

	Baptist	Lutheran	Roman Catholic
"Jesus/Christ"	• • • • • • • • • •	• • • • • • • • • •	• • • • • • • • • •
Other Founders		• • • • • • • • • •	• • • • • • • • • •

Not shown here is the fact that over half of both these Protestant and Catholic schools make no mention of God. Also, there is a near complete silence on the Holy Spirit—mentioned by only one Baptist seminary, two Lutheran seminaries, and one Catholic college.

This is only a sampling of websites. And only vision/mission statements were sampled. Still, schools craft these statements to tell the world how they want to be perceived and to what standards they hold themselves. Since most Christian leaders and teachers are educated in schools like these, Christians may well wonder what their stewards think the world is really all about.

Behind the well-known differences between Protestants and Catholics regarding scripture vs. tradition, there is an even more disturbing similarity. Both groups show a nearly complete absence of critical understanding of how their respective traditions stem from the historical person Jesus. Protestants seem to envision the presence of Jesus mainly as a direct personal relationship, with little regard for his continuing presence mediated by their Christian forebears who established the direction and policies of their schools. Catholics honor their holy forebears, but mainly as models of virtue, not leaders who changed the trajectory of history. Also, few schools on both sides show any shame for corruption in their histories. Mentions of any need for healing are rare and brief. No Catholic school mentions regret, woundedness or renewal; only one mentions Vatican II. Among the 22 Protestant schools, only 2 mention any need for renewal or ongoing reform.

And yet, for more than half a century now, the sense of historicity has spread across all the humanities. Today, historians regard narratives from the past not as *true* but as *evidence* to support their own proposals about what was actually going on; they are critical of their sources and even of themselves: they present their findings as open to revision; they might write A *History of North America*, but not The *History of North America*. Today, most philosophers regard people as constituted not solely by a common nature but also by innumerable varieties of actual languages, political economies, and cultural histories. Postmodern thinkers suspect

any master narrative about life that ignores the unique stories of individual communities. In his 5-volume work, *Order and History*,¹ Eric Voegelin traces the pursuit of order by the major cultures in history as ever the manifestation of the human search for transcendence and an ongoing historical revelation of transcendent reality. Today, more ethicists regard moral principles not as fixed foundations of morality but rather as rich distillations of the lessons of history to keep in mind in the face of ever new circumstances.² As lessons of history, they remain adaptable to unprecedented questions arising from new technologies, new ways of communicating, new ways to wage war, new ways to confirm loving unions, and new insights into the psychology and sociology of moral consciousness. Mark Massa identifies a "typhoon of historical consciousness" as characterizing what happened to the Roman Catholic Church in the 1960s.³ Today, theologians are acutely aware that sacred scriptures are pieces of literature emerging from unique historical circumstances. In *Method in Theology*,⁴ Bernard Lonergan provides a comprehensive theological model of how history is an essential dimension of all human creativity and all divine healing.

Awareness of historicity also looks to the future. Among believers, the discovery of their historicity leads them to realize that God cannot be invoked as a providential agent assuring the continued livability of the planet and continual progress in world peace. Responsibility for the future is in human hands. This is a frightening realization because secular history does not give much assurance that we can effectively shape our futures or even ensure some modicum of moral progress. Yet a Christian *salvation* history asserts that grace-inspired efforts must be made.

What our sample of Christian schools shows is that they are long overdue to incorporate historicity in their vision and mission. Certainly, many name founders whose spirituality gave focus to the enterprise and founders who organized the original benefactors, administrators, teachers and staffs. Still, seems high time for these schools to name Jesus the Nazarene as the founder of their core vision and mission.

Historicity-Conscious Foundations

This focus on the historical Jesus does not exclude traditional Christian teachings Jesus being the eternal Son of God the Father bound in eternal love by the Holy Spirit. On the pastoral level, it leaves generous room for today's students to replicate in themselves the tradition by which it took several generations of early Christians to expand their awareness of the Jesus of history as the eternal Son of God.

Similarly, on the level of theology, Lonergan's models of theological *foundations* and *doctrines*,⁵ as well as his articulation of the historical dynamics of human woundedness and healing, set traditional Christian teachings in a perspective of human historicity.

In its main functions, theological foundations present the horizons—the fundamental convictions—that result from one's intellectual, moral, and religious conversions, and the subsequent categories for formulating doctrines. In particular, an intellectual conversion lays the grounds for the conviction that anything human as defined by both nature and history. By nature, we are individually aesthetic, imaginative, intellectual, moral, and affective, but we are also social and historical. Our achievements are always conditioned by ancestors, pursued with companions, and significant for our progeny. Our nature is also wounded by bias against facing certain questions and by a willfulness that acts against one's better judgment. Their social effects and continued resistance to healing are evident throughout history. We inherit distorted traditions. Our persistent failures to uproot bias and willfulness in ourselves and in our traditions pollute our bequest to the next generation. An ever-declining spiral of human well-being would result were it not for the healing power by which being in love dissolves bias, rejects willfulness, and brings healing to our traditions. It is the actual, dialectical interplay of our creative nature, its moral impotence, its healing through love, and our freely-made choices that constitute the entire course of history as well as the life and heart of each person.

This is who "we" are. All humans. Beneath our ever-present cultural differences and ever-conflicting purposes, we experience common inner demands for beauty, coherence, truth, value, and love. Moreover, within the exigence for being in love lie the intentions and energies to be affectively engaged with others, more attuned to genuine values, more concerned for the truth, more eager for understanding, more attentive to our experience, and more aesthetically conscious of dignity in our appearance, word, and behavior. In the working of history, we ultimately depend on one another's inner obedience to these demands if we are to find common ground for a more just social order and shared values rooted in shared desires.

This connection between values and desires is foundational. Aristotelian-Thomist elements in theological foundations assert that values are not abstract but concrete. While truth is the object of intellect in the mind, value, or the good, is the object of what we desire in actual things.⁶ Of course, to speak about values, we necessarily use concepts like compassion and competence, ethical and purposeful, solidarity and interdependence. But to understand what they mean, we're asking for trouble if we think we must define them using more concepts. This leaves

the specific desires of the moral visionaries in our history out of the picture. It is not the concepts we desire. It is what we value in actual people, actual things, actual events, actual situations. So the meanings of the value words we use to speak of moral visions will be found and refined in the concrete desires of real people. René Girard's theory of *mimetic desire*,⁷ while designed to trace the origins of violence to the rivalries spawned by desiring what someone else desires, applies in a positive way to the genealogical origins of ennobling desires. We recognize this when we inherit good desires from our parents, and it shows in spades when we take as our own the desires of a beloved teacher, reformer, writer, administrator, artist, or composer. The inheritance is not an imitation of attitudes, manners, or achievements but a taking to heart the heart of another. Here we can see how any authentic tradition ought to impart values. Given the openness and freedom of our nature, attempts to impart values through demands, arguments, proofs, or logic are nowhere near as compelling as through invitations to share a deeply felt hope. The invitations are not about becoming members of a group. They are public expressions of specific desires in the hope that they resonate with similar desires in others.

What prevents this from sliding into a mush of emotional identification? What grounds have we to claim validity for this historicity of desires? The claim ultimately stands on the norms inherent in anyone's desires to pursue beauty, coherence, truth, value, and love. But only a public scrutiny can verify or discredit claims of validity. So there needs to be forums where a mutual exposure of horizons brings to light how well or how poorly various parties draw upon the aesthetic, intellectual, reasonable, responsible, and affective drives toward the self-transcendence proper to human nature.⁸ Such forums would aim to reveal both the solid and the broken links between these innate normative demands and the actual assessments of persons, proposals, and situations each party brings to the table. The anticipated results are not the permanent conclusions characteristic of classical, ahistorical thought but rather the discoveries made through an ongoing dialectic of history and hearts. While sometimes we must drop anchor in certain truth, more often we must man the tiller in an uncertain sea. The objectivity of these ongoing explorations is analogous to how today's scientists and historians rely on their personal authenticity to invite others to consult the data of their experience and to amplify or reject theories and narratives as their authenticity may require. Their goal is not unquestionable truth but ever better accounts of experience. Their results have the objectivity of best available explanations about our journey to date and how best to chart course for tomorrow.

Theological foundations also build on a moral conversion that commits one to pursue the truly valuable over the merely satisfying. Since this pursuit is an ongoing process of learning, we need commonly accepted criteria for discerning between authenticity and unauthenticity. Religions and psychologies today promote a discernment that would expose dysfunctional desires in the everyday movements of the heart and identify which desires are reliable. A habit of discerning reveals a certain taste, a certain quality of desires that heal, restore, and build up. Through regular discernment of desires, the heart learns which best harmonize with its deepest imperatives to transcend whatever might limit its perspectives, good will, and love.

Likewise, theological foundations build on the bedrock of a religious conversion that opens one's heart to being in love with God. A discernment of desires plays a central role here as well. But we should note an unfortunate misconception about the art of discernment that has crept into religious literature under the rubric of "discerning God's will." In this conception, the goal of discernment is a judgment of fact about what God really wants. But efforts to discover what God wants are tricky, complex, and usually inconclusive. Good parents present a contrasting and illuminating analogy: They want quite specific things from their children, but they tell them plainly and often. Moreover, as their children grow up, parents gradually drop the specifics, preferring instead that the kids take responsibility for their own decisions, following their hearts' best desires. Ignatius Loyola, considered a master in these matters, consistently spoke of "discernment of movements" and "discernment of spirits," but never "discern God's will." He saw the goal of discernment not as factual judgments on the state of God's mind but as *doing* God's will as ascertained by value judgments on concrete options as seen by the eye of a divinely received love, a eye for value shared with God. To move toward this goal, he devised a number of guidelines for discerning which desires arise from being in love with God and which do not.⁹ This too can be tricky, complex, and sometimes inconclusive, but not on account of some imperial reserve on God's part. It is on account of the dialectics of history and heart by which God invites us—gently, persistently, and through a lifetime of small steps—to surrender ourselves to love. The surrender is not a somber resignation to follow divine orders; it is a free, responsible and joyful collaboration in God's own ongoing creating in history.

Besides this role of a discernment of heart, there is also a role for a discernment of history—a discernment of story to complement the traditional discernment of spirits. The story may be about historical fact, myth, or literary fiction. It digs behind historical legends to expose which forebears in fact enriched a group's tradition and which impoverished it.

It suspects certain symbolic myths—the myth, say, that life is ultimately just fate, or just battles, or manageable by reason via the disciplines of modern science and modern critical historiography, or essentially about doing good and avoiding evil so as to gain heaven. It opposes the cultural myths that inhibit the open mind: as the Victorian Story inhibits sexual reflection, as the Faithful Churchgoer Story inhibits the spirit of prophecy, and as the American Individualist Story inhibits hopes for shared living. In similar ways, stories in literature can misrepresent what life is really about. But they also can liberate. Poetry, drama and fiction that portray our wounded creativity and the healing power of love convey a "soteriological truth" or "saving tale," to use Eric Voegelin's terms.¹⁰ In his view, we cannot understand our historicity except as life spent on a search "in between" confusion and clarity, between fear and confidence, between feeling exiled to the everyday world and feeling always drawn to a world beyond. A discernment of story reads literature not so much for entertainment as for an answer the recurring question, How do other people deal with their experiences of fear, hope, love, faith, and death? Good writers do not tell us the answer; they portray a *search* for the answer, allowing us to compare their characters' struggles with our own. This is why Flannery O'Connor's stories and Ingmar Bergman's films penetrate our self-awareness, especially when the characters do not get what they want. They depict how people need a salvation in the most ordinary circumstances, how people are seldom as innocent as they seem, how situations are always a mixed residue of authenticity and unauthenticity, and how love has continuously surprising powers for healing.

Historicity-Conscious Doctrines

A foundational awareness of this general dialectic of historicity and heart directly affects Christian *doctrines*. Because the New Testament presents the promises recorded in the Hebrew Bible as fulfilled in Jesus of Nazareth and in the gift of the Holy Spirit, we may ask, What might historicity-conscious doctrines say today about Jesus, the Spirit, the human community, and the role of Christians and their churches within it?

Regarding the Incarnation, the flesh that the Word became is far more than what a statue of Jesus depicts. Like all of us, Jesus is constituted not only by a human body and a human nature but also by a specific historicity. In him, God's Word inherits a legacy of hope and founds a dynasty of desire. It is a historical promise fulfilled, a vine spreading out branches, a body with a living head and members, a word still heard, a divine songwriter and many singers.

The life of Jesus the Nazarene is the human life of God's eternal Word. He lays the claims of God upon us. We experience them not as demands but as invitations to our love, which come to us through the minds and hearts of several dozen generations of his followers. In the first generation, New Testament writers make little attempt to settle who Jesus really is or what title is best. They want their hearers to feel the same mysterious allure they felt when they were invited to "come and see." In the same way, the second generation invites the third, and so on through history, with frequent returns to the biblical sources where the sense of invitation was lost by neglect, hardened into certainties, distorted by error, or buried by pride. Most of us experience the invitation to welcome God into our lives through our parents, friends, and teachers who, in their turn, accepted the invitation offered by those before them. Authentic Christianity is ever a tradition of bequeathed desire.

Still, while our historicity massively shapes how we think and what we value, our past does not determine our future. To be human is to be constituted not only by our history but also by our hearts' free choices. Like Jesus, we make choices springing from the love we happen to have. Here too we experience the claims of God upon us. Besides God's Word coming through our multi-generational historicity founded on Jesus of Nazareth, God's love comes in the immediate manner of flooding each heart with the Holy Spirit. It is this Spirit loving with our spirits that desires to welcome God's historical Word and become a part of that healing Word to the world.



Christians have consistently rejected the Pelagian idea, "Do your best, and God will do the rest." Rather, the effective freedom to welcome God's invitation relies on God's prior self-gift as discerning love. It is this love that enlightened the "eyes of the heart" in Jesus' followers to recognize "the hope that lies before them" (Eph 1:18) and to welcome his invitation—a love that is ever being brought to perfection in history. The more aware Christians are of this invitation their forebears felt when learning about this person, the more luminous becomes God's gift of self, both in this man and in the very love with which one welcomes his invitation.

Here we gain insight into the historical origins of the doctrine that God is a trinity. How did the first Christians come to believe this?¹¹ Is it simply because Jesus spoke of a Father and a Holy Spirit that his disciples did the math? Hardly. Rather, it was a revelation of their own historical, affective, and interpersonal selves. They understood their relationships with Jesus and their personal experience of his spirit as God giving the real divine self to the world. The evidence that these engagements are actually a double gift of God's own self lies in their analogy of a father giving up his only son for our sake and their metaphor of God pouring the self-same divine spirit into the hearts of anyone, a spirit that cries, "Abba, Father!" The author of 1 John asserts it plainly: "If we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his son as the Savior of the world."¹² Eventually Christians formulated this double self-gift as being engaged with a God whose eternal self must be a sort of trinity—a Loving Source, speaking the Word who joins our historicity, and flooding our hearts with the Word-welcoming, world-loving Spirit.

Christian doctrine is also about the human community and the role of Christians and their churches within it. By nature, all humans share the same impulses to self-transcendence, and Christians share the vision of Jesus that salvation is needed by and available to everyone. John Haughey describes this attitude of Jesus as "the virtue of catholicity."¹³ He uses *catholic* with the small "c" to indicate that it encompasses all people as members of the one family of the Father. He traces this catholicity in both the lifelong efforts of Bernard Lonergan and in the global vision of Vatican II's *Gaudium et Spes*: "The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well." In view of emerging global consciousness of both the expanding opportunities of instant communication and the horrendous threats of nuclear war, he highlights the vision in *Gaudium et Spes*: "Ours is a new age of history."¹⁴ This new age is envisioned not as

a single culture but as a multicultural family with "plural metanarratives or organizing stories." While these ways of symbolizing salvation history are as different as the histories behind the stories, they have the same roots in an authenticity which is "contingent on the person having been first loved by God out of his or her moral impotence and on a capacity for seeing the true and choosing the good."¹⁵

In this sense, we can say there is only one Christian church, historically unified by the vision and mission of Jesus to bring healing to history yet historically denominated by different rites, moral codes, and doctrinal assertions, not to overlook their various strains of error and waywardness. To embrace the desires of Jesus means a shameful admission of failures to live them out. It means a regular and deliberate discernment of spirits and stories to nourish one's faith and make one's God-given love effective. It means a frightful awareness of a collective responsibility for the world we leave to our children. And it means a free and humbling surrender to being no longer one's simple self but a self in love without limit.

Historicity and Humanities

Christian schools concerned to keep in step with the emerging consciousness of historicity will need to experiment in their respective ways. Seminaries may presume Christian faith in their students, but most colleges will need to incorporate a Christian vision and mission in ways that avoid any hint of proselytizing while still being able to say "Jesus" without sounding naively fundamentalist. Still, seminaries and colleges alike could become aware that in fact they have already inherited the priorities of Jesus, have implemented them half-heartedly, and still bear responsibility for improving the future.

For many schools it means reincorporating the humanities into their course of studies in ways that keep students aware that they are studying the very humanity of which they are a part. Students can learn what certain authors meant and how they plied their craft; they can learn about historical developments; they can understand philosophical ideas and theological doctrines. But it takes historically-conscious teachers to make it clear that the lessons are about the wonders and the wretchedness that real people everywhere are capable of, including one's heroes, cultural founders, friends, relatives, even oneself.

For example, historical studies tell us what we actually did in the past and what made the difference between enriching a culture and letting it rot. This is true not only of the distant past, but also of recent developments. When we think of the massive shifts in the last 25 years in global finance,

communications technology, gender equality, ecological awareness, sexual mores, celibate religious congregations, the waging of war, and the workings of cities, our next questions may be: What have we done to ourselves? And what are we going to do? Economics can regard its field not as a fascinating game of predicting profit and loss but as the seriously humane task of coordinating human enterprises for global human well-being. Similarly, many works of poetry, fiction, and drama vividly portray the countless ways individual hearts deal with threats, temptation, and hopelessness. And the alert student may ask, In what ways does *my* heart deal with these? Other disciplines have the potential to help students deal directly with their native creativity, its wounds, and its healing. Ethics can look beyond prohibitions and principles to help students explore the vaster field of failures in taking responsibility and to pursue new opportunities in intelligent forgiving and peacemaking. Political science, psychology, philosophy and theology can alert them to the ambiguities of desire both in their history and in their hearts. In particular, the religious studies and philosophies that take seriously the questions of human insufficiency and of a possibly divine salvation, can implant in students' wonderments the image of salvation history as an ongoing dialectic of history and heart. Theologies aiming to express and understand one's Christian faith can fill out this dialectic by identifying how the inherited desires of Jesus the Nazarene and the direct gift of divine Love liberate the minds and hearts of anyone.

Of course these disciplines show humanity as always desiring the better and often choosing the worse, but this is central to their task. No human institution should get away with presuming innocence. It is painfully evident today that the absence of suspicion has allowed shortsightedness and greed to dominate the oil industry, the banking industry, and the conduct of recent wars. Nor are Christian schools immaculate: they should openly confess they are *semper reformanda*—an attitude most seminarians and college students would immediately respect.

The more effectively Christian schools raise historical-critical awareness, the more likely students and faculty will take to heart the questions, Are we self-sufficient? Is human creativity, left on its own, forever doomed to churn out its usual mix of achievement and disaster? Or is there within reach—indeed within historicity and hearts—a healing of the hubris, fear, and dysfunctional heritages that bring on these disasters? Questions like these deserve a central place among stakeholders in Christian schools. Whether students and faculty think of these questions in terms of Yahweh, God, Father, Allah, Higher Power, moral standards, or simply notice them in their highest desires and deepest fears, there is no reasonable justification for suppressing the *questions* of human insufficiency and ultimate hopes, and every reason to promote their

expression in institutions committed to free inquiry. In the arts, one might ask: What is this unrelenting yen for beauty burning in us for expression? In the sciences: Did everything really just happen? In historical studies: What does the evidence say about how mutual enmities are actually healed? Seminaries, especially those accustomed to teaching the right answers, may need to resuscitate the questions: Are God's word in Jesus the Christ and God's love in the Spirit actually God's self-gift to all of history and to each person, or are these just some beliefs that define our culture? Does salvation occur where people forgive any offender and welcome any stranger, or only where people experience God's individual forgiveness on earth and God's individual welcome in heaven? Is it really God's self-gift as love that impels me to heal the wounds in the human spirit, or is it up to me to impel myself?

A Vision and a Mission

Clear statements regarding vision and mission help ensure that schools keep a sharp focus for policies, curricula, and outcomes. Not that they must draw up "vision statements" and "mission statements." A number of the schools in our sample describe themselves in terms of goals, purposes, aims, guiding principles, ministries, or philosophies of education. But without some sort of working vision, mutual misunderstandings arise regarding what the world drama is all about and what role the school plays in it. And without a corresponding articulation of a mission, the initiatives of even the best teachers and administrators head in different and often opposite directions.

Vision

A vision shaped by a Christian awareness of historicity opens onto three avenues of development. One is that the vision should be rooted in the vision of Jesus. It is not the goal of Christian colleges to make converts. Jesus himself was often content to heal the wounded and send them on their way. Nor is it appropriate for seminaries just to settle what the basic Christian beliefs are and how they can be understood. Jesus energized his disciples with his own desires to bring healing and true peace to others. His vision was a vision the disciples inherited about their own best selves. But since every college and seminary boasts of carrying on a noble tradition, what in the world prevents them from boasting that they carry forward the noble desires of Jesus the Nazarene to engage, to heal, to make peace? No boundaries of gender, wealth, age, status, religion, respectability, or health prevented him from reaching out to the marginalized. To him, every heart is susceptible to the impulses of contempt, hardness, self-justification, and ambition, just as every heart

suffers its burdens of sorrow and fear and longs for some kind of liberation. His own heart ached with desire to heal and bring peace, charged by a paradoxical outrage at whoever got in the way.

A second avenue for developing a vision heads in the direction of manifest desire. Because values are essentially objects of desire, a historicity-conscious founding vision includes the desires of the founder. This is painfully absent in the materials reviewed in our survey. Their statements of vision typically describe a needy world and list desired outcomes for their graduates. It is just information. But hearts catch fire from hearts on fire. We feel it under the majestic presence of Abraham Lincoln seated at the end of the National Mall in Washington, where we read, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in..." We feel it watching Martin Luther King proclaim, "I have a dream! ... that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; 'and the glory of the Lord shall be revealed and all flesh shall see it together.'" Their words point to hopes, but what ignites our desires, imagination, and confidence is their passion. The lesson here is that the desires of the school's Christian sponsors should be made manifest. The message is not "Here are some worthy goals" but "We really want this." No doubt, this will require a conversion on the part of people fixated on tasks and of people who are naturally shy about revealing any hint of ardor. It would not be a private affair. It would be some form of retreat from daily academic tasks and an engagement with one another about what actually "this" is that "we really want."

A third avenue leads to a sense of historical crisis. The "new age of history" proclaimed in *Gaudium et Spes* is well characterized by the emergence of historical consciousness itself. It opens minds to the fact that all traditions are contaminated and that we are responsible for the world we leave to our children. It reorients people's priorities by setting an intelligent, forgiving, and healing love above all else. It brings people to associate with one another less by debating opinions and more by pursuing urgent questions together. It should awaken students to the actual crises of our times and to the real dangers of that familiar, seductive voice, "Oh, I don't need to think about all this right now."

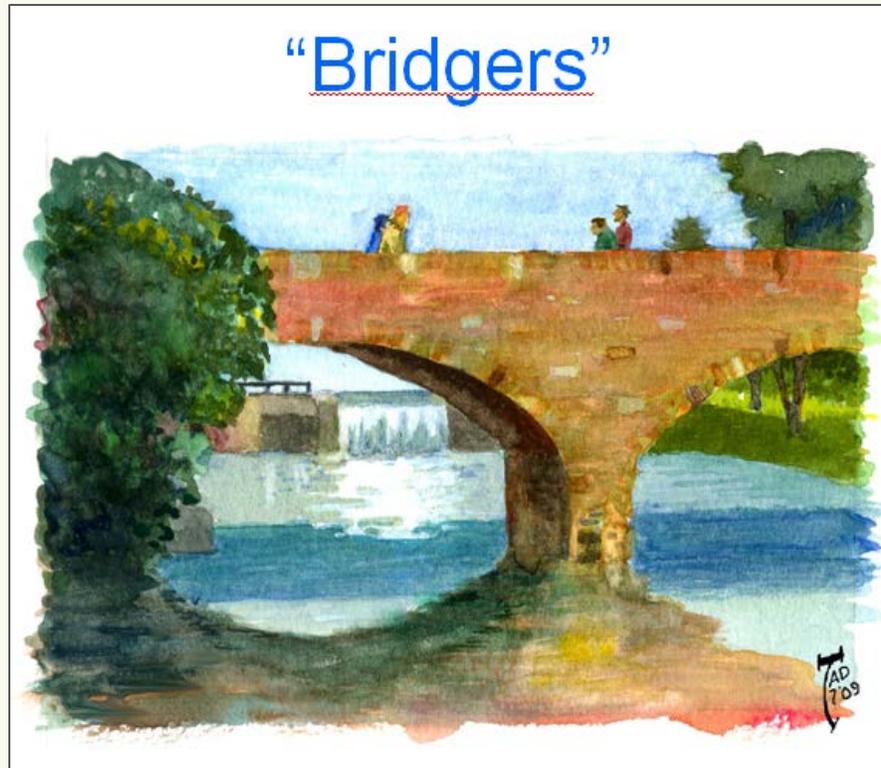
Mission

A mission is more specific. It designates a work undertaken. Practically speaking, there are several areas where God's work in Jesus and the Spirit in today's historicity-conscious world may be carried forward while fully respecting the academic freedom of students and faculty. First,

Christian schools should include in their mission the promotion of a comprehensive critical mindedness. It would anticipate and honor history-improving creativity where it exists. It would scrutinize any area where woundedness makes people easily fooled or blissfully ignorant. And it would bring to light where and how love actually healed or is badly needed for healing. A philosophy of aesthetics can present the dynamics of feeling and image as symbolizing the heart's irrepressible hope that we can transcend the worse in us and bring about the better. Courses in psychology can teach students to weigh their own spontaneous inspirations against their intellectual, moral and religious commitments; it would give them direct experience of the struggle to overcome the bias and willfulness that badger human psyches everywhere. Courses in ethics can present mutual forgiveness less as an abstract ideal and more as a power for peace demonstrable in actual history. Courses in economics can anticipate how greed and disagreements continue to affect the human condition across the globe, particularly the greed by which the benefits enjoyed by the few are paid for by the many, and the disagreements among economists about what money is really for and how it ought to work.

Second, these schools could incorporate into their mission the encouragement of students' natural sense of wonderment. Wonderment is that awe, prior to formulated questions, about the givenness of creation, the persistent longing of one's heart, the insufficiency of our overrated creativity, the mystery of death, the liberations of love, and the ultimate destiny of oneself and all humanity. To acknowledge that we wonder about these things is to take a stand against the materialist assumption that the spiritual realm does not exist. It challenges the relativist assumption that wonderment is mostly starry-eyed curiosity or just personal pursuits with no practical implications for how we might live together. It also gives students a way to test the teachings of any religion against the actual wonderments simmering in their hearts.

Third, they might aim to graduate bridge-builders. These are people prepared and eager to heal rifts in families; to cross boundaries within the functionally specialized corporations where "just do your job" suppresses questions of who really benefits; and to harass the administration in business and government when access to goods, services, and credit favor the well-off. They could explicitly associate bridge-building with that inner love that ever transcends the self and to the well-known efforts of that Nazarene to unify the human family.



Finally, they might focus less on virtues and more on achievements. A school announcing that it stands for honesty, faith, justice, integrity, compassion, and charity depicts the institution and its graduates in ahistorical, ethical concepts. It works fine for youngsters, in whom we want to build character, but is not enough for adults, from whom we expect active commitments. Imagine a school announcing that its graduates will have the desire and skills to think critically, build bridges, repair rifts, cross boundaries, reconcile the alienated, create institutions that promote the common good, and revive the question of God. Would this not tell the world that its mission is to replace hate with an intelligent, peacemaking love and to open simple worldliness onto the realm of divine wonder? A convergence of Protestant and Catholic colleges and seminaries on this mission would be a powerful word to hearts deeply skeptical about the past and hungry for good news about the future.

Notes

¹ *The Collected Works of Eric Voegelin*, vols. 14–18 (Columbia and London: University of Missouri Press, 2000–2001).

² Tad Dunne, *Doing Better: The Next Revolution in Ethics* (Marquette University Press, 2010).

³ Mark Massa, *The American Catholic Revolution: How the 60's Changed the Church Forever* (Oxford University Press, 2010) 1, 10-14.

⁴ Bernard Lonergan, *Method in Theology* (Herder & Herder, 1972). Most of the reflections here on foundations and doctrines are hugely influenced by Lonergan's works.

⁵ Ibid. chs. 11, 12.

⁶ Thomas Aquinas, *Summa Theologica* I, q.16, a.1, http://www.ccel.org/ccel/aquinas/summa.FP_Q16_A1.html.

⁷ René Girard, *Resurrection from the Underground: Feodor Dostoevsky* (New York: Crossroad Publishing, 1997), pp. 143-146. See also his reflections on the *imitatio Christi* in "Violence Renounced: Response by René Girard," ch. 14 of *Violence Renounced*. ed. Willard M. Swartley (Pandora Press, 2000) 310–311.

⁸ The forums for sorting out the presence or absence of conversion are what Lonergan assigns to the functional specialty *dialectic*. Lonergan, ch. 10.

⁹ *The Spiritual Exercises of St. Ignatius*, ed. Louis Puhl (Chicago: Loyola University Press, 1951), par. 313–336, 345–351.

¹⁰ Eric Voegelin, *The New Science of Politics* (University of Chicago Press, 1962), 76-82. Also "The Gospel and Culture," *Jesus and Man's Hope*, ed. D. G. Miller and D. Y. Hadidian (Pittsburgh Theological Seminary, 1971), 59–101.

¹¹ The question of the historical origins of doctrine on the trinity involves a self-understanding just as any doctrine about one's salvation does. The tortuous question of how the one God can be somehow three belongs, in Lonergan's view, to the subsequent functional specialty, *systematics*.

¹² 1 Jn 4: 13-14. The letter has a nearly identical assertion a few verses earlier: "...we should believe in the name of his Son, Jesus Christ and love one another, just as he commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us" (3: 23-24).

¹³ John C. Haughey, John C, "The Charism of Bernard Lonergan: The Virtue of Catholicity," *The Lonergan Review* 3/1 (2012): 13–32.

¹⁴ *Gaudium et Spes, The Basic Sixteen Documents: Vatican Council II*, ed. Austin Flannery, O.P. (Newport, New York: Costello Publishing Company, 2007) 163, 165; or: http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html; par. 1, 4.

¹⁵ Haughey, 30-31.