

Ignatian Approach to Theology

In Ignatian spirituality, the *Magister* and *Magistra* are not separate entities but are united with the *Magister* and *Magistra* in the world for those who know how to *discern* God's ways. Since all truth comes from God, we should be in a posture of *openness* to witness the truth wherever it is found. Therefore, Ignatian spirituality calls us to *critical thinking* about the world, which is essential to being ministers who can faithfully lead God's people in a just engagement with the world.

At the Boston College School of Theology and Ministry, students face the need to discern the voice of God in a world that is often hostile to the Church. Ignatian spirituality provides a framework for discerning the voice of God in a world that is often hostile to the Church. Ignatian spirituality provides a framework for discerning the voice of God in a world that is often hostile to the Church.

Church has
 At the same time, we are responsible for lifting up the voices of our tradition, particularly Black voices, who can teach us how to be more like Christ.

men and women for others as we seek the universal good and engage in the serious study of theology—understood as “faith seeking understanding” (St. Anselm).

of God's call for racial justice challenge the way we minister and work right now? How might it call us to

integrate our academic study with the personal, pastoral, and spiritual dimensions of formation. From Ignatian spirituality, we learn that discernment is not a one-time event but a continuous process that shapes our lives and our work.

We see much value in meaning the work of anti-racism on a path of *swadhyaya*, guided by the principles of Ignatian spirituality. Ignatian spirituality is not just reading about Gandhi, Buber, etc., but encountering them. This style of page can be adapted and expanded, inviting faculty, staff, and students to place ourselves in the “story” of the STJZ community.

Imagination plays an important role in Ignatian spirituality, especially in contemplative reading of Scripture. We are

Discernment and Freedom

Our work for justice should be a *swadhyaya* for our own response to racism. We should be open to the possibility that we may be wrong and that we may learn from others. We should be open to the possibility that we may be wrong and that we may learn from others.

A distinctive characteristic of Ignatian spirituality is its commitment to *discernment* of spirits. Ignatian spirituality is not just reading about Gandhi, Buber, etc., but encountering them. This style of page can be adapted and expanded, inviting faculty, staff, and students to place ourselves in the “story” of the STJZ community.

subjugated to someone else's narrative.

world.

ough discouragement leads us to a third, more perfect way.

a. We must call to mind that racial justice is not *our* justice, but God's justice for which we are co-responsible. We must be open to the possibility that we may be wrong and that we may learn from others. We must be open to the possibility that we may be wrong and that we may learn from others.

c. Freedom is mysterious. We must not lose faith in the Holy Spirit to guide our work and discernments, even

formation in the Ignatian tradition to serve as learned ministers, scholars, and leaders in the church. While recognizing the importance of discernment, we must also be open to the possibility that we may be wrong and that we may learn from others. We must be open to the possibility that we may be wrong and that we may learn from others.

Presuming Good Will

negotiated by the

We have a ministerial responsibility to witness how the Church does racial justice; we should insist on