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Martin R. Tripole, S.J., ed. *Promise Renewed: Jesuit Higher Education for a New Millennium*. Chicago: Loyola Press, 1999. 354 pp.

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Periodically—roughly every ten years—the world-wide Superior General of the Society of Jesus calls for a meeting of representatives of Jesuits from every constituency around the world. It is a call for Jesuits to reflect upon and renew their apostolates in education, in the missions, and in pastoral work. This practice goes back to Ignatius and the founding of the Society in the sixteenth century. On February 12, 1992, the Superior General, Father Peter-Hans Kolvenbach, wrote to all Jesuit superiors world-wide to prepare for the Thirty-fourth General Congregation (GC 34) which took place from early January through March of 1995. Through an Ignatian process of reflection, discussion, and dialogue, those Jesuits assembled (about 240) reached a kind of collective discernment which has been recorded and published in twenty-six “Decrees of the Congregation.” For those who resort to the term “Jesuit,” whether to avoid the word “Catholic” or simply to exploit its market value in the education arena, the first two decrees provide unequivocal expressions of what Jesuit means: “Servants of Christ’s Mission.” Those decrees provide a foundation without which it is impossible to fathom the Jesuit mission in higher education today. And a full appreciation of Martin Tripole’s edited volume, *Promise Renewed: Jesuit Higher Education for a New Millennium*, requires us to keep in mind how the most recent General Congregation contributes to this sense of fundamental identity. Such appreciation, I think, can take those of us who labor with Jesuits a long way toward a fuller understanding of what is genuinely “Jesuit” about Jesuit higher education.

Promise Renewed is a collection of reflections written by twenty-seven American Jesuits on those decrees of GC 34 that most immediately bear on the higher education apostolate. The contributors, who are from seventeen of the twenty-eight Jesuit colleges and universities in the United States, are involved in Jesuit higher education. Most are teachers and scholars; some are administrators or campus ministers. As editor, Fr. Tripole asked each contributor to reflect on the “impact” of GC 34 on his work in the university. Accordingly, these essays pro-

vide the non-Jesuit reader a glimpse into how individual Jesuits understand what they are doing as Jesuits. Despite the wide range of activities in which these men are engaged—from undergraduate teaching to serving as president of a very complex university (John Piderit of Loyola Chicago)—a shared sense of the meaning of the higher-education apostolate emerges: to assist the student in the lifelong process of realizing his or her full humanity. In particular, I found this general sense exhibited in two themes that wove their way through many of the essays: one, an explicit theme of faith and justice; and two, “finding God in all things.” The first theme is quite explicitly addressed in at least eight essays, including those by Tripole, Arthur F. McGovern, Anthony C. Daly, Robert John Araujo, Paul D. McNelis, and James W. Bernauer. The second permeates most of the essays, but in various and more indirect ways.

In 1994, the Institute of Jesuit Sources published Martin Tripole’s critique of General Congregation thirty-two (GC32) of 1975, *Faith Beyond Justice: Widening the Perspective*. In his opening and keynote essay of *Promise Renewed*, “An Assessment of the 34th General Congregation’s Understanding of Justice and Its Role in Jesuit Higher Education,” Fr. Tripole reminds the reader of his earlier critique in identifying the major problem of GC 32 as “its conflation of the promotion of justice to socioeconomic and political action, which was then inflated and made the measure of all apostolic life and activity in the Society.” Here he welcomes GC 34 as a “completion” of GC 32 and GC 33 (1983) in which this major problem of GC 32 was corrected. For some Jesuits, especially those whose life’s work was teaching and scholarship, GC 32 posed a disturbing difficulty with if not alienation from their apostolate in the very Society to which they committed their lives. Tripole contends that by returning “justice” to “its transcendent understanding as the justice of God’s Kingdom,” GC 34 validates all Jesuit ministries, and that of higher education in particular.

Classicist Anthony Daly finds that GC 34 offers a means for renewing the “desire for integration” that characterizes “intellectual Catholicism.” For Daly this is

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more pressing for a Catholic intellectual in light of two events: the end of textbook Thomism by the late seventies, and the current postmodern disintegration of an erstwhile intelligible world. His essay turns the question of justice into a matter of our responsibility as teachers, framing the issue in terms of doing justice to and for our students in the context of the “primary duty of a [Jesuit] university . . . to educate [its students.]” It is only by keeping our eye on this end that the Jesuit university will be “positioned to promote social and economic justice in society at large” through the elements of a Christian humanism. After twenty-five years of work as a teacher of philosophy and a scholar of Marxist analyses of the social, political, and economic dimensions of justice, Arthur McGovern is heartened that GC 34 still insists upon justice as essential and he is deeply moved by the call (in Decree 14) for Jesuits to recognize the “unjust treatment and exploitation” of women. But he also finds that a “new, serious challenge” at the dawn of the new millennium is that of “promoting the faith life of our students.” The deep difficulty this reviewer finds in all this runs along the other side of the postmodern challenge to the possibility of integration: integration with integrity. Bernauer, Ronald H. McKinney, and Joseph J. Feeney all address this tension in distinctive ways.

Joseph Feeney’s “What is the Tune of an English Pied Piper?” discloses the dimension of justice within the intellectual work of the scholar-teacher. As a professor and scholar of English literature, Feeney feels a creative tension with “too abstracted a vision of our humanity.” Consequently he finds that “Jesuit humanism is still not adequately affirmed in GC 34.” Feeney understands his *responsibility to his students and his fellow scholars*—theists, agnostics, and atheists—as that of showing the fullness of our humanity. This fullness requires an integrity of both completeness and honesty. Accordingly, he argues that “nothing—truly nothing—dare intrude upon this scope . . . Yet as a Jesuit priest teaching a ‘secular’ subject, I am again showing students how to ‘find God in all things.’”

We expect strong, independent voices from individual Jesuits and the wide-ranging essays do not disap-

point us here. The differences display themselves in several ways. Sometimes the difference is in the content, owing to the seeming remoteness of the scholarly discipline, as displayed in the essays by physicist Frank R. Haig, mathematician Frederick A. Homann, or computer scientist Dennis C. Smolarski, among others. At other times it is a Jesuit philosopher (Bernauer) reflecting on how such disparate individuals as Ignatius of Loyola and Michel Foucault have taught him “how to speak truthfully about truths” regarding the Jewish-Christian dialogue and the situation of women. Or it is an outright critique of the danger of intrusion into disciplinary autonomy. The unavoidable tension arises out of a Catholic conviction that faith must respect reason’s disciplinary autonomy. Despite these differences an underlying current carries an unmistakable theme of “finding God in all things.” For Feeney it is in the insistent humanism into which God’s presence inevitably makes itself felt in unpredictable paths, not unlike it did for Maurice in *The End of the Affair*. For Bernauer it expresses itself in the convergent influence of Ignatius and Foucault. For McKinney as philosopher it courses its way through the never-ending dialectic of the one and the many, of faith and reasons, of Lonergan and Derrida; for McKinney as Jesuit it flows with the “dialectic of *traditio et progressio*” (Decree 11: “On Having a Proper Attitude of Service in the Church”).

While this assembly of essays manifests the individuality of each Jesuit author, it also displays a shared sense of the Jesuit spirit of “reflection, gratitude, and service” for God and humanity. As a whole the volume attests to the remarkable apostolate of Jesuit higher education in the United States, demonstrating that the whole is greater than the sum of its parts. If, as McGovern and Peter B. Ely, among other Jesuits, recognize, GC 34 is right about the imperative for Jesuits to “Cooperate with the Laity in Mission,” then laity, Catholic and non-Catholic alike, must learn about the whole that is Jesuit higher education. With this volume Fr. Tripole offers us a good vantage point from which to comprehend that whole.