

AN APPROACH TO CATHOLIC INTELLECTUAL LIFE: MOVING FORWARD

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REMARKS GIVEN AT

**LOYOLA UNIVERSITY CHICAGO – JOAN AND BILL HANK CENTER
FOR CATHOLIC INTELLECTUAL HERITAGE**

AWARD CEREMONY AND LUNCHEON

**UPON RECEIVING THE 2014 JOAN AND BILL HANK CENTER'S
LIVING TRADITION AWARD – APRIL 11, 2014**

Thank you for coming to this celebration. It is indeed a privilege to be recognized by Loyola University Chicago's Hank Center, and to formally participate in its objectives and activities. As a Loyola alumnus from South America, I am gratified to be the recipient of the 2014 Living Tradition Award. I am also deeply honored by your presence on this occasion—a presence I shall always remember.

On an occasion such as this, I would only wish to note that the university defines The Joan and Bill Hank Center for Catholic Intellectual Heritage as, "Existing to help faculty and students recognize and research Roman Catholic thought and its link to all academic disciplines in the university. It also seeks to convey that thought to other audiences inside and outside Loyola University Chicago."

My friends, given this statement, I wish to reiterate the fact that our Catholic Intellectual Heritage is grounded in the traditions of Catholic education, as it evolved from Christ's instruction to go forward and teach all nations. We find it in the Catechetical Schools of the Early Church, the Cathedral Schools of the Middle Ages, the rise of the great universities of Europe, the work of the teaching orders, and the evolution of Catholic education through the periods of the Counter Reformation. We see its development within the evangelization of ancient cultures, and new worlds, in the contributions made by the Jesuit "Geography of Knowledge," and in the educational institutions, which have evolved over the centuries.

On this occasion, I would like to touch rather briefly, upon an approach to Catholic Life, as it pertains to the historical roots of Jesuit education, as well as to the implications of Jesuit education, in the life of the individual student. My friends, Jesuit education has come a long way from Messina, Sicily in 1548, when the first Jesuit school was established. It has also come a long way from Maryland in 1634 when Father Andrew White of the Society of Jesus, and 4 fellow Jesuits, landed from England with Cecil Calvert, opening the doors of Jesuit educational institutions, across this great country, thus creating an

academic milieu which includes Loyola University Chicago, where I have been privileged and pleased to spend many years as a faculty member.

As a young adult growing up in South America, Jesuit education had a profound impact on me. I was invited by the late British Jesuit, Fr. Martin Cyril D'Arcy to join the "Sword of the Spirit" movement— a movement primarily concerned, with helping the poor and homeless in South America. (Incidentally, the D'Arcy Gallery here at Loyola is named in his honor.) I immediately postponed my future studies, and joined the movement in South America. Our training in the Sword of the Spirit Movement included intensive study of the Papal Social Encyclicals such as Pope Leo XIII's *Rerum Novarum* and Pope Pius XI's *Quadragesimo Anno*, as well the as Father D'Arcy's work, The Mind and Heart of Love, and the *Spiritual Exercises of Saint Ignatius of Loyola*. The movement incorporated community activities, which allowed participants to apply the principles of Catholic Social Action encompassed in the documents. My participation in this movement made me realize the importance of the tradition of Jesuit education, both in and out of the classroom.

As I reflect on Catholic intellectual heritage and the thrust of today's event, in conjunction with the meaning and significance of the *Spiritual Exercises* —Two Ignatian principles of education, which have intrigued and fascinated me over the years, come to mind, namely, *CURIA PERSONALIS* and *TANTUM QUANTUM*. Allow me to briefly reflect upon these two principles, as they pertain to Catholic Intellectual Heritage.

The first, *CURIA PERSONALIS*, means the care of the whole person, and all that this principle entails, in its entirety—the totality of self – the development of the moral self; the social self; the academic self; the physical self; the psychological self; and the spiritual self. *CURIA PERSONALIS* (Care of the whole person) includes all that goes into the composition of our character and temperament; our identity; our uniqueness—our individualized essence—made up of the soul (which is Eternal and Immortal involving both the Intellect and the Will) and the body-- (which is mortal—but will rise glorified). *CURIA PERSONALIS* also includes basic theories such as 1) the life and dignity of the

individual; 2) that there are certain basic human rights with corresponding duties; 3) the fact that human beings are by their nature social; 4) and the fact that God calls us to family, community, and service. In brief, our talents, physical attributes, desires, and *our* minds, are all equally worthy of our attention and consideration.

The principle *CURIA PERSONALIS*, when considered in conjunction with the implications of Catholic Intellectual Heritage, further allows us to reflect upon the fact that the beauty of the Catholic faith is that it provides an opportunity for a richly diverse collection of humanity, to unite under one creed. Additionally, this principle, *CURIA PERSONALIS*, coincides with the principle enunciated by Thomas Aquinas, namely, “Whatever is received is received according to the mode of the recipient”-- which means, when considered in connection with *CURIA PERSONALIS*, that character is partly the effect of circumstances.

In order to truly achieve the full optimization of *CURIA PERSONALIS*, one has to discern the impact, implications, and infusion of a second precept of Jesuit education namely, *TANTUM QUANTUM*. This principle translates to, “as much as,” and means that one uses something, such as an academic discipline, to the extent, and only to the extent, to which it helps promote the fundamental goals of all human being; namely, to love, to honor, and to serve God.

To illustrate—the natural sciences, classical studies, psychology, philosophy, sociology, and theology, and all the individual academic disciplines can be seen as separate units, all of which comprise the whole of education in general. But their role in Catholic Intellectual Life, vis-à-vis Catholic Intellectual Heritage, especially in Jesuit education, should be examined by the success they have in helping each person—indeed each student, to love, to honor, and to serve God a bit better. My friends, if you and I miss the implications of these two fundamental principles of Jesuit education [*CURIA PERSONALIS* and *TANTUM QUANTUM*] which are linked to Catholic Intellectual Heritage—we would have missed the boat.

These two principles of Jesuit education [*CURIA PERSONALIS* and *TANTUM QUANTUM*] have been amplified and demonstrated rather well in the words of the late Superior General of the Jesuits—Fr. Pedro Arrupe, namely, we teach our students to be “Men and women for others”—we teach our students not only to make a living, but to make a life, as well. Yes, we teach students to be the best physician, the best attorney, the best teacher (that’s a given). Simultaneously, we have to inculcate values and virtues into the personality-- that dynamic organization of ideas, attitudes, and habits which gives a person a distinctive quality—so that whenever, and wherever, he or she is confronted with choices, would do what is right, and avoid that which is evil.

TANTUM QUANTUM and *CURIA PERSONALIS* are also reflected in the words of the great Irish poet, Brendan Kennelly, who asserted years ago, “Self knows that self is not enough.” Thus, we are mediators to one another. As Catholics, we are never alone, but always belong to one another. You are a channel of grace to me, as I am a channel of grace to you. “No man is an island,” noted the 16th Century English Poet, John Donne. Indeed, these two precious and profound Ignatian principles are *also* linked to the lives of individuals. Pope Francis’ Pontificate exemplifies this through its focus, on mercy, encounter, and going forward.

More specifically, *CURIA PERSONALIS* and *TANTUM QUANTUM* are tied to a call for action in each Catholic’s Intellectual Life as referenced in the recent Apostolic Exhortation, *Evangelii Gaudium (the Joy of the Gospel)*. It asserts that you and I must “embrace human life, touching the suffering flesh of Christ in others.” Such statements, my friends, exemplify Catholic Intellectual Life/Catholic Intellectual Heritage in action.

Pope Francis further noted during a General Audience, “Mere administration is not enough. Throughout the world let us be permanently in a state of mission...” He continued, “the Church is like a great orchestra in which there is great variety...we are not all the same and we do not all have to be the same. We are all different, varied, each of us with our own special qualities. And this is the beauty of the Church: everyone brings his own gift which God

has given him for the sake of enriching others.” These pronouncements set the stage for an alternate, profound, and essential approach, to the understanding and implementation, of Catholic Intellectual Heritage.

Thus, I do believe that as we continue to explore the dimensions and ramifications of Catholic Intellectual Heritage for the future, in relation to *CURIA PERSONALIS and TANTUM QUANTUM*, consideration must also be given to the importance of globalization and innovation, as well as to an integrated approach to the academic disciplines. We have to recognize that this can be a slow process in any society (be it in a GEMEINSCHAFT or GESELLSCHAFT).

As you and I look to the future of Catholic Intellectual Heritage we have to document the fact that INNOVATION can be accelerated through collaboration among the social sciences; natural sciences; engineering; the humanities; law; business; and medicine. The challenge at this moment is that although on a daily basis you and I continue to value, cherish, and promote the vision and mission of Catholic, Jesuit education; we need to be ever-vigilant to speak and model, those Catholic and Ignatian principles within a context that is pertinent to the challenges and dynamics of the citizens inhabiting the contemporary world. We need to be who we are truly “called to be,” and to assist others to “become the best they can be.” We can create, we can offer, and we can provide a system of education that society cannot find elsewhere.

On balance therefore, my dear friends, Catholic Intellectual Life, vis-à-vis Catholic Intellectual Heritage, when linked with the Ignatian Principles of *CURIA PERSONALIS and TANTUM QUANTUM* coupled with the Apostolic Exhortation of Pope Francis’, *EVANGELII GAUDIUM (The Joy of the Gospel)*, and the beautiful statement of Fr. Pedro Arrupe of the Society of Jesus—“Men and Women for Others” will always rest upon the banner of truth itself—exemplified in the values, traditions, and in the magnificent and timeless motto of the Jesuits initiated by Saint Ignatius Loyola; namely—AD MAJORAM DEI GLORIAM -- TO THE GREATER GLORY OF GOD.

I thank you, and DEO GRATIAS