

**Hist 410**  
**Twentieth-century Jesuits: An Intellectual History**

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MW 12:00 - 1:15 PM

HISTORY 410 Topics: Twentieth Century Jesuits: An Intellectual History

The Society of Jesus (Jesuit Order), founded in the mid-16th century and inspired by Renaissance Christian humanism, was marked by a vision of reconciliation: grace and nature, God and the world, Christ and culture. Numerous complicated factors led to the Society's suppression in 1773; when it was restored in 1814, the world had been changed by the French Revolution, Napoleon, and a new function for "religion" within an otherwise "secular" nation-state. The restored Society from 1815 to 1965 was largely marked by intransigent opposition between the Catholic Church and modernity (e.g., democratic government, liberties of conscience and religion, evolutionary science and critical method). This course will overview Jesuits who attempted negotiating this dilemma: on the one hand, representing a 19th-20th-c. Church bitterly opposed to modernity; on the other hand, members of a religious order originally founded on a 16th-c. humanistic vision of reconciliation. Potential figures for consideration include: Gerard Manley Hopkins, George Tyrrell, Henri Bremond, Pierre Teilhard de Chardin, Alfred Delp, Karl Rahner, Henri de Lubac, Yves de Montcheuil, John Courtney Murray, Walter J. Ong, Daniel Berrigan, William Lynch, Michel de Certeau, John W. O'Malley, Jacques Dupuis, Jon Sobrino, Roger Haight. This course can be taken for credit for the modern Europe major/minor field. [http://www.luc.edu/history/graduate/graduate\\_courses.shtml](http://www.luc.edu/history/graduate/graduate_courses.shtml)



## OVERVIEW OF TOPICS

An initial session will consider the Renaissance location of the Society's foundation and the trademark of Jesuit spirituality (most famously represented in the method of casuistry): *attention to and accommodation of the particular*. Brief excerpts from the North American *Jesuit Relations* and Matteo Ricci's *Lord of Heaven* will demonstrate the method. A look at the Chinese Rites controversy and Jesuit slaveholding in early America will suggest possible perils of accommodation / inculturation. A contrasting overview of Jansenism's theology of alienation will highlight Jesuit reconciliation in relief.

From this general description the course will move on to particular historical epochs:

**1900-1914:** The turn to historical and critical methods by George Tyrrell and Henri Bremond will provide insights into the early-20th century "Roman Catholic Modernist" crisis.

**1920s:** The poetry and theology of Gerard Manley Hopkins will be set within the Victorian and Edwardian world of the Oxford Movement, Ultramontanism, and the post-Darwinian passion for scientific observation. However, since his poems were only first published in 1918—i.e., after the Great War—he will also be considered within the context of 1920s High Modernism (e.g., Eliot's "Wasteland" and Joyce's *Ulysses*, both published in 1922, along with the first of Pound's *Cantos*).

**1914-1930:** Pierre Teilhard de Chardin's attempt to reconcile Christian theology with modernity's fundamental notion of forward temporal motion is part of the early century's fascination with anthropology and archeology.

**1930s-1940s:** Both Karl Rahner and his one-time student Alfred Delp were deeply influenced by the existentialist philosophy of Martin Heidegger (Delp's book, *Tragische Existenz*, published 1935). Delp's martyrdom in a Nazi prison and Rahner's reconciliation of Thomism and existentialism demonstrate two different paths taken in a tragic world.

**1930s-1950s:** Although *nouvelle théologie* [new theology] had its beginnings in the 1930s, the horrors of world war gave it an urgent impetus. The "new theology" attempted to reconcile nature and supernature, Church and culture, God and the world. Henri de Lubac and John Courtney Murray represent this movement in two different spheres.

**1950s-1970s:** Two New Yorkers who shared a deep love of literature — William Lynch and Daniel Berrigan — take different paths (one psychological, the other political) in engaging American culture during the tumultuous period of the Vietnam War and its aftermath.

**1960s-1970s:** Walter J. Ong developed a symbiotic relationship with the theorist Marshall ("the medium is the message") McLuhan, and they mutually influenced one another's work. Ong's theory of a coming "second orality" — a recovered world of presence and particularity — has in many respects come to pass for both good and ill.

**1970s-present:** Historians Michel de Certeau and John W. O'Malley helped make the historical study of religious culture a respectable pursuit. Often associated with Michel Foucault, Certeau made the study of "mysticism" (and spirituality in general) possible again. O'Malley's work on the complete works of Erasmus, as well as his studies of the Jesuits, the Council of Trent, and Renaissance rhetoric in Rome, has furthered the acceptance of "Early Modern Catholicism" (as opposed to "Catholic Reformation" or "Counter-Reformation") as a category — i.e., overcoming older binaries opposing "Catholicism" to "Modernity."

**1980s-present:** Decolonization has forced Europeans and Americans to take other cultures (including other religious cultures) seriously on their own terms. This has posed a problem for Christianity's claim to historical uniqueness and the particularity of Jesus Christ for salvation. Jacques Dupuis and Roger Haight are engaged in this crucial question of the 21st century. The same historical forces gave rise to "liberation theology" in Latin America and elsewhere. The work of Jon Sobrino and Ignacio Ellacuría will be examined in this context.

If there were time, other great Jesuit figures in the late-modern period would deserve inclusion — including Joseph Maréchal's studies of "mysticism," Bernard Lonergan's engagement with 20<sup>th</sup>-century epistemology, Josef Jungmann's pioneering work in liturgical revival and Joseph Gelineau's engagement with musicology and production of the *Gelineau Psalter*.

Students will be graded on the quality of weekly 250-500 word papers and engagement in class discussions.

## HIST 410: FALL 2011 TENTATIVE SCHEDULE

Wk 01	M 29	Lecture: A Theology of Reconciliation and Cultural Accommodation: Renaissance Incarnationalism; <i>Cosmopolis</i> , casuistry; Chinese Rites; <i>Jesuit Relations</i> ; Anti-Jansenism; Suppression; French Revolution; Napoleon; Restoration; Slaveholding; Liberalism; Positivism and scholasticism; Infallibility; End of Papal States; Dreyfus and beyond.	AUGUST
	W 31	Lecture: Roman Catholic Modernist Crisis	
Wk 02	M 05	<b>LABOR DAY – NO CLASS</b>	SEPTEMBER
	W 07	George Tyrrell — anti-scholasticism and everyday mysticism	
Wk 03	M 12	Henri Bremond — <i>Life of John Henry Newman</i> : interior crises and mystical life	
	W 14	Henri Bremond — history of mysticism	
Wk 04	M 19	Gerard Manley Hopkins: Victoria, Oxford, Ultramontanism	
	W 21	Gerard Manley Hopkins: 1920s High Modernism	
Wk 05	M 26	Pierre Teilhard de Chardin: Darwin, Einstein, temporalization	
	W 28	Pierre Teilhard de Chardin cont'd	
Wk 06	M 03	Karl Rahner: Heideggerian Existentialism	OCTOBER
	W 05	Karl Rahner cont'd	
Wk 07	M 10	<b>FALL SEMESTER BREAK – NO CLASS</b>	
	W 12	Yves de Montcheuil and Alfred Delp: <i>Tragische Existenz</i>	
Wk 08	M 17	Henri de Lubac: <i>nouvelle théologie</i>	
	W 19	Henri de Lubac cont'd	
Wk 09	M 24	John Courtney Murray: Church v. democracy	
	W 26	John Courtney Murray cont'd	
Wk 10	M 31	William Lynch: literature and psychology	
	W 02	Daniel Berrigan: literature and anti-Vietnam	NOVEMBER
Wk 11	M 07	Walter J. Ong: literature (orality, literacy, second orality)	
	W 09	Walter J. Ong cont'd	
Wk 12	M 14	Michel de Certeau: new history and mysticism	
	W 16	John W. O'Malley: new history and Jesuit studies	
Wk 13	M 21	John W. O'Malley cont'd	
	W 23	<b>THANKSGIVING BREAK – NO CLASS</b>	
Wk 14	M 28	Jon Sobrino and Ignacio Ellacuría: liberation theology	
	W 30	Jon Sobrino and Ignacio Ellacuría cont'd	
Wk 15	M 05	Jacques Dupuis and Roger Haight: post-modern religion	DECEMBER
	W 07	Conclusion	