

STUDIES

in the Spirituality of Jesuits



**“A Faith Lived Out of Doors”:
Ongoing Formation of Jesuits Today**

by

Gregory I. Carlson, S.J.

BOSTON COLLEGE

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THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

consists of a group of Jesuits from various provinces who are listed below. The members were appointed by the Fathers Provincial of the United States.

The Purpose of the Seminar is to study topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and to communicate the results to the members of the Assistancy. The hope is that this will lead to further discussion among all American Jesuits--in private, or in small groups, or in community meetings. All this is done in the spirit of Vatican Council II's recommendation to religious institutes to recapture the original charismatic inspiration of their founders and to adapt it to the changed circumstances of modern times. The members of the Seminar welcome reactions or comments in regard to the topics they publish.

To achieve these purposes, especially amid today's pluralistic cultures, the Seminar must focus its direct attention sharply, frankly, and specifically on the problems, interests, and opportunities of the Jesuits of the United States. However, many of these interests are common also to Jesuits of other regions, or to other priests, religious men or women, or to lay men or women. Hence the Studies of the Seminar, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

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"A FAITH LIVED OUT OF DOORS":
ONGOING FORMATION OF JESUITS TODAY

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INTRODUCTION

This paper grows out of surprises in my recent experience of both early and ongoing formation. Its thesis is that ongoing formation goes on pre-eminently in those places in which a Jesuit reveals himself, especially his questions and desires.

The experiential sources of the paper are responsible for its use of the first person. Those sources are three: (1) My experience from 1979 to 1983 as academic director of Jesuit collegians at Campion House in Omaha; (2) my preparations for and participation in General Congregation 33, including its formation commission; (3) my present concerns as a rector for the men in his community, specifically the Marquette University Jesuit Community.

The paper starts with the present situation: the persistent and ever growing call to ongoing formation* in the Society, together with the questions we have about it. One could then offer a definition of ongoing formation and answer the questions. That approach could be worthwhile, but its theoretical discussion could also mask the painfully personal religious questions and opinions we all have. My second section is thus rather a concrete history of one team's experience of Jesuit formation and specifically of ongoing formation. The subsequent section attempts to describe what ongoing formation is. The fourth section casts a rapid glance over the place in early and recent Jesuit documents of two key elements in the preceding description: self-revelation and desire. The final section suggests how we can most effectively pursue ongoing formation today.

* Also called "permanent formation," "continuing formation," and "ongoing education" in Societal documents, with little or no distinction in meaning.

I. THE SITUATION: CALLS AND QUESTIONS

A. The Calls

Jesuits in the last twenty years have heard themselves called to pursue ongoing formation. The call has been persistent and has grown louder over the years. General Congregation 31's (hereafter abbreviated as GC 31) document on formation offers three paragraphs¹ on the subject of continuing formation. But the keynote for understanding them is found in an earlier general statement:

It should not be forgotten that the process of formation, a progressive and never completed work, is to take the form of an organic development in the various stages of formation, such that the spiritual life is never split off from the affective, intellectual, or apostolic life.²

This emphasis on continuing formation, perhaps new in the Society, fits GC 31's stress several paragraphs earlier on continuing conversion:

Since, though called to perfect love, we are still sinners, our following of Christ must take the form of continual conversion to him.³

GC 32's formation document states the need more bluntly:

Older Jesuits themselves need a permanent and continuing formation, which our formal training must have in view from the start.⁴

GC 32 later situates ongoing formation in the context of mission and further specifies how it happens:

A truly contemporary apostolate demands of us a process of permanent and continuing formation. Thus formation is never ended, and our "first" formation must be seen as the beginning of this continuing process.

Continuing formation is achieved especially through a constant evaluation of and reflection on one's apostolate, in the light of faith and with the help of one's apostolic community.⁵

Formation, then, continues, and it takes place especially in reflection on our present apostolate.

Father Pedro Arrupe brought up the subject specifically in his allocution opening the Congregation of Procurators in 1978. He stresses its importance and laments its sparse implementation:

I consider that ongoing education is of supreme importance in our day and that . . . it forms one of the pillars of our spiritual and apostolic renewal. But if it is to be effective in the way desired by the General Congregation, it should not

be thought of only as a period of intellectual or professional "recyclage," but rather as a continuous spiritual, intellectual and pastoral renewal which will enable us to respond to ever new needs.

I believe that much still needs to be done on this score: there are few who grasp what continuing formation can do for them, and fewer still who apply themselves to achieving this.⁶

Father Arrupe asked for evaluation of ongoing formation in the annual letters of 1981 and was gathering the responses into a report when he was incapacitated. Father Dezza took up the report and sent it to major superiors. Again the emphasis increases:

Our continuing formation--just as basic formation--must cover . . . the promotion of growth and maturity of the personality through all stages of life and of faith. For a man who has stopped growing, in whose life there is no room for anything really new, is as good as dead. Such a lifeless man is unable to awaken life in others. . . .

Each individual bears the primary and principal responsibility for his own continuing formation. One day *he* will have to render an account to God on how he has developed his talents and to what purpose he has used them. If the individual does not cooperate interiorly and agree with continuing formation, external measures will have no effect.⁷

Most recently, GC 33 has addressed the issue:

Moreover, the demands of our mission today touch not only the young men in formation, but all Jesuits, even the formed, who have to look for ways to meet these demands by pursuing their own "continuing formation."⁸

B. Questions

Most of us read these texts, I suspect, with a sense of weariness and frustration. We are already doing too much, and now it looks as though we are being asked to do more. What exactly is that "more"? It is not surprising that the call to ongoing formation has evoked some implementation and some questions. If one among us asks a group about ongoing formation, he will probably receive some of the following reactions:

"I have enough struggle trying to do the basics: examen, Mass, and prayer each day. I simply haven't time for something more."

"I sense that there's something valuable in the notion of ongoing formation, but I hardly know where to start. I try to read some new things, and I see a spiritual director, but I don't know where to go from there."

"Ongoing formation is make-believe. I am who I am, for better or worse. Are we to make apostolic Jesuit houses into novitiates or tertianships?"

"Ignatian formation has always seemed to me clearly structured for definite purposes. I experienced that formation and achieved those purposes. Now am I supposed to add on something new?"

"I'll take a semester off when the work can spare me. My ongoing formation will have to wait until then."

"I don't know what ongoing formation is. Describe it clearly and I'll tell you my opinion."

"I suspect this emphasis on ongoing formation is just another attempt by some post-Vatican II people to make everyone in their own image. Isn't continuing formation really a rejection of those of us fully formed before Vatican II?"

"Ignatian spirituality asks me to give my energies to my present work. What falls outside that is a distraction."

These reactions are real. They express not only confusion and questions but deeply personal options concerning time, energy, apostolic priority, distastes, and fear. Theoretical discussion may help dispel confusion, but such discussion tends not to respect those options. The subsequent section thus does not assess these reactions or give direct answers to our questions; rather, it offers a first-person history of a recent experience in formation. My hope is that it and the following discussion of ongoing formation will offer some indirect answers and some help in addressing our personal options.

The history is that of four men called to staff a contemporary juniorate, a humanities program for Jesuits--brothers and future priests--who had just completed their novitiate.*

II. ONE EXPERIENCE

Four of us came to Champion House in Omaha in August of 1979 aware that we were called not only to staff but to create something new--to create, because Societal documents tended to stress the general values important in young Jesuits' formation and not to offer the sort of concrete plan that structured the early formation which all of us had experienced. The second-year novices

*The program is described in Appendix I.

would take their vows within two weeks and join us. Though we had thought, prayed, and planned for months, we were most aware at the start of this venture that we were "creating" in the best Ignatian sense of finding an imaginative, concrete, particular embodiment of the directives we had received from superiors and from the Society's documents. There were so many decisions, so many mandates, so many documents, so many hopes, fears, and questions!

A. Integration

At the beginning, we took as our lead GC 32's stress on *integration* as the central principle in a Jesuit's formation. The congregation's document on formation sees it as integration both in the sense of the incorporation of a man into the body of the Society and in the sense of the unifying interplay of community, prayer, study, and apostolate in the life of a man growing into a Jesuit.

We set up bi-weekly seminars for scholastics and staff with a specific learning method: Our discussion of a seminar document presumed a careful literary-critical reading but centered on how we were touched, moved, challenged, or frightened. We chose seminar reading material on the principle of finding intersections among various paths and borders between various areas of life: faith and reason, spirituality and politics, art and prayer. But the seminar was only one avenue of what we wanted to be an integrating approach to life. Examples come to mind readily: we looked on scholastics' ministries primarily as a concrete contact with the same humanity that they encountered in their study, their prayer, and our community. Though each staff member had specific concerns, we soon found that a kind of crossfire was both natural and important. The spiritual father's interest in a man's studies--and the academic director's interest in a man's prayer--encouraged scholastics strongly. Since we all lived with the younger men, it was natural for them to encounter the rector teaching, the minister studying and discussing at seminars, the spiritual father preparing for lectures, and me, the academic director, celebrating Mass and counseling lay people.

I was soon surprised to find another kind of integration apparent in the life of our community. The particular struggle a man had in the community was the same struggle I saw him having in the classroom. The judgmental man was judgmental in community meetings, class, and ordinary dinner conversation. The angry scholastic was angry with superiors, brethren, teachers, and himself,

just as the discouraged staff member showed his discouragement whether we were praying, playing, discussing, or simply bumping into one another. The person who tended to protect himself from new ideas in my classroom resisted adventure with the community, with individuals, with his apostolate, and probably with God too. In brief, a man's life was--to a discerning eye--of a piece. Our beginning experience thus underscored the wisdom of the congregation's emphasis on integration. We would have been mistaken to parcel out the phases of a man's formation, because the same frontiers of growth faced him in every area of life. We have to form the whole man or no man at all.

The integrity of a scholastic's life as we experienced it led us to reverence even small things, like the community's eating, praying, and cleaning up together each evening. Nothing could be relegated to the domain of the merely "practical" because everything revealed and influenced the kind of spirit by which a man lived. A man could not deal quickly, violently, or perfunctorily with the community at dinner and then expect to face study or prayer gently and reverently.

B. Desire

Our second conviction as we began was that life and growth in the Society had to be founded on *desire*. Perhaps we had all been too well acquainted with those who lived Jesuit life on other principles--others' expectations, their own expectations, success, behavioral conformity, security--and we had seen their Jesuit lives crumble. A typical dialogue-form soon emerged. A scholastic asks "What's the right thing to do here?" or "What do you want me to do?" or "How should I do this?" A staff member begins to answer by asking "What do you want?" We knew that we were asking the men the hardest question: it was the hardest question for us too. We did not expect a quick answer. Nor did we expect that answering the "What do I want?" question would deliver the ultimate answer for a religious person, but it provided essential data for coming to a religious response to a question. Moving from the first question to a religious response involved lots of considerations, of course, including the Society's goals and priorities; but we found it important to be clear about where we started the process. Asking the "What do you want?" question also flushed out--as we could witness with our bruised psyches--the angry, passive-aggressive, anti-authoritarian,

perfectionistic, and self-hating sides of many a scholastic!

Our insistence on living by desire and reflecting on desire had serious consequences. It meant that scholastics were free to make mistakes--but bound to reflect on them in terms of what they wanted. It meant trusting that in time their desires would come to be organized more and more around the most central desires of their lives, the desire for God and the desire to be a Jesuit. It meant encouraging them to see us less as fathers or novice directors and more as older brothers involved with them in finding God's will. It meant finally that accountability was crucial: A man had to be talking over his experience regularly with the spiritual father and, at greater intervals, the other staff members. Our staff came to experience what so many other *formatores* have experienced: The Society is so generous with the time which its good formation personnel lavish on scholastics! We were not the first to wonder if some of this time was being wasted.

One further early experience of the place of desire in our program claims notice. At first we presumed that these young men had already laid claim to a certain Societal patrimony that we--with some warping of memory--thought we had acquired in the novitiate. We were soon surprised at what we could count on from a man's novitiate experience. Item by item, we noticed, in one man or another, a lack of knowledge or experience. How to interact with fellow Jesuits, how to proceed with decisions, how to approach a superior, how to relate to women, how to apportion a day's time, how to pray and to relax: none of these, we learned, could simply be assumed. Before long, we realized that there was one thing we could presume in each of these young Jesuits: his desire to be a Jesuit. Other desires could be weighed, fed, schooled, or rejected as they were brought into constellation with this central desire--even while the central desire to be a Jesuit was being tested and confirmed by experience. In our first months and years, our sobering experience probably led us to some questions about novice directors. More experience led us to recognize that novice directors were in precisely the same position we were in: They had to choose priorities in a mass of experience and knowledge, not all of which could be communicated. Experience led us to respect what they accomplished in two years.

C. Support

A third beginning moment had to do with the four of us. We decided early that we needed each other's *support* if we were to be faithful to this demanding work. All of us had watched men leave from demanding jobs in the Society; our suspicion was that many of them had not been known, supported, or challenged--at least not enough to meet the growing challenges of their ministerial lives. We wanted to stay, to stay alive, and to stay human in the midst of what we knew would be difficult and sometimes wounding work. We decided at the beginning to meet once a week so that each of us could describe our life with God that week to the other three and hear their responses. We did not know exactly where this decision would lead. The cost in time was high: two to three hours per week. I am surprised in retrospect that I agreed to such a costly commitment, and I am delighted that I did. This weekly meeting turned out to be the single most important decision that we made. Here we experienced, step by step, our fear of self-revelation. We heard ourselves saying things for the first time--things even we did not know we felt, wanted, or experienced. Each step made us ready for the next. We soon came to see that this meeting was challenging us to do what we asked the scholastics to do: to seek integrated lives based on recognition of our desires. Funny situations and falling behind, moments of delight and struggles in prayer, new requests for ministry and old temptations: All of a week's major experiences were submitted to our own articulation and the others' encouragement and challenge. A short examen at the end of each meeting, recommended by Fr. Arrupe for such sessions,⁹ gave us each a chance to say and to notice what was happening. The time invested in these meetings proved well worthwhile: We stayed, and we are more alive than ever.

D. Self-Revelation

After about five months of work with scholastics in our first year, a third element joined integration and desire in my perception of the values most important in a young Jesuit's formation. We were reading, for a seminar, the Jesuit Conference Committee on Formation statement on collegiate education. There I found this sentence:

During the collegiate years the young Jesuit will grow in prayer precisely in proportion to his ability to let himself be known as he is.¹⁰

The statement focused my perception of the importance of *self-revelation* in a scholastic's growth. It was my experience that what the JCCF said about prayer could be said about every area of a scholastic's life: growth was in proportion to letting oneself be known.

I had certainly had that experience in teaching Greek drama to a class including the scholastics. Students entered the world of the plays to the degree that they could offer an honest personal perception, reaction, or question. The students who learned only minimally were those who waited for clarity or for the right answer. Even before we made any theoretical connections, life around our house had shown the same pattern: those who were growing were those who let themselves be known. The others were in holding patterns--holding patterns that were highly frustrating to a *formator*. With them there was no toe to grab on to, no handle to open doors, no chance for real interaction. We realized with sadness that these men were probably as little accessible to themselves as they were to us. By not revealing themselves to anyone, they were probably succeeding in not revealing themselves to themselves. Perhaps they were afraid--with a fear like that we felt among ourselves--of what they would find if they began admitting what was inside. But which door was God to knock on if none of the doors was their own? I came to see not only a fact but a challenge in Hopkins' lines:

Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves--goes itself: *myself* it speaks and spells,
Crying *What I do is me: for that I came.*¹¹

As we continued to work with scholastics and were encouraged by the growth of the vast majority, our conviction about self-revelation was only strengthened. The most damaging thing we could say to a formation director about a man living with us was that we did not know him. Our bi-weekly community meetings were an open forum for presentation of what our lives were like (without response within the meeting). We noticed there that the helpful contributions were not necessarily those that were uplifting but rather those that were personal and honest. In them we found the man speaking, and we often found ourselves in him. Dinner conversations, seminars, prayer, play, housework, and parties included ample opportunities for all of us to reveal many sides of ourselves--or to conceal them. Our staff felt an increasing call to reveal ourselves prudently to our younger brothers--including our weaknesses, struggles, and foibles. Here again we found formation a vulnerable calling.

E. Question and Mystery

Before too long, we began noticing that scholastics who were growing in our program were those with a taste or at least a tolerance for *question and mystery*. Those who had easy answers, gave easy answers, or needed immediate answers were missing much of the experience available to them, whether in the classroom, the community, or the apostolate. Soon our orientation included a passage from Rainer Maria Rilke:

I want to beg you, as much as I can, dear sir, to be patient toward all that is unsolved in your heart and to try to love the *questions themselves* like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is, to live everything. *Live* the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer.¹²

We observed that those impatient for answers were often betraying an impatience with their own humanity--and often with ours too! The kind of security they sought did not promise to keep them growing in the Society. The seminar came to be a place where good questions could be relished and worked with. A good seminar gave us new questions, and we knew it was good because we came away energized, refreshed, excited, and wondering. This moment fit with what I have described earlier about self-revelation: The growing scholastics were the ones who let themselves be known and had questions. There was an organic reason for them to go on to a philosophical collegiate program, and they knew it: to explore their questions further and to discover new ones.

Those without questions tended to be those who did not let themselves be known. Watching them go on to study philosophy seemed like passing them along to another stage extrinsic to this stage and to themselves. Like other stages, it was to be completed and checked off of someone's list. We reminded ourselves constantly that there were years of potential growth ahead of these men, but if we had had to address the question of their final vows then and there, we would not have been able to say what kind of man the Society was binding to itself.

F. Our Own Ongoing Formation

Our staff had hunkered in and seen the first year pass into a second and the second into a third. By about our third year together, we perceived that our weekly staff meeting was the principal scene of *our own ongoing*

formation. We found ourselves alive, growing, stretched, challenged, changing--by doing what we asked our scholastics to do: to reveal ourselves, including what was mysterious and unsolved and broken; to acknowledge and address our desires; and to let the sides of our lives influence each other. Central elements in the Ignatian tradition of spirituality were the frequent stuff of our conversations: examens, prayer, deliberations over decisions, discussions with our own spiritual directors, and the discernment of spirits. Though most outsiders would--correctly--have looked on all four of us as "doing well" and "strong," we found our regular interaction a rehabilitation in the Society. Old demons were encountered again, old wounds healed, and new hope in our brotherhood kindled.

Not incidentally, we found ourselves risking revealing ourselves more in the ministries we practiced, especially preaching, retreat preaching, directing, and teaching. We found our ministry proportionally enriched for those we served and for ourselves.

III. ONGOING FORMATION: WHAT IS IT?

A. Some Surprises

There are surprises in the above history. They are worth culling out because they bear directly on the nature of formation and of ongoing formation. The best context for understanding the surprises is GC 32's definition of formation, referred to above as the starting point for our work in Omaha.

To respond to this apostolic vision, the whole formation of our members must be understood and promoted as a process of integration into the apostolic body of the Society.

This notion of integration expresses, in a synthetic way, a most important aspect of contemporary Jesuit formation which is used in this document in two different senses: as meaning both personal integration and integration into the apostolic body of the Society.^{13*}

Note that GC 32 in this passage gives a process definition. Only a process understanding of formation allows a reader to make sense of recent

* Personal integration and integration into the apostolic body of the Society: The present study directly addresses the former and thus may seem to slight or deny the latter. I do not intend such slight or denial. I presume that social incorporation goes on simultaneously with personal integration

congregation texts on the subject. After announcing, for example, that formation is never completed, GC 31 speaks of those "who have already completed their formation."¹⁴ Similarly, GC 32, after insisting that formation continues, refers in another document to "those still in formation."¹⁵ A Jesuit can be simultaneously formed and in formation because formation, as these congregations understand it, is a never-ending process of integration.

The first surprise, then, was this: Our ongoing formation went on not in doing more but in trying to do our very work in a more reflective Ignatian way. We found ourselves being formed--being personally integrated and further integrated into the Society--by reflective articulation on the issues of our work and life together. Our experience had led us to this privileged locus for ongoing formation, to which GC 32 had already pointed.¹⁶ I for one had tended to look on ongoing formation in terms of a semester at Notre Dame or a thirty-day retreat or perhaps a meeting with classmates ten years after ordination. Valuable as those things are, we happened into a different, more vibrant, and integrated form of ongoing formation by trying to be faithful to the work we were doing. So: the integrative process of ongoing formation goes on especially in reflection on one's present apostolate.

Second surprise: Formation goes on where people reveal themselves. Many things, we realized, are necessary for continuing integration within ourselves and continuing incorporation into the Society: prayer; study of

throughout a man's formation, for example, through insertion into our works and association with other Jesuits. The particular ways in which such insertion and association contribute to ongoing formation deserve more attention than I can give them here. But I can note that a working apostolic community formed the context for what is reported above about self-revelation and desire. Thus, self-revelation happened in various social settings: with a spiritual father but also with the community in work, discussion, play, or worship. Again we found ourselves called to attend to our desires, but these desires were not frequently private or abstracted from our experience together. We were at our best when we caught our desires expressed in action, and revealing our desires was less a matter of staking out individual territory than it was a matter of finding that at base we wanted the same things. We were drawn together, not apart, by admitting our desires to each other, and we wanted things for each other, for us. Finally, the context for self-revelation as we experienced it was a Jesuit community oriented to service. The staff worked hard at its various ministries, including formation, and the scholastics worked hard not only at their specific apostolic assignments but at their primary and common apostolate, study. Our spirituality, it is true, was not aimed solely at work; but it presumed hard work for others as the normal context of Jesuit life.

scripture, theology, Jesuit spirituality, and the contemporary world; updating of apostolic methods. But these things became formative only at the point at which we revealed ourselves and so let ourselves be affirmed, confronted, questioned, and challenged. Without that personal moment of incorporation and integration occasioned by self-revelation, the best formation, study, and even prayer could stay outside the formative process. However useful, it did not rearrange us personally or identify us more closely with the Society. We tended to stand open before God and ready for His leading to the degree that we revealed ourselves prudently to some trusted human beings.

The experience of self-revelation among our staff was quite different from two experiences of the past. The first of those experiences was the spate of sharing, sensitivity, and T-groups from the late 60's and early 70's, groups that have sadly given the good Christian word "share" a bad name among many Jesuits. Those groups tended to put emphasis on complete disclosure, sometimes under intense pressure and often in emotional fashion, to people whom we might hardly have known. The result was sometimes that people came away abused rather than known, integrated, and encouraged. Our staff had, by contrast, the positive experience of trusting one another step by step and revealing more and more of ourselves. We respected the rhythms of each other's lives. There was never a demand that we be told about some area of a man's life or that revelation be made in some particular way. It was all more human than that. I find nothing in contemporary Jesuit documents calling for imprudence, pressure, emotionalism, or instant intimacy. There is instead a clear appeal for honesty, trust, and affirmation.

The second experience to be distinguished from our own is what we once learned to call "spiritual conversation." While the two may overlap, spiritual conversation, as many of us had learned to conceive of it, was to be above all edifying. As a result, it was often impersonal; it concerned something we had read or heard about. The self-revelation to which our staff and our community found themselves called was by contrast above all personal: confiding, familiar, candid, and sincere. It might or might not be immediately edifying; indeed, the need for trust was greatest when the person revealing himself found his experience painful, negative, or discouraging.

Why is self-revelation so central in early and ongoing formation: At least part of the reason is that self-revelation inevitably includes the

admission of having desires and questions. It makes possible the appropriation reconsideration, rearrangement, and rejection of desires. Further, the habit of revealing myself to another person can dispose me to notice new desires and questions which could otherwise be easily suppressed, neglected, or simply taken for granted. The revelation I am pointing to went on in a hundred ways and places--in discussion, play, prayer, and work--and the desires we expressed were all the more revealing when they were caught not only in words but in action. In fact, the habit of revealing ourselves, to the extent that it grew, helped us to match our words with the desires we all saw expressed in our actions. The practice of revealing desires and questions and facing them was contagious: others could confirm, question, challenge, and encourage. We could find our questions and desires in those of others. So: Formation goes on where people reveal themselves, including their desires and questions.

Third surprise: The dynamics of our ongoing formation were the same dynamics at work in the young men's early formation. Obviously the setting of our formation was different from that of the scholastics. They were younger, less experienced in the Society, and their major apostolate was to study. In many exterior ways, they were in the beginning stages of being incorporated into the body of the Society. Many things worked together in their formation and ours: prayer, study of the Society and the world, and life together. Still, the central dynamic in their formation was the same dynamic we were experiencing: We were finding God together in the experience of revealing ourselves and hearing each other's support and challenge. We, like them, found ourselves and our situation changing, and we had to face new desires and new questions--and to look for God in them. We were undergoing, in GC 32's words, "a constant evaluation of and reflection on one's apostolate, in the light of faith and with the help of one's apostolic community."¹⁷

It comes thus as a confirmation of our experience of ongoing formation when Fathers Arrupe and Dezza point out the major obstacles to ongoing formation: fear. Among the seven reasons they give for which people shy away from ongoing formation, the first two are "fear of having to change oneself" and "fear that new insights will awaken insecurity that one will not be able to cope with."¹⁸ Their statement comes as confirmation because it was such fears that we felt in revealing ourselves to each other, and

it was such fears that our scholastics felt. So: Jesuits are formed through self-revelation and appropriation of desires whether they are younger or older, less or more experienced in the Society.

Fourth surprise: One of the best ways to understand early formation is by relating it to the inner dynamics of ongoing formation, and one of the poorest ways to understand ongoing formation is to try to relate it to the externals of early formation. We all naturally tend to conceive of ongoing formation in terms that come from early formation, whether from our own experience of early formation or from whatever we know about it today. Our staff's attempt to be faithful to our formative work with scholastics led us to see the matter the other way around. Their early formation is to be understood as leading to a life of continuing formation. As GC 32 puts it, "Older Jesuits themselves need a permanent and continuing formation, which our formal training must have in view from the start."¹⁹ Of course, early formation has its own special demands and its own special situation. They arise especially from the relative youth, inexperience, and ignorance of beginners. But we do justice to early formation only when we understand it as leading to a life of formation. So: continuing formation sets the pattern for early formation, not vice-versa.

IV. SELF-REVELATION AND DESIRE IN JESUIT DOCUMENTS

The surprises articulated above help to specify one question touched on in Section One: Is this emphasis on self-revelation and desire new and foreign to the Jesuit tradition? This section does a rapid scan of early and recent Jesuit texts, to note the emphasis on self-revelation and desire in Jesuit spirituality.

A. Self-Revelation

Self-revelation to a confessor was a part of Ignatius' experience from Montserrat on. His *Autobiography* mentions these confessions regularly. The *Autobiography* also mentions two critical moments at which the student Iñigo's revelation was not sacramental. Both times, at Barcelona and at Paris, his studies were suffering from distracting consolations. In both cases he laid himself open before his masters, pledging before them that he wanted to give himself to study. He notes that in both cases the distractions ceased.²⁰

The Spiritual Exercises are clearly an intense experience of self-revelation. The exercitant is expected to reveal himself as he is to his director.²¹ Ignatius' Rules for the Discernment of Spirits of the first week suggest through simile how important openness is:

Our enemy may also be compared in his manner of acting to a false lover. He seeks to remain hidden and does not want to be discovered. If such a lover speaks with evil intention to the daughter of a good father, or to the wife of a good husband, and seeks to seduce them, he wants his words and solicitations kept secret. He is greatly displeased if his evil suggestions and depraved intentions are revealed by the daughter to her father, or by the wife to her husband. Then he readily sees he will not succeed in what he has begun. In the same way, when the enemy of our human nature tempts a just soul with his wiles and seductions, he earnestly desires that they be received secretly and kept secret. But if one manifests them to a confessor, or to some other spiritual person who understands his deceits and malicious designs, the evil one is very much vexed. For he knows that he cannot succeed in his evil undertaking, once his evident deceits have been revealed.²²

Behind the Ignatian image is the wisdom of the Church's penitential practice of confessing sin, but there is something else at work here besides: In many areas of life, we know and accept ourselves only when we articulate to another person what we are experiencing. Before that moment, our experience can be a tentative mixture of fact and denial, of temptation and yielding, of hope and hesitation. When we finally say it to someone, we claim it as our own-- and can then stand back with him or her to ask what God wants us to do with it. The logic of Ignatius' rule is that the very revelation to another person brings illumination and perspective to the revealer.

The "Deliberation of the First Fathers" was an experience, carefully managed and faithfully sustained, of revealing themselves to one another on the issues that lay before the nine early companions. This exercise expressed and made productive a union of minds and hearts that they already cherished.

When it comes to the Society which the companions created, a person's formal introduction to its life comes through the scrutiny of the *General Examen*, a process in which he is asked to reveal himself honestly as the condition for acceptance. The following probation will take place under an instructor before whom the candidate should be completely open.²³ The main work of the probation consists in experiments, whose purpose is to let men reveal, in the words of Luis Gonçalves da Camará, "what they really are."²⁴

The pattern of life established in these early years continues as a man is asked to renew his openness before superiors and confessors.²⁵ In a Society so varied and widespread, one special practice will aid union: the manifestation of conscience.

General Congregations 31 and 32 have challenged the Society to a renewed esteem for this Jesuit practice of manifestation, required in no other religious institute. Above all they want the account to be honest: "confiding, familiar, and candid . . . sincere and open in form."²⁶

What is new in these congregations is the emphasis on self-revelation as a part of apostolic community life.²⁷ GC 31 can say, for example, that love makes dialogue (not only between superior and community but also between Jesuit and Jesuit) a way of finding God's will with certainty.²⁸ GC 32 is even stronger. It makes the union of minds and hearts the focus of Jesuit religious life. We are to be "companions not only in the sense of fellow workers in the apostolate, but truly brothers and friends in the Lord."²⁹ This congregation asks us to put ourselves at the disposal of each other:

As companions of Jesus and each other, we wish to share with one another what we have and are, for the building up of communities dedicated to the apostolate of reconciliation.³⁰

More specifically, GC 32 asks Jesuit communities to have the prerequisites for communitarian discernment, among which it mentions "a capacity to convey to one another what each one really thinks and feels."³¹ It warns sternly:

A community from which sincerity and openness in mutual relationships are absent soon becomes immobilized in purely formal structures which no longer respond to the needs and aspirations of the men of our time, or else it disintegrates altogether.³²

GC 33 addresses the same need for a discerning attitude if we are to hear and respond to the call of God in today's world. For us the way of discernment involves "brotherly dialogue within our communities, and the openness to superiors that facilitates obedience."³³

Whether we look, then, at the earliest Jesuit experiences and documents or at the most recent, self-revelation lies squarely along the path of a Jesuit's movement toward God.

B. Desire

When a Jesuit does reveal himself, he inevitably reveals his desires. Attentiveness to desire is central in the Ignatian heritage, as Howard Gray

has recently reminded us:

There are few moments in our Ignatian heritage as vital and realistic as the directive: *Ask for what you want*. Ignatius believed that those who found in Christ both Redeemer and Friend could have confidence in their desires. Individually or corporately, we become what we wish.³⁴

It comes then as no surprise that Jesuit sources point frequently to desire as a privileged place for encounter with God.

When Ignatius composes, his prose moves naturally and frequently to talk of desires. Consider, for example, his *Autobiography*. Its narration begins when Ignatius has a great desire to reveal to Cãmara what had occurred in his soul up to that point.³⁵ It closes with Ignatius not wanting to leave his diary-papers concerning the *Constitutions* in da Cãmara's hands.³⁶

Desire--specifically the desire to win fame--appears in Ignatius' first sentence about himself.³⁷ At the beginning of his conversion he notices holy desires at work: to imitate the saints and especially to go to Jerusalem.³⁸ Soon he loves to look at the stars. Why? "Because as a result he felt within himself a very great desire to serve the Lord."³⁹ In little matters and large ones, he has his eye on his desires. The Moor denies Mary's chastity after Christ's birth, and Ignatius feels, in his own words, a "conflict of desires" on whether to pursue and assault him.⁴⁰ Ignatius summarizes the subsequent Manresa experience this way:

God treated him at this time just as a schoolmaster treats a child whom he is teaching. Whether this was on account of his coarseness or his dense intelligence or because he had no one to teach him or because of the strong desire God himself had given him to serve Him, he clearly believed and has always believed that God treated him in this way.⁴¹

In this careful narration, the normal explanation of behavior comes in formulae like "he wanted to," "he had the desire," and "he felt the desire." Its last pages comment on Ignatius' later life: "Each time and hour that he wanted to find God, he found Him."⁴²

Frequent talk about desires punctuates the *Constitutions*. Ignatius speaks of candidates in terms of their desires.⁴³ He expects Jesuits to have desires and to present them to their superiors.⁴⁴ These *Constitutions* should not bind under sin, so that in place of fear holy desires can arise.⁴⁵ Ignatius wants Jesuits' good works to incite the desires of others.⁴⁶ Jesuits staying in one place can help their neighbors by good example, desires, and prayers.⁴⁷ A rector's first task is to sustain the whole college by his

prayer and holy desires,⁴⁸ and the superior general is to govern the whole Society by means of prayer that is "assiduous and full of desires."⁴⁹

Candidates for the Society face tough questions about whether they desire humiliations--or at least want this desire.⁵⁰ The *Spiritual Exercises*, an intense experience of knowing ourselves and God in terms of desire, show the same preoccupation and the same delicacy with a person's desires. Ignatius encourages the exercitant to declare what he or she wants, to seek it, and to relish it.⁵¹ In the exercise on the Kingdom, the earthly king and Christ both begin by announcing their will;⁵² and again in the Meditation on Two Standards, Christ and Lucifer present themselves by declaring what they want.⁵³ The Three Classes of Men is an exercise in the appropriation of desire. People in the first class "would like" to rid themselves of an attachment.⁵⁴ Those in the second class

want to rid themselves of the attachment, but they wish to do so in such a way that they retain what they have acquired, so that God is to come to what they desire.⁵⁵

Those of the third class face their desires squarely.⁵⁶ The focus on desire continues through the consideration of Three Kinds of Humility and the election. In the Third Week, Ignatius asks the exercitant to consider not only what Jesus suffers but what he desires to suffer.⁵⁷ Similarly, the Contemplation to Obtain Love includes not only what God has done and given but "how much as far as He can, the same Lord desires to give himself to me."⁵⁸

Ignatius' own mystical life naturally takes shape around desire, as when, for example, both Father and Son express themselves at La Storta in terms of what they want.⁵⁹ The practical life of the first companions shows the same pattern. The Deliberation of the First Fathers presents one experience of seeking God in a prayerful weighing of desire. Gathered to answer the question of how best to fulfill their common desire to do God's will, they decided first to form one company even when they would be dispersed.⁶⁰ They then worked carefully to prepare for one decision that seemed frustratingly difficult: Should they make a vow of obedience to one member? The purpose of the careful preparation was "that each one would desire as more expedient only that which he derived from prayer and meditation."⁶¹ Among the persuasive movements--from God, they believed--was that without such a vow "all our desires . . . would be frustrated."⁶² After many days they reached the unanimous conclusion that it is "better to vow obedience that we might better and more exactly fulfill our principal desires. . . ."⁶³

Against this background from the early Society, it will not surprise us if recent congregations express themselves frequently in terms of desire. GC 31 uses desire to set the context for its decrees in its first document:

Our Lord, with whose name our Society has been signed and under the standard of whose cross it desires to serve the Kingdom of His love, is Himself the goal of human history, the point to which the desires of history and civilization converge, the center of the human race, the joy of all hearts and the fulfillment of all seeking.⁶⁴

This congregation is aware that some desires must be restrained⁶⁵ and that there are desires against which we must stand firm;⁶⁶ but its most fundamental appeal is to let desires come to mature integration.

That a man may dare to enter upon this vocation of love in the Church, he will necessarily require . . . a sound balance in affective life, constantly becoming more perfect, whereby the conscious and subconscious impulses and motivations of the entire personality are integrated to pave the way for a fully human commitment. . . .⁶⁷

In this world, in which "no one lives without love," chastity is for GC 31 not a gift bestowed once and for all, mature and complete, at the beginning of one's spiritual life, but such as by repeated decisions, perhaps serious ones, should steadily increase and become more perfect. Thus the heart is more and more cleansed of affections not yet sufficiently understood, until the man adheres totally to Christ through love.⁶⁸

This congregation also asks in its document on obedience that subjects make themselves, including their desires, known to superiors.⁶⁹

GC 32 makes its historic election of participation in the struggle for faith and justice as "the focus that identifies in our time what Jesuits are and do"⁷⁰ in response to the needs and aspirations of people today⁷¹ and to the requests of Jesuits around the world.⁷² The promotion of justice relates directly for this congregation to the fulfillment of people's desires:

If the promotion of justice is to attain its ultimate end, it should be carried out in such a way as to bring men and women to desire and to welcome the eschatological freedom and salvation offered to us by God in Christ. . . . Our commitment to justice . . . will respond to humanity's deepest yearnings, not just for bread and freedom, but for God and His friendship--a longing to be sons and daughters in His sight.⁷³

GC 33 reiterates a number of basic Jesuit desires. This congregation, so little surprising in many ways, may surprise us when its introduction takes note of desire that grew in the midst of its work.⁷⁴

The sources we have scanned here speak of desire in a number of different senses and in several different cultural contexts. My point is not to articulate a philosophy or psychology of desire but to underscore the persistent practical stress Jesuit spirituality puts on desire. Asking the "What do you want?" question is not a twentieth-century innovation, but the persistent practice recommended in Jesuit sources. Attend to your desires, these documents tell us, and you will find the stuff of religious encounter, decision, and growth. Self-revelation, I have suggested, is a privileged way of attending to our desires.

V. THE PURSUIT OF ONGOING FORMATION TODAY

How can Jesuits best pursue continuing formation today? The suggestions I make depend on three presumptions. First, we are all called to pursue ongoing formation. Fathers Arrupe and Dezza in their report pointed to a number of causes for which Jesuits do not pursue ongoing formation. The last of them is instructive: "the persuasion that one is 'fully formed.'"⁷⁵ The truth is, of course, that no Jesuit is fully formed. For each of us, to be a Jesuit is to become more a Jesuit. Ignatius saw himself as a pilgrim and our life, as the *Constitutions* frame it, as a pilgrimage. The mature among us he urged to run; he wrote of them in terms not of perfection or stasis but of progress.⁷⁶ He saw God as a director of souls, a guide and teacher, and we all have something we can learn now that will integrate us and incorporate us more fully into the Society.

Secondly, the central elements of ongoing formation are crucial to our apostolic effectiveness today. Good government in the Society depends on honest self-revelation, including the revelation of one's own desires. Apostolic planning depends on our knowing each other's leadings and promptings. Men in demanding ministries, new and old, need to be known and to know if they are going to stay and to grow among us. A more authentic apostolic poverty waits for the time when more Jesuits want it radically and can speak together openly about their desire. Discerning communities open to the needs of today's world, as GC 32 described them, presuppose men who put themselves at each other's disposal. The list can easily be extended. The demands of ministering to a changing world call us to continual formation of ourselves as Jesuits.

Thirdly, we all need time to keep learning. Information and education

are as necessary for those who took final vows yesterday as for those who have been Jesuits for decades. Because that phase of ongoing formation is sometimes easier to achieve than the phase connected with personal integration of whatever we learn, I have concentrated here on the latter.

How, then, can we best pursue ongoing formation?

A. Places

We can go to the places where prudent self-revelation can occur. The most effective means of Jesuit formation, early and ongoing, grow out of self-revelation: the manifestation of conscience, spiritual direction, directed retreats, and support groups as small as two people. Where existing structures are sparse, we can create what we need, starting with a simple trusting conversation with a good Jesuit friend. Our staff was gifted with exceptional circumstances, it is true, but the key decision that promoted our ongoing formation came from us. We chose to give time to knowing, supporting, and challenging each other. The documents we have reviewed here challenge us all not to look on the experience of revealing ourselves to fellow Jesuits as exceptional. Men in large communities face a special challenge in this regard. The community cannot be expected to provide structures--though it can create the atmosphere--for the prudent self-revelation of many men to each other. In these situations, the initiative of one man regularly makes the difference. He can gather a few people able, and often eager, to know the support and challenge of trusted companions.

B. Fear

We can expect self-revelation to be hard and can face the fear. Self-revelation may be harder than ever today because we are so often disparate in age and viewpoint. It is hard for many of us because we have learned to be private about the most personal things. Self-revelation is difficult whether it goes on in a confession, during a manifestation of conscience, at work, across a dinner table, in play, or over a drink. We all experience fear over expressing what is tender and tentative about us.

C. Manifestation of Conscience

We can make a manifestation of conscience. The anchor of self-revelation for a Jesuit is the manifestation of conscience to his superior, for here above

all he tries to represent the various sides of himself and allows himself to be further incorporated into the Society. Father Gill's investigation of the recent practice of manifestation uncovers four effects, all of which relate closely to the congregations' understanding of formation:

An overwhelming number of the Jesuits I asked about the account of conscience and what it meant to them revealed that it (1) keeps them thinking about personal growth in a challenging way, (2) helps them to feel known and appreciated by the Society through their superior, (3) enhances their sense of belonging to the Society, and (4) contributes enormously to a sense of self-esteem, or personal worth which many find difficult to maintain.⁷⁷

D. Reverencing Desires

We can treat with reverence the desires we find ourselves expressing. They are the most personal thing about us--and the most tender. The "What do you want?" question is so difficult that we sometimes react with violence and crush what is fragile in us. The question is so threatening that we move naturally to avoid it. If our lives are sometimes dry and joyless, might it not be because we shy away from being asked what we want? Ignatius worked to bring people face to face with their desires, and he respected their desires so much that at key points he would ask if a person had at least the desire for a particular desire necessary for his or her progress. Desires grow and change as we move through life's stages, and they surprise us. What more natural way is there for us to be led by God than through admitting the desires we find in ourselves--even the surprising ones--and then asking Him what He wants?

E. The Kind of Community One Helps to Form

We can work at the kind of community where self-revelation can happen. Self-revelation is less an isolated event than it is a dynamic at work generally in our lives. A laugh or gesture can serve as well as plain words, and the self we reveal need not be some "inner self" abstracted from normal experience and unknown to the men with whom we live and work. Our staff's experience with scholastics made us less concerned about *where* they were revealing themselves and more concerned *that* they were revealing themselves. One could arrange normal steps or stages in which self-disclosure grows: to a friend, a spiritual director, a superior, a greater circle of friends, people

with whom and for whom we work, and the larger Jesuit community. A good experience of revealing ourselves at one stage leads us to risk disclosure at the next. It is in our power not to let ourselves be known at all. Father Gill draws a sad picture of such a Jesuit:

If a Jesuit does not feel accepted, even by those with whom he dwells in community, and if blame must be placed somewhere, the fault is often not attributable to those around him. To be accepted, in the sense just defined, one has to let himself be known at some depth, not just superficially. His feelings, his attitudes, his values--his loves, his hates, his fears, his strivings, and his goals--are the sort of things about him others need a chance to understand so that they can demonstrate their acceptance of him, even though these may be undergoing change. Again, the private way many men live their lives--the defensive way they stave off intimacy--leaves them surrounded by people who, not knowing them deeply, cannot possibly accept them in a way that will support their sense of self-esteem.⁷⁸

Self-revelation is impossible without Jesuit communities who listen and affirm. The sincerity and mutual trust which GC 32 calls the presupposition of fraternal communication⁷⁹ shows themselves in a hundred telling human ways. None of us will venture when the odds are high that our tentative disclosures will be criticized, laughed at, or ignored. Just as superiors are called to learn the art of making a man feel at home in disclosing himself, we all are called to receive and sometimes to try personal statement. Such statements might be signalled by phrases like "I've been wondering about . . ." or "I am not sure if . . ." or "A strange thing has been happening to me. . . ." These statements do not call for answers, explanations, or critiques from us who hear them! Again, when we ask "How was your day" our listening to the answer will help that man's willingness to reveal himself, both now and the next time he is asked. It is not surprising that Father Gill's survey found fraternal communication and the manifestation of conscience tending to happen--or not happen--together.⁸⁰

In his first letter after GC 32, Father Arrupe addressed the issue of integration, specifically the integration of spirituality and apostolate. For him the integration we need today "will only be possible if one has a living spiritual awareness that is shared with the brethren." He asks pointedly:

Is my personal experience of God, and that which I share with my community, anything more than an external formality that I faithfully observe?⁸¹

Effective work for others, Arrupe writes, demands "faith and hope lived out of doors," open to the struggles and questions of our day. Our very work today calls us to let ourselves be known to each other as we really are.

What can we do to pursue our ongoing formation today? Many things. Basic to them all is living our faith, in Arrupe's words, "out of doors."

APPENDIX: CAMPION HOUSE

The Jesuit Humanities Program was founded by the Wisconsin Province in 1979 at Creighton University in Omaha to insure scholastics time for concentrated study of humanities other than philosophy and to serve as a transition from the novitiate to collegiate programs concentrating on philosophy. Scholastics making the program lived for one or two years at Campion House, a renovated town-house and apartment complex five blocks from Creighton's campus in a distinctly urban setting. The house, with room for about 24 residents, was the scene of a lively community life, marked by the exuberance of youth and some of its growing pains. Frequent guests and retreatants of both sexes and various states of life enriched the community.

The program involved living together at Campion House, serving the Church in supervised apostolates, and taking an intensive academic course. The latter included, along with courses from the regular curriculum suitable for each man's humanistic development, two intensive seminars every semester designed for Jesuits and an equal number of screened lay students. In addition there was a one-credit-hour seminar in Campion House and a one-hour writing tutorial with a Jesuit on the faculty of Creighton University. Among academic areas, the following--in rough order of priority--received the most stress: literature, languages, history, fine arts, the social sciences, and theology.

In the four years under consideration here, the program involved respectively: 5 scholastics from one province, 9 scholastics from two provinces, 10 scholastics from three provinces, and 15 scholastics from four provinces. One of the scholastics was a brother.

The staff consisted of four men, all living at Campion House and all engaged in other apostolic work. Two were regular faculty members at Creighton. One was engaged in extensive pastoral ministry at St. John's parish on the campus. The fourth was engaged in a variety of pastoral ministries, including direction of tertians, retreats, spiritual direction, and regular supply work.

In the four years under discussion, Thomas J. Shanahan was rector, Lawrence D. Gillick spiritual father, and the author academic director. David G. Matzko was minister in the program's first year and was succeeded by Thomas J. Lukaszewicz. From 1981 on, Mrs. Maryanne B. Rouse supervised scholastics' ministries.

FOOTNOTES

A B B R E V I A T I O N S Used in the Footnotes

<i>Autobiog</i>	The Autobiography of St. Ignatius
<i>Cons</i>	<i>Constitutions of the Society of Jesus</i>
<i>ConsSJComm</i>	<i>The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary, by George E. Ganss, S.J.</i>
<i>DocsGC31&32</i>	<i>Documents of the 31st and 32nd General Congregations of the Society of Jesus</i> (St. Louis: The Institute of Jesuit Sources, 1977)
<i>DocsGC33</i>	<i>Documents of the 33rd General Congregation of the Society of Jesus</i> (St. Louis: The Institute of Jesuit Sources, 1984)
<i>FN</i>	<i>Fontes Narrativi de S. Ignatio</i> , 4 volumes
<i>SpEx</i>	<i>The Spiritual Exercises of St. Ignatius</i>

- 1 *DocsGC31&32*, pp. 111-112, ##138-40. (The asperands, e.g., ##138) refer to the marginal numbers)
- 2 *Ibid.*, p. 98, #82.
- 3 *Ibid.*, p. 97, #77.
- 4 *Ibid.*, p. 444, #136.
- 5 *Ibid.*, p. 449, #150-51.
- 6 #38. Cf. *Acta Romana S.I.* XVII, 470-71.
- 7 *Ibid.*, XVIII, 664, 667.
- 8 *DocsGC31&32*, p. 50, #23.
- 9 *Five Recent Documents from Fr. General Pedro Arrupe, S.J. on Spirituality for Today's Jesuits* (New Orleans: Southern Printing Co., 1980), p. 6.
- 10 "The Collegiate Period of Jesuit Formation," November 22, 1979, p. 2.
- 11 *Poems and Prose of Gerard Manley Hopkins*, ed. W.H. Gardner (Baltimore: Penguin Books, 1953), #34: "As kingfishers catch fire. . . ."
- 12 *Letters to a Young Poet*, transl. M.D. Herter Norton (New York: Norton and Co., 1954), pp. 34-35.
- 13 *DocsGC31&32*, p. 445, ##139-140.
- 14 *Ibid.*, pp. 111-112, #138.
- 15 *Ibid.*, p. 480, #236.
- 16 *Ibid.*, p. 449, #151.
- 17 *Ibid.*
- 18 *Acta Romana S.I.*, XVIII, p. 663.

- 19 *DocsGC31&32*, p. 444, #136.
- 20 *Autobiog*, nos. 55, 82. These passages are on pp. 60, 78 in *The Autobiography of St. Ignatius Loyola*, transl. Joseph F. O'Callaghan, ed. John C. Olin (New York: Harper and Row: 1974) (hereafter abbreviated as O'Callaghan).
- 21 *SpEx*, [17], in, e.g., *The Spiritual Exercises of St. Ignatius*, transl. Louis J. Puhl, S.J. (Westminster: Newman Press, 1951).
- 22 *Ibid.*, [326].
- 23 *Cons*, [263], in, e.g., *The Constitutions of the Society of Jesus*, transl. George E. Ganss, S.J. (St. Louis: Institute of Jesuit Sources, 1970).
- 24 *Memoriale*, no. 257, in *Fontes Narrativi*, I, 678.
- 25 *Cons*, [92, 93, 95, 97, 261, 278, 424, 551].
- 26 *DocsGC31&32*, p. 162, #275.
- 27 For a fuller description of the Congregations' views on the manifestation, see James J. Gill, S.J., "A Jesuit's Account of Conscience--for Personal and Organizational Effectiveness," *Studies in the Spirituality of Jesuits*, IX, 5 (November, 1977), 254-258.
- 28 *DocsGC31&32*, p. 177, #314.
- 29 *Ibid.*, p. 471, #212.
- 30 *Ibid.*, p. 473, #215.
- 31 *Ibid.*, pp. 474-75, #220.
- 32 *Ibid.*, pp. 478-79, #232.
- 33 *DocsGC33*, pp. 46-47, #13.
- 34 Howard J. Gray, S.J., "An Experience in Ignatian Government: Letters to a New Rector," *Studies in the Spirituality of Jesuits*, XIV, 4 (September, 1982), 22.
- 35 Preface of Gonçalves da Câmara, in *FN*, I, 537; O'Callaghan, pp. 15-16, with footnote 2 on p. 16.
- 36 *Ibid.*, no. 101; in O'Callaghan, p. 94.
- 37 *Ibid.*, no. 1; in O'Callaghan, p. 21.
- 38 *Ibid.*, no. 8; in O'Callaghan, p. 24.
- 39 *Ibid.*, no. 11; in O'Callaghan, p. 25.
- 40 *Ibid.*, no. 15; in O'Callaghan, p. 30.
- 41 *Ibid.*, no. 27; in O'Callaghan, p. 37.
- 42 *Ibid.*, no. 99; in O'Callaghan, p. 93.
- 43 *Cons*, [156].
- 44 *Ibid.*, [552].
- 45 *Ibid.*, [602].
- 46 *Ibid.*, [825].

- 47 Ibid., [638].
- 48 Ibid., [424].
- 49 Ibid., [790].
- 50 Ibid., [101-2]. The reference is to Ch. 4 of the *General Examen*.
- 51 *SpEx*, [76].
- 52 Ibid., [93, 95].
- 53 Ibid., [137].
- 54 Ibid., [153].
- 55 Ibid., [154].
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- 64 *DocsGC31&32*, p. 71, #16.
- 65 Ibid., p. 141, #220.
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- 80 Gill, op. cit. in fn. 27 above, p. 272.
- 81 P. 7 in *Five Recent Documents* . . . (see fn. 9 above).

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1. Through his **contagious enthusiasm** and his **warm personal sharing** of so much of his interior life, he reveals how intensely **devoted**

he himself has always been to the Heart of Christ (see, e.g., Texts 2, 8, 10, 11, 17).

2. He also continually **encouraged Jesuits and others** to practice and promote this devotion of response of love to Christ (see Texts 1, 3, 11, 17).

3. Yet his experience taught him that the devotion was in his day declining and even meeting with antipathy, **which he regarded as "scarcely rational"** (*poco racional*) and sure to fade with time. He thought that **to wait** for a better climate might be **strategy more effective** than head-on confrontation. (see Text 10).

4. He was aware that a devotion **cannot be imposed by decree**, but **can be encouraged to spring** spontaneously from perceptive hearts tactfully approached (see, e.g., Texts 1, 3, 15).

5. He searched constantly for strategies which would be **effective in the long run** (*ibid.*).

6. He thought that **theological exploration** would discover **new facets** of this truly unfathomable devotion, and would be a **chief means to make it cherished again** (Texts 1, 3, 15). He himself **gave an example** of such updating theological investigation (Text 9).

7. These aims and endeavors were more and more on his mind **during the last years of his generalate** (Texts 10, 17).

8. Hence this collection of texts can itself rightly be called "**a legacy from Fr. Arrupe's own heart**" (see Introduction to 17, La Storta).

9. Finally, a reader sees **why Fr. Karl Rahner appraises this book so highly** in his Foreword: "Handing down this legacy [i.e., the Society's traditional mission to foster this devotion] demands a creative fidelity that may **revitalize it**. This demands **re-thinking it theologically and pastorally**. Fr. Arrupe has taken up this task."

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