

Incarnating Solidarity and Justice:
Perspectives from Service-Learning in Philosophy and Ignatian Spirituality

Presented for “Catholic Social Thought Across the Curriculum”
University of St. Thomas – St. Paul, MN
October 23-25, 2003

Kurt M. Denk, S.J. – *Loyola College in Maryland*
Timothy B. Brown, S.J. – *Maryland Province Society of Jesus*

ABSTRACT: In any disciplinary context, solidarity and justice stand as central and necessary features of exploration in both the theory and praxis of Catholic social thought. But furthermore, both concepts entail more formal/theoretical as well as more spiritual/relational constructs. This, we propose, points to the need for a principle of integration to mediate between the theoretical and practical dimensions of Catholic social thought. For this purpose, we propose a contemplation-in-action model founded on service-learning in the discipline of philosophy and key principles of Ignatian spirituality. This paradigm can unify the theoretical and practical dimensions of Catholic social thought's vision of justice incarnated as solidarity. The model of contemplation-in-action can also facilitate Catholic social thought's capacity to permeate the curriculum more fully and to become more communicable and concrete in the broader world that students and extended communities of learning engage.

Unpublished Draft:
Please do not distribute or reproduce without the permission of the authors.

I. Introduction

Catholic social thought is inherently integrative: in its origins and history, in the organic nature of its corpus of literature, and especially in terms of its vision for individual participation in and contribution to the common good. This very nature serves to explain both the value, as well as the challenge, of approaching Catholic social thought from an interdisciplinary perspective. For its implementation (or, Incarnation, to highlight its explicit theological dimension) stands or falls on the ability of different disciplines and intellectual traditions to harness their respective and collective insights into coherent programs for human development. This is one of Catholic social thought's inherent values. It calls forth the best that the contemporary human mind has to offer with regard to real-world concerns and challenges, and seeks to offer a clear context or framework for such reflection to be put into action.

At the same time, there is a real challenge in Catholic social thought's attempts to translate ontological premises, enduring values, and theological precepts into truly practicable programs for promoting the common good. For the real-world integration of ideal and material, spirit and flesh, demands a point of connection between disciplines that these very disciplines' independence and unique identity often precludes. In short, the challenge of assimilating Catholic social thought across the curriculum calls for a principle of integration coextensive with the notion of *Christian* social thought itself, i.e., one that is Incarnational. That is, by its very essential nature and existential dimension it must serve as a bridge between disciplines, between ideas and action, between the concerns of mind, spirit, and body.

We begin with the premise that, in any disciplinary context, solidarity and justice stand as central and necessary features of exploration in both the theory and praxis of Catholic social thought. Furthermore, both concepts entail a formal philosophical element, as "giving one her or his due," as well as a praxis-oriented theological or relational construct, for example as "fidelity

to the demands of a relationship.”¹ This, we propose, points to the need for a principle of integration to mediate between the formal and material, the theoretical and practical dimensions of Catholic social thought’s vision. For we observe that in the Catholic social thought tradition, justice appears to take on (or presumably even requires) both a formal/juridical construction (“giving one her or his due”) and a theological/relational one (“fidelity to the demands of a relationship”). Herein justice becomes ‘incarnated’ as solidarity, understood as a practical virtue that sees ‘the other’ not as an object in opposition to us, but as a neighbor called to share equally with us in the goods of creation and with and toward whom we have certain mutual obligations.²

This is the case because Catholic social thought is not an ideology founded simply on some version of utilitarian social contract theory. Rather, it seeks to mediate between secular sociopolitical constructs and beliefs, and the religious, theological vision of God, the human person, and human communities that is developed in Revelation and Church tradition. As such, in the body of Catholic social teaching, conceptions of justice and solidarity have a fine line to balance. For these must ensure communicability to audiences and contexts beyond the faith community, as well as remain faithful to the Christian tradition’s belief in the mystery of Incarnation and the value of apostolic community.

Exploring key perspectives from service-learning in philosophy and Ignatian spirituality, we propose that a contemplation-in-action model can respond to this challenge. Specifically, the concrete, cross-curricular incarnation of justice as solidarity requires a principle of integration formulated on a simultaneously intellectual, spiritual, contemplative-in-action model. As such, we begin with an examination of two individual paradigms. The first is an analysis of an actual course in philosophy and Catholic social thought with a service-learning pedagogical emphasis. The second is a reflection, using the image of a spiritual prism, on how to incorporate central

features of Ignatian spirituality into Catholic social thought pedagogy, research, and praxis. Then we will draw some comparisons between the models of service-learning in philosophy and our understanding and use of Ignatian spirituality, and outline a third, synthetic paradigm of contemplation-in-action which we propose serves as a viable principle of integration for methodologically assimilating Catholic social thought across the curriculum. Concluding appendices offer a model for syllabus construction, templates for spiritual meditations along the lines explored in the paper, and a bibliography.

II. Paradigm 1: Philosophy and Service-Learning in Catholic Social Thought

Contemporary Catholic social thought tends to emphasize theological over philosophical reflection.³ Certainly it possesses deep philosophical roots, drawing on the Augustinian and Thomistic traditions and especially on neoscholastic natural law ethics. Nonetheless, more of the contemporary literature tends towards a theological rather than a philosophical ethical orientation. Furthermore, assent to the broader ‘ethic of Catholic social thought’ seems to root itself in conscience and the practice of explicit faith, rather than being defensible (or its precepts made obligatory) on the basis of philosophical reasoning alone.

Much of this stems from the fact, as mentioned earlier, that Catholic social thought roots itself, at a very deep level, in the theological mystery of the Incarnation. Specifically, this mystery claims that God’s eternally transcendent truth and divine identity are revealed in their fullness in the existential, historical person of Jesus Christ. From this article of faith the Church can then infer as it seeks to read and understand human history. Thus in Catholic Christianity’s social thought certain formal conceptions, for example of divine justice, require existential manifestation in the concrete realities of historical and political life.⁴ But can such an obligation only find root in religious faith, or in Revelation, or does it have some justification in reason as

well? And however we answer this question, how is one to explore these various grounds for justification of CST's ethical obligations concerning justice and solidarity? Here is where we believe philosophy, due to its closeness to but also distinctiveness from theology, can facilitate realizing this goal, particularly a philosophy course in Catholic social thought with a service-learning pedagogical emphasis.

In defense of this view, we explore three sub-points. First, in a generic sense, philosophy can help to clarify the 'vagueness' that often plagues language concerning justice in particular, which we argue is, in the CST vision, a fundamental component of any conception of solidarity.⁵ Here the discipline of philosophy can be a guide. Second, it follows that an explicit philosophical exploration of *Catholic social thought per se*, can assist in further fleshing out – or incarnating – justice as solidarity within the CST tradition itself, as well as in broader intellectual and sociopolitical contexts. Third, service-learning in philosophy and Catholic social thought facilitates the practical exploration of how to live out solidarity in a manner that rests on firmer, more broadly communicable philosophical foundations.

II.1 Philosophical Responses to the Vagaries of Justice-speak

Within the tradition of Catholic social thought, the definition of justice – and especially of 'social justice' – remains as vague as it is critically important.⁶ Indeed, while discussions of justice have deep roots in the tradition of political philosophy, the duration and intensity of this debate have not necessarily yielded a consensus as to what the contents or outcomes of justice look like. As mentioned earlier, giving one her or his due is widely accepted as a broadly formal conception of justice. It also appears in the Catholic philosophical tradition, for example in the work of St. Thomas Aquinas.⁷ And yet this formal conception presumes a somewhat transactional framework. While it sets a *context* for justice, it leaves open what the content is or

how it gets filled in. Nevertheless, here is where philosophy, as a discipline, can offer assistance. For the methodological discipline of philosophical reflection, even if it cannot yield a final definition of justice, at least can clarify the critical components of understanding and utilizing justice language and categories.⁸

Specifically, the generic, formal definition stated above requires close attention to two successive questions: who decides, and according to what criteria? Is justice simply a matter of convention (i.e., whoever has power, has the ability to articulate and guarantee – or withhold – its source, content, and respective benefits)? Or, does justice derive from something universal, and independent of contingent mores, relative power, etc? These questions date back to the ancients. For example, they are foundational from the start of Plato's *Republic* – perhaps one of the most continuously, widely read works in political philosophy of all time. Here, too, the study of the history of philosophy can explore how different epochs and cultures have grappled with these questions, both speculatively as well as in terms of practical politics. But in addition, engaging the *methodology* of philosophy and its particular tools for critical analysis can help to clarify what justice is (and maybe what it is not), as well as suggest paradigms for how we go about realizing it in the practical sphere.

II.2 Philosophy and Catholic Social Thought

Generalized study of the history of philosophy and use of philosophical methodology as outlined above might help to clarify certain issues with respect to justice, both generically and as these relate to Catholic social thought conceptions of justice and solidarity. However, such study alone may yield conceptions of justice articulated simply in a natural rights philosophical framework, and practical models derived from some form of a utilitarian political calculus.⁹ But if justice in the social sphere is to be *Christian*, if it is to be modeled on the Incarnation, it must

go beyond these. For Christian faith is apostolic: it calls for living and disseminating Jesus' message. Therefore, in some manner Christian justice must take into account *how* Jesus talked about 'giving others their due' as well as how he lived socially – how he was 'faithful to the demands of relationship.'

All of this suggests that the Christian conception of justice holds that social goods are neither social nor goods unless they bear the mark of a certain philosophical-theological anthropology. Specifically, we might conceive of Christian social justice as involving a twofold conviction. First, all of us – especially including the 'least ones' of our neighbors whom a utilitarian social consciousness tends to marginalize – are created as rational, spiritual beings in *imago Dei*. Second, in Christ we are offered a model of humanity, and in this our redemption, sanctification, and a call to *koinonia*. Herein lies the transition from philosophy of justice, generically, to the philosophical study of Catholic social thought, with particular emphasis on justice and solidarity. Where historical and methodological philosophical study informs and specifies generic conceptions of justice, philosophical study of Catholic social thought then enriches, fleshes out – *incarnates* – these formal conceptions. In short, we argue that in Catholic social thought's philosophical-theological anthropology as outlined above, justice requires the formal construction as giving one her or his due, twinned with a personalist theological conception as, for example, fidelity to the demands of a relationship.

We do not suggest these are rival conceptions; indeed, from a philosophical Catholic social thought perspective, they are necessarily complementary. It is in the linking of the former definition to the latter that justice in principle can become Christian solidarity in practice. Where the formal conception roots justice in first principles ascribed to eternal and natural law, the personalist conception translates those first principles into concrete, interpersonal contexts in

light of Christian Revelation. Where the first can provide the foundation for a communicable, ‘global’ ethic, the second ensures that such foundations are incarnational, rather than remaining merely formal. In this respect, Catholic social thought’s particular philosophical-theological anthropological premise yields a synthetic formal-personalist conception of justice.

Here too philosophy becomes important in developing how the formal-personalist notion of justice translates the conception of the human person as created in *imago Dei*, into the social sphere. As any of us knows from experience, relationships form who we become as individuals, and by extension, as social actors. And the *demands* of relationships – in the family, in friendship, in professional or faith circles – call us, particularly as faith adherents, every day to try to see the concerns and perspective of ‘the other’ and to come to terms with the other, not as in opposition or alien or stranger to us, but as sister or brother. And that is what solidarity is, as Incarnational justice.¹⁰ Here, the philosophical schools of personalism, existentialism, and phenomenology can be helpful in exploring various conceptions of the self/other question.¹¹

From this question, the subsequent foundation of social life on the formal-personalist conception of justice requires the further instantiation of two key hallmarks. First, it must outline and defend a clear framework within which responsibilities and rights are understood. Second, these must transcend any one individual’s sole choice, as well as the simple whim of a political or social group that happens to hold power. In this manner, the Catholic social thought conception of justice, responsibilities, and rights – whether social, political, or cultural – derive from our transcendent God, are made manifest in their ideal form in Christ, and become the responsibility of the faith community to continue to instantiate in history through well-reasoned, faith-informed life choices. In this last respect the Catholic philosophical tradition, ever highlighting the mutual mediation between faith and reason, is both important and helpful.

In this way, philosophy can assist in the process of clarifying and developing conceptions of justice, and *especially* the relationship between justice and solidarity, within the CST tradition itself.¹² Furthermore, philosophy's capacity to speak to a broader audience than theology at times can, facilitates the development of the tradition in a manner that is more communicable outside the confines of the faith community. In short, philosophy can advance the development of the *Catholic* social thought tradition. It also can highlight (or even make more authentic) its true *catholicity* or universality, its capacity to stand as a viable global ethic that nonetheless retains its own distinctive features and worldview.

II.3 Incarnating Justice as Solidarity: Service-Learning in Philosophy and Catholic Social Thought

At some point, students of Catholic social thought must come to grips with the fact that the theoretical tradition they study has explicit implications for action. The tradition itself, particularly in the development of the encyclicals' mode of address to include 'all people of good will,' charges those who embrace it with a responsibility for incarnating its aims. That is where formal conceptions of justice, which philosophy can help to reify and focus, demand translation into lived solidarity. This impulse, I argue, is within the documents themselves. For example, *Justice in the World* opens with a reflection on the responsibility to further justice as a way of "seeking to detect the meaning of emerging history."¹³ In this regard, the course "Philosophical Foundations of Catholic Social Thought" uses a historical and dialectical methodology to enrich students' experience and learning of *both* philosophy and Catholic social thought, particularly with respect to notions of solidarity and justice.¹⁴ Then, through a service-learning component, this theoretical reflection moves outward to focus on the implementation of the Catholic social thought vision. This paradigm becomes a part of the contemplation-in-action principle of integration that this paper proposes as a whole.

What we suggest is that, if Catholic social thought's attempt to incarnate justice and solidarity is to have any feasibility, and especially communicability, beyond groups who accept its vision simply on the basis of faith, the thorough philosophical study of conceptions of justice outlined in the previous section requires an explicit connection to 'emergent history,' to recall the heuristic from *Justice in the World* cited above. In other words, at some point the divergent interpretations of social justice that arise in the intellectual tradition of Catholic social thought points to a real pedagogical challenge. How does a learning community take seriously that tradition's charge to incarnate the theory of justice *as* solidarity?

Here is where the service-learning component of "Philosophical Foundations of Catholic Social Thought" becomes crucial. On the whole, the course critically explores how the traditional divisions within philosophy help students to understand, critique, and appreciate the historical development of Catholic thought as it pertains to a variety of social concerns (the program outlined above in Section II.2). The course thus has three main pedagogical foci, from which flow its particular objectives:

- First, it seeks to facilitate students' ongoing development as philosophical thinkers – to engage the questions that underlie the broad contours of human experience, as those questions have been formulated, challenged, and reformulated over millennia.
- Second, as a course in philosophy of Catholic social thought, it seeks to engage these questions in the context of two millennia of Christian and Catholic reflection on the social nature, identity, and future of the human race. Examples of such concerns include: questions of the self and one's relation to the world; of God and belief in the midst of modern and postmodern skepticism; of politics and ideology; of human identity and rights; and of pressing social concerns such as equality, immigration, housing, labor and employment, hunger, health care, etc.
- Third, the course assumes that the project outlined in the first two foci is not one of memorization of terms to reproduce on command, nor of personal interpretation alone. Rather, *to be philosophers* means to learn the history of the discipline *and* actively engage the questions that various schools raise within the tradition. We also apply our own critical lens, to discern how our study suggests new points of departure for our contemporary context.

The pedagogical model outlined above assumes that in the context of Catholic social thought taught in the philosophy classroom, it becomes incumbent upon students to develop two sets of

skills. The first set of skills includes the techniques of critical analysis outlined in the first two foci above, which facilitate grappling with the theory and tradition of Catholic social reflection in the context of the philosophical project at large. Second, developing this first set of skills advances the capacity critically to apply theory to concrete circumstances.

Service-learning helps to accomplish this final aim in particular, for its essential orientation¹⁵ complements and promotes the examination and then modeling of the close, even necessary, connection in Catholic social thought between theory and praxis. The typical service opportunities available to college students include exposure precisely to the kinds of issues and contexts which this course in particular believes are central to Catholic social thought, e.g., social concerns such as equality, immigration, housing, labor and employment, hunger, and health care. The theoretical construct of service-learning then requires that students critically reflect on these experiences in light of Catholic social thought's philosophical claims, and vice versa.

Here, now, we can offer some conclusions. To recap: philosophy as a discipline can help to clarify the vagueness of justice reflection, itself a critical component of Catholic social thought's attempts to incarnate justice as solidarity, particularly understood in a synthetic formal-relational construct. Philosophy of Catholic social thought *per se* facilitates a clearer development of the tradition itself, and serves to increase its communicability beyond the faith community that more readily accepts it. This renders the tradition more capable of developing as a global ethic. Service-learning in philosophy and Catholic social thought then takes the intellectual fruits of these preceding goods, and serves to move from theory to praxis. In terms of Catholic social thought particularly, because of its theological premise of Incarnation, this move from theory to praxis is both helpful and necessary.

Putting all of this together, we can derive a synthetic model. The shift from theory to praxis is not a mere idea, but has firmer intellectual foundations (in the methodical consideration of philosophical conceptions of justice) as well as more realistic modes for their expression (in concrete service contexts). It is, indeed, a model of contemplation-in-action. It requires serious, intellectually rigorous critical reflection on abstract concepts, both in solitary study but also in a classroom context. From this reflection comes an awareness that the theory of Catholic social thought *per se* calls for action in social community. But, especially drawing on the great Socratic philosophical '*credo*' of sorts that "the unexamined life is not worth living" comes the call of both reason and faith to step back, both in the midst of but then following, action on behalf of solidarity and justice so as to ask oneself, what have I done?, what am I doing?, and what ought I do?¹⁶ Thus, the service-learning in philosophy and Catholic social thought model is dynamic and reflexive, with a context for the 'real world' experience to feed back into theory, and for the development of theory to 'have a place to go' in the real world of encountering, responding to, and learning from people in need.

III. Paradigm 2: Ignatian Spirituality and the Image of a Spiritual Prism

How, though, can we further enrich and make possible the cross-curricular development of Catholic social thought? How can some of the insights that come from the paradigm of service-learning in philosophy and Catholic social thought, translate beyond the philosophy classroom? How do we *pray* through what we think through and do in action as co-educators and co-learners in Catholic social thought? How do we move from the theory and language of Catholic social thought, to the love in active solidarity with others that its vision of justice demands?

We suggest that Ignatian spirituality's characteristic contemplation-in-action offers principles parallel to the paradigm outlined in Section II, for the model that we propose as the broader principle of integration for assimilating Catholic social thought across the curriculum. Here we explore two subdivisions. First, reflection on four themes from the *Spiritual Exercises* of St. Ignatius Loyola – the call for openness of the Presupposition; the worldview of the contemplation on the Incarnation; the structure of the four weeks; and the vision of the Contemplation to Attain Divine Love¹⁷ – can assist in developing the Catholic social thought tradition itself, as well as rendering it more communicable to audiences that might not immediately embrace its more classical philosophical or theological foundations. Second, the image of a spiritual prism can serve as a heuristic for an Ignatian approach to incarnating Catholic social thought across the curriculum. With both of these sub-points, our theoretical comment will be limited to an outline of how these themes tie into our focus on the development and communicability of Catholic social thought's principles of solidarity and justice. The main fruit of this section of our paper, we hope, would be the reader's practical application of exercises in Ignatian prayer that are in Appendix II.

III.1 Themes from St. Ignatius Loyola's *Spiritual Exercises* in the Context of Catholic Social Thought

The first Ignatian theme serves to set a context for the crossover between academic study of Catholic social thought and its spiritual incarnation. In the *Spiritual Exercises*, the Presupposition states the following:

That both the giver and the maker of the Spiritual Exercises may be of greater help and benefit to each other, it should be presupposed that every good Christian ought to be more eager to put a good interpretation on a neighbor's statement than to condemn it. Further, if one cannot interpret it favorably, one should ask how the other means it. If that meaning is wrong, one should correct the person with love; and if this is not enough, one should search out every appropriate means through which, by understanding the statement in a good way, it may be saved.¹⁸

We suggest that this presupposition, often nicknamed the Ignatian “plus sign,” translates the principle of intellectual honesty and openness in research that is a touchstone of academic freedom, into a touchstone of spiritual freedom. Specifically, if one truly is to encounter ‘the other’ not as an other in opposition, but as a sister or brother in the Lord – which is a spiritual prerequisite for solidarity and justice – then one must endeavor to reach beyond prejudice and presume the essential goodness of that other person. And so as the academic development of Catholic social thought requires intellectual openness and then a move to incarnate in practice the theoretical constructs of solidarity and justice, this shift to incarnation requires a stance of spiritual openness as well. The Ignatian Presupposition offers just such a stance.

Our second theme, the worldview of the Contemplation on the Incarnation, stands to assist one in the move from focus on self, to focus on one’s position within a diverse creation that is the object of God’s salvific plan through Christ.¹⁹ If one is to move from the interiorized reflection on solidarity and justice that is the stance of academic Catholic social thought, to its concrete incarnation, at a spiritual level one must realize herself to be laboring for that incarnation within the context of her own incarnation, which she shares with every other human being. In the *Spiritual Exercises*, the Contemplation on the Incarnation occurs toward the beginning of the second week, when the retreatant begins to shift from self-reflection, outward to unite her own salvation history with the call to discipleship with Christ. The contemplation directs one’s attention to the world in its beautiful diversity and its tremendous need, and to the decision of the Trinity to send the Son into the world for its redemption. This contemplation itself depicts that decision in a manner that allegorically speaks of justice and solidarity. Understanding oneself, then, within the schematic of the contemplation’s points can facilitate one’s reflection on one’s own redemption, and the correlative responsibility to carry that vision

forth in concrete labor for justice and solidarity. In this regard, it is worth noting the grace that the contemplation encourages the retreatant to pray for: “an interior knowledge of our Lord, who became human for me, that I may love him more intensely and follow him more closely.”²⁰

Our third and fourth themes, the structure itself of the four weeks and the vision of the Contemplation to Attain Divine Love, respectively, serve to introduce our model of the spiritual prism. These, as well, help to outline the structure of the meditations that are appended to the paper. One may understand the four weeks as four major spiritual movements as one encounters, surrenders to, and endeavors to serve God, and God’s people. The first week’s concern is with self-awareness, with acknowledging one’s own brokenness and sinfulness, and the great gift of the Lord’s redemptive love. From that awareness, of one’s being a redeemed sinner, comes greater spiritual freedom²¹ and the shift to the second week meditations on the life and ministry of Christ. Here one comes to grips with being a sinner yet called to discipleship, in many ways precisely in and through one’s experience of personal brokenness and redemption in Christ.

The third week brings the retreatant through the Last Supper and the Lord’s Passion and Death. It calls the retreatant to a difficult but powerful contemplation of compassion: Jesus’s compassion for the world, and the apostolic call to unite His Passion to one’s own life, so as to respond to the need of the world, for which the Lord suffers and dies, out of compassionate love. The fourth week centers on the Contemplation to Attain Love, which draws the retreatant to a reprise of sorts of the Contemplation on the Incarnation but now transfigured as a result of the Resurrection. This week thus calls the retreatant to engage, very dynamically, the mystery of Christ’s reign, wherein redemptive love draws in all of creation. This truth calls us to a response that does the same – that incarnates solidarity and justice: the bringing together of all that is disparate in a manner that reflects God’s original plan for the unified goodness of all of creation.

III.2 The Heuristic of a Spiritual Prism for Incarnating Catholic Social Thought

The challenge, and wisdom, of the *Spiritual Exercises* centers on their capacity to move one from inner contemplation to a life of contemplation in action. This is where the templates for Ignatian meditation, in Appendix II, come into view. Where the main text of this paper is an academic exercise in discussing the incarnation of solidarity and justice, the spiritual templates ask one to receive the light of Christ in four awareness exercises. As a heuristic for unifying the Ignatian themes and using them to advance the incarnation of Catholic social thought across the university, especially in integrating solidarity and justice, the image of the prism comes to mind. The image is one of light passing through the soul, mind, and heart of one in prayer, refracting all the elements of our daily experience. The light of course is the light of Christ. How it reflects through our being depends on our consciousness, our awareness, and our desire to receive that graced light.

This is a refractive process. Science teaches that prisms are an essential component that bend, split, refract and fold light through the pathways of optical systems, simple and complicated. “Let there be light.” In the book of Genesis, light created by the Creator in the act of creation flowed from one part of the world to the other. But that light is both hidden and revealed in the world in which we live today. In the book *How Can I Find God?*, Rabbi Stacy Laveson writes about such a dynamic:

The Baal Shem Tov, the founder of Hasidism, explained that when God finished creating the heavens and the earth, God returned to heaven. Overflowing with joy, God celebrated, taking radiant sparks of light, throwing them up into the air, and watching them fall to the earth. For a moment, the earth radiated with glorious light as the sparks of God poured down from heaven. As they landed, however, the sparks became imbedded in everything they touched. Eventually, the earth darkened, the divine sparks smoldering deep within every rock, and tree, and within every human heart as well. Realizing that we could no longer see the bright sparks, God gave us tools with which to uncover them, thereby rekindling our relationship with God and once again illuminating our world.²²

Ignatius discovered the light of Christ and gave it expression in his *Spiritual Exercises*. Four moments, four weeks, four approaches help us to discern what is just in our attempt to incarnate Christ's solidarity. The four moments – self-knowledge, discipleship, compassion, and the vision of God's reign – are as much about interior freedom as they are about outward action. This last point, concerning interior freedom united with outward action, brings together the four Ignatian themes outlined above. To incarnate solidarity and justice requires an interior disposition of freedom. Uniting that disposition with the Ignatian Presupposition then opens one to 'the other' as a sister or brother in the Lord. This results in a new disposition, as one conceives of herself as part of the human community that the Trinity (in the manner of the Contemplation on the Incarnation) labors to redeem. Conceiving of oneself in this community, and engaging with gratitude the mystery of one's own redemption leads one through the contemplation-in-action dynamic of self-knowledge, to discipleship, to compassion, to laboring on behalf of God's reign that comes from the structure of the *Spiritual Exercises*. The vision of the Contemplation to Attain Love then represents the final charge to move outward – in solidarity and justice.

Throughout our paper we have emphasized a concern for developing the Catholic social thought tradition, and rendering it more communicable across a university context. And both of these concerns are with an aim of more broadly incarnating Catholic social thought principles in the communities of which our universities are bodily members, as we will explore in the conclusion. Conceiving of this charge through an Ignatian lens thus offers a *spiritual* paradigm for incarnating solidarity and justice (thus offering another mode, in addition to the service-learning in philosophy paradigm). Having such a paradigm enriches and develops the more traditionally theoretical constructs of Catholic Social Thought, with an explicitly spiritual focus.

It also is a broadly communicable paradigm. The call to openness of the Presupposition, and the dynamic view of diversity that is present in the Contemplation on the Incarnation and the Contemplation to Attain Love, can speak more widely to an audience than can some of CST's theoretical constructs. Furthermore, within this paradigm is a certain adaptability to context, itself a hallmark of the *Spiritual Exercises* and Ignatian spirituality. This can prove especially important and helpful in today's context, where there is great concern for holding onto and developing Catholic tradition, while opening that tradition to greater dialogue with other perspectives. As you will see from the spiritual templates we provide, the core insights or heuristic of the Ignatian paradigm lends itself to the inclusion of or adaptation to diverse religious and ethical perspectives. This serves as a means of both highlighting the inherent values of those perspectives themselves, as well as developing the Catholic vision through openness to the wisdom of other visions. In this sense, Ignatian spirituality and the heuristic of the spiritual prism which collects the divine light and diffuses it throughout creation, facilitate Catholic social thought's development of the Catholicity and gatholicity of its vision of justice incarnated as solidarity.

IV. A Synthetic Paradigm: Contemplation-in-Action as a Model for Integrating Catholic Social Thought Across the Curriculum

We have discussed what we believe are two major values of the contemplation-in-action paradigms we have outlined: their capacity to assist in the further development of the CST tradition, and their capacity to make that tradition more communicable to broader audiences. At this point, some final reflections might be in order concerning the link between the contemplation-in-action paradigm and sacrament: specifically, the incarnation of Catholic social

thought principles studied in a university context, into the human communities of which our universities are bodily members. If we understand sacrament to be ‘a visible sign of an invisible grace’ and understand Catholic social thought’s incarnation of justice as solidarity in a sacramental way, then the twinned faith-and-reason responsibility to justice must move beyond a ‘strict construction.’ That is, as sacramental this responsibility is not one simply of ensuring the articulate defense of basic theoretical constructs, or that in communities basic rights remain unhindered. For to do that leaves us more at the level of formalized justice, rather than at the level of Incarnational justice as fidelity to the demands of a relationship.

To move beyond this strict construction, we might consider two elements of the Church’s sacramental life: eucharist and reconciliation. In both cases, Catholic faith claims that profound, ineffable mysteries concerning God’s care for the world which become manifest through the transformative, *historical* life of Christ, *transcend* formal boundaries as well as historical conditions so that they re-present in as much reality at any given historical moment, their truth and promise that are eternal. But both sacraments have intensely personal but also clearly social significance. While they mediate the relationship between believer and God, each sacrament includes a charge to go forth into the world to share the grace which is of their essence – to be sustenance for the hungry as we have been sustained, to be reconcilers as we have been reconciled. And so justice, then, in the tradition of Catholic social thought, takes on this same quasi-sacramental quality: as God has been faithful in relationship to us, we are to be faithful to the demands of social relationships that spill outward from our relationship with God.

In this sense, with respect to justice, Catholic social thought calls us to be faithful to what formal justice requires we render to others in society. But it also calls us to fidelity to the demands of a relationship in a much broader sense: not just giving one what is her or his due, but

giving *from ourselves* to others, and, often, *more* than what is strictly due. For that is what God does for us in Christ, and that is what Christ then calls us to do. Consider the charge to the disciples at the washing of the feet at the Last Supper!

We also realize that what the ‘demands of a relationship’ really look like might be quite vague. And, perhaps that is essentially rather than accidentally the case. In other words, if we take seriously the notion of discipleship, if we take seriously the notion of the person as created in the image and likeness of God and thus being responsible, as stewards, for the co-creation of history according to God’s providence, then living the faith that does justice in a manner that is faithful to the demands of a relationship, calls forth from us all the dynamic creativity that is the hallmark of any truly good relationship.

What Fr. John Donahue’s definition of justice as fidelity to the demands of a relationship highlights *is* the Incarnational reality that we find ourselves in webs of relationships. And as *simultaneously* social animals created *in imago Dei*, relationships build us into who we are, and who we are to become. And, reflexively, when we participate in relationships we participate in the ‘becoming’ of others. So then with justice, what Catholic social thought calls us to do is to participate, actively, in the ‘becoming’ of the just reign of the Kingdom of God – a Kingdom where rights and responsibilities between individuals and to the common good, are not simply the ‘least common denominator’ of what we owe one another so as to live in tolerance of one another. Rather, a just Catholic Christian sense of rights and responsibilities becomes part and parcel of how we choose to be at one with one another, in such a way as to *incarnate* in social, political, and cultural living, our belief that every human person truly is created in God’s image, and thus deserving of *and possessing* all the material social and transcendent spiritual goods that

realize such a vision. Herein Catholic social thought's conception of justice becomes sacramentally realized – *incarnated* – as solidarity.

A Catholic university context offers a prime opportunity for facilitating this vision. For therein, the disciplines of philosophy and theology, but also many others, may in true catholicity explore all the dimensions of the Catholic tradition's dialogue concerning the theory of justice and the value of solidarity. But also as a Catholic university, as a community of reason informed by faith and vice versa, comes the ability to celebrate sacrament, and thus to bring the contemplative (/theoretical) wisdom of the Catholic justice tradition into the active incarnation of communities of solidarity. The contemplation-in-action paradigm, founded both on rigorous academic as well as vibrant spiritual foundations, can assist a university community in discerning *how* it lives out its commitment to Catholic social thought principles. The paradigm, and hopefully some of the models suggested in our appendices, can serve as a model for discernment²³ as a university curriculum, and the various departments of a university community, examine its local situation, the broader world, and the needs therein. Through such discernment and analysis, grounded in reason and faith, decisions can come forth concerning commitments to various service programs, educational outreach, the opening of campus facilities to those in need, and so forth.

We hope that our paradigms of service-learning in philosophy and Catholic social thought and Ignatian spirituality through the heuristic of the spiritual prism might together sketch some new contours for such communities of contemplation in action, such that with the additional paradigms of the various arts and sciences, professional schools, student life and development divisions, and centers for ministry and service the Lord's call "that they be one" continue to come more fully into being in our own lives and communities.

APPENDIX 1: Syllabus for “Philosophical Foundations of Catholic Social Thought”

LOYOLA COLLEGE — DEPARTMENT OF PHILOSOPHY
PL 329: PHILOSOPHICAL FOUNDATIONS OF CATHOLIC SOCIAL THOUGHT
INSTRUCTOR: KURT M. DENK, S.J.

INTRODUCTION:

Welcome to **Philosophical Foundations of Catholic Social Thought**. According to the Greek etymology, *philosophy* means “love of wisdom.” Your initial philosophy courses at Loyola introduced you to the foundations of this project as developed in the ancient, medieval, and modern worlds. The present course will consider how these foundations influence, challenge, and in turn are challenged by, the developing tradition of Catholic social thought.

The course offers a survey analysis of the philosophical foundations (epistemological, metaphysical, anthropological, ethical) of Catholic social thought and its development particularly since Pope Leo XIII’s 1891 encyclical *Rerum Novarum*. The survey will begin with a study of Christian/Catholic social thought’s ancient and medieval theological and philosophical sources (e.g., the Biblical tradition and writings of Augustine and Aquinas), followed by a critical reading and analysis of important Catholic statements on questions of economics, politics, society, and culture as developed in encyclicals, Vatican II Conciliar documents, writings of episcopal conferences, and secondary literature. This analysis will occur in conjunction with a comparative dialogue with significant 19th and 20th century philosophical traditions, Catholic and non-Catholic, such as Marxism, existentialism, neo-scholasticism, and contemporary philosophical views of the nature of person and community.

Our concern in this course will be with the critical exploration of how the traditional divisions within philosophy help us to understand, critique, and appreciate the historical development of Catholic thought as it pertains to a variety of social concerns: questions of the self and one’s relation to the world; of God and belief in the midst of modern and postmodern skepticism; of politics and ideology; of human identity and rights; and of pressing social concerns such as equality, immigration, housing, labor and employment, hunger, health care, etc.

METHODOLOGY AND OBJECTIVES:

The course has three main methodological foci, from which flow its particular objectives:

- First, it seeks to facilitate your ongoing development as philosophical thinkers – regardless of the life vocation you pursue when you leave Loyola College. As philosophers, our project is to engage the questions that underlie the broad contours of human experience, as those questions have been formulated, challenged, and reformulated over millennia.
- Second, as philosophers of Catholic social thought, our project is to engage these questions in the context of two millennia of Christian and Catholic reflection on the social nature, identity, and future of the human race.
- Third, the course assumes that the project outlined in the first two foci is not one of memorization of terms to reproduce on command, nor of personal interpretation alone. Rather, *to be philosophers* we must learn the history of the discipline *and* actively engage the questions that various schools raise within the tradition. We also apply our own critical lens, to discern how our study suggests new points of departure for our contemporary context. How does this apply to the context of Catholic social thought? In the tradition’s emphasis on translating ontological premises, enduring values, and theological precepts into truly coherent, practicable programs for promoting the common good in particular historical contexts, it especially becomes incumbent upon us to develop two sets of skills.

The first set includes the techniques of critical analysis outlined in the first two foci above, which enable us to grapple with the theory and tradition of Catholic social reflection in the context of the philosophical project at large. Second, and flowing from this first set of skills, we seek to develop the capacity to critically apply the theory to concrete circumstances. In short, this final aim of the course is synthetic, drawing us to examine and then model the close, even necessary, connection in Catholic social thought between theory and praxis.

To these ends, our class meetings generally will follow a seminar-style format, with extensive class discussion and group interaction. It also presumes the value, even the necessity, of engaging, testing, and critiquing the course's theoretical content in the practical sphere. The course's service-learning component thus is crucial to the course's objectives, and is required except in the case of extenuating or other special circumstances, as described in more detail in the following sections.

At the end of the term, students should be able to:

- describe, compare, and contrast in broad terms the historical progression of Catholic philosophical-social thought from the nineteenth century to the present
- compare and contrast Catholic social thought with its own ancient and medieval foundations, as well as with contemporaneous non-Catholic thought
- engage key texts through written and spoken argumentation
- understand, utilize, and apply philosophical terminology to the context of Catholic social thought
- identify philosophical issues underlying contemporary religious and social concerns
- apply Catholic social thought principles to practical needs in the social sphere, and critique such theoretical principles on the basis of experiential learning through service in that sphere

REQUIREMENTS AND CLASS ORGANIZATION:

Grading (For a qualitative description of grade distribution, see the *Undergraduate Catalogue*):

Final course grades will be calculated according to the following distribution:

20%	Journal
25%	Class Presentation and Paper
25%	Semester Research and Critical Analysis Paper
15%	Oral Final Exam
15%	Participation and Attendance

Journal:

Keeping a journal is intended to help focus your reading, be prepared for class, and integrate your study of the course's theoretical material with personal reflection and critical analysis of your own and others' experience. In advance of each class period, study questions will be posted on Blackboard to help guide your reading and frame your journal reflections. Journal reflections should be 1-2 pages, typed single-spaced. Each entry should include a thoughtful response to between 2 and 4 of the study questions posed, followed by a 1-3 paragraph summary of your own response to or critique of the reading, and conclude with 1-2 questions that you consider important for class discussion and/or further reflection. Service-learning students are required to complete 8 journal assignments over the course of the semester; all other students are required to complete 15 journal assignments. Grading for journal assignments will consider the quality of your exegesis of the texts and response to the questions posed, as well as the thoughtfulness with which you critically reflect on these from the standpoint of your service-learning experience.

Class Presentation:

Each student will be responsible for presenting and leading class discussion on a portion of the course syllabus. Topics will be assigned towards the beginning of the semester. Students should meet with the

instructor *at least two full weeks prior* to your scheduled presentation, and provide for the class ahead of time the reading selection and study questions (to be devised in consultation with the instructor). More specific guidelines for the presentation format itself will be available in advance. Within one week after the presentation, the student must turn in a paper (3-5 pages in length) that addresses the key points of your presentation, as well as questions raised in class. The grade for this portion of the course will be 50% for your performance during the presentation, and 50% for the individual paper. Service-learning students must draw on a minimum of three research sources and their site experience for this project; all other students must draw on a minimum of six research sources for this project.

Semester Paper:

For the semester paper, you will be given a list of broad topics (many of which will mirror some of the main course topics), from which you must choose an author(s) or a theme(s) about which you will write. The paper should be written *over the course of the semester*, and may be an expansion of your own or another student's presentation topic. A topic proposal is due February 27. A thesis, rough outline, and bibliography are due March 25. The final paper (6-10 pages) may be turned in any time before or on April 16 at 3:00 p.m. I am available for consultation and feedback throughout the process of working on your paper. Service-learning students must draw on a minimum of five research sources and their site experience for this paper; all other students must draw on a minimum of eight research sources for this paper. Additional information and guidelines will be distributed in the opening weeks of the semester.

Oral Final Exam:

The final exam will consist of a 20-30 minute individual oral exam between the student and the instructor. The main focus of the exam will be a critical discussion of the student's class presentation, semester paper, and service-learning site experience (if applicable), but also will draw on general themes covered in the class. In advance of the exam, students will receive a listing of general questions to prepare for the exam (which will be the same for everyone in the class. In addition, this handout will include one or two questions individually tailored to the student's presentation topic and paper, semester paper, and/or service-learning site experience.

Participation:

Our learning this semester, individually and collectively, requires regular and punctual class attendance and preparation, and a mature, polite, mutually respectful classroom environment that is conducive to listening, open discussion, and the free flow of ideas. The regularity of your attendance and the quality of your class preparation and participation in discussion are important for your own learning, as well as that of our group collectively, and factor significantly into your semester attendance and participation grade. *Each unexcused absence in excess of three will further reduce your semester course grade by one grade unit* (e.g., from a B to B-). An *excused* absence means you have contacted me prior to your absence, and have provided confirmation (e.g., a doctor's note) after your return. If you are in a bind regarding attendance or participation, *speak to me beforehand* to minimize misunderstanding.

Service-Learning Component:

Service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development (see below for more details.) Reflection and reciprocity are key concepts in service-learning, and in Catholic social thought. Thus, all students are strongly encouraged to use this opportunity to integrate experiential learning in social and community development needs with academic study of Catholic social thought. Students who do not choose this option will have revised requirements for the course. During the first week of the semester, each student will meet with the instructor to discuss which option will best facilitate her/his own development and learning. Students must make a decision about this option early, as initial visits and service-learning contracts must be completed by **January 30**. Additional information will be presented the first day of class.

COURSE TEXTS:

Charles E. Curran, *Catholic Social Teaching 1891-Present: A Historical, Theological, and Ethical Analysis* (Washington, DC: Georgetown University Press, 2002)

ISBN 0-87840-881-9 **[REQUIRED]**

David J. O'Brien & Thomas A. Shannon, *Catholic Social Thought: The Documentary Heritage* (Maryknoll, NY: Orbis Books, 1992 / 2001) ISBN 0-88344-787-8 **[REQUIRED]**

Paul E. Sigmund, tr. and ed., *St. Thomas Aquinas on Politics and Ethics* (New York: Norton, 1988) ISBN 0-393-95243-6 **[REQUIRED]**

Merold Westphal, *Suspicion and Faith: The Religious Uses of Modern Atheism* (New York: Fordham University Press, 1998) ISBN 0-8232-1876-7 **[RECOMMENDED]**

Further selections from primary texts or secondary sources will be on e-reserve at the library. A comprehensive bibliography of Catholic Social Thought texts is appended to the syllabus.

WHAT IS SERVICE-LEARNING?

Service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. Service-learning includes the key concepts of reflection and reciprocity.

As a form of experiential education, service-learning is based on the pedagogical principle that learning and development do not necessarily occur as a result of experience itself but as a result of *reflection* explicitly designed to foster learning and development. In service-learning, there is *reciprocity* between the “server” and the person or group “being served”. All parties in service-learning serve and are served, and all learn from one another. The term *community* in the definition of service-learning refers to local neighborhoods, the state, the nation, and the global community. The *human and community needs* that service-learning addresses are those needs that are defined by the community.

Robert Sigmon (*Linking Service with Learning*, 1994) proposes a useful Service and Learning Typology with four variations found at colleges and universities:

- 1) Service-**LEARNING**, which implies that learning goals are primary and service outcomes secondary,
- 2) **SERVICE**-learning, where the service agenda is central and the learning secondary,
- 3) Service learning, in which the absence of the hyphen indicates that the two are viewed as completely separate from each other, and
- 4) **SERVICE-LEARNING**, where service and learning goals are of equal weight.

Extracted from:

Barbara Jacoby and Associates. *Service-Learning in Higher Education: Concepts and Practices*. San Francisco: Jossey-Bass, 1996.

INTRODUCTION

- 1/13 (T) Course introduction; review of syllabus; introduction to optional service-learning component; overview of key philosophical concerns in Catholic Social Thought

Ancient Biblical and Medieval Philosophical Foundations

- 1/15 (R) Read: Henriot, DeBerri, and Schultheis, *Catholic Social Teaching: Our Best Kept Secret*, ch. 1-4 (pp. 3-25) [on e-reserve under title "CST Intro."] Richard Rorty, "Fraternity Reigns" (pp. 155-158) [handout]
- 1/20 (T) Read: John R. Donohue, S.J., "Biblical Perspectives on Justice" (pp. 68-112) [on e-reserve under the title "Biblical Foundations"]
- 1/22 (R) Read: Paul E. Sigmund, Intro. to *St. Thomas Aquinas on Politics and Ethics* (pp. xiii-xxvii) and selections from St. Augustine, *City of God* (pp. 102-111)
- 1/27 (T) Read: St. Thomas Aquinas, *On Kingship* (in Sigmund, pp. 14-29); "Treatise on Law" from *Summa Theologiae* (in Sigmund, pp. 44-59)

THE 19TH CENTURY: SOCIAL REVOLUTION, CATHOLIC EVOLUTION?

Leo XIII, Rerum Novarum, and the Advent of Modern Catholic Social Thought

- 1/29 (R) Read: Introduction to Catholic Social Thought and the Classic Texts of Leo XIII and Pius XI (O'Brien & Shannon, pp. 1-13)
- Service-Learning Contracts Due**
- 2/3 (T) Read: *Rerum Novarum* §§1-27 (O'Brien & Shannon, pp. 14-27)
- 2/5 (R) Read: *Rerum Novarum* §§28-45 (O'Brien & Shannon, pp. 27-39)
- 2/10 (T) Review / Catch-Up
- 2/12 (R) Student Presentations: Natural Law Ethics
Early Modern Political Philosophy and Rights
- Selections from ch. 5, "Natural Law" from Yves R. Simon, *The Tradition of Natural Law: A Philosopher's Reflections*
 - Selections from John Locke, "Of the State of Nature" and "First Letter Concerning Toleration"

Social Revolution, Ideology, and the Hermeneutics of Suspicion

- 2/24 (T) Read: Karl Marx and Friedrich Engels, *The Communist Manifesto* (entire)
- 2/26 (R) Read: *Communist Manifesto* and Merold Westphal, "Marx's Radical Atheism" (pp. 134-140), "Marxian Materialism" (pp. 154-158) and "Religion as Ideology" (pp. 159-165) in *Suspicion and Faith: The Religious Uses of Modern Atheism* [on e-reserve under the title "Westphal on Marx"]
- Semester Paper Proposal due today in class**
- 3/9 (T) Student Presentation: Labor and Property, Liberalism and Socialism (2 presenters)
Read: Karl Marx, "Estranged Labor" and selections from Massaro, *Living Justice*

THE 20TH CENTURY: WAR, PEACE, AND SOCIAL TRANSFORMATION

Quadragesimo Anno and the Challenge of the Modern State

- 3/11 (R) Read: Introduction and *Quadragesimo Anno* §§1-40 (O-S, pp. 40-50)
- 3/16 (T) Read: *Quadragesimo Anno* §§41-148 (O-S, pp. 50-79)

- 3/18 (R) Student Presentations: Social Order and Moderate Liberalism
Philosophy of Just Wage and Economic Justice
Read: Curran, “The Political Order” (137-152) and “The Economic Order” (191-209)
from *Catholic Social Teaching: A Historical, Theological, and Ethical Analysis*

Catholic Social Thought in Transition: Existentialism and Neo-Thomism and *Mater et Magistra*

- 3/23 (T) Student Presentations: Existentialism / Maritain and Neo-Thomism
- Selections from Kierkegaard, Sartre, and Karl Jaspers (handout)
 - Selections from Jacques Maritain, “The Rights of Man, Church, and State” and “Natural Law” (in Sigmund, pp. 172-176, 204-211)
- Semester Paper Update (thesis and bibliography) due today in class**
- 3/25 (R) Read: Introduction and *Mater et Magistra* §§ 1-121 (pp. 81-104)
- 3/30 (T) Read: *Mater et Magistra* §§ 122-265 (pp. 104-128)

Social and Church Change: The Sixties and Vatican II, War and Peace

- 4/1 (R) Read: Introduction and *Pacem in Terris* (pp. 129-162)
- 4/6 (T) Student Presentations: Philosophies of Liberation and Civil Rights
Ethics and Economics of Socially Responsible Investment
- National Catholic Welfare Conference, “Discrimination and Christian Conscience” and National Conference of Catholic Bishops, “Brothers and Sisters to Us”
 - Selections from *In All Things: A Jesuit Journal of the Social Apostolate* 3.3, 2002: Letter from the Editor; Stephen Callahan, “How Did We Get Here? The Roots of Social Investing”; and Miles White, “A Trip of Hope”
- 4/8 (R) Student Presentations: Philosophy of Just War Theory
Philosophy of Nonviolence
- Joseph Boyle, “Just War Thinking in Catholic Natural Law” (pp. 40-53) from Terry Nardin, ed., *The Ethics of War and Peace: Religious and Secular Perspectives*
 - Selections from Thomas Merton in *Catholic Peacemakers*; Mohandas K. Gandhi, “Ahimsa or the Way of Nonviolence” and Martin Luther King, Jr., Letter from a Birmingham Jail in *An Anthropology of Nonviolence: Historical and Contemporary Voices*
- 4/13 (T) Review / Catch-Up
- 4/14 (W) Semester Paper Due by 3:00 p.m.**
Enjoy your Easter Break!

Conclusions: Development, Globalization, and Contemporary Challenges

- 4/20 (T) Read: Introduction and *Economic Justice for All* (pp. 572-680)
- 4/22 (R) Read: Introduction and *Sollicitudo Rei Socialis* (pp. 393-436)
- 4/27 (T) Read: United States Conference of Catholic Bishops, “A Place at the Table: A Catholic Recommitment to Overcome Poverty and to Respect the Dignity of All God’s Children” [on reserve]

APPENDIX 2: An Ignatian *Examen* in Four Prisms: Templates for Spiritual Meditations on Catholic Social Thought

Where the main text of this paper is an academic exercise in discussing the incarnation of solidarity and justice, the spiritual templates ask you to receive the light of Christ in four awareness exercises. In integrating solidarity and justice the image of the prism comes to mind. The image is one of light passing through the soul, mind, and heart of one in prayer refracting all the elements of our daily experience. The light of course is the light of Christ. How it reflects through our being depends on our consciousness, our awareness, and our desire to receive that graced light.

This is a refractive process. Science teaches that prisms are an essential component that bend, split, refract and fold light through the pathways of optical systems, simple and complicated. “Let there be light.” In the book of Genesis, light created by the Creator in the act of creation flowed from one part of the world to the other. But that light is both hidden and revealed in the world in which we live today. In the book *How Can I Find God?*, Rabbi Stacy Laveson writes about such a dynamic:

The Baal Shem Tov, the founder of Hasidism, explained that when God finished creating the heavens and the earth, God returned to heaven. Overflowing with joy, God celebrated, taking radiant sparks of light, throwing them up into the air, and watching them fall to the earth. For a moment, the earth radiated with glorious light as the sparks of God poured down from heaven. As they landed, however, the sparks became imbedded in everything they touched. Eventually, the earth darkened, the divine sparks smoldering deep within every rock, and tree, and within every human heart as well. Realizing that we could no longer see the bright sparks, God gave us tools with which to uncover them, thereby rekindling our relationship with God and once again illuminating our world.²⁴

Ignatius discovered the light of Christ and gave it expression in his Spiritual Exercises. Four moments, four weeks, four approaches help us to discern what is just in our attempt to incarnate Christ’s solidarity. The four moments – self-knowledge, discipleship, compassion, and the vision of God’s reign – are as much about interior freedom as they are about outward action.

The following templates are envisioned through the image of the spiritual prism, applied to the basic contemplative-in-action model of the *Spiritual Exercises*. Thus the first template, corresponding to the *Exercises*' first week, emphasizes the call to spiritual freedom through self-knowledge. The second, corresponding to the *Exercises*' second week, emphasizes the shift from such spiritual freedom to commitment to following Christ as a disciple. The third, corresponding to the *Exercises*' third week, emphasizes the call to compassion that comes through accompanying the Lord through the Passion. The fourth, corresponding to the *Exercises*' fourth week, moves from that focused compassion to a global view as one labors on behalf of the reign of God, wherein Christ's redemptive love draws in all of creation.

The guiding methodological principle of the templates is that of the Ignatian *examen*, a technique intended to stimulate spiritual awareness and openness, to that which is deepest within ourselves, and that which is beyond ourselves. In the tradition of St. Ignatius, awareness of these deeper movements is the foundation of Jesuit spiritual discernment. Discernment is about *being attentive* to how movements within our heart, mind, emotions, and spirit indicate God's presence in our midst, and in the lives of others. Attentiveness to such movements becomes the foundation for making decisions and taking actions that best lead to the flourishing of the Spirit within us, so that in turn we might then better offer ourselves in service for and with others.

One way of practicing this is the **Ignatian *Examen***, or sometimes also called the "Examination of Consciousness."²⁵ In an article on the Ignatian *Examen*, Dennis Hamm, S.J. discusses such reflection on consciousness as "living in dialogue with God."²⁶ The idea is that God's Spirit permeates all of creation, all of experience, and is a part of every human life. What we seek, then, is an experience of the divine, of the Spirit, *in the context of our everyday experience*. This is a spirituality firmly rooted in concrete, practical experience and activity.

And, it claims that we are active participants in God’s plan for the world. If we’re meant to be active participants, then, we do well to pay close attention to how our life experiences and relationships call us to hear God’s voice, and to respond in love. One can use the *examen* for any period of time (part of the day, at the end of the day, after a key experience), or adapt them to different contexts, as the following templates will demonstrate.

How does one use an *examen*? The given content or context of its use largely determines that (as the following templates show), though Hamm outlines a broad methodology around five ‘steps’ of awareness, easily remembered through a mnemonic: “LT3F.” These steps include:

- *A prayer for light*: ask for “some sense of how the Spirit of God is leading” you.
- *A review of the period of time (or context or content) in a spirit of thanksgiving*: what have been the gifts of existence, relationships, challenges? *Be thankful!*
- *A surfacing of feelings associated with this review*: “our feelings, positive or negative, are clear signals of where the action was”²⁷ – so pay attention to the whole range of feelings you have: delight, boredom, fear, anticipation, resentment, anger, peace, contentment, impatience, desire, hope, regret, shame, uncertainty, compassion ...
- *A focusing on one of those feelings and prayer from it*: whether it be positive or negative, what stands out as the major movement in your life in this period of time? Just express spontaneously the prayer that springs from this feeling: praise, contrition, gratitude, hope, desire for help or healing or insight.
- *Looking toward the future*: as you look ahead – whether to the rest of the day or week or month or season, you are shifting from one mode of living and set of experiences and relationships to a different context. Look to this immediate future. What feelings surface now as you anticipate your experience? Anticipation? Some anxiety? Hope? Excitement? Fear? Self-doubt? Withdrawal? Engagement? Whatever this feeling is, turn it, too, into prayer – for help or healing, for inspiration or guidance. To conclude, pray the Lord’s Prayer, or another prayer of significance to you.

The following templates can be used or adapted for inclusion in the classroom, on retreats, as tools for reflection in the context of service outreach, or for in-service workshops for student, faculty, or staff development.

Prism I – Self Knowledge

Reading: St. Teresa of Avila, *The Interior Castle*

I began to think of the soul as if it were a castle made of a single diamond or of very clear crystal, in which there are many rooms, just as in Heaven there are many mansions.

I began to think of the soul as if it were a castle made of a single diamond or of very clear crystal, in which there are many rooms, just as in heaven there are many mansions. Now if we think carefully over this, sisters, the soul of the righteous man is nothing but a paradise, in which, as God tells, He takes His delight. For what do you think a room will be like which is the delight of a King so mighty, so wise, so pure and so full of all that is good? I can find nothing with which to compare the great beauty of a soul and its great capacity. In fact, however acute our intellects may be, they will no more be able to attain to a comprehension of this than to an understanding of God; for, as He Himself says, He created us in His image and likeness. Now if this is so – and it is – there is no point in our fatiguing ourselves by attempting to comprehend the beauty of this castle; for, though it is His creature, and there is therefore as much difference between it and God as between creature and Creator, the very fact that His Majesty says it is made in His image means that we can hardly form any conception of the soul's great dignity and beauty.

It is no small pity, and should cause us no little shame, that, through our own fault, we do not understand ourselves, or know who we are. Would it not be a sign of great ignorance, my daughters, if a person were asked who he was, and could not say, and had no idea who his father or his mother was, or from what country he came? Though that is great stupidity, our own is incomparably greater if we make no attempt to discover what we are, and only know that we are living in these bodies, and have a vague idea, because we have heard it and because our Faith tells us so, that we possess souls. As to what good qualities there may be in our souls, or Who dwells within them, or how precious they are – those are things which we seldom consider and so we trouble little about carefully preserving the soul's beauty. All our interest is centered in the rough setting of the diamond and in the outer wall of the castle – that is to say, in these bodies of ours.²⁸

Examen of the Prism of Self-Knowledge

- 1) Ask for the presence of God. Place the soul, as a prism, as that presence. See Teresa of Avila.
- 2) Ask God to fill you with light. Filling the prism with light.
- 3) Ask for light to see. Ask the Holy Spirit to look at all aspects of you with love.
- 4) Give thanks to God for the concrete gifts of the day: the beauty of the day, your conversations, letters, family.
- 5) Ask God to help you to remember the events of the day. See the day now through God's eyes – the Providence of the day. Notice your different feelings and dispositions.
- 6) Ask forgiveness and ask to live in the context of gratitude and light.

Reflection

St. Ignatius said, 'to experience God is to experience one's own life.'

I know a Jesuit who ends each day by asking two questions of himself: have I seen Christ in other people today, and how have I been Christ to others? Each of us has his or her own way of exhibiting Christ based on our image present, our unique personality.

Closing Prayer:

Loving God, let me see; Loving God, let me imagine. Let me look for lost horizons. Let my eyes be opened to reach out to those most in need.

Prism II – Discipleship

Reading: from an exposition of Psalm 118 by Saint Ambrose, bishop

God's temple is holy; you are his temple.

My Father and I will come and make our home with him. Let your door stand open to receive him, unlock your soul to him, offer him a welcome in your mind, and then you will see the riches of simplicity, the treasures of peace, the joy of grace. Throw wide the gate of your heart, stand before the sun of the everlasting light *that shines on every man*. This true light shines on all, but if anyone closes his window he will deprive himself of eternal light. If you shut the door of your mind, you shut out Christ. Though he can enter, he does not want to force his way in rudely, or compel us to admit him against our will.

Born of a virgin, he came forth from the womb as the light of the whole world in order to shine on all men. His light is received by those who long for the splendor of perpetual light that night can never destroy. The sun of our daily experience is succeeded by the darkness of night, but the sun of holiness never sets, because wisdom cannot give place to evil.

Blessed then is the man at whose door Christ stands and knocks. Our door is faith; if it is strong enough, the whole house is safe. This is the door by which Christ enters. So the Church says in the Song of Songs: *The voice of my brother is at the door*. Hear his knock, listen to him asking to enter: *Open to me, my sister, my betrothed, my dove, my perfect one, for my head is covered with dew, and my hair with the moisture of the night*.

When does God the Word most often knock at your door?—When his head is covered with the dew of night. He visits in love those in trouble and temptation, to save them from being overwhelmed by their trials. His head is covered with dew or moisture when those who are his body are in distress. That is the time when you must keep watch so that when the bridegroom comes he may not find himself shut out, and take his departure. If you were to sleep, if your heart were not wide awake, he would not knock but go away; but if your heart is watchful, he knocks and asks you to open the door to him.

Our soul has a door; it has gates. *Lift up your heads, O gates, and be lifted up, eternal gates, and the King of glory will enter*. If you open the gates of your faith, the King of glory will enter your house in the triumphal procession in honor of his passion. Holiness too has its gates. We read in Scripture what the Lord Jesus said through his prophet: *Open for me the gates of holiness*.

It is the soul that has its door, its gates. Christ comes to this door and knocks; he knocks at these gates. Open to him; he wants to enter, to find his bride waiting and watching.

Examen of the Prism of Discipleship

Reflect and pray through the following litany of questions from the Gospel of Matthew:

Is not life more than food, and the body more than clothing? (Matthew 7:25)

Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly father feeds them. Are you not of more value than they? (Matthew 7:26)

Can any of you by worrying add a single hour to your span of life? (Matthew 7:27)

If God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you – you of little faith? (Matthew 7:30)

Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? (Matthew 7:3)

Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? (Matthew 7:9-10)

You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? (Matthew 7:16)

And they went and woke him up, saying, "Lord, save us? We are perishing!" (Matthew 8:25)

And he said to them, "Why are you afraid, you of little faith?" (Matthew 8:26)

But Jesus, perceiving their thoughts, said, "Why do you think evil in your hearts?" (Matthew 9:4)

"For which is easier to say, 'Your sins are forgiven,' or to say, 'Stand up and walk?'" (Matthew 9:5)

He said to them, "But who do you say that I am?" (Matthew 16:15)

"For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?" (Matthew 16:26)

But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" (Matthew 20:22)

Jesus stood still and called them, saying, "What do you want me to do for you?" (Matthew 20:32 [healing of two blind men])

Jesus said to them, “Have you never read in the scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing and it is amazing in our eyes’?” (Matthew 21:42)

Then he came to the disciples and found them sleeping; and he said to Peter, “So, could you not stay awake with me one hour?” (Matthew 26:40 [the Agony in the Garden])

Then he came to the disciples and said to them, “Are you still sleeping and taking your rest?” (Matthew 26:45)

Reflection²⁹

Jesus,
You have been present with me in my life today.
Be near, now.

Let us look together at my day.
Let me see through your loving eyes.

When did I listen to you voice today?

When did I resist listening to you today?

Jesus,
Everything is gift from you.
I give you thanks and praise
for the gifts of this day...
I ask healing in
I ask you forgiveness and mercy for ...

Jesus,
Continue to be present with me
in my life each day.³⁰

Prism III – Compassion

Reading: ‘Opening the Gates’ from Elie Weisel, *Four Hasidic Masters and Their Struggle Against Melancholy*

A Hasidic young man had stopped praying, studying, and had even stopped living within the Hasidic community. His teacher was very unhappy, but did nothing. Finally the Rebbe decided that it was time for him to act. He traveled a great distance to confront his former pupil.

“You are surprised to see me here, in your room? You shouldn’t be. I can read your thoughts, I know your innermost secrets. You are alone and trying to deepen your loneliness. You have already passed through, one after the other, the fifty gates of knowledge and doubt – and I know how you did it. You began with one question; you explored it in depth to discover the first answer, which allowed you to open the first gate; you crossed and found yourself confronted by a new question. You worked on its solution and found the second gate. And the third. And the fourth and the tenth; one leads to the other, one is a key to the other. And now you stand before the fiftieth gate.

Look: it is open. and you are frightened aren’t you? The open gate fills you with fear, because if you pass through it, you will face a question to which there is no answer – no human answer. And if you try you will fall. Into the abyss. And you will be lost. Forever. You didn’t know that. Only I did. But now you also know.”

“What am I to do?” cried the disciple, terrified. “What can I do? Go back? To the beginning? Back to the first gate?” – “Impossible,” said the Master. “One can never go back; it is too late. What is done cannot be undone.”

There was a long silence. Suddenly the young disciple began to tremble violently. “Please, Rebbe,” he cried, “help me. Protect me. What is there left for me to do? Where can I go from here?” – “Look in front of you. Look beyond that gate. What keeps man from running, dashing over its threshold? What keeps man from falling? Faith. Yes, son: beyond the fiftieth gate there is not only the abyss but also faith – and they are next to one another...” And the Rebbe brought his disciple back to his people – and to himself.³¹

Examen of the Prism of Compassion

Reflect and pray through the following litany of questions:

Have I sought the will of God today and acted accordingly?

Have I kept God in mind and heart?

Have I sought God in the quiet of prayer and asked for strength to do good?

Have I been patient, mature in judgment, kind to others?

Have I given good example by word and deed?

Was I industrious and conscientious in my work?

Was I friendly and courteous in my dealings with those who work with me, with my family?

Have I ridiculed, criticized, deceived, misled others?

Was I pure in thought, word, and deed?

Have I seriously attempted to improve on my failures and shortcomings?

Reflection

A Jesuit scholastic, John Savard, working in El Salvador, tells this story. At one point he was accompanying a group of peasants as they tried to repatriate the village they had abandoned in 1982 because of the fighting there.

The army tried to stop the villagers. At one point a soldier began beating an old man who was part of the group. A number of others – lay people, nuns and Jesuits – surrounded the man and eventually got him out of harm's way.

Later as John sat in the back of his truck with friends, he saw the same old man walking past. He called him over to meet the group. Asked his name. The man replied: "Me llamo Jesus." Translated, my name is Jesus.

At that point John said, he realized why he had come to El Salvador. He had come to meet Jesus.

Prism IV – Vision of God’s Reign

Reading: reflections on Simone Weil, *Waiting for God*

In *Waiting for God*, Simone Weil develops the theme of attentiveness – the practice of paying attention – in an essay entitled “Reflections on the Right School Studies with a View of the Love of God.” She views attention as a kind of waiting, watching and suspended thought. Her point is that we be open – watching and waiting – to receive truth.

Paying attention requires extraordinary concentration and discipline. Weil stresses attention because, for her, prayer consists in just that – attention. She believes that no matter what we are learning and for whatever purpose, the time spent preparing is not wasted because the result will one day be discovered in prayer. But that is not all. She adds that “Not only does the love of God have attention for its substance; the love of our neighbor which we know to be the same love, is made of the same substance. The capacity to give one’s attention to a sufferer (to someone in need) is very rare and difficult – almost a miracle and nearly all those who think they have this capacity do not possess it. To give this kind of attention means being able to say to our neighbor: ‘What are you going through?’”³²

What are you going through? To allow that question to be asked can be a wonderful time of grace.

Examen of the Prism of the Vision of God's Reign

Reflect and pray through the following:

What are you going through?

What have you paid attention to today?

What have you noticed?

What struck you as worth focusing upon?

Paying attention takes time and effort. It is, at times, an act of love. It takes courage to ask the question, "What are you going through?"

Paying attention: name ten things you attended to today ...

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

From the perspective of Ignatian spirituality we find our vocation by engaging in the world, and reflecting on how that engagement elicits fundamental desires within us to heal, to reconcile, to negotiate, to teach, to learn, to serve, and to create. We are called to serve.

Do you have a vision of God's call?

Do you have a vision of God's workers?

Do you have a vision of God's people?

Do you have a vision of God's peace?

Do you have a vision of God's friendship?

Have you glimpsed God's vision?

Do you have a vision?

Do you have a vision of your own future?

Reflection

The building of the reign of God serving faith through promoting justice is a compelling image. The understanding of justice is thoroughly Biblical according to Jesuit scripture scholar, John Donahue. He writes:

In general terms the biblical idea of justice can be described as *fidelity to the demands of a relationship*. In contrast to modern individualism the Israelite is in a world where “to live” is to be united with others in a social context either by bonds of family or by covenant relationships. This web of relationships – king with people, judge with complainants, family with tribe and kinfolk, the community with the resident alien and suffering in their midst and all with the covenant God – constitutes the world in which life is played out. The demands of the differing relationships cannot be specified *a priori* but must be seen in the different settings of Israel’s history.³³

This prompts many questions that will help to integrate solidarity and justice. From the perspective of Ignatian spirituality we find our vocation by engaging in the world and reflecting on how that engagement elicits those fundamental desires to heal, to reconcile, to negotiate, to teach, to learn, and to create. In all of this we are called to serve.

Notes:

¹ The formal definition is fairly generic; the particular formulation given above, and a concise overview of various philosophical conceptions of justice, may be found in Robert Audi, ed., *The Cambridge Dictionary of Philosophy*, second edition (New York: Cambridge University Press, 1999), pp. 456-7. The theological or relational definition is found in John R. Donohue, S.J., “Biblical Perspectives on Justice,” from *The Faith That Does Justice*, ed. John C. Haughey (New York: Paulist Press, 1977), p. 69.

² This definition of solidarity is our own. But we believe it largely echoes what might be the best explicit definition of solidarity in the Catholic social thought corpus, that which is found in Pope John Paul II’s *Sollicitudo Rei Socialis*. There he defines solidarity as the recognition that the *fact* of interdependence has moral implications or is a moral category. Specifically, “the correlative response [to this fact] as a moral and social attitude, as a ‘virtue,’ is *solidarity ... a firm and persevering determination to commit oneself to the common good*; that is to say to the good of all and of each individual, because we are *all* really responsible *for all*” (SRS §38, emphasis in the original text). Here it also is worth noting Charles E. Curran’s definition: “solidarity helps us to see the ‘other’ – whether that other is a person, people, or nation – not just as an object to be exploited but as our neighbor and helper, called with us to share in the banquet of life to which all are invited equally by God.” See *Catholic Social Teaching, 1891-Present: A Historical, Theological, and Ethical Analysis* (Washington, DC: Georgetown University Press, 2002), p. 36.

³ This claim may initially appear to be somewhat at odds with Charles E. Curran’s thesis that initial Catholic social reflection is more philosophically oriented. He notes that, in *Rerum Novarum* Leo XIII developed the Church’s contemporary social thought largely with the guidance of neoscholasticism, giving significantly more attention to Thomistic natural law than to Scripture and the theological tradition. Curran believes this heritage marks much of Catholic social thought’s development up to the Second Vatican Council. Vatican II began a shift to what Curran defines as a ‘theological ethical methodology’ that offers a better alternative to what he perceives to be problematic philosophical dualisms inherent in the neoscholasticism of the early CST tradition. We do not believe, though, that our claim about contemporary CST’s more theological orientation necessarily contradicts his analysis. For, whatever the methodological foundations of the CST tradition might be, the corpus *is* composed of religious documents written by religious authorities, initially even for an exclusively religious audience. And the philosophical presuppositions of those documents draw largely, if not exclusively, from the Catholic tradition. Therefore, we argue that it likely is fair to assume that interest in Catholic social thought is greater in religious and theological circles than in philosophical ones. Indeed, part of what we will propose is the value of directing greater philosophical attention to the Catholic social thought tradition. [Note: Curran’s analysis as mentioned above occurs in the chapters “Theological Methodology” and “Ethical Methodology” in *Catholic Social Teaching, 1891-Present*, pp. 21-100. See, especially, pp. 21-37 where he introduces the issue of the philosophical vs. theological underpinnings of Catholic social thought.]

⁴ Here it is worth noting what may be the most-quoted sentence in contemporary Catholic social thought contexts: “action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel.” This quote appears in the 1971 Synod of Bishops’ document, *Justice in the World*, reprinted in David J. O’Brien and Thomas A. Shannon, eds., *Catholic Social Thought: The Documentary Heritage* (Maryknoll, NY: Orbis Books, 1992), p. 289.

⁵ While few would openly proclaim they are *against* justice or rights, many claim their mantle, though from different ideological positions and with different ends in mind. As a result, both terms have assumed somewhat of a red herring status in both civic and ecclesial discourse. These realities point to a need to clarify how we define justice and rights, use justice and rights language, and reference such language to the concrete.

⁶ See, for example, Charles E. Curran’s commentary on this phenomenon in his discussion of justice in *Catholic Social Teaching, 1891-Present*, p. 189. With respect to this issue, Curran himself cites William Ferree, *The Act of Social Justice* (Washington, DC: Catholic University of America Press, 1943).

⁷ See St. Thomas Aquinas, *Summa Theologiae* II-II, q. 57 and q. 58.

⁸ Here we have in mind the value of using various principles of logic, both to evaluate and critique as well as construct conceptions of justice. Additionally, employing the various other sub-disciplines of philosophy – epistemology, metaphysics, philosophical anthropology, ethics – can assist in critiquing, clarifying, and developing the necessary foundations as well as more-developed theories of justice.

⁹ Consider, especially in the American context for example, the pervasive influence of pragmatism and utilitarianism in our social and political consciousness.

¹⁰ See the definition of solidarity on p. 2.

¹¹ Here it is worth noting, as well, that particularly in the pontificate of John Paul II, personalism has a quiet but clear influence on the development of Church reflection on these matters. Himself schooled in and a theorist of the personalism of Max Scheler (though he would, at the same time, distance himself from what he conceived of as some of the overly subjective elements of Scheler's personalism), then-Cardinal Karol Wojtyla developed his own contributions to Christian social ethics around the notion that the acting person whose experience is fundamentally interpersonal or 'intersubjective' cannot but develop, both socially and morally, through the impact of others. See Karol Wojtyla, *The Acting Person* (Dordrecht, Holland: D. Reidel, 1979), especially pp. 261-300, 315-316; or Pope John Paul II, *Person and Community: Selected Essays* (New York: Peter Lang, 1993). The pope also discusses "the individual's vocation in the community" in the context of the heritage of Vatican II in *Sources of Renewal: The Implementation of Vatican II* (San Francisco: Harper & Row, 1980), pp. 114-121. Development and the greater philosophical specification of concepts such as solidarity and participation in the encyclicals of John Paul II presumably are the fruit of his background in this area.

In any case, while anything that we might call *personalist* as a philosophy owes much of its context and content to the modern turn to the subject, there are elements of both the formal and the personalist conceptions of justice in the history of the church, long before the 'social reflection' of the ancients and medievalists developed into the modern notion of 'Catholic social thought' with Pope Leo XIII's *Rerum Novarum* in 1891. For example, in the social and political theories of St. Augustine, the hierarchy of goods in creation and the distinctions between the earthly and divine cities bear a close connection to the personal-psychological insights he develops in a text like the *Confessions*. And in St. Thomas Aquinas' classical analysis of eternal, natural, human, and divine law, the individual's reasoned reflection on nature and revelation allows him to discern social and political verities and responsibilities.

¹² How does a study of the developing history of the social encyclical tradition suggest that continued philosophical specification will facilitate the tradition's development within itself? Consider, specifically, how the tradition *does* handle the issue of justice:

Classical Catholic commentary on social life drawing from the scholastic tradition and then developing into the more specifically-named "Catholic social thought" that began with Pope Leo XIII's *Rerum Novarum* in 1891 tended to focus on three categories of justice: commutative, distributive, and legal. But then with *Quadragesimo Anno* in 1931 Pope Pius XI introduced what was then a rather new term, "social justice," which appears at eight different instances in the text and which sparked, as Charles E. Curran notes "a cottage industry ... among Catholic scholars in an attempt to understand the exact meaning of social justice and its relationship to the neoscholastic understanding of justice" (Curran, p. 189).

Indeed, contemporary Catholic social thought theorists may divide on *what* 'social justice' for the common good demands in terms of content (Curran, pp. 188-191). Is it a stricter, commutative justice notion of protecting negative rights – that is, of assuring that social structures are in place to protect the individual from encroachment by the state or other individuals, and beyond which it is to the individual's own practice of virtue to facilitate her own flourishing and that of her family? Or, is it a broader, distributive justice notion of protecting negative rights *and* establishing institutions for the coordination and provision of positive rights – that is, of assuring that all people possess a baseline of goods and services and that certain frameworks are in place to make up for what an individual may not be capable of achieving through his own initiative? Stated another way, the differences here amount to *how* one interprets *what* the 'demands' are in the personalist conception of justice as fidelity to the demands of a relationship. Here, the rigors of philosophy's methodology and the guidance of the tradition of the history of philosophy themselves can assist in clarifying Catholic social thought's articulation of these issues.

¹³ *Justice in the World*, in O'Brien and Shannon, p. 288.

¹⁴ See the course syllabus, Appendix 1 of this paper, for a more thorough presentation of the methodology.

¹⁵ Here we presume the essential orientation of service-learning in philosophy to presume the value, even the necessity, of engaging, testing, and critiquing an academic course's theoretical content in and through engaging in service work in the practical sphere. Service-learning in philosophy, in particular, explores the contours of certain concerns central to both service-learning and philosophy. For example, in his foreword to the American Association for Higher Education's series volume on service-learning in philosophy, David A. Hoekema argues this is the case with regard to the concerns of meaning, value, and responsibility. [See C. David Lisman and Irene E. Harvey, eds., *Beyond the Tower: Concepts and Models for Service-Learning in Philosophy* (Washington, DC: American Association for Higher Education, 2000), p. x.]

¹⁶ At this juncture, where we prepare to move from our study of the paradigm of service-learning in philosophy of Catholic social thought, to the paradigm of Ignatian spirituality, it is worth noting that these three questions parallel those outlined in the *colloquy* of the first exercise of the first week of the *Spiritual Exercises* [see *The Spiritual*

Exercises of St. Ignatius Loyola: A Translation and Commentary, George E. Ganss, S.J., ed., (Chicago: Loyola Press, 1992), n. 53, p. 42). Specifically, the technique of *colloquy*, a “constant element in Ignatian methods of prayer” (Ganss, endnote 39, p. 156), endeavors to draw the exercitant into a contemplative conversation with God. Note, though, the implied premise in these questions is that the ‘object’ of our ‘doing for Christ’ pertains to the world and its needs.

¹⁷ These are, respectively, nn. 22, 101-109, 21-237, 230-237 from *ibid.*

¹⁸ St. Ignatius of Loyola, *The Spiritual Exercises* n. 22, in Ganss, p. 31.

¹⁹ *Ibid.*, nn. 101-109, pp. 56-58.

²⁰ *Ibid.*, n. 104, p. 56.

²¹ Presumably, growth through the first week’s graces make the ideal of the presupposition less theoretical and more conscious.

²² Stacey Laveson, in James Martin, ed., *How Can I Find God?* (Liguori, MO: Triumph Books, 1997), pp. 69-70.

²³ For a more in-depth discussion of discernment, see the introduction to the appendix that outlines the templates for spiritual meditations on Catholic social thought principles through the spiritual prism and Ignatian spirituality.

²⁴ Stacey Laveson, in James Martin, ed., *How Can I Find God?* (Liguori, MO: Triumph Books, 1997), pp. 69-70.

²⁵ This is related to, though different from, the ‘examination of conscience’ that many Christian denominations associate with penance, reconciliation, or ‘confession.’ The examination of conscience zeroes in on the state of our attentiveness to our weaknesses, faults, or sins. The Ignatian *examen* of *consciousness* gives some attention to this dynamic, but within the broader perspective of *all* that goes on in our consciousness – things for which we are grateful and joyful and surprised as well. It looks at the ‘sum total’ of what goes on in our interior life.

²⁶ Dennis Hamm, S.J., “Rummaging for God: Praying Backward Through Your Day” in *America Magazine*, 5/14/1994.

²⁷ *Ibid.*

²⁸ From St. Teresa of Avila, *The Interior Castle*, translated and edited by E. Allison Peers (Garden City, NY: Image Books, 1961) pp. 28-29.

²⁹ From *Spiritual Exercises in Everyday Life Program*, Seattle University, Seattle, Washington.

³⁰ Katherine Dyckman, Mary Garvin, and Elizabeth Liebert, *The Spiritual Exercises Reclaimed* (New York: Paulist Press, 2001).

³¹ Elie Weisel, *Four Hasidic Masters and Their Struggle Against Melancholy* (Notre Dame: University of Notre Dame Press, 1978), pp. 29-31.

³² Simone Weil, *Waiting for God* (New York: Harper and Row, 1973), p. 115.

³³ John R. Donahue, S.J., “Biblical Perspectives of Justice,” in *The Faith that Does Justice* (New York: Paulist Press, 1977), p. 69.

Bibliography and Suggested Resources

Anderson, George M. *With Christ in Prison: Jesuits in Jail from Ignatius to the Present*. New York: Fordham University Press, 2000.

Aquinas, St. Thomas. *Summa Theologiae*. From Anton C. Pegis, ed., *Introduction to St. Thomas Aquinas: The Summa Theologica and the Summa Contra Gentiles*. New York: Random House, 1948.

Audi, Robert, ed. *The Cambridge Dictionary of Philosophy*, second edition. New York: Cambridge University Press, 1999.

Avila, St. Teresa. *The Interior Castle*. Translated and edited by E. Allison Peers. Garden City, NY: Image Books, 1961.

-
- Barry, William A. and Robert J. Doherty. *Contemplatives In Action: The Jesuit Way*. New York/Mahwah: Paulist Press, 2002.
- Bergan, Jacqueline Syrup and Marie Schwan. *Praying with Ignatius of Loyola*. Winona, MN: St. Mary's Press, 1991.
- Brown, Timothy and Patricia Sullivan. *Setting Hearts on Fire: A Spirituality for Leaders*. New York: Alba House, 1997.
- Brown, Timothy. *Great Idea, Gentle as Doves: Reflections on Catholic Social Teaching*. Baltimore, MD: Resonant Publishing, 2002.
- Curran, Charles E. *Catholic Social Teaching, 1891-Present: A Historical, Theological, and Ethical Analysis*. Washington, DC: Georgetown University Press, 2002.
- Dolan, James R. *The Spiritual Exercises of St. Ignatius: A Contemporary Revision for Retreatants and Retreat Directors*. New York: New York Province Society of Jesus, 2001.
- Donohue, John R. "Biblical Perspectives on Justice," in John C. Haughey, ed., *The Faith That Does Justice*. New York: Paulist Press, 1977.
- Dyckman, Katherine and Mary Garvin, and Elizabeth Liebert. *The Spiritual Exercises Reclaimed*. New York: Paulist Press, 2001.
- Egan, Harvey D. *Ignatius Loyola the Mystic*. Wilmington, DE: Michael Glazier, 1987.
- Ganss, George E., ed. *The Spiritual Exercises of St. Ignatius Loyola: A Translation and Commentary*. Chicago: Loyola Press, 1992.
- Hamm, Dennis. "Rummaging for God: Praying Backward Through Your Day," in *America Magazine*, 5/14/1994.
- Kolvenbach, Peter-Hans. *The Road from La Storta*. St Louis: Institute of Jesuit Sources, 2000.
- Lisman, C. David and Irene E. Harvey, eds. *Beyond the Tower: Concepts and Models for Service-Learning in Philosophy*. Washington, DC: American Association for Higher Education, 2000.
- Martin, James, ed. *How Can I Find God?* Liguori, MO: Triumph Books, 1997.
- Mariani, Paul. *Thirty Days: On Retreat with the Exercises of St. Ignatius*. New York: Viking Compass, 2002.

-
- Martinez, John J. *Not Counting the Cost: Jesuit Missionaries in Colonial Mexico – A Story of Struggle, Commitment, and Sacrifice*. Chicago: Loyola Press, 2001.
- O'Brien, David J. and Thomas A. Shannon, eds. *Catholic Social Thought: The Documentary Heritage*. Maryknoll, NY: Orbis Books, 1992.
- O'Malley, John W. *The First Jesuits*. Cambridge: Harvard University Press, 1993.
- Seattle University. *Spiritual Exercises in Everyday Life Program*. Seattle, Washington.
- Sheldrake, Philip ed. *The Way of Ignatius Loyola: Contemporary Approaches to the Spiritual Exercises*. St Louis: Institute of Jesuit Sources, 1991.
- Silf, Margaret. *Inner Compass: An Invitation to Ignatian Spirituality*. Chicago: Loyola Press, 1999.
- Weil, Simone. *Waiting for God*. New York: Harper and Row, 1973.
- Weisel, Elie. *Four Hasidic Masters and Their Struggle Against Melancholy*. Notre Dame: University of Notre Dame Press, 1978.
- Wojtyla, Karol / Pope John Paul II. *The Acting Person*. Dordrecht, Holland: D. Reidel, 1979.
Sources of Renewal: The Implementation of Vatican II (San Francisco: Harper & Row, 1980).
Person and Community: Selected Essays. New York: Peter Lang, 1993.