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Introduction

_Spiritan Horizons_ is a journal of the Congregation of the Holy Spirit and Duquesne University of the Holy Spirit. Published annually by the Center for Spiritan Studies at Duquesne University, Pittsburgh, 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 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. Issues of the journal can be accessed online at the Spiritan Collection (see below).

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, also all people who wish to live the Spiritan charism in their various occupations. The journal also functions to make the Spiritan charism available for learning and teaching at Duquesne University.

In collaboration with Dr. **Laverna Saunders**, the director of Gumberg Library, and **Robert Behary**, reference and systems librarian (see Laverna Saunders and Robert Behary, “Creating a Spiritan Library,” _Spiritan Horizons_ 5 (Fall 2010) 80-91), the Center established an online site for Spiritan resources called the Spiritan Collection, available for all at http://www.duq.edu/about/centers-and-institutes/spiritan-studies/spiritan-collection-information.
This number of *Spiritan Horizons* is dedicated to Fr. Bernard Kelly, C.S.Sp., Ph.D. who just retired as interim director of the Center for Spiritan Studies.

Originally of the Province of Ireland, Fr. Kelly was ordained priest in 1962. His first mission was teaching French at Neil McNeil High School and systematic theology at St. Augustine’s Seminary, Toronto, Canada (1962-69). He then went to the Institut Catholique, Paris, where he researched spiritual theology, successfully defending his doctoral thesis, *The Second Conversion of Francis Libermann*, in 1978. He became the director of the pre-novitiate community in Toronto (1976-80), moonlighting as professor of theology at St. Joseph’s College, University of Alberta. 1980 saw him taking up mission in Aitape diocese, Papua New Guinea, but his confreres quickly elected him Provincial of the Province of Transcanada (1981-90). Following a sabbatical year at EAPI Manila (Philippines), the congregation called upon him as general councilor and First Assistant to the Superior General in Rome (1992-98). Thereafter, houses of formation to the ends of the earth called upon his expertise and holy wisdom, making him director of novices in Mauritius (1999-2000), director of novices in Haiti (2000-2001), assistant director of theologians at the Spiritan Theologate in Chicago (2002-2005), director of the Formation Community in Ottawa, Canada (2005-2008), assistant director of novices, Spiritan Novitiate in Chicago for U.S., Canada, the Caribbean and Haiti (2008-2009). Ever the willing apostle, he took up the post of interim director of the Center for Spiritan Studies, Duquesne University, Pittsburgh (2009-2012). After celebrating the Golden Jubilee of priestly ordination on July 22, he retired to the desert for a sabbatical year at Redemptorist Renewal Center, Tucson, Arizona. We are all indebted to him. *Ad Multos Annos.*
The present number of *Spiritan Horizons* stands out for the increased participation of Duquesne faculty and staff. We have also added pictures of contributors. The number opens with a theological reflection by James Chukwuma Okoye that was delivered at the closing of the general chapter at Bagamoyo (Tanzania) summer of 2012. Yves-Marie Fradet takes up one of the themes of the general chapter, namely, the Holy Spirit in Spiritan Life and Mission. Bishop Barron was the first to be entrusted with evangelizing The Two Guineas. He is often blamed for abandoning the mission in face of formidable hardships. Richard Fagah mounts a spirited and well-researched defense on his behalf.

The religions of Asia preceded the arrival of the Christian faith there by millennia. The why and how of mission in Asia continues to be a boiling question. The question receives competent and sympathetic treatment by Jean-Pascal Lombart and Kevin Gallagher.

Four rich reflections explore various aspects of the interface of faith and praxis in the academic setting. James McCloskey reflects on the concerns of *Ex Corde Ecclesiae* and details the various responses of Duquesne University in the last ten years. Darlene Weaver explores the thorny question of what a Catholic intellectual tradition is and how it may function. Janie Harden Fritz has piloted the integration of Catholic and Spiritan dimensions within teaching and learning in the Core Curriculum at Duquesne. She demonstrates various ways this is being done. Brian Cronin, a Lonergan specialist, rounds up this section with a forceful input on the need to return to values.

Spiritan mission privileges practices of community engagement, intentional learning, inculturation, and genuine relationships. Kathleen Glenister Roberts and Alyson Nolte show how service learning at Duquesne is not mere volunteering, rather occurs within context of an academic course. Finally, Jesse Torisky, an attorney and Duquesne alumnus, gives a powerful witness to meeting the demands of faith in professional life, maintaining one’s spirituality in the practice of law.
What We Have Heard, What We Have Seen with our Eyes

What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life—for the life was made visible; we have seen it and testify to it and proclaim to you the eternal life that was with the Father and was made visible to us (1 John 1:1-2).

What We Have Heard

We began this chapter with a day’s recollection; it is appropriate that we end it with a theological reflection. In so doing, we underline the fact that we have been in a process of prayerful discernment of Spiritan life and options for the immediate future.

Bagamoyo 2012 is about life, our life as Spiritans and that of those to whom we are sent. We elaborated an experience, not a text. We heard afresh the Word of life. The living Word of God came and went among us in his Spirit. We saw and touched him, we have received new life from him. Renewed and more deeply committed to the evangelization of the poor, we proclaim what we have heard, what we have seen with our eyes and touched with our hands.

Bagamoyo made history. Karl Rahner¹ marked three periods of the Church: Jewish Christianity, the Hellenistic and European Church, and the “world church” of Vatican II (1962-65). At Bagamoyo, we as a congregation emerged as a truly worldwide “Rainbow Family” (Pierre Schouver at Torre d’Aguilha) defined by a common mission to the poor and in which every member feels a citizen wherever he or she is on mission. The language and culture blocks of the past now belong to history. The Union of the Circumscriptions of Europe elected an African as their delegate, the African Kenyan confreres elected an Irish delegate! In its three hundred year history, this is the first time the congregation is holding a general chapter on African soil. By the grace of God, over 90% of candidates in formation come from the southern hemisphere, the majority being from Africa. The congregation has come home to Africa to roost.

Right from the beginning we knew this was a Chapter of the Holy Spirit. We implored the Holy Spirit to make us docile to his promptings as was the Holy Heart of Mary and through us to produce results of holiness and salvation for souls. Certain structures put in place before the chapter helped promote solidarity. The meetings of new superiors in Rome each year since

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James Chukwuma Okoye became the Director of the Center for Spiritan Studies at Duquesne University, Pittsburgh, this Fall. He taught for sixteen years (1996-2012) at Catholic Theological Union, Chicago, becoming a full professor in 2008 and holding the Carroll Stuhlmüller Chair of Old Testament Studies. Prior to that, he had been a peritus helping to prepare the first Synod for Africa (1992-1994), general councilor in Rome (1986-1992) and Provincial Superior of the Province of Nigeria. A graduate of the Pontifical Biblical Institute, Rome, he did MA studies in Biblical Languages and the doctorate in Targums in Oxford University (England), with a thesis on the Palestinian Targum to Genesis 1—11 (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).
Pierre Haas and his council (1986-1992) familiarized superiors with one another and promoted collective concern for the entire congregation. The Unions of Circumscriptions fostered by Jean Paul Hoch and his council (2004-12) formed superiors to think congregationally and act locally. At Bagamoyo, most of us knew each other on a first name basis. Most spoke or understood two of the three languages of the congregation (English, French and Portuguese) and quite a few spoke and understood the three! It used to be that successes were “our” successes, problems “their” problems; now no longer. The successes and failures of individual confreres and circumscriptions have become the concern of us all. The corridors, coffee breaks and aperitifs are important participants at any chapter, also here at Bagamoyo. That is where some of the business of the chapter is transacted, like the election of the superior general and his council. The food was great, the atmosphere relaxing. Our Tanzanian confreres pulled out all stops to make us welcome and comfortable. The chapter process worked well and the spirit was very good, even if the drama of elections and the toll of hard work began to register in the fourth week. We had an abiding sadness: the absence of our superior general, Jean Paul Hoch, due to ill health. We kept him informed of the progress of the chapter; he in turn kept in spiritual union of suffering with us. We remain eternally grateful to him and his council for their service of leadership and the excellent preparation that made our work easier.

What We Have Seen

Bagamoyo means “here I throw down my heart.” It was a point of no return for African slaves taken across the Indian Ocean by Arab slave traders. Spiritan pioneers planted the cross on Bagamoyo Beach on July 16, 1868. They were among the first to bring the light of Christ to the whole of East Africa. They bought and freed slaves and gave them new life through education, agriculture, arts and crafts. Through their efforts, Bagamoyo came to mean “here I release my spirit” for a full human life. We came here on pilgrimage in the footsteps of our heroic Spiritan pioneers. Urged on by their total self-offer, we experienced a renewal in the Spirit.

Events of note punctuated the chapter. Polycarp Cardinal Pengo of the archdiocese of Dar es-Salaam presided over the Welcoming Eucharist on Sunday, June 24, with 21 bishops, including the Apostolic Nuncio and almost the entire Tanzanian Episcopal Conference. The French Ambassador was in attendance. An enthusiastic Swahili choir colorfully sang the liturgy. That evening, Bishop Augustine Shao of Zanzibar, Spiritan, re-enacted the arrival here of Spiritan pioneers. He came by boat, waded through the waters and handed over to us
the Cross of Christ. On June 29, the President of Tanzania, His Excellency Mrisho Kikwete (who hails from Bagamoyo) officially opened Stella Maris Hostel where the chapter was holding and lunched with us. A Muslim and product of Spiritan education, he pleaded that we extend our involvement in development to the empowerment of rural women. The weekend of July 7-8 we went on pilgrimage to Zanzibar where the first Spiritans arrived on June 16, 1863. On July 14, we received the former President of Tanzania, Mr. Benjamin William Mkapa, a Catholic and another product of Spiritan education, with a retinue of highly placed past students of Spiritans. They stayed for the perpetual profession of six confreres (two Tanzanians, two Kenyans, one Ugandan and one Ethiopian) soon to receive mission appointment. Two days afterwards, July 16, we celebrated the arrival of Spiritans in Bagamoyo this day 144 years ago with a ceremony at the grave of the pioneers and Eucharist at the Grotto. Bishop Rogath Kirmayo, Spiritan, bishop of Same and former general councilor, presided the Eucharist on July 18 and dined with us.

The Word of Life

Touched by the Word of Life, the chapter focused on two urgencies of our times: Spiritan Identity and Solidarity in Mission.

Spiritan Identity: Apostolic Life for the Evangelization of the “Poor”

We chose Rom 12:11 as our motto: “be fervent in spirit.” The words of Libermann continued to ring in our ears.

I want our project to be solid, fervent and apostolic; in other words, a commitment to all or nothing! This “all” is a great deal, and weak people will not be ready to give or do so much. But this is something to be happy about: we don’t want timid people joining a Congregation which is completely apostolic. We only need fervent and generous members who will give themselves entirely and are ready to undertake and suffer all things for the greater glory of God. I believe that all who are called to give themselves to God in this work must be ready to undertake and suffer anything. They will be left in no doubt when they see that the Rule demands a high state of perfection and a total dedication to the Lord (December 28, 1939. N.D. I, 659-65. Spiritan Anthology, 104-105).

We sought to make Libermann’s words true of us and of every Spiritan. We placed a new accent on Spiritan identity as a religious missionary institute, dedicated to the Holy Spirit under the invocation of the Holy Heart of Mary (SRL 2). Our mission as

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Community life is our way of mission; it is the strongest symbol of who we are, our foremost form of evangelization and of experiencing God...

described in SRL 4 gives the thrust to our apostolic life which we live in community, practicing the evangelical counsels. We even hit upon a new phrase to express this identity: “Spiritan culture.”

For the coming eight years, it will be a priority of the general council to build up and strengthen our identity. A part of this animation may be greater consciousness of the place of the Holy Spirit in our Spiritan life and mission. The general council will continue the strengthening of research and animation on Spiritan spirituality (mandated by Torre d’Aguilha), making online materials available in the three languages of the congregation.

Mission along the lines defined by SRL 4 is central to our identity.

The evangelization of the “poor” (cf. Luke 4:18) is our purpose. Therefore we go especially to peoples, groups and individuals who have not yet heard the message of the Gospel or who have scarcely heard it, to those whose needs are the greatest, and to the oppressed. We also willingly accept tasks for which the Church has difficulty in finding workers.

This mission to the poor molds our Spiritan formation, prayer, the practice of the evangelical counsels and the various structures of governance. We felt a new call to renew our radical commitment to the evangelical counsels in our service of the poor. The poor for us are the “poor” (πτωχοί, ἀναώμ) of Luke 4:18, that is, people whose existence depends on another, who “beg for their bread” literally, figuratively or spiritually.

Evangelization is for us kingdom-related, the integral salvation of people reflected in Paul VI’s Evangelii Nuntiandi, 18:

“For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new.”

In obedience to the “signs of the times,” we wish to stress mission ad gentes, JPIC, education as liberation and interreligious dialogue. We are determined to cross and transform the various frontiers—ethnic and geographical, cultural and religious (cf. Maynooth 1998: 2, 5-6).

Community life is our way of mission; it is the strongest symbol of who we are, our foremost form of evangelization and of experiencing God (Torre d’Aguila 13.4.2). The capacity to live in community must be a decisive factor in admitting a candidate and especially in advancing him to final profession. We insisted on the “community mission statement” (SRL 44.3;
French *projet communautaire*) as an ongoing tool of animation of our common life and mission. Some community leadership has been ineffectual. Renewal will depend to a great extent on the effective service of community superiors as bridge-builders and guarantors of the unity of the community. Superiors are to lead and supervise the community in its fidelity to the gospel of Christ and the mission of the congregation. They will be firm and rigorous in insisting that every confrere and community carry out the orientations coming from this chapter, the general council and the circumscriptions.6 We will assure these superiors adequate formation, perhaps in annual meetings, for the mission entrusted to them. We will periodically evaluate their performance.

Brothers have been an indispensable part of Spiritan life and mission. They outnumber priests in the pioneers’ graveyard at Bagamoyo. We asked the general council to promote this vital arm of the Spiritan vocation, making sure that brothers share important responsibilities.7 In future chapters, the general council will give a vote to brothers who have not been elected delegates but whom it invites. As a sign of the new order, we elected a brother, Marc Tyrant, to the general council; he had been one of the three moderators of the chapter!

We drew some conclusions from revisiting our identity. We reworked and strengthened the *Guide for Spiritan Formation* to make sure that Spiritan formation is not merely for self-actualization but prepares candidates for our mission in community for the evangelization of the poor. As part of initial formation, each circumscription will arrange for a period of missionary experience (*stage*). This experience will normally last for two years and be in a culture different from that of the candidate. This stage of formation is crucial for the evaluation of the religious missionary vocation of the candidate. We pondered for long whether the General Council should present choices for mission appointment by type of mission or country of work. In the end we decided to lump them all together: type of ministry, activities and country of work.8 Mission appointment is open-ended and is in principle intended to be of long duration. It will require the agreement of the sending and receiving superiors and approval by the superior general and his council to withdraw a person from his mission. Specializations and further studies are in view of our common mission and must be done in obedience to lawful superiors. Initiation to JPIC will be obligatory in all stages of formation and our works of education will have a preferential option for the poor and marginalized.9 We pondered why some confreres tend not to persevere on mission or shun the difficult missions proper to our charism. We decided that such persons
and others intent on their own projects and self-realization will be pursued with compassion and firmness, but that such situations should not be allowed to linger. After the due dialogue foreseen by the *Spiritan Rule of Life*, due process will take its course.

Our discernment process will continue on some spheres of Spiritan identity. The status of “associates” caused us some soul-searching. We decided on the term, “Spiritan lay Associates” and asked the general council to clarify their statute. The substantial issue in the drawn-out debate touched on the laity’s vocation “in” the world, our identity as a religious missionary institute and how to respect the variety of experiences with associates.

Discernment concerning help to needy families of members was not easy. The *Spiritan Rule of Life* made this a responsibility of the circumscription of origin (*SRL* 40.1). It was pointed out that modalities differ. Southern confreres generally need financial help for families in need, northern confreres generally ask for a considerable amount of time of compassionate leave at the Congregation's expense. It was finally decided to refer to the Rule but to add the instances of the confrere concerned, his community and the superior of the mission of appointment. We believe that this would contribute to a sense of one's full belonging to his circumscription of mission.

We adopted a charter for the protection of minors. We as a congregation are deeply sorry for the failures of some members in this regard and are resolute about protecting the human and spiritual good of minors entrusted to our care.

**Spiritan Solidarity**

*SRL*, 29.1 lays out the implications of our motto *cor unum et anima una* (one heart and one soul, Acts 4:42) as follows: “sharing our possessions and our talents, mutual support and affection, and discerning in common God’s will for the community and for its mission.” Even with the work of the chapter some of us took out time to listen to the needs of other circumscriptions to see how they might help. We reinforced solidarity between communities and circumscriptions with various measures. For example, we decided to reserve 5% of Cor Unum, the official channel of solidarity for formation in the congregation, for the training of formators. We will reinforce the Apostolic Projects Fund to enable financial support for new and primary evangelization projects and fragile missions. And we propose to revisit the inventory of moveable and immoveable goods with the aim of sharing resources.
The Unions of Circumscriptions have proven a valuable structure of solidarity; we voted to write them into the Rule of Life, while allowing them all flexibility. Foundations and Districts are abolished, leaving Provinces and Groups. Torre d’Aguilha mandated a study of the possible centralization of the Second Cycle. We agreed to act on this matter, stipulating that the general council, in collaboration with the circumscriptions and Unions, work towards the rationalization of the Second Cycle, including finance, students and formators, and the location of international formation communities.\(^{14}\) The general council will also encourage the exchange of personnel for our educational works.\(^{15}\) There was even a suggestion that solidarity and collective responsibility would be promoted if general councilors were not correspondents for their home regions.\(^{16}\)

The election of the superior general and his council is one of the most important businesses of a chapter. We elected superior general John Francis Fogarty the Provincial Superior of the United States of America. We gave him six councilors, of whom we elected Pierre Jubinville of Paraguay as First Assistant and Bede Ukwuije of Nigeria South-East as Second Assistant. As already mentioned, we elected a brother general councilor who happens to be a physician by profession.

**Conclusion**

I conclude with Paul’s appeal in Rom 12:1-2, 11.

I urge you, therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect... Do not grow slack in zeal, be fervent in spirit, serve the Lord.

What Paul says here, “offer your bodies as a living sacrifice ... your spiritual worship,” corresponds to what Libermann describes as “practical union.” In practical union, we live our whole life and do our work in close union with God in a conscious spirit of self-offer. For “the more the Holy Spirit becomes the principle of the movements of our soul, the more he influences our sentiments and dispositions, the more we follow him, the more perfect also will be life in us and so much more holy shall we be” (Libermann, Commentary on John 3:5. *Spiritans Anthology*, 116). The result is that we

live all day long in practical union with God; not only doing one’s holy duties in the spirit in which they should
Practical union is not enough by itself. It is fed and nourished by prayer ("contemplative union" in Libermann’s terms). So, “we... have to work at [prayer], because without it, we cannot really enter into practical action, and practical action is not good if it is not joined to contemplative union... they will perfect each other and produce the complete life” (Last Conferences to Novices, 1851. *Spiritan Anthology*, 209-10). We shall faithfully use the rich prayer traditions of the church, being faithful to daily personal prayer for at least half an hour (*SRL*, 91). In this manner we respond more adequately to the pull we feel to greater interiority and achieve greater integration of prayer and work in our evangelization of the poor.\(^{17}\)

We began this chapter by re-dedicating ourselves to the Holy Spirit, imploring him to renew us in spirit and make us instruments of salvation for the poor. We conclude it in grateful thanksgiving for graces received and for being with us during this process of discernment. News arrived the afternoon of July 18 that a ferry sank between Dar es-Salaam and Zanzibar, the very route we took on July 7-8. Of over 300 persons in the ferry only about half are accounted for. The casualties include a priest of the diocese of Zanzibar. We thank God for our safe journey, while begging him for mercy on those who perished in the waters.

We now return home to our confreres to share with them “what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands [concerning] the Word of life... the eternal life that was with the Father and was made visible to us” (1 John 1:1-2). Some chapters mint texts. Bagamoyo is not a text, but an *experience* of the Holy Spirit.

\[\text{“Be fervent in spirit, serve the Lord.”}^{18}\]

\begin{endnotes}
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\item “Towards a Fundamental Theological Interpretation of Vatican II,” *Theological Studies*, 40/4 (1979) 716-727.
\item Cf. On Spiritan Identity and Vocation (Final Draft, July 16, no. 8).
\item Spiritan Identity and Vocation, 1.
\item Spiritan Identity and Vocation (Draft 1, July 10, 2012) 1
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I saw the function of “theologian/spiritual director” of the chapter as helping articulate your thoughts, presenting you with a balance sheet of where you have been, and sometimes attempting to clarify the theological and spiritual foundations of the issues you discuss.
At the beginning of the third session of the Second Vatican Council, Ignatius Ziade, Maronite Archbishop of Beirut, reacting against the absence of specific mention of the Holy Spirit in the drafts, mustered the courage to challenge the Council Fathers: “Latin Ecclesiology has only developed in its Christological dimension; it is still an adolescent in terms of Pneumatology.” The Council experienced a process of awakening, a progression in the re-discovery of the Holy Spirit. Undoubtedly, our Congregation is currently going through the same maturation process.

Our last General Chapter in Bagamoyo, Tanzania (24th June – 22nd July, 2012), raised the question of our Spiritan identity. Our initial answers to this question are often general and only with regard to what we do: we are simple people, frontier-crossers who live out internationality and cross-cultural experience, evangelizers of the poor and builders of churches...These are true, but more profoundly we belong to a Congregation with a name, a history, a missionary charism: we are religious missionaries, members of the Congregation of the Holy Spirit. This consecration to the Holy Spirit is appearing more and more fundamental to a good number of us. Some “prophetic” voices are emphatically reminding us of that; they invite us to go back to the wellspring of our foundation, to the time of Poullart des Places. We need also to verify how the founding charism has been engraved into our various Constitutions and the current Rule of Life, thereby setting the pattern of our Spiritan tradition. To continue the reflection, we will try to specify the difference between consecration by the Holy Spirit and consecration to the Holy Spirit.

I. “Prophetic” Spiritan Calls to rediscover the Holy Spirit

Since the year 2000, various Spiritan voices have been inviting us to rediscover the Holy Spirit.

1) The Message for the Spiritan Year

In 2003, for the 300th anniversary of Claude-François Poullart des Places (1703-2003), the Superior General, Fr. Pierre Schouver, in his “Message to All Members of the Congregation for the Spiritan Year” entitled “With the Power of the Spirit,” invited us to “rediscover the inspiration of our origins.” He wrote:
This special Year, decided upon by the Chapter of Maynooth, presents us with a unique opportunity for spiritual renewal. We attempt to rediscover the inspiration of our beginnings by responding creatively to the challenges of our own day. The meaning of this sort of re-foundation is encapsulated in this logo. It refers us back to the boat on the cover of the Maynooth document, inviting us to get on board for a new voyage. The sail is filled with the breath of the Spirit. We are not leaving for a cruise among our archives; if we revisit our past, it is to prepare ourselves, by the power of the Spirit, to set out into the deep for a long journey ahead. […] We discover the strength of the Spirit of Christ in the lived experience of those who have made our history up to the present day. Libermann and Poullart are examples of total trust in God and docility to the Holy Spirit.

The power of the Spirit of Christ amongst us today

Although the Congregation is faced with numerous difficulties, as well as its own limitations and weaknesses, we witness the calm strength of many confreres, their perseverance and the initiatives they undertake despite obstacles and disappointments, their simple presence amongst the people, their fraternal life amongst different cultures, their sense of responsibility and deep concern for spiritual renewal. These tangible fruits of the Spirit are convincing evidence of the enduring presence of the Master with us throughout the storm.

We also recognize the presence of his Spirit beyond the frontiers of the Church before the Gospel is ever preached. […] the Spirit speaks to us through other peoples […] in the guise of the poorest of people …

2) The 2006 Christmas Letter of Jean-Paul Hoch

The Superior General, Fr. Jean-Paul Hoch, in his 2006 Christmas letter (December 8, 2006), “Our Congregation, a Gift of the Holy Spirit,” underscored a particular aspect of our charism:

We are all agreed that the charism of our founders is a gift, and that the mission confided to us, as well as our confreres… are also a kind of gift. But are we sufficiently aware of the fact that the Congregation itself is truly a gift of the Spirit to the Church and, through the Church, a gift to the world and especially to the poorest?
3) The 2011 Pentecost Message

More recently, in his 2011 Pentecost Message, “Towards the Bagamoyo General Chapter – 2012, ‘Simply Spiritans,’” Fr. Jean-Paul Hoch humbly admitted:

*A late awakening: I have to admit that it took me a long time to fully appreciate the importance of our common consecration to the Holy Spirit. In the past, I regarded the title of “The Congregation of the Holy Spirit” as simply a name without any great significance. Any other title would have served equally well! It is only in the last six or seven years that I have come to understand the importance of our belonging to the Holy Spirit. I have become aware, sometimes painfully, of the great weaknesses and even the sins of our Congregation, both now and in the past; but I have also learnt to admire the energy and holiness of many of our confreres, communities and circumscriptions. How can it be that the same group of people can be both “a bunch of nobodies” (as Libermann put it) and a community of genuine witnesses to Christ – sometimes even at the price of martyrdom, as we will recall next year at the 50th anniversary of the Kongolo massacre (January 1st, 1962)?

Fr. Jean-Paul Hoch confided to us his new conviction:

*I am convinced that such things can only be the work of the Holy Spirit, which is exactly what we ask for in the second epiclesis of Eucharistic Prayer II: “May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit.” Is this not as extraordinary a ‘miracle’ as is brought about in the first epiclesis when we ask that the Spirit, who has come down upon our gifts, should make them become “the body and blood of our Lord, Jesus Christ?”

He added:

*Many are pleading for a re-discovery of our common consecration to the Holy Spirit and, as a result, for a better celebration of the feast of Pentecost as the principal feast of the Congregation.\(^3\)*

Many are pleading for a re-discovery of our common consecration to the Holy Spirit...
 Faithful to these convictions and these wishes, the General Council put forward Saint Paul’s exhortation as a biblical theme for the Chapter: “Be fervent in the Spirit” (Rm 12:11). The preparatory prayer asked for the outpouring of the Spirit on the Chapter:

Father, in times past you sent the Spirit of your Son upon our founding fathers, Claude Poullart des Places and Francis Libermann. Thanks to them and to generations of Spiritans, our Congregation has not ceased to dedicate itself to the evangelization of the poor. As we prepare ourselves to celebrate our XXth General Chapter at Bagamoyo, we ask you to spread your Spirit anew on the whole Congregation. May your Spirit gather us as one big family, to better hear the calls of our time! May we be given a new fervor to deepen in your Church our missionary consecration and witness! Following Mary’s example and by the power of the Spirit, may we continue to give birth to your Son for your glory and the life of this world that you created and liberated. Amen!

At the beginning of the General Chapter, Fr. James Chukwuma Okoye, invited as theologian and spiritual director, strongly underscored the importance of the Holy Spirit and Pentecost during the first conference of the recollection that he preached. He called on the capitulants to return to the wellspring of our founders. Poullart des Places founded the Congregation of the Holy Spirit on Pentecost Day, the 27th of May, 1703. Libermann laid much emphasis on docility to the Holy Spirit, on listening to the Spirit (Letter to Colin, 1845). Fr. Okoye cited the chapter of the Instrumentum Laboris which deals with Spiritan identity: “Our family is called the ‘Congregation of the Holy Spirit,’ emphasizing our special dedication to the Holy Spirit (SRL 6).” [...] It is important to “help confreres tune in to ‘practical union’ and also the place of the Holy Spirit at the heart of our missionary spirituality.” Fr. Okoye affirmed his conviction that “This Chapter will be a Chapter of the Holy Spirit.”

During the Chapter itself, various speeches recalled that the Holy Spirit is at the heart of our Spiritan life:

- **In the Congregation**: a Congregation’s name is a vocation. We are dedicated to the Holy Spirit, the Spirit of Pentecost. Do we speak about it? Do we witness to it? Our Spiritan identity...
is sometimes diluted: membership of the Congregation of the Holy Spirit is rarely known or mentioned with regard to our great figures (Blessed Daniel Brottier, Blessed James Laval, Bishop Jalabert, Bishop Shanahan, Bishop Tchidimbo …).

- **In our personal and prayer life:** Libermann emphasized the action of the Holy Spirit in our hearts, spiritual discernment, *docility to the Holy Spirit*, “author of all holiness” (*SRL* 6), formation of holy missionaries.⁷

- **In our community life:** only the Spirit of Pentecost can really give us “*cor unum et anima una*” (one heart and one soul), pour out God’s love into our hearts (*Rm* 5:5), help us transcend our narrow-mindedness and misunderstandings, and transform our international and cultural diversity into a rich fraternal communion.⁸

- **In our missionary activity:** only the Spirit of Pentecost, “source of the apostolic spirit” (*SRL* 6), can give us the missionary inspiration, the audacity of the Apostles, a true apostolic zeal.⁹ The Spirit precedes us in the hearts of “the pagans” (*Acts* 10-11), calls on us to let go of certain missions so as to live out our charism more effectively (*Acts* 13:1-3), shuts certain doors and opens others (*Acts* 16: 6-7). The Holy Spirit is the mission strategist: we are “ministers of the Spirit.”

- **In our formation program:** the discovery of the Spirit of Pentecost and attention to the Holy Spirit ought to be special features of Spiritan formation. All our students should take a course in Pneumatology.

Among other decisions, the Chapter retained and voted on some proposals pertaining to the topic “Spiritan Vocation and Identity”:

> Our family is called the ‘Congregation of the Holy Spirit,’ emphasizing our special dedication to the Holy Spirit (*SRL* 6)…¹⁰ We will include biblical, theological and missionary studies on the Holy Spirit in our animation.¹¹

**II. At the Wellsprings of our Consecration to the Holy Spirit**

To deepen our Spiritan identity, we need to return to the wellsprings of the foundation of our Congregation. A file in the Spiritan archives bears this witness:
Master Claude-François Poullart des Places, in the year one thousand seven hundred and three, on the feast of Pentecost, while still only an aspirant to the clerical state, started establishing the said community and seminary dedicated to the Holy Spirit, under the invocation of the Blessed Virgin conceived without sin …¹²

That was on the 27th of May, 1703, the feast of Pentecost, in the chapel of Notre-Dame de Bonne Délivrance, inside the church of Saint-Étienne-des-Grès in Paris. Claude Poullart des Places had eleven poor students around him. This celebration is considered to be the foundation of the Seminary of the Holy Spirit. We can draw several fundamental elements from this founding grace.


Young Poullart des Places, still a seminarian himself, began to gather and help some unfortunate poor students without means. Four or five in the beginning, their number increased rapidly. Poullart rented a house, le Gros Chapelet, rue des Cordiers. At the beginning of Lent 1703, Claude-François left his lodgings at Louis-le-Grand to join these students in the Gros Chapelet.¹³ This little group, according to Gallia Christiana,¹⁴ had expressed the desire to set up a clerical association out of their small community. That was the greatest wish of their benefactor.

Poullart des Places accomplished this wish on Pentecost Day, 1703. He consecrated the nascent work of the Seminary to the Holy Spirit. Such a consecration is surprising within the spiritual context of Paris at that period; it deserves further attention. The sources of such an inspiration appeared to have come from Brittany. Research works by Frs. Henri Le Floch and Joseph Michel (in his first book¹⁵) “have shown that Claude-François drew his devotion to the Holy Spirit from his home province of Brittany. Under the influence of the disciples of Fr. Lallement, S.J.,¹⁶ a very strong current of this devotion was widespread right from the middle of the 16th century and had reached Nantes and Rennes.¹⁷ Poullart des Place, just like Louis-Marie Grignion de Montfort, his spiritual friend, was certainly influenced by this spiritual current of docility to the Holy Spirit.

Rennes, the city of young Poullart, saw a rise in the devotion to the Holy Spirit at the time Claude was growing up there. Confraternities of the Holy Spirit were set up in several parishes of the city. In 1698, a chapel in the church of Saint-
Germain’s was even dedicated to the Holy Spirit. In the street where he spent his adolescence, a house, “probably the one he lived in with his parents,” was commonly called “Holy Spirit House.” His spiritual director, Fr. Julien Bellier, “the most holy priest in Rennes,” was he not one of the representatives of the Congregation of the Holy Spirit founded by Fr. Le Grand, S.J.? In Nantes, during his legal studies, Poullart certainly visited the retreat center directed by a Jesuit, disciple of Fr. Lallemand.

The remark by Michel, namely, that no allusion to the Holy Spirit is to be found in Poullart’s writings while in Rennes (see note 22), makes us look rather towards Claude’s stay in Paris at Louis-le-Grand College run by the Jesuits. Poullart discovered there the AA (Association des Amis – Association of Friends), a secret, pious association founded by two Bretons, spiritual disciples of Fr. Lallemand. Michel compares the texts of the AA with Poullart’s writings while he was in Paris: the parallelism is striking and the spiritual likeness quite evident. From there he draws the conclusion that the consecration of the Seminary to the Holy Spirit comes from the deep influence of the AA of Louis-le-Grand on Poullart.

Which was the most determining factor for the choice of the Holy Spirit? Without doubt, it is the convergence of all these influences that oriented Poullart’s mind towards the consecration of his “house of students” to the Holy Spirit. At that time in his life, Poullart was experiencing a significant spiritual growth. He had an intensive experience of affective prayer and of devotion to the Holy Spirit. Joseph Michel speaks of a “spiritual surge.” It was thus deep down in his heart that Poullart personally received the inspiration of personal consecration to the Holy Spirit and the designation of his work as the Seminary of the Holy Spirit.

In the beginning, Poullart never spoke of community and seminarians but of a house of students. Nevertheless, the study of the oldest documents to have come down to us confirm that Poullart was not only the founder of a seminary, but also of a new religious society, “the father and the head of a priestly family” which will later adopt, after the French Revolution, the name of the Congregation of the Holy Spirit.

2) The Consecration of Each One of the Members to the Holy Spirit

The register of associates, cited above, speaks of a Seminary “consecrated to the Holy Spirit.” Unfortunately, we have neither the text of this consecration nor the account of the little celebration.
In the absence of any documentation, Henri Le Floch has tried to reconstitute the unfolding of the scene, putting together a sermon by Poullart based on the words of Isaiah which Jesus applied to himself: “The Spirit of the Lord is upon me, because he has anointed me …”

We can only make suppositions based on the meetings of the AA. As in the celebration of admission of a new member into the AA, we may imagine that this consecration was recited by all the poor students. Michel and Farragher have researched into the prayer handbooks of the AA. For the Pentecost Novena, the handbook presents each day a commentary on a verse of the sequence *Veni Sancte Spiritus*.

Joseph Michel cites the first two pages of chapter seven in the handbook “Pratique des vertus chrétiennes” (The Practice of Christian Virtues), which certainly caught Poullart’s attention and which has a strong Libermannian flavour:

> The day of Pentecost and for the whole week, I shall open my heart to the Holy Spirit so that he will fill it, will possess it intimately and will be the spirit of my spirit, the heart of my heart.

> The practice must be to make me used to considering the Spirit of God as living intimately within me; that this Spirit is a Spirit of love who asks of me nothing more than to light up in my heart the flames wherewith the Spirit burns in the Father and the Son, and thereby to abandon entirely to him one’s heart and soul, so that it breathes only the love of God.

The spirituality of Pentecost thus marks forever the charism of our foundation.

### 3) The day of Pentecost

The Seminary had already been in existence for several months and Poullart des Places could easily have put off the inauguration to a later feast or to the start of the following academic year; he chose the feast of Pentecost because of his desire to consecrate the nascent work to the Holy Spirit. So contrary to a popular idea, it is not the date of Pentecost which explains the consecration of the Congregation to the Holy Spirit, but rather the reverse.

The choice of Pentecost was also an inspiration from God, and this has deep significance for all Spiritans: the feast of Pentecost gives a missionary orientation to the nascent work.
Docility to the Holy Spirit is fundamental for the sanctification of the person—and this perspective is an abiding theme in the letters of Saint Paul, which Fr. Lallemant and his disciples had spread among the Christian elite in Brittany. It counts as much for missionary activity—Saint Luke’s dynamic perspective in the Acts of the Apostles. For Poullart des Places and his “poor students,” consecration to the Holy Spirit is consecration to the Spirit of Pentecost, the missionary breath of the Church. The history of the Seminary of the Holy Spirit, of the Congregation of the Holy Spirit, is marked by the departure of its members, the Messieurs du Saint-Esprit (Gentlemen of the Holy Spirit), then the Spiritans, sons of Libermann, to distant lands to preach the Gospel of the Lord. Missionary activity everywhere is at the heart of our Spiritan identity. Docility to the Spirit of Pentecost is without doubt lived out for us Spiritans primarily with regard to mission, its calls and choices. It is the Spirit of Pentecost who guides our mission. In order to be docile to him, there is a need for a life of holiness. Poullart demanded of his “students” a consecration to the Holy Spirit; Libermann wanted religious life for his missionaries. Spiritans are religious missionaries consecrated to the Holy Spirit.

Pentecost was a solemn celebration at the College of Louis-le-Grand. On Saturday morning, a solemn exhortation prepared the way for the big liturgical feast which began on Saturday evening with the vigil liturgy of the Office. Poullart took advantage of Saturday afternoon to preach a short retreat to his poor students, whose theme announced the missionary orientation of his work: “Evangelizare pauperibus misit me.” (He sent me to preach the good news to the poor, Lk 4:18). According to the words of Jesus in this passage of Saint Luke’s Gospel, it is the Holy Spirit who consecrates and sends.

4) With the Immaculate Virgin Mary

The Virgin Mary was present at the founding act of the Seminary of the Holy Spirit: it was at the feet of the statue of the Black Virgin, Notre-Dame de Bonne Délivrance, in a chapel in the church of Saint Étienne-des-Grés, that the poor students did their consecration “under the invocation of the Blessed Virgin conceived without sin.” The mediation of Mary in the consecration to the Holy Spirit is characteristic of Poullart’s piety.

Seán P. Farragher adds: “We can be sure that Claude included his favorite short prayer to Our Lady, Per Sanctam: […] Through your holy virginity and your Immaculate Conception, O most pure Virgin, cleanse my heart and my flesh.”


*It is the Spirit of Pentecost who guides our mission.*
Mary has a catalyzing role both at Pentecost and at the beginning of the Seminary of the Holy Spirit.

Anima Una, no. 60 (2007), Living Spiritan Spirituality, evokes the scene of Pentecost when it speaks of us as being “with a single heart, with Mary Mother of Jesus” (Acts 1:14). One can imagine a photo montage with super-impression. In the background, we have the Jerusalem community in prayer, waiting for the Holy Spirit (Acts 1:14). In the foreground are twelve men, eleven students and Poullart des Places, during the Pentecost of 1703, at the feet of Notre-Dame de Bonne Délivrance. Both narratives – the one from the Acts of Apostles and that concerning the beginning of the Seminary of the Holy Spirit – accord to Mary a kind of catalyzing role. She orients hearts towards the Holy Spirit who inspires prayer, nudge into action and unifies the community. Spiritan spirituality recognizes itself in the explicit link which the New Testament establishes between Mary and the Holy Spirit.32

On September 24, 1841, in the church of Our Lady of Victories in Paris, Libermann continued to follow the same Marian line as Poullart des Places, calling his new missionary community the “Society of the Holy Heart of Mary.” In the 1849 Rule, he stated clearly how Mary inspires missionary life: Mary’s heart is “like a perfect model of fidelity to all the holy inspirations of the divine Spirit and of the interior practice of the virtues of the religious, apostolic, life” (ND X, p. 568).33 J.-P. Hoch comments that “our consecration to the Holy Spirit is inseparable from our filial devotion to the Virgin Mary.”34

III. The founding Charism engraved into the Regulations and the Rule of Life

In its beginnings, the work of the Seminary of the Holy Spirit was “more a movement than an institution,”35 a spirit rather than a structure: the vigor of Poullart des Places’ foundation did not come from his organization but from his charism.36

1) The General and Particular Regulations of Poullart des Places

Poullart des Places inscribed the charism of the foundation into his General and Particular Regulations. The commentaries of Fr. Lécuyer, given as footnotes in Christian de Mare’s book (footnotes which we reproduce here), are particularly important for understanding the power of Poullart’s words:

CHAPTER ONE: FUNDAMENTAL RULES37

Article one: The House, Its Consecration and Its Directors
1. All the students will adore in a special way the Holy Spirit, to whom they have been particularly consecrated.\textsuperscript{38} To this they will add a personal devotion to the Blessed Virgin, through whose protection they have been offered to the Holy Spirit.\textsuperscript{39}

2. As their two principal feasts, they will choose Pentecost and the Immaculate Conception. The first they will celebrate to obtain from the Holy Spirit the fire of divine love,\textsuperscript{40} the second to obtain from the Most Blessed Virgin angelic purity.\textsuperscript{41} Their piety will be grounded in these two virtues.

With Fr. Lécuyer, it is important to underscore the power of words: the members of the Seminary of the Holy Spirit are “specially consecrated to the Holy Spirit”; they have been “offered to the Holy Spirit … under the protection of the Blessed Virgin.” The Virgin Mary is to protect Spiritans so they would belong entirely to the Holy Spirit to whom they have been offered.

Michel affirms this spiritual allegiance to the Spirit and to Mary: “The double devotion of Spiritans will inform their spirituality. Their prayers will be those of a community devoted to the Holy Spirit and to the Virgin conceived without sin, the Office of the Holy Spirit and Marian prayers, among which the ’Per Sanctam’, so dear to Poullart des Places.”\textsuperscript{42} On the feast of Pentecost, Poullart’s disciples used to renew their consecration to the Holy Spirit.

\textbf{2) The Spiritan Rule of Life (SRL)}

The Spiritan Rule of Life is faithful to the founding charism:

SRL 5: We live out our mission in willing obedience to the Holy Spirit, taking Mary as our model. This condition of habitual fidelity to the inspiration of the Holy Spirit is the “practical union” of which Libermann speaks (\textit{N.D. XIII}, 699-706). It is the wellspring of our apostolic zeal and leads us to being completely available and making a complete gift of ourselves.

SRL 6: We are dedicated to the Holy Spirit, author of all holiness and “source of the apostolic spirit” (\textit{N.D. X}, 568). We place ourselves under the protection of the Immaculate Heart of Mary, who was filled beyond measure by the same Spirit “with the fullness of holiness and apostolic zeal” (\textit{N.D. X}, 568).
Poullart’s fundamental emphases and those of the Seminary of the Holy Spirit are found in our Spiritan Rule of Life: “dedicated to the Holy Spirit,” “protection of the Immaculate Heart of Mary,” Mary’s heart “filled by the same Spirit,” “model… in docility to the Holy Spirit.” This consecration to the Holy Spirit and the protection of Mary, concern in an indissoluble manner the two sides of our religious missionary life. First, our religious life of holiness: “availability and the total gift of ourselves,” “the Holy Spirit, source of all holiness,” “the Immaculate Heart of Mary, filled by the same Spirit with the fullness of holiness.” Then, our missionary life: “mission in docility to the Holy Spirit,” “fidelity to the inspirations of the Spirit… source of our apostolic zeal,” “consecrated to the Holy Spirit… inspirer of the apostolic spirit,” “the Immaculate Heart of Mary, filled by the same Spirit with the fullness of … the apostolate.” The Holy Spirit and Mary, holiness and mission—we touch here our Spiritan identity as religious missionaries consecrated to the Holy Spirit under the protection of the Immaculate Heart of Mary.

IV. Deepening the Reflection: Consecrated by the Holy Spirit and Consecrated to the Holy Spirit

Poullart des Places’ founding charism, taken up by the Spiritan Rule of Life, does not only speak of consecration by the Holy Spirit, but also of consecration to the Holy Spirit. Is there any difference between these two Christian spiritual realities?

1) Consecrated by the Holy Spirit

SRL chapter 1, “Our Spiritan Vocation,” puts in high relief the passage from the Gospel of Saint Luke, the prophetic words of Isaiah 65, which Poullart des Places commented upon on the eve of the foundation: “The Spirit of the Lord is upon me, because he has anointed me, to bring the glad tidings to the poor. He has sent me to proclaim liberty to captives, and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord” (Lk 4:18-19). In fact, these are the very first words of our Spiritan Rule of Life. This passage speaks of consecration by the Holy Spirit. Jesus applies it to himself in the same missionary perspective. Filled with holiness in his humanity right from the instant of his conception by the Holy Spirit, Jesus receives, on the occasion of his baptism on the verge of his public ministry, a new anointing of the Holy Spirit which consecrates his entire being and all his faculties for a new mission, his public ministry as prophet—to evangelize, announce, proclaim—and as priest and king, to free captives. SRL n° 1 explicitly underlines this missionary consecration of Jesus: “Sent by the Father and...
consecrated by the Holy Spirit, Jesus Christ came to save all people.” Jesus is entirely consecrated by the Spirit to his Father, to his will to reveal and save. Every consecration by the Holy Spirit is a sharing in this consecration of Jesus to his Father.

Jesus’ mission continues in the mission of the Church and in our Spiritan mission: “He continues in the world of today this mission of salvation of which the Church is the sacrament. In the midst of God’s people, among the numerous and varied vocations which the Holy Spirit inspires, we Spiritans are called by the Father and ‘set apart’ (Acts 13:2) to follow Jesus and to announce the Good News of the Kingdom.”

For any mission in the Church and in the world, the Holy Spirit consecrates the being of a person in view of action; this consecration by the Holy Spirit concerns

- the baptized, for their life of sanctity, their prayer life and their life as God’s children;

- the confirmed, for their fundamental mission of witness and apostolate;

- all the members of the Church, each according to their calling: the religious in view of witness to consecrated life; the married faithful in view of their mission of witness and as parents; priests in view of their priestly ministry; missionaries of the Gospel in view of their mission of evangelization.

This consecration by the Holy Spirit makes Christ present through the members of the Church and gives divine efficacy to their human action. For us Spiritans, religious profession is consecration: “Members of each institute should recall first of all that by professing the evangelical counsels […] they live for God alone. They have dedicated their entire lives to his service. This constitutes a special consecration, which is deeply rooted in that of baptism and expresses it more fully.”3 We read also in SRL, 133: “Our final consecration to the apostolate gives its full expression to the intention that we were keeping in the depths of our hearts, the day of our first profession, of devoting ourselves completely to God in the family of the Spiritans.”
2) Consecrated to the Holy Spirit

In the history of the Church, we find different kinds of consecration of the faithful or of Congregations to Christ, to the Virgin Mary. In response to God’s call, Poullart des Places desired a consecration to the Holy Spirit. What can our consecration to the Holy Spirit mean within the Church?

The formulas of consecration to Christ or to the Virgin Mary always include, as a fundamental element, the total gift of oneself; the offering of one’s whole being—one’s person and life, body and soul, actions, worries and sufferings. The same is true for consecration to the Holy Spirit, as the formula of an Act of Consecration to the Holy Spirit puts it:

\[ O \text{ Holy Spirit, divine Spirit of light and love, I consecrate to You my intelligence, my heart and my will, my whole being, for this time and for eternity. } \]

\[ \text{May my intelligence always be docile to your inspirations and to the teaching of the Holy Catholic Church, for whom You are the infallible guide; may my heart always be inflamed with love for God and for neighbour; may my will always conform to your divine will, and may all my life be a faithful imitation of the life and virtues of Our Lord and Savior Jesus Christ, to whom, with the Father and with You, O Holy Spirit, be glory and honor for ever and ever. Amen.} \]

This consecration, if it is truly lived out, has little to do with mere pious devotion. It mobilizes the person’s entire energy to place it at the service of the Holy Spirit, according to the scope and the riches of the work of the Spirit in the world and in the Church. The Spirit is breath of life, energy for a world of justice and peace, boldness in bearing witness even up to martyrdom, the missionary spirit to announce the Gospel to all people, burning seal of holiness, fire of love and communion, wellspring of vocations and charisms.

Consecration to the Holy Spirit, under the protection of the Immaculate Heart of Mary, leads to the fundamental attitude of docility. Poullart des Places lived this out. Libermann insisted a great deal on this attitude for his missionaries: letting oneself be guided by the Spirit, to be carried along by his breath...
life, and in our missionary and religious life. The intimate experience of the Holy Spirit leads to an interior knowledge of what the Spirit is and what the Spirit does. This experiential knowledge allows us to recognize him wherever he is active. Consecration to the Holy Spirit leads necessarily to engagement in the areas where the Spirit is at work:

- in creation: the protection of life, the respect of human dignity, commitment to human development, the struggle for justice, the search for peace;

- in the Spirit’s supernatural work in the New Covenant: the asceticism of dying to oneself in order to rise with Christ, the struggle of the flesh and the spirit, the search for truth, fraternal life of communion, active and joyous participation in liturgical celebrations, animation of Christian communities, dialogue with all men and women, the engagement of Christians in the world.

Consecration to the Holy Spirit necessarily renders one attentive to the Spirit’s new calls and unforeseen irruptions. It makes us watchmen and women on the lookout for the Spirit who works in the heart of all men and women and in the midst of the world. We missionaries know that the Spirit precedes us in the hearts of the “pagans” and in the richness of their ancestral traditions, but also that the Spirit urges us and accompanies us in all our missionary activity: evangelization of the poor, announcing the Gospel to all nations. The Spirit is the missionary strategist of the Church’s mission, we are in the service of his plan of action.

In fidelity to Poullart des Places’ Regulation for all his “students,” Pentecost ought to be the very heart of our Spiritan life in order “to obtain from the Holy Spirit the fire of divine love.” Without doubt, we need, at the level of the whole Congregation, to deepen our reception of the Pentecost narrative (Acts 2)—its biblical, theological and missionary implications—using the commentaries of our founders, papal writings, and spiritual authors.

The Immaculate Heart of Mary was “filled beyond measure by the same Spirit ‘with the fullness of holiness and apostolic zeal’” (SRL 6). “We live our mission in willing obedience to the Holy Spirit, taking Mary as our model” (SRL 5). Like the Virgin Mary, Spiritan missionaries ought to become experts of the Spirit, who know how to watch out for the “signs of the Spirit” in the hearts of men and
women, in the world, in the Church and in our mission. In order to be faithful to our founding charism and to the name of the Congregation, we need to restore to the Holy Spirit the key role in our Spiritan religious and missionary life.

The Virgin Mary, with an Immaculate Heart, present in the Upper Room, calls on today’s apostles to prepare and celebrate the Solemnity of Pentecost. She will lead us, with all the members of the Spiritan family, to a renewed experience of the outpouring of the Spirit of Pentecost. The Solemnity of the Immaculate Conception helps us to contemplate the perfection of this outpouring in Mary’s heart, “woman in grace at last restored.”

V. Conclusion

We began this article with Pierre Schouver’s 2003 text and the Maynooth picture – the ship with its sails blown by the breath of the Spirit. I wish to end with the picture which we pondered every day during our Chapter in Bagamoyo: the picture of a Tanzanian boat, going offshore to fish – quite a symbol! It is difficult not to recall this text from Libermann:

_A word of advice on how to live and work. A ship has its sails and a rudder. The wind blows into the sails and pushes the boat forward in the general direction in which it should be going. But this is not accurate enough and eventually the boat could end up way off course. Your soul is the boat, your heart the sail. The Holy Spirit is the wind and he blows on your will and your soul in the direction that God wants you to go. Your spirit is the rudder and its role is to make sure that you do not deviate from the direct path determined by the goodness of God._ (N. D., VII, 148. See Spiritan Anthology, 2011, 197).

Throughout the Chapter, we repaired our nets, loaded our ship, decided on the plan and destination of our journey in the next eight years. We may try to reach that destination by the force of our arms and our oars. We may make progress, albeit slowly and with difficulty. Libermann calls us to set the sails of our hearts so that the breath of the Spirit can carry and push us. We will then surely advance faster and go much further.
Endnotes

1Mgr ZIADE, 15 September 1964, *La Documentation Catholique* 61 (1964) 1239.
3Cf. *Towards the 20th General Chapter*, Rome, December 8, 2010, 1.3.1: “Confreres suggested the need for a deep reflection on the place of the Holy Spirit in the Congregation, personal and community life, our activities, formation program, prayer life etc.”
5Prayer for the Chapter, *Spiritan Newsflash* n° 276, October 26, 2011.
6*Instrumentum Laboris*, Bagamoyo Chapter 2012, n° 2.1 b & b.
7*Towards the XXth General Chapter*, 1.4: Formation of holy missionaries.
10*Instrumentum Laboris*, Bagamoyo Chapter 2012, n° 2.1, b.
11Formulation as put forward by the Chapter, though it may be modified in the process of approval.
14*Gallia Christiana*, vol. VII, 1744, col. 1042.
16Fr Lallemant, from the French region of Champagne, founded a school of spirituality which put much emphasis on docility to the Holy Spirit. His essential work, *La doctrine spirituelle (Spiritual Doctrine)* was put together under Louis XIII between 1620 and 1630, but was only published at the end of the 17th century. His conferences had been collected by one of his disciples, Fr. Rigoleuc. It was much later, in 1694, sixty years after the death of Lallemant, that Fr. Champion discovered the file and decided to publish it. Lallemant never came to Brittany but he had Jesuit disciples, mission and retreat preachers, writers and spiritual directors, who spread the devotion to the Holy Spirit all over Brittany. They got help from parish priests whom they united in a “kind of confederation,” *The Association of Priests of the Holy Spirit*, which had up to a thousand members in 1683. In Quimper, the Major Seminary, founded in 1678, was entrusted to a team of priests, members of this association, and took the name of the Holy Spirit. See Joseph MICHEL, *Claude-François Poullart des Places*, 1962, p. 148.
17Joseph LÉCUYER, in *Cahier Spiritain*, Spiritan Centre, Rome, 1988,


28 This is how J. MICHEL (*Aux origines*, p. 44) describes the liturgy for the admissions of Claude Poullart: singing of *Veni Creator*, the recitation of the *Ave Maris Stella*, then with a candle in his hand in front of all the kneeling confreres, Claude recites in Latin the four prayers of the *AA* – to the Guardian Angel, to Saint Joseph, to the Blessed Virgin and the prayer of Saint Ignatius (sacrifice of oneself to God).


31 Seán P. FARRAGHER, *Led by the Spirit*, p. 128. The author suggests that Grignion de Montfort might well have been present at the celebration of the consecration.

32 *Anima Una*, No. 60 (2007), *Living the Spiritan Spirituality*, part IV.

Consecrated. The special consecration to the Holy Spirit refers to the inauguration at Pentecost, but means much more than this (Lécuyer).

There is perhaps an allusion here to the place where the ceremony of the inauguration of the community took place. According to an oral tradition, this was in the chapel of Notre-Dame de Bonne Délivrance inside the church of Saint-Etienne-des-Grés. However, the formula goes much farther: the founder counts on the protection of the Virgin to make sure that all his students belong entirely to the Holy Spirit to whom he has offered them. (Lécuyer).

Such is the grace that Poullart des Places makes the very principle of his work: charity which the Holy Spirit spreads among souls like a devouring fire and whose source is in God (Lécuyer).

In the choice of the Immaculate Conception, Poullart evinces the influence of the Jesuits, ardent defenders of the Immaculate Conception against the Jansenists and others. The angelic purity desired here is not simply corporal chastity, but purity that imitates as closely as possible Mary who was exempt from the least stain of sin (Lécuyer).


SECOND VATICAN COUNCIL, Perfectae caritatis, Decree on the Adaptation and Renewal of Religious Life, October 28, 1965, no. 5. See also n° 17.


The author wrote “con-naisance” which means “the being born together” (Translator’s note).


General and Particular Regulations of Poullart des Places, article 2, see above.

From a poem by Charles Péguy.

Translated from the French by Fr. Richard Fagah, C.S.Sp. and streamlined by the editor, who also substituted English references when possible.

Richard Fagah (Province of Nigeria North-East) is preparing a doctoral thesis at Institut Catholic, Paris on *Francis Libermann's Missionary Posterity in Africa: Challenges and Prospects for the Reception of a Missionary Thought.* His Spiritan formation began in 1994 and took him to Ghana, Senegal, Guinea and Kimmage Manor in Ireland. Ordained priest in 2003, he went on mission to Guinea, where he worked in a context of primary evangelization, interreligious and intercultural dialogue among the Badiaranké, Bassari, Coniagui and Fulakunda ethnic groups on the Guinea/Senegal/Guinea-Bissau borderlands. He became responsible for the Spiritan Group in Guinea within the framework of the Foundation of North-West Africa (FANO) till he left for studies in the fall of 2009. The following article is the translation of a conference he gave in Paris on the 2nd of February 2012, the 160th anniversary of the death of Fr. Libermann. Father Fagah is fluent in Tiv, English, and French.

*Article translated from French by Vincent O'Toole, C.S.Sp.*
It is not my intention to examine details of this event so as to rectify some misconceptions and rehabilitate this “unacknowledged hero” of the African missions. This has already been done by our Irish conferee, Sean Farragher.1 My concern is to assess how this key moment, when mission was restarted in Africa, prepared the ground for the deployment of the missionary ideas of Libermann in Africa. I believe that Mgr. Barron saw in Libermann the person needed to consolidate that missionary enterprise. This is why I would rather talk of Barron’s “transmission” than his “resignation.” But would this approach change something of our view of Libermann as a great missionary figure for Africa? Certainly not. But it would lead us to compare Libermann to the “scribe who was learned in the reign of God” whom Jesus said “can bring from his storeroom both the new and the old” (Matt. 13.51). I say this without inferring any connection to the rabbinical origins of Libermann. 2

But before coming to the core of the subject, I would like to say something that I think is relevant concerning the date of February 2nd. For us Spiritans, it takes us back to our Venerable Father, François-Marie-Paul Libermann. On that day in 1852, he died in the odor of sanctity while the Congregation of the Holy Spirit was being rejuvenated as it absorbed the new blood injected into it by Libermann and his missionaries of the Holy Heart of Mary.

But by coincidence, February 2nd is also important for another occasion3 in the history of the Congregation: It was on that day in 1839, that the parish priest of Notre Dame des Victoires in Paris, l’Abbé Dufriche-Desgenettes, made an appeal from his pulpit to the members of the Archconfraternity of the Holy Heart of Mary for the conversion of sinners, an association that he had founded in 1836. They had come together for their evening devotions and Desgenettes told them of a request for prayers he had just received from two Creole seminarians, Nicolas-Eugène Tisserant and Frédéric Levavasseur, who, unknown to one another, had sought the prayers of the Archconfraternity for the apostolate to the black people. The association had been started to offer prayers for an increase in religious fervor in a parish that was right in the business centre of Paris. In agreeing to the request of these two seminarians to pray for their compatriots in the far off French colonies, the association was to become truly universal in its outlook. So on February 2nd, 1839, the Work for the Black People was first presented at this important centre of spirituality, Notre Dame des Victoires. The Church was later to be raised to the rank of Minor Basilica because of the importance and extension of the Archconfraternity.
So we Spiritans celebrate two “presentations” on this day, for it also commemorates the anniversary of our close ties with the Archconfraternity and its founder, l’Abbé Degenettes. And, as we know, the Libermann branch of our Congregation was born on the altar of the Archconfraternity as “its eldest daughter,” as Père Cabon put it. It is because of the Archconfraternity that the Missionaries of the Holy Heart of Mary eventually received their first mission in Africa. So, Feb 2nd brings together two dates—the death of Libermann on the Feast of the Presentation and the “presentation” of the Work for the Black People at Notre Dame des Victoires. This Marian sanctuary facilitated the all-important meeting between Edward Barron and Francis Libermann in 1842. L’Abbé Desgenettes saw the possibility of collaboration between Mgr. Barron, to whom had been confided the vast Vicariate of the Two Guineas but who had no personnel, and the young Society of the Missionaries of the Holy Heart of Mary, who were having great difficulty finding a mission territory for themselves.

We begin with a brief portrait of Mgr. Barron and the growth of his interest in the missions. We will see how he was well fitted for the missionary task that he undertook in 1841 on the west coast of Africa and his search for personnel which eventually led him to France. Then we will examine what I call the “confluence” of two missionary visions which came together at Notre Dame des Victoires: the one coming from America in the person of Barron and the confirmation of these dreams through the implementation of Francis Libermann. We will look at the apparent failure of Barron in a new light, which the passing of time allows us to reassess in another way. This is possible because when Libermann took over the task, he did not reject the approach of Barron. I will look at the genealogical dimension in the first missionary outreach, not to claim that Libermann took his inspiration from Barron when he got down to organising the African mission, but to underline how we cannot ignore the fact that Barron preceded him in the African mission. What I am thinking of is the way we approach a mission in the light of those who went before us, not the order of thought but the order of praxis.


Edward Barron was born in Waterford, Ireland, on June 18th, 1801, (a year before Libermann) and he died in an epidemic in the United States on September 11th, 1854 (two years after him). One curious fact is that he started to learn French before the young Jacob Libermann. His well-to-do family owned a lot of property and were involved in the Irish political scene. Each of the children was prepared for a particular career. They were sent to the best
schools and Edward was earmarked for the diplomatic service in the footsteps of one of his brothers who later entered parliament. In those days, French was the recognised diplomatic language and was essential for progress in that particular career.

At that time, there were a number of Irish and Scottish colleges in France. Having survived the French revolution, they started once more to receive students from Scotland and Ireland. Before the Revolution, Catholics in the United Kingdom were still being persecuted and were subject to much social exclusion, so many crossed over to France for their education. In 1818, at the age of 17, Edward, with his younger brother William and a cousin, arrived at the prestigious High School of Henri IV. They did not stay in the Irish College because this was reserved for those on scholarships, so instead they went to the Scottish College which was close by, in what is today the rue Cardinal Lemoine. So Edward came to know Paris – the Latin Quarter and the great churches – before Libermann’s arrival at Saint-Stanislas and, later, Saint-Sulpice. The time he spent in that city proved to be very useful when he returned there 22 years later, looking for finance and personnel. In 1820, Edward Barron returned to Dublin to study law at Trinity College. It was while he was there that he began to think about the priesthood, influenced thereto by a Jesuit, John Kenny, who got him to reflect on the easy lifestyle he had adopted which was impeding his progress in legal studies.

Barron’s family gave their approval to his vocation, as did the Bishop of Waterford who decided to send him to the Propaganda Fide College in Rome. It was here that his missionary vocation began to mature. The Urban College, the forerunner of the present-day Urbanianum, had been founded to train missionaries, not as a religious Congregation but as a centre of studies where those who received scholarships were expected to put themselves at the disposal of bishops in mission countries. Many of these bishops had been students at the Propaganda themselves. Barron was not obliged to follow these conditions because he was not receiving any scholarship. But his exposure to mission and the intercultural atmosphere of the College influenced him to such an extent that after his ordination in October, 1829, he became interested in the Diocese of Philadelphia in the United States, where the bishop was a past student of the Propaganda in Rome. The coadjutor bishop, Mgr. Francis Patrick Kenrick, had sent a request for personnel to the college and this was passed on to the ordinands. The Bishop’s letter still exists, as does the reply of the secretary of the Propaganda Fide that was sent to Mgr. Kenrick on April 8th, 1830:

...in October, 1829, he became interested in the Diocese of Philadelphia in the United States...
“... (Edward Barron) of the diocese of Waterford, belongs to a distinguished family who have paid for his expenses at this college; he is keen to work with you in the vineyard of the Lord. This young priest, who shows a remarkable moral integrity and prudence, applied himself very well to his studies at this Urban College and received a doctorate last year. He would like me to convey this information to you...”

Apparently, this letter, dated April 8th, 1830, was written while Barron was still in Rome, even though he had been ordained in October of the preceding year. It seems that he was in no hurry to return to Ireland because he had been bitten by the missionary bug which he had caught during his stay in Rome.

For the moment, he decided to return to his diocese of origin in Ireland where he joined the staff of St. John's College in Waterford, which was also the diocesan seminary. But a few years later, in 1837, he decided to go abroad, even though he was much appreciated in Waterford. Apparently, the missionary call was still very strong for him, so he left his native land. The United States was still a mission country in the middle of the 19th century and he put himself at the disposal of the diocese of Philadelphia. He felt much more at home on the frontiers of mission.

After he was no more than three years in America, a new missionary need came to his attention. The second Provincial Council of Baltimore (1833) turned its mind to the need of pastoral care for the liberated slaves who were beginning to return to Africa from the United States. The territory was given the name Liberia. The plan was left to simmer for a while until Pope Gregory XVI on December 3, 1839 condemned slavery and the slave trade in an apostolic letter, *In Supremo Apostolatus*. The Church in America felt that it had to play its part in the repatriation of the liberated slaves, especially as the protestant Churches already had pastors installed on the West Coast of Africa.

It was Mgr. Francis Patrick Kenrick, a past student of the Propaganda College in Rome, who was the first to react. By that time, Edward Barron was his Vicar General and he lost no time in volunteering to help in Africa, not counting the cost to himself. Through this generous act by which the American Church decided to send missionaries to Africa, Barron soon emerged as a leading missionary figure. Some use the image of a great wind blowing from Africa. In fact, it was only a team of three - two priests and one layman - but their expressed intention...
was to send a “boatload of missionaries.” The Holy See ratified the initiative and gave the mission a juridical status. Even before Barron had arrived on African soil (and unknown to him) he was appointed Prefect Apostolic with all the canonical faculties that accompanied such a post. The area was to be known as the Prefecture of Northern Guinea. Although unaware of the enlargement of his missionary mandate, the immensity of the task soon became evident to Barron and his great concern was to ensure the continuity of the work. So he decided to set out once more to look for personnel. He knew exactly where to go. During his journey to Europe, he wrote to the Propaganda, in April 1842, explaining his ideas about the future:

“If I can find committed and zealous people for this difficult and dangerous mission, above all religious, I will have taken an important and lasting step to provide for the future needs of the Mission of Guinea.”

This quotation is an important indication as to why the “resignation” of Barron should be seen rather as a “transmission.” At this point, Barron knew nothing of Libermann but he was already convinced that in France he would find Congregations whose charism fitted in with the work to be done in Guinea. And he was not mistaken. Having been appointed Vicar Apostolic of the Two-Guineas and ordained bishop in Rome in 1842, he was directed towards Libermann who had founded a new missionary society dedicated to the apostolate to the Black People. The confluence of these two missionary streams would change the religious geography of Africa. This is what took place at Notre Dame des Victoires which looked like no more than a coincidence.

We come now to what I refer to as the “confluence” at Notre Dame des Victoires. It was so important because the future of the Catholic mission in Africa in the 19th century owed so much to two pilgrims of the Immaculate Heart of Mary being brought together by the parish priest. And this could happen nowhere else but Notre Dame des Victoires. I want to spend a little time looking at this union of two streams: the union of the wind blowing from America and the apostolic zeal of Libermann and his small family, who had recently taken up residence at la Neuville, near Amiens. In my opinion, this meeting prefigured that other coming-together in 1848, with the dissolution of the young society of the Holy Heart of Mary.

One wonders how the history of the foundation of Churches in Africa would have looked in our time but for the role of the Marian shrine of Notre Dames des Victoires. It would have been rather different. Mgr. Barron would have had to look elsewhere for personnel, for example, to the Spanish Capuchins. We know that a group of Capuchins were working on plans in that direction. But the basilica of Notre Dame des Victoires, very close to the stock exchange of Paris, was a famous spiritual centre where missionary ideas were exchanged and spiritual support and encouragement given to missions and missionaries. So it is not surprising that shortly after his arrival in Paris, Mgr Barron made a pilgrimage to the Holy and Immaculate Heart of Mary, a devotion that the Archconfraternity, founded by l’Abbé Desgenettes, spread throughout the world. He presided at the evening prayers of the Archconfraternity on Sunday, December 18th, 1842 accompanied by a young Marist Bishop, Mgr. Guillaume Douarre, the future Vicar Apostolic of New Caledonia (1847-1853). According to a notice in L’Ami de la Religion the previous day, Barron was to talk about the mission of the Two-Guineas. It was l’Abbé Desgenettes, who was always on the look-out for such events, who first detected the hand of Mary in the visit of Mgr. Barron to the Archconfraternity. In fact, it took place during what proved to be the final visit of Libermann to Notre Dame des Victoires. Libermann talks of this visit the very night before Barron in a letter he subsequently wrote. He seems to have been there on business concerning Haiti. The new society of the Holy Heart of Mary was having great difficulty in finding a mission territory in the islands where the movement had begun. “Father, we have a problem because we don’t have any territory” was how Libermann recalled his own words to Desgenettes on the steps of Notre Dame des Victoires; “We have nowhere to go because all the doors are closed to us.” He was talking of the doors into Haiti and Reunion. And it was the following day that Barron, with his huge territory and wide-open doors and lacking workers, arrived.

Desgenettes could see the confluence of two missionary dreams, both aimed at an apostolate to the Black People. In fact, all that he did was to bring together the two men so that this great missionary adventure could take off; he summoned Libermann to return to Paris at top speed and the result was an agreement between the two men that the missionaries of the Holy Heart of Mary would go to Two-Guineas. The story is well-known to all Spiritans, but it is not always realised that it was also a foretaste of the future for the Society of the Holy
Heart of Mary when Libermann led it into a union with the Congregation of the Holy Spirit. The situation of the Holy Heart of Mary when it accepted the mission of Guinea is like the one that existed a few years later, when the two Congregations joined together; the Congregation of the Holy Spirit had juridical status and missions to which it was very attached, but it was unable to provide the necessary personnel. In the case of the Two-Guineas, Mgr. Barron had the juridical status. He held the official seal for the allotted territory but there was no point in going there on his own and without labourers for the vineyard! Libermann was to contribute new blood, full of optimism and tenacity. He represented the future, even if he was sometimes impeded by the Ministry of the Navy and the Colonies from providing all the manpower the Vicar Apostolic needed. Barron had to decrease while Libermann increased, so it was no surprise that the former was ready to hand over his place to Libermann so that he could spread his wings and even intensify his love for Africa. Once Libermann had demonstrated his total commitment to the task, Barron felt that “he had taken an important and lasting step to provide for the future needs of the Mission of Guinea.” It could no longer be seen as an abandonment of his duties; recognizing “the lamb of God who takes away the sins of the world,” he would step aside and leave it to Libermann to raise the mission to a new level. Barron, like John the Baptist, was the wind that prepared the ground and then died down to allow the sower to get to work. Now his “resignation” looks more like a “transmission” and the project would proceed in another way with other angles of attack, safe in the hands of a master of thought who only had to sow the land that had been cleared by Barron.

**Libermann and Barron: mission as a genealogy**

Why do I speak of a genealogical dimension to this missionary story as if Libermann, in some way, had received his intuition, his self-giving and his passion for Africa from Edward Barron, a passion that he passed on to his spiritual descendants? I have already said that the history of the foundation of the young Churches in Africa would be very different if Barron had not made his search and finally met Libermann at the crucial time when the Holy Heart of Mary was so desperate to find a mission territory. There can be no history without an origin. Our task is to bring together the origin and the history to understand how the passion of Libermann for Africa spread and strengthened as a result of this episode.

Speaking of genealogy is just a way of looking at things. Edward Barron was not the father of Jacob; Francis Libermann
was already a revered spiritual guide when Barron unexpectedly came on the scene. But “genealogy” is to be found in the way Libermann and Barron influenced each other in assuring the durability of their shared project when the responsibility for the mission of the Two-Guineas was taken over by Libermann. This mission would not come to an end with the withdrawal of Barron, the head of the mission; it would continue and be further strengthened by Libermann. That is where the genealogy lies; a spirituality is needed to think of mission as genealogy. For Libermann, the mission of Guinea could not be seen as the personal responsibility of Mgr. Barron. Guinea was a mission received as a gift, but also a commitment and a task. It would be a difficult trial for a young Congregation but it would show that same apostolic zeal of which Libermann was an outstanding example.

Was it perhaps visions of grandeur or self-esteem that led Libermann to continue with the mission of Guinea which was proving to be so costly in human lives? After all, he kept going despite everything and continued to send the best men available. On the contrary, this shows an unswerving dedication to the people of Guinea (whom he never met) and whose defence he took up in his famous memorandum to the Sacred Congregation of the Propaganda of 1846 on “The black missions in general, particularly that of Guinea.” In my opinion, this perseverance sprang from the mutual admiration between Barron and Libermann and a deep respect for each other’s motivations. This esteem shines through their letters, even in the most difficult moments when they did not agree with each other on some point. When Barron began to think about his withdrawal, he discretely told Libermann about it, asking him not to mention it to anybody else. He wanted to make sure that such a step would not threaten the success of the project, because Barron never hid his conviction that Libermann would be able to overcome the difficulties. In his final report to the Propaganda, dated January, 1845, he clearly expressed his confidence in Libermann:

"From the difficulties that were met in this first mission, it is clear how many obstacles will be encountered in establishing religion in Guinea. The plan that M. l'Abbé Libermann has suggested to solve these problems seems to be the only one that could succeed."^2

In these words, Barron was referring to “the first project for the salvation of the people of the African coasts”^3 which Libermann drew up in October 1844 in the wake of the death of nearly all the missionaries of the first team which went out to West Africa.
with Mgr. Barron. The suggestion was that young Africans be brought to Europe for their formation in the hope that some missionary vocations might emerge who could evangelise their own people, but this scheme came to nothing.

In the light of what I have said regarding the genealogical dimension of this venture, one can pose a whole series of questions regarding the Spiritans of today. Much has been done during recent years to show the relevance of the historic Libermann to our own times. One aspect is the sacred character for Libermann of the mission received as both gift and task. To my mind, this is what assured the durability of the mission of the Two-Guineas, passed on from Barron to Libermann and subsequently to the many generations of missionaries who laboured in that part of Africa. It is only right that we should renew this link with our predecessors by studying their correspondence and other writings. They still have many valuable things to pass on to the missionaries of today.

Endnotes

2For the influence that his rabbinical roots had on Libermann and his missionary ideas, see R. Tillard: “L‘Intuition missionaire du Père Libermann” in Spiritains aujourd’hui, no 4, 1985, pp. 80-98. [Spiritans Today, no.4, pp. 77-94].
3Arch. CSSP, 4F1.1.7, a manuscript entitled “L‘Archiconfrérie de Notre Dame des Victoires,” signed by Père Cabon, 1934.
8“L‘Ami de la religion”, no 3686, volume CXV, Saturday December 17th, 1842, p. 534. This old newspaper is accessible on the website of the Bibliothèque Nationale de France: www.gallica.fr
9Lettres Spirituelles, volume CCCXVII, p. 368.
10Notes et Documents, V, 19.
13A critical edition of this memorandum can be found in: P. Coulon and Paule Brasseur, op. cit. pp. 211-220.
What is the Holy Spirit telling us from Asia?

I offer three complementary approaches to this question. They are based on my limited experience in Asia: in Taiwan, Vietnam, Philippines and China. I have never been to Pakistan or India, to Australia or Papua New Guinea, so additional light should come from those places too.

**Globalization of the Kingdom of God?**

There are 40 countries in Asia, from Israel to Japan, including Taiwan! Their cooperation is increasing in a globalized world. The two giants, India and China, count for one-third of the world population. China’s increasing presence should be of interest to all the Spiritans, as China claims to invent a new model of relationship with Africa where its influence is growing. How can this relationship be mutually beneficial, and what are the challenges ahead? Here are a few questions.

How will each partner country involve its people in the decisions and the accruing benefits, and remain in solidarity with near and distant neighbors in the new multipolar environment? As members of a global and multipolar congregation, do we have anything to contribute? Another question is this: can our Spiritan circumscriptions be prophetic enough in their mutual relationships in solidarity, responsibility, and transparency so as to allow the diversity of charisms to benefit the common good and our communion?

Looking at the patterns of business and migration, it can be said that mutual exchanges between China and Africa are more and more obvious on both sides. In our own congregation, there already thirty African confreres out of the fifty Spiritans in Asia. We have about 20 Asians in formation and some Vietnamese members of the US Province. Our international communities bear witness that the Kingdom of God extends beyond borders, but our struggles in the Union of Circumscriptions call for further reflection on centralization and decentralization. Our efforts could inspire the host societies to become more respectful, in solidarity and cooperation. In Taiwan, a program of International Volunteers (founded by a Spiritan) has already sent a hundred young people to Tanzania in the past five years. Back home, these youths share their experiences with and influence their own people. Our reflections on the organization of the congregation should keep as a background the question: “How does God call Jean-Pascal Lombart, C.S.Sp.

Joining the Congregation in 1987, Jean-Pascal Lombart (Province of France) did his formation for religious life and mission in France, Tanzania, Ireland and Italy. He was part of the first Spiritan team going back to the Far-East in 1997 and has been working in Taiwan ever since. After learning Chinese, he became Rector of a Minor Seminary, also doing parish and campus ministry. Since 2004, he has been the religious superior of the Spiritan circumscriptions of Taiwan and Vietnam, and has regularly visited China in that capacity. Taiwan is preparing a Spiritan mission to China. He is the founder of the charity program ‘Helping Vietnamese Children Study’ (www.bythewell.org) and of the NPO (Non-Profit Organization) ‘Taiwan Africa International Service Association’ (www.taiwanafricaservice.org) which sends Taiwanese Volunteers to Africa. Missionary to the core, he is fluent in French, English, Chinese, Italian and Swahili.
nations to organize their solidarity in the XXIst century?” This should also be a primary reference question for the initiation of young confreres to a prophetic life for the Kingdom of God.

**Localization of the Kingdom of God?**

The hierarchy of the Catholic Church in Asia is mostly Asian, but Christians are often a marginal minority in their own country and culture. Religions are sometimes considered with suspicion by political regimes, especially those which do not respect freedom of conscience and of association. In these situations, Spiritans must invest in a manner of being yeast in the dough. We must both try to be prophetic and stand on the side of the poor and oppressed, while at the same time try to insert ourselves in the culture and establish a lasting presence, where and when the laws of the country allow. From this emerge three questions.

How do we support the development of a democratic culture, responsible for the common good and for the poor in the countries where we are sent? Can we dare be more creative in handing on our charism, so that people of all walks of life in society can receive it and become agents of a localization of the Kingdom of God in their country and culture? Will our charism become truly incarnate in the local church, making it open it to its responsibility for mission if we do not receive local vocations?

Our presence in Asia is recent and limited; it allows us the freedom to risk a simpler lifestyle, relying more on local people. It nevertheless implies sacrificing some of our securities for the sake of the greater transparency of the message which we bring and embody. The Christian minorities are the first witnesses for this message, and we have a duty to pass on to them our expertise in intercultural dialogue, justice and peace in the ways of Jesus. This is great stuff, Good News! But in order to pass it on, we have to become Asians with the Asians, as servants to them as our masters for our whole life.

**Internalization of the Kingdom of God: “Blessed are the Poor!”**

We often meet Christians and others who search for a much deeper spiritual life. Peace and harmony are sought inside societies that are always more materialistic and superficial, while many forms of poverty coexist. The Good News of Jesus Christ has something to offer in this quest. Our spirituality
of availability to the Holy Spirit is attractive to people, Fr. Libermann’s teaching too. But are we well prepared to set on a spiritual journey with others where good questions are more important than good answers? Are we available to live closer to the poor and thus become a bit more marginal than the diocesan clergy? Too often, soon after ordination, we are put in a position of authority rather than of witness through humble service, with the risk that we may forget our own poverties and the gratitude to be loved as we are. Hence the following three questions.

How can we open a space for questions coming from within, from confreres and from our Asian friends, so as to set out on the way of an authentic spiritual experience? Do we have the resources in our Spiritan way of life, especially in community life, to live this conversion and attract those who search for life in the Holy Spirit? Do our young confreres receive sufficient formation in Spiritan history and spirituality so that these will become a priority reference for our collaboration with others in mission?

Our communities are threatened with death and scattering. But when we manage to live intercultural collaboration, others are inspired by our witness, and the local church asks us for this contribution above any other kind of ministry. The treasure of Trinitarian life revealed by Jesus and given by the Holy Spirit is the model of a communion respectful of differences and opened to a larger community. Our missionary heart must burn with the desire to introduce our friends to this life. The slums of Cebu and the mountains of Digkilaan in Philippines, the orphanages and poor families in Vietnam, the prisons of Taiwan, the villages of Marwari Bheels in Pakistan and the aborigines of Australia are places where our confreres in Asia give a wonderful witness of self-emptying as did the Son of God. The Trinitarian model of internalization of the Kingdom of God in religious and apostolic multicultural communities is also very relevant for the localization of the Kingdom and its globalization.

**Mission**

There are thirty to forty million Chinese outside their country, twenty million Indians, and eight million Filipinos. They carry far away their spiritual quest, while being released from the socio-cultural constrains of the homeland. Often, they turn to the Church in their adopted country to pursue this quest. They are more available, and some confreres have shared this with me. Confreres in Taiwan are happy to prepare some
bilingual Chinese texts to break the ice, and the hospitality of our Christian communities will lead to an experience of mutual spiritual enrichment. May the Asian century be an occasion for our Congregation, and indeed for the whole Church, to draw from the wellsprings which the Holy Spirit has raised among the peoples of Asia.

Jean-Pascal Lombart, C.S.Sp.
Kevin Gallagher

In 1990, Kevin (originally from Scotland) left an engineering design position at IBM in the South of England for a two-year volunteer position with a residential center for the mentally disabled in Taiwan. The volunteer position became a meaningful change of lifestyle and catalyst of a life vocation. This deeply personal spiritual journey has moored him to Taiwan till today, some twenty-two years later. Kevin works as an engineer in the Hsinchu Science Park. More importantly he is engaged in a local association for the disabled that he started along with two Taiwanese friends. As Taiwan’s severe and housebound disabled population exists very much on the margins of society, the association’s main purpose is to use special technical equipment to get this group of people back into the life of society, both children and adults alike. Examples would be giving severely paralyzed housebound adults access to the internet and equipping school age children with communication devices to participate in classroom activities. Fluent in Chinese, Kevin is married to a Taiwanese lady who is a special education teacher.

Why Do Mission in Asia?

Why do mission in Asia? This question hit me with force one February day on a cold and wet Taiwan railway platform. We were waiting for a train to take us to see a young paralyzed aboriginal man in a local Catholic hospital. A simple enough question from a Spiritan missionary and you would imagine that after my twenty-two years in Taiwan and being close to the church I would be overflowing with words, opinions and suggestions, bursting forth with creative ideas in response to this key question. However, the silence that I confronted when trying to find words to answer this question was not quite what I had expected! It reminded me of my similar silent response to another very simple question (actually the title of a book), by the English Dominican, Timothy Radcliffe, “What’s the point of being a Christian?” Perhaps many of you reading this if asked the same question may also be confronted with a lack of words.

But then again, the silent reaction is a reflection of the fact that to answer an important question with real honesty, which of course we must do, we have to dig deep into ourselves to reach those places where the real answers lie. Silence does bring with it a deepening of experience and the emergence of an answer based on our whole and integrated self, not some immediate and meaningless “Pursuit of Excellence” corporate slogan.

Let’s not avoid the question of “Why do mission in Asia”? Are we not preaching to the converted, a continent full of ancient cultural riches, mysticism, philosophies etc. Why bother? In the Asian context of revealed truths we must be honest and admit that Jesus was a little bit late on the scene. But just because we may have a deep respect for the truth of other religions should not stop us from presenting the case for our own. Perhaps also the word “mission” and “missionary” do have slightly negative connotations in the modern world and history tells us that there is some justification for this viewpoint. But, however, why do we now have such a modern tolerance for some ancient culture’s belief in the presence of gods and spirits in animals, forests and stars yet an intolerance of a man who came on this earth 2,000 years ago to stand with the oppressed and speak out against injustice? Why is it in vogue to admit to one’s Buddhist beliefs at some fashionable party, but to be thought of as strange when standing up for Christianity? It seems to me we sometimes miss the whole point of our faith and this is indeed a rather strange contradiction and sad reflection on our modern viewpoint of religion and mission.
Silence does bring with it a deepening of experience and the emergence of an answer based on our whole and integrated self...

Concepts such as unconditional forgiveness, a personal God who resides among those who are most rejected, the idea of us all being brothers and sisters, can be quite alien to many living in Asia.

...to be truly human is also to be truly divine...

But back again to the question, “Why do mission in Asia”? Concepts such as unconditional forgiveness, a personal God who resides among those who are most rejected, the idea of us all being brothers and sisters, can be quite alien to many living in Asia. The Christian message of walking with the poor and dispossessed, not just as a charitable act towards the less fortunate but also because such actions bring us meaning in our lives and peace for our souls may be very radical, but are so life-giving that in my opinion how can such a message not be proclaimed to others irrespective of where they live and what cultural background they may have. Again, although the concept may be alien, that should not prevent me from presenting them, and in my experience these Christian concepts resonate at such a deep place within the common humanity and spirit of each one of us that they provide a very powerful liberating influence irrespective of nationality.

Why do mission at all could be looked at from a very pragmatic viewpoint. Take the example of Taiwan, just where would the migrant workers go for help when they are mistreated, who would go and live with the aboriginal people in the mountains, who would offer a place of shelter to abused foreign brides, and who would dare work closely with those with AIDS? These are the wonderful and powerful material things missionaries are doing, these are the things that show the beauty and closeness of God to us, show us a God of the poor and downtrodden, these are the things that in a wonderful and mysterious paradox also show us where we can find our own lives. The practical side to missionary work, the concrete acts of compassion are necessary, but are not the whole picture. What lies behind these acts of love, what makes the missionary travel from so far to carry out these compassionate activities, and carry them out with such joy must also be spoken of.

What Drives the Missionary

The missionary brings a message that God is alive, not in some obscure place above and beyond or in some tree or plant but alive in us personally, alive in the world and especially alive on the margins of life with those who are most rejected. This message of a Godly immanence, a God who resides within us and is concerned for our welfare, can be radically different to many Asian religious beliefs. But as this Christian message is so life-giving and so deeply integrated with pure and simple human liberation, it is a message that must be shared in friendship with those who have not heard it. To discover that to be truly human is also to be truly divine is such an enriching message that must be shared with all who care to listen and a major reason why we should never stop doing mission in Asia.
Christianity also offers a gentle challenge to the darker areas of ancient traditions which have perhaps reached a point of stagnation and which struggle to integrate with the modern world. With a firm basis in personal friendships the missionary is able to shine some light onto these areas and offer opportunities not for condemnation of the resident culture, but for its transformation. The light they bring should offer new possibilities and new insights into what might appear as intransient and stifling cultural traditions, something very prevalent in what I call “heavier” cultures such as the Chinese one I encounter in Taiwan. And don’t forget that in this work missionaries are rewarded with far more than they give. The missionary is not someone who is here for a good time, to enjoy the warm sunshine, cheap food and wine and go home with a suitcase full of gifts from afar; missionaries are people who come to stay. And in this venture, in believing we are bringing something to the host country, we also believe that we are receiving and that the change in us will be beneficial to the country that is sending us. So let us not forget, it also works both ways.

But perhaps in some ways the “why do mission in Asia” question does not have to be fully answered. If we could fully provide an answer overflowing with intellectual and rational reasoning, then perhaps we would have already gone off the rails. There must be some inherent mystery, something about doing mission that just does not make sense with regard to standard values. Seeing a person or group from far away doing things beyond conventional social wisdom, and very importantly doing it joyfully, stands in itself as a witness to something beyond the rational material values of life. And it also brings me back to my initial silence in response to the “why do mission” question.

One could go on forever with detailed theories about mission in Asia and there are certainly many better qualified and more articulate than me to do so. However, if I were to choose one reason it would be for Christianity’s strong message of simple human liberation that I would say “How can we not do mission in Asia”?
Living Out the Catholic Mission of Duquesne University
Ten-Year Review of the Application of Ex Corde Ecclesiae

Introduction

*Ex Corde Ecclesiae* (From the Heart of the Church) is an Apostolic Constitution issued by Pope John Paul II on the mission and identity of Catholic colleges and universities. Promulgated in 1990, but with effect beginning in 1991, the aim of the document is the renewal of Catholic Universities, both as “Universities” and as “Catholic.” Quoting from an address delivered in 1980, Pope John Paul II states, in the opening paragraph of the constitution, that a Catholic University’s privileged task is “to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth” (John Paul II, Discourse to the “Institut Catholique de Paris,” 1 June 1980).

The United States Conference of Catholic Bishops approved and published *The Application of Ex Corde Ecclesiae for the United States*, with effect as particular law in 2001 for the more than two hundred Catholic colleges and universities in the country. On the tenth anniversary of that document, each Catholic college and university president was invited to meet with his/her local bishop for a review of progress in the implementation of the United States Bishop’s Application guidelines. The following report is an outline of the uniquely Catholic character of Duquesne University in response to that invitation.

The Catholic Identity of Duquesne University

At Duquesne, the Catholic character of the university is manifest in the myriad forms that define most Catholic colleges and universities; namely, a strong department of theology, a core curriculum that places emphasis upon a Catholic world-view and the Catholic Intellectual Tradition, the leadership of the President and senior administrators for whom Catholic identity is a vital issue in the daily life of the university, and the presence of the founding religious congregation, the Spiritans, who continue to minister actively in all aspects of campus life at Duquesne, including the classroom. The Board of Directors understands the critical importance of Catholic identity and mission – and a separate committee devoted to this issue reports regularly to the full Board at its meetings. Hiring for mission is an important
consideration at the university – and mission factors are included in annual performance appraisals for all university employees, including faculty and administrators. And finally, but not least, the presence of an active campus ministry program supports the spiritual and moral formation of our student community in matters of faith, virtue, and vocation.

**Programming for Catholic Identity and Mission**

There is a regular cycle of activities that have direct, explicit bearing upon consciousness of Catholic identity and mission formation at the university. These activities include the following:

- Liturgical celebrations (both campus wide and group specific) that strengthen mission awareness
- Mission orientation programs for faculty, staff, administrators, and students
- Special programming, in the form of symposia, conferences, or events that feature the Catholic and Spiritan mission of Duquesne as its primary focus
- Service programs for students and faculty, including collaboration with immediate neighbors in the Hill District
- Faith formation programs
- Pastoral and spiritual counseling
- Ecumenical and interreligious dialogue

A sampling of these many programs is detailed below:

- **The liturgical life of Duquesne** – Daily Eucharist is celebrated at the university, at multiple times during the day, in the university chapel, the Spiritan residences on campus and in the Towers dormitory on Sundays. The university also celebrates cross-cultural Masses and numerous holy and feast days throughout the academic year. The academic year begins with the celebration of the Mass of the Holy Spirit, presided by the Bishop. The sacrament of Reconciliation is offered every day of the academic year, along with frequent (approximately seventy) celebrations annually of the Sacrament of Matrimony. The Rite of Christian Initiation of Adults (RCIA) culminates each year in the Baptism of a number of young people into the Catholic Church. Special liturgical ceremonies are frequently held, including prayer services for particular schools of the university (commissioning ceremonies for pharmacy students, for example) and special seasonal services, such as Ash Wednesday and Advent liturgical prayer services.
• **Service Programs** – In addition to the Center for Service Learning and an array of community service partnerships offered through the Health Sciences and other Schools of the university, a large panoply of volunteer and service-oriented programs and projects is offered regularly to students and staff at Duquesne. These popular offerings include cross-cultural mission experiences in Immokalee (Florida), New Orleans, West Virginia, and the Dominican Republic. The Laval Project seeks to prepare students to understand the deeper issues of social justice underlying systemic poverty while engaging in active service to the poor. Spring Clean-Up, an annual event that involves more than 600 volunteers from the university and local community, serves to involve students in both service and consciousness of larger environmental issues. The St. Vincent de Paul Society serves the indigent poor in downtown Pittsburgh with food and clothing, while large scale projects such as support for Haiti and the Sudan through Catholic Relief Services are strong, regular events at Duquesne.

• **Faith Formation and Retreat Programs** – Weekly Catholic Bible Study gatherings for faculty, staff, and students, retreats (such as the Faith Alive Program for Freshmen), the Theology on Tap program for young adults, Spiritual Life formation programs in the residence halls, and other unique offerings such as My Life With the Saints, Liturgical Arts Retreats, or Libermann Luncheons for faculty and staff provide regular spiritual and theological formation for the university community.

• **Centers, Institutes, and Endowed Chairs** – The Center for Healthcare Ethics, the Center for the Catholic Intellectual Tradition, and the Center for Spiritan Studies complement the formal discipline of theology and the study of pastoral ministry at Duquesne. Endowed Chairs in Social Justice for Vulnerable Populations, Mission, Newman Studies, and the Integration of Science, Philosophy, Theology, and Law further reinforce the Catholic identity and foundation of education at Duquesne.
Established in 2012, the Center for the Catholic Intellectual Tradition expands upon Duquesne's long history of considering – and contributing to – the Catholic intellectual tradition in both the historical and the modern contexts. Its mission is to promote and advance the Catholic intellectual tradition across the entire spectrum of the University's pursuits: research, teaching, faculty networking, and programs that apply Catholic ideas and ideals to a broad range of issues. As part of the Office of Mission and Identity and in concert with Duquesne's Strategic Plan, the center supports a community-wide emphasis on central Catholic and Spiritan values such as social justice, peace, and the integrity of creation.

The Center for Spiritan Studies, inaugurated in 2005, is a collaborative project between the Congregation of the Holy Spirit and Duquesne University that promotes research into Spiritan history, tradition, and spirituality. The Center seeks to prepare a new generation of Congregational experts in Spiritan history and spirituality, encourage the enculturation of the Spiritan charism, particularly in Africa and Latin America where the Congregation is expanding, and develop publications and other appropriate materials to train professed Spiritans and Spiritan lay associates to meet the demands of contemporary mission.

Founded in 1993, the Center for Healthcare Ethics provides scholarly and professional training in healthcare ethics consistent with the Catholic and Spiritan identity of the University. The Center's programs, scholarly pursuits, and professional outreach engage interdisciplinary perspectives, including religious traditions (especially Catholic, Christian, and Jewish perspectives) as well as clinical, organizational, professional and research approaches related to medicine, science, law, policy, social science, and the humanities.
Lecture Series, Conferences, and Symposia:

- **The Catholic Intellectual Tradition Lecture Series** – The first lecture, entitled *Six Challenges Facing Catholic Higher Education*, was delivered on March 10, 2011 by James Heft, SM, the Alton Brooks Professor of Religion at the University of Southern California and president of the Institute for Advanced Catholic Studies. Father Heft has recently been awarded the Reverend Theodore Hesburgh CSC award for distinguished contributions to Catholic higher education by the Association of Catholic Colleges and Universities. Other lecturers in the series have included Margaret O’Brien Steinfels, co-director of the Center for Religion and Culture at Fordham University and Darlene Fozard Weaver, director of the Duquesne Center for the Catholic Intellectual Tradition.

- **The Monsignor Rice Lecture Series** – Sponsored by the Center for the Catholic Intellectual Tradition, this lecture series focuses upon issues of human rights, social justice, and Catholic Social Teaching. The topics of such lectures have included health care reform, globalization, environmental concerns such as the Gulf Oil Spill, and, most recently, a lecture delivered on the topic of torture by Mark Altman, a scholar in the area of post-war ethics and the just war theory. His recent book on war, peace, and the Christian tradition was recently awarded the College Theology Society Book of the Year Award (2009).

- **Celebrating Fifty Years of Vatican II: The Contributions and Challenges of the African Church** – This two day symposium included lectures on such topics as Conciliar and Post Conciliar African Theology, From Theology in Africa to African Theology, Interreligious Dialogue and Its Impact on the African Church, and the Challenges of Marriage and the Family in Africa Today.

Cardinal Peter Turkson, President of the Pontifical Council for Justice and Peace, delivered a keynote.
address entitled *Vatican II and the Challenge of Justice, Peace, and the Integrity of Creation in Africa*. He was also awarded an honorary degree from the university on September 29, 2012.

- **The Rita M. McGinley Symposium** - This program in the School of Nursing examines today's most important healthcare issues through the lens of social justice. A recent symposium topic was entitled *Exploring Social Justice for Vulnerable Populations: The Face of the Elderly*. The Symposium offered four keynote speakers, including Fr. William J. Byron, S.J., Professor of Business and society at St. Joseph's university and past president of The Catholic University of America, and Fr. Brian V. Johnstone, C.Ss.R., Warren Blanding Chair of Religion and Culture at The Catholic University of America.

- **The Holy Spirit Lecture and Colloquium** – This ongoing series of lectures and colloquia is intended to encourage the exploration of ideas pertaining to the theology of the Holy Spirit within an ecumenical context and in dialogue with contemporary issues. The 2011 lecture, entitled *The Unexpected God: How Christian Faith Discovers the Holy Spirit* was delivered by Rev. Brian E. Daley, S.J., the Catherine F. Huisking Professor of Theology at the University of Notre Dame.

- **The Paluse Faculty Research Grant** - Sponsored by the Center for the Catholic Intellectual Tradition, Paluse Faculty Research Grants are intended to support research and scholarship which reflects Duquesne's mission and identity. The grants are open to tenured and tenure track faculty working in any academic discipline. Papers recently presented from faculty members in theology, rhetorical studies, and psychology, included a presentation from Fr. Jocelyn Gregoire, C.S.Sp. on the *Examination of the Impact of the Roman Catholic Church on the Individual and Collective Racial-Cultural Identity Development of Mauritian Code*. 

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Other Programs:

- **Founder’s Week** – Celebrated during the first week of February, the theme for the week is chosen upon recommendations from the Mission and Identity Advisory Committee and the Directors of the Division of Mission and Identity (Campus Ministry, the Center for the Catholic Intellectual Tradition, and the Center for Spiritan Studies). The theme for Founders Week 2011 was *Refugees, Migrants, and the Spiritan Tradition*. Four Spiritans who are directly engaged in ministry with refugees and migrants, including the director of refugee services for the international congregation, presented overviews of their ministries with migrants and refugees.

In early 2013, the university community will gather to celebrate the ministry of the Spiritan Congregation and peacemaking, on the 50th anniversary of the publication of the papal encyclical *Pacem in Terris* by Pope John XXIII. Guests will include theologian Kenneth Himes (Boston College), Dr. Miguel Diaz, US Ambassador to the Holy See, Gervase Tarata, C.S.Sp., Director of the Office of Justice, Peace, and the Integrity of Creation for the Spiritan Congregation in Rome, Brian Staken, C.S.Sp. former provincial of the Irish Spiritan province and member of Caritas International, and Bishop Oscar Ngoy, C.S.Sp., Spiritan bishop of Eastern Congo.

- **Mission Presentations** - Presentations and “conversations” on mission and identity are scheduled frequently throughout each semester. The target audience for each session varies widely from new employees to division/department leaders to student groups. Some presentations focus upon the Catholic character of the university, others upon the Spiritan charism of the institution, and still others upon particular aspects of the mission such as the qualities of Spiritan leadership or mission and finance.
- Catholic Relief Services – Strengthening ties with Catholic Relief Services, a program was held to raise consciousness about the Sudan. Through “Social Justice Theater” presentations in dining halls and general meeting places, the placement of table tents about peacekeeping efforts and Catholic Social teaching in Africa, “Teach-Ins,” (a distribution of informational materials on the current political and social climate of the country), and advocacy efforts, students were invited to participate in this unique program.

- Leadership for Mission – Offered through the School of Leadership and Professional Advancement, this program, based in Rome and Manila, offers an advanced degree to women religious from developing nations in leadership. Courses include strategic planning, organizational behavior, personnel management, and the spirituality of leadership.

- Justice, Peace, and the Integrity of Creation – This distance education program is designed for those who minister in difficult social, economic, or environmental conditions. Pilot programs currently underway in Zimbabwe, South Africa, the Philippines, and India engage students in issues of social analysis, conflict resolution, economics, theology, and the environment. Course offerings are developed by faculty members at Duquesne and delivered through on-line or DVD instruction.

Conclusion
Deeply committed to the founding vision of Duquesne as Catholic and Spiritan, the university attempts to build a culture of faith and service – in its classrooms and residence halls, among its alumni and friends, and for the wider Church of the Diocese of Pittsburgh and the world. Outreach to Africa forms a critical component of the university’s strategic plan – and has been translated into a Center for African Studies and new service initiatives throughout the African continent. Duquesne’s commitment to Haiti continues through its micro-lending program (Fonkoze) in the School of Business and its support for Spiritan educational endeavors there. Research directed towards the alleviation of poverty, systemic injustice, global health care,
and conflict resolution and peace occupies Duquesne’s academic and professional attention. And reverence for the Catholic Intellectual Tradition – and attempts to inform the curriculum and form faculty and students in this tradition – are strong. The commitment of the university to its Catholic identity and mission is unwavering.
In recent years many American Catholic colleges and universities have made prominent appeals to their Catholic identity and respective missions, as well as invested significant resources in mission-related initiatives and administration. In these appeals one can discern a marked gravitation toward using the language of the Catholic intellectual tradition to describe the scholarly dimensions of their faith identity. The Catholic intellectual tradition can frame institutional identity and mission in appealing ways—it emphasizes intellectual formation without limiting the disciplines or fields in which this formation occurs; it provides a vehicle for responding to worries that academic rigor and freedom are compromised in religiously-affiliated contexts; it can be used to negotiate the contentious question of what makes a university Catholic. Perhaps the greatest liability that accompanies decisions to frame mission and identity in terms of the Catholic intellectual tradition is the fact that so many people, including lifelong Catholics, are not sure what the phrase “Catholic intellectual tradition” even means.

This uncertainty is telling. It reflects changes in American culture and in Catholic higher education that the two previous speakers in this series—James Heft and Margaret Steinfels—observed, as did our President Dougherty in his 2011 Convocation address. Catholic subculture in America has eroded as sustaining social and institutional structures—densely populated and stable Catholic neighborhoods, vocations to clerical and religious life, Catholic school systems—have declined. The Catholic identity of a college or university used to consist largely in the strong presence of a school’s sponsoring religious congregation and in the largely shared Catholic affiliation of its faculty, staff, and students. With smaller numbers of clergy or religious to administer higher education and greater numbers of faculty, staff, and students who come from other faith traditions or have no religious affiliation, Catholic universities and colleges have to consider how best to preserve and transmit Catholic identity. Appealing to the Catholic intellectual tradition to do so is in many ways an act of invention, a heuristic device that has emerged in the last 30 or so years to clarify identity and mission and market the value of Catholic higher education.
Bearing all this in mind, I want to ask: can Catholic universities create an intellectual culture in which Catholic ideas and ideals are permitted to make a difference to academic inquiry and teaching? Would such a difference automatically assault the integrity of scholarship in non-theological disciplines, or might it actually contribute to that integrity? Can Catholic universities do this while deepening their engagement with and hospitality toward other traditions and toward persons with different religious convictions? Must the distinctive character and value of Catholic education come at the price of intellectual rigor, academic freedom, cultural sensitivity, and hospitality?

The Catholic intellectual tradition

But before we get to those questions we have to answer another, prior question, one I am asked frequently these days: what is the Catholic intellectual tradition? I offer three answers.

First, the Catholic intellectual tradition is an inheritance that we receive. It encompasses the deposit of Catholic faith along with the rich and varied historical efforts made to understand, express, apply, and live out that faith. This inheritance includes humanistic scholarship, scientific discovery, legal reasoning, professional expertise in fields like medicine and business, as well as literary and artistic contributions to and commentaries on culture. It is not uniform—the Catholic intellectual tradition includes divergent viewpoints, apparently contradictory findings, and seemingly incommensurable positions—but it is a rich treasury of knowledge, texts, interlocutors, analytic tools, methodologies, and ideas with considerable import for us today.

Second, the Catholic intellectual tradition is an ongoing dialogue. We receive this inheritance, endeavor to make sense of it in light of our particular contexts and contemporary challenges, and offer our own contributions. We rightly call the tradition a dialogue not only because it is a living tradition that we shape as we receive and transmit it, but also because its best impulses and basic convictions include commitments to discovering the truth through engagement and collaboration with others. Consider the origins of Christianity in the encounter between Hebrew and Greek cultures, Thomas Aquinas’ engagement with Maimonides, and St. Hildegard’s dizzying contributions to so many fields of inquiry and to the creative arts, contributions she nourished through extensive correspondence with others.

Finally, we can call the Catholic intellectual tradition an invention, not in the sense that we are manufacturing something from scratch, but in the sense that we are actively constructing
In Ex Corde Ecclesiae Pope John Paul II identifies four such hallmarks: a shared vision, a commitment to service, inquiry conducted in the light of faith, and fidelity to Catholic tradition.

I place myself in the camp of thinkers who contend we can speak of a coherent, if fluid and pluralistic Catholic intellectual tradition because we can discern hallmarks that unite particular Catholic intellectual traditions, ideas and ideals that endure historically and appear cross-culturally while also differing in emphasis, inflection, and application. In Ex Corde Ecclesiae Pope John Paul II identifies four such hallmarks: a shared vision, a commitment to service, inquiry conducted in the light of faith, and fidelity to Catholic tradition.

I do not take issue with his list, or with many other claims about what provides coherence to the Catholic intellectual tradition. Rather, my point is that when Catholic colleges and universities claim to educate students in the Catholic intellectual tradition they’re doing more than naming the body of knowledge they transmit. They are making a commitment to become—more fully, more consistently, more effectively—a certain kind of intellectual community, one capable of forming certain kinds of students, scholars, and employees.

This process involves making choices regarding what aspects of Catholic intellectual tradition to emphasize, which normative impulses to embrace. These choices in turn imply a set of priorities for research and teaching, hiring, curriculum, student life, and community engagement. To be clear, I am not suggesting that these choices are utterly arbitrary, though they are contingent insofar as they represent sincere efforts to receive and deploy Catholic intellectual resources in response to the signs of the times and the particularities of Catholic higher education in a contemporary American context. The choices are freely made yet also rule-governed. Terrence Tilley’s characterization of
of Catholic tradition as a grammar may help me to make my point. Just as a grammar entails rules to using a language—rules that still permit astonishing degrees of creativity, rules that can sometimes be played with in order to communicate one's point more effectively—Catholic tradition entails rules of engagement that are internally linked to foundational convictions of Catholic tradition, for instance that faith and reason are ultimately complementary and to the habitus or way of life in which these convictions are intelligible. So the invention of the Catholic intellectual tradition as a bolster for Catholic identity is never merely a process of invention. It is always also a discovery, a response to a dialogue we've entered, an answer to the call to steward an inheritance we have received, a participation in a shared way of life. This kind of inventing is tradition in action.

Bearing all this in mind, let me return to the questions I raised at the outset by way of describing four challenges facing Catholic higher education.

Four challenges confronting Catholic higher education

The challenge of fluency: Social fragmentation, secularism, and the privatization of religious belief make it difficult for Catholic communities to educate and socialize young persons who are comfortable speaking in a Catholic intellectual idiom. Sociologist Christian Smith's study of American college students notes what I have also observed first-hand as a teacher: students' waning abilities to explain confidently the meaning and relevance of fundamental aspects of Catholic faith and morals, and the reasons why these convictions and commitments can withstand scrutiny. This might sound more like a catechetical problem than an intellectual one. However, if traditions involve not only some content that is transmitted but also the process of transmission and the practices by which that content is inhabited, then the challenge of fluency I am describing is actually a systemic problem that develops when the mission of Catholic higher education is more or less sequestered in Campus Ministry programs and the Catholic intellectual life is treated as the province of theology departments, which are in turn rather marginalized in their influence on the academic life of the university.

Although Catholic colleges and universities often invoke their religious identity as part of their appeal, for the most part the intellectual work that occurs in Catholic universities and colleges “assumes the practical irrelevance of God’s existence to the disciplines of reflection and practice that we all use as we interpret and act in the world.” Yet, “if God is the most basic
reality and explanation of the world, then it must be the case that the world cannot adequately be explained, understood, lived in without reference to God.” Students have difficulty articulating the difference a Catholic perspective makes to their education because their education by and large assumes a Catholic perspective cannot make an integral difference to secular scholarly activity. The distinctiveness of Catholic identity instead appears in terms of moral concerns or personal research interests.

The challenge of moral identity: Catholic colleges and universities often promote the place of ethics in their schools as a selling point. Ethics courses sometimes deliver the “mission-related” component of education in their professional schools. In theory, ethics functions as a mark of the distinctiveness of Catholic education. In practice it can operate as a surrogate for other ways the mission could be incorporated into the curriculum.

If I can offer anecdotal evidence, I would point to my experience in recent years teaching mission-related courses in two professional graduate programs—one in Nursing and one in Business. Students—whether or not they identified themselves as Catholic—generally found Catholic ethics—especially Catholic social teaching—to offer a palatable way to link these fields to the Catholic identity and mission of our institution. They usually expressed appreciation and relief—sometimes outright surprise—that the “Catholic theology” components of the courses had some relevance. However, it struck me that this appreciation and relief more often than not focused on how readily moral concerns and values could be distanced from particularly Catholic convictions. Catholic ethics was palatable because the moral concerns or values identified therein seemed to be ones students could affirm whether they identified themselves as Jews or Muslims or Protestants or agnostics. Granted, much of Catholic ethics is indebted to natural law traditions that affirm that religious faith is not a prerequisite for moral knowledge, and there are things I’d want to celebrate here. But if the difference Catholic ideas and ideals make to higher education becomes sequestered in ethics, and ethics devolves into a natural law tradition that isn’t really distinguishable from secular humanism, then it seems to me we have evacuated from Catholic ethics much of intellectual resources it can offer and affirmed the notion that Catholic ideas and ideals are not integral to knowing the world and ourselves adequately. In short, while in theory
Catholic ethics can be a vehicle for preserving and transmitting the distinctiveness of Catholic education, in practice it often unwittingly works against efforts to show students the viability and explanatory power of Catholic ideas and ideals.

**The challenge of distinctiveness**

If we tried to do this better—to show how Catholic intellectual resources enable a more adequate knowledge of the world and of ourselves, would education become catechization? Would academic freedom be limited? Would the independence and integrity of non-theological disciplines be contaminated? I think not. Indeed, I think the converse could happen. To be clear, I am not saying that theology should or even could displace secular ways of knowing the world or informing our action with it. Secular disciplines contribute to our knowledge of the truth. They make necessary and invaluable contributions to human understanding and welfare. They offer insights that can help theological or religious traditions engage in vitally important practices of self-criticism, reform, and renewal. My point is that Catholic intellectual resources can enter into conversation with secular disciplines and endeavor to show how reflection undertaken in the light of faith can yield properly intellectual contributions to human knowledge without violating their integrity as Catholic resources or the integrity of secular disciplines.13

If we are to respect the integrity of secular forms of scholarly inquiry while also allowing theological or theologically informed ideas really to inform this inquiry—when and where they have something to offer—then we need to foster genuinely cross-disciplinary engagement.

Another facet of this challenge concerns hospitality. Can universities embrace and develop Catholic identity while remaining hospitable to students, faculty, and staff who do not profess Catholic faith or live in conformity with Catholic teaching about certain moral issues? In my short time here at Duquesne I have seen evidence that hospitality and cultural sensitivity are part of the Spiritan charism. But hospitality and cultural sensitivity are not *simply* Spiritian—they follow from Catholic intellectual convictions about the ultimate complementarity of faith and reason, the meaning of the common good, and the pattern of subversive epistemological turns one finds in a tradition centered around Jesus Christ, who repeatedly overturned privilege and linked wisdom to those on the margins of society. There remains a great deal of work and complex issues to navigate as Catholic institutions endeavor to become the sorts of intellectual...
communities that increasingly communicate and appropriate non-Western contributions to Catholic intellectual tradition, and cultivate a culture of ecumenism and pastoral sensitivity. But, this work can be guided by a fitting understanding of what it means to be faithful to Catholic tradition.

The challenge of faithfulness

As James Heft noted in his inaugural lecture for this series, Catholic universities and colleges operate in a free market system and compete against each other to attract students as well as administrative and academic talent. An unfortunate part of that competition has been comparative judgments about which schools are truly Catholic and which are only nominally so. These judgments make fidelity to Catholic tradition a contest predicated on assuming the worst about each other rather than a collaborative discernment of a common call.

The descriptions of tradition that I am working with stress the appropriation of and contribution to an inheritance, participation in an ongoing dialogue, and the intersection of socialization and self-determination in a shared habitus and hermeneutic. This means that faithfulness to Catholic tradition must not be reduced to mechanisms of assent or compliance, unanimity, or litmus tests, even as faithfulness to Catholic tradition cannot be understood apart from sincere respect for authority, serious efforts to engage and be led by Catholic tradition, and sometimes costly endeavors to deepen institutional integrity. Faithfulness to Catholic tradition is better understood as a process that is characteristically relational, structural, practical, pastoral, and open-ended, a process governed by internal hermeneutic and moral commitments that mandate cultural sensitivity, inclusiveness, humility, fraternal correction, and collaboration.

Mission and identity in Catholic higher education

Let me conclude. What do these challenges mean for mission and identity in Catholic higher education? To my mind Duquesne’s choice to establish a Center for the Catholic Intellectual Tradition answers the questions I raised at the outset by making identity-conferring commitments to genuinely cross-disciplinary scholarship and teaching, to ecumenism, and to hospitality. I have tried to suggest that these commitments reflect some of the best insights of Catholic intellectual resources. They position us to draw from previous generations of Catholic thought and practice with a view to enriching our understanding of the world and advancing our responses to contemporary problems.
Endnotes

1 These remarks were delivered as part of Duquesne University’s Catholic Intellectual Tradition Lecture Series. The lecture event included thoughtful responses from fellow Duquesne faculty. Video recording of the full event is available online at http://edtech.msl.duq.edu/Mediasite/Play/8dc7eac648c4811b9674b7d22b2a8001d.

2 I limit my remarks to Catholic higher education in the United States.


4 A quick perusal of mission-related web sites for institutions like Boston College, Sacred Heart, University of St. Thomas, and Villanova will lead to invocations of the Catholic intellectual tradition. See also Duquesne University President Dougherty’s 2011 Convocation address on mission and identity, available online at http://www.duq.edu/Documents/public-affairs/_pdf/convocation-11.pdf.


8 Pope John Paul II, Ex corde ecclesiae (Apostolic Constitution on Catholic Universities), 1990.

9 Michael Buckley, “The Catholic University and Its Inherent Promise,” America (May 29, 1993), 14:3.


Infusing the Core Curriculum: The Spiritan Collection as Institutional Resource

Introduction

One of the challenges facing Catholic institutions of higher education is the need to attend to multiple goods simultaneously (Fritz & Sawicki, 2006). These goods rest within the concerns of varied constituencies to which such institutions must attend: current and prospective students and their parents, the communities within which they are situated, and accrediting bodies, to name a few. One of the most important goods is the mission, which reflects both a Catholic institutional identity and, in the case of institutions founded by a particular congregation, the distinctive charism of the founding order.

Mission Initiatives: Structure Centers and Institutes

Many Catholic colleges and universities host Catholic institutes and centers to provide scholarly and service opportunities for faculty and students. These institutes and symbols serve as visible symbols of institutional identity. For example, Villanova, hailing from the Augustinian order, supports an Augustinian institute and a journal of Augustinian studies. St. Anselm’s College, an institution in the Benedictine tradition, hosts an institute for Saint Anselm studies and the St. Anselm journal. Duquesne University’s Center for Spiritan Studies reflects the Spiritan charism and is home to Spiritan Horizons, now in its seventh year of publication.

One of the initiatives undertaken by the Center for Spiritan Studies, in collaboration with the Gumberg library, was to digitize the vast collection of Spiritan materials, making them available to a wide scholarly and lay audience, a project that began in 2005 (Saunders & Behary, 2010). This collection is now available and searchable (http://www.duq.edu/about/centers-and-institutes/spiritan-studies/spiritan-collection-information) opening opportunities for research, study, and devotion for anyone with access to the internet. The collection includes letters and writings of founders Claude-François Poullart des Places and François-Marie-Paul Libermann, Spiritan chapter documents, books, and many other works.

Core Curriculum

Perhaps the key way in which a Catholic educational institution’s distinctive mission emerges is through its pedagogy.
Janie Harden Fritz, Ph.D.

Janie Harden Fritz, Ph.D. (cont.)

president of the Pennsylvania Communication Association, the Eastern Communication Association, and the Religious Communication Association. She currently serves as secretary of the Pennsylvania Communication Association and as executive secretary of the Religious Communication Association. She received her doctorate (Ph.D.) from the University of Wisconsin-Madison in 1993.

Some Catholic institutions of higher education offer sequences of courses distinctive to their identity as either Catholic or as part of a specific order. Programs in Catholic studies, for instance, now grace many Catholic institutions of higher education (Fisher, 2007; Graham, 2007). Central to Catholic education, regardless of any particular sequence focused explicitly on Catholic studies, is its core curriculum (e.g., Houser, 2008).

A Catholic institution’s core curriculum, the set of required courses that all students engage as part of their educational experience, reflects a broadly Catholic identity. The core provides a set of common ideas and experiences that instill coordinates important to institutional mission. The core is usually offered in the context of the liberal arts and sciences to fulfill requirements such as theology, philosophy, math, science, and other discipline-specific courses. In the case of Duquesne University, a set of theme-area specific courses is that part of the core representing Spiritan identity (see http://www.duq.edu/academics/degrees-and-programs/core-curriculum for a link to the original founding document for the new core).

Mission Instantiation: Challenges

A Catholic educational institution’s identity emerges in the daily practices and lived experience of its participants, including faculty, administrators, staff, students, and other personnel associated with its activities. Faculty members, in particular, hold a significant responsibility for protecting and promoting institutional identity. Ideally, faculty members educate students in content areas of their expertise in ways that reflect and respect institutional identity; professors are the link between the curriculum’s institutional distinctiveness and the “products” of Catholic education: graduates who embody both the content areas of liberal and professional education and a sensibility steeped in the Catholic educational tradition.

This mediating role of faculty members presents its own set of challenges. In any organizational setting hosting the work of professionals today (Noordegraaf, 2007), challenges emerge stemming from members’ socialization to a professional identity that transcends any particular location within which a given member of an occupation practices (Fritz, 2013). This institutional/professional tension could emerge in the context of teaching classes in the core curriculum, in which academic freedom as an element of professional identity confronts the requirement for institutional distinctiveness (e.g., Fritz, 2013). A somewhat different issue may emerge, in which faculty members
want to participate in the core, but their academic areas do not fall into categories included as core requirements, given the realities of credit limits that can be included as part of the core.

One way Catholic institutions of higher education may deal with these tensions is to offer opportunities for faculty to engage creatively, but within a set of general guidelines, in course offerings that form the core. Duquesne University’s core curriculum includes a set of discipline specific courses falling within the horizon of core requirements for Catholic educational institutions, as a review of such requirements reveals. The Theme Area offerings in Duquesne University’s core curriculum, however, reflect the genius of both creativity and distinctiveness.

The Theme Areas reflect elements of the charism of Duquesne University’s founding order, the Spiritan Congregation. Any faculty member, with the support of a departmental chair and/or dean, can propose a course to fit a given Theme Area, which is reviewed by a committee composed of representatives from all schools in the university. Courses meet requirements of a Theme Area by fulfilling learning outcomes specific to that Theme Area. For example, the Faith and Reason Theme Area must fulfill one of six outcomes related to “how the interactions of religious faith and reason have been expressed and their relationship understood” in varied disciplines. Other Theme Areas include Creative Arts, Global Diversity, and Social Justice. These learning outcomes are specified in the course syllabus and are tied to assignments that provide opportunity to assess whether the learning outcomes are fulfilled (see http://www.duq.edu/academics/degrees-and-programs/core-curriculum/course-proposals for links to each of the Theme Area course requirements).

Mission Infusion: The Spiritan Collection

With the advent of the digitization of the Spiritan collection, an undertaking that began in the same historical moment as the revision of the university core curriculum, new opportunities emerge for more explicit connection of the Spiritan charism with the university core. The Center for Spiritan Studies, in partnership with the Center for the Catholic Intellectual Tradition and the Office of Mission and Identity, has begun to explore ways of inviting faculty members teaching in the core, particularly those teaching courses in the Theme Areas, to make use of the Spiritan collection. This fall, a course in the Faith and Reason Theme Area is experimenting with materials available in the Spiritan collection. Given the commitments of the Spiritan...
congregation to Africa, to the poor and disenfranchised, and to respect for human elements of indigenous cultures, materials relevant to Global Diversity, Social Justice, and even Creative Arts may be found throughout the collection, and connections to discipline-specific courses, certainly theology and philosophy, abound.

Materials in the digitized Spiritan collection are available at no cost to students, and sets of readings from the collection can be tailored to fit any course, given the range of topics addressed in the collection. The challenge may rest with the sheer number of choices available. To make best use of the collection, one needs to be able to navigate the site to find specific materials. One way is to browse through the collection to see what is available. Another is to type in key words or search terms to identify documents containing that term. Still a third is to contact or email the director of the Center, Fr. James Chukwuma Okoye, who will be only too glad to oblige with suggestions (okoyej@duq.edu).

In upcoming semesters, the Center for Spiritan Studies will partner with the Center for Teaching Excellence to host workshops for faculty members teaching discipline-specific or Theme Area courses in the core who are interested in including materials from the Spiritan collection. Workshops will provide an introduction to the digitized collection, lead participants through the various available areas of the collection, and offer examples of courses that have led the way in integrating materials from the collection with their specific content.

The Appendix below samples four theme area courses and the requirements.

Appendix: Theme Area Courses

The Theme Area courses provide students with a choice of courses that address specific themes important to the identity of Duquesne University: Creative Arts, Faith and Reason, Global Diversity, and Social Justice. To fulfill the Theme Area requirements, students take one course designated as appropriate for each of the four theme areas. Of the four theme courses, a minimum of two must be taken in the McAnulty College – one offered by the History Department and one offered by the Social Science departments (Economics, Political Science, Psychology or Sociology). The remaining two courses may be taken in the College or in the other Duquesne University schools.
Core Theme Area courses must be open to undergraduate students in all of the schools of the University. Courses offered at the 300 and 400 levels may require prerequisites and/or the permission of the instructor. The Theme Area courses may be counted for a major or minor as well as for the Core.

Theme Area courses have a double listing in the Schedule of Classes booklet: a department number and a University Core Curriculum number, with the latter appearing under an appropriate heading, e.g., “Creative Arts.”

3 credits in Faith and Reason

Throughout history the relationship of faith and reason has often informed the ways in which individuals search for truth and understand the world and their own humanness. In courses concerned with the arts, cultural history, literature, the natural world, social and political thought, philosophy, and theology, students study how the interactions of religious faith and reason have been expressed and their relationship understood.

Learning Outcomes

Upon the completion of the Faith and Reason requirement, students are able to do at least one of the following:

1. Demonstrate recognition of how the relationship of religious faith and reason in a particular society affects its cultural life, such as its arts and its social, economic, and political systems;

2. Identify themes addressed by religious faith and philosophy or the sciences and apply relevant methods for considering those shared themes;

3. Explain major historical developments in the relationship of Christian theology and the sciences, with attention to how the conceptions of their relationship affect personal and societal life;

4. Describe the complex relationship between rationality and religious faith, through a focused exploration of a particular historical or philosophical period, a significant thinker, or a selection of literary works;

5. Articulate how religious faith can play a role in the critical analysis of social problems and in the choice of actions for their resolution;

6. Explain how intellect, affect, moral development, and religious faith work together in learning and find expression in works of literature, of literature and film, and in the other arts.

3 credits in Global Diversity

Knowledge of the world’s peoples contributes to students’ development as global citizens. The focus of this theme area is
on concepts of cultural and social identity. The purpose is to investigate diversity within global, national, and local contexts, thereby enabling students to engage issues from different points of view. Diversity may be explored in a variety of ways, for example, through the study of historical developments; of linguistic, literary and artistic expressions; of geographical, social, political, and economic systems; and of religious, spiritual, and ethical themes.

Learning Outcomes

Students who fulfill the “Global Diversity” requirement are able to do at least one of the following:

1. Identify the historical forces that have contributed to the current global systems and these systems’ consequences for humanity and/or the environment;

2. Explain how the theoretical approaches of the social sciences analyze and evaluate the impact of social class, race and/or gender on self and group identity and people’s responses to diversity;

3. Communicate effectively about major social and cultural trends of people living in non-Western regions, such as their religious, economic, and political patterns;

4. Articulate reasons for the presence of minority and/or historically marginalized groups in the United States and/or other Western countries;

5. Demonstrate knowledge of linguistic diversity within and outside U.S. borders through the study of a modern non-English language beyond the 200 level, with attention to the culture of at least one population that speaks that language.

3 credits in Social Justice

Courses in this theme area emphasize social justice values because these values play an integral role in the formation and education of students as agents for ethical change. Through this requirement students are assisted in learning how to be informed global citizens and to take responsibility for being informed and productive participants in the life of society.

Learning Outcomes

Students fulfilling the Social Justice requirement are able to do #1 and at least one of the remaining five:

1. Articulate the importance of being informed, active, critical, questioning citizens in a complex globalizing society;

2. Demonstrate comprehension of the varied meanings of justice, both in theoretical terms and in practical application, at home and abroad;
3. Explain the basis for defending the dignity of all persons regardless of race, gender, sexual orientation, class, or national origin, and identify theoretical challenges and practical implications in making such a defense today;

4. Demonstrate the application of reasoning and other reflective skills to make judgments about what ought to be done in a situation in the light of what is morally/ethically at stake in the situation;

5. Analyze social justice issues by applying social science theories and research methods;

6. Examine how social, political and economic institutions can support or undermine a justly ordered society through the study of one or more of the following: political repression, economic inequality, environmental degradation, or social discrimination on the basis of race, gender and/or class.

3 credits in Creative Arts

The study of the Creative Arts is essential to a liberal-arts education. It provides students with the opportunity to develop integrative skills and to have creative experiences that enhance overall intelligence. Through formal study of creative processes, students engage in non-linear modes of thinking, problem solving, collaborative achievement, and artistic expression in the fine arts, performing arts, or literary arts.

Learning Outcomes

Upon the completion of the Creative Arts requirement students are able to do #1 and at least one of the remaining four:

1. Demonstrate knowledge acquired by the study and analysis of the formal elements of the arts in a variety of media, and know how these elements are used to create compositions;

2. Identify representative musical works through perceptive listening with attention to various musical forms and periods, and composers and performers;

3. Explain the various facets of theater as an art form, including effective communication; creative expression; critical imagination; principles of form, style and function; and the interdisciplinary nature of dramatic performance, which includes writing, acting, directing, lighting, designing, and costuming;

4. Describe the visual arts (painting, architecture, sculpture, drawing, printmaking, and design) in various societies, with a focus on major artists, artistic styles and movements, employing both formal analysis and contextual methodologies;
5. Apply elements, skills, techniques, media, and processes that are appropriate for the fine arts, performing arts, and/or literary arts.

Abstract

Both the digitization of the Spiritan collection and revision of the university core curriculum were projects initiated in 2005. With the core now firmly in place and the Spiritan collection in accessible digital form on the Gumberg library site, opportunities for curricular infusion of Spiritan materials into the core are possible as never before. Infusing the curriculum with Spiritan readings can offer additional distinctiveness to a Duquesne University education.

References


Appendix A [see PDF of University Core Curriculum Founding Document]
We Need to Think About Values

Introduction

We do a lot of talking about values. In our vision or mission statements we formulate the priorities by which we will act and decide for the future. We talk about gospel values, Spiritan values, democratic values, economic values, American values, family values, personal values, and the like. Talking of values is part of our political discourse, our moral discourse and our theological and congregational discussions. We use the word every day. We consider our values a central aspect of who we are and what we stand for. Values are the foundation for our priorities, our mission and our actions.

Yet in contrast to all the talk about values, we have almost complete silence in terms of a discussion on what are values, where do they come from, how do you distinguish between true and false values, what is the difference between values and feelings, how do you teach values. Why do we talk about moral values rather than moral laws or virtues and vices? The philosophical and theological tradition has discussed at length the morality of right and wrong based on the natural law tradition or based on the virtue ethics tradition. However, the language of values has now crept into our discourse. Marx started talking about values in economic terms. Nietzsche undermined traditional moral values but also wrote about transvaluation of values in a rather unorthodox sense. In the first half of the twentieth century the phenomenologists, Max Scheler, Nicholai Hartmann, Dietrich von Hildebrand, and others devoted some efforts to defining values but the tradition has not been continued. For the last sixty years, Lonergan is the only philosopher or theologian that I know of who has given some theoretical account of what values are and where they come from.1

It is not surprising then that there is considerable confusion as to what a value is and whether we can know the difference between true and false values. Alasdair MacIntyre asserts that the most prevalent view of values in our present culture is emotivism, namely, “that all evaluative judgments and more specifically all moral judgments are nothing but expressions of preference, expressions of attitude or feeling, insofar as they are moral or evaluative in character.”2 He goes on to say that such expressions of feeling are neither true nor false as the category of true or false does not apply to feelings. This attitude is indeed very common.
It is common to think of values as personal preferences, as arbitrary, as irrational, as relativistic, as incommensurable, as beyond the scope of rational argument. If this were really so it would lead to chaos. But this would seem to fly in the face of the fact that we are evaluating, thinking and arguing about values all the time and do strongly hold some values to be good and the contrary to be evil. I think we can and must make some attempt to defend the soundness of value judgments that underpin our priorities and our actions.

What is the best way to do that? Lonergan’s innovation in *Insight* was simply to attend to the activities of understanding as they occur in fact in consciousness. From this method follows everything else. Cognitional theory, epistemology and metaphysics are based on the facts of how we come to know. Can we do the same in ethics? Why not! Attend to the process of evaluation, describe its emergence, components and causes, distinguish evaluating in various spheres, and note how we discriminate between good evaluating and bad evaluating. This is what we plan to do in this short paper. We will carefully attend to the process of evaluating. We will identify the three components of cognitive, affective and volitional as they unite in a value judgment. We will discover that the process is legitimate and justifies our dealing with policies and morals in terms of values.

**The Process of Evaluating**

Whenever we use expressions such as good, better, best, or bad, worse, worst, we are engaged in the process of evaluating. We evaluate things, we evaluate people, we evaluate policies, actions, food, climate, books: we are evaluating all the time. We can do it well or badly, carefully or rashly, explicitly or implicitly. We seem to have an innate ability to evaluate and deliberate. The process seems to start with a question, is it worthwhile? Is this good or bad? We consider the alternatives, the arguments, the pros and cons, the consequences, the feelings involved, the dangers, the fears, the demands. The process seems to come to a conclusion in a judgment of value: this is the best thing to do and there follows the implementation in a course of action.

Lonergan’s treatment of values builds on his earlier work on judgments of truth. In *Insight* he elaborated a cognitional structure of three levels of activities: of experiencing, understanding and judging. It is a brilliant, detailed description of how we actually come to know. It sums up in a neat formula the investigations of epistemology since the time of Aristotle. Finally, we have an answer to the question of what is truth in terms of how we
actually make a correct judgment of truth. Truth is what you find when you have examined all the evidence, grasped the connection between the evidence and the conclusion, no further relevant questions arise, and you posit a judgment. Lonergan later came to realize that there is a fourth level of activities involved in knowing good and evil. We usually do not stop when we have discovered a truth, a scientific breakthrough, a pure theory. A new discovery or insight almost inevitably leads to the question of what are you going to do about it, what are its implications, what is its worth, how can it be applied, how can science be implemented in technology. If climate science is correct in diagnosing and predicting climate catastrophe, then certain courses of action are called for. They are good if they alleviate the situation, bad if they make it worse. Science does not end in pure truth but in the implications, the applications, the changes in human behavior that are called for. Questions for truth are followed by questions of value. There are practical implications from most discoveries in science and philosophy and so cognitional structure needs to be completed with an elaboration of the question of value, the deliberative insight and the judgment of value.

What is this process of evaluating? Perhaps a simple, concrete example of this process might help. Note the activities of questioning, deliberating and concluding which are always present. Consider the mental activities we engage in when we set out to buy a new mobile phone. Intelligence is obviously involved: we ask, where can I buy one, why do I need one, what functions does it perform, how much does it cost, where can I get the best bargain? These are questions of information, understanding and judgments of truth and value. Are feelings involved? We see our friends using mobile phones and we want one. We desire, we want, we need, we aspire to be connected at all times. We like one color and not another, we admire some functions and detest some annoyances. We are comfortable with our choice or uneasy. We can perform these activities well and get a good phone that satisfies our needs at a good price and we are happy ever after. Or we perform the activities badly, do not match needs to functions, and end up returning the phone within a week. Identifying the activities in the process of buying a mobile phone is helpful because the same process and activities are involved in the more difficult judgments of moral value. Already we can see that knowing and feeling are involved. Already we can see that there is a process of deliberating, with a beginning in the question, a middle in the evaluation and a satisfying end in the judgment of value.
Underpinning the activities we can also perceive the cognitive, the affective and the volitional elements. Most obvious is the cognitive element. We ask questions, we seek information, we compare prices, we learn about apps and functions, we seek advice from others. But note also the affective element, the feelings that inform the process. We want, desire, wish for a new and better phone. We are perhaps envious of our friends, ashamed of our old-fashioned clunky machine; we are frustrated with the complications of functionality and price and variety available. Finally, we are happy with our choice, proud of our new acquisition, delighted to be in touch with our friends. There is also the volitional element, the deciding, which is operative from the beginning in our questioning, in each step forward that we make to the final decision of paying for the purchase. We can decide to stop, to reverse, to change direction at any stage of the process.

**Scale of Values**

There are many different kinds of values. Above we considered an example of evaluating which is primarily economic. But the same process and the same components are involved in moral evaluations. Are all these values of equal worth? Or are values all the same? Or is there a chaos of values? One can slice values in various ways but the most fundamental is to follow the five levels of conscious activity constitutive of the human person. In that framework we can distinguish vital, social, cultural, moral and religious values in a hierarchical, structural scale of values.

**Vital values** are characteristic of the human person as living, as sensing, as embodied, as satisfying the needs of sensitive living. Health, vitality, energy, food, clothing, housing, propagation, growth, sleep, and the like are examples of vital values. Certain foods are good for you. Get a good night’s sleep. This will make you grow big and strong. Vital values loosely correlate with the level of experiencing. You cannot pick up any magazine without being given free advice on what to eat, how to exercise, what is good for your health. We are all familiar with the adage, *primum vivere, deinde philosophare*, which might be translated, take care of vital values and then seek the higher.

**Social values** are characteristic of the good order of a society. We are also social animals. There are various ways in which we structure social relations in a society of specialization of roles, cooperation, law and order, principles of equality, and the like. Efficiency, order, differentiation, regularity, cooperation,
economic use of resources are examples of social values. They presuppose vital values but in principle are at a higher order as they loosely correlate with the level of understanding. We satisfy individual needs only in the context of a well-functioning polis or society.

**Cultural values** are the beliefs and values inherent in a way of life. These values are embodied in the constitution, inculcated in an educational system, they underpin the judicial system. We value truth, education, science, technology. We respect the values of tolerance and freedom and equality. The truth of our history is embodied in the myths, the institutions, traditions, stories, songs. Different cultures have various configurations or ways of expressing these cultural values.

**Moral values** are the values implicit in our relations to one another as free and responsible human persons. Moral values correlate loosely with the level of deciding, valuing and implementing. This is the good of the individual as he realizes his freedom as a responsible person. Honesty, tolerance, justice, responsibility, freedom, equality, respect are examples of moral values.

**Religious values** trump all other values. To be fully human is to be more than human. And so *homo religiosus* (man a religious being) values holiness, unqualified love, worship, salvation, the gift of grace, prayer, and the like. The human person is by nature open to the divine and reaches fulfillment only in religious self-transcendence.

The scale of values helps us to see that there are different levels of value, and that they are dependent on one another, the higher presupposing the lower and at the same time going beyond the lower and introducing something new and more valuable. Not all values are at the same level. Values are not all equal. The good is an analogous notion. The division into levels is not arbitrary but based on our complex nature as sensitive, intellectual, rational, moral and religious beings.

It also reminds us that values are everywhere. They are embedded in every activity, every institution, every policy, in education, politics, laws, courts, governments, banks, hamburger joints, and the like. It is an illusion to say that anything is value-free, usually a mask for a secular, relativist, politically correct agenda. I am claiming that we have the innate potential not only to know the truth but also to know the good, namely, value.
Values are not arbitrary preferences as maintained by Emotivists but really give us objective knowledge of good and evil, value as true or false. That is not to say that we are always right, that we never make mistakes. But significantly we can recognize our mistakes, learn from them and avoid similar goofs in the future.

**Intellectual Component**

Let us now attend to the process of evaluating and identify the role of intelligence and the role of feeling. This is the crucial issue between the emotivists and the rationalists. We take a middle course between these two extremes asserting the legitimate constitutive role of both intelligence and feeling. Let us first try to define the role of intelligence, reflection and deliberation, judgment, and later assess the role of feelings.

Emotivists in our popular culture assume the position that values are just expressions of arbitrary preferences guided by feelings mostly of self-interest. All we have to do to rebut this position is to attend to how in fact we ask questions about the worth of something, assemble evidence and information relevant to seeking an answer, recognize the moment when the intellect seizes on the sufficiency of the evidence for a conclusion, and utters the judgment of value. We do not choose a mobile phone at random on feeling alone; we do not choose a career path on feeling alone; we do not choose a life partner in marriage on feeling alone; we do not choose to have or not to have an abortion on feeling alone. All sorts of relevant questions enter our mind, set us on a path of seeking relevant information, understanding and advice and move us towards a judgment. There is a crucial constitutive intellectual component in knowing the value of a course of action, a person, or the worth of something.

Once we start asking questions we are using our intelligence and seeking knowledge. As soon as we are asking questions about the worth of some thing or action or person we are seeking knowledge of values. In the moral sphere we ask questions about right and wrong, good and evil, right courses of actions and wrong courses of action. We ask about the moral fiber of our politicians, of our church leaders, of our bankers, of our media. Are they doing what they should be doing? Are they the kind of persons we would trust with our money or our children? Are they people of integrity, of honesty, of justice, of compassion, of duty? We are abundant in our judgments about people in the public eye. We seem to be able to reach conclusions about such people and judgments are the work of intelligence. For the most part we usually get it right but of course we can make mistakes.
We can jump to conclusions, we can be biased, we can follow conventional wisdom, which may not always be right.

Lonergan recognized the question of value and the judgment of value but was not clear about what came in between. In *Insight* he was very clear on the reflective insight which comes between the question of truth and the judgment of truth: it is the grasp of the sufficiency of the evidence and the link between the evidence and the conclusion. If there is sufficient relevant evidence for the conclusion, the judgment of truth follows. It is not hard to notice that at the level of values a similar insight occurs, which we call the deliberative insight. It is an intellectual grasp of the sufficiency of the evidence for the value of something. We can know the value of something or some person. We can have a knowledge of good and evil. We can distinguish true and false values in general and in particular. We can judge the worth of something. Such judgments are not just true for me here and now and not true for you. They are objective in the sense that the conclusion rests on evidence that is relevant and sufficient: the conditions are fulfilled. The value judgment is the conclusion of an intellectual process of asking questions, assembling arguments and evidence, and finally coming to a conclusion.

**Affective Component**

Does this mean that we have adopted a rationalist position? By no means. What then is the role of feelings in the process of evaluations, particularly moral judgments? Again we attend to questions of fact, to our own experience of moral evaluations. In a class here in Duquesne the students were able to name more than a hundred feelings within half an hour. Chief among them were desires, fears, love, hate, remorse, guilt, disgust, anger, responsibility, unease, tense, stressed, excited, perturbed, confused, hesitant, confident, and so on and so forth; the list is endless. Do these feelings enter into the process of moral deliberation? Of course they do. We are feeling animals. We are very articulate in naming and distinguishing various feelings. But how and where and to what extent do they enter into moral deliberation?

We tend to think in terms of feelings that are good and feelings that are bad. Lonergan makes much of the distinction between intentional and non-intentional feelings. I do not think that these are the relevant distinctions we need here. The key distinction seems to be between (1) feelings which normally result in self-transcendence and (2) feelings which are morally ambiguous. This is a distinction Lonergan does make a few sentences later.
(1) What are these feelings which normally tend to
development, to conversion, to knowing and choosing the true
and the good? In *Insight* Lonergan constantly talks about the
importance of the pure detached unrestricted desire to know. His
whole position on human knowing, the dynamic of the activities,
the intentionality implicit in the activities, rests on the desire to
know. We feel it in our curiosity, our wonder, our questioning,
our searching, our joy in success and our frustration at failure.
Lonergan never explicitly names the desire to know as a feeling.
But if a desire to know is not a feeling what is it? Are not desires
feelings? We feel them, they move us in a certain direction, they
are the mass momentum drive of human living. The desire to
know is one way of identifying the feelings that normally lead
us in the direction of self-transcendence. It is deep, long lasting,
gives direction to our search, leads us to inquire relentlessly for
truth and value. It is what distinguishes us from brute animals.

What is the role of this desire? Is it extrinsic to the process of
knowing or is it constitutive of the process? I would answer in this
way. Can you imagine a knowing that does not start in a desire
to know expressed in questioning, driving you forward through
research and deliberating, forcing you to make a judgment when
sufficient evidence is grasped, and is content that truth has been
attained. Without the desire to know we do not ask questions
and so do not understand anything. Understanding is a dynamic
activity and the dynamic is provided by the desire to know. Even
Aristotle recognized the active role of intellect in questioning and
its passive role of receiving insights. Aristotle’s active intellect
throws light on images so that we may understand; it initiates
the process of knowing; it is in act rather than in potency. The
active intellect is the pure question. The passive intellect receives,
it is somehow passive. Insight comes suddenly and unexpectedly
as a release of the tension of inquiry; it passes into the habitual
texture of the mind. But the intellect, Aquinas will insist, is
one personal intellect. So we can assert that the desire to know
simply as a feeling is a constitutive element of human knowing
of truth and value. In his later writings, Lonergan shifted to the
terminology of the transcendental precepts to identify more
clearly the feelings that lead to self-transcendence, namely, be
attentive, be intelligent, be reasonably, be responsible, be in love.

(2) Besides those feelings aiming at self-transcendence, there
is a class of feelings which are morally ambiguous; they can lead
in the right direction or not. These are sensitive feelings, feelings
that are biological and involve sensitive, chemical or biological
changes; they are bodily based. They are morally ambiguous in
the sense that in themselves they are neither good nor bad: it is only in the context of a free developing moral person knowing, deciding and acting that such feelings enter into the moral domain. Anger is an example of such a feeling. One can be filled with righteous anger over injustice, corruption, discrimination, child abuse and the like. One should feel angry at such evils. On the other hand, you have the more selfish anger of road rage, anger at a crying baby on a plane, anger at what is perceived as personal slights.

A counselor might ask, how do you feel about that? Are you comfortable with that? It is a legitimate question. In discerning our feeling orientation we should be able to distinguish the deep rooted sense of obligation to be attentive, intelligent, reasonable and responsible, from the more superficial, sensitive, transient, ambiguous feelings of desire, attraction, or satisfaction.

Volitional Element

There is yet another central element to be taken into account when we are judging the value of a course of action and that is our effective freedom. We are capable of knowing what is right and good but not actually deciding in line with that judgment. This is supremely irrational but that is the point where we are not necessitated to follow our intellect but can choose to turn from good and do evil. Sin is supremely irrational but it happens all the time. So we acknowledge the possibility that our judgments of value are influenced by (1) rationalization when we adjust our knowledge to suit our actions, by (2) moral renunciation, when we renounce our ability to do good, and by (3) the flight from reflection into blind, thoughtless, activism. The notion of freedom would require a few volumes to explore adequately but in current culture it is mostly misunderstood as freedom of choice, freedom to do as you please, lack of constraints, freedom to follow your bliss, whatever that might be. We need to retrieve a notion of freedom as self-determination, as responsible, as a positive dynamic, as deciding for good as opposed to evil.

Conscience

Conscience is a key notion in any contemporary moral philosophy. Our account of the activities of questioning, deliberating, judging, deciding and implementing the judgment as well as the three components of cognitive, affective and volitional, all unite and help us to understand the notion of conscience. Conscience is not just a little voice or a feeling of guilt. It is an awareness of the feeling of moral obligation and our fidelity or infidelity to that imperative in our deliberation,
decision and action. Our analysis of knowledge of value has included an intellectual element, an affective element, and an element of freedom. Conscience encompasses the whole process from beginning to end. It is both a feeling and an intellectual process, unfolding in responsible freedom. To be human is to be moral. We are aware of our good deeds as well as of our twists and turns away from the good. Conscience is supreme in the sense that in the end we are responsible for what we value and make of ourselves. We decide for ourselves what we are to make of ourselves.

Conclusion

We used to teach moral philosophy/theology in terms of giving clear yes or no answers to every imaginable case of conscience. In the end it is impossible to cover all imaginable cases. Perhaps it would be better to empower people to make moral judgments of value for themselves. Talk of values is legitimate and helpful in today’s moral climate. People are going to follow what they personally value, sometimes irrespective of authority or church or culture. Unfortunately, values are often regarded as passing feelings or as arbitrary choices. However, there is a sound philosophical underpinning to doing ethics from the point of view of values. This is foundational in the sense that we can recognize the activities and the components involved in good valuing. These capabilities are inherent in every human person. This approach focusses on the good person as the standard and criterion of goodness following the lead of Aristotle. Good value judgments are the a priori conditions for the possibility of becoming a good person. A value framework provides a grid or background from which more proximate or specific methods of discerning the good either by principles of natural law or by virtue ethics can be applied. Such an ethic is appropriate to an age of interiority where we take possession of our own intellectual, affective and volitional dimensions. Our attempting to express our values in mission and vision statements is soundly based both philosophically and theologically.

Endnotes


B. Lonergan, *Method in Theology*, P 31. Intentional feelings relate us to objects. They confer mass, momentum, drive, power, direction. Non-intentional feelings are states and trends such as fatigue, anxiety, bad humour.


*Nicomachean Ethics*, 1176a20.
Community and University

Service to others is an integral part of the Spiritan charism at Duquesne University and manifests itself in many forms. In a formal academic sense, service-learning is distinctive at Duquesne because it combines significant study in the academic disciplines with community engagement. In a spiritual sense, service-learning is distinctive at Duquesne because it is derived from Spiritan commitments to social justice. Students in service-learning courses come to understand how their academic studies uniquely prepare them for a lifetime of service. The time students share with community partners through service-learning is reflective, meaningful, and situated in learning goals.

Service-learning has grown exponentially at Duquesne over the past decade, and this past year a new iteration of community engagement emerged with the university’s first Signature Partnership. A Signature Partnership is a long-term, mutual commitment to both breadth and depth in community-engaged teaching and research. It is modeled after Spiritan practices of community engagement, which privilege intentional learning, inculturation, and genuine relationships. With their emphasis on sustainability, Signature Partnerships may well be best-suited to multidisciplinary undergraduate entities in the university.

The Signature Partnership concept is particularly well-suited to Duquesne University’s Honors College, for several reasons. First, in practical terms, the Honors College serves students from all eight traditional undergraduate schools at Duquesne. Within their programs, honors students undertake service-learning and undergraduate research at a variety of levels. Some depend on the Honors College for an opportunity to fulfill their service-learning requirement, but honors students also benefit from more community engagement opportunities. The Signature Partnership provides these by allowing students to pursue their passions and academic interests with projects big and small, specialized and non-specialized. Experiences include service-learning, faith-based engagement, research opportunities, and individual outreach. The broad spectrum of majors within the Honors College is important to the Signature Partnership, because students can contribute newfound knowledge in their disciplines to collaborative projects undertaken with citizens and experts from the community. Regardless of who teaches honors courses or at what level, the contact and commitment is maintained with the community partner through the consistent administration of the Honors College and ongoing, multiple engagement opportunities.

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Roberts is the author of Alterity & Narrative (SUNY Press, 2007), which won the International/Intercultural Communication Book of the Year Award from the National Communication Association. She has also written numerous essays, the most recent of which appears in Critical Studies in Media Communication. She has been an International Folklore Fellow, a PFF Teaching Fellow, and the recipient of numerous awards for scholarship and teaching, including Duquesne’s Presidential Scholarship Award (2005).
Second, in perhaps more abstract terms, the Signature Partnership is made for a multifaceted university entity like the Honors College because a big, complex student population calls for big, complex ideals. In the Honors College, our learning outcomes depend on not just breadth of study, but also great depth. Like all of Duquesne we are based on the five pillars of the Spiritan charism (academic excellence, moral and spiritual values, service to others, global concerns, ecumenism). In addition we encourage students to emerge from their baccalaureate studies with sophisticated contributions in four honors emphasis areas: Creative and Critical Thinking, Humanities-Based Learning, Leadership and Service, and Global Perspectives. A Signature Partnership allows the time and level of relationship needed for these outcomes to be realized. More importantly, the long-term commitment increases the likelihood that a community partner will see lasting benefits from the relationship, and that the Honors College can grow, change, and be humbled in a spirit of reciprocity.

During the spring semester of 2012, Duquesne professor Dr. Evan Stoddard led an honors seminar entitled “Community and University.” The course has been offered to honors students each spring for the last several years, but with the inauguration of the Signature Partnership model, in 2012 the seminar of ten students had a new mission: to create a strategic plan for the Signature Partnership that would solidify the relationship between the Duquesne Honors College and the Daisy Wilson Artist Community and outline meaningful, mutually beneficial goals on which they could cooperate over the next five years.

Perhaps by virtue of the course being offered at Duquesne and in the context of a superb service-learning model established by the Office of Academic Community Engagement, the way that the students set out to accomplish this mission was distinctly Spiritan in its approach. The story of the partnership is a unique and remarkable one, as the Spiritan model of service and community engagement informed both the values and praxis of the seminar throughout the semester. These pages tell the story of the students’ journey, but also the opening of a significant community relationship.

In order to provide a framework for understanding this relationship, the first part of this essay describes service-learning and its challenges. Then we delve into the project itself, noting how the choices honors students made, the activities they engaged in, and the hopes both partners hold for a lasting commitment to social justice were shaped by a Spiritan model of service.
Service-Learning: Locating a Spiritan Partnership

In the past decade, scholars have examined both the benefits and the challenges of service-learning. The positive outcomes appear to be robust. In service-learning, service is curricular: it occurs in the context of an academic course. Reflection activities are crucial to distinguishing service-learning from extracurricular volunteer hours. Students who complete service-learning courses seem to develop an appreciation for serving others, and they also “make greater increases in moral reasoning and critical thinking, are more tolerant, perform better academically…and take greater interest in civic responsibility.”

As an established experiential pedagogy, service-learning has been tested and evaluated often. The National Association for Experiential Education, for instance, lists the following “best practices” for service learning: “intention, authenticity, planning, clarity, orientation, training and mentoring, monitoring and assessment, continuous improvement, reflection, evaluation, and acknowledgment.” Of these, again, reflection is especially crucial – particularly for Catholic universities. At Duquesne University, for instance, observations, focus groups, surveys, and other assessments indicate that students commonly embrace service as an everyday ethic. Yet reflecting on deeper social justice issues is always important. As Artz (2001) has argued, if service is posited merely as charity, there is not enough learning taking place. Without reflection, “students become aware of a particular injustice…[but] stop short of serious consideration of the fundamental systemic practices and relations that give rise to the injustice.”

While service-learning has been analyzed and critiqued heavily, one problem yet to be ameliorated is the rather thin philosophical ground on which service-learning sometimes stands. Fritz and Roberts recognized this challenge and suggested as a first step that service-learning should be situated in the missions of given institutions. Holland agrees that service-learning can only thrive where there is a proven mission commitment. Taylor goes further, showing that such a commitment establishes a moral framework for service.

Catholic institutions like Duquesne University are therefore well-placed to articulate a philosophy of service-learning. These philosophies might be broadly spiritual or charism-specific. Catholic universities share common missions in the search for truth that illuminates human dignity, justice, and freedom, as John Paul II explained in *Ex Corde Ecclesiae*. The Spiritan mission at Duquesne University is unique in its explicit address.
of the global community, ecumenism, and service. These explicit calls are grounded in the Spiritan charism. The remainder of this essay makes this clear and explains how, in the Signature Partnership, students learned to follow a Spiritan model of service. The Spiritan approach makes a marked difference in the way service-learning is done at Duquesne, through a See-Judge-Act-Reflect model but also through loving attention to solidarity and subsidiarity. That is the story of the Signature Partnership between the Duquesne University Honors College and the Daisy Wilson Artists Community. Their joint dream is a re-visioning of the childhood home of August Wilson.

**Students as Servants: Following a See, Judge, Act (and Reflect) Model**

In formulating and writing their strategic plan for the Signature Partnership, the students followed a process that paralleled the Spiritan “See, Judge, Act” methodology used in working towards social justice and the formulation of pastoral response. Although the original model includes only three steps, many applications of the model also acknowledge the step of “Reflect” as an important addition. Ultimately, the Spiritan model of service and community engagement informed both the values and praxis of the seminar throughout the semester. This model continues to shape the impact of the partnership for the community and the university.

**Seeing**

An opportunity to serve often produces a temptation to jump immediately into doing something. There is an excitement involved in taking visible, tangible action or solving perceived problems. However, by beginning with “Seeing,” the Spiritans recognize that one cannot serve a community well or begin to address its challenges without developing understanding. Seeing in a Spiritan sense implies not only observing a community, but also seeking to comprehend its situation from multiple perspectives. It means immersing oneself in a community and becoming a participant in its culture. This evolving encounter with a community impacts perceptions and moves us naturally to a caring response.

“Your immediate task: Learn as much as you can, as quickly as you can about the Hill District, the August Wilson House, and the Daisy Wilson Artist Community.” These were the words that appeared across the top of the outline of the semester-long assignment that Dr. Stoddard handed to his students on the first day of class. By asking them to begin by first learning about the community, he
was asking them to begin with Seeing. As one student remarked after receiving the initial assignment, “this seemed to be a rather large task to embark upon, especially compared to my normal course work of writing papers and taking tests. It is a project that will make a difference much larger than a final grade in a course that I took for a semester.” It was apparent right away that this would not be a typical class, and that much more was at stake than simply a letter on a transcript.

Seeing in a Spiritan sense is precisely the way that the class began the process of working with the Hill and the Daisy Wilson Artist Community to plan for a Signature Partnership. The second day of class, the students made their way up the steep slopes of the Hill District to visit the birthplace of August Wilson (1945-2005), one of the most accomplished playwrights of the twentieth century. His mother, Daisy Wilson, is the namesake of the artist community with whom the students are working to re-vision the house into a community coffee shop and artists’ resource space. Leeretta Payne, a life-long Hill District resident and a member of the Daisy Wilson Artist Community, led the students on a tour of the Hill District. As they walked through the streets of the Hill and took in some of the breathtaking views of the city of Pittsburgh that can only be experienced from its heights, Leeretta shared her stories and perspective on the community with them, as well as her vision of turning part of the August Wilson Home into a café that would serve as a much needed third space for community building in the Hill. For the students, visiting the Hill and hearing it described by a member of its culture and community opened their eyes to a side of the neighborhood that many of them had perhaps never considered before. One student reflected on the way the visit changed his perspective:

As a junior attending Duquesne, I have lived next to the Hill for the past two and a half years. Why then is the only thing I’ve heard about it is to avoid it? Why haven’t I heard anything about its quiet streets, its stunning views, or its rich history? ...a simple five minute drive was all it took to change my entire outlook on the Hill District. I know I’ve only visited a small section of what is a much greater community, but now my eyes are open to what else the Hill might hold. Perhaps if more of my peers would take time to explore the Hill, to see it for themselves, a [deeper] relationship between Duquesne and the Hill District could be formed. 

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As the days passed, students made many more independent visits to the neighborhood to learn more. Some, for instance, attended mass at the local parish, St. Benedict the Moor:

I was amazed at the sense of community and family in the parish. The parish was quite large, but everyone seemed to know one another and treated everyone like family… During the “Our Father,” it caught me off-guard when the woman behind be tapped my shoulder to hold my hand during the prayer. As I looked around, I realized the entire Church community was connected by one large chain, winding around the pews. During the “Sign of Peace,” parishioners walked all around the church greeting friends and family with hugs and handshakes. So many people came up to us and welcomed us …This experience has shown me what a strong community lives in the Hill District and I am now really looking forward to connecting the community to Duquesne and building a partnership... 14(Sajewski, 2012)

The students supplemented further excursions into the Hill community by reading about and watching a documentary that presented its rich cultural past. Perhaps most importantly, the students met on a number of occasions with the board members of the Daisy Wilson Artist Community and asked them to discuss their plans and vision for the future of the August Wilson Home and the Signature Partnership. Hearing the community partners speak so passionately about the project inspired and motivated the students in the same way that visiting the community had done. Each of these activities had the effect of changing the way the students saw the Hill and giving them a clearer vision of their own role in relation to the community, paradoxically broadening their perspective while simultaneously focusing their gaze.

In addition to visiting and studying the history of the Hill and conversing with members of the Hill District community, one of the most important elements of “seeing” for the class was learning about the life and works of August Wilson. As a class, the students read a biography of Wilson written by two local authors that highlighted the important places in the Hill District that appear in his work, and they also had the opportunity to attend a production of *Ma Rainey’s Black Bottom*. For the students, seeing the play “helped bring into perspective the passion, art, and culture that makes August Wilson such a powerful figure to this day.”15 Each day, the class began with a short focus on August Wilson: reading a piece of his work, listening to one his favorite
songs, or watching a brief interview or clip from one of his plays. Throughout the course of the semester, many of the people the students spoke with also helped them to get to know August Wilson by sharing their knowledge, memories, and stories. Among these individuals was Paul Ellis, August Wilson’s nephew and the president of the Daisy Wilson Artist Community.

Studying August Wilson was valuable not only because it made the students familiar with one of the most important African American playwrights of the 20th century, but in some respects it also allowed them to look at the Hill District through his eyes. Peering into the culture of the Hill District community through the lens of Wilson’s world and works allowed them to understand and appreciate the community in a different and deeper way. This filled the students with a strong sense of the need for action, and a profound desire to be part of that action. As one student remarked,

Although it seemed like everyone [had] different ideas about what we want to accomplish, it also seemed like everyone feels an earnest desire to help the community of the Hill. Personally, I almost feel a sense of responsibility to it. Duquesne has such a capable student body, which has been crippled by the infamy that surrounds the Hill. I hope I am not out of line in saying that the one thing our class is certain about, is that we want to help dissolve the stigma that plagues the Hill. 16

Judging

In the Spiritan model, the step that follows Seeing is “Judging.” Of course, this word has a specific Spiritan meaning. Here, judging is neither an approval nor a condemnation but rather a necessary part of how we make sense of what we observe and experience. This phase involves carefully considering what one has seen and learned in light of what one already knows and values in order to reach a reflective, informed decision about responsible and effective action. As with seeing, judging is a step that is often overlooked in typical service and community engagement experiences, but it is essential to ensuring that one’s final efforts will be effective as well as consistent with the needs and culture of the community.

Having learned so much and come to see the Hill District in an entirely new way, the students now had to consider everything they had learned in order to discern how to bring the Hill Community and Duquesne community together in

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a meaningful, mutually beneficial, and sustainable way. The class community was crucial in this step. The students needed to share ideas, but also to concretize them in a formal analysis of the strengths, weaknesses, opportunities, and threats for the partnership. Only then could they present a proposed response to leadership of the Daisy Wilson Artist Community and the Honors College. Discussion with leadership also provided an opportunity to solicit the feedback of the partners, allowing them to further inform the students’ judgment.

One of the most significant elements included in the proposal was a mission statement for the partnership, which the class crafted to reflect elements from the respective missions of both the Honors College and the Daisy Wilson Artist Community. The final mission statement that appeared in their strategic plan was as follows:

The mission of the signature partnership between Duquesne University’s Honors College and the Daisy Wilson Artist Community is to sustain a symbiotic relationship that builds on the strengths of each. The partnership aims to meet the goals of the Daisy Wilson Artist Community, offer educational and service opportunities for Duquesne students and staff, promote the arts, preserve and advance the artistic legacy of August Wilson, and help the Hill community flourish.

The work the students did as part of the judging phase of their planning process was a critical turning point for the class that allowed them to translate the information they had encountered about the Hill and August Wilson and the wishes of the community partners into practical action. One student captured the transition poignantly, saying, “Up until this point in the class we have just been examining our hands and trying to figure out what we can do with them. We’ve read a lot and we’ve gone out into the community to try and learn our hands backwards and forwards… I think we have started to look up away from our hands with a more enlightened idea of what to do with them.”

*Acting*

The next step in the Spiritan model is to choose and act upon an appropriate response. While responsible, caring action is the ultimate goal of any service, in this model it is not the end of the process so much as its *turning point*: it decides the direction of the relationship partners. For the Spiritans, action...
While responsible, caring action is the ultimate goal of any service, in this model it is not the end of the process so much as its turning point: it decides the direction of the relationship partners.

is always undertaken with intention, commitment, and a spirit of loving humility.

The instinct for action had been present with the students even from their earliest transformative experiences of the Hill community. As one student described,

Although the main goal of our [course] this Spring is to create a strategic plan for our Honors College and the Daisy Wilson Artist Community, I know each of us has harbored a desire to do something tangible. Since we visited the home of August Wilson during our very first week of class we have been brimming with ideas. If it was not for Dr. Stoddard I think we would have shown up on the doorstep with hammers, paintbrushes, rakes, and trash bags ready to do something, anything. 18

Having arrived at the proper place for action, the students outlined four concrete goals for the Signature Partnership and developed strategies for achieving each one. The goals and actions focus on: (1) developing programming for the Daisy Wilson Artist Community, (2) creating related classes and curricular elements for Duquesne students, (3) improving and maintaining the August Wilson house and adjacent property, and (4) raising awareness about the partnership and the project.

Although carrying out these actions will be an ongoing effort for the partners to collaborate on over the course of the next five years, the class also began to take some concrete action. They were able make a return visit to the house with a member of Duquesne’s Facilities Management, Coleman Griffin, to talk about making improvements to the vacant lot adjacent to the house. Mr. Griffin was kind enough to donate the talent, time, and equipment to grading and sowing grass in the lot so that it can begin to be used as a space for holding events. Students also established a list of ideas for future programming as well as possibilities for future classes and studies relating to the partnership, and they reached out to organizations on campus and members of the Duquesne faculty to establish interest. Perhaps the most significant contribution, however, was the amount of increased awareness the students generated. At the conclusion of the semester, they held an informal breakfast in the lobby of Assumption Hall Living and Learning Center where dedicated honors housing is located. There they shared pancakes, stories about their semester-long process, and their enthusiasm for the project, encouraging other honors students to become
involved. The class gave a public presentation of their final plan to the partners as well as other members of the Duquesne and Hill communities. While the excitement and glamour of service-in-action were certainly present, what the students seemed to find most satisfying was the knowledge that they had set a clear direction in which the future relationship between the community partners could grow and had taken some important first steps in that direction.

Reflecting

Although formally the Spiritan model is known as See, Judge, Act, many times the step “Reflect” is added. This addition emphasizes the importance of evaluating the response in order to consider its impact, as well as to highlight what was successful and what could have been done differently. In some cases, reflection leads to a re-initiation of the See, Judge, Act process and a reformulation of the response. However, even when it is the final step rather than the beginning of a new cycle, Reflection always allows those undertaking service to consider the lessons they have learned and the deeper meaning behind their efforts.

For the honors seminar, reflection and evaluation took two main forms. First, throughout the semester each member of the class, including the professor, contributed to a blog, where they shared their thoughts and experiences about the specific activities they were working on as well as the project as a whole. Not only was the blog a way for the students to chronicle the lessons they learned during their planning process and experience of service, but it was also a way for them to connect the project with their own interests and passions and realize what skills and perspective they could contribute, as well as the new skills and perspective they gained during the class as a result of their work.

Apart from the ongoing opportunity for reflection offered by the blog, the class also composed a report at the end of the semester to evaluate what they had accomplished and, perhaps more importantly, what impact their project had achieved. Ultimately, the students felt that the plan's most significant impact had been giving definite shape and direction to the Signature Partnership between the Honors College and the Daisy Wilson Artist Community, and in doing so had also constituted a measurable step in breaking down some of the barriers of separation between Duquesne and the Hill. In reflecting on the impact that their work had had on the communities, however, they also came to realize that somewhere along the way, formulating the plan had also a significant impact on them as students. In a particular way,
they realized that by entering into a community and immersing themselves in a neighborhood that was previously unknown, they had emerged with radically different perspectives on the Hill District and a deeper awareness of their roles as students, as members of the Duquesne community, and as global citizens.

## Rooted in Spiritan Values: Solidarity and Subsidiarity

Sometimes, whenever a university undertakes a significant service project, the way that it frames its relationship with the community is entirely asymmetrical. From a place of privilege, the university sees itself as condescending to provide some service those who are less fortunate, assuming the role of a savior stooping to aid those who are helpless. This is unfortunate, for the university celebrates itself for a job well done without acknowledging the lessons that the community has to teach and the value that it has to offer. In the worst cases, the university ends up fundamentally misunderstanding or affronting the community it aims to serve, or compounding the problem that its service sought to resolve, and even in cases where some good is achieved, what is often seen as arrogance on the part of the academic institution alienates the community members, making sustained communication and a neighborly relationship all but impossible.

What is lacking in this common approach to service and community engagement are two of the key values that define the way Spiritans enter into communities to serve: the Catholic social teaching principles of subsidiarity and solidarity. Adhering to the principle of subsidiarity requires recognizing that a community’s members know best what its problems and challenges are, and they are best able to inform the solution, even though they may need assistance and resources from others. At the same time, while placing a value on subsidiarity emphasizes the need to respect distance, adopting a stance of solidarity recognizes the simultaneous need for closeness, to work with a community and participate in it so as to acquire a deeper understanding and a stronger relationship.

One of the challenges that the Spiritans confront in their service throughout the world is that they are often asked to respect the subsidiarity of and serve in solidarity with communities whose cultures may differ radically from their own. Surprisingly, in their work throughout the semester, the students faced a similar challenge. Although geographically speaking Duquesne and the Hill District are neighbors, culturally, they may seem to be worlds away. The students had to let go of obstacles not only...
to serving the community but particularly to serving in a spirit of humility and allowing the community to guide their actions in a way that would make a long-term relationship possible and fruitful for both partners.

Applying the Spiritan values of solidarity and subsidiarity allowed the class to develop a partnership with the Hill. By acknowledging the need to begin by learning and allowing the community partner to set their direction and guide their efforts throughout the process, the class sought to uphold the principle of subsidiarity and recognize the autonomy of the Hill community. Moreover, by seeking as much as possible to be participants in a shared project and build a reciprocal, lasting relationship with the community partner, the students sought to act in solidarity with those they were serving, rather than in separation. Dialoguing with community partners and immersing themselves in the culture of the Hill made the students connect with the community and the project on a personal level. One student described how the class’ approach had caused him to take on the goals of the community as his own, saying,

The class started largely as a study on August Wilson’s life, and the Hill District in its prime. But then the class took a trip to the Hill, and we experienced it, many of us for the first time. We continued learning about just how magical and unique the Hill is, and began understanding why so many people care about revitalizing it. Somewhere along the way, I realized I cared too. What started as a requirement to graduate... just another class... became more. ¹⁹

Working from a Spiritan model allowed the students to serve not as detached benefactors but instead to become true participants who were genuinely invested in their work and cared deeply about the final impact they would achieve. They approached their task not thinking of themselves as saviors, but rather as servants: side by side with their community partner, seeking a relationship from which they could learn and within which they could cooperate.

The Spiritans say that this approach to service “leads to a double conversion, that of the missionary and that of the people.” ²⁰ Guided by the principles of subsidiarity and solidarity, the students developed hope that their contributions could be meaningfully transformative for two unique community partners: the Daisy Wilson Artists Community and the Duquesne University Honors College.

Endnotes


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MAINTAINING YOUR SPIRITUALITY IN THE PRACTICE OF LAW

Certain areas of legal practice make it easier to see the true purpose of your life as a Christian. When circumstances lead you to a more materialistic area of practice, it becomes a true test of faith to maintain your spirituality, and rediscover a purpose for your life within and apart from your professional efforts.

I wish to make it clear at the outset that these are my own personal experiences and reflections on the practice of the law, and how my own struggle to maintain my spirituality and sense of purpose as a Christian in this profession often required me to reacquaint myself with the origins of our legal system. I do not mean to imply that someone who has no belief in a Supreme Being cannot be an excellent attorney. These principles, however, apply to me and to my need to see a purpose in my professional endeavors, both as a lawyer and as a Christian with a strong belief in our Heavenly Father.

When I meet someone for the first time and they learn I am a lawyer, the reactions range from surprise, approbation, and occasional disdain. The "approbation" reaction always takes me by surprise, since I don't feel any differently than I did before I became a lawyer; I am the same person. I am no better than anyone else simply because I have an "Esquire" after my name. I don't treat so-called "non-professionals" any differently just because I have a law license. This is because as a Christian I understand the importance of showing humility before God. "Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10 [KJV]). "Before destruction the heart of man is haughty, and before honor is humility" (Proverbs 18:12 [KJV]).

In many ways becoming an attorney was a perfect fit for me. Throughout my childhood I had always felt a strong sense of right and wrong, which I attributed in large part to my Catholic upbringing. I always became angry when I saw injustice in anything - whether on the playground or in the classroom - when someone was playing by different rules than others in order to get ahead. I am certainly not unique in this regard, but I know that this is something I can identify from an early age as a driving force in my life as I tried to decide what to do with my life.
This sense of justice became more apparent when I became a Resident Assistant in college, a job that required me to enforce the school’s alcohol policies and other regulations as part of Residence Life in the dorms. I was also responsible for mediating roommate disputes and counseling students in a variety of issues ranging from alcohol and drug abuse to academic stress and interpersonal relationships. As a Resident Assistant I tried to ensure that those who were being unfairly treated had a voice and were given an opportunity for redress of their grievances.

In my last year of college, during a meeting with the First Assistant District Attorney for Allegheny County I became inspired to pursue a career in the law. After spending a day with this man and watching various prosecutors at work, I saw firsthand how people could serve as instruments of justice in a dignified and professional manner. These attorneys were applying the laws of society in a deliberate and orderly fashion in a courtroom setting, while affording the accused the right to confront witnesses and examine the evidence presented. I decided then to enroll in law school at Duquesne University. In the fall of my second year of law school, I worked part-time at the District Attorney’s Office, and following my graduation I was hired full time as a county prosecutor.

It may seem odd to characterize a prosecutor as an ideal role for a Christian, but for me, this job was a perfect fit. I was able to clearly see the contrast of right and wrong, and in a very real sense I was able to do something about it. This was a tremendously rewarding position, since I derived great satisfaction from prosecuting wrongdoers and helping victims of crime begin the process of healing. It was also very easy to stay on message with my own sense of self-worth; that I was using my legal skills to faithfully and dutifully enforce the laws of society. That was because I clearly understood my role as a prosecutor.

The job of a prosecution attorney is to vigorously defend his/her client and, wherever possible, to seek an acquittal. The job of a prosecutor, however, is not simply the reverse, i.e., to seek convictions. Rather, it is to seek justice. “A prosecutor has the responsibility of a minister of justice and not simply that of an advocate. This responsibility carries with it specific obligations to see that the defendant is accorded procedural justice and that guilt is decided upon the basis of sufficient evidence.” [Comment following Rule 3.8 of the Pennsylvania Rules of Professional Conduct]. The implications of this distinction were considerable. During the investigation of certain
suspected offenses it was often necessary to interview victims in order to assess both their credibility and their capacity to testify. In certain instances these interviews would lead to information that tended to cast doubt on the initial allegations, leading to further investigation and either a dismissal of charges filed, or of a conclusion that the investigation should terminate for lack of prosecutorial merit. Clearly these were judgment calls by all persons involved: the prosecutor and the police/detectives. However, to make the best judgment possible, one needs to rely on a solid religious and moral framework, and endeavor at all times to uphold the rules that we rely upon to exist in an ordered society.

Our Founding Fathers saw the importance and necessity of religion in our form of government, upon which our legal system is based. John Adams, America's second President said, “It is religion and morality, alone, which can establish the principles upon which freedom can securely stand.” George Washington, in his Farewell Address in 1796, stated, “Of all the dispositions and habits, which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of Men and Citizens.”

These were the principles that guided me in my early career. However, after ten years as a prosecutor, my family circumstances required me to seek employment as a civil attorney, when my wife became a full-time mother. This caused me to leave an area of the law that had clearly defined lines of right and wrong, where I felt a real sense of purpose in my life, to one where the primary focus seemed to be about money. I took on a job as an insurance defense attorney, where my clients were not victims of crimes, but were persons or companies alleged to have negligently caused damages and/or injuries to others. This was a very difficult time for me from a spiritual standpoint, since up until this point my role as a prosecutor was a constant reminder of the importance of my life’s efforts. It wasn’t until I left the District Attorney’s Office that I realized how much I had tied my identity to that role, which for me had been a continuous reflection of my self-worth.

Now, however, I was about to embark on a totally different path, where my value as an attorney was not measured by protecting society from criminals and helping victims to cope, but by how much money I could save an insurance company in a civil lawsuit- or least that’s how I initially characterized it. By
casting it in these terms, however, I experienced an identity crisis of sorts, since up to this point the focus in my career was never on how much money I could make, or how much money I could save on behalf of a client, but whether I was an instrument for justice.

It was my sister who provided me with much-needed advice, since she had recently experienced a similar drastic change in her profession. Her advice was simple: look upon this not as a permanent change, but merely as an opportunity to learn a different area of law in preparation of another door yet to be opened by God. I took this advice to heart and, recalling the canonical principles that govern my profession, tried to focus on how to achieve the aspirational ethical considerations within a purely materialistic area of law.

The American legal profession is governed by ethical codes, which are derived from religious principles. These ethical precepts are a convenient reminder to the profession of the prevalence of moral considerations in the practice of law. The preamble to the American Bar Association’s 1983 Model Code of Professional Responsibility states as follows:

The continued existence of a free and democratic society depends upon recognition of the concept that justice is based upon the rule of law grounded in respect for the dignity of the individual and his capacity through reason for enlightened self-government. Law so grounded makes justice possible, for only through such law does the dignity of the individual attain respect and protection. Without it, individual rights become subject to unrestrained power, respect for law is destroyed, and rational self-government is impossible.

Lawyers, as guardians of the law, play a vital role in the preservation of society. The fulfillment of this role requires an understanding by lawyers of their relationship with and function in our legal system. A consequent obligation of lawyers is to maintain the highest standards of ethical conduct.

In fulfilling his professional responsibilities, a lawyer necessarily assumes various roles that require the performance of many difficult tasks. Not every situation that he may encounter can be foreseen,
but fundamental ethical principles are always present to guide him. Within the framework of these principles, a lawyer must with courage and foresight be able and ready to shape the body of the law to the ever-changing relationships of society.\(^4\)

In an attempt to create a working framework to advance the sentiments set forth in its preamble, the American Bar Association [ABA] drafted a Model Code of Professional Responsibility, comprised of the following: Canons, Ethical Considerations, and Disciplinary Rules. Each of these sections set forth guidelines to help the attorney navigate through existing challenges in the practice of law, as well as to anticipate future conflicts and difficulties. The words contained in the preamble, while inspirational, may seem onerous to some, for they impose an extremely high standard of conduct on attorneys in their professional life. But these standards of conduct have as their basis the moral tenets that are advanced in traditional Christian values. For example, the ABA describes the “Canons” as “statements of \textit{axiomatic norms}, expressing in general terms the standards of professional conduct expected of lawyers in their relationships with the public, with the legal system, and with the legal profession. They embody the general concepts from which the Ethical Consideration and the Disciplinary Rules are derived.” [Emphasis added]\(^5\)

The “Ethical Considerations” are characterized as “aspirational in character and represent the objectives toward which every member of the profession should strive. They constitute a \textit{body of principles} upon which the lawyer can rely for guidance in many specific situations.”[Emphasis added]\(^6\) The “norms” and “principles” relied upon to fashion an operational framework for the legal profession are rooted in our Judeo-Christian history, which makes it logical to refer to the Bible for guidance in confronting moral challenges as an attorney.

These principles are not limited to an attorney’s professional life. In fact, the preamble to the Pennsylvania Rules of Professional Conduct, which were patterned after the ABA Model Rules, states in part:

Many of a lawyer’s professional responsibilities are prescribed in the Rules of Professional Conduct, as well as substantive and procedural law. However, \textit{a lawyer is also guided by personal conscience} and the approbation of
professional peers. A lawyer should strive to attain the highest level of skill, to improve the law and the legal profession and to exemplify the legal profession’s ideals of public service. Within the framework of these Rules, however, many difficult issues of professional discretion can arise. Such issues must be resolved through the exercise of sensitive professional and moral judgment guided by the basic principles underlying the Rules. [Emphasis added]7

It is against this backdrop that I take the following as my reference points:


2. Many of these ethical standards are self-policing, that is, in many cases only you know whether a canon is implicated.

3. Ethical standards necessarily assume the existence of some moral standards against which to measure conduct and to aspire to.

4. Moral standards in turn must necessarily be based on a belief in a supreme deity and of the consequences for behavior that is discordant with the principles established by a belief in a supreme deity. “Know then in your heart that, as a man disciplines his son, the LORD your God disciplines you. So you shall keep the commandments of the LORD your God by walking in his ways and by fearing him” (Deuteronomy 8:5-6 [RSV]). A desire to “not get caught,” so as not to be disciplined or punished, is admittedly a motivation for conforming one’s behavior. However, while this may explain adherence to the Disciplinary Rules, this does not account for the self-regulating that occurs in the many instances where only you know whether you have done the right thing from an ethical standpoint.

For example, Rule 3.3, “Candor Toward the Tribunal,” states in part that “A lawyer shall not knowingly fail to disclose to the tribunal legal authority in the controlling jurisdiction known to the lawyer to be directly adverse to the position of the client and not disclosed by opposing counsel.”8 This means that if an attorney is aware of a written legal opinion that goes against his position in the case, and it is apparent that neither the court nor the opposing attorney is aware of it, he must disclose it to them. This is obviously a difficult item to monitor, since only the attorney would know that he or she is aware of a case that the other parties are not. This is also fortunately a rare occurrence,
since usually both sides, as well as the court, are familiar with the controlling case law, especially with the advent of electronic research services that enable an attorney to research much more efficiently.

Another example would be Rule 3.1, “Meritorious Claims and Contentions,” which provides that “A lawyer shall not bring or defend a proceeding, or assert or controvert an issue therein, unless there is a basis in law and fact for doing so that is not frivolous, which includes a good faith argument for an extension, modification or reversal of existing law.” This rule is very subjective, and open to a multitude of interpretations, since one attorney’s opinion of legal frivolity may be contrary to the opinion of another attorney, the latter of whom may perceive the issues differently.

As with any self-policing framework, it is only as good as the persons who are doing the policing. As an attorney, my adherence to the canons of ethics is not just a symbolic or mechanical regurgitation of phrases promulgated by our supreme court; it is for me an extension of my life as a Christian and my efforts to demonstrate my faith by upholding these principles at all times.

Although the previously-cited Rules of Professional Conduct applied to prosecutors as well as to civil attorneys, in my new role as a civil litigator I tried to focus on what it was that had given me an identity as a seeker of justice. I was still the same person I was before I left the District Attorney’s Office, just as I was the same person I was before I became a lawyer. What changed was not so much the type of work I was doing, but what it’s focus was on, namely, materialistic issues—valuation of damages, indemnification agreements, insurance policy limits, degrees of negligence and defenses, and so on. This was a stark contrast to criminal prosecution, where the legal “rights and wrongs” were more clearly defined and the consequences readily apparent. However, since the canons of ethics apply to all attorneys, my focus then had to shift to deriving satisfaction from being the most ethical attorney I could be as a civil attorney, rather than as a prosecutor.

I tried to associate my continued adherence to the canons of ethics to my faith as a Christian, and make that the focus of my daily efforts. This was much more difficult for me to do, since I didn’t have the positive reinforcement of seeing justice done, or at least the effort towards that goal. However, the excitement of learning new areas of law and applying that learning to new types
of cases enabled me to see that my sister was right, and that God
did have a plan for me.

Also, as a civil attorney I have been able to “help” others
in ways I never imagined. For example, I soon realized that my
skills as a trial attorney transferred very directly to my work as a
civil attorney, since trial work in either area requires a knowledge
of evidentiary rules as well as the ability to present testimony
in court, direct and cross-examine witnesses, make opening and
closing statements, and so forth. I soon learned that I was a very
capable advocate for persons and entities in this new “area” of
the law, and that my ten years as a prosecutor were indeed an
asset to me and to my clients. Moreover, in my current practice I
find that many of my clients are improperly named as defendants
in lawsuits, or that the evidence against them is not sufficient
to establish legal responsibility. Thus, I have found that I can
still seek “justice” for people, although not in the more dramatic
criminal setting I had been accustomed to.

In addition, I have been able to provide pro bono services
to people who needed legal assistance but could not afford an
attorney. I was also able to assist a non-profit organization that
advocates for Autistic children, by serving on their board as an
advisor. These things I could not have done as a prosecutor, due
to my lack of knowledge of civil law at that time.

However, the more financial success that comes from doing
your job well can lead to a shift in focus away from your spiritual
beginnings and continued growth. Let me be clear here - there
is nothing inherently wrong in earning a higher salary, or in
acquiring skills that translate into higher forms of compensation.
However, as God warned the children of Israel about the dangers
of success diminishing their reverence for him: “Beware lest you
say in your heart, ‘My power and the might of my hand have
gotten me this wealth.’ You shall remember the LORD your
God, for it is he who gives you power to get wealth, that he may
confirm his covenant that he swore to your fathers, as it is this
day” (Deuteronomy 8:17-18 [KJV]). It is easy to lose sight of the
reasons for one’s success, and focus on the success itself. For me,
I find it helpful to remember that when I leave this earth, I won’t
have a single material item that I have acquired. What I hope to
have is the knowledge that at all times I endeavored to be the best
person I could be, not just the best attorney/advocate I could be.

In many ways my combined years of criminal and civil law
have made me a much more rounded attorney, since I have had
a wealth of experience in both disciplines. Yet I have found a greater tendency to lose sight of my spiritual development when the primary focus of my cases is on monetary valuations. My success as a prosecutor was measured by my perception that justice was served, or that I had done everything I could to make this so. My success in my current practice is oftentimes whether I have saved my client money, or how much money I was making as a result.

Ethical considerations require me to “zealously assert [my] client’s position under the rules of the adversary system.” [Preamble 2 of the Pennsylvania Rules of Professional Conduct.] The rules of conduct that govern my profession direct that my actions as an advocate be “guided by personal conscience” as well as my own “moral judgment.” This in turn requires a moral framework against which one’s alternative actions can be considered. In my current area of practice I find it requires much more effort to see the spirituality of such endeavors on a regular basis, which makes my life’s work, more than ever, an ongoing struggle of faith.

Endnotes
1http://www.padisciplinaryboard.org/attorneys.php
2John Adams, letter to Zabdiel Adams, 21 June 1776, (Reference: Our Sacred Honor, Bennett (371))
3http://avalon.law.yale.edu/18th_century/washing.asp
4http://www.law.cornell.edu/ethics/aba/mcpr/MCPR.HTM
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