

BIBLIOTEKA PEDAGOGIKI IGNACJAŃSKIEJ

Seria pod red. Janusza Mólki

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**IGNATIAN
PEDAGOGY
FOR THE
CHALLENGES
OF HUMANISM
TODAY**

**PEDAGOGIKA
IGNACJAŃSKA
WOBEC
WYZWAŃ
WSPÓŁCZESNEGO
HUMANIZMU**

pod redakcją
Wita Pasierbka

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zapowiadając swoją śmierć i zmartwychwstanie, powstrzymującego go Piotra odpycha, nazywając szatanem. Zaangażowanie i odpowiedzialność, które łączą się z determinacją i ofiarnością, prowadzą Jezusa aż do utożsamienia się z tymi, których wychowuje (por. Mt 25, 31-45) i wyrażają się w pełni przyjęciem ludzkiego losu, cierpienia, krzyża i śmierci. „Prawdziwą nowością Nowego Testamentu – jak pisze Benedykt XVI, a my możemy dodać: prawdziwą nowością w Bożej pedagogii – nie są nowe idee, lecz sama postać Chrystusa... W Jego śmierci na krzyżu... On ofiarowuje siebie, aby podnieść człowieka” (Encyklika *Deus Caritas est*, 12).

Spoglądając z perspektywy całej Biblii – z perspektywy Bożej pedagogii realizującej długi proces wychowania od Starego do Nowego Testamentu – trzeba zwrócić uwagę, że w Nowym Testamencie mamy do czynienia z kulminacją tego procesu i nowością sytuacji wychowawczej. Wynika to z dwóch czynników: z jednej strony następuje pewna dojrzałość „wychowanka” będąca efektem żmudnego wychowania ludu Bożego przez Prawo i Proroków, a z drugiej strony dochodzi do zniesienia się „Wychowawcy” do poziomu „wychowanka”. Człowiek dojrzały i wolny staje naprzeciw swego Boga-Wychowawcy, który zbliża się do niego i dla niego staje się człowiekiem.

RENATA JASNOS

GOD'S PEDAGOGY IN THE REVELATION

The proper context of biblical authors' understanding of God's pedagogy are their convictions and ideas about education. The Hebrew word *mûsar* in The Old Testament basically corresponds to our term „education”¹. In Hebrew language there is the verb *jâsar* meaning discipline, correction, reprimand, education. The term *mûsar* connected with the verb *jâsar* means reprimand, punishment, but also wisdom and instruction. So this word can define education in the moral sense, that is to say reprimanding and correcting, but also attaining wisdom, knowledge and the skill of observing and differentiating. Different semantic aspects of the term *mûsar* depend on the context in which it is used. Often these meanings overlap and sometimes it is difficult to separate teaching which is based on the assimilation of knowledge, from the moral and religious education to justice, or from training

¹ In Hebrew Bible there are several terms which refer to instruction and education: *jâda*^c (and derived *tôrâ*) – to teach, to direct, to instruct, literally to indicate, to show (instruction, learning, law); late: *hânak* – to train (cf. Pr 22, 6); *lâmad* – to teach (to train, to exercise, to get accustomed – cf. Hos 10, 11; Jer 2, 24); *jâsar* (*mûsar*) – to discipline, to correct, to admonish, and therefore: to instruct; it usually assumes a certain level of severity (cf. Is 28, 26); *mûsar* – wisdom and instruction, reprimand, punishment (cf. Prv 1, 2; 9, 10; 2, 3). J. Kaster, *Education, OT*, in: *The Interpreter's Dictionary of the Bible*, ed. G.A. Buttrick, T.S. Kepler, J. Knox, Nashville 1962, Vol. 2, p. 27.

whose basis and content is listening, learning and abiding by the commandments of God, often accompanied by strict reprimands and punishment². Thus education in The Old Testament is understood in terms of reprimand and rebuking, but it is simultaneously an expression of parent's care and love for the child.

Such a comprehension of education influenced the way the biblical authors understood and presented God's influence on man. It is evidently a manifestation of anthropomorphism, and the very understanding of education was conditioned by culture. Wisdom traditions³ were a widely understood cultural context of education and they found their expression also in the biblical texts. Education in ancient Israel is reflected in the wisdom texts of The Old Testament. The Hebrew word *mûsar* corresponds to the Greek term *paideia* in the Septuagint and in the New Testament, and the Latin term *disciplina* in the Vulgate. But the translators of the Bible into Greek did not intend to introduce the concept of Hellenistic education. Basically, this concept included in the Septuagint remained Old-Testament and Judaic⁴.

God's pedagogy in the Bible can be discussed on various levels. We may examine the pedagogy of particular biblical books and so we talk about the pedagogy of Psalms or Torah. In such a presentation the Bible and its particular books are treated as an educational work. We talk then about pedagogical meaning of biblical books. The second approach also considers the Bible in terms of educational work, but the difference is that particular books or groups of books are read in the context of the whole Bible and its revelation, in the context of the whole educational

² Cf. G. Bertram, παιδεύω, παιδεία, παιδευτής, ἀπαιδευτος, παιδαγωγός, in: *The Theological Dictionary of the New Testament*, ed. G.F. Kittel, Grand Rapids (1964) 2000. The problem of physical punishment in the educational process was overcome as late as the turn of 19th and 20th century. More about this problem in the biblical context in: M. Filipiak, *Homo biblicus. Biblijne podstawy filozofii życia*, Toruń 2004, p. 105-107.

³ Developing in ancient Near East (Egypt, Mesopotamia). See: *Ancient Near Eastern Texts Relating to the Old Testament*, ed. J.B. Pritchard, Princeton 1955, p. 405-452; J. Kaster, *Education, OT*, p. 27; S. Potocki, *Rady mądrości*, Lublin 1993, p. 77-86.

⁴ Cf. X. Léon-Dufour, *Wychowanie*, in: ed. X. Léon-Dufour, *Słownik teologii biblijnej*, Poznań 1990, p. 1085.

plan of God, in other words these are part of the dynamics of Revelation leading from the creation and finding its final fulfilment in Christ. The third approach to God's pedagogy will concern the biblical texts in which God is represented as Educator (God's Pedagogy in the theological aspect). Besides, it is necessary to take up the problem of Christ's pedagogy included in The New Testament (Pedagogy in the Christological aspect). First, I am going to present briefly the first two approaches (levels) to God's pedagogy in the Bible, and then develop the next two ones, which concentrate on God and Jesus Christ.

Pedagogical character of the Bible

The Bible is the collection of texts which is read as the expression of God's pedagogy, in other words as the art of educational influence of God on man. Particular books can be analyzed on account of their didactic value⁵. Such an interpretation is based on the premises „external” to the text, refers to the actual educational practice and thus it can be different within the Judaic tradition and different in the Church.

For Judaism the Bible has the character of a book *par excellence* pedagogical. Torah, that is the Pentateuch, containing legal traditions, was interpreted from the Babylonian captivity in the 6th century BC until present time in various rabbinical schools, often existing and acting side by side⁶. It was them that worked out the developed interpretation of law used by Jews in their religious, cult, social and national life, thus forming all spheres of their lives.

In the times of the Church Fathers (1st-6th century) the Bible also became a *par excellence* pedagogical book for Christia-

⁵ Cf. J.L. Crenshaw, *Education in Ancient Israel: Across the Deadening Silence*, New York 1998.

⁶ Specific rules creating a method were worked out while interpreting biblical traditions, cf. e.g. Hillel's 7 rules. Narrative texts were interpreted in a different way (hagaddah commentary) than the judicial ones (halachical commentary). Both influenced the formation of rules of behaviour of a pious Jew. Talmud is the fruit and evidence of the tradition of commenting biblical texts by Jews.

nity. And so, for example the Psalms acquired a character of a „manual” for prayer and ethics in liturgical practice. Gregory of Nyssa, one of the Cappadocian Fathers perceived the Bible as *paideia*. He assumed that the Christian *paideia* is an equivalent of the Greek system of education – *paideia*. In the Greek world the literature was referred to as *paideia* as well, whose influence was considered as educational and formative. „Gregory sees clearly the similarity between the Greek understanding of the function of literature and the influence of the Bible. He did not read the Bible as a work of literature (...), he treated it like the Greek: as *paideia*⁷ (...). The Greek *paideia* comprised all ancient Greek writings, whereas the Christian *paideia* [as understood by Gregory of Nyssa] was the Bible”⁸. He always treated the Bible as the whole, and when he quoted it he usually talked about „instruction” by Christ, a prophet or an apostle. He discovered educational sense of the Bible not only in the prophets or in the Psalter, but also in the texts of historical character⁹.

The Bible was and is interpreted also as the collection of texts possessing educational character. André Lemaire goes further and he submits a thesis that certain biblical texts and even whole collections of texts came into existence as an answer to didactic needs¹⁰.

⁷ „Essential feature of Greek *paideia*, ...was the fact, that it was considering not only a developing process of subject – the man, but it was also taking into consideration a subject of teaching which influence it. If we acknowledge education for a process of instruction or formation, the subject of teaching is of importance of form, by which the subject is formed. Homer was a shaping form of earlier Greek *paideia*, as the time went this function was carried for all Greek poetry. In the end the word *paideia* started meaning Greek literature as the whole”. W. Jaeger, *Wczesne chrześcijaństwo i grecka paideia*, Bydgoszcz 2002, p. 101-102.

⁸ Ibid.

⁹ Cf. Gregory of Nyssa, *De vita Moysis; In inscriptiones Psalmorum*. Gregory presented Moses as a „perfect model of a saint and a mystic, his life – as a prototype of what Gregory calls philosophical and contemplative life. Moses is a man who lived his life in a continual union with God, he climbed the highest top of spiritual Sinai, to see God in a dark cloud”. Ibid., p. 104.

¹⁰ See more: A. Lemaire, *Les Écoles et la formation de la Bible dans l'ancien Israël*, Fribourg – Goettingen 1981. Cf. R. Jasnos, *Dydaktyczny charakter Księgi Powtórzonego Prawa*, Miscellanea Ignatiana – forthcoming.

In the light of the above considerations we can see that the Bible perceived as a whole, likewise the books and texts which are contained in it, possess pedagogical character. Such an understanding of the Bible enables each God's activity presented in the biblical evidences to be considered in the educational context as God's pedagogy. Pedagogy is discussed with reference to various biblical traditions. Prophetic books – for example – educate to the belief and loyalty towards the One God, showing the way of conversion, and the pedagogy of the wisdom traditions (included in the books of didactic character¹¹) leads to the attitude of the fear of God. Basing on similar understanding of God's activity, many authors qualify these issues as pedagogy in their articles, elaborations, or in theological commentaries¹².

Pedagogy of the dynamics of Revelation

The pedagogical character of biblical texts can be considered in more specific meaning. Particular texts, books and groups of books are referred to the entire plan of God and they are included in a particular stage of its realization. We can see here the Christian idea of development, the dynamics of Revelation, the history of salvation and also connected with them the widely understood process of man's education.

It is the pedagogy read in the perspective of the whole of Revelation, i.e. the whole of the Bible – The Old and the New Testament. It happens within the specific attitude described as the canonical approach. It „begins from within an explicit framework of faith: the Bible as a whole. (...) It seeks to situate each text within the single plan of God. (...) The church reads the Old

¹¹ Cf. E.g. the Book of Proverbs, Wisdom, Tobit, Ecclesiastes, Sirach.

¹² A. Jankowski writes about “Jesus' pedagogy in teaching by means of parables”; cf. *Królestwo Boże w przypowieściach*, Niepokalanów 1992, p. 17. A. Malina analyzes pedagogy of God's voice taking evangelical texts for a base of his elaboration, in which [evangelical texts] a specific form of Revelation is „the voice from heaven” The voice from heaven is an expression of God's presence and God's pedagogy. Cf. A. Malina, *Pedagogia i tajemnica głosu Boga (Mk 1, 11; 9, 7)*, *Verbum Vitae* 2005/7, p. 93-118.

Testament in the light of the paschal mystery – the death and resurrection of Jesus Christ – who brings a radical newness and, with sovereign authority, gives a meaning to the Scriptures that is decisive and definitive”¹³. The perspective of the interpretation is an external, holistic view of the Bible in the context of Christian faith and tradition.

According to this pedagogical model, or the so-called order of God’s economy, the Old Testament is the time of preparation for God’s Revelation in Jesus Christ who will renew the kingdom of Israel and who will bring universal salvation. Christ is also the fullness of Revelation, and according to Paul’s teaching from the Letter to the Galatians (3, 24f; 4, 1-7) the Old Testament law of Moses was only an educator (Greek – *paidagōgos*) who was to lead to Jesus Christ. So his educational role, in a certain way, is finished when Christ comes. Thus, the Revelation fulfils in Jesus Christ and the most important stage of God’s pedagogy realizes in Him.

The Old Testament pedagogy of God in theological aspect

God’s pedagogy can be analyzed basing on particular books or in the Bible understood as a dynamic whole. However, the testimonies which show God in educational situations possess special character. In the Old Testament God is shown in various ways and contexts, also as an educator. The Bible contains texts presenting the influence of God on human being, from which one can read God’s intentions to transform human conduct and thinking. The educational process, whose initiator is God himself, was grasped in these texts. It is an interesting how biblical authors showed God in educational situations.

¹³ The Pontifical Biblical Commission, *The Interpretation of the Bible in the Church*, (Origins, January 6, 1994) C.1.

God who corrects and trains

Referring to the Old Testament concepts of education in the family, the Israelites perceived God’s activity according to the model and image of the father, who trains and corrects the beloved son. The father who, by bringing tragedy to an individual man and the whole nation, wants „to make them better”. Since Israel had „a hard neck” (this phrase expressed obstinacy and rebellion), as the prophets used to say, God trained his „son”. The prophets adopted such an interpretation of God’s education of Israel when they preached the word of God: „I used to say ‘you will fear me now, you will learn the lesson’” (Zeph 3, 7) and, indicating the meaning of experienced failures and tragedies: „In vain I have struck down your sons, you did not accept correction” (Jer 2, 30). The sapiential authors appreciated such commitment of God asserting: „Happy indeed the man whom God corrects! Then do not refuse this lesson from Shaddai” (Jb 5, 17).

In the Jewish piety in the second and first century before Christ the concept of „education through suffering” developed on the basis of the tradition of educating through strict reprimands. The book of Tobias refers to this: „Blessed are those who grieved over all your afflictions; for they will rejoice for you upon seeing all your glory, and they will be made glad for ever”¹⁴ (Tb 13, 13). The echo of such a concept can be found not only in the Old Testament, but also in Jesus’ teaching, e.g. in the parable of the rich man and Lazarus (Lk 16, 19ff) or in the benedictions (Lk 6, 20-26)¹⁵.

God who acts and educates through history

The aim of such an activity in the nation’s history and life was His revealing as the One God and the revealing of the choice He made in favour of Israel. However, Israel, being the object

¹⁴ Revised Standard Version

¹⁵ G. Bertram, παιδεύω, παιδεία, παιδευτής, ἀπαιδευτος, παιδαγωγός, as above. (Discipline through Suffering in Later Jewish Theology). Such a conception links to an attempt of understanding of the sense of suffering.

of this educational influence, should recognize Him and believe Him. God's meaningful activities in the nation's history, miracles performed in Egypt or a trial in the desert, all these were a specific lesson taught by the Divine Educator through experience and commitment (cf. the rules of demonstrative character, conscious and active participation, connection between theory and practice – or rather „and life“): „He humbled you, he made you feel hunger, he fed you with manna, which neither you nor your fathers had known, to make you understand that man does not live on bread alone (...) The clothes on your back did not wear out and your feet were not swollen, all those forty years. Learn from this that Yahweh your God was training you as a man trains his child“ (Dt 8, 3-5).

The sapiential authors perceived regularities in lessons taught by the divine Educator. Reading the history of *exodus* from the Egyptian slavery anew (shown in the Book of Exodus), the author of the Book of Wisdom recognizes the rules of God's influence in the history of the chosen nation. One of them can be formulated like this wherewith a man sins, by the same also shall he be punished. The author of the Book explains this more widely: „As their foolish and wicked notions led them astray into worshipping mindless reptiles and contemptible beasts, you sent hordes of mindless creatures to punish them and teach them that the instruments of sin are instruments of punishment“ (Wis 11, 15-16)¹⁶. Such God's activity is to make the pupil even more aware of his mistake, fault and also their consequences. The second rule is: the same thing can be a tool of reward and punishment. „Thus, what served to punish their enemies became a benefit for them in their distress (...) But the multitude of the wise is the welfare of the world: and a wise

¹⁶ According to the interpretation by the author of the Book of Wisdom who reflects upon events from the history of Israel, a punishment for drowning boys of Israel was changing the waters of the Nilus into blood (Wis 11, 6-14); plagues caused by animals and the forces of nature were a punishment for an idolatrous cult of animals and the forces of nature (16, 16-23; 13, 1-9). B. Poniży, *Motywy Wyjścia w Biblii. Od historii do teologii*, Poznań 2001, p. 125.

king is the upholding of the people“ (Wis 11, 5; 16, 24)¹⁷. This rule shows the omnipotence of God who can turn evil into good.

God's didactics in Deuteronomy

Deuteronomy is particular evidence of how the role of God was understood in the education of the nation. It has an eminently rhetorical character which indicates its didactic function¹⁸. It came to existence under a strong influence of wisdom traditions¹⁹, and laws included in it have a character of wisdom instructions²⁰. We can talk about the didactics of this book showing the contents of education, methods and principles of education, as well as their forms and aims²¹. According to numerous testimonies, the book was connected with the education-teaching process in Israel, and it was read and commented as The Book of Law²² since the Babylonian slavery²³. The experiences of human life, suffering and failures are interpreted in it as a sign of divine education or correction.

¹⁷ So, e.g. the sea brings extermination to Egyptians, but it rescues Israelites (Wis 19, 1-5); the plague of frogs reaches Egyptians, while Israelites feed on a swarm of quails which fell down on the desert (Wis 11, 15-16, 4). *Ibid.*, p. 123-125.

¹⁸ Cf. T.A. Lenchak, „Choose Life!“ *A Rhetorical-Critical Investigation of Deuteronomy* 28, 69 – 30, 20, Roma 1993, p. 37.

¹⁹ See M. Weinfeld, *Deuteronomy and Deuteronomistic School*, Oxford 1972.

²⁰ Cf. R. Jasnos, *Teologia Prawa w Deuteronomium*, Kraków 2001, p. 122-128.

²¹ See R. Jasnos, *Dydaktyczny charakter Księgi Powtórzonego Prawa*, as above.

²² See T. Brzegowy, *Księgi historyczne Starego Testamentu*, Tarnów 1998, p. 232.

²³ „The Second Book of Chronicles, representing the after-exile theology, places a wide-scale programme of teaching the people on the basis of the Book of the Law already in the times of the before-exile king Jehoshaphat. The programme was to be led by higher royal officials, and chosen Levites and priests were to take part in it. The programme included all towns of Judah (cf. 2Ch 17, 7-9). The Books of Ezra and Nehemiah testify to the fact that after the return from Babylonian slavery (5th century BC) a general practice of teaching people from the Book of the Law takes place“. Cf. R. Jasnos, *Dydaktyczny charakter Księgi Powtórzonego Prawa*, as above.

However, the direct teacher in this book is Moses, not God. He does not teach on his own initiative, though, but he is God's assistant and a mediator. In his speeches he frequently refers to the order and teaching mandate which he received from God (cf. Dt 4, 14; cf. 4, 5; 5, 22-32; 5, 31; 6, 1). Although Moses teaches the divine law with commitment, it is still God who is the Educator, which is explicitly discussed in the above-mentioned text: „Learn from this that Yahweh your God was training (*jāsar*) you as a man trains (*jāsar*) his child” (Dt 8, 5). Deuteronomy is both a testimony to the educational process with God in the leading role, and also a help, a didactic means in that process.

Model of God's pedagogy in the book of Jonah

The book of Jonah is an interesting example of the developed model of God's pedagogy. It formally belongs to the collection of prophetic books, but the main problem of this book is not Jonah's mission in Nineveh, but his attitude. The narrator focuses his attention on it and the aim of God's activities is a change in the prophet's attitude. The art of behaviour, i.e. the pedagogy applied to Jonah consisted in opening the prophet to God's activity – it was done through a confrontation of Jonah with his own weakness and even death. God's activity takes place in two stages. The first one consists in halting Jonah escaping from his Educator, and in the inner movement, making Jonah change his revolting attitude into a dialogue with his Teacher. God brings the revolting prophet to the situation of death (entrails of a big fish or a sea monster symbolize Sheol – the land of the dead). The experience of the death – a psychologist would say: an extreme situation, a traumatic experience – brings about a change of attitude. In the article of death Jonah admits that „it is worth talking to God”.

Rescued by God, Jonah goes to Nineveh, but internally he does not accept his mission. The Divine Educator is not satisfied with this external obedience. Here, the next stage of divine influence on Jonah takes place: God arranges a situation, in which Jonah is gaining some experience. It provides a basis for reflection and

enables Jonah, who until now has been stubborn and confident („I have every right to be angry” Jon 4, 9), to adopt an inner attitude of openness. The aim of divine activity is to change an inner disposition of Jonah and his consciousness. Didactic aids and resources can vary – the Creator uses nature, a gale, a storm, a fish, a bush and a worm. The prophet, who did not want mercy for his national enemies, now has to look at them from the perspective of the Creator, whose sorrow over the perishing creation is to be compared by Jonah to the grief he has just experienced himself over the loss of a bush which was giving shade to him: „Yahweh replied, «You are only upset about a castor-oil plant which cost you no labour, which you did not make grow, which sprouted in the night and has perished in the night. And am I not to feel sorry for Nineveh, the great city, in which there are more than a hundred and twenty thousand people»...” (Jon 4, 10-11.) This verification of Jonah's previous judgment and convictions broadens his narrow and nationalist horizons.

Let us sum up our discussion about the Old Testament vision of God's pedagogy. In biblical books God is presented as an active Educator in history. Such an image of divine influence in the nation's history and people's lives arises from the reflection upon past historical events, their sense and meaning. The Israelites, by analogy, transferred their ideas of education onto God's activity. They „noticed” that God is for them like a demanding father who rebukes his son because he cares for his son's education. Therefore, we cannot treat such a perception of God's pedagogy in an uncritical way.

It is necessary to point that the interpretative categories, in which a man perceived God's activity in various biblical books, underwent changes, and the way of understanding of this pedagogy was subject to criticism within the Revelation itself. For example, the Book of Job is the book of protest against seeing only God's rebuking hand in each tragedy and thus against the perception of events according to the pedagogy of reward and punishment.

Pedagogy in the christological aspect

If some books in the Old Testament show God in educational situations, in the New Testament Jesus Christ is almost always shown in educational context. We know Jesus' activity from the Gospel. He teaches in various situations and places: in synagogues and the temple, on a desert, by the lake, on a plain, and on a hill, in Peter's house, in Maria and Martha's house, in a Pharisee's house etc. The Apostles, disciples and a group of women, the Pharisees and the men of the Torah, crowds and individuals follow Him and listen to His teaching. They addressed Him „Teacher”, „Master”, *Rabbi*, *Rabbuni*, which was accepted by Jesus („You call me Master and Lord, and rightly; so I am” Jn 13, 13).

If the gospels show a teaching Jesus, it will be justifiable to talk about His pedagogy. Principles, methods and forms of instruction and education, formulated as the standards of didactic proceedings today, can be recognized in Evangelists' testimonies about Jesus' teaching.

On the one hand in the New Testament we can notice a continuation of the Old Testament idea of God's pedagogy²⁴, but on the other hand we can see a significant novelty of „God's pedagogy”. It is expressed in the presence of the One whose identity is defined in the names Lord, Son of God, Jesus Christ. But the fact of the presence of Jesus, the Incarnate Word of God, among people does not facilitate our task of defining the phenomenon and essence of His pedagogy. If in The Old Testament we dealt with the ideas of the activity and influence of the invisible God, of purposefulness and meaning of this activity, i.e. of God's pedagogy, then in the New Testament it is necessary to talk about the pedagogy of the Son of God, whose deeds and signs were seen, whose teachings were heard, but the meaning of which was not easy to understand or interpret.

²⁴ Just as in the wisdom thought of the Old Testament, also in some scriptures of the New Testament God rebukes and teaches. Cf. Ap 3, 19; 1 Cor 11, 32; Ti 2, 11-12. According to the author of The Epistle to the Hebrews Jesus is also subject to this teaching (cf. Heb 5, 8).

It is necessary to keep in mind a specificity of biblical text, which has a character of religious testimony, concentrated on kerygmatic aims. It is necessary to realize the existence of traditions, which express various ways of understanding and interpreting of a person as well as the deeds of Jesus Christ. They were written down in a form of gospels and other scriptures of the New Testament even several dozens of years after the events which they describe.

Evangelical image of Jesus – Teacher and Master

The image of Jesus as the Teacher and Master as well as the model of His pedagogy, shown in Evangelical testimonies, are complex and multilayer. In them one can notice motives and patterns, taken from the tradition of the Old Testament. For instance, it will be a clear typology by Matthew, who shows Jesus after the example of Moses teaching the Law (cf. the Sermon on the Mount Mt 5-7 and the Gospel of Infancy Mt 1-2). But even using this typology the Evangelist implies that Jesus is greater than Moses.

Apart from the Old Testament parallels and typology, in presenting Jesus we can notice patterns taken from Judaism. Jesus was compared to Jewish teachers called *Rabbi*²⁵, whose essential task was teaching of the law²⁶. Evangelists' accounts grasp similarities to Jewish and sometimes Greek institution of a wandering teacher²⁷. John evangelist's report on the choice of becoming

²⁵ *Rabbi* – „My Great”, honorable title which was conferred on teachers of the law.

²⁶ Clear references to Jesus' activity as a teacher of the law appear in evangelical dialogues. Cf. Jn 8, 4-5: „They said to Jesus, 'Master, this woman was caught in the very act of committing adultery, and has ordered us in the Law to condemn women like this to death by stoning. What have you to say?'” or Mk 2, 18: „Why is it that John's disciples and the disciples of the Pharisees fast, but your disciples do not?”

²⁷ Some Greek philosophers were to discourage and test potential students giving them difficult tasks. *Komentarz historyczno-kulturowy do Nowego Testamentu*, ed. C.S. Keener, Warszawa 2000, p. 26. Cf. Mt 8, 21-22: „Another man,

a teacher by disciples can testify to the similarity to the institution of the Jewish teacher, and is different from the one known from the synoptic evangelists' reports on the calling of disciples²⁸. Numerous Jesus' discussions with Pharisees and the scribes skilled in the Law shown by evangelists according to a genre of „rabbinical disputes” are another element forming an image of Jesus referring to the image of the teacher of the law²⁹.

If the books of the New Testament contain interpretations of Jesus' words and deeds, evidence about them and an interpretation of their sense, meaning – then we can talk about a model of Jesus' pedagogy according to evangelists' testimonies or other authors of the New Testament. We can define some features of the image of Jesus-Teacher and His pedagogy shown by individual evangelists³⁰.

X. Léon-Dufour points at the three stages in Jesus' pedagogy in a retrospective formulation by the Evangelists. Firstly, Jesus constantly corrects the faith of the chosen disciples, and gradu-

one of his disciples, said to him, 'Sir, let me go and bury my father first'. But Jesus replied, 'Follow me, and leave the dead to bury their dead’.

²⁸ „Jesus turned round, saw them following and said, 'What do you want? They answered, 'Rabb', – means Teacher – 'where do you live?' 'Come and see' he replied; so they went and saw where he lived, and stayed with him the rest of that day” (Jn 1, 38-39).

²⁹ Jesus' discussions with Pharisees and the scribes skilled in the Law according to the schema of rabbinical disputes consist of four parts: 1. a question by the opponents, 2. Jesus' counterquestion, 3. the opponents' problems with the answer (showing they are wrong or their bad intentions), 4. Jesus' final answer closing the discussion.

³⁰ For example, The Gospel of Matthew contains few accounts about Jesus' deeds, but it possesses all blocks of teachings. Matthew shows Jesus just as the Teacher. In the Gospel of John, Jesus is shown as delivering theological speeches (e.g. the Eucharistic discourse 6, 22ff, the rivers of living water 7, 37ff, the light against the darkness 8, 12ff, the good shepherd 10, 1ff). More or less developed dialogues-catechesis conducted with individual people are also characteristic – with Samaritan woman at a well, with Nicodemus at night, with Pilate during the lawsuit, with incredulous Thomas after Resurrection. (We associate these dialogues with individual teaching and personalistic pedagogy). These conversations are absent in other evangelists' accounts, and they have a character of catechesis, as they belong to an interpretative layer, deepening the understanding of events in which Jesus plays the leading role. Cf. J. Gnilk, *Teologia Nowego Testamentu*, Kraków 2002, p. 292.

ally leads them to discover and realize that He is the Messiah. Then, already acknowledged as the Messiah, he starts teaching about the cross and from that time he becomes even more demanding. After the defeat and loss of the disciples while the mystery of the Cross was being realized (Peter's denial, the dispersion of the disciples, the lack of understanding and fear), Jesus decided to verify and renew the disciples' comprehension and belief (cf. Lk 24 the road to Emmaus). „Whatever he does is a great work of education, which leads to fixing forever of the instruction given”³¹.

Christologies elaborated by biblical theologians – as holistic formulations-interpretations³² of the theology of Jesus Christ's Person and works – show another approach to Jesus' pedagogy. Many of these christologies include contents, which can be called Christ's pedagogy, because they show His attitude to people, aims and contents of His widely understood teaching³³.

Fundamental features of Jesus' pedagogy

Apart from analyzing of Jesus' pedagogy by individual biblical authors, one can define fundamental features of Jesus' pedagogy distinguished on the basis of gospels, and basing on unusual or repeated contents³⁴. Such clear features of Jesus'

³¹ X. Léon-Dufour, *Wychowanie*, as above, p. 1085-1089. Such a formulation of Jesus' pedagogy of teaching at three stages renders the kerygmatic schema of the gospel, which leads the reader this way of three stages of understanding and belief.

³² Christologies developed by theologians differ in the arrangement of theological accents on the understanding of the mystery of Jesus' Person and the meaning of His cross.

³³ Cf. E.g. B. Sesbouïé, *Pédagogie du Christ. Eléments de christologie fondamentale*, Paris 1994.

³⁴ Biblicists indicate the so-called *ipsissima verba Jesu*, that is authentic words of Jesus. They distinguish themselves by some features, e.g. an exceptional character, or frequent use. See R. Bartnicki, *Ewangelie synoptyczne. Geneza i interpretacja*. Warszawa 1996, p. 189-232. Referring to the notion of *ipsissima verba Jesu* we can try to define *ipsissima pedagogia Jesu*.

activity appear in the gospels, and it is difficult to attribute them only to the explanatory interpretation of evangelists.

The basis of Jesus' art of education is His *direct relationship* and good given out in this relationship. This builds a bond, and a personal relationship³⁵ and a dialogue leaning on openness, acceptance and receiving everyone creates a basis for the development and the transformation of the man. Here we find contemporary ideals of pedagogy referring to personalistic philosophy and philosophy of dialogue³⁶. Such an attitude arouses amazement especially when Jesus shows it towards those people who have no right to expect it according to human justice and hierarchy (Magdalene – who He did not allow to condemn; the disciples – whose legs He washed). Facing the fact that this Educator is someone great – Prophet, Teacher, the Lord – Jesus' deeds arouse admiration, force to giving an answer, a reaction. Jesus' kindness, signs and healings bring about an answer of respect and devotion. Healed people did not follow Jesus accidentally (blind Bartimaeus, Maria from whom Jesus threw out seven evil spirits).

Authority and power are next determinants of Jesus' pedagogy. His authority leans on wisdom, shrewdness and also arises from power and ability to work miracles. Jesus teaches with power not as Pharisees and the scribes teach. Interpreting Scriptures he draws on sources (cf. Mt 19, 4-8; Mk 7, 8-13). He speaks in earnest, with wisdom, regardless of individuals, and he does what he proclaims. His words and signs cause astonishment, interest in witnesses and expectation for explanation.

The *originality* and *unconventionalism* of Jesus' behaviour link to powerful teaching. He discusses the matters of faith even with women, he heals on Sabbath, he criticizes the Pharisees who are considered righteous showing a poor widow as a model (cf. Mk 12, 43) or converted sinners (cf. Mt 21, 31-32; Lk 7, 28ff; 15, 1-2; 18, 10ff). This behaviour of Jesus is connected with specific *ten-*

³⁵ Numerous Jesus' reactions and behaviours testify to this (e.g. he looked at the rich young man with love, he cried over Lazarus; he had compassion for a woman whose son died – cf. Mk 10, 21; Jn 11, 35-38, Lk 7, 13).

³⁶ We can try to define Jesus' pedagogy comparing to the best contemporary ideas about pedagogy and education „inter-personal“. E.g. the pedagogy of dialogue; humanistic pedagogy; personalistic pedagogy.

sion. On the one hand, it is created by condemning and criticizing of „the righteous“ (in their own opinion), on the other hand by openness to sinners, poor in various ways. This attitude of Jesus caused enmity of „the righteous“ and admiration, and also conversion of sinners and ordinary people. This tension between critical attitude of recognized authorities (cf. Mk 23), and restoration of dignity in those who were scorned because of their lack of knowledge³⁷, or because of going astray in their lives, resulted in attributing to Jesus such epithets as a rebel and a scandalist³⁸, but on the other hand this attracted crowds to Him.

The tension characteristic of Jesus' pedagogy is visible also when we confront a posture of forgiveness, understanding for weakness on the one hand – and considerable demands on believers on the other hand. We can see similar tension when we take into consideration Jesus' authority, His might and power on the one hand, and a posture of service and directness (he eats with tax collectors and sinners) on the other hand. Those tensions were of importance in Jesus' pedagogy, because they puzzled, caused movement, and appealed to take a standing.

Close relation, authority, one's own commitment cause that Jesus can demand and expect a reply. Jesus' *demands* are also an essential feature of His pedagogy, they are very high, they refer to sacrificing one's own life³⁹, difficult mercy⁴⁰, understanding and an acceptance of difficult mysteries: the kingdom of God, death and resurrection.

Jesus' pedagogy presented above leans on His *commitment* and *responsibility*, *generosity* and *determination*. The mission, full of troubles, sharp critique and persecution, is the evidence of generosity. Before forthcoming torture Jesus reveals huge determination, he hurries to Jerusalem announcing his death and

³⁷ The scribes skilled in the Law despised ordinary people, who did not study and did not know Jewish law (cf. Jn 7, 49).

³⁸ He was reproached for opposing Caesar (cf. Lk 23, 2), changing customs and traditions of the fathers (cf. Mk 7, 5; Acts 6, 14), associating with the underclass. He was called a glutton and a drunkard, a friend of tax collectors and sinners (cf. Mt 11, 19) and also possessed by a demon (cf. Jn 8, 48-49).

³⁹ Cf. Mk 8, 34; Mk 10, 21; Mt 8, 22.

⁴⁰ Cf. Jn 8, 3-11; Lk 10, 29-37; 15; Mt 6, 12-15; 18, 23-35; etc.

resurrection, and Peter, who tries to restrain him, is pushed away and called Satan. Commitment and responsibility, which link to his determination and generosity, lead Jesus as far as to the identification with the people he educates (cf. Mt 25, 31-45) and they are fully expressed in accepting of human fate, suffering, cross and death. „The real novelty of the New Testament – according to Benedictus XVI, and we can add the real novelty in the God’s pedagogy – lies not so much in new ideas as in the figure of Christ himself ... His death on the Cross ... in which he gives himself in order to raise man up” (The Encyclical Letter *Deus caritas est*, 12).

* * *

Looking from the perspective of the whole Bible – from the perspective of God’s pedagogy which realizes a long process of education from the Old Testament to the New Testament – it is necessary to notice that in the New Testament we deal with the culmination of this process and the *novelty of educational situation*. This ensues from two factors: on the one hand it is certain maturity of „pupil” which is an effect of arduous education of God’s people by the Law and Prophets, on the other hand „Educator” lowers himself to the level of the „pupil”. A mature and free human being faces his God-Educator who approaches him and He becomes a man for him.

WOJCIECH ŻMUDZIŃSKI

FUNDAMENT IGNACJAŃSKIEJ PEDAGOGIKI

Wizja edukacji, jaką miał Ignacy Loyola, to wizja formacji chrześcijańskich liderów. Jezuickie kolegia miały służyć i służyły przygotowaniu takich ludzi, którzy świadomi swojej chrześcijańskiej roli w społeczeństwie, potrafili prowadzić za sobą innych, potrafili fascynować tym, co robili i nie cofali się przed trudnościami. Istniejące do dzisiaj jezuickie szkoły na całym świecie stawiają sobie za cel wychowanie właśnie takich ludzi, budując na fundamencie, z którego wyrosła współczesna wizja jezuickiej pedagogiki, ignacjański model pedagogii i tradycja tysięcy dobrych szkół na świecie. Przyjrzyjmy się w telegraficznym skrócie wizji, która towarzyszyła jezuitom zaangażowanym przez ponad 400 lat w apostołat edukacyjny.

Przemiany społeczne okresu renesansu

W XVI wieku w kontekście wielkich zmian na arenie międzynarodowej i odkryć naukowych pojawiają się nowe perspektywy realizacji ludzkich pragnień. Wśród nowych osiągnięć cywilizacji wartości ludzkie natrafiają jednak na kontrastujące z nimi tendencje liberalne. Również na płaszczyźnie religijnej: obok odnowionego spojrzenia na wartości chrześcijańskie wybucha pro-