

PIETAS ET ERUDITIO ¹

Peter-Hans Kolvenbach S.J.

*Superior General,
Society of Jesus*

The earnest desire to become an educated Christian while being as well a Christian intellectual has produced in pedagogical texts, as early as the 14th century, the binomial idea “devotion and knowledge” with ever so many variations. To ensure that the students were actually *pie vivant et latine loquantur* (*living piously and speaking Latin*), the cathedral schools multiplied expressions such as *pietas litterata*, *pietas et scientia*, *virtus et litterae*, *pietas et doctrina*, and when the first Jesuits began speaking of their studies, they fell into the habit of using these binomial ideas to indicate their concern for an ideal educational formation. In a letter written September 22, 1551 to Albert V, the Duke of Bavaria, Ignatius indicates his desire to form a fertile seminary to prepare a man who will be “educated and devout”, so that the university would produce brilliant “flowers of knowledge and virtue, ... because we tend in our colleges to accentuate *formation for life* rather than the *acquisition of knowledge*”. We must recognize that, at the time of our first Jesuit theologians, the binomial concept took the form of *pietas* and *eruditio*. In the formula for their vows, *eruditio* appears in the promise to care for the *eruditionem puerorum in rudimentis fidei*, (education of children in the basics of their faith), while in the correspondence *eruditio pia* and *pietas erudita* predominate over the use of *pietas litterata*. It is interesting to study the Jesuit theological learning from the point of view of this binomial idea of *pietas* and *eruditio*, because it seems to characterize our *minima Societas*.

“Pietas” and “Eruditio” in general

What bears evidence to this early idea comes from a fellow student of Pierre Favre at the College of St. Barbara of Paris, who had no recourse to the theory of semantics. According to this Oriental mystic and novice of a few months, Guillaume Postel, the group of “ignatianites” was characterized as seeking harmony between *eruditio* and *pietas*, in the sense that theology, such as they lived it and professed it, was founded rather on a spiritual affectivity than on an intellectual study, and was oriented towards meditation.

It would be difficult to deal with all the blendings of the terms linked to *pietas* and *eruditio* so many that one must examine them carefully; many variations of *pietas* and even more of *eruditio* seldom appear from the pen of Ignatius himself. In the great ferment of ideas, particularly characteristic of the times in which Ignatius studied with his companions, the two words were joined to many other terms: *pietas*, in effect, meant at once holiness and perfection, devotion and morality, while *eruditio* could embrace both the sacred and profane sciences, scholastic and positive theology, the Gospel and logic.

Some texts at the beginning years of the Company used the two terms, while including from each a series of related pairs. The Bishop of Eichstätt, for example, addressed Le Jay, one of the first companions, in these terms: “*doctrina et pietate venerando theologo D.Claudio Jaio*” (29 February, 1547). As for the Colleges, what was needed to ensure a real impact was to educate men “*docte et spirituale*”, impregnated with “*spiritu et doctrina*”². What Canisius, in his turn, judged indispensable for dialogue with the reformers was to have men noted for “*pia eruditio*” or “*pietas erudita*”³. And, addressing himself to Ignatius (30 April, 1551) to obtain a companion capable of entering into a discussion with Mélanchton, the qualities that he expected to find in him were “*erudita modestia*” and “*modesta eruditia*”. Because these are the conditions that will provide him with the most efficacious aid: “*plus effectura*”⁴.

The two poles of the binomial concept *pietas* and *eruditio*, that one finds in the discussion between theology and the humanities, are not however to be understood within a well balanced framework in which each term is used in a context similar to the other. It is, in reality, an honour for Alfonso Salmeron to be declared “*theologus humanitizans*”. But while it is necessary to disqualify the famous Lefèvre d’Étaples, the rector Noël Beda, of the College of Montaigu, where Ignatius resided, did not find another

formula to designate this concept other than that of “*humanista theologizans*”. If it is an honour for the theologian to open up his erudition into the domain of the humanities, it is on the contrary, an unacceptable pretension for a humanist to want to trespass into the domain of theology.

An exhaustive study of the binomial idea *pietas* - *eruditio* and of all the many nuances of these terms takes us too far afield and requires a research beyond my capabilities. I would like then, having introduced the subject with this bias, to uncover different traces of these binomial concepts and what they evoked in the experience of Ignatius and in certain decisions at the time when, as General of the Society, he drew up the Constitutions.

“Pietas” and “Eruditio” in the experience of Ignatius

Of special interest is the experience of Ignatius at the University of Paris. But it is necessary, before his meeting there with his first companions to say something of his previous adventures with the world of culture or of *eruditio*.

A first contact with culture was for the young Ignatius (Îñigo) to have received not only at the family castle, but more importantly during the years when he was a page at Arevalo he profited by the atmosphere of culture, learning and esthetics that reigned at the court of the *contador mayor* of Castille.

But the conversion of Ignatius and the years that followed with the sojourn in Manresa and the pilgrimage in Europe as far as the Holy Land were a time of radical rupture with what he had been living especially in what concerned an attention to the values of culture. These years provided Ignatius with a strong formative experience, especially the moment when *pietas* - by itself and for itself - took a strong hold upon his life, and it had no connection with *eruditio*. When Ignatius, at this period, entered into a spiritual conversation and was forced to communicate with another something of his discovery of God, it was a question, if one can say so, almost of a dialogue of spirit with spirit, with little cultural intervention.

It was, paradoxically, through this bias of communication, however, that things began to unfold. Something happened so strongly to his spirit upon his return from the Holy Land, a centering of his life which would from now on be decisive and would be expressed in these very simple words: “to help souls”. Ignatius began also to entrust “his inclination for

study to Isabelle Roser and to a school Master named Ardevol who was teaching Grammar. To both, his intention appeared satisfactory”⁵. It was thus that a way opened up before him where *eruditio* would find more and more its place. It seemed clear that from then on *eruditio* emerged both from the spiritual experience and from his pressing drive and apostolic desire. It is from this last, an apostolic desire that the “inclination” for studies was engendered in some fashion. One knows, besides, that according to the *Spiritual Exercises* and more particularly from the theory of election, the impetus from an election may be caused by a movement of reason⁶.

No need to recall the adventures encountered by Ignatius at different stages of his initiation to culture and learning or to put it in another way of his transition to *eruditio*: Barcelona, Alcala, Salamanca. *Pietas* and *eruditio* were not at first a happy couple. One remembers the tension, which was evident at the departure for Barcelona, between the mystic attraction that culminated in Ignatian *pietas* and the first step towards *eruditio* that the study of grammar had elicited. One will recall also the tension that constantly surfaced, over the ensuing stages, between the objective demands of his

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work as a student in his research on *eruditio* and the attraction, difficult to suppress, with regard to what he called his apostolic *pietas*. He struggled to understand the desire to teach catechism and to serve in a pastoral capacity the men and women around him. This recurring tension persisted from then on, but the “inclination

for studies”, admitted by Ignatius at the time of leaving the University, was ultimately resolved. It was enough then that his pursuit of studies came from the love of God and would be useful in the service of his neighbour to justify this pursuit; looking at the tension this way, Ignatius could deal with *eruditio* as something that did not impose its own values as an end in itself or as having the final word; such values could be seen to give impetus and dynamism to a *pietas* which was in need of being communicated. In this way the desire, never denied but rather forever motivating him, “to be always more useful for souls” led Ignatius to immerse himself with yet more conviction into his studies.

Paris represented the learning of the era where *eruditio* provided the broadest scope. Ignatius and his companions, whom he won over little by little to the same service of Christ and the Church, were thus endowed with adequate studies for a well-balanced programme. No one could detect any over-emphasis on either *pietas* or *eruditio* among the “ Ignatianites “.

Paris was, however, at this time, in turmoil; it was a marvel that the companions lived through this stormy era and seemingly with little comment. The college, first of all, where Ignatius was staying was the college of Montaigu. Now at the beginning of the 16th century, this college was reformed by Jan Standonck along the spiritual lines of the Fathers of the Common Life and the Canons of Windesheim. In the upheaval that *pietas* often undergoes at all levels of ecclesial life among bishops, priests and religious alike, these currents of renewal generated a preaching of interior reform. Standonck at College Montaigu wanted to become the propagator of this reform, establishing alongside Piety, and in a way supporting it with an austerity quite opposed to the easy-going temptations of the period. But it was the excessive rigor imposed on the students, which compromised the future of this reform. When Ignatius arrived at Montaigu, Noël Beda had succeeded Standonck as principal of the college, while remaining head of the Faculty of Theology. Now, the struggle for *pietas* was about to slide into another field, that of theology, a noble science, indeed, which was opposed to the pretensions of the humanist sciences and was highlighting much more the need for a true *eruditio*. Beda was considered in this context as the leader of the anti-humanist movement, with a large part of the Faculty of Theology, fiercely opposed to Christian humanism, who were looking to promote some men attached to Lefèvre d'Étaples.

Now the end that humanism was pursuing could be considered in its turn as a goal to reform: an intellectual reform this time, relying on a renewed *eruditio*. Philosophy became the first field where this reform was exercised. Against the extreme nominalism, which was then being taught, philosophy wanted to introduce the thought of Aristotle. But the theologians were not to be mistaken: to entangle the philosophic foundations with decadent scholasticism would indirectly implicate the whole theological edifice itself, which they held themselves to defend. And they saw a similar threat rise up against theology by having recourse to the humanists' way of dealing with the text of Scripture and the patristic texts. What became appropriate to call upon in such a debate against the risks of *eruditio* being judged dangerous was this interior form of *pietas* that could stand up to a

threatened orthodoxy. And it is to this strategy that the party of “theologians” resorted.

Something of these different debates can be found later in the formation programme which Ignatius proposed. Meanwhile, however, in Paris itself, he had decided to leave the College of Montaigu to reside at the College of Saint Barbara directed by a young rector, André de Gouveia, who was penetrated with the spirit of the nascent humanism; it is in this college that the first companions of Ignatius began to come together. If we want to determine the theological teaching received in Paris by Ignatius, we would have to admit at the same time that the work was not easy; from the college where he resided, the students were authorized to take courses in various disciplines. What one knows, however, is that Ignatius appreciated above all the Thomistic doctors and that this study also became integrated later into the Constitutions.

This brief historical account of those Parisian times shows that Ignatius and his companions did not seem to be particularly preoccupied with the Protestant Reform; it is true also that the Protestant Reform made itself felt only gradually as it moved into France at this period. The Paris Faculty of Theology was more bent on attacking Erasmus, Lefèvre d’Étaples and other humanists, and it would seem that Ignatius and his companions were not fully engaged in these combats. It was, in fact, another *pietas* that was motivating them, not the fearful and menacing *pietas* of the “orthodox” theologians. Their *pietas* had by far much less to be defended because of its inclusion of *eruditio* than that of scholastic nominalism. Already, they preferred the thinking of Saint Thomas as being more balanced, more open and more lively, known notably through his disciple and commentator, Cajetan, general of the Dominicans.

The Choice of Ignatius for the Society

Having arrived at this point of our story, we are able to consider the overall given data needed for the orientations that would establish the fledgling Company and which would be brought into the 4th part of the Constitutions. From his own personal experience and from those debates at Paris, that in one way or another he witnessed, Ignatius had in hand, one could say, all the necessary elements to choose what he ought to do. We

can clarify these choices by using what might seem a rather over-simplified schematic: the binomial *pietas-eruditio*, which has become so much a part of this present discussion of his life and the debates at the University of Paris.

Pietas-eruditio: Ignatius could not be content with using one of these terms in isolation from the other. Doubtless, after his conversion, he would not have been tempted with *eruditio* cut off from *pietas*. But if there had been need for some confirmation in this regard, the excesses into which, little by little, humanism detached from a life of faith was heading, were there to convince him of it. As for *pietas*, the objections and difficulties which, at various moments, were made to Ignatius to be part of the *alumbrados*, led him to recognize that *pietas* could not do without science and a certain *eruditio*. When, however, he became aware that *pietas*, for him, was becoming to mean apostolic *pietas*, the danger to deprive himself of the resources for knowledge no longer existed; rather apostolic *pietas*, as a desire to share the faith and to communicate with all those who were attached to the one vine, Christ, by the same life of faith and of charity, indicated with more force than ever the necessity for an intellectual formation, sufficient "to help souls".

Pietas-eruditio: Ignatius could not be content with using one of these terms in isolation from the other

Such is the meaning of the history that we have with broad brush, just recalled; but, in this story of an adult man having to become a schoolboy and then a student, there is a need to be precise and to look more closely at the object of our reflection, the particular and acknowledged place of theology. The debates of the University of Paris can help us, as they no doubt aided Ignatius himself. On the one hand, theology so closely connected to *pietas* as to its goal, was ready to risk defending it by closing itself off from the demands for a true renewal; if, however, *pietas* were to be open to the whole world of *eruditio*, the outcome would entail the removal of the framework that had become too rigid to receive the novelty of science bringing with it the pain of perverting the very attitude of *pietas*, respect for God and welcoming the God who dwells within us. If theology, likewise, were to enter into dialogue with all that makes our world attractive both for science and *eruditio*, it, too, would risk becoming perverted losing the

direction that made it a science, different from all other sciences because more bound by its very nature to the *pietas* of mankind in the sense that *pietas* determines the personal and apostolic end of mankind's existence.

It is the sum total of this equilibrium and the questions that surround it that we can uncover if we are attentive to the whole description and the many detailed prescriptions of the 4th Part of the Constitutions. This is what remains now to look at briefly. It will, however, be sufficient to focus on the understanding of the place of theology that Ignatius gives us: how theological knowledge, which is a question of elaborating, relates to other domains of knowledge; how the study of theology finds justification in the thrust and exigencies of the apostolate; how, finally theology is articulated both as a spiritual source which guarantees its vitality and as the apostolic term which becomes ever more demanding.

A Problem of fact

But, by way of introduction, let us recall first of all how Ignatius, from being obliged to take this responsibility, discovered for himself what was significant for the intellectual formation of the Jesuits. It was not given data from the outset. The idea at first came, in the beginning stages as the men presented themselves. Some were already formed, some priests already ordained, while others who were asking to enter were sent off to existing universities. The declaration that we find at the beginning of the 4th Part of the Constitutions recounts how it was necessary to arrive at this first conviction: the decision not only to welcome, for the most part, young men, but also to create colleges and universities of the Company, where these young men would receive their formation along with an increasing number of non-Jesuits who would profit by these organized studies:

*The aim and end of this Society is, by travelling through the various regions of the world at the order of the supreme vicar of Christ our Lord or of the superior of the Society itself, to preach, hear confessions, and use all the other means it can with the grace of God to help souls. Consequently it has **seemed necessary** to us, or at least highly expedient, that those who will*

enter the Society should be persons of good life and sufficient learning for the afore mentioned work.

But in comparison with others, those who are both good and learned are few; and even among these few; most of them already seek rest from their previous labors. As a result, the increase of the Society from such men of letters who are both good and learned is, we find, something very difficult to achieve, because of the great labors and the great abnegation of oneself which are required in the Society.

Therefore all of us, desiring to preserve and develop the Society for greater glory and service to God our Lord have thought it wise to proceed by another path. That is, our pro-cedure will be to admit young men who because of their good habits of life and ability give hope that they will become both virtuous an learned in order to labor in the vineyard of Christ our Lord ⁷

It becomes clear that the end of the Society was directed towards apostolic *pietas*. The experience of such meager fruits of true piety that the existing universities seemed to produce was the origin of the reflection here developed in the whole of Part 4. And this section constantly focuses on a double object: the formation of the young Jesuits through their studies and the organization of the colleges and universities of the Society. *Eruditio* which must be offered to the Jesuit in virtue of the *pietas* so essential to his vocation is also being given the apostolic character of this *pietas*, an *eruditio* to be proposed to other people.

Ignatian Concept of Theology

If we come now to the questions that we have raised concerning Theology, the first one has to do with the conception and development of theology. One could say that Theology is directed by a double docility: that which results from the nature of *eruditio*, and that which results from its leaning toward *pietas*. Like any science in one sense, Theology cannot be closed off from the world, because of some traditional acquisition or other,

holding it back from renewal that the evolution of knowledge could bring to it. For Ignatius the situation of theology was clear because the theology that he proposed was not only the “scholastic theology”, which was confined to Paris and the group of theologians led by Noël Beda, also the “positive theology”, henceforth with a promise of a new influence. It was also “Sacred Scripture” whose more precise and more direct knowledge, thanks to the use of the original texts, allowed for a renewal of understanding of the truth of faith⁸. Thus one could say the rich and productive docility of *eruditio* is expressed. But its relationship to *pietas*, with respect to religious experience enlightened by the revelation of Christ received as Church likewise exacts from theology another kind of docility. It suffices to refer here to other texts in the 4th Part in which discernment is needed concerning the theological choices to make.

*In general [...] in each faculty those books will be lectured on which are found to contain more solid and safe doctrine; and those which are suspect, or whose authors are suspect, will not be taken up*⁹.

The scholasticism of Saint Thomas, which Ignatius could have had during the time of his Parisian studies, verifies that openness and equilibrium be recommended¹⁰. Recourse to other theological studies “better adapted to the times” should not be excluded; all the choices to be made exact honest “consideration” and demand that “our objective of greater universal good always kept in view”¹¹. We run less risk of being deceived if we understand this docility recommended with regard to theology and apostolic *pietas* as being derived before all else the care for the service of the Church. Solidity, sureness, circumspection, concern for the universal good are the laws to respect in function of the ecclesial reference for theology, because it is from the Church and for the good of the Church that apostolic *pietas* is exercised and also moves it. Thus in the teaching of theology, in virtue of the double relationship of *pietas* and *eruditio*, there is a concern to safeguard fidelity in the expression of faith and at the same time to recognize the cultural and the problematical realities proper to the period. Thus, the theology that is being offered to both the Jesuits and the non-Jesuits is one which addresses the ecclesial faith, the world and the culture of today.

Theology and other fields of knowledge

The question that must be treated, in the second place, is the relationship of theology and other domains of knowledge. Again, the indications that are developed in the 4th Part of the Constitutions are sufficiently clear. They offer us a quasi-deductive method. Theology must not be closed off from other sciences; furthermore, when one understands the exigencies inherent in theology itself, one recognizes the necessity to reserve a place and a role for theology in other domains of knowledge.

“Moreover, since both the learning of theology and the use of it require (especially in these times) knowledge of humane letters and of the Latin, Greek, and Hebrew languages, there should be capable professors of these languages, and that in sufficient numbers”¹²

“Likewise, since the arts or natural sciences dispose the intellectual powers for theology, and are useful for the perfect understanding and use of it, and also by their own nature help toward the same ends, they should be treated with fitting diligence and by learned professors. In all this the honor and glory of God our Lord should be sincerely sought”¹³

The last words of no. 450 are sufficient to show us with such clarity that the reasoning proposed here for the demands of *pietas* is articulated well and that the way is thus opened to proceed with *eruditio*, should we have needed to be convinced!

Study of theology and the ministry

But it is the study of theology, so related by its end to the thrust of *pietas*, which serves as a justifiable and final principle when studying the other sciences. Theology itself is proposed for study in virtue of the movement of what we have called the apostolic *pietas*. In this sense, theology enters the intellectual course imposed on Jesuits because of the exigencies of *pietas*. What follows from this study are the intellectual programme for their formation and the elements for the educational ministry as exercised by the Society.

“PIETAS ET ERUDITIO”

After entitling the 4th part of the Constitutions: “The instruction of those who are retained in the Society, in learning and in other means of helping their fellowmen”, Ignatius expresses from the beginning of this section the immediate response:

“ The aim which the Society of Jesus directly seeks is to aid its own members and their fellowmen to attain the ultimate end for which they were created. To achieve this purpose, in addition to the example of one’s life, learning and a method of expounding it are also necessary. Therefore, after the proper foundation of abnegation of themselves is seen to be present in those who were admitted and also the required progress in virtues, it will be necessary to provide for the edifice of their learning and the manner of employing it, that these may be aids toward better knowledge and service of God, our Creator and Lord.

Toward achieving this purpose the Society takes charge of the colleges and also of some universities that in them those who prove themselves worthy in the houses but have entered the Society unequipped with the necessary learning may receive instruction in it and in the other means of helping souls.

Therefore with the favor of the Divine and Eternal Wisdom and for His greater glory and praise, we shall treat first of what pertains to the colleges and then of the universities ¹⁴.

But the thrust of *pietas* becomes the foundation of all the work of formation and of teaching in the Society of Jesus. It is the same movement which also gives theology its unique and what one might say its privileged place:

“Since the end of the Society and of its studies is to aid our fellowmen to the knowledge and love of God and to the salvation of their souls; and since the branch of theology is the means most suitable to this end, in the universities of the Society the principal emphasis ought to be put upon it.”¹⁵

Source and Finality of Theology

Our last point will thus conclude the course that we have just been following. It is, indeed, our life in the Spirit and in the apostolic service that is so clearly expressed in the Society; it is the effort of intelligence and at the interior of this effort, in a very special way, is the theological work..

The relationship to the life in the Spirit flows directly from the very ordering of the text of the Constitutions. The 4th Part follows right along from the 3rd; and this 3rd part, entitled “The preservation and progress of those who are in probation”, does not concern the novitiate only but also, by extension, the whole process of formation; it includes providing for those aspects of attitude and of the spiritual life which give worth to the whole of the Jesuit existence and which will be completed in the contents of the 6th Part.

What is more, in the 4th Part itself, what is clearly underlined is what today we would call the integration of the intellectual and the spiritual life, of *eruditio* and of *pietas*:

“But after they have been approved and while they are applying themselves to their studies, just as care must be taken that through fervor in study they do not grow cool in their love of true virtues and of religious life, so also during that time there will not be much placed for mortifications and long prayers and meditations”.

For their devoting themselves to learning, which they acquire with a pure intention of serving God and which in a certain way requires the whole man, will be not less but rather more pleasing to God our Lord during this time of study ”¹⁶.

What is more is that, when Ignatius was determining the content for a life of prayer for the scholastics during their time of study, he called attention implicitly to the docility of *pietas*, already remarked upon above, in relation to the docility of scientific *eruditio*: “They will do all this according to the arrangements and judgment of their superiors, whom they obliged themselves to obey in place of Christ our Lord”¹⁷.

The articulation of study – and particularly that of theology – to the apostolate, has already appeared quite evident in several citations that we have made. Similarly this connection is emphasized in the prescriptions of

the 7th Part of the Constitutions concerning the organization of the apostolic mission for a trained Jesuit, that is to say, for one who is properly prepared through his studies. What is more, the initiation into the apostolic life occurs, as already outlined in some texts of the 4th Part, with the preparation foreseen during the time of studies.

The two texts that we will cite will not add anything essential to the apostolic life nor to that clearly devised regulation of studies (and in particular the study of theology) that had already been mentioned. But in the context where these texts apply to the formation of the young Jesuits, they offer an interesting confirmation. The two texts are those numbers of the Constitutions by which Chapter VIII of the 4th Part begins and ends and whose title is: “The instruction of the scholastics in the means of helping their fellowmen”:

“In view of the objective which the Society seeks by means of its studies, toward the end of them It is good for the scholastics to begin to accustom themselves to the spiritual arms which they must employ in aiding their fellowmen”¹⁸.

“In general, they ought to be instructed about the manner of acting proper to a member of the Society, who has to associate with so great a diversity of persons throughout such varied regions. Hence they should foresee the inconveniences which may arise and the opportunities which can be grasped for the greater service of God, by using some means at one time and others at another. Although all this can be taught only by the unction of the Holy Spirit and by the prudence which God our Lord communicates to those who trust in His Divine Majesty, nevertheless the way can at least be opened by some suggestions which aid and dispose one for the effect which must be produced by divine grace “.”¹⁹

Conclusion

In one way or another, our deliberations will always be marked by the sense that Ignatius and his first companions gave to *pietas* and *eruditio*. At a time when the press got hold of any religious activity and every one seemed ready to resolve the current theological problems, the Ignatian sense

of *eruditio* demanded more than ever competent work and scientific research with all that such studies exact of labour, silence, and a teaching of top caliber both for the content and the pedagogy. The present difficulties surrounding academic freedom in the domain of theology ought not to be reason for us no longer to give ourselves up to this ministry, because its contribution to the magisterium of the Church becomes more and more indispensable. Even a lay observer, who examines the present Church, detects a growing number of rather urgent theological problems that call for profound studies.

In the exercise of my responsibility, I often come up against a problem posed by someone who is a priest, where there coexists in him the charism of the religious with the priestly sacrament so that in the case where he is priest, he must accomplish *sollicitudo rei sociali* while abstaining from the political arena precisely because he is a priest. In the dialogue with our orthodox brothers, at which I assist, we constantly come up against the situation of those Oriental Churches united with the Holy See; but without a theological study concerning this ecclesiological fact our dialogue would hardly advance. These are only some examples that one could go on multiplying, that illustrate the necessity of *eruditio* in the Church today.

Because of the perhaps somewhat mythical image that we have given of ourselves over the centuries with so many eminent Jesuit theologians the Church expects this *eruditio* of us together with a *pietas* that concretely takes the form of *sentire in Ecclesia*.

Pietas signifies then, in our times, a theological work which aims without ambiguity to build up the Lord's Church with an openness to the Spirit which leads towards the whole truth.

Pietas will give to *eruditio* a gratuitous dimension, of openness and of pastoral responsibility. It is not our charism, as Jesuits, to turn inward

Pietas will give to eruditio a gratuitous dimension, of openness and of pastoral responsibility

upon ourselves and to reserve theological work *ad usum Nostrorum tantum*. Given the Theological Faculties confided to the Company, we would like to render a real apostolic service. However, a closer collaboration among all the Faculties, above all by exploiting our international possibilities, could bring about some informal conferences or days of studies to deal with theological problems which are arising among God's people today. We do

not sufficiently exploit the possibilities that are at the disposition of the Society from the fact of the existence of this international network of Faculties of Theology.

A final word of gratitude for all that the Faculties of Theology are doing for the formation of the scholastics. They often lack today a theological learning which the Faculties could formerly count on, and at other times it is the philosophical base that is insufficient. It happens that the scholastics are proof of a *pietas* in which the *eruditio* has not yet found its apostolic place. In fidelity to Ignatius and for a greater service to the Church today, we must exact of all who are in formation – and we are all in ongoing formation – the theological quality that the General Congregations have not ceased to exact of all our apostolic work.

¹ GREGORIANUM, 85, 1 (2004), 6-19. Université Pontificale Grégorienne

² Cf. MHSI, *Mon. Broet.*, 288-28

³ Cf. *Ep. Can.* I, 32

⁴ Cf. *Ep. Can.* I, 350-360

⁵ Autobiography, n. 54

⁶ SpEx n. 182

⁷ *Const.* [308]

⁸ *Const.* [351]

⁹ *Const.* [464]

¹⁰ *Ibid.*

¹¹ *Const.* [466]

¹¹ *Const.* [447]

¹³ *Const.* [450]

¹⁴ *Const.* [307]

¹¹ *Const.* [446]

¹⁶ *Const.* [340]

¹⁷ *Const.* [342]

¹⁸ *Const.* [400]

¹⁹ *Const.* [414]