring authentic and deep-rooted Catholic formation than in academic laurels. The Seminary of the Holy Spirit that he left behind gave itself to the formative education of the clergy. It became "primarily a society of educators and professors."[3]Father Libermann was initially only desirous of forming pious and holy priests who would give themselves to the work of evangelization and the liberation of the poor and the oppressed freed slaves of color in the French dominions of Haiti and Bourbon (Reunion). He, however, soon recognized the role of education in this task; he wrote:

The Seminary of the Holy Spirit...became "primarily a society of educators and professors."

> … civilization is impossible without the faith. Therefore, it is the task of the missionary to work towards it, not just concentrating on morality, but also on the intellectual and physical side, that is to say, instruction in agriculture and the crafts ... If the missionary concentrates exclusively on the moral aspect, without bothering about the rest, others will come will come along to fill the gap and this could easily result in the destruction of all that he has tried to build up with so much labor and suffering…[4]

When some of his missionaries on the West Coast of Africa insisted that they were missionaries, not school masters, he wrote as follows to Fr. Arragon on February 12, 1847:

> I was very happy with what you wrote about the schools, especially as I was rather alarmed at the reasoning in a letter of Fr. Bessieux and which Fr. Graviere supported. This reasoning tended towards abandoning the schools. My opinion is that to abandon the schools is to destroy the future of the mission. One could say, "but we could take that up later." This is a farce: a mission badly begun is difficult to end well. As much as the work of the schools is slow and difficult, so much more is it important to take it up right from the start.[5]

My opinion is that to abandon the schools is to destroy the future of the mission.

Spiritans have thus been outstanding for the training of the clergy and the education of the masses. For example, in 1850 Archbishop Purcell invited them to run his seminary at Cincinnati. In 1853 the French bishops invited Spiritans to open and run the French Seminary in Rome, a task they fulfilled until

recently. In 1859 the Congregation accepted to run a college and a junior seminary in Martinique.[6] It seems that towards the close of the 19th century the drive for the education apostolate became a major part of the mission of the Congregation. From then on large educational initiatives appeared in the works of the Congregation, including the establishment of institutions like Blackrock College, Dublin, Ireland (1859) and the Spiritan college that later became the Duquesne University in Pittsburgh, U.S.A (1878). These have remained institutions of world acclaim. It was about this period that the Spiritans arrived in the Lower Niger (of which Igboland is a part) to begin their missionary enterprise; the date was December 5, 1885. These pioneers were four: Fathers Joseph Lutz and Jean Nicolas Horne and Brothers Hermas Huck and Jean Gotto.

Education in Igboland before the Arrival of Spiritans

Before 1885, what generally obtained throughout Igboland was informal education. Families educated their children on societal values and conduct. Vocational education was also informally acquired through apprenticeship to "experts." Western education and its schools were almost non-existent; no public or government schools were yet established. In fact, before 1885 there was no government controlling Igboland as a whole; whatever "government" existed was indigenous and limited to individual towns and villages. The Royal Niger Company had just assumed power, but could exercise that power only along the coasts of the Niger and the Anambra basin of Igboland. It was there for business and did not worry itself about the education of the local people. For its needs, the Company was to a great extent satisfied with the services of returnee ex-slaves and immigrants from Sierra Leone and clerical staff it drew from India.

The Protestant Church Missionary Society (CMS) who arrived in Igboland in 1857 established a few schools in Onitsha, where their few converts were instructed in the Bible and given mainly religious education in view of mission. Nicholas Omenka indicates that the first CMS school at Onitsha was a girls' school since the male folks were then apathetic to education; however, by 1885, the Protestants must have run some schools for men seeing that "the pioneer Catholic catechists and interpreters were men who had been educated in Protestants schools at Onitsha."[7]It has, however, been very difficult to establish the number of schools opened by the CMS in Igboland before 1885. Whatever the number of the schools, they were all elementary schools and only the vernacular language and religion were taught. This was the situation of education in Igboland when the Spiritans arrived in 1885.

...the pioneer Catholic catechists and interpreters were men who had been educated in Protestants schools at Onitsha.

Spiritans and Educational Drive in Igboland

Educational activities became a hallmark of the missionary strategy of the Spiritans right from the inception of their mission in Igboland.

Educational activities became a hallmark of the missionary strategy of the Spiritans right from the inception of their mission in Igboland. Even in granting the land at Onitsha to the Spiritan missionaries, the *Obi* (king) and his chiefs stressed the need for the education of children by making it a part of the terms of the agreement. In the agreement, the land was granted in perpetuity and free of all tributes and dues, while the Spiritan missionaries on their part would undertake and foster the care of children, teaching them religious and secular subjects.[8]

During his Prefecture, Father Leon Lejeune, C.S.Sp. strongly consolidated and expanded the school apostolate in the Lower Niger mission. He informed the religious Superiors that "he was striving with all his power to increase the number of children in school and also to improve the quality of education offered."[9]Father Joseph Shanahan, C.S.Sp. who succeeded Lejuene saw the school apostolate almost as an "act of faith." To realize the emphasis put on schools in the Spiritan evangelizing mission, it is be noted that the Annual Missionary Report for the year, July 1905 – July 1906, indicates that the young mission in Igboland already had twenty-two schools: 9 under Onitsha Wharf; 2 under Ogboli; 8 under Aguleri and 3 under Nsugbe.[10]

...they also established trades schools at this early stage of the mission.

From the earliest period of the mission, Spiritans maintained that education was more than a matter of learning the white man's language and arithmetic. Hence they also established trades schools at this early stage of the mission. The schools at the early stage were mainly patronized by ransomed slaves and the rejects of the society. Results were very slow in coming. It was a difficult task building the future of a mission or a society in such an area by assembling the rejects of the society. Nonetheless, the effort yielded some results. The schools soon witnessed the influx of the freeborn, including the wards of the notable men of Onitsha. These wanted especially to acquire the "white man's knowledge." The school project became a major source of converts in the Onitsha mission. The trades school, in particular, became very attractive to young men who came to learn various trades. According to Nnabuife, the trades taught at the Onitsha Catholic workshop reached five by 1899 and included carpentry, shoe-making, tailoring, and so on.[11]The progress of the trades school was particularly to the credit of the Brothers, especially Brothers David Doran, Barnabé Kurtz and Geronce, who joined Brother Hermas in the mission. However, not all the Brothers were engaged in the trades school.

From 1905, the use of schools in evangelization in the area increased in tempo, encouraged by requests from the villages and towns for the missionaries to establish schools in their areas. Aguleri for instance, petitioned the missionaries to come with their schools. It was desirous to acquire the white man's language and knowledge. Since the schools were attractive as they taught both the western language and ways of life, the Spiritan missionaries spared no time in obliging such requests as much as possible. Furthermore, the schools were needed to train those who would assist the missionaries as catechists, teachers, clerks, and so on, and in particular would be vital in preparing the minds of those who in future would make up the local clergy.

...schools were needed to train those who would assist the missionaries as catechists, teachers, clerks, and...in preparing the minds of those who in future would make up the local clergy.

Father Shanahan (later Bishop) as the head of the Spiritan Mission in Igboland linked the school apostolate with "a true and healthy Christian evangelism."[12]A report from the Onitsha-Town mission in 1906 clearly highlights the intentions of the Spiritan missionaries as regards the Catholic schools.

> Our objective would not be to train clerks or employees for commerce or for the Government. Our aim, especially in this big town [Onitsha], which is like a gate to the interior, is to form future catechists and future school masters for the Igbo country… In accordance with the strict demands of the government education regulations, the pupils are scrupulously drilled in reading, writing, arithmetic, geography, English composition, and some elements of science, however, the emphasis is on religious instructions, catechism, church songs, and the Scriptures.[13]

Finding this strategy very useful and in the bid to expand the mission frontiers, Father Shanahan began his drive into the interior, establishing teacher/catechist stations with schools wherever possible. Twenty years after he became the Prefect (1925), the schools that were barely 22 in 1906 had risen to 1,190 in number in the whole Vicariate.[14]It was, however, not possible for this researcher to establish how many of these schools were actually in Igboland since the Calabar Mission had been started by this time. Nonetheless, it is probable that more than three quarters of the schools were in Igboland since the Calabar mission was relatively a young mission and counted less than a quarter of the entire Lower Niger mission.

Bishop Charles Heerey, C.S.Sp. (later Archbishop), who took over from Bishop Shanahan in 1932, understood the Igbo admiration for literacy and the contribution the schools could make to the Spiritan mission in Igboland. He, therefore, did not

shy away from expanding the schools. It was Heerey who divided the Vicariate into Education Zones, built the Catholic Education House at Onitsha, established the post of the Education Secretary in the Vicariate, and started the Secondary Schools.[15]He was later joined in the drive to consolidate Catholic education in Igboland by Bishop Joseph Whelan, C.S.Sp. of Owerri Diocese, Bishop Anthony Nwedo, C.S.Sp. of Umuahia Diocese, and Bishop Godfrey Okoye, C.S.Sp. of Port Harcourt, and later Enugu Diocese.

At the dawn of the Nigerian political independence in 1960, Igboland with three dioceses had, according to that year's Sacred Returns, the following record for the schools:[16]

Diocese	Primary Schools	Secondary Schools	Teachers' Training
Onitsha:	853	18 (1957)	5 (1957)
Owerri	658	12	13
Umuahia	297	5	11
Total	1858	35	29

One notes in the above that the record of Secondary Schools and Teachers' Training Colleges as indicated in the Onitsha Archdiocesan Sacred Returns did not go beyond 1957. In addition to the above figures, however, there were 178 primary schools in the areas under the present Abakiliki Diocese in 1960 and these had grown to 249 schools by 1967.[17] [Though the beginnings of the mission and schools here originated from the Spiritans, the area came under Abakiliki Diocese which fell under the Ogoja zone handed over in the 1930s to the St. Patrick Fathers (Kiltigans)]. Considering the above figures, one immediately observes the importance of schools in the Spiritan evangelizing mission in Igboland.

Considering the above figures, one immediately observes the importance of schools in the Spiritan evangelizing mission in Igboland.

Unfortunately, it has not been possible for this researcher to access the figures of Catholic schools in Igboland between the period 1965 to 1970. The disturbances and the eventual Nigerian Civil War (1967 to 1970) seem to have affected the keeping of such records. This, notwithstanding, one is inclined to agree that with the creation of new dioceses and many parishes within the period (1960 – 1970) there must have been a phenomenal growth in the school statistics as observed in the Abakiliki area above.

Some Aspects of the Spiritan Contribution to Education in Igboland

Creating Educational Environment and a Longing for Education

Spiritans provided the Igbo people an opportunity to acquire Western education. In the first place, they furnished the people with an appetite for education by teaching their pupils the western language and the formative culture that goes with it. This novelty made for progress and instigated a competition for placements in government and industry. No surprise that many towns and villages kept requesting the Spiritans to build and run schools in their areas.

It is important to note that the schools earlier established by the Church Missionary Society (CMS) before the arrival of the Spiritans received very little patronage. While it was patronized by a few girls, the men kept away from the classrooms which they considered as idle venture that could only pass for a lazy man's occupation. Serious and hardworking males preferred to accompany their parents to the farms, hunt, or engage in various handcrafts.[18] Another reason was that the CMS schools had earlier insisted on instructing their pupils in the vernacular. Recognizing the fact that the Spiritan mission schools attracted more pupils, the CMS local Secretary said, "I believe it is a fact that the Romanists have a really good school…, the chief attraction being that nothing is done in vernacular and English is taught by an Irishman."[19] Ekechi noted that "from all appearances, it seemed that the acquisition of the language skill was more possible through the attendance in Catholic schools. The CMS, on the other hand, frowned upon the teaching of the English language in schools…."[20] Because Spiritans taught the English language and other subjects, males who earlier saw classroom education as idle work turned out more than their female counterparts, asking to be enrolled in the schools. They had discovered that acquiring western education made them the elite of the society and also offered opportunities for the white-collar jobs.

…nothing is done in vernacular and English is taught by an Irishman.

Provision of Schools and free Education

The Spiritans went about looking for funds which they used in building schools. They also mobilized towns and villages to build their own schools where possible. From the above, one observes that by 1960 the effort of the Spiritans had already resulted in the establishment of at least two thousand, one hundred (2100) more schools (primary, secondary, and teacher training schools) in Igboland, when there were only three schools seventy-five years earlier when they arrived in 1885. In addition to this, education in the Spiritan mission schools in Igboland was

…education in the Spiritan mission schools in Igboland was free for the early decades of the mission.

free for the early decades of the mission. This gesture encouraged many to go to school and thousands took advantage of it.

Provision of Teachers and Educators

The Spiritans also contributed greatly to the provision of educators for the schools. Initially, being short of education personnel, the missionaries took up the teaching jobs themselves and though most of them were not trained teachers or specially trained for the subjects they taught, they did the job very well. The government Inspector of Education for the Eastern Provinces, who visited a Catholic mission secondary school in 1945 said of these Spiritan teachers:

> There is a very pleasant tone in the college and an air of 'humanism' which only too often is lacking in Nigerian schools. There are few schools where the history master teaches physics and chemistry, and the biology master takes Latin, and where all four subjects are effectively taught.[21]

There are few schools where the history master teaches physics and chemistry, and the biology master takes Latin...

Spiritans recruited teachers from the intelligent and gifted graduates of their schools. However, with time they began the special formation of teachers by establishing teachers' training schools. From available records, they had established at least twenty-nine (29) Teachers' Training Schools by 1960.[22]

Broadening the Scope of the Education Curriculum

In the area of the curriculum, some critics have argued that the church schools produced individuals who were neither European nor African, people alienated from their traditional culture. Professor A. E. Afigbo accused the Catholic Church schools in Igboland of being responsible for the unimpressive development of the Igbo language which was neglected by the schools in favor of the English language.[23] Despite such criticism, the Spiritans contributed very much in diversifying and broadening the scope of the curriculum of education in Igboland. Before the arrival of the Spiritans, the brand of education offered by the CMS to the people revolved around the Bible and religion and was given in the vernacular. The Spiritans changed that curriculum by introducing the English language and arithmetic. They also introduced technical subjects in the trade schools, as noted above. Also, when the colonial government began education reforms and called for the expansion of the curriculum, the Spiritans rose to the challenge while the CMS was still challenging the reforms. In 1901, the Spiritans opened a Roman Catholic High School at Onitsha (the first high school in Igboland) in which was taught industrial education, elementary algebra, geometry,

The Spiritans were thus "pace-setters" in education in Igboland.

book keeping and foreign languages.[24] The expanded curriculum of the Spiritan mission schools encouraged a drove of pupils and students to enter these schools, even from the CMS schools. The situation pressured the CMS into modifying the curriculum of its schools to include the use and the teaching of the English language. The Spiritans were thus "pace-setters" in education in Igboland. Their contribution was such that the Colonial officer of the Fr. Lejeune era, Sir Ralph Moor, postponed the proposed opening of a government school at Onitsha, stating that he was:

> ... of the opinion that there is a fair chance of the Roman Catholic Mission Schools at all events being rendered effective with some little Government assistance and it is therefore wise to postpone the establishment of [Government] schools until there has been a fair trial given to the Mission.[25]

Changing the Perception of Education as strictly Evangelistic

The different Christian missionary groups that evangelized Igboland during the period under review perceived education from an evangelistic point of view. For a very long time the CMS held unto this view and resisted necessary changes, afraid that introducing secular subjects in their schools would make them lose their converts to worldly quests. Some scholars similarly saw the Spiritan school apostolate in Igboland to have been purely evangelistic. One such scholar flagrantly concluded that "the school phenomenon presented a perfect example of a game of mutual deception and exploitation between the mission and the Igbo village. The key missionary tool of the period was the village school."[26] It is true that the school was part of the Spiritan mission strategy, however, the fact remains that right from the start Spiritans also took to heart the task of improving the social and economic well-being of the Igbo, as their *Rule of Life* demanded. This concern accounted for the kind of school curriculum which paved the way for their school graduates to gain employment with the companies and the Government. The Spiritans in Igboland in the period under review thus saw education as a means of integrally developing human beings. Ayandele could declare that "With the exception of the Presbyterian Mission and the Society of the Holy Ghost Fathers, Christian missions in Nigeria continued to look at education from the strictly evangelistic viewpoint ..."[27]

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Quality of Education

The challenge provoked by the Spiritan education apostolate in Igboland also led to the improvement of the quality of the education being offered. The colonial government had based

the amount of grant being offered to mission schools on their results. That the Catholic schools received higher grants than the CMS schools in a government controlled by Protestants was a signal to the CMS mission that they had to improve the quality of education in their own schools.

Conclusion

The Spiritan contribution to education in Igboland would be better appreciated if the figures for the Government schools and those of other voluntary agencies could be placed side by side with those of Spiritans. Unfortunately, adequate information is not available for this paper. We can, however, infer some conclusions from available data. What has been presented joined to the ratio of schools so far returned to former church owners by the Anambra State Government, as noted earlier (456 Catholic primary schools as against the Anglican 301 primary schools), go to show that between 1885 and 1970 the Catholic Church, headed by Spiritans, bore more of the burden of developing education in Igboland than other Christian missions or even the government. It is therefore not an exaggeration to say that for the period 1885 to 1970 a history of education in Igboland will have the Spiritans front and centre. Spiritans were able to adjust to ongoing challenges and to keep the school system growing in number and excellence.

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Joseph O. Okafor, C.S.Sp.
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Endnotes

[1]Anambra State of Nigeria: December 9, 2011.Law No.4 – Public Education (Transfer of Schools) (Special Provisions) (Amendment) Law, 2011.*Official Gazette No. 8.*Awka, Government Printer.

[2]In this paper, "Igboland" refers to the Igbo living east of the River Niger who formed part of the former Eastern Nigeria established in 1937 but are now found in Abia, Anambra, Ebonyi, Enugu, and Imo States, and parts of the Rivers State.

[3]Koren, Henry J. *To the Ends of the Earth: A General History of the Congregation of the Holy Ghost* (Pittsburgh: Duquesne University Press, 1983), 218.

[4]*N.D.* VIII, 248-249 : 1846 Memorandum to Propaganda Fide. English translation in *A Spiritan Anthology. Writings of Claude-François Poullart des Places (1679-1709) and François Marie-Paul Libermann (1802-1852*). Ed. Christian de Mare, C.S.Sp. (Congregation of the Holy Spirit, Rome ; Spiritan Publications, Onitsha, Nigeria : 2011), 384-385.

[5]*N.D.* IX, 44.

[6]Koren, *To the Ends of the Earth*, 218-219.

[7]Omenka, Nicholas. *The School in the Service of Evangelization: The Catholic Educational Impact in Eastern Nigeria, 1886 – 1950.* (New York: E.J. Brill, 1989), 32.

[8]Eke, Casimir. *In the Footsteps of Our Founders: A History of The Spiritan Province of Nigerian (1953 – 2002)*. (Onitsha: Spiritan Publications, 2006), 91.
[9]Ekechi, F. K. *Missionary Enterprise and Rivalry in Igboland, 1857-1914*. (London: Frank Cass and Company Ltd, 1971), 177.
[10]C.S.Sp. Archives, Onitsha, Box 3, File 2.
[11]Nnabuife, F.C. *The History of the Catholic Church in Easter Nigeria, Vol.1, the Foundation Period, 1885 – 1905*. (Rome: Pontificia Universitate Gregoriana, 1983), 134.
[12]Omenka, *The School in the Service of Evangelization*, 96.
[13]Ibid., 97.
[14]Obi, Celestine A. "The missionary contributions of Bishop Joseph Shanahan, C.S.Sp. 1902-1932", In Obi, Celestine A. (ed.) *A Hundred Years of the Catholic Church inEastern Nigeria, 1885 – 1985*. (Onitsha: Africana-Fep Publishers Limited, 1985), 106-174, here 167.
[15]Ozigbo, Raphael. *Igbo Catholicism: the Onitsha Connection, 1967 – 1984*. (Onitsha: Africana-FEP Publishers Limited, 1985) 21.
[16]Source: CSSP Archives, Onitsha, Box 3, File 4 and 5.
[17]Eke, *In the Footsteps of our Founders*, 294.
[18]Omenka, *The School in the Service of Evangelization*, 33.
[19]Ekechi, *Missionary Enterprise*, 179.
[20]Ibid., 178.
[21]Omenka, *The School in the Service of Evangelization*, 244.
[22]CSSP Archives, Onitsha, Box 3, File 4 and 5.
[23]Cf.Mbefo, Luke. "In Defence of the Missionaries in Eastern Nigeria." *The Nigerian Journal of Theology*, 13 (June 1999),46-62, here 47.
[24]Ekechi, *Missionary Enterprise*, 184.
[25]Ibid.
[26]Ozigbo, *Igbo Catholicism*, 10.
[27]Ayandele, E. A. *The Missionary Impact on Modern Nigeria 1842-1914: A Political and Social Analysis*. (Ibadan: Longman, 1991) 286.

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...teaching for critical thinking is an important component of Spiritan pedagogy...

Spiritan Pedagogy and Critical Thinking in United States Higher Education

Introduction

I have been privileged to work in a Spiritan institution of higher education, Duquesne University of the Holy Spirit, for seventeen years. As a member of the Department of Theology, and in conversations with faculty and staff colleagues throughout the university, the question of "distinctiveness" sometimes surfaces. What makes Duquesne University distinctive in United States higher education? Among Catholic colleges and universities? As the first Spiritan university? Recently such reflections have turned to the question of the existence and distinctiveness of "Spiritan education" or "Spiritan pedagogy."

In this essay I will explore the topic by examining one key goal of higher education, the development of "critical thinking" in students, in relationship to emerging elements of Spiritan pedagogy as collectively discerned and practiced at Duquesne. In the process I hope to show that teaching for critical thinking is an important component of Spiritan pedagogy in order for Spiritan educators to practice faithfulness to their charism, and that the nature of the Spiritan charism and Spiritan pedagogy shape teaching for critical thinking in distinctive ways. While my argument will proceed largely within the assumptions and practices of my particular context—Spiritan-based higher education in the United States—I hope that Spiritan educators in other contexts will find some relevance for their own settings.[1]

To develop my points, I will begin with some key signs of the times for Spiritan mission and pedagogy in United States higher education: general characteristics of "postmodern" society, societal and governmental expectations for higher education, and the traits of so-called "emerging adults" in this context. I will then describe major presumptions regarding "critical thinking" as a vital component in higher education, followed by a summary of the key aspects of Spiritan pedagogy. Finally, I will engage Spiritan pedagogy and critical thinking in dialogue, examining some ways that each approach reinforces, challenges, and enhances the other.

"Signs of the Times" for United States Higher Education

Characteristics of postmodern society intersecting with consumerist mentality

As has been extensively argued in a variety of disciplines, the "postmodern" context is permeated with experiences and assumptions tending toward ambiguity, fluidity, and the decline of universal narratives and values as the basis for grounding one's identity and life direction. Influenced by pluralization, individualization, and globalization, people in postmodern societies are faced with continual choices. The capitalist economy, focused on fostering a culture of consumption, eagerly offers a plethora of options for purchase and markets to narrowly targeted audiences in order to join the desirability of consumption closely with the need for self-construction of identity and lifestyle.[2] At the same time, the constantly changing nature of such (marketed) desire and the exigencies of a global economy create a sense of unease in students seeking to plot their education amid a highly uncertain job market. Further, the availability of digital technologies and limitless possibilities for acquiring information can overwhelm people with innumerable attempts to capture their interest, and limit the capacity to choose among these with care and discretion.

Societal and governmental expectations for higher education

Driven in part by the consumerist mentality, and exacerbated by the economic recession and slow recovery along with decades of rising tuition, stakeholders in higher education insist on students and their families' "getting their money's worth" when earning a college degree. In this context, worthwhile efforts at formalizing learning outcomes, standards, and assessments by accrediting agencies can nonetheless create an educational impetus to fulfill external expectations, sometimes in tension with foundational mission values.

...stakeholders in higher education insist on students and their families' "getting their money's worth" when earning a college degree.

Characteristics of emerging adults

Scholars in the social sciences have developed a picture of a new stage in the human life cycle within this context: the "emerging adult." Given the pressures summarized above, young people move past their teenage years not into a clearly defined and efficiently executed path toward financial and lifestyle stability (the "American dream" of marriage, family, home ownership, etc.), but rather an extended period of "post-adolescence." Education and career discernment are extended; marriage and family formation are delayed; and stabilizing values and commitments are unclaimed. As summarized by sociologist Christian Smith and his co-authors:

> The features marking this stage are intense identity exploration; instability; a focus on self; feelings of being in limbo, in transition, in between; and a sense of possibilities, opportunities, and unparalleled hope… also often accompanied…by large doses of transience, confusion, anxiety, self-obsession, melodrama, conflict, disappointment, and sometimes emotional devastation.[3]

…the drift of emerging adults into "moral individualism" and, for a significant number, "moral relativism.

As pointed out by religious education researcher, Friedrich Schweitzer, this situation makes it difficult for these young people to claim and maintain religious faith.[4] Smith is deeply concerned with the drift of emerging adults into "moral individualism" and, for a significant number, "moral relativism."[5]

Characteristics of Critical Thinking

The ability to engage in critical thinking is considered a foundational skill to be acquired in higher education. For example, the accrediting agency to which Duquesne University is responsible includes proficiency in "critical analysis and reasoning" as part of its General Education standard.[6] The second of Duquesne's own five "Dimensions of a Duquesne Education," called Intellectual Inquiry and Communication, includes the ability to "[a]pply critical thinking and problem-solving skills."[7] Descriptions and definitions of critical thinking vary, in part because it has roots in several disciplines, notably philosophy, psychology, education, and critical theory. However, a review of relevant literature suggests that the following elements are important for its practice.

Facility in uncovering and evaluating assumptions and biases

…question the fundamental assumptions behind how problems are defined.

Stephen Brookfield, a prominent scholar on education for critical thinking, states, "When people think critically they question the fundamental assumptions behind how problems are defined. They ask the big questions of life…"[8] Thus a healthy skepticism and curious disposition are often associated with critical thinking, to be applied to the subject matter under study as well as one's own unexamined assumptions.

The ability to analyze, synthesize, and evaluate[9]

Students who are critical thinkers do not simply receive and return information, but rather work to understand its attributes, compare and contrast various elements, develop knowledge that combines information in new ways, and test the adequacy of their formulations using recognized disciplinary standards.

The orientation of such thinking toward new, desired results

Critical thinking is motivated toward outcomes. Such results typically include improved thinking habits, as stated in one source: "Critical thinking is the art of thinking about thinking with a view to improving it."[10] Another source outlines the necessary cultivation in critical thinking of "universal intellectual standards": clarity, accuracy, precision, relevance, depth, breadth, logic, and fairness;[11] and its employment of essential "intellectual traits" such as intellectual humility, intellectual courage, intellectual empathy, intellectual autonomy, intellectual integrity, intellectual perseverance, confidence in reason, and fair-mindedness.[12] Some important strands of critical thinking accomplish in-depth analysis of political, economic, and social structures in order to transform unjust systems for the sake of the common good and particularly the empowerment of the poor and oppressed.[13]

...strands of critical thinking accomplish in-depth analysis of political, economic, and social structures in order to transform unjust systems...

Critical thinking has clear roots in modern thought and a significant orientation toward rationality, emphasizing growth in intellectual subjectivity and autonomy and the rejection of imposed ideologies from any source. It can thus be criticized as overly reliant on assumptions rooted in the white, male, colonialist mentality that has wreaked such damage in the global South (as well as its effects on women, ethnic minorities, and other marginalized populations in the global North). Yet in its best embodiments, critical thinking is oriented toward the empowerment of all members of societies toward full participation and responsible exercise of freedom. Certainly in United States higher education, increasing emphasis on civic, democratic engagement and service to others as important outcomes has co-existed with insistence on rigorous, analytical learning styles for developing expertise in fulfilling such commitments.

Characteristics of Spiritan Pedagogy

At Duquesne University, several recent initiatives are encouraging our energetic and sustained attention to Spiritan pedagogy. Faculty are reflecting and talking about how they have experienced a distinctively Spiritan character here and how they seek to foster it in their teaching. As the discussions continue, and as they are deepened and broadened through engagement with the Spiritan charism in educational projects by our colleagues throughout the world, I expect that many concrete results will appear that will help to deepen our faithfulness to our mission as a Spiritan and Catholic university.

Some of these discussions are being fueled by the evocative article by Jeff Duaime, C.S.Sp. et al. in a recent issue of *Spiritan*

Horizons. With other members of the Spiritan Education Committee of the US Province, Duiame outlined seven "Spiritan Marks of Education." At Duquesne, interested faculty had also surfaced several of our own such marks of Spiritan pedagogy, often closely related to Duaime's. Here I offer a summary of Duiame's Spiritan marks with elaboration from our Duquesne discussions.[14]

...their search to discover the uniqueness of each student in his or her contextual particularity and experiences...

1. *Openness to the Spirit*: the Congregation's founders, Claude Poullart des Places and Francis Libermann, demonstrated a Spirit-led ability to adapt to change for the sake of mission. This coheres with a theological anthropology in which the Spirit's indwelling is recognized and valued in every person, and in which their respective cultures are honored as places where God is already present. Thus, in Spiritan education, practitioners follow in this mode through their search to discover the uniqueness of each student in his or her contextual particularity and experiences, and modify their pedagogical practices as needed for his or her flourishing. Duquesne faculty have discussed this as the most fundamental trait for their own teaching, and have described how they seek to be alert to the Spirit's movement *within and among* all participants in educational encounters.

2. *Global Vision*: Duaime points out that Francis Libermann's mission vision of a world united in peace and justice is educationally expressed through empowerment and liberation from all that enslaves. While priority is given to the poor and oppressed in this mission, Spiritans also practice openness to the rich as well, so as to raise their consciousness to work against poverty and oppression. This rings true for many Duquesne faculty who teach their students—some of whom are economically affluent—to pursue professional expertise with concerted attention to how the skills and knowledge they gain can be used for the sake of the poor. This commitment is also evident in Duquesne programs such as the Spiritan Division, in which academically disadvantaged students receive extra support to gain confidence and readiness for full-time undergraduate study.

3. *A Sense of Community*: Duaime points out the creative translation of Spiritans' mission imperatives of common living into an educational availability to students and the cultivation of closeness and family spirit. Spiritan

...twin challenges of both teaching students a particular subject matter and making them responsible for it...

educators are called to be mentors, with the twin challenges of both teaching students a particular subject matter and making them responsible for it, and nurturing their growth through dialogue in trusted communities of learning. Our Duquesne faculty discussions have further surfaced three key aspects inherent in this communal sense:

4. *Hospitality to others*. As expressed by Duquesne occupational therapy professor Anne Marie Hansen, the Spiritan charism of hospitality requires "leaving open space within us to welcome and learn from others," in which the "others" include instructors and fellow students, community partners, and their vulnerable constituents.[15]

5. *Collaborative and reciprocal relationships and being co-learners with students and the community*. Flowing from the charism of hospitality, Spiritan pedagogy will employ a variety of educational strategies to encourage collaboration. Group projects with peers, courses taught in mixed populations of university students and local residents, the use of oral histories with marginalized people, internships where students study community problems and offer resources for local solutions—all of these are examples of how the Spiritan communal sense informs pedagogy.

...Spiritan education fosters both "spiritual and social empowerment"...

6. *Concern for the Poor*: both Poullart des Places and Libermann reached out to address the needs of the poor and Duaime (p. 105) emphasizes how Spiritan education fosters both "spiritual and social empowerment" for them. This consciousness is continually operative among Duquesne teachers committed to Spiritan pedagogical styles and is rooted in their own disciplinary expertise with its analytical tools. For example, health care ethics professors do not simply examine the moral issues faced by individuals choosing various medical procedures, but show students how such personal choices are integrally related to larger systems that affect the common good. Or, pharmacy instructors with a Spiritan mindset will discuss with their students how the pricing of pharmaceuticals may serve corporate interests while ignoring the serious health conditions left unaddressed in poor populations.

7. *Commitment to Service*: The Founders' call to serve is clear within the concrete circumstances of their times and places, and the charism of Spiritans ever since has been shaped accordingly. All the preceding marks of Spiritan education can be framed within this overarching call.

8. *High Academic Standards* and *Academic Freedom*: I am combining Duaime's final two marks because the American university system builds its expectations for the quality of its faculty's scholarship and teaching on their ability to pursue knowledge without external sanction—and consequently, both students and instructors are called to search for the best answers to the questions of their disciplines in an atmosphere of freedom. Duiame helpfully cites the examples of the Founders regarding the vital role of the Spirit in free educational ventures: "The Founders' concern for freedom was rooted neither in a blind adherence to outdated ideas nor in an appeal to a direct communication from the Holy Spirit. They believed that the Spirit usually speaks to us through events in the contemporary world."[16] Thus Poullart des Places had his seminary students learn math and Newtonian physics and Libermann advocated an emphasis on "learning from experience rather than depending on outdated paradigms."[17]

They believed that the Spirit usually speaks to us through events in the contemporary world.

As Duquesne faculty articulate them, such freedom and quest for excellence in mission-centered education will be measured not according to detached standards of rationality or success narrowly defined by personal gain, but in ethics that responsibly encompass both disciplinary standards and the needs of society. As James Swindal comments, Spiritan pedagogy seeks to foster "persons who can integrate knowledge with their lives in the world and before God"[18]—what we might call a "freedom for" the fostering of right relationships, rather than simply "freedom from" restrictions.

Spiritan pedagogy seeks to foster "persons who can integrate knowledge with their lives in the world and before God...

As a contribution to these ongoing conversations, I will now bring the commitments of critical thinking into dialogue with the Spiritan marks of education and Spiritan pedagogy, highlighting how I see each as enhancing excellence in the other. I will do this with attention to the contextual characteristics of emerging adults in the United States as these offer challenges to both critical thinking and Spiritan pedagogy. My desired "end" for this exercise is open-ended, intending to animate further reflection at Spiritan institutions for the sake of more faithful and effective mission.

What Critical Thinking Contributes to Spiritan Pedagogy

First, and with special relevance for teaching "emerging adults" in the global North, critical thinking provides an important tool for responsible engagement with the multiple and ambiguous forces of contemporary society. Even though they often seem technologically proficient, young adults are often ill equipped to judge legitimate sources among their many information networks

and their propensity toward moral individualism and relativism discourages them from making such judgments. Thus their personal agency as responsible participants in democratic society suffers. Most faculty who teach critical thinking are concerned to develop students' capacities for well-reasoned judgments. Further, they often wed the cultivation of students' ability to distinguish, analyze, synthesize, and evaluate with creating needed structural changes in their professional realms. Critical thinking can therefore help Spiritan educators to balance their dispositions of hospitality and care for each student as uniquely valuable with the gentle insistence that students' growth in their personhood is enhanced by taking the risk of making well-reasoned, holistic judgments among complex and numerous choices.

...students' growth in their personhood is enhanced by taking the risk of making well-reasoned, holistic judgments among complex and numerous choices.

Second, critical thinking provides an important bridge between the specialized languages of United States higher education in its contemporary setting and Spiritan mission, while allowing Spiritan educators to fashion styles of critical thinking appropriate to their mission. As quoted above, Duquesne University considers the ability to apply critical thinking and problem-solving skills as a key dimension of the education offered here. From Core Curriculum courses through specialized studies in one's major field, students are expected to learn to uncover and question assumptions, make well-reasoned assessments among various approaches to key issues, and present solutions to such issues—everything from the problem of God in secular society, to the therapeutic needs of disabled veterans, to designing effective models for corporate organizational management, to effective education of urban preschoolers, and many more. Further, by employing such analysis for their own institutions, Spiritan educators show congruence with the aims of higher education assessment for continuous improvement. In his discussion of the ethos of Spiritan schools and colleges, Cormac O'Brolchain puts his finger on this imperative:

> I do believe that all our schools should be involved in on-going, serious, and rigorous self-questioning analysis and fresh articulation of their ways of living and educating. I feel that this is needed if constant growth and evolution to a better God-centered future is to be achieved.[19]

...critical thinking can provide a helpful impetus toward such public accountability by Spiritan educators for faithfulness to the mission of Spiritan schools as well as the standards of higher education.

Given our natural tendency to defend our own institutions, critical thinking can provide a helpful impetus toward such public accountability by Spiritan educators for faithfulness to the mission of Spiritan schools as well as the standards of higher education.

Third, critical thinking offers a helpful tool for the activities that Spiritans consider "informal education" and links these

more closely with "formal education." Duaime lists as informal education, for example, campus ministry, retreats, parish religious education, and justice and peace activities.[20] Spiritans in developing countries also continue a rich legacy of informal education for those who lack access to formal schooling.[21] Critical thinking can enhance the creativity of such endeavors. For example, Duquesne's Spiritan Campus Ministry sponsors many immersion experiences, such as a spring break experience with farmworkers in Florida, in which students meet and work with these poor migrants while engaging in social analysis to understand the underlying structures of US agribusiness and workers' advocacy for betterment of their economic status. Such experiences teach them in immediate and powerful ways to uncover and analyze their own assumptions as well as systemic ideologies. Clearly, this involves the use of critical thinking. Similarly, many Spiritans work in their mission settings to teach parishioners and local communities to "see-judge-act"—also a method that incorporates critical thinking—toward justice, peace, reconciliation, and the integrity of creation.

...it is essential for responsible reflection on the positive and negative aspects of any culture.

Fourth, critical thinking offers a "mixed" benefit to Spiritan mission in culturally diverse settings. On the one hand, it is essential for responsible reflection on the positive and negative aspects of any culture. Thus, emerging adults in the United States need training for cultural and information "literacy" and critique in order to find their way amid multiple stimuli and competing voices. On the other hand, especially in mission settings, great care must be taken to avoid the use of critical thinking in ways that denigrate traditional cultures and impose yet another form of colonialist imperialism on them. To that end, critical thinking experts' determination to move beyond both "sociocentric" and "egocentric" thinking[22] is crucial for inculturation.

What Spiritan Pedagogy Contributes to Critical Thinking

...critical thinking is most effective when pursued collaboratively.

First, Spiritan pedagogy's attention to building community and collaboration provides an important counterpoint to the modern Enlightenment roots of critical thinking that can incline those in higher education toward using it as a detached and adversarial "doubting game." Brookfield acknowledges that the charge of a masculinist notion of education as "a kind of individual gladiatorial combat that pitches one against the other" warrants serious attention, though he asserts that critical thinking is most effective when pursued collaboratively.[23] Because Spiritans live their mission in community and in service and partnership to those in need, their pedagogy will infuse all critical thinking activities with concern for those who participate as worthy of care, and will conduct everything from class

discussions to grading exams to assessing professional portfolios with concern for fostering connection for mutual learning, rather than competitive differentiation that impedes students' growth in authentic personhood.

Second, in its openness to the Spirit, Spiritan pedagogy animates and gives contextual specificity to critical thinking. Ronald Rolheiser states that "the Holy Spirit is not a generic spirit, but a spirit that is given to each of us in a most particular way for the particular circumstances that each of us finds himself or herself in." [24] As Christians, we can make analogous claims for the particularity of the "spirit" in communities as well. Critical thinking's (and higher education's accreditation standards') tendency to universalize desired intellectual traits is thus steered toward organic integration with guiding mission values.

...we are increasingly aware that the "new life" bubbling up from the global South must shape our pedagogies and have committed ourselves especially to Africa.

At Duquesne, for example, we are increasingly aware that the "new life" bubbling up from the global South must shape our pedagogies and have committed ourselves especially to Africa. The development of academic affiliations with African schools, faculty exchanges between such schools and our university, and Duquesne students' study abroad in African settings—all such initiatives can lead to learning outcomes in which a rich variety of "spirits" are giving us new, collective life. For example, we have a Core Curriculum requirement here in "Faith and Reason," which certainly lends itself to critical thinking. One of my colleagues has just taught this course to Duquesne students in Ghana, providing a vastly different setting in which they think through its themes.

...students they may readily assert their own views, but are reluctant to evaluate other perspectives because they understand all such "judgment" as undesirable...

Third, Spiritan pedagogy can offer the kind of supportive environment in which the risks of critical thinking can be accepted by students. Smith, in his study of emerging adults, comes to the severe judgment that these young people have had "awful" formation by their parents, schools, churches, and larger social institutions.[25] One negative consequence for higher education is that as students they may readily assert their own views, but are reluctant to evaluate other perspectives because they understand all such "judgment" as undesirable—and, correspondingly, are reluctant to subject their personal opinions to judgment. The authors advocate learning to "carefully and reasonably judge (weigh, appraise, discern, and perhaps appropriately critique) *all* things in life—but *always with* an awareness of one's own fallibility, openness to learning, care for others, and an interest in all moving closer to truth."[26]

Brookfield, however, cautions that it is extremely difficult for undergraduate students to engage in such self-evaluation at

the beginning stages of a course or program. He recommends incremental approaches in which, for example, students start by critically thinking about perspectives other than their own, with instructors extensively modeling effective thought processes as well as willingness to subject one's own assumptions to evaluation. Spiritan educators can build on such recommendations by working to create "safe" learning space through their gifts of hospitality and personal care. They are well equipped, through long practice of their mission for being among the poorest of the poor, to model intellectual and spiritual humility for self-evaluation.

Fourth, Spiritan pedagogy offers a felicitous integration of openness to variety and change with commitment to holistic core convictions, providing critical thinking with a "home" as well as a direction for practical action. A danger of intellectual approaches grounded in modernity is that they can, paradoxically, enshrine individual autonomy and subjectivity to the detriment of communally derived values, *and* uncritically espouse supposedly "universal" values. Further, while well-grounded approaches to critical thinking such as Brookfield's acknowledgment that it is a never-ending process of discovery, such commitments can devolve into endless "mind games" with a lack of action.

...a never-ending process of discovery...

...suspicious of any ideology that purports to answer all questions, especially when it is imposed hierarchically by those in power.

In their responsiveness to the leading of the Holy Spirit, Spiritans will be suspicious of any ideology that purports to answer all questions, especially when it is imposed hierarchically by those in power. Likewise, they will insist on action commitments proceeding from careful and critical reflection. Spiritan educators are thus well equipped to adapt their teaching and curricula to changing circumstances and needs, especially within the anxieties of postmodern cultural shifts. I have been privileged to know many such educators at Duquesne, who work diligently to know and understand their students' abilities and circumstances and to modify their instruction accordingly. And at the same time, Spiritan educators know that they are grounded and sustained through commitment to God as revealed in Jesus Christ, who came in "the Spirit of the Lord" to announce "glad tidings" to the poor (Luke 4:18).

Conclusion

Those who work in United States higher education are cognizant of the bewildering postmodern pluralism and ambiguity in which their students are maturing. Critical thinking has a vital role to play in forming students toward sustained confrontation of these difficulties. And Spiritan educators, while offering no easy answers and imposing no creeds, nevertheless

nurture a recognizable disposition in which growth in "mind, heart, and spirit"—to use Duquesne's own motto—is believed to be possible for all. The authors of *Spiritan Life No. 23* believe that

> Our educational works should be driven by two options:
>
> –A clear option for the most **vulnerable** and the materially poor (SRL 4).
>
> –An option to contribute to the building and presentation of a liberating vision of *faith and the Church which is relevant* to people strongly influenced by modern and postmodern cultures.[27]

Being led by the Spirit is not succumbing to random winds of culture or living enslaved to internal personal crises and compulsions.

Being led by the Spirit is not succumbing to random winds of culture or living enslaved to internal personal crises and compulsions. It is a joyful cultivation of wisdom, understanding, and the rest of the Spirit's gifts for the sake of service to, and fruitful collaboration with, those in need as we seek to announce and embody the Good News. This is a worthy purpose for Spiritan pedagogy.

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Endnotes

[1]I will use the term "Spiritan educator" broadly in this essay to indicate all who espouse Spiritan-related commitments in their teaching, whether or not these educators are professed members of the Congregation.

[2]Among many works on this topic see, for example, Vincent J. Miller, *Consuming Religion: Christian Faith in a Consumer Culture* (New York: Bloomsbury Academic, 2005); and Barry Schwartz, *The Paradox of Choice* (New York: HarperCollins, 2004).

[3]Christian Smith et al., *Lost in Transition: The Dark Side of Emerging Adulthood* (New York: Oxford University Press, 2011), 15.

[4]See Friedrich Schweitzer, *The Postmodern Life Cycle: Challenges for Church and Theology* (St. Louis, MO: Chalice Press, 2004), especially Chap. 4, titled, "Religious Affiliating and Distancing in Post-adolescence."

[5]Smith et al., especially Chap. 1, titled "Morality Adrift," 19-69.

[6]Middle States Commission on Higher Education, "Characteristics of Excellence in Higher Education," http://www.msche.org/publications/CHX-2011-WEB.pdf, xi (accessed 25 June 2014).

[7]"Dimensions of a Duquesne Education," http://www.duq.edu/about/administration/academic-affairs/dimensions (accessed 25 June 2014).

[8]Stephen D. Brookfield, *Teaching for Critical Thinking* (San Francisco: Jossey-Bass, 2012), 9.

[9]These three skills are part of the widely used taxonomy of learning developed by Benjamin Bloom. They are discussed as part of critical thinking in Mansoor Fahim and Nima Shakouri Masouleh, "Critical Thinking in Higher Education: A Pedagogical Look," *Theory and Practice in Language Studies* 2.7 (July 2012): 1371.
[10]Critical Thinking Community, "The State of Critical Thinking Today," http://www.criticalthinking.org/pages/the-state-of-critical-thinking-today/523 (accessed 14 May 2014).
[11]Richard Paul and Linda Elder, *Critical Thinking: Concepts and Tools* (Tomales, CA: The Foundation for Critical Thinking, 2014), 8-10.
[12]Ibid., 14-15.
[13]Brookfield discusses some such approaches within what he characterizes as the "pragmatic" and "critical theory" traditions of critical thinking. See especially Brookfield, 39-44 and 47-51.
[14]The names and descriptions of Spiritan "marks of education" in this section are summarized from Jeff Duaime, C.S.Sp, "The Heart of Spiritan Education in the US," *Spiritan Horizons* issue 8 (Fall 2012): 103-107. Elaborations by Duquesne faculty are from Duquesne University Division of Mission and Identity, "Spiritan Pedagogy: Embodying the Mission in Teaching," Founders Week (4 February 2014), and from insights gleaned in related conversations sponsored by the Division of Mission and Identity in 2013-14.
[15]Hansen is quoted in Duquesne University Division of Mission and Identity, 3.
[16]Duaime, 106.
[17]Ibid.
[18]Swindal is quoted in Duquesne University Division of Mission and Identity, 3.
[19]Cormac O'Brolchain, C.S.Sp., "Evaluating the Ethos in Our Spiritan Schools and Colleges," *Spiritan Horizons* issue 4 (Fall 2009), 77-83, here 82.
[20]Duaime, 113.
[21]Such efforts are discussed in several essays in *Spiritan Life No. 23: Spiritans in Education*, notably Roland Rivard, C.S.Sp., "Introduction," 7-8; George Boran, C.S.Sp., "Reflections on Educational Commitments in the Congregation of the Holy Spirit," 23-34; and John J. Assey, C.S.Sp., "Education in the Union of Circumscriptions of East Africa (UCEAF)," 35-46.
[22]See the presentation of these categories and their problematic aspects in Paul and Elder, 21-22.
[23]Brookfield, 216.
[24]Ronald Rolheiser, *The Holy Longing* (New York: Doubleday, 1999), 144.
[25]Smith et al., 60.
[26]Ibid., 24-25; emphasis in original.
[27]Participants in the Meeting of July 2011, "Reflections on Educational Commitments in the Congregation of the Holy Spirit," *Spiritan Life No. 23,* 19; emphasis in original.

Toward a Spiritan Pedagogy:

Connecting the Spiritan Charism to Spiritually-Based Education and Educational Theory

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Introduction

The topic of Spiritan educational pedagogy has been of interest to Spiritan educational institutions and leaders for some time now. In the current educational climate, many search for meaning in education and this gives more relevance to an investigation into Spiritan education. The purpose of this article is to discuss the key foundations of Spiritan educational commitments, their ties to spiritual educational pedagogies, and how these connections bring educational theory into practice. The idea of defining a concrete Spiritan pedagogy is not the goal; however, common themes can be found throughout the literature that connect Spiritan educational commitments to many other spiritual educational approaches. These commonalities also align with well-established theories and current movements in the field of education. These relationships will be explored as a platform for educators to make connections between Spiritan pedagogical ideas and well-researched educational theory in order to inspire their teaching practice.

Spiritan Pedagogical Themes

Spiritan education philosophy and ideas of pedagogy encompass a variety of values that originate from the *Spiritan Rule of Life*, the guiding principles of the Congregation of the Holy Spirit. Several purposes, goals, and values resonate through many of the educational documents and commitments of the Spiritans, although a "pedagogy" is not rigidly defined. These themes are present regardless of setting, type of education, or level of educational study.

The way in which Spiritan education is delivered varies greatly and is dependent upon the community being served. The *Spiritan Rule of Life* has many recurring themes, including: service to those in need or poverty; openness to spirit; teaching for evangelization; commitment to service; high academic standards; community; relationships; and respect for ones' individuality.[1] In terms of educational delivery, a focus on lifting

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Education as a means of empowerment is a main focus in Spiritan education.

...fostering respect for people of cultures other than one's own and by offering opportunities for cross-cultural dialogue.

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

up those in need is a top priority for Spiritan educators. Duaime et al (2013) describe this concern for the poor and insist that education is "a potent means" for translating that concern into action.[2] In *Spiritans in Education,*[3] Nwamara (p. 47) explains that education leads a person to become wise and in turn able to overcome difficulties, such as poverty, that they previously faced. Education as a means of empowerment is a main focus in Spiritan education.

Another area of importance is the idea of openness to the Spirit. This involves the idea of being open to one's true calling or vocation by paying particular attention to what profession best suits an individual's personality. It is through this profession that Spiritans believe they are serving God's will. Openness to the Spirit also includes being adaptable to change and having a respect for each person's unique characteristics.[4]

In connection with this, respect for one's culture and community is also important in Spiritan educational commitments. Duaime et al (pp. 103-104) discuss how the idea of respecting cultural differences needs to be accounted for when educating people. They state:

> [Missionaries] must carefully avoid disturbing these customs (unless against God's law) and modifying them in a European fashion. They will simply try to make (the people) more perfect in their own way of life in accord with their own custom.

Similarly, Fr. Thomas Farrelly believed in achieving peace and harmony among different cultures by fostering respect for people of cultures other than one's own and by offering opportunities for cross-cultural dialogue.[5]

Building a sense of community is also important throughout Spiritan education and is also seen in other spiritually-based educational domains. In a review of the contributions in the 2011 Education Conference, the participants stated that educational works should focus on "forming people as citizens to build a better society."[6]

Spiritans believe that education is not just imparting knowledge to a person, but building a relationship to walk with the person as they learn and grow. An ongoing dialogue between teacher and student is important to learning for Spiritan educators, within a mentor-mentee relationship that is reciprocal (Duaime et al). Thompson-Uberuaga[7] also describe this relationship further: "[Teachers'] knowledge of their students is something

of a knowledge from within rather than from without." Similar ideas are seen in other spiritually based educational philosophies, as explored in the next section.

Explorations of Spiritually-Based Approaches to Education

The values that the Spiritans have infused into their educational commitments are not isolated in the world of spiritual education. Globally, other spiritually based approaches have similar themes and ideals. These themes include: social justice manifested by uplifting those with the greatest need; educating as a means for positive participation in ones' community; relevant methods and content embedded in ones' own cultural setting; and an emphasis on building student-teacher relationships.

The idea of social justice was a common thread in the examination of several spiritually based approaches.

The idea of social justice was a common thread in the examination of several spiritually based approaches. Raising up those who are the greatest in need and empowering them to make a better life was a central idea in the review of Spiritan education (Nwamara; Duaime et al). This is also evident in writings by Krishnamurti, an Indian philosopher, who explained that education is not only what is learned in the content areas, but also about life and therefore should prepare students to survive in a multifaceted community.[8] The Quaker writings of Parker Palmer also contain references to social justice education. Palmer describes education as "…teaching in ways that enhance the human condition and advance social justice."[9] Buddhist education also has a focus on social justice, as described by Jain[10] in its focus on a way of life that would end human suffering.

...a pedagogy that honors the integrity of every soul.

The idea of educating with the spirit in mind is also evident in some of the cross-spiritual educational approaches. The Spiritans believe that being open to the spirit means being open to ones' true calling and vocation as a manifestation of personality (Duaime et al). Parker Palmer (p. 382) describes this as "a pedagogy that honors the integrity of every soul."

For Spiritan educators, the idea of educating with a person's culture and social climate in mind can mean travelling to different areas that are in need and teaching in a way that blends within that sociocultural context.[11] In Buddhist education, this relates to the idea of *silla sikkha*, which is grounded in the idea of a peaceful existence within a person's own environment and society.[12] Similarly, Parker Palmer explains that students are often asked to leave their cultural and spiritual identity at the door when entering educational institutions and describes this as a barrier to learning.

...education is intended to help learners become better members of their own community...

An educational focus on the importance of community can also translate into helping a person develop within their community. This idea connects well with the way in which Spiritan educators believe that education is intended to help learners become better members of their own community (Duaime et al). Similarly, Krishnamurti emphasized the idea that learning was more than content, but also a contribution to ones' own life as well as others (Thapan, 2001).

Relationships between teachers and students are also seen as a critical piece of Spiritan education, including forming a reciprocal relationship with students. This educational relationship is described further by Thompson-Uberuaga (p. 82) as knowing a student from within – not just externally. Reagan[13] explains this emphasis in the Buddhist tradition as well. He describes the student-teacher relationship as being "close" and "intimate," encouraging educators to create a relationship with a substantial amount of responsibility between both parties. The relationship between teacher, students, and learning itself, according to Krishnamurti, is as a "sharing together rather than the giving or receiving of something" (Thapan, p. 256). Parker Palmer (p. 380) also describes the need for a "deeply human" relationship between teacher and student for learning to take place. He adds that a main aspect of this connection is creating for students "a space where the soul feels welcome to show up" (Ibid., 384).

Cognition and its Spiritan Connection

...Spiritan education is supported by the cognitive theories of Jean Piaget...

Cognitive theory and spiritual educational philosophy share several connections in terms of teaching theory and pedagogies. We may first consider the ways in which Spiritan education is supported by the cognitive theories of Jean Piaget, described as "a constructivist one, in which cognitive development is viewed as a process during which children construct meaning and new understandings through their life experiences and interactions."[14] This connects well with Spiritan education and its focus on serving people where they live and engaging in life experiences with them. Spiritan texts also provide examples that suggest teachers should build on experiences that students bring to the classroom. These experiences should not be something that is left at the door when they enter a school or university due to barriers such as content delivery or class size. Ignoring the existing "schemas," as Piaget would call them, could lead to gross misunderstandings that need to be clarified in many content areas. The learner's existing view of the world and disciplinary knowledge need to exist in synergy for meaningful learning to occur.

The ideas in Lev Vygotsky's cognitive theories connect with Piaget's notion of existing schema. Slavin (p. 236) explains Vygotsky's notion that learning is mediated by culture and becomes internalized as "psychological tools." Although Vygotsky was a cognitive theorist, his theories were based on social interactions. These ideas connect well with the Spiritan approach in that it honors the learner and their lived experiences.

Cognitive theories and spirituality are further connected through discussions of whether the mind, soul, and spirit derive from the same or different entity.[15] Richert and Harris[16] found that cognitive functions (i.e., thinking, memory, and problem solving) were linked to the mind while one's soul was responsible for one's personality. We can think of this idea as being related to the Spiritan tradition of being open to the Spirit, an important aspect of empowering students to find their true professional calling.

Sociocultural Theory and the Spiritan Approach

Well-known socio-cultural theorist Vygotsky believed that learning was socially constructed. Slavin (p. 42) explains this as the notion that "…intellectual development can be understood only in terms of historical and cultural contexts children experience." Vygotsky also emphasized the value of social interaction between students, peers, and teachers. The idea of scaffolding was critical to his socio-cognitive learning theory. Scaffolding involves building supports for students at the level of learning they are at, to support them to the next level of understandings. Vygotsky believed that higher mental functioning is brought about by conversation and collaboration between learners before it is internalized in an individual.[17] This idea of students and teachers having a reciprocal role in learning, requiring ongoing interaction, is evident in the Spiritan and other spiritually based pedagogies we have examined. The Spiritans encourage students and teachers to experience learning together in a mentor/mentee relationship. The exchange and interaction between the mentor and mentee is the ground on which learning takes place. In so doing, the content is alive in interactive dialogue, not just delivered for a student to digest.

...idea of students and teachers having a reciprocal role in learning, requiring ongoing interaction...

The Spiritan approach is also supported by sociocultural learning theory through a "funds of knowledge" approach to teaching, which emphasizes community and family involvement in a student's education.[18] This idea is further supported by Wolk[19] who speaks of teaching for "social responsibility," which directly correlates with how the Spiritans view educators as being personally responsible for (and teaching students to invest in) the care and well-being of others.

...Spiritans view educators as being personally responsible for (and teaching students to invest in) the care and well-being of others.

This idea of empowering students is a very Spiritan notion...

Critical Theory and Spiritan Pedagogy

The main belief of critical theorists involves the challenge of adapting to those in power and educating for social conformity. Widdersheim[20] explains, "…education should enable learners to become active, democratically-oriented, non-complacent citizens who are sensitive to human suffering." Darder et al[21] similarly argue that "critical pedagogy seeks to address the concept of cultural politics by both legitimizing and challenging students' experiences and perceptions." This idea of empowering students is a very Spiritan notion in its focus on social justice, and utilizing education as a means for empowering people and liberating them from injustice (Duaime et al). This spiritual theme of social justice connects well with the mission of many critical theorists and educators.

Spiritual Education and Third Space: How the Spiritan Educational Ethos Connects with Third Space Theory

There are many themes that connect a spiritual approach to education and third space theory. In an article discussing third space and blended learning, it is noted that "third space" merges the "first space" of people's home, community, and peer networks with the "second space" of the discourses they encounter in more formalized institutions such as school."[22] This is where a '*funds of knowledge*' (FoK) approach to teaching and learning can serve the creation of a third space and decidedly Spiritan pedagogies. González et al[23] defined FoK as the "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being." This can be thought of as drawing from the experiences from the "first" and "second" spaces in the lives of students and blending them into the learning taking place in a "third" space that is dynamic, synergistic, and shared.

Third Space can be thought of as a "zone of transformation" that is generated when teachers and students socialize together in and through language, integrating every day and academic knowledge. Third space theory includes teachers providing an environment in which students are able to merge content with their cultural experiences through open discussion and textual analysis. For example, a 6th grade science teacher may teach important concepts through having students examine water and soil quality in their own neighborhoods; or a 9th grade Math teacher may teach fractions through the analysis of traditional family meal-preparation recipes. This exemplifies the idea of respecting ones' personhood in the educational process, which is a hallmark of many Spiritan texts. Similarly, the notion

of openness to the Spirit connects with third space theory by encouraging teachers to form a relationship with students. This can inspire and complicate the view of students' learning and literacy to create new ways of articulating the relational spaces of teacher-student, official-unofficial language, singular authority-pluralistic power, and server-served (Hallman, 2012).

Conclusions and Future Directions

It is important to explore the ideas we have presented in terms of how teachers approach education at the K-12 and at the university level. In this article, we have discussed what a Spiritan pedagogy and charism has the potential to include. Common themes include serving those in need, openness to the Spirit, creating a learning community, fostering a more intimate relationship between teachers and students, and acceptance of ones' unique personhood and cultural background. Spiritual education, including those of the Buddhist and other religious educational philosophies, value similar practices in educating students at all levels. Additionally, well-established educational and child development theories also show support for these practices in educational settings. More recent theories, such as those related to creating a third space and drawing from students' funds of knowledge, provide additional evidence that these and like pedagogies should be included in the education of students. In order to achieve incorporation of these ideas, barriers to this form of educating need to be considered and creative ideas need to be explored to realistically manifest Spiritan approaches within the current educational climate.

There are a variety of barriers to a Spiritan pedagogy according to James Okoye, C.S.Sp., the director of the Center for Spiritan Studies, at Duquesne University. In an interview about Spiritan pedagogy, he explains that prejudice, politics, and society itself can be barriers to Spiritan educational endeavors. He also suggested that the learner can impede the teacher-student relationship if they do not feel what you are teaching them is relevant to their own personal goals.

Similarly, Dr. Darlene Weaver, the Director for the Center of Catholic Intellectual Tradition (CCIT) and faculty member in the Theology Department at Duquesne University (personal interview) also spoke to barriers to the notion of a Spiritan approach in higher education. Specifically, these include the physical and intellectual division between disciplines and departments within the university setting as well as the "standards" used for faculty promotion and tenure which may hinder instructors from creating a rich learning environment that considers each student individually.

In the current climate of public K-12 education, there are also barriers to pedagogies we might consider consistent with the Spiritan tradition. For example, standardized testing and the recent widespread adoption of the Common Core mandate teachers focusing on delivering pre-determined content, regardless of the students in front of them, which may impede openness to the Spirit. Teachers are under enormous pressure to deliver and "make students learn" specific tested material, as their performance evaluations often include how their students perform on standardized tests. Such current educational realities may lead to a more colonizing, than Spiritan, approach to education at the K-12 level – leaving little room for educators to build upon the cultural background and life-interests that students bring to the classroom. Additionally, the sheer size of many classes, at both the K-12 and university levels, may serve as a significant barrier to the forming of student-teacher relationships.

Such current educational realities may lead to a more colonizing, than Spiritan, approach to education at the K-12 level...

Yet despite these obstacles, pedagogies rooted in respect for the learner and a reciprocal relationship between teacher and student are essential. As illustrated in this article, they are justified on both a spiritual and scientific basis. These approaches are well-established and developed in multiple types of settings where teaching and learning take place, and they continue to evolve. Such an educational path forward, rooted in individual and communal meaning-making, can be guided by the Spiritans while also open to new approaches that reinforce these ever-present ideals.

...an educational path forward, rooted in individual and communal meaning-making...

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Endnotes

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Dr. Ronald C. Arnett

Dr. Ronald C. Arnett
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The Wonder of Communicative Encounter: The Shifting Landscape of Dialogic Education

> Dialogic education tries to offer a sense of realism and caution about a relational teaching style. We offer a student a realistic understanding of a teacher/student relationship not based just on good cheer, but grounded in long-term accountability. We need to assume that a relationship based on hard work will in the long run offer more assistance to a student than short-term efforts at personality and charm.[1]

The task of this essay is to suggest a conception of dialogic education that hinges, fundamentally, upon content. This perspective is largely indebted to the educational insights of Emmanuel Levinas and Martin Buber, with the latter guiding my initial work on dialogic education and the former assisting with the vitality of responsibility in an age of narrative and virtue contention. My goal is to offer an impressionistic picture of such an educational orientation. I use the term "communicative encounter" as a way to suggest that as we exchange content, something *more* than information acquisition occurs; we are invited into a revelatory moment of the wonder of the unexpected. The first section, *dialogic coordinates*, differentiates this perspective of dialogic education from mere conversation. The second section, *the limits of undue assurance,* continues this theme, stressing the pragmatic recognition of multiple perceptions. The third section, *ongoing responsibility and existential trust*, establishes dwellings or places that evoke narrative trust. The final section, *the revelatory: dialogic ground*, stresses our responsibility in the invitation of the revelatory and in the invitation of dialogue that begins with clarity of what we, as educators, bring to the table of conversation.

Dialogic Coordinates

This essay seeks to outline coordinates of dialogic education emphasizing content and ground that make conversation about ideas possible. The term "dialogue" is perhaps one of the more misused terms in education. There are multiple schools and approaches to dialogue. This essay does not permit such delineation, but I have provided such an analysis in a previous work.[2] There are, however, two caricature understandings of dialogue. The first confuses dialogue with conversation and process, driven by phrases such as "what is needed is more

dialogue." This approach has been largely associated with the American school of dialogue and is tied much too intimately to naïve optimism. The continental understanding of dialogue, within which this essay is situated, presupposes that conversation begins long before an immediate communicative encounter. Each communicator brings to the conversation narrative ground that houses values and positions that matter. Dialogue from such a perspective does not begin from conversation. It begins with the acknowledgement of content that is of significance to each communicator. Indeed, dialogic education is not about more talk, but fundamentally about more content. I will outline this perspective, largely relying upon a previous work.

...conversation begins long before an immediate communicative encounter.

The Limits of Undue Assurance

Nearly a quarter of a century ago, I wrote *Dialogic Education: Conversation about Ideas and between Persons* during demanding and, at times, anguishing moments as a college dean/academic vice president. Unlike the time when I was a student and enrollment was robust, student numbers had declined. In fact, the enrollment was nearly half of what it was during my student experience. The temptation of every college, and perhaps every business, when it is in trouble, is to stress customer satisfaction to the point of bracketing and putting at risk research and development and considerations for a long-term future. The book's title, *Dialogic Education*, and particularly its subtitle, *Conversation about Ideas and between Persons*, was an effort to respond to such marketing temptations that risk the future for immediate relational customer satisfaction. In the book, I refer to this misguided relational effort to salvage a campus as emotional prostitution. Dialogic education privileges content as research and development and resists relational technique marketing that shifts our responsibility from a community of saints—those who have sacrificed long before this moment, those currently present, and those not yet part of the horizon of this place—merely to those who are part of a given place now. Such efforts jettison tradition and the not yet for the vocal demands of the proximate and the immediate. Fundamental values are like axioms seldom discussed, yet enacted in practice.

The temptation... is to stress customer satisfaction to the point of bracketing and putting at risk research and development and considerations for a long-term future.

Dialogic Education was penned in a period of vocational questioning in a time in which I was intensely attuned to the limits of undue assurance. In the course of writing the book, I also functioned as a conflict consultant for churches. There are two particular instances of irony that I would like to reflect upon. The first involves sacred terms. While working with a variety of churches that were fueled by self-righteous gossip and seeking to remove a pastor, I discovered that each church had a

similar invitation for worship: "Come and worship with us. This community cares." Clearly, the churches did not enact such a motto. If, indeed, community is so important, perhaps it should be seldom discussed while being central to life lived together. One of the most Christocentric theologians of the twentieth century, Dietrich Bonhoeffer (1906–1945), was enamored with the importance of not naming or reifying God. Bonhoeffer constantly asked, "Who is Christ for us today?" never permitting one to assume that the answer can be solidified. Bonhoeffer admired the Old Testament's refusal to possess the face of God; the face of the Other remains sacred when the ambiguity and the uniqueness of an Other trumps the precision of our speculation.[3] Martin Buber adhered to this perspective, considering psychologism, the assumption that we can know the motives of another, the everyday communicative refuge of the demonic.

...the face of the Other remains sacred when the ambiguity and the uniqueness of an Other trumps the precision of our speculation.

My second reflection is on conflict resolution experts. I was invited to a Protestant denomination's headquarters to meet with eight different conflict resolution specialists. The reason for my presence was that the conflict resolution experts were unable to get along with one another. Yet, these same people were sent to churches across the country and around the world when churches were in distress. I was asked by the leaders of this denomination, "What can we do to rectify this situation?" I suggested that the church search for people who could find insights temporally grounded on local soil and would not offer abstract solutions rendered from on high. Emmanuel Levinas, considered the primary ethics scholar of the twentieth century and who continues to speak to the twenty-first, provides a vision of communication ethics that is jarred into responsibility by a spiritual awakening engendered by the face of the Other. However, this spiritual awakening offers no answers. All ethical discernment must attend to local soil—the particular of a given person and a given people.

All ethical discernment must attend to local soil—the particular of a given person and a given people.

For Levinas,[4] the face of the Other functions as an ethics of optics. Literally, the face of the Other reminds us of an ethical awakening. The face is akin to a signpost that generates an ethical awakening in me and then moves me from an ethics of optics to an audio ethics, an immemorial message, an ethical echo beyond the beyond—"I am my brother's keeper."[5] Upon hearing that archaic dispatch, an ethical awakening charges *moi* (me) with a unique and singular sense of responsibility.

Levinas contended with a number of dialogic assumptions explicated by Martin Buber, particularly Buber's attraction to the mystical. For Levinas, ethics is not mystical, or what he

understood as governed principally by sense experience. The enactment of ethics requires reason propelled by hard work and ongoing education. After an ethical awakening, only a small percentage of the ethical charge is activated. The vast majority of ethical work happens after the ethical awakening, after attending to the immemorial ethical echo, after being called to universal responsibility. This ancient voice speaks in everyday life; it simply is not heard at every moment. After this audio charge to responsibility, one returns to the same face, knowing "I am my brother's keeper." Responsibility is in place, but the how of responsibility is not yet known. At such a moment, one wants to cry, "How am I going to help?" One understands when one is called into such responsibility with the phrase "If not me, then whom?" In such a moment, one assumes the charge of responsibility without the assurance of a codified morality, a solidified formula, or a programmatic set of rules for action. The ethical responsibility is particular and can be enacted by no one but *moi*. This responsibility cannot be delegated, ignored, located in a manual, or discovered in a procedural answer.

...one assumes the charge of responsibility without the assurance of a codified morality, a solidified formula, or a programmatic set of rules for action.

Emmanuel Levinas's understanding of ethics moves from the face of the Other to an audio ethic that culminates in a spiritual awakening, only to have the "ah ha" moment driven by one realization: *I do not know how to assist*. This recognition has dawned on each parent, friend, sibling, and teacher who has sought to be responsible for another when the charge for ethical care is clear but the answers sparse. Perhaps at such a moment, we find ourselves in the heart of dialogic education in which one feels responsible without clarity of answer, just a demand to be responsible and to figure out a temporally flawed solution.

...one feels responsible without clarity of answer, just a demand to be responsible and to figure out a temporally flawed solution.

Levinas's work unites the East and West with a spiritual awakening from the East and a commitment to knowledge, learning, and rationality from the West. Indeed, both have currency. In an ethical life of communicative encounter, however, there is no easy answer. The solution does not rest in programs or in relational engagement but in giving students creative information that informs a background that they can visit in the midst of moments defined by admitted ignorance and recognized responsibility. Preparing students for encounters in the future requires educators to ask: "What books have you read? What ideas have you encountered? What theories have you explored?" Educators must build a creative background from and to which students can return and explore in hopes of finding a glimpse of something that might help in a given moment of communicative responsibility. Such a view suggests that education is an ongoing development of a background of insights that may never be

The solution does not rest in programs or in relational engagement...

...education is an ongoing development of a background of insights that may never be needed, but in a moment when least expected, may be crucial....

needed, but in a moment when least expected, may be crucial in carrying forth responsibility in the assistance of another. Indeed, Levinas does not allow us to linger in spiritual awakenings; they are just the beginning of a communicative encounter. If we linger here too long, we find ourselves in self-righteousness or the claiming of sacred language for our own sake, ignoring the reality of hard work, discernment, and the accompanying fear and trembling in carrying out responsibility without predisposed assurance. As we attempt to figure out what to do in a given moment with a given person, the more prepared we are for such an instant, the more helpful we might be. If the information and insights remain flexible and frayed around the edges, a spiritual awakening may be the beginning of a long journey of responsibility to unexpected moments and unscripted responses.

Identity emerges in knowing who and what we are not in order to discern who we are.

Our focus remains on the Other rather than using the Other as a commercial tool. Our ongoing responsibility as educators is to provide dwellings of existential trust for external and internal constituencies. Existential trust does not suggest agreement. Rather, it implies narrative coherence and fidelity. In short, people need to know what the place stands for and what it does not support. Identity emerges in knowing who and what we are not in order to discern who we are.

Ongoing Responsibility and Existential Trust

...great companies cannot live on sales alone.

As an educator, the student before me recalls an ethical obligation, but I am also reminded of justice for all those "not yet" here. As we recruit and meet with parents and students, I talk about the interplay of ethics and justice with the terms "sales" and "research and development," stating that great companies cannot live on sales alone. Outstanding corporations discover, create, and innovate. Teachers at great universities like Duquesne are required to engage in research and development, assisting students who are "not yet" on this campus with insights that will assist them in the meeting of the unforeseen.

Communicative encounter, for Levinas, has no totality, no universal answer, just an ongoing demanding sense of responsibility. Totality is interrupted by justice, and infinity is interrupted by the particular Other. If one wants a template for ethics, one cannot turn to Levinas. However, one cannot forget that Levinas adheres to theories, ideas, research, rationality, and education, all necessary to answering an ethical call. Levinas recognizes the danger of idolatry, imposed sacredness, and totality. He calls forth attention to the revelatory nature of God's world where we again discover a form of dialogic education resting on an ongoing demand: *learn more*. I now turn to my

earlier book on dialogic education, which continues to represent my scholarly and personal signature.

Dialogic Education begins with a discussion of the value of a college/university centered on ideas. Engagement of ideas permits us to bring something to our students, moving teaching from the realm of personality, or what Richard Sennett referred to as one of the "tyrannies of intimacy"[6] to an engagement based on learning together. When I wrote *Dialogic Education*, many of my insights were tied to Martin Buber. Buber's (*Between Man and Man*, 1947/2002) understanding of dialogue does not begin with relational closeness, but with distance. The focus on ideas permits that distance to be enacted. Buber cautioned us to beware of anyone overrunning reality with undue relational enthusiasm. In common vernacular, such a person begins to approach the framework of a communicative stalker. If you have ever been bullied by a smile or intensity of engagement, you will understand and recognize the importance of distance that permits one to navigate such experiences creatively.

...an engagement based on learning together.

The book stresses the importance of a communicative home, an academic dwelling characterized by existential trust,[7] where trust is grounded not in people but in the environment. Such dwellings permit one to function from the vantage point of a specialist/generalist, knowing one's topic with great precision while exploring the periphery of ideas that keep self-doubt as a principal communication education companion. To be only a specialist is to fall into the realm of reification with an effort to possess the sacred. To fail to strive to be a specialist is to live with a relational certainty that one's personality is somehow sufficient for the educational task. Conversation about ideas engages the specialist with persons and students who do not have the same expertise or even the same interest in learning the ideas. Educators must find ways to invite students to explore ideas they have not yet considered. The dialogic educator invites the skeptic to look forever for an unexpected, unheralded pot of gold. For most of us, our task is not to seek a pot of gold, but to fill barren kettles with practices and actions that provide meaningful significance for others. For the educator, this service begins with what we know and with our commitment to what we continue to learn. The student benefits not only from our particular knowledge, but from the testimony of an intellectual journey that does not conclude.

...the importance of a communicative home, an academic dwelling characterized by existential trust...

The student benefits not only from our particular knowledge, but from the testimony of an intellectual journey that does not conclude.

A dialogic education is attentive to communicative encounters and to the two-sided nature of life, hope and disappointment, which walk together as companions in everyday existence. It is the

task of teachers to prepare students for the interplay of hope and disappointment, which keeps conversation from solidifying into totalized conclusions of assurance constructed from premature convictions. When Gandhi was asked "What is truth?" he offered a performative answer. He admitted that he did not know what truth was, but he knew how to discern it. One pursues truth via a conviction that includes the courage to shift pathways or to continue once again after one has fallen while recognizing the pragmatic importance of others who pursue other avenues that might illuminate life when one's own efforts render merely shadows.[8] *Dialogic Education* discusses Athenian virtues on a campus discerned between the boundaries of deficiency and excess and ever attentive to the distinctiveness of particular soil. One must learn what it means to be brave, generous, and truthful in a particular time and in a particular place. These answers are found in the performative call of responsibility in a human life.

Dialogic education seeks to market the ideal of a campus for no more than 80% of what it can actually accomplish, letting students be surprised by the fullness of implications.[9]

Dialogic education needs to give students the resources to counter stress and frustration.

> The marketing of … undue optimism is not caring; it is vulgar manipulation of the student. Dialogic education needs to give students the resources to counter stress and frustration. An educator does not have the right to eliminate a major part of maturation and take away the opportunity to learn coping skills for dealing with disappointment and pain. In short, caring is the offering of hope and conversation about inevitable disappointments. (Ibid., 112).

Cynicism is fueled by unmet high expectations. Perhaps the definition of an adult is the recognition that all communities are "broken covenants."[10] Perchance the difference between an adolescent and an adult is that the latter rolls up his or her sleeves and tries to make a place better while the adolescent laments and asks why this dwelling is not perfect. Bellah's call was for adults to engage broken covenants, putting hands to tasks and hearts to hope with recognition that no educational home is perfect. "Dialogic education is not just a task or a job; it is a… calling."[11] This calling does not come with a clear set of answers, just an ongoing sense of responsibility and burden that has no conclusion.

"Dialogic education is not just a task or a job; it is a…calling." This calling does not come with a clear set of answers,

I asked my favorite professor, who had fundamentally shaped my life, why he chose the profession of teaching. His response was the following:

> I chose teaching out of a love of learning, study, and a desire to pass on information and values to the next generation. Aristotle considered politics the most noble profession, one motivated by a concern for the "common good." I entered teaching with that kind of commitment. I wanted my life to count as I helped others make a difference in service to the human community. (Ibid., vii).

I wanted my life to count as I helped others make a difference in service to the human community.

Indeed, I was fortunate. My entire undergraduate experience was rich with educators with such a commitment. Our responsibility is to meet existence on its own terms. Our meeting, however, does not commence in abstraction, but rather in content, ideas, and convictions that we bring to the meeting of existence. The revelatory in education requires us to bring narrative ground—a hermeneutic lens—for making sense out of existence, not in a manner that will solve all disputes, but in a fashion consistent with the position one takes into the conversation. We contribute to a multiplicity of perspectives only when we bring our standpoint into the educational mix. Our position must be situated in ideas and schools of thought that can be defended, not reified as a final answer, but articulated as a position that can move the conversation, at times, in unknown directions.

The Revelatory: Dialogic Ground

The logical question at this point in this reflective essay is what I might add to *Dialogic Education: Conversation about Ideas and between Persons* today. This historical moment necessitates an uplifting of the importance of education. We are fortunate to be at a university that frequently reminds us to serve God by serving students, framing teaching as a vocation. Communicative encounter with an impulse toward teaching as a vocation reminds us that we are not the center of the communication, but we are ever so responsible. As Levinas suggests, we respond to a call with a love of conversation and ideas. The stress on exteriority that infuses interiority that then shapes our engagement with others points to the revelatory power of answering such a call.

Communicative encounter with an impulse toward teaching as a vocation reminds us that we are not the center of the communication...

I suggest that in this historical moment, the temptations of modernity are numerous. The secular trinity of modernity consists of faith in and commitment to progress, individual autonomy, and efficiency. We have made these terms into secular sacred touchstones. Communicative encounter from a dialogic education perspective calls us to question each branch of this secular trinity. Progress can put at risk the wisdom of the past, confusing the new with the genuinely constructive and smart.

Progress can put at risk the wisdom of the past...

Efficiency can be paradigmatically bound, driven by the self-assured blindness of technique. In the words of Jacques Ellul (*The Technological Bluff*), the West often asks "Can it be done?" failing to ask the fundamental question, "Should it be done?" Efficiency does not pause to ask ethical questions about the "should." Individual autonomy eclipses the fundamental importance of sociality, connection to family, friends, communities, the Church, and to those "not yet" among us. For me, a vocational commitment to dialogic education in the twenty-first century requires an unmasking of the dangers of this secular trinity that continues to gather currency in seemingly every realm of human life.

This historical moment is identified by numerous designations, most commonly postmodernity. This term is linguistically misrepresentative, suggesting that it follows modernity; however, such a reading is a misnomer. Postmodernity is better understood as an existential confession that we live in a time in which all eras are co-present somewhere, at some time, and at some place throughout the globe. The practical consequence of postmodernity is the acknowledgement of differences in perspective that are now commonplace expectations in a world defined by narrative and virtue contention. Additionally, because our perspectives are driven by considerable differences, our agreement on the notion of the good and the ethical is now in dispute. Communicative encounter in such a historical moment understands that conflict arises most often from arguments over differing ethical foundations. We live in a moment in which the ethical leads to conflict and conflict to creative and demanding communicative encounters.

...we live in a time in which all eras are co-present somewhere, at some time, and at some place throughout the globe.

Educational institutions, teachers, and leaders, in such a moment must explicate the ethical foundations from which communicative action emerges. To do so does not presuppose universal truth but necessary temporal clarity. For without clarity of argumentative parameters situated within ethical practices and nourished within an ongoing narrative, we invite disputes reminiscent of Alasdair MacIntyre's "emotivism,"[12] decision making propelled by personal preference alone. Communicative encounter in a time of ethical dispute necessitates the claiming of ground that propels one's action. Immanuel Kant (*Critique of Pure Reason,* 1781/1965) was correct; imagination emerges from real soil, real ground, from which one pushes off. Fantasy, on the other hand, attempts to impose its will via abstraction. Emotivism is a personal fantasy that fuels individualism, the disregarding of social, familial, and institutional roots, and renders obligation to another, at best, a mere act of happenstance.

...we work to discern creative and constructive temporal insights.

We must learn to meet the Other in the revelatory and the unexpected outcome of a dedication to learning.

Finally, the Spiritan commitment to the revelatory manifests itself at Duquesne University, a place where the spirit gives life. Communicative encounter, at times, requires standard bearers of tenacious hope who keep possibilities alive as we work to discern creative and constructive temporal insights. The revelatory requires steadfastness that does not seek to control outcomes, but embraces responsibility in the quest for temporal answers. As Alasdair MacIntyre (1998) suggests, we must engage practices that permit us to discern unexpected insights, continuing work that offers moments defined by thanks, awe, and prayer. Dialogic education tied to communicative encounter begins with ideas not because they are sacred, but because they connect us to our students, academic homes, and dwellings of education. We must learn to meet the Other in the revelatory and the unexpected outcome of a dedication to learning. If I were to retitle *Dialogic Education: Conversation about Ideas and between Persons* in this historical moment, I would suggest the following title: *Dialogic Education: The Wonder of the Unexpected*. Conversation about ideas and between persons shapes an academic dwelling, moving it from a house to a home, from an intellectual factory to a devotional calling, to a place of wonder.

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Endnotes

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Learning from Libermann: Some Practical Thoughts for Academic Administrators

This article will 1) provide a brief perspective on the role of a dean; 2) give some context regarding the development of my administrative work; and 3) give examples of lessons learned from Father Libermann regarding "delicate courtesy," "openness to diversity," and "developing talent."

The Role of a Dean

A dean functions as a servant leader in academic middle management, reporting to two highly educated constituencies—the University administration and the faculty. Beyond the campus green, a music dean contributes to the life of local, regional, and national cultural and academic communities. In his book *Deaning,* my former academic advisor and teacher Van Cleve Morris states:

> The dean level of academic administration provides a unique vantage point from which to view the entire organization. For one thing, it is the only line position that enjoys routine, in contrast with ad hoc, contact with the full spectrum of organizational elements - students, faculty, department heads, fellow deans, vice-presidents, and president, not to mention staff persons at all levels. The deanship is the seat of personnel administration, the heart of any organization. More than any other officer lower or higher in the hierarchy, a dean is the person responsible for the caliber of academic employees. Moreover, in daily work a dean deals primarily with people, not paper.[2]

An Opportunity to Learn about Father Libermann

At this writing, I am completing a fourth and final term of service as dean of Duquesne's excellent Mary Pappert School of Music. My early preparation for serving as a dean began in high school when I became a serious musician and started a journey through a series of educational, teaching, performing, and administrative experiences that helped to form my foundations of leadership. My administrative internship deepened at my previous university, DePaul University in Chicago, IL, where I served for two decades as a professor, department chair, and

...I experienced the "delicate courtesy" attributed to Father Libermann in A Light to the Gentiles.

associate dean. At DePaul, our understanding of Catholic Higher Education was shaped by St. Vincent DePaul, the inspiration of the university that bears his name. There, we celebrated St. Vincent's compassion, gentleness, and ministry to the poor. When I arrived at Duquesne, I was introduced to the Spiritans, one hundred music faculty, fifteen staff, three hundred fifty music students, a welcoming campus community and a robust extended regional and national musical community. From my first encounters with the Spiritans at Duquesne, I experienced the "delicate courtesy" attributed to Father Libermann in *A Light to the Gentiles.*

Delicate Courtesy

In speaking of Father Libermann, Father La Vavasseur states:

> One of the things that contributed most to his success in any transaction was his delicate courtesy. His judgment was excellent and he was vividly, keenly, delicately sensitive. When he had to act, he mentally exchanged places with the people concerned and tried to imagine how he would feel if someone treated him as he intended to deal with them. He often said to me…"Try to feel within yourself what impression your actions or word will make on others.[3]

In looking back, I can see that the influence of Father Libermann was deeply entrenched on campus when my first visit to Duquesne University occurred in summer 2000. The purpose of the visit was to interview for the position of dean of the Mary Pappert School of Music. Even though I had performed concerts throughout the US and Europe, this was my first visit to Pittsburgh. As a twenty-year veteran of Catholic Higher Education, I felt comfortable on Duquesne's lovely urban campus and with the warm hospitality shown by the search committee and the University administration. The two-day interview process on the Duquesne campus was grueling, but my feelings of ease with Duquesne increased with every meeting. On the second day, I shared lunch with the deans and the vice president for student life, Father Sean Hogan, C.S.Sp. Father Hogan began the luncheon with a tender, reflective invocation, asking God to be with my family and me as we made difficult decisions. His prayer was heartfelt and inviting and it touched me deeply. With that invocation, Father Hogan conveyed a sense of delicate courtesy that set a wonderful tone for my future work at Duquesne and offered a glimpse of the many gifts that our Spiritans would show me throughout my service to Duquesne.

Father Hogan conveyed a sense of delicate courtesy...

...the mission "to serve God by serving students" permeates all aspects of campus life.

Father Hogan's encouraging welcome was enlarged and amplified robustly in the weeks that followed. When I was appointed to the faculty to serve as dean, I discovered that an important element of my role was to serve as a Spiritan Campus Minister in support of our Mission. At Duquesne, it is evident that the mission "to serve God by serving students" permeates all aspects of campus life. Each year the various offices that make up the Division of Mission and Identity host events and programs that bring the mission to life on and off campus for the Duquesne community. As a newcomer to Spiritan Campus Ministry, the opportunity to participate in campus programs provided a superb opportunity to learn and grow in the Spiritan tradition. The Mass of the Holy Spirit, Founders Week, and Libermann Luncheons are three campus traditions that helped me develop an increased openness to diversity.

Openness to Diversity

> Live in peace with the outside world. Be genuine in your dealings with poor Frenchmen who have no religion… In general, you ought to like all men, no matter how they may feel about religious principles or about you.[4]

The Mass of the Holy Spirit is the traditional opening of the academic year when we pray for God's guidance and protection in the coming school year.

The Mass of the Holy Spirit is the traditional opening of the academic year when we pray for God's guidance and protection in the coming school year. People of all faiths are welcome. Founders Week is an annual university-wide celebration to honor the legacy, vision, and values of Duquesne's Spiritan founders. Held in early February, the event features activities focused around Spiritan education, the university's mission, and how the university community lives that mission each day. Spiritan Campus Ministry hosts a reflective Libermann Luncheon monthly throughout the academic year. The Libermann Luncheons consist of a simple meal followed by an informational and inspirational presentation. Over the years, I have attended many Libermann Luncheons and, without exception, have always left the meal with a motivation to do better in my service to students, faculty, and administration. When a tongue-in-cheek Father Ray French C.S.Sp offered that I was the "official trombonist" of Spiritan Campus Ministry, I was tickled to be invited to perform on the trombone at a Libermann Luncheon with my colleague, Professor Guenko Guechev, Chair of Voice and Opera. We performed a musical selection based on a beautiful poem, "The Windhover" by the Jesuit priest, Fr. Gerard Manley Hopkins, S.J. Composer Newell Kay Brown set the poem for the unusual combination of bass voice and trombone. At the luncheon, Professor Guechev and I explained the complex vocabulary, rhythm, and melody of the poetry and music, and demonstrated the flight of a windhover (European Kestrel) via

video. We performed the six-minute composition twice and concluded the raptor themed luncheon with a community sing of the familiar hymn, *On Eagles Wings*, accompanied on piano most capably by music student, Amanda Plazek. The luncheon attendees reported that they especially appreciated the diverse elements of our performance. Our performance entourage consisted of a Scottish Spiritan master of ceremonies, an operatic singer from Bulgaria, a symphonic trombonist from Chicago, a pianist from Pittsburgh, a composer from Salt Lake City, a Victorian Jesuit poet from England, and a kestrel from Europe.

Developing Talent

...Father Libermann's teachings regarding developing talent.

Earlier in this article, I pointed out Morris' assertion that "the deanship is the seat of personnel administration, the heart of any organization." Regarding personnel administration, I have learned much from following Father Libermann's teachings regarding developing talent. Here are some expressions of this culled from Fr. Van Kaam.

> Libermann's constant preoccupation with the problem of developing leaders in the Church.
>
> In the midst of his prodigious activity, Father Libermann never lost sight of his first love: the guidance of priests.
>
> Father Libermann insists that we begin by gratefully accepting as a treasure from God's hands the nature we have received.[5]

Musicians live in a world of seeking perfection. In order to achieve the highest levels of performance, a musician exercises strict discipline, gives inordinate amounts of time to the task, and listens with an uncompromising critical ear. Over time, the perfection seeking mindset can erode confidence and spawn feelings of inferiority. Father Libermann's advice regarding encouraging good people is highly applicable to the music faculty. He observed:

...it is utterly necessary to lift the spirits of good people who are too conscious of character weaknesses.

> It seems to me that it is utterly necessary to lift the spirits of good people who are too conscious of character weaknesses. They have to be buoyed up, made to understand and feel that they are free, and made to sense the beauty of that freedom and equality which they share with all God's children. The idea of inferiority should be rooted out of their minds, for it further weakens their natural aptitude and lowers them in their own estimation. That's very bad.[6]

Moving Forward

My decanal service to Duquesne is nearing its conclusion. It has been a magical deanship that has given my wife Kamie and I a treasure trove of beautiful friends and memories. Soon, in my role as the William Francis Power Faculty Chair in Academic Leadership, I will speak about "Communicating in the Academy" at the annual meeting of the National Association of Schools of Music. An important part of my presentation will be to share the maxims of Father Francis Libermann. Father Libermann was a leadership expert, espousing perennial themes that have been echoed many times in the leadership literature throughout the twentieth and twenty-first centuries. Here is some of his advice:

...Father Libermann was a leadership expert...

> Never act hastily or impatiently, when you meet obstacles, but wait peacefully till these obstacles be removed; and if they cannot be removed, step over them, or turn them around.[7]
>
> Libermann regarded problems and difficulties as important factors in the process of maturation.[8]
>
> Francis envisioned simplicity as a courageous and genuine faithfulness to what is really authentic in us, to what is in accord with God's plan for us.[9]
>
> Take a measured approach to policy. Never listen to the first thought that comes to your mind. Let it mature before you put faith in it, especially if it was an idea that seized you violently and stirred you up to some degree.[10]
>
> He called for a general refinement in business affairs.[11]

Take a measured approach to policy. Never listen to the first thought that comes to your mind. Let it mature before you put faith in it...

In *A Light to the Gentiles*, Father Adrian van Kaam offers this superb summation.

> His portrait of the new apostle, then, is one of a man who develops that great gift of God, his own personality, as broadly and richly as he can—not by repressing his nature and throttling his aptitudes, but by unfolding his individuality with the help of grace. He is receptive and attentive to the ever-changing situation around him, always keeping his mental and emotional balance lest mere impressions and feeling dominate him. He is realistic, precise, and practical. He plans his projects carefully and with full psychological understanding of men and situations. Always a gentleman, he cultivates courtesy, politeness, and personal neatness. He is full of good will and tolerance toward others, yet courageous in facing the hardest tasks. The ideal that Father Libermann holds up is a timeless one valid for all ages and climes.[12]

...full of good will and tolerance toward others, yet courageous in facing the hardest tasks.

In closing, I thank Father Okoye for the invitation to share these thoughts and extend my warmest wishes to the readers of this article in hopes that Father Francis Libermann's ideas will further inspire our service to the Church, the community, the nation, and the world.

Dr. Edward Kocher
Duquesne University

Endnotes

[1](Pittsburgh, PA: Duquesne University, 1959).
[2]Morris, Van Cleve. *Deaning*: *Middle Management in Academe*. (Chanpaign: University of Illinois Press, 1981), 7-8.
[3]Van Kaam, *A Light to the Gentiles*, 273.
[4]Ibid., 271. *N.D*. IX, 248f.
[5]Ibid., 227, 258, 259 respectively.
[6]Ibid., 261.
[7]Goepfert, Prosper. *The Life of the Venerable Francis Mary Paul Libermann: Founder of the Congregation of the Holy Heart of Mary*. (Dublin: M. H. Gill &Son, 1880), 485.
[8]Van Kaam, *A Light to the Gentiles*, 262.
[9]Ibid., 264.
[10]Ibid., 267.
[11]Ibid., 273.
[12]Ibid., 274-275.

Community Engagement, Civic Learning, and the Spiritan Charism[1]

Dr. Lina D. Dostilio

Dr. Lina D. Dostilio, Ed.D., is the Director of Academic Community Engagement and part-time faculty within the School of Education at Duquesne University. In her administrative role, she supports community-engaged teaching, learning, and research that promote civic development and community transformation. Lina's research is concerned with democratically-engaged partnerships and she teaches on the topics of educational leadership, stewardship of practice, and civic engagement. She is on the editorial review board of EPiCHE: Engaging Pedagogies in Catholic Higher Education and is a peer reviewer for the Michigan *Journal of Community Service Learning*. Most recently, Lina facilitated the Eastern Region Campus Compact's Peer Development Network to support institutions seeking the Carnegie Classification for Community Engagement.

There are also forms of experiential learning that do not serve civic purposes.

Since the 1980's, institutions have been thinking structurally and programmatically about the ways they engage their local communities through academic, co-curricular, and institutional strategies[2]. Community engagement, sometimes referred to as civic engagement, is the common terminology for the umbrella of ways a university collaborates with its local community.

> Community engagement describes the collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity. The purpose of community engagement is the partnership of college and university knowledge and resources with those of the public and private sectors to enrich scholarship, research, and creative activity; enhance curriculum, teaching and learning; prepare educated, engaged citizens; strengthen democratic values and civic responsibility; address critical societal issues; and contribute to the public good. *(Carnegie Foundation for the Advancement of Teaching, 2006)*

Provost Timothy Austin suggested that we develop a graphic to illustrate the relationship between the various forms of community engagement and to help position the academic forms of community engagement that are generally grouped under the heading of community-engaged scholarship …*that is* …the civic activities that span teaching, learning, and research (see Figure 1: Organization of Community-Higher Education Civic Engagements). As you can see, there are other strategies of community engagement that fall within the co-curricular and institutional areas. There are also forms of experiential learning that do not serve civic purposes. These would include traditional internships, study abroad, and forms of corporate consulting work. Although they are a form of community engagement, they are not civic engagement.

In figure 2, I give a brief history of recent community engagement at Duquesne since 1987. Though not exhaustive, you will see that the forms of community engagement included in the timeline are illustrative of the types of engagement within

Figure 1: Organization of Community-Higher Education Civic Engagements

Figure 1: Timeline of Recent Community Engagement (1987-2014)

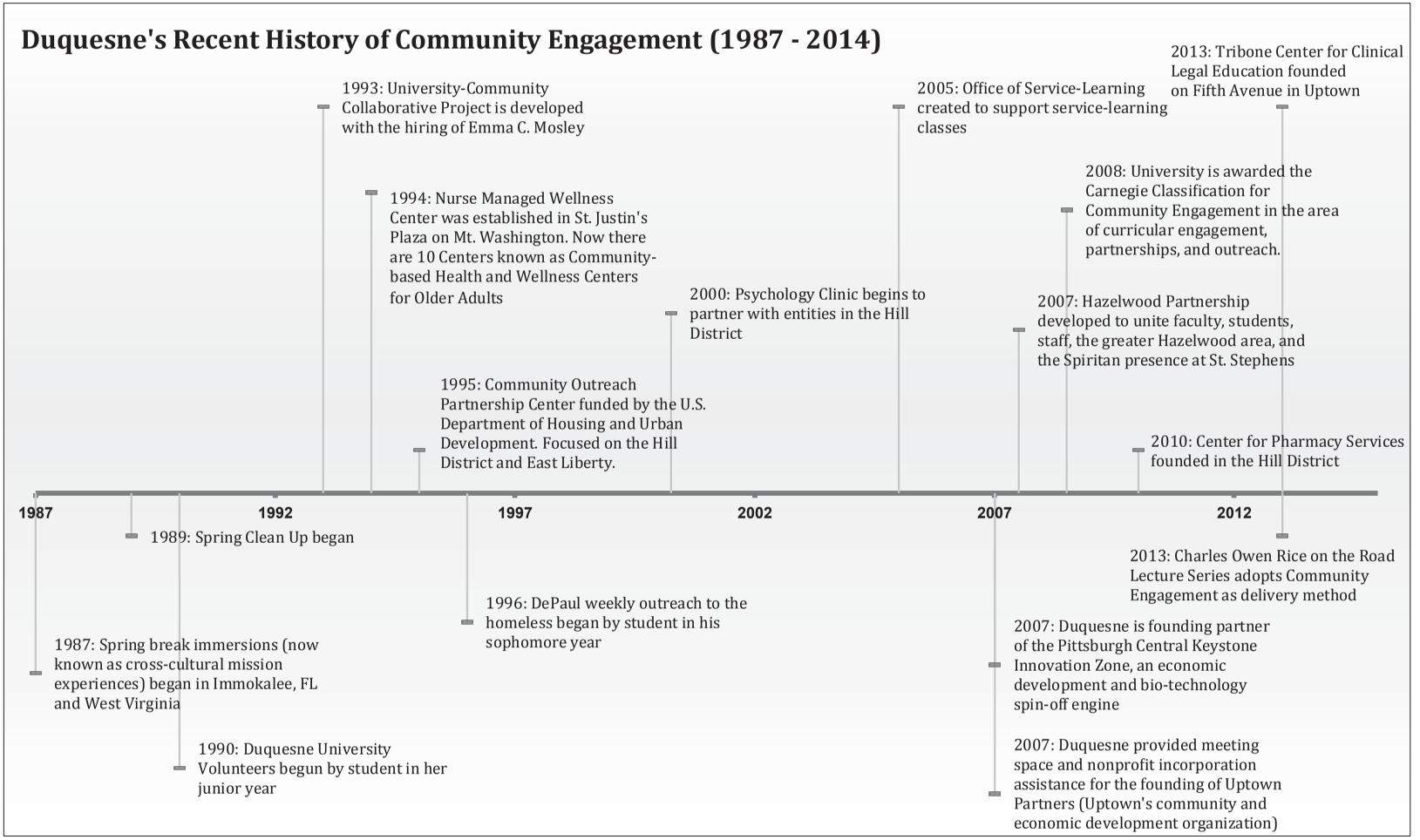

Figure 2: Timeline of Recent Community Engagement (1987-2014)

figure 1. Although it is not included in figure 2, it is important to highlight one of our earliest examples of community engaged scholarship. In 1962, Associate Professor Charles Unkovic of the Sociology department collaborated with stakeholders of Hazelwood to produce the "Hazelwood Neighborhood Survey[3]." This collaborative research was developed to address the profound distress being experienced by the Hazelwood community in the late 1950's and early 1960's. This is one of our oldest examples of community-engaged scholarship and is part of the legacy that we continue to support. It also represents a challenge: have our collaborations with our local communities yielded appreciable change for the people who live there? Or, as in the case of Hazelwood, do we continue to recreate the same set of engagements over time with little measurable change?

...have our collaborations with our local communities yielded appreciable change for the people who live there?

It is evident that a high volume of activity occurs across the University's divisions and schools. It is because of this rate of involvement that the University chose to pursue the 2008 Carnegie Foundation for the Advancement of Teaching's Community Engagement Classification. The Community Engagement Classification is only held by some 300 institutions of higher education across the nation, and it requires the completion of an exhaustive self-study that documents not only the frequency of community engagement but also its quality, depth, sustainability, and impacts (to both University constituents and the communities being served). We achieved the classification in 2008 and held that distinction until this year, in which we were required to reapply as per the conditions of the classification. Having the opportunity to chair the University's self-study for the Carnegie Classification for Community Engagement, both in 2008 and in this recent year, has provided me with a vantage point from which to see the strengths of our community engagement efforts as well as our challenges.

...the Spiritan charism provides a strong platform on which our efforts are built.

In terms of strengths, the Spiritan charism provides a strong platform on which our efforts are built. As the nation has paid closer attention to civic learning amongst college graduates within higher accreditation bodies, the US Department of Education, and various higher education associations, certain civic development outcomes have been stated as desirable. Many of these, such as working for justice, having the knowledge and skill to enact social change as a community member and professional, and comfortably collaborating with people across racial, socioeconomic, and cultural divides (The National Task Force on Civic Learning and Democratic Engagement, 2012) are quite evident in our Spiritan nature.

A student body that exhibits exceptionally high rates of volunteerism and a robust corps of faculty who are dedicated to engaged teaching and engaged research...

Another strength we enjoy is a strong network of community agency partners and community leaders who wish to collaborate with Duquesne University. A student body that exhibits exceptionally high rates of volunteerism and a robust corps of faculty who are dedicated to engaged teaching and engaged research complements this. Interestingly, the majority of prospective faculty being interviewed for our open positions express interest community-engaged teaching and research opportunities. Finally, our last strength is that we have a good number of programs and initiatives throughout the divisions that support student and faculty involvement in the community.

As you can imagine, having completed an exhaustive self-study, which we chose to follow up with an external program review of our community-engaged scholarship activities, has made clear the challenges that we face. In conversation with Provost Austin, we agreed that there are three that we would like to bring to your attention.

Being known as a University committed to service can have a downside. Generally, the meaning associated with service here at Duquesne (amongst the students, within our institutional rhetoric, and also among some of the faculty) is a set of charitable activities such as volunteerism, philanthropy, and clothing and food donations. This can lead us to divest from building authentic relationships with people who are on the margins and give preference to acts that make us feel good about giving back. While charity is critical in the absence of justice, we cannot ignore our opportunity to engage a diverse set of civic activities that involve us in changing unjust conditions. As an example, community-based research can be a very deep form of civic involvement that has transformational learning opportunities for students within their disciplines.

While charity is critical in the absence of justice, we cannot ignore our opportunity to engage a diverse set of civic activities that involve us in changing unjust conditions.

The second challenge I highlight is that in some instances, the vehicle, or mode, of community engagement has become the end point rather than a means to improve community conditions and help our students develop civically. An example of this is service-learning. In a recent program-wide assessment, we learned that students who take service-learning classes have very significant increases in disciplinary learning but exhibit few or no demonstrable gains in civic or social responsibility. In light of our Spiritan charism and the goals for service-learning that we articulate in our core curriculum, this is troubling.

A third area of challenge is concerned with the role of community engagement within faculty work. Currently,

...that, further, our department chairs and school leadership know how to evaluate the quality of community-engaged scholarship.

the faculty handbook does not include community-engaged scholarship (those activities that span teaching, learning, and research) or provide description of how these are distinct from work that is considered service (such as membership in University committees). Given the high frequency of such work and the growing number of incoming faculty who choose to pursue community-engaged teaching and research, it is vital that we understand its role within faculty performance and that, further, our department chairs and school leadership know how to evaluate the quality of community-engaged scholarship.

I have given a brief overview of community engagement, albeit a whirlwind tour. It is difficult to quickly summarize all that we've learned from our yearlong self-study of engagement and external review. We finalized the last draft of our Carnegie Community Engagement Classification self-study in February and it is with the Provost and his colleagues at this time. We will be submitting it on or before April 15th and will know in January of 2015 if we will continue to hold this acknowledgement for the next five years.

Dr. Lina D. Dostilio
Duquesne University

Endnotes

[1]Remarks presented to the Duquesne University Board of Trustees Executive Committee, March 21, 2014.

[2]For an exposition on the history of community-university engagement, see Maurasse, D. J. *Beyond the Campus: How Colleges and Universities form Partnerships with their Communities*. Routledge, 2001; and Ostrander, S. A. "Democracy, civic participation, and the university: A comparative study of civic engagement on five campuses." *Nonprofit and voluntary sector Quarterly*, 33/1 (2004), 74-93. See also, The National Task Force on Civic Learning and Democratic Engagement. *A Crucible Moment: College Learning and Democracy's Future*. Washington, DC: Association of American Colleges and Universities, 2012; Zuiches, J. J. "Attaining Carnegie's: Community-Engagement Classification." *Change: The Magazine of Higher Learning*, 40/1 (2008), 42-45.

[3]There are only two copies of the Unkovic report and they are housed at the Heinz History Center and the Harrisburg Library. The Office of Service-Learning maintains a copy of the first chapter of the report.

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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