Horizons
Issue 6, Fall 2011

A Journal of the Congregation of the Holy Spirit

ISSN 1933-1762
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The Center for Spiritan Studies, inaugurated in September 2005, is a collaborative venture between the Congregation of the Holy Spirit and Duquesne University. Its purpose is to promote scholarly research into Spiritan history, tradition, and spirituality with a view to fostering creative fidelity to the Spiritan charism in a changing world. *Spiritan Horizons* is an annual publication of the Center for Spiritan Studies that seeks to further the Center’s aims. The journal combines articles of a scholarly nature 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 Spiritan education ethos, in view of the university context in which the journal is published. It is hoped that the journal will provide a wider audience than hitherto with access to the riches of the Spiritan charism and spirituality.

It used to be that it was common to come across words like “natural” and “supernatural” in descriptions of our religious experience. “Nature” and “grace” denoted contrasting realms which could mysteriously touch, provoking at once wonder and excitement, while at the same time leaving elements of contradiction to be dealt with in practice. By exploring Libermann’s idea of the role of Providence in daily life, *Christian de Mare* revives for us the adventure and the struggle of being involved in God’s mission. Today, the perspective is inclined to be more earthbound. It also attempts to be comprehensive by giving more attention to the personal, the cultural, the social, the sexual. The appetite for excitement is as sharp as ever but the clamor of its claim seems to work against it, to drown out the sense of wonder, which speaks only in a whisper. *Pierre Jubinville* struggles to share his missionary experience in Paraguay. The everyday was far from humdrum in its moments of sacrifice and sharing, but the real sparkle came only with the touching of the mystery.

This year Duquesne celebrates the centenary of its School of Law. Dean *Ken Gormley* tells the story in an inspiring way. From humble beginnings, the School has reached a remarkable level of achievement. There are heroes aplenty, high drama and sustaining strands of strength that come from being Catholic and Spiritan. *Susan Hascall* shares her observation and study of legal plurality in a very interesting essay. Her description of how much *Shari'ah* Law is already in acknowledged use, sometimes in unexpected places, may surprise many.

The coming year is an important one for the Spiritans as their General Chapter, held now every eight years, will take place for the first time in Africa. The place chosen is Bagamoyo, not far from Dar es Salaam. *Florentine Mallya* describes the central role of Bagamoyo in the missionary thrust of the Spiritans in East Africa since the beginning, more than a hundred years ago. *Adam Wasilko* testifies to the
survival of the Spiritan sense of mission in the hurly-burly of university student life today. It can make itself felt in all the corners of the campus and Libermann letters can ring true across the centuries.

With the sharp eye of a theologian and the special sensitivity of a Spiritan who works in Pakistan, John O’Brien examines the reality of prayer in Luke’s writings. We are helped to discover the Lukan sense of prayer as putting ourselves unreservedly at the disposition of the Holy Spirit and struggling for a “transformed world in favor of the poor”. The poet helps us to have eyes to see and ears to hear. We welcome Desmond Egan’s contribution, born of his constant endeavor to bring light into darkness. With this in mind, he visits Duquesne each year, not as preacher but as poet.

George Boran writes from the frontlines of Spiritan mission. He is an acknowledged champion of nonformal education, with a wealth of experience especially in South America. He does not want it to replace formal education, but to take its rightful place alongside it. It can give more immediacy to living the gospel of Jesus, which is at the heart of all Spiritan education. He presents it as a discipline in its own right. It is not something that happens by accident. We will recognize our own experience in Dr Ronald Arnett’s reference to “existential homelessness”, which he describes without any wringing of hands. He even calls it “the grace of our time”. It holds the challenge to “lean into” the difficulties of life. “Existential civility” sounds innocuous, but it will shake all life’s bystanders from their comfortable perch.

November 2011
Christian de Mare, C.S.Sp.

As a Spiritan missionary in Senegal and Congo, Fr. Christian de Mare was active in the work of priestly formation. Subsequently in Europe, he was heavily involved in the formation of Spiritan novices and seminarians in his native France and in several other countries.

His life and work draw strength from his study of Spiritan sources. He wants to share his grasp of the Spiritan way of life, especially with formators. With this in mind, he edited “A Spiritan Anthology” – a collection of essential Spiritan texts, which has been translated from the original French into English, Portuguese and Spanish.

Translation: Vincent O’Toole, C.S.Sp.

...our faith in Divine Providence is a sign that our mission is indeed the “Missio Dei.”

FATHER LIBERMANN’S TRUST IN PROVIDENCE

The words “Providence” or “Divine Providence” occur frequently in the writings of Francis Libermann. The index to the volumes of Notes et Documents, now available online at the Center for Spiritan Studies (Duquesne University, Pittsburgh, USA), http://digital.library.duq.edu/cdm-spiritan/ shows just how many references there are, volume after volume.

The trust of Libermann in Providence is very close to the contemporary theology of mission that we hear today: it is God Himself who is the source, promoter and guide of the mission that Jesus Christ confided to his Church at the end of the paschal events, after he had appeared in many different ways to his disciples. For many years now, theology speaks of the “Missio Dei.” Jesus himself is the missionary of his Father and he sends the Holy Spirit to be the soul of his disciples as they carry out this same mission. There is only one Mission that Jesus announced from the start of his ministry: “Convert and believe in the Good News.”

Francis Libermann is totally convinced that he is the servant of this mission, he and his confreres of the Congregation of the Holy Heart of Mary and, later, those of the Congregation of the Holy Spirit after the unification of the two Congregations in 1848. It is the constant theme in his spiritual guidance of many priests and lay people. He expresses this trust by his frequent use of the word “Providence” throughout his writings: it is God who watches over the mission to which he and his confreres are sent. Therefore, we must not use the inspirations that the Holy Spirit sends us by setting to work as if the ideas flowed from our own initiative. When we are halted in our tracks by problems and cannot decide which way to go, we must simply wait for “the moment of God” before going any further - another of Libermann’s favorite expressions.

In letter after letter, he underlines the need for this trust in the presence of God working within us and in our activities. We can only be sure that our mission is authentic if we are completely convinced of this truth: our faith in Divine Providence is a sign that our mission is indeed the “Missio Dei.”

This is what he wrote to the first team of missionaries that he sent to the west coast of Africa:

Have no fear of the difficulties you are going to meet. They must never discourage you. You have not gone out in your own name; it is not you who are doing the work, but the One who sent you. You are not alone, and He will always be with you if
Stop a while in front of obstacles... and wait for God’s moment with confidence.

The faith of Libermann in Providence is far greater than the trust we put in the Lord to give us the material resources that we need. But that trust is part of our conviction that it is God who is in charge of our mission and it is He who will meet all our needs to accomplish it. These are the words, for example, in which Libermann assures Cardinal d’Auvergne that the Lord is looking after the young foundation (August 3rd, 1842): “Divine Providence has given us sufficient material blessings to ensure the modest survival of our novitiate.”

Libermann returns several times to this “modest” financial help to which his missionaries are indebted. Their experience will build up their confidence; Providential help will not be lacking but it will always be “modest” and just about sufficient for their needs. Providence wants us to remain in a spirit of ‘confident dependency’ – to teach us that it is God who steers the mission on its way.

Help yourself and heaven will help you

If Libermann believed so firmly in Providence, he also knew that help would only come at the price of suffering on our part. Financial administration was always a great worry for him. At times, his confreres made unfortunate investments which he deeply regretted. We have an example of this in the letter he wrote to Mgr. Truffet, the Vicar Apostolic of Senegambia, on November 22nd, 1847:

“Our house in Amiens, this unfortunate house which was such a bad buy, has cost us more than 100,000 francs. The property has now been paid for but money is still owing to the workers to the tune of around 24,000 francs. We only have around 18,000 francs left. But God and Mary have come to our help; we received 9,000 francs unexpectedly and we have been able to sell one of our boats.

But Providence never wants us to sit back contentedly when help turns up. We have to learn that we depend solely on His generosity so He never sends us the full amount of what we need. That will come later. As a result of the poor harvest...
last year, food prices were three times higher than usual and we had not foreseen such an additional expense. Added to this, we had a desperate need to buy linen and furniture for the Community.

These unforeseen expenses last year have left us with a debt of about 15,000 francs. This year, after the departure of Fr. Bessieux and his companions, our personnel will number at least 65, 27 or 28 of whom will be students at Notre-Dame du Gard...

A letter he sent to Fr. Lambert around the same time shows that while Libermann was very keen on having efficient handling of finance by a qualified bursar, he was always ready to put up with the inconveniences coming from unwise expenditure by his confrères; he never let their mistakes influence his overall appreciation of their contribution. Nevertheless, he constantly stressed the importance of having a good bursar!

Port-Louis, August 28th, 1847

What we are lacking above all is a novice master and a bursar – the first, to look after their spiritual lives and the second to provide their daily bread. The greatest need is for a bursar so ask the good Lord to send us one with, preferably, a sack of money! If we had had a good bursar this year, we could have saved between 10,000 and 12,000 francs. We have good procurators but not bursars. The high price of food, buildings to be erected and the need for more furniture because of the increase in numbers have almost ruined us. We are now 15-20,000 francs in the red. But don't worry; the good Lord will look after us.

The building cost us 10,000 francs more than we had foreseen and the rise in prices a similar amount. We are spending 600 francs per month on bread alone and everything else has risen in proportion.

Unfortunately, no provision had been made (Fr. Kobès was not yet in charge of finance last winter). The house of Gard with the gardens etc. cost no more than 34,000 francs, but the one in the outskirts of Amiens will be at least 100,000. I was very upset by the purchase; I had decided otherwise but the confrères thought that I had given instructions to buy it, whereas I had decided the exact opposite before I left.

But I made up my mind that it was better to go ahead with the transaction rather than cause humiliation for my confrères, and I think that this was pleasing to God. I now...
see all this as an intervention of Divine Providence who wanted us to have this house, even though it was three times more expensive and five times smaller than the one we had at Gard.

The hand of Providence

A good example of the way that Providence was helping the young Congregation of Libermann was the acquisition of the Abbey of Notre Dame du Gard, near Amiens. In a letter to the confreres working in West Africa, written on December 27th, 1846, he relates the whole story in some detail:

Everything is going well here and God continues to bless us. The house at La Neuville is no longer big enough for our needs, so we have bought the house of the Orphans at Faubourg Noyon and have built on another twelve bedrooms as the old building was scarcely habitable. Having bought this house, Providence sent another blessing that will be very beneficial.

The Trappists had been forced to abandon the Abbey of Gard, because the new railway had cut their property in two and the line ran very close to the monastery buildings. A lay man bought the whole compound and then sold off different sections of the land. The proprietor sold the buildings and the surrounding property.

The buildings consist of a large house 60 metres long, a beautiful church consecrated to St. Peter (40 metres approx.), stables and several other buildings – a farmyard, a brewery, a bakery, washrooms etc. The total area is about 10 acres, including the courtyards and the farmyards. We paid 36,000 francs for the whole property. They had been searching for a buyer for 18 months, which is why we were able to get such a good price. In fact, we wanted to withdraw temporarily from the deal, but because of the imprudence of the person who was acting on our behalf, we found ourselves legally bound to accept the contract. On that very day, three other potential buyers turned up, so six hours later, we would have lost the property altogether. It includes everything necessary for a community – enough land to provide vegetables for the two communities, sufficient cider to last the whole year, plenty of fruit and sufficient grass to support five cows for the whole of summer and part of the winter.

Our community of 30 students has already moved in. The house is isolated and healthy. The young men are very happy with it and the rule is being observed perfectly. I go over there once a week. The house where I am will be the

Christian de Mare, C.S.Sp.
novitiate. We already have some novices and are expecting another in a few days’ time. We have sold the house at La Neuville to the Ladies of the Sacred Heart, who will retain the chapel. It was painful for me to sell this house, but the advantages of the house at Gard were very many and we needed the cash to buy it. We sold La Neuville for 20,000 francs more than we paid for Notre Dame du Gard. By next year, we would have been obliged to spend money on extending La Neuville because of the number of students; we were already greatly pressed for room and, as a consequence, it was difficult to observe the rule and in winter, 30 plus people would have found it impossible to take recreation. With the 20,000 francs we were able to pay off the total cost of the house in Faubourg Noyon. If we had kept La Neuville, we would have had to find another 20,000 francs to adapt the house for community living, and that would have been impossible.

I am giving you all these details because I am sure that leaving La Neuville must make you as sad as it makes me. But I am convinced that this is what God wants. We will stay at La Neuville until May and then move to Faubourg Noyon. The building is called the “House of the Holy Heart of Mary.”

“So far, we have always followed the way pointed out to us by Divine Providence.”

The following letter was sent by Libermann to Fr. Le Vavasseur who was on a recruiting drive for the new foundation in the Senior Seminaries of France. Le Vavasseur suggested that they should go back on the integration of the Congregation of the Holy Heart of Mary into the Congregation of the Holy Spirit, which had taken place in September, 1848. In reply, Libermann gives a summary of the respectful and flexible attitude towards Providence by which he had steered the Congregation from the beginning:

To Frederic Le Vavasseur,

Pentecost, 1850.¹⁰

... So far, we have always followed the way pointed out to us by Divine Providence; this and this alone was our guide. I was never able to succeed with a plan that I had thought up myself, but almost by magic, I was always able to achieve, in the midst of burdens and sufferings, what was indicated providentially. So it would be the worst thing we could possibly do to abandon this policy and replace it with our own ideas, however fervent and generous they might seem to be.
I see two flaws in your advice: in the first place, it is a personal idea that does not come from God but from your reaction to what you have seen and heard from others; secondly, your advice goes far beyond the normal way in which God acts. To follow your suggestion would need some sort of assured supernatural revelation.

You are suggesting that we close the Paris Seminary, return to Gard and abandon the colonies. I am convinced that that would be one of the worst faults, the most violent insults that our poor little Congregation could throw at God. Such a step would lead to our complete ruin; we would deserve to be abandoned by God; it would ruin our reputation in the eyes of men and, perhaps, would cause great disruption among our own members.

I believe strongly that by leaving the Seminary or abandoning the colonies we would be acting contrary to the will of God. It was the Providence of God which placed us in the Seminary and sent us to Bourbon and Mauritius; it is not for us to suddenly reject His orders, nor to say that we have already done enough in following His good and holy providence.

The work of the Seminary is difficult, very difficult and we are certainly a poor and feeble bunch of men, but is that a reason for giving it up? If the bishops no longer want us, they will get rid of us, but it would be a crime on our part to deliberately do something to force their hands. There are no difficulties that cannot be overcome with the help of God, so we must let Him show His great goodness and never abandon a work that is so important. To act according to our emotions when there is so much at stake is not the way of a man of God, which is what we should aim at.

If we have to be crushed under the weight of such a work, then so be it. But simply to abandon the task would be like letting the house of God burn down without doing anything to put out the fire.

You want me to say to the bishops: “Destroy this Seminary!” You say now that we have bishops, we have no further responsibility for the colonial clergy! I believe that neither of your suggestions is according to the mind of God; if we were to follow them, we would be destroying religion in the colonies and putting the bishops into an impossible situation. They would have reason to criticise us for getting them appointed bishops and then abandoning them to their own devices. I am convinced that if the bishops were...
forced to place their seminarians in the diocesan seminaries of France, the Church in the colonies would be finished. It is a utopian and impractical idea, so I would be completely opposed to giving the bishops any such advice. The way I see it is that we must retain responsibility for this house until Providence chases us out of it, and do all we can to make it a place of holiness. With God’s help we will succeed, even though we have so little to recommend us.

You go on to say that the priests destined for the colonies must receive a better education than the others and that we are incapable of giving it. I cannot see why either of these statements is true. Most of the teachers in the diocesan seminaries are no better than what we provide. Are we not capable of running the Seminary? Perhaps we are also incapable of running the Congregation, but we were infinitely worse when we started. If we cannot count on God’s help, then we should flee to the desert and never get involved in God’s work again. If you reason like this, no good man would take on an important task because he would always feel incapable of succeeding on his own. So such important work would be left in the hands of those who have a high opinion of themselves, people who are incapable of carrying out such work according to the plans of God.

In short, your ideas are not coming from God!

However inadequate we are, we will succeed if we remain faithful. We must not act according to our own ideas and presumptions, but if God is leading us, heaven forbid that we should run away. We must count on Him and He will never let us down.

The unimagined development of the missions started by Francis Libermann, and the crushing loss of so many missionaries in the early days, are a sure sign of Divine Providence at work, that same Providence which sends out and protects missionary families as they follow in the steps of Jesus today.

Our Spiritan Rule of life takes up these missionary insights of Libermann, even if it does not explicitly use the word “providence.” The following extracts from our present Rule show the continuity of the same spirit at the very heart of our Spiritan family. The banner headline for the chapter on Our Mission reads:

As the Father sent me, so am I sending you. After saying this, Jesus breathed on them and said: Receive the Holy Spirit (Jn 20 21-22). … You will be my witnesses to earth’s remotest ends. (Acts 1 8).
It is followed by many echoes of dependence on God’s providence

8. *The Spirit of the risen Lord, working in the Church and in the world, gives life and direction to our entire apostolic life. This apostolic life contains in itself the perfection of the life of Our Lord on which it is modelled.*

9. *The Spirit pours the Father’s love into our hearts (cf. Romans 5 5). It is this love that produces apostolic zeal in us, shown by a powerful desire to see the same love established in the hearts of all people.*

11. *We are participating, within the Church, in the mission of Christ, in communion with Him and all people, proclaiming a salvation that is a gift from God, liberation from all that oppresses people, joy in knowing the Lord and being known by Him.*

Libermann would like everyone to become aware of the energy and excitement that comes from being involved in *Missio Dei.*

**Endnotes**

2. ND IV p. 18
3. ND IX p. 344
4. This was the house in Faubourg Noyon, near Amiens, where it was planned to have the novitiate of the young foundation.
5. Acknowledging the great difficulty in establishing contemporary monetary equivalents at a distance of more than 150 years, taking the 1840s French Franc as worth about US $5 today can help in forming an idea of expenses and revenue.
6. Libermann had received a gift of two small boats to carry out his first project of opening a sort of junior seminary for young African boys in the suburbs of Rome.
7. ND IX p. 257
9. The house at la Neuville, near Amiens, was the cradle of the Congregation of the Holy Heart of Mary, its first novitiate and the place from which the original missionaries to West Africa left in September, 1843.
10. ND XII p. 199
11. Le Vavasseur had heard a great deal of criticism of Libermann’s decision to amalgamate the two Congregations.
12. The Seminary of the Holy Spirit, founded by Claude François Poullart des Places in 1703 was now the responsibility of Libermann; as a result of the integration of the two Congregations in 1848, he had become the 11th Superior General of the Congregation of the Holy Spirit. Likewise, he was now in charge of providing clergy for all the French colonies.
13. Shortly before the Congregation of the Holy Heart of Mary was absorbed into the Congregation of the Holy Spirit, it had sold both La Neuville and Faubourg-Noyon; all that remained was the Abbey of Notre-Dame du Gard.
Fr Florentine Mallya is a Spiritan from the Province of Tanzania. He worked for six years as a missionary in Guinea Conakry and then went to Catholic Theological Union at Chicago for the Doctor of Ministry degree program (D.Min) in Cross Cultural studies. He returned to West Africa and for six years he ministered in an urban Parish in Dakar, Senegal. Florentine joined the Provincial Team of his home Province three years ago. He also serves as the Director of Bagamoyo Spiritan Center and the Secretary of the Union of the Circumscription of Africa and Islands (UCAI).

The history of the presence of the Congregation of the Holy Spirit under the Protection of Holy Heart of Mary (Spiritans) in Bagamoyo is intimately linked with Zanzibar, where they first touched the soil of East Africa. Zanzibar was a regional business hub in that epoch. North Americans were already there since 1832 trading cotton, which they produced very cheaply from their plantations using slaves mainly from West Africa. Also, the French were there and the British as from 1841 and a German trading company, Wim O’Sewald & Co., trading cloth, beads, Swedish iron, gunpowder for cobalt, cloves and ivory. Many European explorers of the 19th century such as Livingstone, Roscher, Speke and Burton, passed through Zanzibar en route to and from the interior of the mainland. The notorious Zanzibar slave market was flourishing. A famous Zanzibari slave trader, Tippu Tip, who was based in Congo, made a fortune from this trade. He owned 7 plantations and 10,000 slaves in Zanzibar. Many Indian and Arab merchants were attracted to Zanzibar to trade in slaves, spices and ivory.

It is a known fact that it was mainly due to his business interests that merchant Sultan Sayyid Said moved his capital from Oman to Zanzibar. According to Mapunda; “His future empire was founded upon clove and coconut plantations on the islands and trade in slave and ivory from the mainland.” The survival of Sayyid Said’s empire badly needed the mainland, its people and resources. Mapunda continues:

Zanzibar could not sustain herself economically independent of the mainland. For example, the coconut and especially the clove plantations needed slave labor; the class of merchants and political elite that had been created in Zanzibar needed domestic slaves; and the export trade that Sayyid Said was set to promote required ivory and slaves as principle trade items, both of which came exclusively from the mainland.

The number of people taken into slavery in East Africa during the 19th century is estimated to be 1,514,000. Of this number, 51.7% of the slaves were retained in East Africa mainly in the spice plantations in both Zanzibar and Pemba Islands as well as in the Arab owned coconut plantations on the mainland. Others were shipped to different destinations; 23.3% to Arabia, Persia and India; 18.6% to South East Africa and 6.4% to the French Islands of Reunion and Mauritius. Behind the statistics are real people who endured unimaginable suffering and dehumanizing cruelty as they were reduced to mere merchandise. David Livingstone,
...Livingstone, doctor and missionary, recorded the horror of slave trade in his journal. There was above all, a far reaching devastation of traditional social, political and economic structures. It was at this point in history that the Christian missionaries arrived.

Bishop Maupoint’s plan

The arrival of the Spiritans in Zanzibar in 1863 was preceded by that of the diocesan clergy from Reunion who arrived in 1860. What happened is that thousands of slaves were sold to French settlers in Reunion to work on the sugar cane and coffee plantations. The tragic news of the poor conditions of slaves from East Africa came to the ears of Bishop Armand René Maupoint of St. Denis. He resolved to help them and he thus developed the idea of fighting the evil of slavery right from the homeland of slaves. That is why in recognition of his missionary enterprise, Rome named him Prefect Apostolic of Zanzibar in 1862. According to his plan, Zanzibar was of strategic importance because of its central position and proximity to mainland East Africa. In 1858 he sent his Vicar General, Fr. Armand José Fava to Zanzibar to do what we call today feasibility studies for a new mission. December 22, 1860 was a historic day, when Fr. Fava along with two other priests, a surgeon of the French Navy, some craftsmen and six Sisters of the Congregation of the Daughters of Mary, also known as Filles de Marie de la Réunion, arrived in Zanzibar to start the evangelization of East Africa. Father Fava started a mission with a clear “job description” based on Bishop Maupoint’s plan...“to fight slavery at the grass-roots level, to ransom as many slaves as possible, to train them in schools and agricultural settlements and to lead them to Christianity.”

Amidst the success of the mission work in Zanzibar, they didn’t lose sight of the main objective which was to get to the homeland of slaves. Zanzibar remained in their view, a stepping stone to the mainland. Father Fava went several times to Bagamoyo in search of a suitable location for the next stop. He even bought a plot in Bagamoyo. Within a span of two years the work had become overwhelming and there was need for a religious Congregation with African experience. It is precisely at this juncture that the Spiritans came into the picture in East Africa. Spiritans had been working in Reunion since 1839. Father Alexandre Monnet also known as “the Father of the Blacks” and Father Frederic Le Vavasseur were well known in Reunion as advocates of the rights of slaves. When it came to passing the baton in Zanzibar, Spiritans were a natural choice to Bishop Maupoint.

Arrival of the Spiritans in East Africa

After a rather tough negotiation and not without hesitation, Father Ignatius Schwindenhammer, Superior General of the Spiritans, signed the agreement on August 24th, 1862. However,
Zanzibar remained under the jurisdiction of the Diocese of St. Denis until 1872. On June 16th, 1863 the first Spiritans arrived in Zanzibar; Father Anthony Horner, Father Etienne Baur, Brother Celestine, Brother Felician and two new Sisters.

The mission in Zanzibar flourished due to the selfless devotion of the Sisters and the tireless apostolic zeal of the Spiritans. The Island of Zanzibar was deeply immersed in slave trade at that time: now the main apostolate of the missionaries there was to liberate slaves by paying their purchase price. The liberated slaves were then settled in Freedom Villages, educated and, if they wished, instructed in the Faith. Just like the slave traders, Spiritans went to the slave market and took part in the bargaining but with a different objective altogether. As they ransomed slaves on the slave market (where the Anglican Cathedral stands today), they had an eye on the mainland. Father Horner’s vision was to establish Christian villages with ransomed slaves. This vision which was later realized in Bagamoyo was his real brainchild. The idea was that once the slaves became Christians and married, they would become missionaries to their own people in the interior. Right from the beginning the pioneer Spiritan missionaries had two major objectives: 1) to ransom and liberate slaves from bondage and 2) to establish the Church in Africa. With these twin ideas in mind, Fathers Horner and Baur made several reconnaissance journeys to the mainland and finally settled for a coastal town called Bagamoyo.

Bagamoyo, a gateway to the interior

In 1868 it was decided to transfer the Freedom Village from Zanzibar to Bagamoyo. Spiritans went 45 kilometers across the sea to Bagamoyo which would then become the gateway for evangelizing the interior of the continent since the Prefecture of Zanzibar extended from Cape Guardafui to the North at the tip of the horn of Africa down the East Coast to Cape Delgado in the South just inside Mozambique, with no borders inland to the West.

On March 4th, 1868, Father Horner started the first mission on the East African mainland in Bagamoyo. This was the first Spiritan Mission on the East Coast of Africa and at that time Spiritan Missions had been opened on the West Coast only in Senegal, Gambia and Gabon. Thanks to Sayyid Majid bin Said, Sultan of Zanzibar and founder of Dar es Salaam, the Spiritans acquired a large plot of land about 500 meters North of the town. On July 16th, 1868, everything was ready for the official dedication of the new mission, the ground was cleared, leveled, a house built and a cross erected “in the name of the Church, the Congregation, and… Catholic France…” Father Horner’s main objective was now the
transfer of the main works one by one to Bagamoyo beginning with the agricultural and industrial school, the orphanage and the elementary school. On December 10th, 1868, some Spiritan Brothers moved with 50 young men from Zanzibar to Bagamoyo to clear the mission ground into arable land. On November 14th, 1869, seven Sisters with 46 girls and young women transferred to Bagamoyo. Apart from being a stepping stone to the interior, the shift to Bagamoyo was also made for pragmatic reasons for it was virtually impossible to keep all the converts in Zanzibar because the daily expenses were too high. Ex-slaves had nowhere to go and there wasn’t enough work to sustain them. Also the Spiritans thought that the whole atmosphere on the Island was unfavorable to a Christian way of life. There was no other choice but to move.

Pastoral Methods

It was in Bagamoyo that the change from “Freedom Village” to “Christian Freedom Village” took place. For the Spiritans, such a village was seen as the best opportunity to lead ex-slaves to Christianity, to protect them from Muslim influence and possible re-enslavement. Henschel considers this change as the first pastoral method adopted by the Spiritans. It gives flesh to Father Horner’s vision. Henschel did a detailed analysis of entries from the “Records of Baptism” and “Records of Marriages” of Bagamoyo mission.\textsuperscript{18} He brings to light interesting details which help us learn more about the life and residents of the Christian village. For example, missionaries didn’t force the ransomed slaves to be baptized. Also the fact that almost all the witnesses to marriages and baptisms signed the documents in their own legible handwriting is clear proof that they got basic education. Liberated slaves came from different areas in East Africa, from many ethnic origins and with different linguistic backgrounds. They were thus completely uprooted from their cultural milieu. Life in the Village, however imperfect it was, helped them to build a network of social relationships despite their diversity. The daily rhythm of life was organized around work, prayer in common, the celebration of sacraments and religious feasts. All residents of the Christian Village were trained in a wide range of skills and even earned their living as gardeners, tailors, carpenters, bricklayers, printers, etc. In this way, the Spiritans tried to stabilize the uprooted ex-slaves and introduce them to a network of social and communal life. It was an uphill struggle to introduce not just a Christian culture but also, in a way, a metropolitan culture. A good example is that all ex-slaves had to learn a common language, Kiswahili, in order to communicate with one another and the world beyond the village.

Those who reached adulthood were free to marry and build their future. The Missionaries chose the best among the young...
married Christians of the Christian Village to form the nucleus of Christian communities in the interior of East Africa and these became lay-missionaries to other Africans. This particular pastoral method is well captured by a local painter from Morogoro who painted the wall behind the altar of the main Church in Bagamoyo. There is ample evidence that young Christian couples from Bagamoyo worked hand in hand with the Spiritans in their new venture in the interior. In order to strengthen a newly founded community in Kilema, Moshi, a nucleus of 18 families were brought from Bagamoyo in 1883. The same could be said of many early missions founded by the Spiritans in the interior.

Over a year ago, while digging at St. Austin Parish cemetery in Nairobi, workers came across skeletons believed to be the remains of these lay-missionaries who accompanied the Spiritans all the way from Bagamoyo.

With time, questions were asked about the suitability of building up the Church in East Africa upon liberated slaves in the closed environment of a Christian Village. The issue was also raised about the Spiritan preoccupation with ransoming slaves. Wasn’t this policy an obstacle towards the evangelization of free Africans who never experienced slavery? These are good and pertinent questions and can best be understood in their historical context. What is clear though is the fact that the future of the East African church was taking shape already at this stage right in the Bagamoyo mission enclave.

A major change of missionary strategy happened in 1883 when Rome appointed Father Jean Marie Raoul le Bas de Courmont as Apostolic Vicar of the Vicariate of Zanzibar. He convened a diocesan Synod from September 2nd to 14th, 1884 to discuss pastoral methods. A method of mission by schools emerged and became a real turning point. It was articulated by Father Cado Picarda who introduced a plan for school education which included a three or four year curriculum in reading and writing in Kiswahili. He also proposed that schools should start at all places, be open to non-Christian children, offer training in manual work, in agriculture and technical skills. Finally, the synod endorsed his plan and added “that teachers have to be trained who can be at the same time good catechists.” This synod brought a new dawn with a brighter future since the new pastoral approach became very effective for the Church in East Africa. For instance, in 1914 the Apostolic Vicariate of Bagamoyo had 61 schools with 12,766 pupils and 300 teachers. Two years later in 1916 the number of students had almost doubled to 23,448 with 390 teachers.

The third pastoral method consisted of the effort to build up a strong local Church. In this way Spiritans laid a solid foundation...
for the future of the local Church in East Africa. Already from Zanzibar, the recruitment of African candidates for priesthood had begun with 20 candidates. A junior seminary which started in Zanzibar was moved to Bagamoyo in February 17, 1869 and then back to Zanzibar in 1872 after the terrible hurricane where it died a natural death. Spiritans made attempts to foster vocations to religious life as well. Six candidates were sent to France for formation but only one of them made it back as a Brother. Unfortunately he left the Congregation in 1880.

In 1925 Spiritans sent seven young candidates for the priesthood to the White Fathers in Tabora because they couldn’t begin a junior seminary due to shortage of personnel. In 1930 the Teachers Training College (T.T.C.) and secondary school in Morogoro were sufficiently developed to offer suitable academic training to seminarians. However, the need for a junior seminary remained. The opportunity came in 1937 when a Dutch Spiritan, Father Alphonce Loogman, a man of great academic and missionary experience, was assigned the responsibility to found the new Junior Seminary at Ilonga Mission. In 1939, the Seminary was transferred to Bagamoyo. For the period of ten years both St. Peter’s major seminary and St. Michael’s junior seminary were located in Bagamoyo. It was, however, a period of great adversity on account of the Second World War. Financial help couldn’t be expected from Europe. Sources of revenue in missions were meager and unreliable. Also the regular supply of fresh missionaries from Holland had stopped. Seminarians were obliged to work at nearby Nunge Salt Works to subsidise their upkeep, and to fish for food. Senior seminarians helped to alleviate the heavy task of the regular teaching staff by taking care of the junior section. It took time, patience and conviction to pursue the noble task of forming local clergy amid difficulties and uncertainties. The first fruits of long perseverance were harvested on February 25th, 1946 when the first two African priests, “pure product” of junior and senior Seminaries in Bagamoyo were ordained to the priesthood by Bishop Hilhorst. In this way, Spiritans fulfilled one of the basic missionary principles dear to Libermann, which was to found a local church by training the local clergy and as soon as possible have local ordinaries.

The incumbent Bishop of Morogoro, Telesphor Mkude, his late predecessor, Bishop Adrian Mkoba and the current Bishop of Tanga, Anthony Banzi did their clerical training in Bagamoyo. Just recently Bishop Mkude came to Bagamoyo to confer the sacrament of Confirmation. Prior to the liturgy, he disappeared for a good while. Later on, I picked it up from the conversation that he had gone to pray at the parish cemetery and at the Grotto built in 1876 by ex-slaves.
in 1876 by ex-slaves. These two places seem to have marked him forever dating back to his days as a young seminarian in Bagamoyo.

The above mentioned pastoral methods indicate both the dynamism and the evolution of the Spiritan missionary work in Bagamoyo as regards evangelization and education. Spiritans also took an interest in other fields such as science, geography, natural history, ethnology, anthropology, linguistics and botany. Father Charles Sacleux was a respected linguist and botanist of international reputation while Father Alexander Le Roy was renowned for his anthropological and ethnographic studies as well as for his artistic skills. There are things which we often take for granted. For example, it was Father Horner who brought coffee seeds from Reunion in 1877 to experiment in Bagamoyo, before spreading them to the interior where the output grew to industrial scale and brought a real socio-economic revolution in places like Kilimanjaro. There was a famous botanical garden in Bagamoyo devoted to acclimatizing exotic plants, shrubs and trees from Reunion, Madagascar, India and Europe. Such initiatives are not only inspirational and praiseworthy but they challenge the young generation of Spiritans to more creativity and the diversification of ministries.

Before we look at Bagamoyo today, it would do no harm to give more credit to the pioneer Spiritans of Bagamoyo mission in the following areas: 1. Contribution towards the growth and spread of Kiswahili and 2. Political wisdom

Contribution towards the growth and spread of Kiswahili

When Spiritans arrived in Bagamoyo, it was clear that they had already made a deliberate choice to avoid proselytism in order not to provoke the Moslems who were dominant in town. That is why prior to evangelization of the interior, they limited their apostolate to an enclave of the liberated slaves who were all uprooted from their cultural milieu. This explains why they adopted the Kiswahili language and, of course, some elements of Swahili culture. Kiswahili became very useful and effective when it came to the spread of Christianity in the interior. The negative side of it is that Spiritans didn’t invest themselves, as they should, in the local languages apart from Kiswahili.

To their credit though, some of them perfectly mastered the use of Kiswahili and were able to compose Swahili prayer manuals, catechisms and hymns, which had great success and were employed almost everywhere in the missions even beyond Tanganyika. Recently, at the Alliance Française in Dar es Salaam, a Ph.D. candidate presented some of his findings on Father Charles Sacleux, who was an accomplished linguist of his time. A propos, Versteijnen states:
Father Sacleux contributed a great deal to the development of the Swahili language. His most outstanding works are his dictionaries—both French-Swahili and Swahili-French—and his Swahili Grammar comprising a comparative study of the different dialects of the Coast, ... His excellent knowledge of the Swahili language was of great help when the missionaries felt the time had come to provide the Christian community with religious books.25

He also translated French prayers, books and hymns into Swahili. Much later Julius Nyerere26 did a lot to promote the use of Kiswahili as a means of forging unity and shaping the identity of the newly independent nation. Indirectly, Spiritans contributed to the creation of the future national identity. Later on, Father Loogman picked up the challenge of promoting the Swahili language. He wrote very good Swahili grammar books and short stories,27 some of which people of my generation used as pupils and which, amazingly, are still on the market today.

Political wisdom

For their survival, Spiritans had to sail in the troubled coastal political waters without getting drowned. Their position was already delicate in Zanzibar, where the British and the French lived in a constant climate of suspicion because each camp wanted to influence the Sultan in line with its own political and economic agenda. Things were not simple either when they moved to Bagamoyo in 1868:

To establish themselves they had to negotiate with the local magnates who to a large extent were the Arab and Swahili traders under the Sultan of Zanzibar. This needed great diplomatic skills as their interests differed enormously. They differed on religion and proselytism, on slave trade and slaves and even on political alliances. Yet the Spiritans managed to make friends,…28

Father Etienne Baur, the Superior, distinguished himself during the times of trouble as a seasoned diplomat whose policy of neutrality and openness helped to protect the mission and the values missionaries stood for without compromise. The proof is that Bagamoyo mission was spared from destruction during the Bushiri uprising in 1889. Missionaries were credible intermediaries between contesting factions. Thanks to their policy of neutrality, they were able to mediate the exchange of prisoners and secure the release of some German Benedictines captured by the Arabs during the Bushiri rebellion.29

After 1885, the Germans started to affirm their colonial rule but not without resistance from the local people. Bagamoyo was
for a while the capital of German East Africa and a theater of bloody violence as indicated above. The appointment of German Bishop Xavier Vogt to Bagamoyo in 1907 and Bishop Aloys Munsch to Kilimanjaro in 1910 was a diplomatic move by the Spiritans to ease relations with the German colonial authority. It is important to read the signs of the times. Kilaini rightly observes:

On the whole the Spiritans kept a cordial functional relationship with the Germans on one hand and got more involved with the local people a thing that gave them success. A good lesson to us is that we work cordially and respectfully with the governments but be a separate entity from them and be more involved with the people and their issues. 30

This is indeed a pertinent lesson, especially in Africa today where many societies suffer from civil and political instability. We tend to forget that in the exercise of our ministry we are at times expected to offer leadership on issues pertaining to the society at large without compromising the quality of our witness. Can we in good conscience avoid Justice and Peace issues and still remain relevant in ministry?

Bagamoyo today

I visited Bagamoyo for the first time in 1989 while at the novitiate. I must say that I was personally touched by the young age of 27 Spiritans and 20 Daughters of Mary missionaries buried in the parish cemetery. I figured that their premature passing could as well be my fate if I chose missionary life. I felt more inspired by the sacrifice of their lives than discouraged. The pastor of Bagamoyo parish and the founder of the parish museum, Father Fritz Versteijnen (1970-1990), looked happy despite his struggle with cancer. His enthusiasm was indicative of what Bagamoyo meant for him although the mission compound was no more than a shadow of its former glory. He hoped and prayed that young African Spiritans would take on the mantle of this old mission. His prayer was heard when the East African Province appointed Father Valentine Bayo as the pastor of Bagamoyo Parish in 1991. It was the beginning of the new era. Ever since many Spiritans have brought their modest contribution to Bagamoyo: Johannes Henschel, Gallus Marandu, Daniel Bouju, Casimir Nyaki, Richard LeClair, Thamelus Mloka, Pius Onyango, Henricus Tullemans, Patience Mugisha, Liberatus Kundi, Michael Massawe, Riclan Mallya, Arnold Baijukya, Francis Kimaro and Florentine Mallya. The presence and the labor of these Spiritans have given a new lease of life to the ailing mission. Pastoral outreach in the outstations, regular sacramental ministry and the organization of Small Christian Communities are praiseworthy initiatives which have...
brought back to the Church many local Christians hitherto lost among the predominantly Muslim population. In response to the pressure of newcomers from inland and the overpopulated Dar es Salaam, two new parishes are in the making: Epiphany Church in Majengo and Christ the King Church in Kerege. It's true that from the beginning, Christianity didn't have a good press among the local population since it was associated with ex-slaves and later on with colonization. Although Bagamoyo has always been a multicultural and multiethnic town, Islam remained dominant and unchallenged for many years. This is no longer the reality today. We can be optimistic that things have begun to change and the interreligious dialogue of life is slowly happening. Christians can openly affirm their religious identity.

Without pretension, the Spiritan network of social and educational projects has brought a positive awakening to Bagamoyo in the last 20 years. Spiritans run two secondary schools, one primary school, one vocational training school, a small catering school, two health centers and a dispensary. Christians and non-Christians alike are the beneficiaries of these social and educational projects. It is highly symbolic that where the former Marian Freedom Village was located, there stands today the Marian Girls School, offering quality education to 750 high school level students from different social and religious backgrounds. Certainly, these girls are experiencing a new form of liberation and hopefully a nucleus of responsible citizens will emerge from among them.

“Spare no efforts to revitalize Bagamoyo.” These were words of Polycarp Cardinal Pengo of the Archdiocese of Dar es Salaam to the delegates of (the defunct) East African Province Chapter in 2002. He recognizes the historical motherhood of Bagamoyo mission, which was the springboard for the evangelization of the interior, and remained for several decades an inspiring center of Catholic piety, teaching and scholarship. This is what makes Bagamoyo important not just for the Spiritans but for the whole East African church. Other “apostolic assets” of the parish apart from the historical motherhood include the museum, the grotto or the Shrine of Our Lady, and indeed the whole mission compound which could be seen as an open air museum. In recent times, Father Johannes Henschel, Father Gallus Marandu and Father Daniel Bouju tried to open up as much as they could the richness of these apostolic assets to the wider society. Thanks to their efforts, Bagamoyo mission is considered as the stakeholder of the national heritage network. Father Henschel liked to say that the museum was his second pulpit because it gave him access to more than 30,000 visitors per year who didn’t necessarily share the same cultural background and religious tradition. In
connection with the museum, there is the Spiritan Center. Apart from the formation programs, it is meant to offer a platform for the exchange of cultural issues and research.

Lastly, between June 24th and July 22nd, 2012, the General Chapter of the Congregation of the Holy Spirit will take place for the first time ever in Africa, precisely at Bagamoyo. It is a fitting homage to the sacrifice and the commitment of Spiritan missionaries who worked in Bagamoyo and elsewhere in Africa. In many ways, as we have seen above, Bagamoyo is capable of inspiring the General Chapter in the fundamental aspects of our Spiritan mission in 21st century.

Endnotes

1 In 1703 Claude Poullart des Places founded in Paris, France, the “Seminary of the Holy Spirit.” Soon the priests trained in the seminary were known as the Spiritans. In 1848, the “Society of the Holy Heart of Mary,” founded by a Jewish convert, Francis Mary Paul Libermann, merged with the Congregation of the Holy Spirit. Hence the official title after the fusion: “Congregation of the Holy Spirit under the protection of the Immaculate Heart of Mary.”
2 A lot of ink has been poured trying to figure out the etymology of the word Bagamoyo. It could be a deformation of the the Kiswahili word “Bwagamoyo” which means pour out your heart. Let us remember that at this point in history, Kiswahili wasn’t yet a standardized language. In fact, there are around ten different places in East Africa bearing the same name. For my part, I am more inclined to accept the above translation, as the meaning of this word. Given the context, it makes more sense to me as a Kiswahili speaker. Bulletin Général (vol 6, 416) suggests “jusque dans le coeur” as a meaning, in the sense of the way into the heart of the country. Duquesne University, http://digital.library.duq.edu/u?/cdm-general-bulletin,24234 n.d., (retrieved November 7, 2011).
3 Johannes Henschel, Missionaries of Bagamoyo, 8.
4 Ibid. 8.
5 Bertram B.B. Mapunda, Bagamoyo, From a Slave Port to a Tourist Destination, (Dar es Salaam: Stegerm Tanzania, 2007), 12.
6 Ibid. 12.
8 Graham Mercer, Bagamoyo-Town of Palms, (Batu: Times Offset, 2007), 32.
9 Their Congregation was cofounded in 1849 in Reunion by Aimé Pignolet des Fresnes who became Mother Marie Magdalene de la Croix and Father Frederic Le Vavasseur, a Créole Spiritan, who was both her cousin and spiritual director. Daughters of Mary have been faithful collaborators of the Spiritans in mission. They left Tanzania in 1986. Father Daniel Bouju went to Reunion to negotiate their return to Tanzania in 1998. Sisters came back in 2002 to work with the Spiritans. Presently, they have two communities in Bagamoyo and one in Arusha. Two young Tanzanians joined their Congregation a year ago.
Versteijnen, 4.

It isn’t clear when this town was founded. Mapunda suggests that Bagamoyo gained importance in mid-nineteenth century when the Kilwa-Zanzibar route withered away. Slave and ivory trade greatly contributed to the prominence of Bagamoyo but the underlying factor is its proximity to Zanzibar. It became a famous transit port, Sultan’s base in the mainland, rallying point for explorers, slave traders, military expeditions and terminus for caravans from the interior. Using cheap slave labour, Arabs opened large scale plantations and farms around the town for food export and for the subsistence of the growing population.

Versteijnen, 6-7.


Versteijnen,18.


Versteijnen, 44.

Ibid. 46-47.

Ibid. 21-22.

Versteijnen, 21.

The first President of Tanzania.

Such books as: *Someni kwa Furaha, Someni, Bila Shida,* etc. became household names.

Kilaini,14.

Versteijnen, 25.

Kilaini, 5.

Expression borrowed from Father Daniel Bouju who lived and worked in Bagamoyo for nearly 15 years. He passed away on April 21st, 2011. According to his wish, he is buried at Bagamoyo parish cemetery.
TO PRAY CONTINUALLY AND NOT LOSE HEART

1. The Person of Prayer

It is well known that the figure of Jesus in St. Luke’s gospel narrative is presented as a person of profound personal prayer. This prayerful portrait is intended to be an example, an encouragement and an impulse to the Lukan ecclesial community and by extension, to ours. Luke is developing a theology of prayer as the vital means for the Christian community to remain faithful, in a hostile environment, to the radical purity of the Christian praxis and message which is constantly being coarsened and corrupted through compromise with life-denying aspects of the culture of such hostile environments (21:34). Luke sees the Church surrounded by an inimical environment where opposition and co-option, whether subtle or direct, eats away at the foundations of Christian life and praxis. For him, a life of prayer is indispensable, as the only means not to lose heart in the face of such unremitting opposition. It will be obvious that in a Church such as ours here in Pakistan, living under the socio-political conditions which co-define its daily life, at risk from without from the hostility of what surrounds it and at risk from within from an underdeveloped ability to distinguish cultural identity from Christian identity, that these Lukan considerations are of considerable importance.

Luke consciously constructs the person of Jesus as a man of prayer. The sustained and deliberate emphasis on this point is rooted in a desire to return his ecclesial community - and by implication, ours too – to an on-going prayerful contemplation in action, of the life, death and resurrection of Jesus as the foundation and goal of all we attempt to be and to do. Luke wants his Christian community to be one which prays profoundly at all points in its faith journey. He paints a picture of Jesus, as the paradigm and exemplar cause of such rootedness in prayer, who prays at all significant points in his journey towards Resurrection and towards God. This becomes all the clearer when under the inspiration of the Holy Spirit, Luke reshapes the textual material at his disposal in order to do so. His aim is clear: to point the Christian community towards a praxis that is rooted in profound prayer, rather than in merely pragmatic, political, self-serving maneuvering.

2. Choices and Decisions Rooted in Prayer
(a) Awareness of God’s Initiatives

At the very beginning of the public ministry, in the baptism pericope, Luke writes: “When Jesus had been baptized and was praying (a detail not found in Mark or Matt.), the heavens were opened and...
...only the prayerful are attentive enough to realize what it is they are being offered.

...heals the leper, but refuses the lure of culturally defined fame...

Note now the adjective ‘Holy’ is added: Luke’s interest is not only historical but ecclesial; he seeks to address believers who are aware that the ‘Spirit’ is more specifically the ‘Holy Spirit’ who has been poured out on all flesh through the resurrection of Jesus. As Luke will also demonstrate throughout ‘Acts,’ the mysterious sovereign freedom of the Holy Spirit is nonetheless mediated through an attitude of and a practice of prayer. God in unlimited freedom, offers his very self to all, but only the prayerful are attentive enough to realize what it is they are being offered. Active prayer is the condition of the possibility of being aware of the initiatives of God.

(b) Linkage with the Inexhaustible Source of Love

As is clearly implied in the gospel narratives, Jesus was a famous healer. Luke de-emphasizes somewhat the shamanistic aspects of this healing ministry, emphasizing instead, the gentleness, goodness and compassion of the great healer. For this evangelist, to heal and to be healed involves first and last, that prayerful linkage to the healing God offers in his eternal ‘now’ which is mediated only through prayer. The healing of lepers is a well known gospel theme. Jesus, having expressed this divine, unconditional and indiscriminate desire to heal, now definitively present to the world through his ministry (Of course I do, be healed: 5:14), heals the leper, but refuses the lure of culturally defined fame on account of it. His reaction to his growing reputation and to crowd adulation, is very far from seeking to bask in it, and imagine it to be the measure of his truth, much less be deluded into making praise from others the basis of his self-concept. Instead, he links up with the true and inexhaustible source of love, gentleness and healing, by habitually going off to be alone with God. In a detail not found in the other texts, Luke writes: But he was withdrawing to the wilderness and praying. (5:16). The tense of the verbs seems to indicate a customary and routine practice. Luke wants to say that it was what he always did, and what a community interested in being an instrument of healing should always do.

(c) Contemplation as the Context of Choosing

Luke’s apostolic journeys with Paul, the establishment of primitive Christian communities and the appointment of presbyters to lead them, the on-going questions about the qualifications and suitability of these presbyters in the early church, and by extension, in the modern Church too, provide the backdrop to the manner in which Luke presents Jesus at the moment of his choice of the Twelve, as a man of profoundly contemplative prayer. He went out to the mountain to pray and all night he continued in prayer to God. (6:12). Once again, this is a redaction particular to the Lukan text. What Christ is seeking in his choice of disciples, and what he expects
of them, becomes clear only in the context of what is happening between Jesus and the Father in prayer.

From the point of view of Jesus’ human journey, Luke here opens up the vista of the dynamic unity in purposefulness and nature with the Father, that the later theology of the Church will develop, using categories drawn from Greek philosophy. Here we catch a glimpse of the union of will in love, mutual self-gift and common purposefulness which forms the existential basis of what later theologies of circumincession will speak of as a total in and wish and for each other. In terms of Jesus’ human experience, this takes place unceasingly in his fidelity to the Father, but reaches a higher intensity and focus in sustained intimate prayer. While this experience has been paradigmatic during the course of Christian history for many mystics and saints, it has nonetheless, a specific referent here. Luke’s point is that the choice and missioning and pastoral reflection of the presbyters of the Church, has to be rooted in the potentially surprising fruits of sustained prayer, and not merely in the servicing of culturally conditioned, institutional arrangements.

(d) Quality of Presence: to God and to Each Other

In constructing the context of the Petrine confession of faith, Luke omits a large Markan section (Mark 6:45 – 8:26), on the miracle and healing ministry of Jesus. John too will deal with the miracle tradition very selectively and, as with Luke in this context, will emphasize less the multiplication of such experiences, as much as the inner meaning of them. Central to Luke’s concern here, is the issue of how the individual believer as well as the believing community, think and choose and act – in contrast to the ‘crowd,’35 - suggestive of the generality of persons, public opinion, or purely cultural assumptions. His point is that the question of who Jesus really is, cannot be answered on the basis of socio-cultural assumptions alone, but only in the context of prayer. Now it happened that as he was praying alone... (9:18).

This peculiarly Lukan text, again highlighting the dimension of prayer in the praxis of Jesus and the Church, invites the reader to grasp that Jesus is fully present to his disciples then as now, because he is totally present to God in an attitude of contemplation. He is alone - or ‘all-one’- with God in order to be present to us, thereby disclosing the nature of real presence to the other. By operating at this different and deeper dimension of human relationality, he is pointing towards that dimension of human experience where the question of who exactly Jesus is, may be faced and answered. The Church cannot know who he is, except in an on-going experience of profound prayerfulness, nor can we be truly Church, except in developing the quality of presence to each other that this kind of prayer makes possible.

...has to be rooted in the potentially surprising fruits of sustained prayer...

...Jesus is fully present to his disciples then as now...
(e) The Disciple at Prayer is a Transfigured Disciple

Prayer, according to Luke, is thereby disclosed as the key to understanding both the transfiguration of Jesus and the transfiguration that occurs in the believer through faith and baptism. It has often been remarked that Luke’s transfiguration narrative differs so much from Mark’s that he must have had a different source for the tradition. But perhaps the real reason for these differences lies in Luke’s particular intent. The disciples’ glimpsing of his glory (9.32), contrasts with their blindness at the prediction of his passion. As Luke will later demonstrate in the Emmaus narrative, their eyes can be opened only when they see that the real Jesus of present and future glory is the Jesus of the Passion: and make the link between his presence in the breaking of the bread, and in the breaking down of all that obstructs our journey to true humanity (24:31).

In both the life of the individual believer and the life of the community, Luke makes quite specific the conditions under which such an experience is possible. “He went up on the mountain to pray and as he was praying……” (9: 28f.). This double reference to prayer as both the means and the goal of the ascent of the holy mountain is not found in either Matthew or Mark. Luke’s sub-text is proposing prayer itself not only as a key to understanding the Transfiguration, but as an actual experience of Transfiguration. The disciple at prayer is a transfigured disciple.

Such a disciple is appropriating in freedom and love and in an informed personal choice, his or her fundamental, ultimate and life-defining option as someone who proceeds from God, is oriented towards God and finds his or her finality only in God. In no way can this be construed as an escape from committed socio-political praxis in history. Luke’s Jesus and Luke’s Christian community are unswervingly on the side of the poor. The point at issue here is that sustaining such an option in the face of the hostility and disappointment it inevitably engenders, is possible only through prayer. This emphasis on prayer may also explain the change from the Markan six to eight days as a way of giving these reflections a liturgical context. If so, participation in the Eucharist would be seen as an experience of Transfiguration: the community celebrating the Eucharist would be a transfigured community.

(f) Jesus at Prayer: the exemplar cause of the prayerful community

This same emphasis on Jesus at prayer, both as a key to understanding who he is, as well as to how the community must be, if it is to follow him, is also evident in the Lukan introduction to the Lord’s Prayer (11:1). ‘He was praying in a certain place and when he ceased, one of the disciples said to him, “Lord, teach us to pray.”’ The living paradigm of Jesus at prayer is the exemplar cause...
...the actual practice of prayer is more important than any teaching about it...

of the prayerful disciple and the prayerful community. Imaging Jesus in prayer invites the disciples to request that he teach us how to pray! This is all the more evident in that Luke seems to leave aside a theologially elevated and pastorally pertinent teaching on prayer preserved in the Matthean narrative. This is as if to say, that the actual practice of prayer is more important than any teaching about it, however lofty. Luke is re-emphasizing the actual practice of prayer for a church that tends to de-emphasize it: a point of no small relevance to our Church which consistently values a dissipating josh (energy excitement) over a purposeful hosh (intelligent awareness).

Relative to the Matthean redaction, which has shaped the liturgical form of the prayer, Luke simplifies the actual prayer. To this way of thinking, prayer itself – as distinct from theories about prayer - need not seek too strenuously to be textually coherent, methodologically rigorous, or lengthy in composition. What matters is the heartfelt devotion, sense of dependence on and confidence in God’s providence with which it is done. This is illustrated by the immediately following parable of the ‘Importunate Friend.’ What counts is not the method of our prayer, but the persistence with which we pray, which is to say, with an unwavering hope in God’s care and providence, despite any appearance to the contrary.

(g) Christ’s Continual Prayer Offers the Church the Grace of Fidelity

Luke’s Jesus continues to pray for the Church and its leadership precisely because its faith is continually in danger of failing. In order to immerse itself in a given social reality, the Church has to compromise with the power structures in the culture, at the inevitable cost of losing something of its radical, primitive character. This is already evident in the deutero-Pauline epistles and increasingly so ever since in the history of the Church. Recognizing that it is so here in Pakistan - as a first step in surpassing it - is a pressing need. As discussed elsewhere the Church is constantly tempted to take on to itself the ideology and cultural trappings of the power structures it finds in the societies it seeks to evangelise. Not only is the Petrine ministry a permanent feature of the structure of the community inaugurated by the Paschal Mystery, but so too are the dynamics of enthusiasm, weakness, failure, repentance, restoration and re-commissioning that we see in its foundational unfolding. This is true not only of Peter but of all Christian institutions, each one of which is being constantly: ‘sifted like wheat.’ So Christ repeats to the leadership in the Church of every age: “I have prayed for you that your faith may not fail you and when you have turned again, strengthen your brother” (22:32).

Humanly speaking, the faith of the Church is always in danger of failing. Faith is pure, unmeritable gift: it is constantly
offered, to be constantly received in humility and gratitude. It is never possessed once and for all in the manner of an object, but has to be permanently and personally re-appropriated as a graciously given gift in order to be fruitful. The community and especially its leaders, thus becomes a community in constant prayer for the grace of fidelity. Its awareness, that what it has been gifted with is something on which it has an all too fragile hold, leads it to pray continually for the very faith whose fruit is the capacity to pray constantly for fidelity.

(b) Who is Included in Our Prayer

The Lukan genius for having Jesus pray at all significant moments in his life continues right up to his death. Certainly, Matthew and Mark have Jesus on Calvary pray the opening line – if not indeed the whole text - of Psalm 22. Luke too, has Jesus pray the Psalms in this decisive moment of his unconditional solidarity with humankind, even in its ethical ambiguity – thus establishing for all time, that the Psalms are also Christian prayer. Our evangelist however, consistent with what we have seen in these pages, wishes to highlight the death of Jesus as a moment of profound communion with the Father and turns to Psalm, 31:5 to do so: “Into your hands I commit my spirit.” This psalm too, is a prayer in time of ordeal. It is not difficult to see how it could express the vulnerability of a small Christian community – or any beleaguered individual - surrounded by a hostile world and constantly in danger of losing the purity and focus of its own spiritual inheritance.

Yet this intense union with the Father is also developed into a profound communion in solidarity with humanity which extends beyond any tendency toward exclusiveness, by privileging his torturers and executioners: “Father forgive them for they know not what they do” (23:34). The prayer quite consciously includes the whole of humanity in the sacrificial meaning of what he is doing. It includes all by praying first for those who have wronged us. That Luke clearly intends this as a model of Christian prayer when unjustly treated, is evidenced by Stephen’s prayer for his murderers in Acts 7:59-60. “Lord Jesus, receive my Spirit. Then he knelt and said aloud: ‘Lord do not hold this sin against them.” Luke is clearly constructing an amalgam of the prayers he has put on the lips of the crucified Jesus.

3. Prayer Discloses That God is On the Side of the Poor

The Prologue or Infancy Narrative-Gospel of the Lukan text is repeatedly enriched by the prayerfulness of the main characters, notably Mary, Elizabeth, Zachariah and Simeon. So much so that the prayers Luke places on their lips have become highpoints in the Daily Prayer of the Church down through the centuries. Zachariah is acknowledged as a person of prayer (1:12), but equally, as one
who worships a God who hears the prayers of his lowly faithful ones. “Zachariah do not be afraid, your prayer has been heard.” Elizabeth can speak in prophecy (1:42). Zachariah too, like his wife, can be filled with the Holy Spirit and can pray in prophecy a prayer which has become the cardinal point in the morning prayer of the Church (1:67). Mary’s prayer, at once revolutionary, exquisite and mystical, tells us much about the concept or notion of God operative throughout the Lukan gospel narrative: the God who is on the side of the poor.

If prayer implies an image or concept of God, then the concept of God underlying Mary’s Magnificat – and by implication the Lukan theology of prayer - is of a God who is loving and partisan in favour of the weak and lowly. It is a notion of God who intends a revolutionary upheaval of all structures of injustice and inequality. It speaks of a God who is bountiful to those who hunger for justice and who hunger for Him, but will remain inaccessible to those with an imagined sense of self-sufficiency. Many elements in the Church – and not a few would-be spiritual directors - have still a long journey to make in allowing the theology of the Magnificat to shape and structure the dynamics of Christian prayer. In praying like this and in personally exemplifying the faith attitude necessary to do so, Mary actually magnifies God. Through her and through all those small, humble, struggling faithful ones who live, believe and pray like her, God is magnified and more palpably involved in human affairs, His loving designs more effective, more present. Simeon too is prompted by the Holy Spirit to pray in prophecy (2: 27 & 2: 29-32). God has fulfilled all the promises made to the poor; to those who wait with active patience and joyful hope, for the moment of deliverance.

As he will throughout his gospel narrative, and even more explicitly so in ‘Acts,’ Luke puts special emphasis on the personally active role of the Holy Spirit in the praxis and prayer of these paradigmatic personalities. This is most particularly so in the case of Mary. “The Holy Spirit will come upon you” (1.35), and even if less dramatically so, also in the case of the others. Zachariah will prophesy in the power of the Holy Spirit (1:67) having already been promised that his son, whose birth, beyond human reckoning, and representing God’s fidelity to those who hope against hope, will be filled with the Holy Spirit even from his conception (1:15). Elizabeth when she responds to Mary’s greeting with an ecstatic utterance which has also become part of the popular daily prayer of the People of God, in the Ave Maria, is praying in the power of the Holy Spirit (1: 41-42). Simeon, a personification of the stubborn hope of God’s faithful little ones, is such because “the Holy Spirit rested upon him” (2: 25) and the very hope and
expectation from which apparent failure cannot distract him, is itself something given by the Holy Spirit.

Luke is sketching an intimate interconnection between the mysterious sovereign presence of the Holy Spirit, and God’s fidelity to his divine, eternal covenant to establish communion with humanity, through re-shaping social reality in favour of the poor. These two sides of the same divine coin find their connectedness in that obdurate hope which is sustained only through prayer. Luke rounds off this theologically poetic tour de force by having the heavenly messengers, who first bring this message to the socially impure and excluded shepherds, themselves join in the prayer of praise (2:14).

Modern exegesis correctly emphasises the Christological rather than primarily historical nature of this infancy Gospel. But that does not take away either from the exigencies of Luke’s ecclesial situation, or his implied ecclesiology. The high doctrine of the personally active, divine, Holy Spirit unfolds in the intractable hope of the little ones of today who remain faithful despite all cultural predispositions to the contrary.

4. The Holy Spirit and the Hope of the Poor

These theological lines are continually drawn throughout the Lukan text as he never lets up from contextualizing all significant events in his story, with the dynamic of prayer. In the post-Easter Johannine redaction of the miraculous draught of fishes narrative, the text leads on to the triple Petrine confession of love and devotion, leading to a rededication to his mission. In the Lucan account, more closely knit into the struggle of the community to remain faithful, it leads on to a spontaneous confession of human inadequacy and into a heartfelt prayer for forgiveness and self-acceptance. “Depart from me for I am a sinful man O Lord” (5:8). Even the demons when they are being rebuked into silence, make – as must the Church when it silences its own demonic attraction to the powers of the world – a prayer of faith: “You are the Son of God” (4:41). The question of fasting found in the other synoptics, is also rephrased by Luke to pose the question of prayer for the local community: “Why do John’s disciples and the disciples of the Pharisees fast and offer prayers” (5:33). Luke is asking his community why it needs to pray, thereby directing it to its need to do so as well as to the faith-basis and focus of such prayer.

The introductory line to the Lukan text of Beatitudes: “fixing his eyes on his disciples” (6:20) may also be indicative of a prayerful-liturgical contextualization. It has a certain resonance with (24:16) especially as complemented by (24:31), indicative of a Eucharistic significance and even more so with the phrase: “He looked up to heaven” (9:16) - also found in Matt. 14:19 and in Mark 6:41 - though in all cases, with a clear liturgical inference.
Such a liturgically constructed and contextualised proclamation of the Beatitudes is disclosed then, as a prayer for the disciples and a structuring parameter of Lukan prayer. The emphasis on the beatitude of the actually poor is entirely consistent with what has been said above about the God of the Magnificat.

The emphasis on the Spirit of God, present more specifically and identifiably as the Holy Spirit, poured out on all flesh through the Resurrection of Jesus, is also apparent in several Lukan redactions. Matthew’s “The Spirit of the Father speaking through you” (Matt. 24:20), becomes in Luke (12:12), “The Holy Spirit in that hour will teach you what you have to say.” The context of a vulnerable Church in a hostile environment, such as in present-day Pakistan, is also made more apparent. Yet even more far-reaching are the implications of the insertion of the phrase: ‘The Holy Spirit,’ into the logion given by Matthew 7: 11 as: “how much more will your Father in heaven know how to give ‘good things’ to those who ask him.” In Luke it becomes: “How much more will the heavenly Father give the Holy Spirit to those who ask him” (11:13). The redaction is all the more significant as it is the punch line in a very significant teaching on effective prayer. For Luke the purpose of prayer is never mere petition in the sense of self-interest: ‘darkhast’ (request), or ‘faida’ (benefit, profit). The commonly understood ‘good things’ for which one might all too easily wish to pray, are interpreted very negatively by Luke. They are sought and stored by the Rich Fool and point him on the path towards self-destruction (12: 18-19). Dives indulges in them to the exclusion of Lazarus, and loses his very self in the process (16: 25). Attachment to the ‘good things’ is in fact, what chokes the growth of the word of God in the life of the believer (8:14).

The intense and confident prayer of petition according to Luke, has nothing to do with trying to pressurize or cajole God into giving us more material benefits, or socio-culturally defined advancement. The purpose of prayer is not to change God but to change ourselves. Our very desire to communicate with God is already His gift. It is an opening of ourselves to an invasion and restructuring of our perceiving, imagining, understanding, valuing, choosing and acting by the same Holy Spirit that filled Jesus throughout his ministry and who filled Mary, Zachariah, Elizabeth and Simeon, enabling them to remain uncorrupted in the face of all opposition and disappointment or apparent failure – refusing to compromise their hope for the sake of a culturally approved ease that would dilute their true humanity.

Jesus himself, exulting in faith and joy and thanksgiving at the gift of faith from the Father to the little ones who go unrecognised by the pride of the world, is for Luke (10:21), expressly an exultation in the Holy Spirit – compare Matthew 11:25. Given
the context of the Lukan church, a Trinitarian reference is implied. What is equally clear is Luke’s suggestion that the believer at prayer – considered specifically as an openness to being guided by the Spirit, to live and act in unbending hope for a transfigured world in favour of the poor – enters into that very Trinitarian life in which Jesus here exults. All the more so since Luke prepares his readers for the teaching on effective prayer: “Ask and it shall be given to you.…” (11: 9-13), by the parable of the importunate friend who gets what he wants by impolite, dogged insistence (v.8). Luke is inviting the believer to pray for the Holy Spirit with the ‘not-taking-no-for-an-answer’ attitude of an insensitive, demanding, opportunist.

This invites further reflection. To pray doggedly for the gift of the Spirit of Jesus implies at least an implicit recognition, that living in consonance with the dynamics of this Spirit corresponds to the dynamics of one’s deepest and truest self. At the same time, it means not only praying as Mary does in the Lukan Magnificat, but addressing – both in prayer and in praxis - the same God with the same hope for a transformed world in favour of the poor and lowly.

Luke gives other examples of prayer each of which fits in with this overall scheme. The publican (18:9-14, v.13b) who prays: “God be merciful to me a sinner,” is one who despite what he may or may not have done, has not been corrupted by: “the leaven of the Pharisees, which is hypocrisy.” (12:1).

5. To Never Lose Heart

The parable of the unjust judge (18: 1-8), which is particular to Luke, begins with what may be described as a title verse, so obviously a direct, didactic, catechetical composition that it tells us much about Luke’s theology of prayer. It is titled: “A parable to the effect that they ought to pray continually and never lose heart.” There is a clear echo here of a theme repeatedly emphasized in the Pauline corpus. This reflects Paul’s – and his missionary companion Luke’s – struggle to continue as heralds of the gospel despite hardships, setbacks, opposition and failure. It further focuses on the necessity of not compromising the radical message of the gospel through self-serving, cultural accommodation. In the never-ending struggle to hold on to this vision, the community of disciples is continually faced with the ‘peirasmos’ or temptation of losing hope: of allowing the call and the task to seem impossible – to give in and to give up! As in the earlier passage on ‘the importunate friend,’ so this passage is an invitation to prayer as the life source and motor force of that dogged persistence in the face of apparent failure.

In the same vein, in his Gethsemane narrative, Luke redacts the Marcan: “Stay here while I pray” (Mark 14:33 & Matt. 26:37), to read as an instruction to the disciples and by extension, to the...
Church of all ages: “Pray that you enter not into temptation.” It is addressed in Lukan theology, to his own community and to our Church today. In Luke’s construction, as we have seen, there is no doubt about the prayer of Jesus: it is we who must pray that we may not be seduced by and compromised with the forces of darkness diluting the primitive revolutionary force of the praxis and message of Jesus. We will be praying that we may not be put to the test, as He instructed us when He taught us to pray. Jesus himself experiences this temptation or peirasmos; is apparently crushed by it; but so makes it his own free loving act, even as Luke emphasizes, forgiving all sinful humanity in the process, that he makes it not simply a ‘passion’ to be undergone, but his own sovereign, free act of union with the Father and solidarity with humankind, even in its moral ambiguity.

He knows the peirasmos that awaits him and instructs his disciples, now as then, to pray to be delivered from it. Since this prayer changes us rather than God, it means that prayer itself, understood as a receptivity of mind and heart to the promptings of the Holy Spirit, implies an openness to become in however minor or ordinary a manner, an instrument of that Spirit as the paradigmatic characters in the Lukan narrative did. Being led by this Holy Spirit is itself the deliverance for which the disciples pray. Not in the banal sense of no longer experiencing difficulties, failure, hostility or insecurity, but in the more profound sense, classically articulated by Paul in Romans 8: 35-39; that none of these things can separate us from the power to seek to live as Jesus lived.

For Luke, Jesus is always praying: from the beginning to the end of his ministry and life. This is presented as the pattern for the faith life of the community which in turn, seeks to pray always, to root its decision-making and praxis in this prayer and to remain united among themselves in and through prayer (Acts 1:14): “They were all continuing steadfastly with one mind in prayer.” Like Jesus, by immersing themselves in prayer, they can also immerse themselves in a praxis of fidelity to the kingdom. Luke is always interpreting and actualising the prayer of Jesus, thinking about it and transmitting its significance in the context of the Sitz im Leben of his local church. A contemporary reading of Luke seeks to do the same in our church of today here in Pakistan. What happens in and to Jesus during his life in the power of the Holy Spirit, happens in the life of the community through continual prayerful openness to the Spirit. What is accomplished in the life of Jesus continues to be accomplished in the life of the community. (24: 47-49).

The God who hears the prayer of the disciple is in Luke’s theological construction, the God who is on the side of the poor. He is the God of the little ones who through their fidelity and
unswerving hope, intends to turn upside down the idolatrous power structures that divide and exclude them. This is no less true now than in Luke’s time. The God of Lukan prayer pours out his Holy Spirit on our humanity as on the humanity of Jesus. He is a God who wishes his faithful ones to immerse themselves in the dynamic, mysterious yet revolutionary love which the Holy Spirit is, so that all our experiencing and understanding and concrete action is rooted in, shaped by and finalized through this revolutionary love.

This alignment of the directionality of our perceiving and choosing and acting with the divine impulses of the Holy Spirit, takes us far beyond socio-culturally determined ego-ideals. The disciple doggedly begs God to listen and respond; not to increase his ‘zar zan zamin’ (gold, women, land), but rather the revolutionary love of this Holy Spirit. The patience, doggedness and hope in the face of the always-looming destructiveness and defeat which marks this prayer on the part of all Luke’s faithful ones, and on our part too, arises not because God is distant or capricious. It arises because we are constantly refining our true and real desires, continually responding to the invitation to desire the Holy Spirit and not lesser things, continually growing in the knowledge of who we are and what it is we truly desire, as we limp and crawl, though occasionally walk purposefully and even joyfully, towards that purity of heart which may make it possible for us to know and love “the one thing necessary” (10:42).

6. A Prayer That “Cries to God Day and Night”

Does Luke propose a method of prayer in the sense proposed by devotees of discursive meditation, imaginative contemplation, mental prayer, centering prayer, practical union, Christian Zen,12 or apophatism? He proposes none of these but rather the attitude of spirit which underlies all of them. The prayer of Luke is fundamentally an attitude of profound trust and hope which confronts a painfully immediate sense of our need of God but equally, is planted in an unshakeable hope that God remains faithful to the poor and lowly. It is a prayer that: “cries to God day and night” that we will not lose heart. It is a prayer that is steadfast, unswerving, dogged and tenacious and as such is heard and vindicates the faithful (18:7).

It is ‘heard’ not because in some primitive, materialistic sense it ‘forces’ or ‘maneuvers’ God into responding; since our very desire to pray is already God’s gift and proof positive of His attentiveness, but because those who pray like this, gradually come to see reality with the mind of Christ. The disciple has to learn to pray like this and the shortened staccato-like verses of the Our Father in the Lukan version, by their very unadorned simplicity, point towards...
this unrefined, total trust of mind and heart upon the mercy of the God who fulfils the hope of the poor, which is the stuff of such prayer. This prayer is an ever-unfinished project. It is the attitude of those who: “stay awake at all times praying that they may have the strength to escape these things and to stand before the Son of Man” (21:36). And ‘these things’ include all the hostility engendered by fidelity to the original vision; the creeping compromises with unreconstructed cultural norms; the coarseness of spirit that chokes the Word; and the sheer entropy of successive setbacks.

The word usually translated by “praying” in this passage is ‘deomenoi,’ more exactly, ‘begging’ or ‘imploring.’ Here Luke, although he stresses the blessedness of the actual poor in his redaction of the Beatitudes, rejoins the Matthean first Beatitude. The disciples or community at prayer, are people who know their need of God and they know that this need is an identity-defining need that is radical and permanent. They know this down to the very ‘basement of their souls,’ and beg God to give them the Holy Spirit, so that they may attain their own being. Their need for this Spirit is never far from their direct awareness, just as their willingness to embark on the implied inner journey, is permanently proposed by the personal consequences of their fidelity to their options. They have come to know the God of the poor and in so doing, are becoming evangelically poor themselves, never ceasing to beg for the grace of fidelity to the vision and project and person of Christ.

### 7. Conclusion:

Meditation on, and actual communion with the prayerful Jesus of Luke’s gospel text, invites our local Church in Pakistan – and all Christian communities at whatever level - to root their prioritizing, decision-making and action in a contemplative spirit rather than a merely functional, much less crassly political one. The Church’s leadership and ministers are thereby drawn into a new quality of presence to God, to each other and to the people. This in turn, can liberate us from the frenetic pursuit of izzat (face, human respect) and self-advancement. Moreover, the personal development that each person naturally desires, finds its inexhaustible source only in yielding to this invitation to climb that holy mountain and to be transfigured into the likeness of Christ. The desire to yield to this is coextensively the desire to be faithful to God’s project to create communion with humanity and to fill the hungry with good things.

### Endnotes

1Unless otherwise stated, the references are to Luke’s gospel.

2 Some translations e.g., ‘The Jerusalem Bible’, give “hills” instead of “mountain” for ‘horos’. This risks losing the mystical resonance of the term “mountain” throughout the Scriptures, as a ‘holy place’ – a place of theophany – evocative of the soul’s journey to God.
3 Note the parallelism and the contrast between: “Who do the crowds say I am?” (v.18) with “Who do you say I am?” (v.20).

4 For example, in the number of days after the first prediction of the passion; the emphasis on the ‘face’ of Jesus (the aspect of his face was changed); Elijah and Moses speaking explicitly about his ‘passion’ - a coded comparison with the Gethsemane pericope; the ‘title’ “beloved” changed to “chosen one” - a Messianic Title, cf. Isaiah 42: 1 (first Song of the Suffering Servant) and used later by Luke at Calvary (23:35).

5 Communicating with the risen Christ ‘transfigures’ us: “Did not our hearts burn within us……” the experience in turn, leads to a reconfiguring of the community and its mission (24: 32-33).

6 Cf. note 5 above. In the Emmaus narrative, the fleeing disciples are initially unable to set their foot towards Jerusalem, but when they make the link in the Eucharist, between the breaking of the bread and the breaking-down of their fears, they are transfigured.


8 In Luke’s presentation of the betrayal controversy at the Lords’ Supper, the discussion about who is the traitor immediately leads out into an argument about who is the greater (a familiar Gospel theme cf. 9.46). Luke’s clearly implied answer is that the one who betrays Christ (this is the reason Judas is not named) is the one who seeks to be greater/est. This, says Jesus, continues in the Church because of the desire for power and the exercise of it in the manner of the Gentiles. He by contrast: was among them as one who serves. Cf. ‘The Danger in Dining with Jesus’ FOCUS 22, 3, (2002), 258-276, p. 272.

9 ‘hymas tou siniasai:’ the ‘you’ is plural (unlike the verse following). All of us and all our institutions are being ‘sifted.’

10 That this rich inheritance from Judaism is also seen as something incorporated and not abrogated is clear from the tradition of the Church not least in the Divine Office, but also in including the singing-recitation of a Psalm as part of the Eucharistic Liturgy. It is regrettable as well as liturgically impoverishing, that in a local Church which excels in its ability to sing the Psalms (The Punjabi Zabur), the Psalm in the Liturgy of the Word is so often replaced by a song of little theological and virtually no liturgical value.

11 More recent translations such as ‘proclaims the glory of’ seem slightly off the point. While certainly not a co-mediatrix of the grace of redemption, Mary does more than proclaim the greatness of the mystery of salvation and of the saviour. Her participation in divine providence, within the effective causality of Christ, and as the recipient rather than the donor of grace; and that within the order of redemption, in which she herself is redeemed, though completely so, is such that she co-effects - albeit in a subsidiary way - the transition from ‘verbum incarnandum’ to ‘verbum incarnatum;’ allowing the mystery of the Trinity to become part of human history from within that history, since without ‘woman’ it could not have been; thus actually magnifying God in the profound sense of making Him to be within the actual historical process - as distinct from being its transcendent cause and finality - what He was not theretofore.

12 This may seem an exception since the ‘Father’ of Lukan prayer is certainly a ‘Thou’ who seems absent from Zen. But in Christian Zen there seems to be a Thou, even if a somewhat formless one, who in a sense not dissimilar to Anselm’s “being than which none greater can be conceived” [id quo maius cogitari non potest], is implicit in every deconstruction of the partial. The ‘nada’ of apophatism, moreover, certainly calls forth the total trust we are speaking of here.
EXISTENTIAL CIVILITY: LEANING FORWARD INTO THE RAPIDS

I am honored to be at Penn State York. You have all been gracious hosts. This address was prepared specifically for you; I am thankful that you have added a course in communication and civility to your curriculum. Bravo for your professional commitment to the study and practice of the important interplay between communication and civility, which has a pragmatic and lasting impact on our personal and professional lives together.

Before I begin the body of the address, I want to acknowledge that this essay is given in honor of the Spiritans—the founders of Duquesne University of the Holy Spirit (1878). I am often asked to define what a Spiritan is. In response to such requests, I simply smile and state, “You have to see a Spiritan priest in action; only in the doing of the faith does their uniqueness emerge.” I consider the Spiritans one of the most vital existential forces of the Church. This small band of priests has an impact well beyond what their empirical numbers would seem to make possible—now, in their honor, the address.

A Nagging Sense

This address/essay is a companion piece to an article penned more than a decade ago entitled “Existential Homelessness: A Contemporary Case for Dialogue.”1 “Existential homelessness” presupposes that we do not have sufficient narrative ground under our feet to make communicative engagement with others who are different a facile task. As a professor, the majority of my conversations with students outside the campus have little to do with the subject matter. The conversations are more likely to revolve around questions of existential decision-making: “What should I do with my life, and how do I make sense of existence?” Perennial questions of personal importance are existentially driven, as Augustine (354-430 AD) stated, “Quaestio mihi factus sum” (“I have become a question to myself”).2 To be fair to my students, we live in a time in which Augustine could offer great counsel. Hannah Arendt (1906-1975) considered Augustine the first existentialist;3 he would understand what we have done in this time called modernity. We have unknowingly invited a larger and larger segment of our modern society into an existential realm.
Ronald C. Arnett

characterized by the term “existential homelessness”—our modern life has nourished a soil that gives life to questioning without any real narrative ground under our feet. We question, not from a standpoint, but from the only ground available to us—ourselves. We engage in what Alasdair MacIntyre termed “emotivism,” decision making by personal preference. We end up homeless with our identities wrapped up in ourselves, our own reflections, contending against all that does not conform to our own emotive wishes and demands.

If Augustine were here, I think he might suggest that people have not run toward emotivism to become homeless; people have run to emotivism in an effort to defend themselves against the nagging feeling of homelessness. To be homeless, to feel that there is no place that one genuinely belongs, is no small strain upon a human being; it is the modern curse placed upon us in our participation in the human condition.

It is difficult enough making decisions and discerning correct action within the confines of a home that one knows well. Decision making grows in difficulty and complexity as we step outside the realm of our home, outside familiar narrative ground. Take a moment to try to remember the first time that you had a social engagement outside your own home and how awkward you felt as you discovered that others function differently than those who reside within your household. The dwelling nourished by your mom and dad did not have the same expectations—the same implicit and explicit rules. Even when you did not like their rules, those rules were at least familiar, offering a sense of assurance that you were at home. Yet, at that moment you first discovered life outside the confines of your own home and felt so ill at ease you were tempted to become a spectator of yourself—gawking at your own awkward actions in that existential moment of homelessness.

As you remember that odd feeling of being out of place and not knowing what to say or how to understand what was coming next, it was as if you had walked on forbidden terrain where the expectations and rules were cloaked by a strange, shadowy cloud that separated the common sense appropriate to your own home and the actions of this novel environment. The sensory impression that shaped your perception at that moment took you out of the taken-for-granted, out of the routine, out of the normative, out of the familiar. Such moments are necessary as you grow into potential for future leadership, permitting you to rub shoulders with the demands of a cosmopolitan lifestyle. Such moments of ill comfort assist empathy for others who are displaced while giving insight into places and people different than ourselves. Bravo for learning that forces us to acquire a more expansive outlook, what...
Kant and Arendt termed an “enlarged mentality.” In this case, the meeting of the unfamiliar is vital for an education. On the other hand, the dark side of such learning is given birth when the meeting of the unfamiliar simply tosses us back and forth without narrative ground under our feet to assist us in evaluating and judging what we have just met.

Imagine each day beginning with an assertion, “You are out of place,” followed by another, “Why are you here?” Each day makes you realize that you have no sense of dwelling, no place you can call home and count on in the making of everyday judgments about the doings of human life. Such a feeling of strangeness defines identity, not as if you lived physically in a cardboard box, homeless in the streets, but from a nagging sense that you do not belong, a vague feeling of displacement, a feeling of “existential homelessness.” When we are outside our home and know we can return to that same dwelling, such a feeling of displacement can generate creativity. However, the day in and day out routine of feeling displaced leaves us taking on the mantle of emotivism, unable to judge with insights greater than our own immediate needs.

In the Company of Self-Watchers

The common variety of existential homelessness is played out in the work of numerous authors and philosophers. Existentialism emerged particularly in France at the conclusion of World War II, as narratives, virtues, institutions, families, and friendships were torn asunder by the occupation of Nazi Germany. It was as if the world had been turned upside down. Today, such a feeling of existential homelessness is tied more to normative life than to a moment of crisis; too many no longer feel as if they belong anywhere. Like a science fiction television show or movie, we find ourselves grasping for what used to be the floor but has now become the ceiling—we are simply tossed asunder routinely. Think of a good friend or relative who has lost a long-term relationship. Think of a friend or a relative who is now without a job. Think of the companies that you knew when you were small that no longer exist today. Think about the fact that in another ten years, when someone says the word “Saturn” while talking about automobiles, the only thought will be that of the planet and not of a car company (1985-2010) that found its purpose and its charge in offering a competitive alternative to imported small cars. Saturn is no more. Oldsmobile is no more. One can name company after company that has lost not only its way, but its very existence. We live in a time in which it is pretty easy to walk into existential homelessness, a terrain that is topsy-turvy and makes no sense to us.

In particular, one of the twentieth century authors whose writing exemplified the vague sense of not belonging was Albert Camus.
Camus won the Nobel Prize for literature in 1957 and then lost his life in an automobile accident less than three years later. In Camus's work we see an ongoing literary description of the existential environment and the person within such an environment that is poignant and powerful. His work is existentially and physically picturesque. Camus gave us displaced characters who watched themselves as they lived life in a state of homelessness, possessed of a strange sense of watching themselves as if they were observing a play in which they were both actor and audience.

This moment in my own life that is most aligned with Camus's descriptions of people feeling without a sense of home that generates a reflecting back on themselves as they lived life was the moment of my mothers' death. The day of my mother's funeral is captured by one haunting image of my walking outside our house and going through a breezeway in the house, opening up a screen door, and walking out into the business of life with a displaced sense of perception. At that moment, I kept asking myself, "What is wrong with today? What is wrong with this place in which I walk?" Everything felt so wrong, out of place. And then it dawned on me as I noticed that the cars continued to move up and down the streets honking horns and other people walked while the birds were singing. I could even hear my own feet walking on the sidewalk, and the sound of my own shoes gave life to an old Negro spiritual, "Sometimes I Feel Like a Motherless Child." For perhaps the first time in my life, I was aware of this nagging sense of existential homelessness as I watched myself walk through that day.

What do we do when existential homelessness is no longer a momentary perception, but an ongoing routine of banality that calls forth the recognition that one does not belong in a given place, in a given time, in wherever place one is situated? Existential homelessness calls forth Camus's descriptions of his characters, this odd walking, this odd movement constantly compelled by a self-gaze in which one sees oneself not as a participant in life, but as an object gazed upon by a spectator. The notion of spectator, of course, is not new. The issue is the manner in which the stress on spectator has morphed since the insights of Immanuel Kant (1724-1804). Kant stressed the importance of the "spectator" and how the spectator is the one who vets behavior into a story. The spectator, for Kant, functions as a historian who brings events and activities to life. The spectator that Kant details vets the importance of the behavior of others, moving their behavior into story, a history that informs a people and unites them with a sense of purpose, tradition, and insight. The task of Kant's spectator is to render a corporate contribution that brings together insights of a people and records, in the best of Greek terms, events "worthy of remembrance." Kant's spectator gives significance to the behavior of others.
Camus’s portrayal of a human being becoming a spectator of oneself stands in substantial contrast to Kant’s understanding of spectator. In this case, the spectator does not bestow significance upon great deeds of others. In this modern world that has given rise to existential homelessness, the gaze of the spectator is no longer propelled by a great impulse for recording excellence of the deeds of others. The gaze of the modern spectator moves to something more modest and sad. As modern spectators, we take on the task of gazing upon ourselves, watching our own lives. The action of the modern spectator moves to existential homelessness, losing a sense of place and dwelling as we turn increasingly to a self-gaze that leaves us with utterances such as: “I do not know what to do”; “I do not know where I belong”; “I do not know why I am here”; “I do not know; I do not know.” The modern spectator becomes homeless in existence as the turn toward self-watching leads to increasing befuddlement and sense of loss.

Lessons from the Youghiogheny River

I pause in this story to ask the question “So what? What do we do about this sense of being a spectator to our own existential homelessness?” I think about a friend of mine who takes young people to the Youghiogheny River to go rafting. His comment is that the most difficult thing to do is to get people to do what is counterintuitive. Each summer, people die on the Youghiogheny from the extreme rapids. In fact, if we look at calculations about how serious the rapids are in the Upper Youghiogheny, we find the following description: “Four Class Five rapids back to back falling a ridiculous hundred and twenty feet per mile. Steep drops, big munchy holes, tight chutes, and powerful wave trains characterize this section of the river.” In a rubber raft, meeting a rapid that comes with great energy most generally results in a first impulse that is wrong-headed—when that rapid hits, people are tempted to lean backward, which unfortunately permits the rapid to go underneath the raft and capsize it. The only hope at that moment for not capsizing is to do what is counterintuitive—resist the impulse to lean backward. The only chance for staying upright is to lean forward into the rapids. It is in the leaning into the rapid that stability in and on that raft can be found. This counterintuitive action works in many dimensions of life, including existential homelessness.

People often have so much work to do that they follow their first impulse when meeting a “rapid”; they lean backward instead of leaning forward into the work and getting something accomplished. People who are so lonely that they just stay home are leaning backward, unable to assist themselves by leaning forward and engaging new insights, new events, and new people. Existential homelessness is a form of seduction that encourages us to lean backward, to become...
spectators, not of others, but of our own lives, as if our lives have been captivated by our taking a movie of ourselves. The modern spectator finds that the only thing that makes life significant is the cataloging of what one has done rather than the meeting of genuine existence that is novel and unforeseen before us. We live in a moment that seduces us to lean backward.

Indeed, we can make a case that existential homelessness is not particularly unique. What is unique is that modernity continues to suggest that being a spectator of ourselves will somehow assist, continuing to demand that we lean backward. Modernity insists that we lean backward, unable to do what my friend pleads for others to do—lean into the rapids, the only chance one has to remain upon the raft. There is no guarantee, however, that leaning forward into the rapid will keep the raft from capsizing. But as my friend so aptly suggests, there is a guarantee that if you lean backward, the rapids will claim your raft and the river may actually claim you.

**Leaning into the Rapids**

The question at this juncture is how do we learn to lean forward? What does leaning forward look like in everyday life? This leaning forward demands counterintuitive actions. We begin by acknowledging existence on its own terms; in the words of Clint Eastwood, we acknowledge the good, the bad, and the ugly. We do not have an opportunity to acknowledge only that which we like. We must acknowledge that which is before us. As we acknowledge existence, like most people in a raft with rapids coming toward them, we have a chance of navigating what we do not like if we lean forward. I think of the story of Viktor Frankl, who is known for his work in logotherapy. He came out of the concentration camps of World War II as a Jewish doctor and psychotherapist. His work is defined most succinctly in one small book that offers an ethnographic portrayal of his time in the camps: *Man's Search for Meaning.* He talks about three ways in which meaning is discovered: (1) through that which we give to the world, (2) through that which we are given, and finally, (3) the stand we take against the inevitable.

Using Frankl’s insights, let us go back to the issue of the raft. Meaning comes to people who pay attention to my friend who says, “I give you advice. Please adhere to it. When the rapid comes, lean into it.” In the same instance in which meaning is being given to someone, meaning comes to the giver—my friend, who gives of his expertise, of his insight, and of his care. Then there are those moments in which the advice is taken and properly used with all leaning forward into the raft, fully expecting to maintain position, security, and safety in this rubber raft because they have
done all so correctly, only to find that the rapids turn and twist so persistently and strongly that the raft capsizes. It is at that moment that someone immediately begins to take existence on its own terms and begins to assist others who are panicking, angry, and frustrated that they had done everything correctly only to have a result that they did not want or anticipate. This small number who meet existence on its own terms, now in the midst of cold water, begin to take a stand against the inevitable. At this moment, what cannot be changed is the fact that the raft is no longer afloat. Those that meet the inevitable first acknowledge existence, and then they ask, “What is next? What can I do? What can I give?” Somehow, such persons are able to offer an unexpected hand that reaches to pull a person out of the river, while another dives in the river to make sure that every last person on that trip is safe. In just a few moments, life and death hinge on someone acknowledging the inevitable and, in so doing, begins a series of actions that change the world—such is the stuff of everyday miracles.

**Existential Civility**

A colleague and I wrote the book, *Dialogic Civility in a Cynical Age*, that you are studying in your class. Authors write to be heard—sometimes trying to lean into rapids in order to keep rafts afloat. We made such an effort in this work. We wanted to challenge the normative direction of routine cynicism that has us leaning backward. Cynicism occurs when people are unwilling to acknowledge existence. Cynicism is fueled by unmet high expectations.

If we are to offer a counter to routine cynicism, then we must learn to lean into the rapids, inviting a form of “existential civility.” What happens when we lean into the fact that, in many cases, we are existentially homeless? Is it not time to recognize the glory of such a moment, of what it gives to us in this moment in existence? Such acknowledgment permits us to build, gives us an opportunity to make, a reason to work together, and a chance to be what Alasdair MacIntyre calls *Dependent Rational Animals*, recognizing that community is important, that our engagement with one another is essential. What has been given to us in this glorious moment is, first and foremost, the chance to acknowledge existence—what I understand as a form of “existential civility.” The key is that one must meet existence; people are part of existence, necessary but not sufficient. We are participants in existence, not lord and master of our individual fates.

Once acknowledgment is present (existential civility), we understand that the moment in which we live is a gift, a glorious existential gift, and then we can begin to give through our service, through what we build, through what we make, and through what we do together. If what we do and make does not stand the
test of time, but stands a year or six months, we must repeatedly acknowledge existence over and over again, standing firm as we acknowledge the inevitable. For those willing and able to make such stands, we are grateful. Such persons give us hope in the midst of despair. Such persons permit us once again to roll up our sleeves and begin to work. Such persons who meet the inevitable, who lean forward into the rapid, who respond to the existential demand to renovate and build when all seems to be lost, do not abide by words like “boredom” and “routine cynicism.” The tenacity of those who refuse to be spectators of their lives engage in action that runs such words out of our vocabularies and out of our lives. Those who refuse to define life as a self-gaze call us to the opportunity to rebuild the world again. Their actions seem to offer an odd thanks—a thanks for moments of homelessness that remind us of the necessity to build homes once again.

Martin Buber and Hannah Arendt, both coming out of a Jewish tradition, remind us of the importance of darkness and the danger of artificial light. Genuine darkness (existence that does meet our expectations or demands) must be leaned into, and it calls for courage to recognize existential homelessness as the grace of our time. What permits genuine tenacious human hope is when one acknowledges that darkness of existence. In the midst of that acknowledgment, one invites what Buber terms “holy sparks.” It is light that can be trusted because it emerges from darkness, from an abyss. Think about a moment when your life was in the midst of great despair, and out of nowhere emerged a friend that you had not anticipated or a chance to be of service that you had never imagined. Without such moments of darkness, we might not have paused to witness the face of another, the unexpected task, and a previously unheard existential demand of leaning into existence that took us into the presence of holy sparks.

This form of civility begins with existential acknowledgement and lives in the actions of those who turn and respond to whatever is before them. Existential civility can be understood from the work of Adam Ferguson. Coming out of the Scottish Enlightenment were many fiefdoms that fought against one another, and a civil society was an effort, in a sense, to unite all that difference. Civility does not offer mere manners. It offers existential patience, patience for the homelessness of others and our own homelessness. Such a view of civility offers patience for those who foolishly lean backward only to find “moral cul de sacs,” which lead to cynicism, boredom, and eventually to an anger without clarity of direction. Martin Buber stated that the demonic lives where direction for lives cannot be found. Existential civility acknowledges that this moment requires a patience that ends with this basic statement tied to Buber, Arendt, Emmanuel Levinas, and Viktor Frankl: In
such moments you acknowledge existence and you reach out your hand to another and you try to help, not because you are smart, not because you are courageous, but because you have one existential conviction— if not me, then whom? When people answer such an existential call, they begin with one basic existential gesture in which a human being responds in action, saying: “I see what is before me, and it is a call of responsibility in spite of all my flaws— if not me, then whom?” Yes, we live once again in a marvelous world of opportunity to serve and help, reminding others and ourselves to lean forward, to engage existential civility.

I end as I started with thanks to you and to the Catholic order called the Spiritans. They propel the academic home at which I am a committed guest. They remind us to lean forward and, by acknowledging existence, encourage us to lean into the rapids—the spirit that gives life. This essay was an effort to describe the existential mission of the group that supports Duquesne University, the Spiritans. They, better than any group I know, are existentialists who lean forward into the rapids, recognizing that no spirit can give life until we acknowledge the existence before us. In such moments of existential acknowledgement, there is always the possibility of miracles as one leans forward into the rapids. Such acknowledgement calls us forward into responsibility, understanding an utterance that does not originate from the self, but from the call of existence—if not me, then whom? In such times, a few capsized travelers on a shaky rubber raft answer the demand of existence and take a stand against the inevitable and, in so doing, change the world, at least a part of it, for a while.

Existential civility that acknowledges that which is before us—the good, the bad, and the ugly—consistently works within a “joy” detailed by Emmanuel Levinas that understands life as a gift and a call to responsibility. For all of the students here today, I end with a basic existential acknowledgement—this is a wonderful time to be alive, a wonderful time to answer a call that originates in existence, not in our personal demands. I offer my thanks to each of you—bravo to Penn State York. May each of you foster a campus that invites meeting existence on its own terms, transforming it as you lean forward into the rapids. May you remember, as you pivot and turn into action, that the call for action is not self-originated, but emerges from the heart of existence and calls us forth—if not me, then whom? In answering such a call, existential civility begins, along with acts of responsibility that construct homes once again.
Endnotes


Freedom

All that is serious in life comes from our freedom.

–Henri Bergson

secondary smoke
sifts into everyone’s lungs
the flutter of a butterfly here
can cause a landslide there

and as long as there is any captive
shuffling around in shackles and violent orange
I mean right this very minute
though unseen by you and me
can any of us be
fully free

as long as someone is screaming
as hate’s electrodes are firmly applied
listen and smell I mean right now
though unseen by you and me
can any of us be
fully free

as long as someone is guilty
for being black or poor or different or young
or all of these together
though unseen by you and me
can any of us be
fully free

as long as rubber bullets
and canisters of gas have wings
as long as otherness is filtered
through a bloodshot eye
as long as one human soul cannot
rise into its own singing
though unseen by you and me
can any of us be
fully free

as long as the unhoping lie
starving of what they should have been
though unseen by you and me
can any of us be
fully free

Desmond Egan

By his own admission, Irish poet Desmond Egan is well known and feared. A full-time writer, he has written 23 collections of poetry, and has published two translations of Greek plays. He is also Artistic Director of the Gerard Manley Hopkins International Festival, which takes place annually in Newbridge College, Ireland, and is now 24 years in existence.

Egan is married with two daughters, and lives near Newbridge, 25 miles from Dublin. He has been a visiting writer at Duquesne for 12 years. He has received a number of awards, and an Honorary Doctorate from Washburn University.
Introduction

When Rowan Williams, the Archbishop of Canterbury, stated that the government of the United Kingdom should acknowledge Shari’ah law as part of the legal system, the uproar and public outcry was considerable. When Canada began to formally acknowledge the decisions by Islamic arbitration panels in Ontario, there was such tumult that the Ontario legislature passed an Act that deprived all the religious tribunals of any authority to decide family law matters if the decisions would be inconsistent with the law of Ontario. When certain states in Northern Nigeria decided to adopt Islamic criminal law, it made international headlines, and the stories were accompanied by horrific pictures of amputations. In the United States thirteen states have recently considered bills or state constitutional amendments that would forbid a judge to take into consideration any aspect of Shari’ah in any legal case. It seems that the very mention of the word Shari’ah in the West causes fear and leads to scandal. But in the United States, as elsewhere, there have always been alternate legal systems that co-exist with the official law. In the United States there are religious tribunals that apply Jewish law and Canon law. Native American nations have courts of limited jurisdiction that sometimes apply customary law. The official courts regularly uphold the decisions of these tribunals and arbitration panels as legitimate alternatives for dispute resolution. In addition, there are informal rule making bodies and systems of law that are not recognized by the official legal system, but nevertheless create and enforce norms and rules, such as the Kris courts of the Roma (“Gypsy”) peoples. But Shari’ah tribunals are singled out as dangerous to the very existence of the United States, not only by the radical fringe, but now also by well respected elected representatives.

Why are Shari’ah courts singled out for such hostility? It is not as if no one was aware of alternate legal systems co-existing in the United States or Europe prior to the Shari’ah courts.

I believe the outrage is due to misunderstanding of Islamic law, anxiety about the Muslim minority, and a general belief that there should be one law for all. But as explained below, alternate and overlapping legal systems have always existed in every society and will continue to do so in the future, especially in multi-cultural, multi-ethnic and religiously plural societies. The challenge for all States is to determine how to deal with the
What is Legal Pluralism?

Legal pluralism has been defined as “the coexistence of two or more legal systems” within one socio-political space.¹ Brian Z. Tamanaha, one of the prominent scholars interested in the study of law and society, argues that legal pluralism is a fact, and exists in every society.² It is not normally conceived of as a theory that can explain the phenomenon of overlapping legal systems, but is better understood as “a sensitizing concept.”³ “It provides a starting point for developing analytical criteria for distinguishing variations within empirical complexities of bodies of law and their interrelationships.”⁴ Legal pluralism is studied by academics in a number of fields, and is by its nature multidisciplinary. According to Tamanaha,

[legal pluralism is everywhere. . . . In the past two decades, the notion of legal pluralism has become a major topic in legal anthropology, legal sociology, comparative law, international law, and socio-legal studies, and it appears to be gaining in popularity. As anyone who has engaged in multidisciplinary work knows, each academic discipline has its own paradigms and knowledge base, so it is unusual to see a single notion penetrate so many different disciplines.⁵

The study of legal pluralism originates from the work of anthropologists who began to study the “law ways” of indigenous populations. These anthropologists began to opine that the Western definition of law was too narrow, and that the assumption that law comes from one central authority was in error. In the societies they studied, there was no official, written, codified, or formal state enforced “law,” but nevertheless, the societies had methods of enforcing norms. They also observed that there were complimentary, overlapping and sometimes conflicting norm generating systems within those societies. This led to a debate about whether these societies had no law or whether the definition of law that we use in the west is too narrow.

Academics interested in legal studies have traditionally focused on official state law and actors, and have not focused on other normative orders within geographically and politically discrete states. But there is a long history of multiple legal systems
occupying the same territorial space in the west. In the middle ages, there were numerous sources of legal authority, with overlapping jurisdictions and powers. However, legal authority eventually became centralized in the State government, and the other formal sources of legal authority lost their official roles in the legal system. Thus, for the past few hundred years Western academics have assumed a monopoly of legal authority rests in the central or state governments. This focus on official state law is a result of the legal history of Western Europe and it also shaped our definition of “the law.” This assumption was of no use to anthropologists studying legally diverse, overlapping and informal rule-making systems.

When academics began studying societies that were then colonies of western States, they began to deal with the problems produced when the colonial powers imposed their style of state law on the indigenous populations. In most cases, the colonial powers did not completely rout out the indigenous rule making, dispute settling and traditional practices of the colonized people. The colonizers tended to allow the people to retain limited authority over some parts of their lives. This legal space was referred to as customary law, traditional law, or informal law. The observation of overlapping legal systems in the colonial world launched the theory and debate over what is now generally described as legal pluralism.

Scholars are now also interested in legal pluralism in Western nations such as the United States, and they are also interested in legal pluralism on the international scale. The advent of the European Union, international law, and transnational corporations has added another layer to the inquiries involving legal pluralism. Countries that were formerly colonies are beginning to fuse their legal systems into more unified systems, rejecting some of the law imposed by the colonizers, and formally embracing their traditional law. Countries in the west are also experiencing a resurgence of legal pluralism, or legal polycentricity, as they absorb immigrants from former colonies who bring with them their own legal ideas, rules, and assumptions. The role of Shari'ah in Muslim majority states that were formerly colonies and its role in western States is one aspect of legal pluralism that is beginning to attract many scholars.

**What is Shari'ah Law?**

*Shari'ah* law is the religious law of Islam. The literal translation of *Shari'ah* is the way or path to the watering place. *Shari'ah* is the divinely revealed law. Most scholars agree that the *Shari'ah* consists of the *Quar'an* and the *Sunna* (examples) of the Prophet. The divine will is conveyed through the *Quar'an* and the traditions of the Prophet Muhammad. *Shari'ah* is considered the right path
of religion, and primarily emphasizes faith in G-d and the proper way to worship. Shari'ah aims to protect the five essentials: life, religion, intellect, property and family. It is also concerned with justice, and thus with transactions between humans. It covers civil transactions, criminal law, family law, the law of inheritance and governance. Religious ideals and morality permeate every aspect of Islamic law.

The Qur'an is the holy book of Islam. It is also the ultimate authority in Islamic law. Muslims believe that the Qur'an was revealed to the Prophet over a period of twenty three years, and that it is the actual word of G-d. The Qur'an contains over 6,200 verses, but it is not a book of law. Only about 350 of the verses in the Qur'an can be considered “legal” verses. The remaining verses deal with Qur'an belief, dogma, history and the nature of humans and G-d.

The traditions of the Prophet, or the Sunna, make up the second source of Shari'ah. These include examples of proper behavior, legal rulings, letters, and the hadith. The hadith are the teachings of the Prophet passed down from generation to generation that were collected, analyzed and authenticated by Islamic scholars. The Sunna together with the Qur'anic legal verses constitutes the Shari'ah. But there are other sources of Islamic law. The bulk of the “legal” verses in the Qur'an and the hadith deal with issues of worship and do not constitute “law” in the western secular sense.

Classical Islamic jurisprudence was developed in the Middle Ages. A handful of renowned scholars founded the leading schools of thought, or Madhābāt. Scholars from these schools of thought developed the Islamic corpus juris and Islamic jurisprudence. The works of the leading scholars from these schools of thought are still consulted today by lawyers, judges, legislatures and contemporary scholars. These scholars devised techniques for deciding legal questions that were not clearly addressed in the Qur'an and hadith. Because they were applying human reasoning to address these legal issues there is variation among the approaches they took. Therefore, the rules of law devised by these schools of thought, "furu al-fiqh," are not completely consistent with one another. There is also a wide range of interpretation and application of the principles of Shari'ah in the modern context. Many scholars of Shari'ah believe that the law can be seen as perfectly compatible with international human rights standards, democracy and the equality of women.

In general, the term Islamic law refers to both the Shari'ah and to the law created by the scholars. Islamic law is therefore a broader category than Shari'ah, and includes the law created
by the application of human reason, the fiqh. Islamic law also can refer to the legal rulings or fatwas of modern scholars and judges. In the United States, it can also refer to the interpretations of Islamic law made by judges dealing with issues and concepts originally devised by the Shari’ah scholars. And it can refer to the interpretations of Islamic law that have begun to take shape by Islamic arbitrators, scholars and business and legal specialists who live and work in the United States. This law would more appropriately be referred to as American Islamic law.

Colonization, Interlegality, and the Resurgence of Shari’ah in Nigeria

Many states that were formally colonized by Europeans have codes of law based on either common law or civil law, but also retain elements of indigenous, traditional or religious law. In fact, during the colonial periods, the European colonizers often encouraged or allowed these courts to operate within the official legal systems. The systems that absorb various types of law into the official legal systems are known as “mixed jurisdictions.” The adoption of “other” legal rules, concepts and practices by the dominant legal system is called “interlegality.” Currently, there are a number of states that give official recognition to more than one system of law. In Malaysia, for example, there are courts that apply the adat, or customary laws of the indigenous populations, Shari’ah courts for the Muslim population, and courts that are based on the English common law for others. In parts of Africa, Shari’ah law has long been a part of the legal landscape of large portions of the continent that later became the current nation-states. Shari’ah law and customary law pre-date western style legal codes that are based on common law and civil law principles. These secular codes never fully replaced the indigenous systems of law, and Shari’ah law is reemerging as a powerful force in post-colonial African legal systems.

Most states that incorporate Shari’ah into their official state law do so only with respect to personal status matters. The balance of the state law in these countries is usually derived from European law codes. But there is a growing movement in some parts of the Muslim world to “Islamize” society. Part of that call usually includes a demand to return to the Shari’ah law, including Shari’ah criminal law. This is partially a reaction to colonization and the imposition of European codes of law.6 The call to Islamize society was famously answered in Iran in the 1970’s and more recently in the states of Northern Nigeria (collectively, Northern Nigeria).

The Islamic Shari’ah has a long history in Northern Nigeria. Islam was introduced into the region in the ninth century.7 Islam was brought by traders from North Africa (the Maghreb) who...
Susan C. Hascall visited western Africa and the kingdoms and empires that had emerged there in the sixth through ninth centuries. By the 15th century, Islam was firmly rooted in western Africa. In addition, Islam and Islamic institutions had become a formal part of the kingdom of Kano under the leadership of Muhammad Rumfa, the first Emir of Kano. Western Africa soon emerged as a center of Islamic scholarship, rivaled only by the great centers of Islamic scholarship in Spain and the Middle East.

The study and development of Islamic legal concepts and jurisprudence was integral to the Islamic societies in Western Africa. As the original bearers of Islam had come from North Africa, the roots of Islamic jurisprudence in western Africa were from the Maliki school of thought. Thus prior to colonization, Islamic law had existed in western Africa for hundreds of years, and was a deeply rooted aspect of the lives of the Muslims living in the Muslim empires and kingdoms in what later became Nigeria. This situation persisted until the disintegration of the indigenous kingdoms and the imposition of British colonial rule in the 19th century.

In the early 19th century, a new Caliphate, the Sokoto Caliphate, was established in what later became Nigeria. Islamic law became integral to the management of the affairs of the Caliphate, and the monopolization of the criminal justice system was a part of the consolidation of its power. In 1804, an Islamic revivalist movement in western Africa culminated in the Uthman Dan Fodio Jihad.

In the late 1800s, the British had begun trying to colonize the area and the Sokoto Caliphate resisted. By 1900, the Sokoto resistance, which was based in part on a deep desire to maintain the Islamic character of the Caliphate, was crushed, and the British claimed a monopoly over the law. Under the auspices of the “native rule” policy, the British left the Shari'ah courts with jurisdiction over civil disputes and personal status cases, and limited their power to resolve criminal disputes and apply traditional or Shari'ah based punishments. It also enacted The Native Courts Proclamation of 1900, which declared that Shari'ah courts would administer the native law and custom prevailing in the area of jurisdiction, and might award any type of punishment recognised thereby except mutilation, torture, or any other which was repugnant to natural justice and humanity.

Whether any punishment was “recognized” as “repugnant to natural justice and humanity,” was of course to be determined
from the British point-of-view, which is interesting since at the time the British employed a number of corporal punishments for crimes including lashing and execution. Nevertheless, the Native Courts Proclamation relegated Shari‘ah to a second-class status as a source of law. The colonists limited the application of Shari‘ah law in criminal cases. Because Shari‘ah law was so ingrained in the cultural identity of the people of the former Sokoto Caliphate, including the criminal law of Shari‘ah, the dilution of Shari‘ah law created resentment that lasted over one hundred years. It has fueled the current debates (and violence) about the place of Islamic criminal law in Nigeria in the post-colonial period and the re-adoption of Shari‘ah-based criminal law today.

The British left the nation deeply divided by ethnic, religious, regional, class and educational differences. One of the battlegrounds upon which these conflicts were to be fought was the place of Shari‘ah in Nigerian law. In 1960, delegates met to determine the future of the Nigerian penal code. Two different codes were established; one for the north, and one for the predominantly Christian south. However, neither code provided for Shari‘ah as a source of criminal law. Those in the North who supported the integration of Shari‘ah into the criminal code were convinced that its neglect was a vestige of colonialism. Those who opposed Shari‘ah in any form were convinced of its primitive and inhuman nature. The conflict was so intense that the Muslims finally conceded and accepted a penal code that was not based on Shari‘ah in order to prevent severe civil unrest. But the issue never went away.

After the British left in the 1960s, Nigeria suffered civil war and military rule. After a brief period of democratic possibilities in the 1970’s, the military regimes that lasted from 1983-1998 once again halted serious discussion about the placement of Shari‘ah law on the same level as English-derived law in Nigeria. The moment the military dictatorships ended, however, the debate about the role of Shari‘ah in Nigerian law began once again with full vigor. In 1999, the states in Northern Nigeria began to test the limits of the federal government’s power by adopting penal codes that incorporated Shari‘ah-based crimes, procedures and punishments.

The experience of the re-adoption of Shari‘ah criminal law in Northern Nigeria is a good example of the process through which many former colonies are reclaiming their original sources of law. It also shows how the law of the colonizers made room for some aspects of indigenous law while maintaining legal hegemony. The current legal system in Northern Nigeria shows aspects
of English-style codes and legal methods as well as retaining sources, procedures and rules that are unique to Islamic law. But the official recognition of alternate sources of law is just one way to accommodate plural legal systems.

**Reverse Interlegality: Shari‘ah in the United States**

Sometimes “foreign” legal concepts sneak into the official legal system through the back door. The concept of reverse interlegality deals with the absorption of legal concepts into the official state legal system through contact with the other system, but not through any official recognition of that system of law. This is the current situation in the United States with respect to Islamic law.

Islamic law is in America. There are Shari‘ah arbitration courts in Texas, and Islamic banks in Chicago, Detroit and New York. Judges in U.S. courts are interpreting and applying Islamic legal concepts to cases that arise out of Islamic marriage contracts or business deals structured on concepts derived from the Shari‘ah. The Dow Jones even has a Shari‘ah compliant investments index. Citigroup offers Shari‘ah compliant investment and banking services. AIG offers Shari‘ah compliant insurance. And, since the United States government now owns a large portion of Citigroup and AIG, the American people are invested in enterprises that follow not only the law of the State, but also the law of Islam.

The introduction of concepts and issues arising under Islamic law are changing the legal system of the United States as a whole by becoming a part of the system itself. The actors in the official legal systems and those who are interested in the relationship between law, and culture and religion need to become aware of the presence of Islamic law in the United States as both an alternative to the official state law system and as an influence within the official legal system. However, the discussion of Shari‘ah in the United States has been focused on the elimination of Shari‘ah, which is only one alternative to dealing with an unofficial legal system, and is destined for failure, as Archbishop Williams observed in the context of the U.K.

The United States has a long history of absorbing immigrants. The history has not been without terrible discrimination. Catholics were discriminated against in the 19th century. Other groups of immigrants who came in waves from non-European countries such as China were fiercely discriminated against. Immigrants from central America continue to be subjected to xenophobia, racism and intolerance. But it has become taboo to openly condemn other religions and ethnic groups in polite society. The values of multiculturality and diversity are widely espoused and accepted by most Americans.
In Europe, there have been relatively large waves of immigration from Muslim majority former colonies for at least two generations. There are far fewer Muslims in the United States than there are in Europe. Muslims constitute a tiny minority in the United States, less than 1 percent of the population, and that includes Muslims who were born in the United States and whose ancestors have lived in the United States for hundreds of years. Nevertheless, the anti-Muslim sentiment is not difficult to find. Direct attacks on Mosques and Muslims wearing distinctive dress are reported on a regular basis in the media. There are a number of blogs devoted to bashing Islam and Muslims. These might be considered the acts of a fringe minority, but the anti-Muslim movement has found another way to disparage Islam and Muslims rather than open condemnation; they have begun to focus on the importation of Islamic law – *Shari'ah*. Even politicians who would never admit to prejudice against Muslims are perfectly willing to demonize *Shari'ah*. *Shari'ah* law is treated as a danger to civil society.

Is the backlash against *Shari'ah* in the United States simply an outpouring of xenophobia, racism and intolerance? Or is there another value at work that is being exploited by the anti-Muslim groups? I believe that it has to do with the long-standing (mis)perception that the concept of law is limited to formal, official law, and the belief that there should be one law for everyone. There is also fear of change and of the unknown at work. However, as the scholars of legal pluralism have demonstrated, a legal system is composed of many different types of law. Different types of law often overlap, compliment or are in conflict with one another. The interaction of multiple legal systems in one geopolitical area is legal pluralism. Law is not now, nor has it ever been static. It is constantly changing. It is shaped by historical, economic and social forces.

**Conclusion**

The interaction of different legal systems, whether officially recognized or not, has long been overlooked by legal scholars. All legal systems have elements of pluralism that should be recognized and understood by scholars, legal practitioners and politicians. As the early students of pluralism recognized, the definition of law that is normally used in the west limits the scope of the study of law. While it is impossible to develop a definition of law to which everyone will adhere, the fact that there are a number of types of rule-generating regimes extant in every society should be recognized in order to give context to the debates regarding *Shari'ah*.  

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...leads to the question of what...should be done about it?

But recognizing that other legal systems will inevitably exist in pluralistic societies leads to the question of what, if anything, should be done about it? In other words, how should the official legal system deal with the existence of legal diversity? The British colonizers in Nigeria recognized that it was counterproductive if not impossible to completely outlaw the indigenous legal systems. They recognized that Shari’ah courts and customary courts should be allowed to exist, but they severely restricted their jurisdiction and decision making ability, making them subordinate to the common law courts. By doing so, however, they encouraged some to view the restoration of Shari’ah law, including the criminal law, as a necessary element of post-colonial revitalization.

Before politicians try to dismantle the Shari’ah arbitration tribunals, outlaw any reference to Shari’ah law, and condemn anyone who adheres to Shari’ah, they should examine their underlying motives. Are they simply trying to appeal to the anti-Muslim constituents? Are they offended by the idea of multiple legal systems, and if so, why do they single out Shari’ah for annihilation? If they are concerned that Shari’ah courts are more discriminatory towards women than the official courts, then perhaps some data collection is in order. And what if discrimination is discovered? Should then the government of the United States install official overseers in the Shari’ah courts, or draft legislation designed to make the decisions conform to the official law, as did Ontario? This would be a form of official recognition of the courts and an interference with their ability to apply the version of Shari’ah they find most closely represents G-d’s law. Singling out the Shari’ah courts for dismemberment would amount to creating separate law for Muslims. Those who would outlaw Shari’ah in the United States should realize that it is impossible to eliminate Islamic law from our legal system, even if such laws could be considered compatible with the First Amendment to the Constitution. Perhaps the best course of action is to treat the Shari’ah courts the same as other religious tribunals and alternate forms of dispute resolution, and allow judges to decide for themselves when they must examine legal concepts derived from Islamic law in particular cases.

...it is impossible to eliminate Islamic law from our legal system...
Endnotes

1 Franz and Keebet von Benda-Beckman, *The Dynamics of Change and Continuity in Plural Legal Orders*, 53 JOURNAL OF LEGAL PLURALISM AND UNOFFICIAL LAW (JLP) 18 (2006) (also stating, “[b] ‘legal system’ we mean a body of legal rules and regulations conceived of as a totality and represented as a bounded symbolic universe by social actors, and for which often, but not necessarily, a claim of internal systemization and coherence is made.”). Id.


4 Id.

5 Tamanaha, *supra* note 2, at 376.


9 Olaniyi, *supra* note 7, at 1-2.

10 There are four main schools of thought in contemporary Sunni Islam. One of these schools is the Maliki school, named for its founder Malik Ibn Anas al-Asbahí. Kamali, *supra* note 6, at 73. However, there was also dialogue with scholars from other schools of thought who traveled to Western Africa both to teach and to study at the schools of law established in the Islamic kingdoms. Id.

11 Anyanwu, *supra* note 8, at 324.

12 Id. at 324. This was nothing less than an Islamic revolution influenced by Fodio. Two years prior to the revolution, Fodio had moved to Gudu and composed two works that emphasized the importance of Islamic practices as outlined in the Shari’ah. Id. at 324. The Sokoto Caliphate accorded high status to Shari’ah law based upon Fodio’s leadership and writings. The Sokoto Caliphate became the largest in western Africa, and led to the ingrained use of Shari’ah as the basis for the legal systems in northern Nigeria. As one author expressed: “The Sokoto caliphate became seen as part of a sacred history, ‘G-d’s act.’ The Shari’ah was presented as a solution to misfortune, upheavals and injustice.” Id. (quoting Peter B. Clark & Ian Linden, *Islam in Modern Nigeria: A study of a Muslim Community in a Post-Independence State 1960-1983* (Kaiser 1984) (further quotation marks omitted)). Thus, the Shari’ah penetrated every aspect of Muslims’ lives in the Caliphate, and became a part of the “collective conscience” of the people living there. Id. at 324. The ability of the political leaders to punish wrongdoing was an important aspect of their consolidation of political power in the far-flung pluralistic Caliphate. Their power ended, however, when the better-armed and equipped British won decisive victories over the Sokoto army. Id. at 325.

13 Id.


See Anyanwu, supra note 8, at 328-333 (discussing the history of the gradual reestablishment of Shari’ah in Northern Nigeria).

See id.


Id. at 112.

Id. at 328.

The Shari’ah debate was not on the national forefront during the 1967-70 civil war, nor during the years of military rule from 1966-78, but the debate began in earnest in 1978, when democracy was once again a possibility in Nigeria. Id. at 328. The first serious debate about the second-class status of Shari’ah centered around a move to establish a federal Shari’ah appellate court. Id. at 328-329. Previously, appeals from the Shari’ah courts of first instance went to the federal courts. Id. at 329. The federal courts of appeals did not maintain judges or staff who were well-versed in Shari’ah law, and thus could overturn the decisions of the qadis (judges) without any sound legal basis arising from the Shari’ah. Id. A compromise was formed that would require a few members of the Supreme Court to have training in Shari’ah law, and that court would then hear appeals from the Shari’ah courts. No federal Shari’ah courts of appeals were created. Id. at 331. After this brief period of democratic possibilities, the military regimes that lasted from 1983-1998 once again halted serious discussion about the placement of Shari’ah law on the same level as English-derived law in Nigeria. Id. at 332. The moment the military dictatorships ended, however, the debate about the role of Shari’ah in Nigerian law began once again with full vigor. In 1999, the states in Northern Nigeria began to test the limits of the federal government’s power by adopting penal codes that incorporated Shari’ah-based crimes, procedures and punishments. Id.

Id. at 332

Id.
It is fitting that the first professional school established by Duquesne University, the first Spiritan University in the world, should have been a law school.

The founder of the Congregation of the Holy Spirit, Claude Poullart des Places (1679-1709), was the son of Francis Claude des Places, in his time a highly-respected lawyer in Brittany's Parliament. Although the father, a wealthy French merchant, had been stripped of his title of nobility in 1668, he had dedicated his energies to regaining his position of influence and nobility.1

It was doubtless due to his father's single-minded quest to reclaim his own place in the hierarchy of French nobility that he prodded young Claude to study law. Although Claude's true interest lay in pursuing theology at the Sorbonne, his father argued that he owed it to himself (and his family) to give this worldlier endeavor a chance. Thus, mounted on a horse with a shimmering sword hanging from his belt, Claude Des Places left his family in the fall of 1697 to undertake studies at the School of Law, University of Nantes.2

Yet God had much bigger plans for Claude. Returning from Nantes three years later with his licentiate to practice law, Claude rejected the opportunity for wealth and a position in Brittany's Parliament. Instead, he informed his parents that he was being called to the priesthood.3

While studying in Paris under the tutelage of the Jesuits, Des Places devoted himself to assisting poor chimney-sweeps, teaching them to read and write while instilling in them a faith in God. Through serving the needy in this fashion, Des Places, even before his formal ordination to the priesthood, resolved to establish a seminary dedicated to the Holy Spirit. He accomplished this in a rented house on the rue des Cordiers on Pentecost Sunday in 1703, in order to supply struggling young seminarians with food, lodging and the spiritual training that would allow them to “bring the Good News to the poor.”4

Although Des Places would only live six more years, succumbing to illness at the age of thirty,5 his Holy Spirit Seminary has today expanded into a religious community, the Congregation of the Holy Spirit, that brings God’s word to over

Ken Gormley
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His renown as an author became clear when his book “Archibald Cox: Conscience of a Nation” (Perseus Books), was awarded the 1999 Bruce K Gould Book Award for outstanding publication relating to law. In 2010, “The Death of American Virtue: Clinton v Starr”, which chronicled the scandals that nearly destroyed the Clinton presidency, became a national bestseller. It received a 2011 Silver-Gavel Award from the American Bar Association as well as international critical acclaim.

Gormley has testified in the United States Senate three times. He was the first academic to serve as President of the Allegheny County Bar Association. From 1998-2001, he served as Mayor of Forest Hills, Pennsylvania. He is a recognized Catholic voice in the Diocese of Pittsburgh.

A life-long resident of Pittsburgh, he lives there with his wife Laura, and their four children, Carolyn, Luke, Rebecca and Madeleine.

Ken Gormley
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...that reflects the best tradition of Claude Poullart des Places.

fifty countries in Europe, Africa, North America, South America and around the world.

As Duquesne University School of Law celebrates its 100th anniversary in September of 2011, the Law School's unique history is one that reflects the best tradition of Claude Poullart des Places. Its century-long story, and its ongoing mission, are closely aligned with the story and mission of the Congregation that des Places founded, building upon his legal and religious training to make an enduring imprint.

First, a University...

As the first decade of the twentieth century drew to a close, socioeconomic conditions for Catholics in southwestern Pennsylvania were slowly improving. Many recent immigrants and their children still toiled in the mills and mines, but a new generation was beginning to trickle into the professions. Their advancement was, in large part, fueled by the availability of a Catholic college education.

In 1878, a group of Holy Ghost Fathers—themselves exiled from Germany due to religious intolerance—accepted a request from the Bishop of Pittsburgh to open a college. The Rev. Joseph Strub, C.S.Sp. and his confreres were aware that three previous attempts had failed. Still, they took up the challenge. Bolstered by a few Spiritan colleagues from Ireland, they opened the Pittsburgh Catholic College on October 1, 1878.

Forty students arrived that day in rented rooms over a Hill District bakery. The following fall, 124 students enrolled. Slowly but surely, the college grew. In 1882, it received a charter from the state. By 1885, it had a home when the magnificent edifice now known as “Old Main” was completed. The traditions of student life evolved. By 1910, the college was firmly established with an enrollment of 375.

This success compelled the Spiritans to take a bold step. Historian Bernard J. Weiss later wrote: “If preparation for the professions was not to be exclusively under non-Catholic auspices in the Pittsburgh area, it was incumbent on [the college] to move toward university status.” Urban Catholic schools elsewhere—St. John’s, Marquette, DePaul and Loyola of Chicago among them—had already reached the same conclusion, becoming universities between 1906 and 1909. Making the leap in Pennsylvania, though, would be an exercise in politics and perseverance.

Prior to 1895, obtaining a university charter in the Commonwealth required a relatively simple filing in the county...
court. Legislative action later specified a stringent list of requirements, including $500,000 in assets and approval from a council of educators from across the state—many of whom were associated with other institutions that would view a new university as unwelcome competition.

Undaunted, on June 18, 1910, attorneys from the firm of Watson and Freeman submitted a petition asking that the Pittsburgh Catholic College be rechartered as the University of the Holy Ghost, with the power to confer degrees in law, medicine, dentistry and pharmacy. It was the first time a Catholic institution in Pennsylvania applied for such a designation.

Catholic organizations across Pennsylvania submitted enthusiastic letters of endorsement. Unfortunately, they could not back up their support with funding. The influential Carnegie Foundation opined that the Commonwealth did not need any more professional schools. Although 25 percent of Pennsylvanians were Catholic, not a single member of the council was.

Surprisingly, the members were ultimately moved by assurances that this Catholic university would be open to all, regardless of religious belief. After six months of hearings, and against all expectations, the council voted unanimously to approve the petition on December 30, 1910.

Assessors examined every aspect of the school’s operations and tiny campus, attaching dollar values to everything from the priests’ free labor to the stained glass windows in the chapel. They returned to court, reporting that Pittsburgh Catholic College had $730,485 in assets.

Finally, on March 30, 1911, Judge Robert Frazer granted a charter to the University of the Holy Ghost. Some clerics, however, questioned associating the sacred name of the Holy Ghost with such secular pursuits as athletics. Lawyers again approached the bench, securing approval to amend the name in honor of the French colonial governor who first brought Catholic observances to the region. On May 27, 1911, Duquesne University of the Holy Ghost was born.

...Then, a Law School.

In light of the fact that the Spiritans’ Founder, Fr. Claude des Places, began his career by studying law, it was perhaps appropriate that Duquesne’s first professional school would train lawyers.

The reasons for starting with a law school were both pragmatic and philosophical. While having passed the assets test,
Duquesne’s finances were tenuously balanced. In no small part, this was due to the Spiritans’ insistence that no worthy student should be turned away due to the inability to pay. The Rev. Martin Hehir, the university’s new President, saw an advantage to a law school. With cash flow always a concern, Fr. Hehir recognized that a law school was less expensive and complicated to establish and maintain than a school of medicine or pharmacy.

A law school also better meshed with the character of what was still essentially a liberal arts college, and provided the most direct path toward upward mobility for Catholics. As Weiss explained, “It was viewed as producing the type of public men who could best assume leadership roles in both the Catholic and larger secular society to the credit of Catholicism.”

The announcement that Duquesne would establish a law school came in June of 1911, less than three months before it would open. That left little time to work through a myriad of decisions.

Dean Joseph M. Swearingen, 1911-1929

The first critical choice was to appoint a dean. This key position was given to the Honorable Joseph M. Swearingen, president judge of the Allegheny County Court of Common Pleas.

Dean Swearingen never attended law school, though this was not unusual in the late nineteenth century. He graduated from Washington and Jefferson College in 1879 and prepared for practice under the tutelage of local attorney Boyd Crumrine for two years, before admission to the Bar.

Swearingen established himself as one of the city’s most diligent trial lawyers, earning a reputation for insightful arguments in equity cases. He was named president judge in 1907 and served for 24 years, while executing his responsibilities as dean for most of that time.

Swearingen’s philosophy of legal education closely aligned with the ethic of Duquesne’s Spiritan fathers, and set a tone that would resonate throughout the school’s history. His school would focus not only on the letter of the law, but also on its spirit and the guiding principles of justice.

His vision was “a thoroughly efficient Law School of the highest character and the broadest range in the determination of its specific and collateral courses,” where students “would be taught the fundamental principles of legal ethics, and of justice, rights and duties, from every point of view.”
The commitment to access for all was reflected in the law school’s admissions policy. Any student who had graduated from an accredited four-year college or university was eligible to enroll. Students aged 18 or older without degrees could be admitted by passing a general education exam. Even the references to “men” would not be interpreted literally for long.

Swearingen recruited a part-time faculty of 17. On September 24, 1911, Pope Pius X issued a papal blessing for the new school’s opening: “On the occasion of the public inauguration of classes in the aforementioned college, which has lately been raised to the dignity of a university, the Holy Father cordially bestows upon you, the professors, all the students and benefactors, the Apostolic Benediction as a pledge of heavenly gifts.”

The next day, a dozen young men took their seats for Professor Lacey’s first lecture. The school was not housed with the rest of the university in Old Main—there was not enough space. Instead, rooms were rented in the George Building at 436 Fourth Avenue in the heart of Pittsburgh’s financial district. In typical Duquesne fashion, this apparent inconvenience was marketed as an advantage: a flat, two-block walk to the courthouse rather than a longer, steeper trek from the Bluff. This appealed to students working downtown and also provided unique educational opportunities.

A product of the “master-apprentice” system, Swearingen fervently believed that classroom learning was enhanced by exposure to the practical aspects of a legal career. At his urging, students frequently trooped over to the nearby courthouse to observe daily proceedings.

In 1912, Swearingen established a debating society, which soon evolved into a full-fledged moot court program. Swearingen and his faculty implemented innovative teaching methods. At the time, a debate raged over whether the traditional reading of texts or a new approach—examination of cases—was more effective. The 1912 Law Bulletin announced that Duquesne would integrate the two:

“By these two methods it is hoped to impress upon the student not only the principles of the law, but also the reason employed in arriving at the principles.” This approach proved remarkably successful. Every one of the 12 students at Professor Lacey’s first lecture graduated in June of 1914. All of them passed the Bar examination.

The year 1914 was eventful for the young school. While graduating its first class, enrollment was steadily growing. This
Ken Gormley

...her presence demonstrated that the school was serious about providing access to all.

prompted the first in what would become a series of moves, this one to the nearby Vandergrift Building, then to the Maloney Building on the Boulevard of the Allies. Three years later the school relocated to the campus on the Bluff, in a portion of the new Canevin Hall.

One new student in 1914, Mrs. M. Murphy, was the first woman to matriculate in the Law School. She did not ultimately complete her degree, but her presence demonstrated that the school was serious about providing access to all. In 1921, Anna Louise Schultz enrolled; three years later she became the first female graduate. Right behind her was the school’s first African-American alumnus, Theron B. Hamilton, who matriculated in 1922 and graduated in 1925.

In the earliest days, Duquesne’s law school tuition was only $100 per year—still a hefty sum for many working people. As was his habit, Fr. Hehir often made informal accommodations for those who could not afford to pay. Perhaps the most famous example involved Samuel Weiss, a Jewish student and a 1927 Law graduate. In a chance meeting, Weiss told the president that he had run out of money and had to withdraw. Fr. Hehir instructed Weiss to return to class, and the subject was never mentioned again. Weiss later became a distinguished judge, a donor to scholarship funds, and a university board member. Late in the 1920s, a more structured tuition adjustment system was adopted to help qualified, needy applicants pursue a legal education.

Still, self-sacrifice was the norm for many students. Joseph W. Givens, an African-American, graduated in 1929 at age 31, after working at various times during his student years as a storekeeper, railroad operator, janitor and city employee to put himself through school.

After serving as a full-time dean and judge for 18 years, Dean Swearingen stepped down from his academic duties in 1929. In failing health, he retired from the bench two years later. When he passed away in 1937 at the age of 82, Judge Swearingen’s vision of “a thoroughly efficient Law School of the highest character and the broadest range” had by then taken shape.

Reflections on a Century-Old Law School

A hundred years after its founding, Duquesne Law School today reflects the noble goals of Judge Swearingen, who built a solid foundation as its first dean. It also reflects the Spiritan community that established its core principles in the enduring spirit of Fr. Poullart des Places.
The Law School’s motto, *Salus Populi Suprema Lex*—“the welfare of the people is the highest law”—is evidenced in myriad ways.

A. **Diversity**

Not only was Duquesne Law School among the first in the nation to admit African-American students—many of whom went on to make great contributions throughout the nation—but it was also the first major American law school to hire an African-American dean. Dean Ronald R. Davenport (1970-1981) took over the leadership of the Law School at a time when a commitment to civil rights and equality still had not taken hold throughout much of the United States, an outward manifestation of Duquesne’s historic commitment to diversity and inclusiveness.

A graduate of Yale Law School, Dean Davenport had won the prestigious Francis Kellor Prize for a paper defending American military peacekeeping initiatives in the Congo. He had also devoted his efforts to the then-emerging civil rights movement, earning a respected reputation as an NAACP staff attorney and writing the brief in the first “Freedom Riders” case in the United States Supreme Court, *Abernathy v. Alabama*.

Many of Davenport’s priorities were directly in line with the school’s early emphasis on ensuring access to legal education for all. Funding for scholarship aid was sharply increased leading to significant new opportunities. There were increases in the enrollment of women and students of color. Academic and externship programs were enhanced and extended.

While serving as dean, Davenport also established a strong presence in the community as owner and architect of a network of radio stations that served minority audiences across the United States. Before stepping down from the deanship post in 1981, Davenport broke ground on construction of the law school’s present home—a beautiful, modernized structure called Hanley Hall, named after Edward J. Hanley, first layman chair of Duquesne University’s board of directors.

Today, a scholarship for African-American and other minority students, established in Dean Davenport’s name, continues to carry out his visionary efforts to bring racial and ethnic diversity to the Law School, in order to more faithfully serve the legal needs of an increasingly diverse population in American society.

B. **International Outreach**

As serving others through the legal profession increasingly came to include outreach to other nations and cultures, Dean
John J. Sciullo (1982-1993) took steps to expand the Law School’s horizons. After instituting a faculty exchange with the China University of Political Science and Law, Dean Sciullo dispatched Professor Frank Y. Liu to launch the first American law school summer program in Beijing in 1995. Within several years, students from 120 law schools around the world would participate.

In 1999, a summer program in Ireland was established. Professor Kirk Junker, Director of International Programs, coordinated a highly-successful program with studies in both Belfast and Dublin. (In 2009, Professor Junker and this author visited with Spiritan academic leaders at Blackrock College in Dublin, hoping to pave the way for future collaboration between Duquesne Law School and that special institution.)

Professor Robert Barker, who had served as a Peace Corps volunteer in Latin America during the 1960’s, forged new ties with schools in Costa Rica and Argentina. Professors Samuel Astornino and Nicholas Cafardi established a summer program in the Vatican, focusing on Canon Law and the building blocks of Roman Law. Professor Kirk Junker, now serving a dual appointment at Duquesne University and University of Cologne, Germany, launched a summer program in 2011 in Cologne (where the Spiritans have a strong presence).

In the summer of 2011, the Law School celebrated its Centennial with a special summer program in the Vatican, for students and alumni-lawyers, at which United States Supreme Court Justice Samuel Alito, Jr. served as Distinguished Lecturer. Among the other distinguished faculty members were Fr. James McCloskey, Vice President for Mission and Identity of Duquesne University, and Very Rev. Lawrence DiNardo, Vicar for Canonical Services and Director of the Department for Civil Law Services, Diocese of Pittsburgh.

The Law School’s international outreach continues to grow. Law library faculty member Tsegaye Beru coordinates a program to supply books and much-needed online legal research support to two law schools in Ethiopia. Professor Susan Hascall has developed a new course, “Emerging Legal Cultures,” that includes in-depth coverage of developing legal systems in Africa.

As Duquesne Law School’s reach continues to expand around the globe, so does the mission of the Spiritan community.
C. Clinical Services to the Poor and Needy

As early as the 1940s, Dean C. Gerald Brophy (1940-1956) had sent students to work in local government offices, to serve the community and to gain hands-on experience. By 1995, Dean Nicholas P. Cafardi (1993-2005) had established clinics in Economic and Community Development, as well as Criminal Law and Civil Justice, headed by Professor Joseph Sabino Mistick. Through these clinical experiences, students work with real clients on real cases, supervised by experienced faculty. One year, after government budget cuts forced the local Public Defender to layoff fourteen attorneys, Criminal Law Clinic students at Duquesne represented more than 800 accused persons at preliminary hearings in a single year.

As the Law School’s commitment to serving the poor and needy continues to shape its identity, programs have expanded to include clinics in Family Law and Justice, Civil Rights, Criminal Advocacy, Unemployment Compensation and a post-conviction DNA project.

Currently, the Law School administration is working closely with Duquesne University President Charles Dougherty, seeking to create a stand-alone clinic building in the Uptown section of Pittsburgh. This will enable the Law School to establish a visible presence in the poorer sections of Pittsburgh and to increase its legal services to those needy communities. Like many of the Law School’s mission-driven advances, it is certainly an effort that Fr. Poullart des Places would have endorsed.

D. Making Legal Education Available to Students Who Will Make a Difference

As the Law School moves into its second century of existence, this unique institution continues to gain strength from the special Spiritan identity of Duquesne.

In the past several years, through the support of President Charles Dougherty and a $1.4 million gift from the estate of William B. Billock—a 1938 graduate of the Law School and Vice President of Gulf Oil Corporation—an endowment has been created that provides annual debt relief to Duquesne law graduates who choose to pursue careers in nonprofit public interest law or government. The Billock Loan Repayment Assistance Fund has dispensed more than $70,000 annually to recent graduates of the Law School, in order to allow them to serve the underprivileged or to accept lower paying jobs in public service, rather than being forced to accept higher-paying private sector jobs to pay off student loans.
The notes of gratitude from the recipients of these grants have made clear that the Law School is, indeed, carrying out the Spiritan mission in making these opportunities available to those who wish to wade directly into the community and do justice with their Duquesne Law degrees.

In 2010, the Law School administration was honored to announce the creation of a new resource fund to assist minority law students. The Charles Hamilton Houston Scholars program was named in honor of a law professor and mentor to Thurgood Marshall, the first African-American appointed to the U.S. Supreme Court. Houston's son, a 1968 graduate of Duquesne University, and Justice Marshall's son were present—along with former Dean Ronald Davenport—for the program's inaugural events. The first recipient, Simone Delermé, an Hispanic graduate of Ohio State University whose grandfather commuted two hours each way to attend Duquesne Law School at night in the 1980's, received the first Houston Scholarship. Ms. Delermé was recently elected to the Duquesne Law Review based upon her outstanding grades—one of the top honors for any law student. These innovative efforts to attract and retain a diverse group of students, who can, in turn, serve a wide cross-section of the community, continue to bear fruit.

Alumni are particularly grateful for the gift of a Duquesne Law School education. The Honorable Maureen Lally-Green is a 1974 graduate of the Law School. A retired Judge on the Superior Court of Pennsylvania, she currently serves as Director of the Office for Church Relations in the Diocese of Pittsburgh. In reflecting upon the profound value of her legal education four decades later, Judge Lally-Green stated: “From our first few days at Duquesne Law School, we understood that we were always 'to do our best,' to live our professional and personal lives grounded in values, to respect all, and to ‘give back' through service of others. These operating principles continue to be reflected to this day in the way we do what we do. For many of us, it is not about success in a financial sense but success in the serving of others.”

Duquesne University School of Law has been blessed to celebrate its 100th anniversary in 2011 with a kick-off address in February by U.S. Attorney General Eric Holder (the first African-American Attorney General in the history of the United States); as well as a keynote Centennial address in September by U.S. Supreme Court Justice Antonin Scalia (a devout Catholic whose son, Paul, is a Catholic priest in Northern Virginia). Others who have participated in the crowning Centennial events—100 years to the day after Pope Pius X issued his apostolic blessing on the
new law school—have included Cardinal Adam Maida of the Archdiocese of Detroit, a graduate of the Law School, and Bishop David Zubik of Pittsburgh, an alumnus of Duquesne University.

The Centennial year, however, is not just about an impressive guest list and special events. Most importantly, it is about continuing the Spiritan tradition that first allowed this special Law School on the Bluff to be constructed in 1911, to serve recent immigrants and their families by providing them with professional opportunities to serve others. In turn, this unique heritage has allowed Duquesne Law School to build upon Catholic and Spiritan principles to train new generations of lawyers to strive for the highest level of excellence. At the same time, it has allowed its graduates to recognize that there is a moral component—inextricably binding together their view of what it means to be an excellent lawyer with their view of what it means to be a moral person and a devout person of faith.

That mission continues, on a grander and more ambitious scale than ever, so that the motto of the Law School, “Salus populi suprema lex,” carries forward into its next century, inextricably intertwined with the motto of Duquesne University: “Spiritus Est Qui Vivicit,” “It is the Spirit who Gives Life.”

Endnotes

2 Id. p.5.
3 Id. pp. 6-7.
4 Id. pp. 10-11.
George Boran, C.S.Sp.
Fr George Boran is an Irish Spiritan. He has become an international specialist in the area of youth leadership training and youth ministry. He has worked as National Youth Director for the Brazilian Bishops’ Conference (CNBB). His doctoral thesis in Fordham University was on the role of successful Adult Youth Ministers in Latin America and the United States. George is the author of important books on working with young people that have been published in Portuguese, Spanish, English, German and Ukrainian. He is founder and coordinator of the National Youth Training Center, CCJ, in Sao Paulo.

Although Libermann is not generally regarded as an instigator of educational work (N.D, VIII, p. 248, N.D, IX, p. 44) he was quick to notice that one could not work for the emancipation of the poor without working for their education. Education can be one of the most powerful weapons against poverty, ignorance and disease by helping people to improve their lives.

When we talk of education we tend to think immediately of the formal education that takes place in schools. However, we need to widen our concept of education. Spiritans are involved in education in many contexts and different situations. Education can be both formal and informal. The Duquesne International Symposium on education in the congregation, in 1991, points out:

*The scope and variety of Spiritan involvement in education came as a surprise to many. Of particular significance was the acceptance and even the stress on the importance of nonformal education. Gratifying, too, was the spirit in which educators resolved to implement the orientation of SRL in the educational apostolates, especially provisions regarding justice and the poor.*

In many places the congregation does not have its own schools, so missionaries work with a nonformal educational methodology. Even when they work with government or Catholic schools, within parish boundaries, they tend to use a nonformal educational approach: celebrations, groups, formation of leaders… A document on education, prepared by an international meeting for the Spiritan General Chapter in 2012,¹ points out:

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

¹This reference seems to be missing or not properly formatted in the text.
Although many find themselves in situations where they are obliged to use a nonformal methodology, this is rarely studied in a systematic way. In this article, I hope to contribute to a clarification of this approach.

**Differences Between Two Types of Education**

**Formal Education** tends to use the **deductive method of giving a class, of starting with theory, with principles**. This works well in a school situation.

On the other hand, nonformal education works with the **inductive method of starting with peoples’ lives and the concrete situation** where people find themselves. The See Judge Act Method is an example of a well known inductive method in the Church. John XXIII, in *Mater et Magistra*, referred to it as the best method for formation in the principles of social justice. The method was later consecrated by the Latin American Church: getting to know the concrete situation, examining this reality in the light of the Word of God and the Church doctrine and, then, “acting in accordance with the time and place” (MM, 236).

Theory is important, but not the starting point. The inductive methodology requires a continuous interaction between Theory and Practice, an attention to Praxis as the relation between the two. Reality will correct the theory and the theory will illuminate the reality and organize information so that it is intelligible. Then we can interpret the information and decide on the best course of action. The basis of fundamentalism, whether it be of the right or the left, is the belief that the theory is ready-made and we only need to apply it to reality. In this top-down approach reality has to be made to fit into the theory and not vice versa, that is why it is very difficult to dialogue with fundamentalists. Frequently no amount of evidence will move them from their belief that they have all the answers.

The story of the disciples on the way to Emmaus depicts how Jesus uses an inductive methodology of nonformal education. He doesn’t start by giving them a lecture. Rather he walks with them and then uses as his starting point their situation of discouragement and disillusionment. He asks: “What were you talking about on the way?” He then explains the theory, the biblical theory that illuminates the situation in which the disciples find themselves. And it was only at the end of the journey that his listeners recognized him, in the breaking of bread, and committed themselves to spreading the Good News.

Nonformal education is not limited to parishes. Within a school environment both types of education can co-exist: formal
and nonformal. The methodology of nonformal education can also be effective in certain situations within the school environment. In fact, if some form of a nonformal educational approach is not used to develop faith commitment, graduation from a school can also mean graduation from the Catholic Church.

Many pastoral agents (priests, sisters, laypeople) have been trained to work in a formal educational setting, in an institutional way or within institutions (schools, universities, seminaries, hospitals, social institutions) and have difficulty in adapting to the new rules of a nonformal education. They are competent when it comes to giving a talk, a class, organizing from the top down. But in pastoral ministry they have difficulty in understanding that the rules, the attitudes and the methods now have to be different. In a school situation, the teacher can count on the continuous presence of her pupils. Even if she is a bad teacher, pupils continue to attend because they need to get a diploma at the end of the course. Without a diploma they won't be able to get a job in the future. And without a job they won't be able to eat, marry, buy a house and raise a family.

In a nonformal or community situation, on the other hand, the motivation is different. The pastoral agent does not have a captive audience. He/she must motivate people to come to the first meeting. After the first meeting, people must be motivated to return to the next one. And so on for every meeting. When meetings become tiring, repetitive and mediocre people tend to opt out. Pastoral ministry does not have guaranteed clients and so, to be successful, needs a high capacity of adaptation and creativity. There are two options open to the pastoral agent: adapt and respond to people's needs and so motivate them or face failure.

However, many church leaders have difficulty when they find themselves in situations where they are obliged to use a nonformal approach. Frequently, they have been trained to lecture people and have difficulty in knowing what to do when they don't have a captive audience. They lack training in the inductive methodology of nonformal education.

I. NONFORMAL EDUCATION STARTS WITH PEOPLE’S LIVES.

People’s needs are on two levels: 1. Micro and 2. Macro level.

1. At the Micro level.

Nonformal education requires us to start with where people are at. Some of these needs are: the need to love and be loved, the need to be recognized, the need for material security to develop...
other aspects of life, the need for an identity, the need to have emotional fulfillment in interpersonal relationships, to be kind and receive kindness, to give meaning to one’s own life, to transcend oneself, to be part of a human group and to count on it for dealing with life’s challenges and building a better world. If we don’t start with their interests we can’t hold their interest. If we fail to present the Gospel message as a response to these needs, it becomes irrelevant. A young person once remarked: “The Catholic Church has only the Mass, and that is boring.” The remark reveals a failure to present the message of Jesus in a way that is relevant to people’s lives.

2. At the Macro level.

However, to remain only on the micro level is to deny our duty to form people as citizens to build a better society. The nonformal educational methodology should take into account the need to change people but also to change society, to work on the Macro level. This methodology deals with the way society is organized politically, economically and socially. This involves creating awareness of the deeper structural causes of social ills so that people cannot be naively manipulated by unscrupulous leaders. The way we organize society can often reflect the interests of powerful elite groups in society to the detriment of the majority of the population. The process of political and social awareness should take into account the educational principle of a growth that is gradual. The development of awareness is something that involves group work, is gradual and passes through stages.

Nonformal education starts with the reality of people’s lives, especially those of the marginalized. Urgent needs that demand urgent answers is usually the starting point for the involvement of Spiritan missionaries. It is a way of making concrete the option for the poor.

The Spiritan chapter document of 2004, “Important elements of Spiritan spirituality” states:

Des Places’ renouncing of the possibilities of a brilliant career and money given by his father and decision to live with the poor seminarians challenges the values of our surrounding consumer society culture. He wanted his work to be God’s work. Attention to the poorest and most abandoned is at the heart of the intuition of both Claude Poullart des Places and Francis Libermann. This is an important criterion for our lifestyle and discerning the works we take on.
The option for the poor means allowing these intuitions of the founders to challenge our attitudes, the choices we make and the work we do, while at the same time, integrating important insights of modern social sciences with regard to poverty. We need to distinguish between 'poverty suffered' and 'poverty chosen'. While 'poverty suffered' is a social evil to be overcome, 'poverty chosen' is a virtue that involves the choice of a simple lifestyle as a sign of solidarity with the poor in their struggle to transform their situation. The option for the poor involves working for justice and peace and the integrity of creation. (emphasis mine)

Pedagogy of the Oppressed

For those who work with the poor, the educational approach is very much influenced by the philosophy of the internationally known Brazilian educator, Paulo Freire. His classical work is Pedagogy of the Oppressed. Freire points out that people on the margin of society tend to have a magical view of the world in which they find themselves. They believe that the solutions to social problems must come from divine intervention (here some religious preaching can be the “opium of the people”) or by waiting passively for those in power to have pity on them. The disadvantaged see the solution to social problems as favors rather than rights. Poor people also suffer from an inferiority complex by assimilating the opinion of the elite classes that they have no value and are to blame for their situation. This creates passivity and resignation to their lot. Why fight back if there is no hope, no light at the end of the tunnel!

Freire coined the phrase “conscientization” or awareness raising, to express the need to help people to discover the deeper structural economic, social, political and cultural causes of the problems that afflict them - problems related to employment, health, housing, education, transport. The process of conscientization can help the poor realize that they are subjects of their own destiny. Through the different intermediary organizations in society they can have a voice and have power: grassroots movements, trade unions, political parties, local communities, and youth organizations. There is a transition from the awareness of being a serf, as in a medieval organized society, to that of being a citizen in a modern democracy. The poor become aware that all power comes from the people and not from the elected official and the elite classes. They realize that the political process involves more than electing politicians every four years and then forgetting about them. A strong civil society demands accountability of its elected officials. So a long term solution for social problems involves strengthening civil...
Nonformal Education is an Important Method for Evangelizing Young People

The nonformal educational approach starts with where people are. Understanding a challenge is always a first step to finding a solution. Diagnosis precedes cure. Mission to young people does not operate in a vacuum, but in the context of the surrounding culture. The minds and values of young people today are increasingly shaped by modern and postmodern cultures and these new cultures no longer need a process of industrialization to spread their message. This is done today through the modern electronic means of communication in both developed and developing countries. Therefore, an understanding of these cultures is the key to understanding young people and helping them on the road to Christian commitment.

The surrounding modern and postmodern cultures require a different type of faith. There has been a transition from a cultural Christianity to a Christianity of personal faith. Only a personal faith can take root and survive in this new soil. Faith can no longer be reduced to Sunday Mass, to a list of dogmas, to a moral code or to social problems. It must be something richer and more challenging. Faith is especially an encounter with a Person, the person of Jesus Christ. And the acceptance of Jesus means also the acceptance of his teaching, of his life style, his world vision, and his formula for human happiness. However, the Jesus Christ of two thousand years ago has to be made relevant to young people today.

An example of the power of the nonformal educational approach

In Brazil and other Latin American countries I have worked extensively with youth leadership programs that use the nonformal educational approach. We organize Training Courses for Leaders (TLCs 1st & 2nd Levels) & TLC Musicals (Formation through the Arts - music, song, dance, voice training, body expression, playing of musical instruments). These courses are organized on national and local levels.

On a local level, diocesan teams have been organized and are reproducing the programs in over 80 dioceses in Brazil. The programs have been published in four languages: Portuguese, Spanish, English and Ukrainian. We also have training videos to facilitate the preparation of facilitators who reproduce the course. The aim is to train trainers. The participants are young people and their adult mentors in parishes and schools.
The inductive methodology used is very attractive and successful:

- A number of short talks are complemented by different exercises. Learning situations are created where participants learn by doing. They discover their talents, their capacity to communicate with others and to think for themselves. This method contrasts with much of the methodology in the Church today of talking at people and treating them as passive audiences.

- There is great variety; learning is done in a fun-way and there is a strong spirit of friendship and bonding.

- The program can be easily reproduced to increase the impact on more people and to involve an ever increasing number of people. This is one of the most important aspects of the programs.

- Some of those who have done the programs are then invited back to give the courses to others and so undergo a second and more profound level of formation. Here we use an important educational principle: “the best way of learning a topic is having to teach it to others.”

- The programs can also be easily adapted to very different target groups: beginners, leaders, students in schools, in parishes and in dioceses.

This is just one example of the wide variety of ways of using the nonformal educational approach.

Spiritan Mission Today

An important theological principle is that all our work, whether it be in parishes, communities, groups, programs, schools or universities, exists to evangelize, independent of whether we use a formal or nonformal educational approach. We are not just social workers or nongovernmental organizations. We have a mission which we received from Jesus Christ. We need to aim for quality and excellence in education but, also, to pass on a value system. Otherwise, we can be educating cleverer exploiters of their own people. In the midst of the joys and hopes, the sadness and anguish of the human person of each age,
notably those who suffer (cf. GS, n.1), the Church proclaims through words and actions, Jesus Christ, the way, the truth and the life (cf. Jn 14,6). However, evangelizing is wider than proselytizing. The way we evangelize will depend on the setting and the circumstances where we find ourselves. As sowers we need to understand and prepare the soil where we plant the seeds of the Word.

The Latin American bishops, in their Aparecida Document of 2007, propose a radical inversion of the ecclesiastical system, from a concentration by the Church on the conservation of the heritage of the past to a proposal that everything in the Church should be orientated towards mission. The bishops talk of mission on five levels. The fourth and fifth levels are seen as the mission ad gentes. The debate over this has intensified in recent decades, to the point where it is no longer possible to refer to mission ad gentes only in terms of territory or first evangelization. So the fourth level, mission ad gentes, deals with the areas in modern society that is now mission “territory” (youth, the urban world etc.). The vast world of youth stands out as an important challenge for mission ad gentes (cf. RMi 37). The fifth level, of mission ad gentes, is reserved for mission in another country.

The nonformal educational approach should help to make the shift from a purely cultic and sacramental church to one which also includes the skills for moving out of the sacristy to evangelize people, especially the youth, in their modern and postmodern cultural setting. The nonformal educational approach has a key role to play in this.

The nonformal methodology presupposes training in leadership skills. However, leadership skills on their own are ineffective. There is need also for a strong, enthusiastic belief in
the message to be transmitted. One lay person remarked ‘You need to believe, to be enthusiastic, and to be passionate about the message you have to transmit.’ The word Gospel means Good News. Good News cannot be communicated in a dispirited way. Otherwise, we are salespersons trying to sell something in which we have absolutely no faith. The message we have to transmit was never more relevant. However, in the present climate of a retreating and sometimes crumbling church, such a posture is not always easy.

Work with young people is not for the weak-hearted. One must be prepared to take risks, but risks that involve careful preparation and planning. This is the most difficult, the most challenging and the most rewarding mission ‘territory’ that exists today. Here will be fought the battle that will determine the survival or not of many religious congregations, and to some extent in many places, of the institutional church itself.

We Need to Work on Two Battlefronts at the Same Time

The future of our mission will depend on a battle to be fought on two fronts at the same time:

- A battlefront where we are seen to be fighting for the dignity and the rights of the marginalized sectors of society – the evangelical option for the poor
- A battlefront where we are fighting to build a model of Church which has credibility for a world that, in the words of Bonhoeffer, has become adult.

We have studied the first battlefront, the option for the poor. The second battlefront is equally important.

The model of Church that we present is of fundamental importance for the credibility of the message today. The nonformal educational approach presupposes a model of church which is community based, ministerial and where laypeople are empowered and seen as co-responsible through their baptismal vocation.

However, there is a tendency today to retreat and to strengthen a more clerical, more bureaucratic and less prophetic model of Church. This model may still work in mission countries where many people are poor and have low educational levels. However, it has less attraction for those who live in large cities, are more secularized, have a reasonably secure economic situation and a higher educational level. The solutions to health and
other problems that are offered by emotional and conservative Pentecostal churches are less attractive.

The limitations of the clerical model, however, are most dramatic in developed countries where the scandals of pedophilia and sexual abuse have undermined the credibility of the Church. In recent developments, the blame has shifted from individual priests to a realization that the deeper causes have to do with a clerical culture of secrecy and cover up, where the image of the Church appears to be more important than defending victims, many of whom are children.

A symptom of the crisis of this model is the lack of vocations in developed countries and the quality of many vocations in developing countries, where candidates are not always the most idealistic and dynamic, and many have a low educational level. Some have fundamentalist tendencies, which make dialogue with the modern world more difficult. As a result, the Church runs the risk of losing the future leaders and formators of public opinion. This tendency can lead to a loss of moral capital and of credibility, especially among young people.

In the long term, Spiritans working in large cities in mission countries run the risk of getting to the stage of some developed countries; where the Church is in the process of losing the youth generation, and where the survival of religious congregations and the institutional Church is at risk. So this second battlefront of an impasse between two models of Church is just as important as the first one, the option for the poor. They are really different sides of the same coin and complement each other.

II. SIGNS OF HOPE

There are signs of hope. In many countries, the Church is giving priority to the work with young people. As I write, World Youth Day 2011 in Madrid has just come to a close. Some newspapers talk of almost two million youth present from around the world. The event is a sign of the option of the universal Church to give priority to the evangelization of young people. Large rallies have an important sociological function of creating credibility in the wider society and also encouraging those who participate to persevere. The large numbers strengthen the belief that s/he is not alone in his or her beliefs, as is often the case on the local level when colleagues don’t appear at Sunday Mass, or make fun of those who practice their faith.

However, many in the Church run the risk of seeing big events as a magic solution to bringing young people back to...
the Church. The emotional impact of encounters or rallies on their own is not a solution. In 1979, John Paul II, on his first international trip, thrilled the Irish young people in Galway. One year later, there was a significant increase in vocations to the religious life. Today, vocations have slumped to alarming levels. The motivation of young people in big events is not only faith based. Many are also motivated by the need to meet other young people, the fascination of meeting people from different cultures, the desire to visit other countries (tourism), the joy and the singing, the financial support made available through a church with its structures which stretch from parish, diocesan, national and international levels.

Big events need to be complemented by the slow process of evangelization that recognizes that all human growth takes place through stages, and involves systematic accompaniment by persons and groups, using the nonformal educational approach. Without continuity, big events can be like the match, which is scratched and then dies out soon afterwards.

Perhaps the Church of the future will have fewer people. It will no longer evangelize from a position of power. But it can still work its wonder like the yeast in the dough. It can be relevant through the witness and dynamism of its members, especially its young people. According to Biblical spirituality, when we are weak, we become strong. The role of the nonformal educational methodology to form committed Christians will be central in this battle.

Endnotes

1 The meeting of 12 Spiritans, representatives of Spiritan formal and alternative educational works around the globe and five members of the General Council took place on 3 – 9 July 2011, at the Spiritan Generalate in Rome. (cf. Our convictions with regard to the Spiritan educational works, no.14 – unpublished account of the meeting.)
Fr Pierre Jubinville, originally from the Spiritan Province of Canada, has lived and worked for twenty years in Paraguay and is at present a formator in the pre-novitiate there. He also serves the Religious Conference as secretary, and belongs to a theological reflection team of CLAR (Confederación Latino-Americana de Religiosas/os). Spiritans came to Paraguay in 1967. The present group has 12 members from 9 countries.

...the effort to end the hierarchical difference between brothers and priests...

When I received the invitation to write this reflection, I took it as a call to reflect upon my missionary life now: what it has become after 30 years of vows in the Spiritan congregation, and 20 years working in Paraguay. The “now” part of it is calling me to a new level of Spiritan awareness. I am no longer a parish priest in a rural area, I don’t visit the native communities anymore; no more long trips on bad roads, no great privation of material goods; I now live in the city, in a middle class sector.

I have been working in formation since 2000 and was chosen to act as the superior of the Spiritan Group for two terms. This does not make for exciting reading: “I mailed a note to the General Counsellor...,” “I went to the grocery store...,” “I participated in a meeting...,” “I sat down for an hour with a candidate...” So I feel the urge to ask myself: what has been the meaning, the missionary nerve, during this last decade?

The service of religious life
I was born in the Congregation when the expression “religious-missionary” was coined, in the late seventies, the beginning of the eighties. I remember the effort to end the hierarchical difference between brothers and priests, and I felt part of it. I said during my first years as a Spiritan that I was in for religious life more than priesthood....

Among the conferees as an animator and formator, this part of my creed came again to the front of my consciousness. My work now is in the Postulancy; the first years of formation for newcomers to Spiritan life. I feel that religious life is the basis of our vocation. There are some pre-requisites: the most important is to be a free human being, capable of listening and responding to the call of God. I realize that I have to work hard in that line: to help build, to retrieve, to restore a true freedom and then to listen and respond.

Very soon, in my ministry as animator and formator, I was part of inter-congregational efforts of self-formation. I was drawn to the Religious Conference of Paraguay and found there many religious men and women who were as eager as I was to reflect, to question, to share... I don’t know where this reaching out comes from, probably from my father who is a great reader and was a great researcher, but I always had the intuition of using my ignorance to seek other explorers just like me, to form groups, to set goals, and so to learn a great deal. It has been a great blessing.
Exploring the religious landscape

At the centre of our concerns, of our seeking, was the question: what is religious life today? Latin America is going through the same fantastic and accelerated change that most other countries are experiencing or have experienced. The references to God, to authorities, the dependence on supernatural powers, spirituality... most of the religious values that have been at the center of our identity are questioned and often discarded. Autonomous humans seek the right to live without dependence. There is still a great popular religious feeling, but it does not find a place in official religion. We experienced the boom of widespread movements and churches, but this also – it is my feeling – is fading away. Indifference and materialism are creeping in.

Please, don't get me wrong. I am a child of these tendencies and I was never a valiant warrior to fight them off. They are part of the new cultures. It is not good. It is not bad. It provides many opportunities if we are able to see and grasp them. The fact is that here in Paraguay, in the heart of Latin America, in a country that has been very often isolated and protected from world influences, where the discourse about “recuperating the lost values” is still quite frequent, the secularist wind is blowing hard. And the same familiar question about religious life is emerging: who are we? It is a very interesting and challenging time.

An exhilarating discovery

At a recent Religious Conference meeting, a colleague from Argentina, where reduced numbers and problems of aging have been a reality for much longer than in Paraguay, shared a brilliant reflection on the joy and the beauty of the religious vocation. Respectful of the work of NGOs and social workers, he asked if we were not somehow different. While working side by side with others, deep down, did we not march to the beat of a different drummer?

What is that “somehow different”? I don't want to answer. I just want to remain on the edge of it, preventing myself from saying the words too fast and too negligently. I want to keep on the shore of the great sea, on the verge of the mystery. Because it is true: our lives, or at least I can talk about myself and say: my life... has no meaning without that mystery. So I have vowed it to be. I have promised to make it a restless learning existence, constantly seeking adventure, some kind of a vital bet... on God, with him, for him.

This is evident, some might say. This is what the book says about religious life. But it has come home to me afresh, surprised...
me into a world of wonder that is the now of my Spiritan vocation: I am drawn into the mystery and I feel awed. It does not give me any answers about the animation of the confreres, nor any brilliant new intuition about formation. But I find new excitement in stories of relationships: me and my brothers with God, God and his people.

Many don’t want to talk about this, they prefer to discuss pastoral strategies or the latest development in “the situation” of the country, of the church, of the world... There are plenty of ways to avoid the issue. Maybe the wonder of it can best be welcomed by silence?

The joy of mission

Accompanying the halting steps of the interior journey, I have to confess that the last decade has also brought some adventure to my life. This has taken the form of a street mission. Our formation house is five blocks away from a huge municipal market where many informal workers live and toil. Among them, at any hour of the day or night we estimate that two to three hundred children roam the place.

An NGO was already working there and they asked to use our yard as a place for the children to play. That was ten years ago. Now, this first seed has grown into a lay community with the mission of making contact with the children and their families, trying to enter their world, to become trusted companions on their journey.

Our main activities are to serve a weekly meal and to offer some recreation, to organize games and outings. We try to restrict ourselves to a modest contribution, to the point of resisting many outside offers: proposals of more elaborate education programmes, the introduction of varied health specialists, campaigns for this and that, sponsored by different organizations. Simply being significant persons for the children has become the touchstone of our contribution.

At this present moment, we are praying for light on the next step of our project. What should we be doing, how should we be moving to answer in a more profound way our mission call? And this has been part of the whole adventure: from the beginning, tentative experiences, trial and error, inner motions, discernment, prayer for God’s wisdom, confessing our resistance and fears, meditating in detail on lived experiences, listening to the experiences of our founders, Libermann and Poullart des Places: all this and more we have experienced as being part of the
mission itself and not just mere preparation for the “big one”, “the” project that would bring some kind of a “solution” to some kind of a “problem”.

The story of this project is the story of an encounter, a contact that has deepened, that no hurry can disturb, no fashion can really change, and that will take us we know not where. I have come to realize that seeking and discernment is part of mission. And it brings a feeling of a great peace and great joy. We seek, and lose, and find, just like the lovers of the Canticle of Canticles. It really is a love story. And we are just a few drops in the ocean. Drops of Love. That’s the name of the group: Gotas de Amor.

The courage just to be

Presence is all important. I can’t say very clearly how. To be there, physically or spiritually, with who you are, with what you seek, to be there with your contribution, with what is life’s trend or fight or cause or love; as others gather up and take away to build their own identities, sometimes you will have the joy of tasting the fruit, but most often, without your knowing or seeing, there will arise the no lesser joy of just having been there and having given whatever you have given.

Right now, my hope is that this can happen and that what these others are able to take away from my life contains mostly this relationship with the mystery, that faintly whispers its secrets in our lives. I hope they can hear it, if not loud and clear, at least as a soft voice in my everyday doings. If this happens, I shall truly be a father, the fully loving, passionate, fruitful, fertile father that I was meant to be, because I will have given life to someone else. I will also truly be a brother, a religious companion, a neighbour, a real Christian brother, because we both can stand in awe in front of the great mystery and be filled with joy.

I hope this is happening. Now. It is a blessing God wants to bestow.
Some years ago, I met with the assistant director of Spiritan Campus Ministry to work on a training session for students working in the campus residence halls. We talked about the history and mission of Duquesne. At the time, I had newly graduated from Duquesne with a bachelor’s degree in chemistry. While working as a graduate assistant on campus during the academic year, I had spent the summer working in a laboratory and making connections for future long term work there. We got to talking about how I didn’t think I wanted to work in a laboratory setting anymore, and how there was just ‘something’ special and different about working at Duquesne. She let me go on for a while, and I kept mentioning this ‘something’. She kind of laughed and gently hinted that the ‘something’ was not as elusive as I made it out to be and that it was simply our Duquesne Mission. This was the first time I really thought about what the Mission of Duquesne University as a Catholic Spiritan institution means to me.

Evidence of the Duquesne University Mission Statement is everywhere. It is on every floor of our Living Learning Centers, in the Student Union, in our academic buildings, and even in a small frame on my desk. The mission is something that is so important to the people who work on Duquesne’s campus. I think it means something slightly different to each of us, and we all apply it differently to our work. I am currently the resident director of Saint Ann Living Learning Center, a residence hall for approximately 575 freshmen on Duquesne campus. What does this mean exactly? Well, I live in the residence hall with my residents and am responsible for the day to day operations, in addition to helping my students’ transition from high school to college as they deal with the pressures of living away from home for the first time. It is a job I absolutely love, and which I could not do without the guidance of our mission statement. The frame on my desk serves as a reminder of how the mission guides my daily activities.

Finding Guidance from Libermann

Before my conversation with the campus minister about the mission, I had never really thought about what the mission meant to me despite its ubiquitous presence on campus. I had the wallet sized card with the mission statement in my wallet since I was a freshman, and I had a lot of pride in my university. I was very thankful for the experience that it gave me and, at first, I didn’t give this a great deal of thought. I then went over some of the things we had put together and looked at a quote I had pulled from Francis Libermann. It said, “Try to keep your mind always free, bright and...”
open. This openness of mind and heart is indispensable for acquiring a true interior spirit. It is essential that you be open, simple and gentle with everyone. Be master then of your own soul and you will be master of the whole world.” At this point I was a graduate assistant and needed to make some decisions about what I wanted to do in the next stage of my life. This quote meant so much to me and truly spoke to me. I figured it was probably a good idea to look into some other works from, and about, Francis Libermann.

What I found, of course, was a wealth of insight and writing on living in and serving a community. Libermann talked about being one with people, and how each community should hear the Gospel in the context of their culture. While I am not a missionary living in another country, I do live with a population that I feel called to serve. I feel that the idea of meeting a community, getting to know them, and then serving their needs is something Libermann implicitly encourages others to do. I am not teaching my residents about the Gospels in the context of their culture in the same way that our Spiritan Missionaries around the world have done, but I do try to help them model a Gospel life in their culture as I help them adjust to college life. It would be easy for me to do that within the context of my own college experience, but that is not what our mission calls us to do. It calls us to integrate ourselves into the community we serve and determine what best meets their needs. This is the ‘something’ that was so elusive, that made me so happy to do my job. Libermann understood that you could not begin to enter into a community and help a community if you did not first truly know a community. In my daily interactions with my residents, this is what my job calls me to do. Libermann did not speak directly of laypeople in his writings, as he was usually addressing seminarians and other church leaders, but spoke of an ecclesial community that shares the responsibility for evangelization. Our community here at Duquesne takes on the shared responsibility of living and perpetuating the mission.

Occasionally, I find myself looking for some grounding in what I am doing, both personally and professionally. At times I may lose sight of the ultimate goal I am working for, or get wrapped up in the small details of a project. I often read from the Spiritual Letters of Libermann to help regain my bearings. As many know, the topics are as varied as everyday Christian life, marriage, family, and sometimes even education. In a letter to his brother and sister-in-law, Libermann offers advice on the topic of education for his niece. He implores them to give her a solid education, one that is truly Christian and that will train her in both filial and saintly piety. The second part of this is to avoid the temptation of temporal advantages. He says they are ‘unreal’ and
‘vanish like smoke.’ He beseeches his relatives to provide their daughter with true education; it will accompany her for the rest of her life and decide her everlasting happiness. I can’t think of a place that is better suited than Duquesne University to offer this type of education. Without our mission guiding our activities, this would not be possible. When I lose sight of what I am doing, thinking about Libermann’s challenge, and that small frame on my desk, guides me back to where I need to be.

An education for the whole person

Our mission calls us to create, and maintain, an ecumenical atmosphere open to diversity. This is just as important as our commitment to liberal and professional education. Libermann writes to his family almost ten years later and again extols the values of a Christian education. He says this education will make its recipients great saints someday. He goes on to say that a focus solely on procuring a brilliant career for their children will yield value only in earthly terms. Libermann again warns against putting too much stock in temporal prosperity and reiterates the importance of educating the whole person. This is what we do here; we pride ourselves on providing an education for the mind, heart, and spirit. I frequently find inspiration to do this from Libermann. He holds that education should include the head, the heart and the hand while being for the benefit of the whole person. We say that our education does not end in the classroom; we even call our residence halls Living Learning Centers. This exemplifies that “full” education that Libermann spoke of, one that we are so proud to offer.

A few examples of this distinctly Duquesne education stand out in my mind. In my time here I have had a chance to work with both the Honors College and the Liberal Arts Learning Communities. In both instances we strove for education that did not stop in the classroom. Efforts outside of the classroom were made to offer that “full” education. Last spring the freshmen students in my residence hall collected money to make micro-loans to businesses in Africa. We did this through the help of Kiva.org, a group that provides loans to businesses that do not have access to traditional banking systems. My residents made four $25 donations, which is a sizeable contribution to struggling merchants. Through this program, education dwelt on the culture of the country the money was going to and on the actual process of microfinance.

In the Honors College, programming is done to reflect the classroom experience the students are having. Last year, a class was studying South Asian literature, and reflective programming was done to enhance their experience. A traditional Sri Lankan dinner was offered at night...
dinner was offered at night, which included education on the culture and people of Southern Asia.

In a similar manner, programming is offered as part of the College of Liberal Arts’ Learning Communities. Before starting their freshman year, students choose a community in the Liberal Arts program that they want to be a part of. These communities all have different themes, ranging from exploring literature and society (LITTERAE), to considering how individuals and groups influence each other culturally (PERSONAE). The classes they take reflect these interests, which in turn are reinforced in residence hall activities.

**Conclusion**

Repeatedly, we strive to offer an experience that not only educates the students and prepares them for a career, but also educates students’ hearts and spirits. The employees who work here are an active part of this endeavor, which is an outgrowth of our mission statement. Being able to be a part of this process and helping to offer this education to students is something I love to do. This is that elusive ‘something’ that meant so much to me, that made working at Duquesne so enjoyable. I have seen it become the cornerstone of many students’ lives. It can be a secret source of strength in whatever the future holds.

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**The Duquesne University Mission Statement**

Duquesne University of the Holy Spirit is a Catholic University, founded by members of the Congregation of the Holy Spirit, the Spiritans, and sustained through a partnership of laity and religious. Duquesne serves God by serving students – through commitment to excellence in liberal and professional education, through profound concern for moral and spiritual values, through the maintenance of an ecumenical atmosphere open to diversity, and through service to the Church, the community, the nation, and the world.
Spiritan Horizons seeks to further research into the history, spirituality, and tradition of the Congregation of the Holy Spirit. In line with the aims of the Center for Spiritan Studies at Duquesne University, Pittsburgh, its overall goal is to promote creative fidelity to the Spiritan charism in the contemporary world. The journal includes articles of a scholarly nature as well as others related to the praxis of the Spiritan charism in a wide variety of cultural contexts. Special attention is given in each issue to the Spiritan education ethos, in view of the university setting in which the journal is published.

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Spiritan Horizons is an annual publication. ISSN: 1933-1762.
It is also published online at http://www.duq.edu/spiritans/publications.cfm
ISSN: 1935-0759

Subscription rate: $10.00 (postage extra)

Published by the Center for Spiritan Studies, Duquesne University, Pittsburgh, PA 15282, U.S.A.

Cover design: Matthew John Walsh, Campus Minister, Spiritan Campus Ministry, Duquesne University.