

Desafíos en la investigación
e innovación para la práctica
en educativa

Esta publicación fue dictaminada por revisión de doble ciego con evaluadores internacionales.

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Santiago Alonso García
María Pilar Cáceres Reche
Juan Manuel Trujillo Torres
Juan Carlos de la Cruz Campos
(Coords.)

Desafíos en la investigación e innovación para la práctica en educativa

Octaedro 

Colección Universidad

Título: *Desafíos en la investigación e innovación para las prácticas en educativa*

Primera edición: mayo de 2022

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Juan Carlos de la Cruz Campos (coords.)

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Ediciones OCTAEDRO, S.L.
C/ Bailén, 5 – 08010 Barcelona
Tel.: 93 246 40 02
octaedro@octaedro.com
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ISBN: 978-84-19023-91-9

Maquetación: Fotocomposición gama, sl
Diseño y producción: Octaedro Editorial

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Mystagogy as educational leadership

Jorge López González

14.1. Introduction

The Greek etymology of the term *pedagogy* refers to the task of guiding or accompanying children to school to receive instruction. The term *mystagogy* has similar Greek origins. Etymologically, it refers to the work of guiding others, in this case towards the mystery or understanding of sacred symbols. Both terms share the Greek suffix *ágo*, usually translated as guide. Thus, *mystagogues* and *pedagogues* are those who guide others, and are educational leaders.

The term *pedagogy* is firmly established within the sphere of education. It is no longer considered a service profession nor refers exclusively to children. Pedagogy is deemed an interdisciplinary social science dealing with research and reflection into the theory and practice of education, understood as a continuous and lifelong process for the comprehensive development of the individual.

Pedagogy draws on several disciplines such as psychology, sociology, and philosophy. It is concerned with everything related to the education of the individual, that which permits understanding and favors the educational process. From this perspective, pedagogy can turn to *mystagogy* as a discipline concerned with the initiation into mystery. Mystery is understood as true reality (God, the person, life itself, etc.) which produces a state of wonder and for which we have no appropriate words to explain its meaning, but which is accessible through signs (Schin-

kel, 2019). Mystery is not only a theological category, but a philosophical, psychological, and educational one as well.

The practice of education can be enriched by incorporating a mystagogical perspective. Guidance given by teachers may be considered a form of mystagogy because it refers to guiding students towards understanding reality and beyond grasping certain academic content or learning certain skills. A mystagogical perspective can illuminate and energize the teaching vocation when the learning process is understood as a process of guidance, where the educator accompanies and helps the student in the interpretation of a text, making learning meaningful for him. Based on a Biblical text (Acts 8, 26-39), the present work explores the concept of mystagogy to shed light on the exercise of leadership or guidance given by educators.

14.2. Mysteries in different disciplines

The terms *mystagogy* and *mystery* have been used in different disciplines and in many different cultures throughout history (Elshof, 2017). In the Hellenistic world, the word *mysterion* was associated with the celebration of religious rites. After Plato, philosophy appropriated the word to refer to the fundamental and transcendental world it aspired to contemplate (Hadot, 1988, p. 83).

The term *mystery* is preceded by the biblical Hebrew *mister*, based on the verb *to hide* and related to the noun *mistarim* (Wiederkehr-Pollack, 2019, p. 18)

The oldest Greek translation of the Old Testament, called the *Septuagint* or LXX, uses the term *mysterion*, as the sense of the divine will or revealed eschatological mystery in the books of Wisdom and Daniel (Miralles, 2000, pp. 19-21). Rabbis of the Hellenistic period used this term to refer to the Torah. The Synoptic Gospels and Saint Paul follow the same tradition when speaking of the hidden and revealed mystery of Christ in certain events, persons, or symbols in Sacred Scripture. The Fathers of the Church considered the Scripture as *mysterion* (in Latin, *sacramentum*) referring to Jesus Christ; a mystery which is, ultimately, God himself. The term mystagogy was used in the early centuries of the Church to refer to initiation into the sacraments and symbols of the liturgy.

Over time, mystagogy became a part or dimension of catechetics. However, there were authors such as J. H. Newman, who approached mystery as a hermeneutic problem, that is, in terms of the limits of human understanding and the ability to articulate what is known. Mysteries, therefore, are understood as realities which are not without meaning but rather exceed our understanding; realities which we can apprehend to a degree, recognize as true and accept (Newman, 2010, pp. 54 and 116-119; Ekeh, 2014). In any case, in the mid-20th century mystagogy gained new relevance through the work of Catholic theologians such as von Balthasar and Rahner. Von Balthasar (1986, p. 213) noted that an aesthetic experience permits access to the mystery being manifested in time and space through our fragmented senses (2008; 2003, pp. 68 and 285). His study of Maximus the Confessor and the mystagogy of one of the Church Fathers is particularly relevant in this regard (2003). The mystagogy of Rahner connects the innate openness of the person to the mystery of God and the possibility of finding Him in the world and in daily life (Rahner, 1984).

The Second Vatican Council and Catechism of the Catholic (n.° 1075) manifested the importance to initiate people into the mystery of Christ, “by proceeding from the visible to the invisible, from the sign to the thing signified, from the sacraments to the mysteries” (John Paul II, 2001). «Only in the mystery of the Incarnate Word does the mystery of man take on light» (Gaudium et Spes, 1966, n.° 22).

Mystagogy seeks the perception of ultimate reality rather than the flight into fantasy. The symbol is not an alternative to reality but rather a mode of referring to something which is both present and absent. The symbolic is contrary to the mute (i.e. emptiness or expressionlessness), not to the real (Granados, 2017, p. 67); the symbolic incorporates the real as its true expression and manifestation (Schmemmann, 20212, p. 75).

From a philosophical perspective, mystery refers not to what is dark and hidden but to that which is too luminous or bright to be fully perceived (Pieper, 1980, 2017). Gabriel Marcel (1995) also speaks of being, not merely of the human being, as a mystery that cannot be resolved in the same sense as one would solve a technical problem, but as a meta-problem situated within the subject and from which reflection emerges. Patocka inquires, as Marcel does, into the nature of mystery that produces the feeling

of wonder. Wonder implies pausing before the mystery confronting us, including negative experiences, without accepting it as evident. It implies questioning both what is revealed and the one by whom it is revealed (Patocka, 2017, pp. 254-255).

In psychology, the term mystery is used to refer to the unknown or enigmatic (for example, the unconscious) but authors such as Franco Imoda believe mystery to be a central psychological category. For this author one may speak of the human being as a mystery, referring to the most intimate aspects of the self, constituting their “personhood” and revealed in their psyche (Imoda, 2005). The human being is not only open to mystery, but is himself, in his psychological personhood, also a mystery and thus must be “deciphered”. The process of maturity of the individual entails the integration of the elements and polarities of his own mystery (Cencini, 2010). In the field of education, some authors take up a similar consideration of the person as a mystery (Giussani, 2006, p. 43; Cencini, 2003, p. 10).

14.3. Abiblical example of mystagogy as educational leadership

The educator in their leadership or guidance often faces the challenge of introducing the student to a «text» whose meaning and signs are incomprehensible for students. His work is like that of a mystagogue that guides others, in a performative way, to interpret or understand it. Jesus used a mystagogical approach with his disciples. His deeds are key of interpretation of his words and vice versa (for instance when washing the disciple’s feet), and all together is an interpretation / revelation of the Mystery.

An example of how an educator may apply mystagogy is found in a passage from the New Testament narrated by Saint Luke in the Acts of the Apostles (Act 8, 26-39). This passage has many similarities with another narrated by Luke (Lk 24, 13-35) in which the risen Jesus meets two of his disciples, on the road to Emmaus, and helps them interpret the Passion based on the Scriptures. Luke tells the tale of a man, who was returning from Jerusalem to Ethiopia, sitting in his chariot and reading the Scripture. The deacon Philip approached the chariot and asked the

following question: «Do you understand what you are reading?», to which the man answered: «How can I? I need someone to guide me» (v. 31). Interestingly, the term used for the verb *to guide* is *ágo*, the same which appears as a suffix in *pedagogy* and *mystagogy*. This same verb appears in the New Testament referring to those teachers who guide the blind being blind themselves (Matthew 15, 14; 23, 16 and 24; Luke 6, 39; Romans 2, 19).

The role required of Philip was to serve as a guide in the reading and meaning of a «text», understood in the broadest sense: it may be a book or the life itself. What is the meaning of my life? What is the purpose of my life? A life unexamined remains merely a biological phenomenon (Ricoeur, 2006, p. 17). As educators, we learn to read the acts of our own lives, understanding them as symbols which make life legible when connected to its purpose as the key to a narrative explanation (Serrada, 2014, p. 176). The aim is not to assign artificial meaning but rather to recognize it. And the ultimate end or *telos* is the beatitude or communion with God and with others.

Philip acts moved by the Holy Spirit, leading him to go in search of the queen's official (v. 31) who finally requests to be baptized (v. 39). Mystagogy must be understood as a performative action involving the Holy Spirit, the ultimate mystagogue and guide. The Holy Spirit is presented as the mystagogue whose leadership and guidance are the basis of all leadership. In any case, the mystagogue or pedagogue is not the creator of truth, only a witness, a witness to a presence. The mystagogue points towards the Holy Spirit as the interior teacher who is the co-author of the text, its ultimate interpreter, and who guides to the full truth (Jn 16, 3).

The action of the Holy Spirit brings human action to fulfillment and flourishing. The action of the Holy Spirit is a personal presence which empowers the abilities and dispositions of the person, permitting an internal reconfiguration, a knowledge which is not only rational or discursive but also affective, conatural, and active (Granados, 2014, p. 172).

To be guided by the Holy Spirit is not a detriment to our intelligence or freedom. It is not a merely passive act. Rather, the more God acts, the more the person acts. There is an interaction or *synergy* between divine action (as a gift) and human freedom, responding to the invitation (Granados, 2012). «The gift depends

first on the free initiative, but it also engages our human freedom by way of acceptance» (Pinckaers, 2005, p. 363). In this way grace does not destroy human nature (or virtue) but perfects it. Applying the doctrine of St. Thomas Aquin to leadership, the gift of counsel perfects the virtue of prudence to guide others to a common good, to decide which path is convenient to reach the goal.

The mystagogical way in which Philip engages with the queen's official offers some valuable insights for educators.

- First, Philip approaches the other and listens intently. The initiative is not from Philip but from an angel (or the Holy Spirit) telling him to follow the road. Philip obeys - all obedience arises from listening - guided by another without knowing what will occur. He listens and tries to understand what is happening to the other person on the road from Jerusalem to Gaza.
- Secondly, Philip and the Ethiopian talk. Philip initiates a dialogue, asking if he understands what he is reading (Acts 8, 30). He is not hasty, does not assume what the other needs but asks about the question in the heart of the Ethiopian. Ask the right question and the Ethiopian answers "How can I? I need someone to guide me". (Acts 8, 31). The answer of the Ethiopian, although apparently distant, is an invitation to Philip to assume his role as educational guide. In a certain way the words of the Ethiopian reveal to Philip his vocation as guide, inviting him to act as educational leader.
- Thirdly, we see that Philip adapts to the situation of the other; he is «going down together with» just as God is approaching where the other is. In Greek, this is called *synkatábasis*. He who guides or accompanies must put himself at the level of the other as Philip does. This performative action implies that the companion can receive the questions of the other, to be by his side to listen and, with humility, act as a guide adapting to the ideas and ways of the other. This is what occurs in this scene: Philip, invited by the Ethiopian, sits with him. He is willing to take part of the journey, later leaving when no longer needed.
- Fourth, the conversation provides a message which is meaningful in the life of the Ethiopian. The official asks: «Who is the prophet talking about? Of himself, or of some other man?» (Acts 8, 34). Philip then explains the Gospel, giving him the Good News of Jesus. We may imagine a long conver-

sation between Philip and the Ethiopian, similar in mode and content to that which Luke tells when Jesus met with those on the road to Emmaus (Luke 24, 13-35). Philip guides the Ethiopian to a meaningful answer. At the end of the encounter the Ethiopian went his way, rejoicing (Acts 8, 39).

Finally, we observe that educational guidance or leadership of Philip uses a narrative pedagogy regarding the mystery which favors an interior change in the Ethiopian, in both vision and conduct. The use of stories, and narrative in general, supposes an aesthetic approximation which favors a complete ethical vision of one's own behavior, without diminishing the importance of moral reasoning (Hauerwas, 1981; Vitz, 1990; Noriega, 2019).

14.4. Conclusions

Mystagogy is a pedagogy which involves the education of the entire person: senses, imagination, affectivity, intelligence and will as capacities to understand one's own life and reality (Granados & Larrú, 2017). Mystagogy requires a performing approach to enter or introduce in the mystery: both the teacher and the disciple participate in a performative action that transform their lives. Mystagogy remind us of the reality of God's presence in all things and invite us to see education in a sacramental key (Scully et al., 2018).

The scene of Philip and the Ethiopian (Acts, 26-39) is a mystagogical example of active listening, dialogue, humble condescension, meaningfulness, and narrative that can help pedagogy. Mystagogy is a praxis rather than a pedagogical technique, since what it does perfects the person who performs.

Finally, the passage also shows pedagogy as educational leadership: the teacher or pedagogue guides others toward good, in collaboration with the Holy Spirit.

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