

# THE CALL TO RENEWAL: Frs. Arrupe & Kolvenbach

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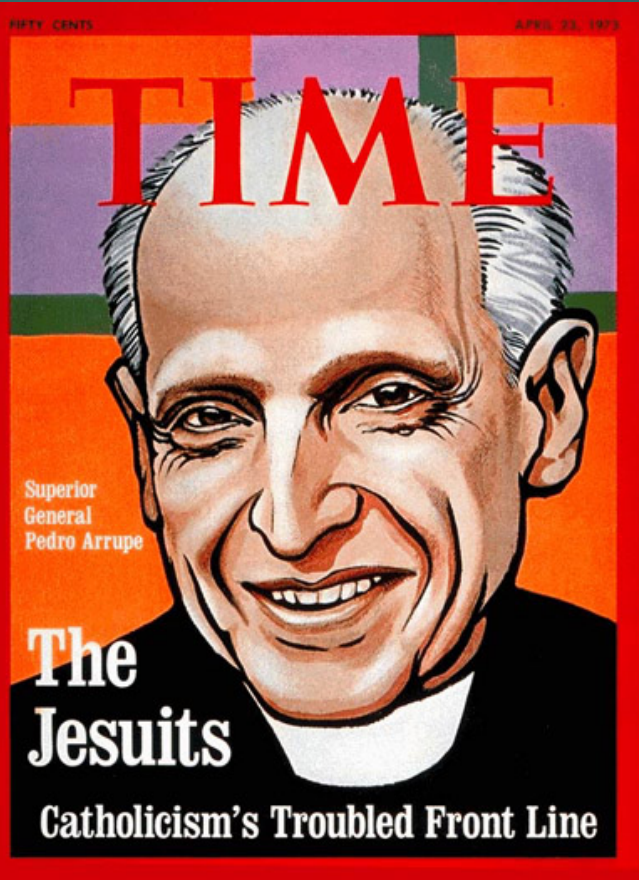
APRIL 23, 1973

TIME

Superior  
General  
Pedro Arrupe

The  
Jesuits

Catholicism's Troubled Front Line






# Arrupe: Men for Others, Valencia 1973

Education for justice has become a chief concern for the Church



“Our educational goal and objective is to form men and women who live not for themselves but for God and for his Christ” – Men & Women for Others



**Ignatian Spirit:** allows us to renew continually- searching for the will of God

# Complementary Theses

1. Justice and Faith



2. Love of God and others



3. Christian love and justice



4. Personal conversion and reform of structures



5. Salvation and liberation in this life and the other



6. Christian ethos and technological/ideological mediations





# Attitudes for promoting change:

Refusing to participate in the spiral of luxurious living & social competitiveness (27)

Reduce one's sharing in the benefits of unfair economic structures (28)

Reduce our expenses and live a much simpler life without clashing with society's norms.

# Arrupe: Our Schools today and Tomorrow - 1980

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4 “The secondary school is an effective apostolic instrument which the Society entrusts to a community, or to a definite group of men within a community; the purpose can only be apostolic.”

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The secondary school is an instrument for a spiritual mission: the spread of the Kingdom.

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Our mission cannot be reduced to a mere cultural/humanistic project with some catechesis

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New Persons: transformed by the Gospel. This is our purpose



# Who should be our students:

7 **“We are committed to educate any class of person, without distinction”**... the Ignatian print of universality.



Never admissible any kind of exclusiveness... in coordination with the Society's preferential option for the poor



“The Society cannot limit its educational apostolate exclusively to the poor... the Society should actively promote the Christian transformation of other social classes”



No lose sight of the silent middle class...



# Excellence in Education



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“The excellence which we seek consists in producing men and women of right principles, personally appropriated; men and women open to the signs of the times, in tune with their cultural milieu and its problems; men and women for others

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Instruction, education, evangelization, three different levels that should operate under the banner of excellence



# The kind of human person we look for:

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The balanced person: values combined in a balanced way

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The ideal is not to produce academic monsters or pious faithful apathetic to the world

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Closer to the Greek ideal in its Christian version: balanced, serene, constant...

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The educational community is made up of the Jesuit community, the lay collaborators, the students and families.

# Education absolutely necessary:

- ▶ To Jesuit communities: “I caution these men the danger of inertia. It is absolutely essential that they become more aware of the changes that have taken place in the Church and in the Society, and aware also to keep pace with these changes... Permanent formation, adaptation of structures in order-to meet new conditions, these are indispensable.”
- ▶ “But the apostolate of education is absolutely vital for the Church”
- ▶ “Education is absolutely necessary. And it cannot be done on the scale, and with the excellence, that I have been referring to unless it is carried out in some type of an institution.”





# 1986

## CHARACTERISTICS

**THE CHARACTERISTICS  
OF JESUIT EDUCATION**



1986





# Fr. Kolvenbach: Competence, Conscience and Compassionate Commitment

- ▶ Ignatian education does not designate a system like Montessori but a certain vision/experience
- ▶ Many of those traits are not original but their combination forms a particular kind of education
- ▶ This inspiration comes from the spiritual experience of Ignatius of Loyola in which he felt that God educated him in a particular way
- ▶ New formula: *the service of faith and the promotion of justice*: Justice meant a commitment to the poor.
- ▶ “The measure of Jesuit universities is not what our students do but who they become and the adult Christian responsibility they will exercise in future towards their neighbor and their world.”



# 1993

## IGNATIAN PEDAGOGY: A PRACTICAL APPROACH



1993



# 2000 – The Service of Faith and The Promotion of Justice

Jesuit Universities are more concerned about Catholic/Jesuit identity

1975 GC32: new direction: service of faith must include promotion of justice

We propose... no impose...

Justice meant a commitment to the poor

Go beyond disincarnate spiritualism or secular social activism

Dimensions of Jesuit Higher Education:

- Who our students become
- What our faculty do
- How our university proceeds

Form a whole person of solidarity

# KOLVENBACH - 1998

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As obvious as it may seem, the first thing of a school is to be a school ...

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Today would be irresponsible to leave not only the field of education, but that of schooling

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It would be a mistake to expect that this school ... was a mere continuation of what the Jesuit schools were in past decades or centuries. The fact is not to redo the past, nor to import models from other parts ... it is about imagination and creativity to respond to the challenges of today's world ...

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**Decisive criterion:** we should require all students to use the option for the poor as a criterion, so that they never make an important decision without thinking before how it can affect those who occupy the last places in society.



# 2001-2007 – The Jesuit University in the Light of the Ignatian Charism

- ▶ Kolvenbach/Ledesma paradigm:
  - ▶ **Utilitas** (practical dimension): to give students a way of living
  - ▶ **Iustitia** (social dimension): right government
  - ▶ **Humanitas** (human dimension): to develop the whole person, human dignity, human rights more than just *mens sana in corpore sano*, it implies freedom and justice
  - ▶ **Fides** (religious dimension): to serve faith - “a beacon that helps every human being encounter The Lord”
- ▶ **The University has its own purposes**; we don't subordinate this to evangelization or proselytizing
- ▶ Fundamental motivation: *help souls, greater glory of God and the universal good*
- ▶ *Call to creative fidelity*