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STUDIES

in the Spirituality of Jesuits



Jesuit Priesthood: Its Meaning and Commitments

Michael J. Buckley, S.J.

Published by the **American Assistency Seminar on Jesuit Spirituality**,
especially for **American Jesuits** working out their **aggiornamento**
in the spirit of **Vatican Council II**

Vol. VIII

December, 1976

No. 5

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 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 Letter to the Scholastics at Sullivan Hall)

by

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My Brothers: Peace!

Over these next few pages, I would like to meditate about the mystery which has caught up so much of our lives, the priesthood within the Society of Jesus. I would like to ask: What does it mean to be a Jesuit priest? What stamp has this priesthood left upon our history and upon the almost infinite variety of our engagements? How does this understanding of priesthood bear upon the life of a scholastic as he moves through the years of studies?--or upon the life of a Jesuit with final vows as with a quiet seriousness he daily surrenders the moments of his life to a call from which every year some one of his companions walks away? What is the shape of our vocation and how does it tell upon priestly holiness and a continual fidelity?

Preface. The Dimensions of the Problem

I address these reflections to you, my brothers, because less than three months have passed since you took your vows, when Jesuits from all over California converged on Santa Barbara to be with you, to welcome you into our brotherhood. That day stands as an enormous grace, something that spoke to our common life and supported the purpose which governs our lives. It was right that the Province should experience something of its joy, even those like myself who could not be present, and celebrate the mystery of the possession God has taken of your lives.

Late August has now given way to early November, the novitiate to the university. You begin the years contained within the Society's commitment to the academic, and it is precisely that dynamism of your Jesuit vocation that has taken you here: to a desk and books and hours of disciplined study

and discussion and a leisure that allows the possibility of profound learning. This conjunction between religious consecration and the academic has been with us since the April of 1540, when Ignatius dispatched young scholastics under the direction of Diego de Eguía to the University of Paris.¹ Ignatius repeated this commitment year after year at Coimbra and Padua, at Louvain and Cologne and Valencia.² The subsequent history of the Society has ratified his decision and has continued to give over its future to this kind of study. The last General Congregation insisted upon it once more: "Thus the Society has opted anew for a profound academic formation of its future priests--theological as well as philosophical, humane and scientific--in the persuasion that, presupposing the testimony of one's own life, there is no more apt way in which to exercise our mission."³ The statement is strong and decisive, lodged deep within the four hundred year heritage and the tradition of our Order. And the problem that I want to raise is its justification. Why this connection between priesthood and university culture? We are not simply talking about theological training or moral expertise or pastoral sensitivities and the ministry. The reach here is far broader. Why does the Society insist upon the link between its vocation and secular knowledge, demand the breadth of learning and habits of mind that mark the successful passage through the university? No religious order until the time of Ignatius had placed such an emphasis upon the humanities and the secular sciences. Few have done so subsequently. So critical has been this choice that all of our work in high schools and universities historically grew out of this commitment as their prior urgency and radical foundation.

The problem then is crucially important. Its resolution bears upon much of the unity and the integrity of your lives over these years that lie before you. The life of a student can tend to become a self-centered existence: The books are for you; you choose or are assigned the courses and the instructors who will help you to advance; you arrange your time according to your own needs and interests. The very dynamism of the academic possesses its own hypnotic powers, and what begins as an apostolic commitment can gradually change into a career-orientation which is just as captivating as any disordered affectivity. The habit of mind of the

dedicated student can imperceptibly calibrate a scale in which things and persons are evaluated as they advance his career. If this happens, the cultivated mind can find itself embarrassed with previous religious commitments and irritated by the unsophisticated enthusiasm of the pious and of the socially concerned. If there is no synthesis within your lives between the seriously academic and your priestly vocation, then the alternatives will range between a failure of your religious consecration to pay the cost of an engagement with serious studies or a progressive atrophy of the religious in which "father" becomes a dedicated teacher or perhaps only a somewhat cultivated bachelor.

Again and again this connection between priesthood and the academic reappears in many variations in Jesuit life, not just in the life of the scholastic moving through the university. It emerges, albeit transposed, in any commitment to the human: when a Jesuit research scholar or high school teacher or community organizer here in Oakland asks himself what he is doing, what this deeply human involvement--either academic or practical--has to do with the vocation that brought him into the priesthood of Christ.

The problem is involved and complex, and I would like to reflect upon it in four stages: First, what is the specific meaning of priesthood in the Society of Jesus? Second, how does this specification of priesthood bear on the Jesuit's relationship to the human, to men and women throughout the world? Third, what are the consequences which move into the commitment to the academic formation of Jesuit scholastics? Fourth: How does this tell upon the ministries in which Jesuits are everywhere engaged?

I. The Evolution of Jesuit Priesthood in the Early Society

The radical difference between the monastic vocation and that of the Jesuit does not lie in a call to contemplation, in a disciplined and regular austerity, in a care for silence and in the experience of solitude. These enter into the structure of any life which is given to religious depth, and their absence does not indicate an apostolic seriousness. It indicates superficiality and erosion. Further the monk does not contrast with the Jesuit as one more emphatically summoned to the search for God. Those giving themselves to either life are explicitly caught up in this search.

The Benedictine applicant is questioned "if he is truly seeking God" (*si revera Deum quaerit*).⁴ The novices in the Society of Jesus are "frequently to be exhorted to seek God our Lord in all things, stripping off from themselves the love of creatures [in themselves] to the extent that this is possible, in order to turn their love upon the Creator of them, by loving Him in all creatures and all of them in Him, in conformity with His holy and divine will."⁵ Ignatius directed this as the fundamental prayer for scholastics during their studies.⁶ Even the characteristic Jesuit contribution to spirituality, the *Spiritual Exercises*, is finally only a *praxis* constituted for this search, a constancy and a struggle in solitude to "seek and find the divine will in the disposition of one's life."⁷ As the monk, so the Jesuit must hunger and thirst and look for God in his history, and the entire purpose of our apostolic energies is to support the search of others.

But there is a difference. The Jesuit is not a monk, nor is the monk a Jesuit. Both are effective ways of being Christians. Both are vocations to the marginal and to the emphatic within Christianity. But one is not the other. My suspicion is that the fundamental difference between them lies in the priesthood. Increasingly today, the monastic is seen by many as an essentially lay vocation, as a consecration to the internal building of this Christian community of brothers while ordaining no one for an external ministry except those whose charism responds to the religious and ministerial needs of this brotherhood. Within the monastery, the priest functions as coadjutor to the essential vocation of all, and it is the monastery itself which in witness and in prayer fulfills the apostolic vocation of all Christians.

In stark contrast, the Jesuit vocation is essentially priestly, an ecclesial consecration to the service of the word within the entire world, to a ministerial availability to the universal Church, and it encloses within this general consecration to ministry even those not in major orders, coadjutors whose charism and call is to help and sustain this radically priestly mission. Not every Jesuit is a priest, but every charism and every "grade," in which this charism is institutionalized by Ignatius, is oriented to this ministry--either as preparation or as supporting structure.

If priesthood dominates the fundamental traits of the Society of Jesus, the Society also in its turn specifies this priesthood. The Jesuit is not a Trappist; neither is he a diocesan priest. The priesthood in the Society, as in every religious order, has its own unique contours and constellations of emphases which give it uniqueness, focus, and identity. This is not to deny the essential unity of the priestly mission, but to contend that both in form and in emphases it will vary in its embodiment within the traditions and genius of various religious orders and within the concrete history of the Church itself. You impoverish the Christian ministry if you reduce the variety and unexpected complexity contained within religious traditions to a single common denominator and talk about "the true form of the priesthood." Christian priesthood is mediated with such rich differences within the long history of the Church that its inscape and freshness within various religious orders and dioceses offers a major contribution to apostolic spirituality.

In a previous article, I argued to the identity of the priesthood within the Society from the *Formula of the Institute*.⁸ There is a better way, however, one that watches it gradually unfold in the developing religious experience of Ignatius, a development which the *Formula of the Institute* merely confirmed and codified. I am using "identity" here in Heidegger's sense; i.e., what *belongs* to the Jesuit priesthood, and to discover this belonging it is imperative to find it in mediation.⁹ For the Jesuit, the life of Ignatius mediates in its otherness what constitutes the identity of the Society's priesthood, Ignatius as one of those men whose own particular history involves the larger issues and meanings of those who come after him.

If that sounds too abstract, let me put it another way. Laynez told the Jesuits in Rome: "Our Father [Ignatius] told me regarding himself, that when God chooses someone as the founder of a religious order, he guides him in the manner in which he wishes to guide others."¹⁰ So De Guibert maintains that the "true and most profound principle of differentiation between diverse Catholic spiritualities is, in a word, the variety of spiritual experiences which are at the basis of each."¹¹ Let us then consider Ignatius' *Autobiography* as a process in which the meaning of the

Society's priesthood--the particular emphases which it will articulate within the general ministerial priesthood of the Church--is gradually coming into form.¹²

A. In the Autobiography of St. Ignatius

When Ignatius had passed through those initial, painful and exhilarating experiences of being caught by God, the suffering and the primitive discernments at Loyola and the marvelous Don Quixote enthusiasms that watched at Montserrat in the vigil at arms, he moved up to Manresa to spend a few days. He stayed eleven months. The steady, even exuberant happiness of his life began to change as he entered into critically important nights of purification: deception in religious experience, terrors about future perseverance, and a disorienting inconstancy between disgust and consolation in prayer. His interiority had become chaos, strange and unpredictable. But it was during this darkness that "he still conversed occasionally with spiritual persons who had faith in him and wanted to talk to him, because, even though he had no knowledge of spiritual matters, yet in his speech he revealed great fervor and willingness to go forward in God's service" (*Autobiography*, no. 21). The darkness which was coming upon him was the darkness of God, and from within it emerged not the anguished poetry of John of the Cross' *Spiritual Canticle*--"O where have you hidden yourself, O my Beloved?"--but the unnuanced, heated, stammering words of a man embarrassingly seized by God and brought by Him from initial peace into struggle. Ignatius' first apostolic engagement was to speak of God, and it came not out of the enlightenments that would follow, but in the gathering night.

The darkness deepened, moving from the temptations of pleasure and pain into those far more religiously terrible. Ignatius became tormented about his previous sins, about the exactitude with which he had confessed them. Month after month went by and the agony of self-doubt and of scruples gave way to temptations to suicide, to do away with this tortured life until finally "the Lord wished to awaken him from these as from a dream" (*ibid.*, no. 25). Retracing his steps, "he began to look about for the way in which the spirit had been able to take possession of him." Within this dark instruction, Ignatius would spend seven hours of prayer a day and "busied

himself by helping certain souls in spiritual matters, who came there looking for him" (26). Spiritual conversation, where one speaks out his own religious experience and concerns, was gradually developing into spiritual direction. Within the darkness of Manresa emerges a phrase, *ayudar algunas almas*, which is to run like a leitmotif through the *Autobiography*, an apostolic care for the religious and interior needs of human beings which would grow in intensity and gather to a focus until it fathered forth the Society of Jesus. What is critically important to notice is that this further evolution of his discernment, which had begun at Loyola, runs concomitant with the evolution of his apostolic commitment, and that both of them rise within the night that was to give way before the five great religious enlightenments of Manresa. The dark and painful education of Ignatius had been the movement of God in great depth: "God treated him at this time just as a schoolmaster treats a child whom he is teaching" (27). Even before the journey to Manresa, Ignatius gave away what he had as alms and lived in the village in a begging poverty that had become critically important for him, one that both embodies this religious experience and spoke out in the darkness his trust in the personal providence of God.

In a very embryonic way, you have here already the characteristic contours of the Jesuit priesthood. You have the clumsy beginnings of a ministry of the word, in some speaking of the personal experience of God. You have the beginnings of the vast ministries of interiority in a solidarity with the poor in life and in experience. These three lines will continue, intermingle, and develop throughout the entire emergence of what is to become his history.

Ignatius later attempted to remain in Jerusalem for this new purpose of his life, "to be of help to souls" (45), but the Franciscan provincial ordered him to set out for home with the pilgrims. Returned to Venice, he came to the decision determinant of the rest of his life: "After the pilgrim realized that it was not God's will that he remain in Jerusalem, he continually pondered within himself what he ought to do. At last he inclined more to study for some time so that he would be able to help souls" (50). The conjunction between studies and religious dedication was forged here at Venice, and it would last as long as the Ignatian

inspiration would carry into the future. Humane culture made its entrance into his Basque eagerness because the more general determination of Manresa and Jerusalem *para poder ayudar a las ánimas* caught up another and more particular theme: *estudiar algún tiempo*. The pilgrim was not to sail again to Jerusalem, but from Jerusalem to the beginnings of a Barcelona education, to the humiliating groping for early rudimentary learning that he should have mastered as a child.

Together with this commitment to a life of studies, grows his commitment to the poor, to those in social misery. Passing through Ferrara for Genoa and the sea journey to Spain, he began to give away the alms that he had. More people came and crowded around "until he had given away everything that he had" (50). Within what had become a longing to be of help to souls, a compassion for human suffering kept him impoverished.

Two years of rudimentary Latin study under Jerónimo Ardévol at the *Studium Generale* of Barcelona, and then off to Alcalá at the age of 35 to begin a chaotic mixture of logic, physics, and theology with the companions gathered at Barcelona. Alcalá brought into sharper relief the evolving characteristics of his apostolic life. Spiritual conversation and direction grew into giving the Spiritual Exercises and teaching Christian doctrine so that "many people came to a full knowledge and delight in spiritual things." What had been before alms for his own livelihood, now became begging donations and gifts from others directly for the support of the poor, even marching off with the bedcovers and candlesticks of his friends "*a remediar los pobres*" (57). His decision to leave Alcalá was not predicated so much on the goulash of the University course as on the order of the Vicar General forbidding him to speak about matters of faith until he had studied four more years. Thus the ecclesiastical authorities were "closing the door for him to help souls" (63). At Salamanca, the short tale was almost the same. The pilgrim continued "to speak familiarly with some people about the things of God" (65) and to be available to give the Spiritual Exercises (68). He left Salamanca, where the great Francisco de Vitoria had begun only the year before to lecture from the first chair of theology, because the judgment of the tribunal forbade Ignatius to discuss the difference between mortal and venial sin.¹³ With this order,

believed Ignatius, "they closed his mouth so that he could not help his neighbors insofar as he was able" (70).

Paris followed with its years of fundamentals, philosophy and theology, Ignatius beginning again with youngsters to master the rudiments of Latin and moving through the licentiate in philosophy to a year and half of theological studies. The course of studies began to take even a greater and more dominant force within his consciousness: The begging was curtailed to the vacation periods in Flanders and once in England, saving enough to sustain him for the rest of the academic year. Initially upon his return from this begging tour, "he began to give himself more intensively than ever to spiritual conversations, and he gave the Exercises simultaneously to three persons" (77). Even this initial ministry became mitigated when he began the philosophic course because the storm which it had occasioned struck against his ability to study. He could consequently signal this change to Frego in that "I do not speak to anyone of the things of God, but when I have finished the course I will return to my custom" (82). His work became more interior, becoming acquainted with "Master Peter Faber and Master Francis Xavier, whom he later won for God's service by means of the *Exercises*" (82). The correlative concern for social misery tempered into the visiting and caring for the sick (79, 83). Paris became for Ignatius primarily a concentration on study, a dialectical moment in which the intensity of religious experience and of apostolic activity moved into what only appeared to be their contradiction, academic dedication.¹⁴

When he left Paris to return to Loyola, Ignatius' formal academic course had reached its completion. It was at Loyola that some of the lines of development of ministry resumed their strength and reached their first full articulation. He preached for the first time. Years before at Alcalá, he had confined himself to conversations and spiritual direction and had emphatically denied that he preached (65). At Loyola the years of studies bore their fruit: Besides Christian doctrine, spiritual conversation and some direction, "he also preached on Sundays and feast days for the service and help of the souls of those who came to hear him." The care for the poor transposed into a concern for social legislation: laws for the recognition of marriage, and for the public welfare of the poor. He saw to it that the

poor should no longer have to beg, that they "should be provided for publicly and regularly" (89).

Venice again for Ignatius, rejoining his companions. Again the same kind of ministries occupied him: "During the time in Venice, he busied himself giving the Exercises and in other spiritual conversations." The nine companions separated "to serve in different hospitals." After a few months they tramped down to Rome (without Ignatius) to receive the papal blessing for the journey to Jerusalem. Back in Venice, where the initial determination for studies had been made some fourteen heroic years before, Ignatius, Xavier, Laynez, Bobadilla, Rodríguez, and Codure were ordained on June 24, 1537 (93).

Forty days of solitude followed ordination, during which they were "not attending to any thing other than prayer" (94). Then they "decided to begin to preach" (95). The description of this central ministry is extraordinary: "All four went to different piazzas and began to preach on the same day and at the same hour, first shouting loudly and summoning the people with their hats. Their preaching caused much talk in the city (!) and many were moved with devotion" (95). So the year of waiting for Jerusalem passed, and the companions turned south. Rome was to become their Jerusalem. Ignatius was still to say his first Mass, but in the preparation for the ordination in Venice and this lengthy preparation for his first Mass, and in all of his journeys "he had great supernatural visitations like those he used to have when he was at Manresa." It was as a priest, moving towards a Rome which he would never leave, that the great vision of La Storta was his, "when he experienced such a change in his soul and saw so clearly that God the Father had placed him with His Son" (96). At Rome, the same constellation which had evolved during these years of preparation remained: "He gave the Exercises to Doctor Ortiz" (98), and "busied himself in helping souls." His care for social misery and for the oppressed led him to found structures within the city that would alleviate suffering: Santa Martha, a home for reformed prostitutes, and the orphanage for the dispossessed children who wandered the streets of Rome.

Ignatius' priesthood did not alter the general apostolic lines which had been developing before ordination. The year after ordination was

devoted to the public ministry of the word. The initial moments in Rome were given to the ministries of interiority such as the Exercises and to what his age termed profoundly the "works of piety"--what we today would call the social apostolate: a refuge for Jewish converts, a home for reformed prostitutes, and a place where children who had nothing could be loved and cared for. Ordination did not begin this kind of work. It ratified it and caught it up within the public mission of the Church. What he had grown into doing was now placed with Christ publicly and definitively by God through his Church. The vision of La Storta, the placing of Ignatius with Christ, was increasingly read as a consecration to the Church, the body of Christ. Ordination had empowered him "to proclaim this word as the word of the Church." And it is here that Karl Rahner localizes the nature of the Catholic ministerial priesthood:

The priest is he who has been empowered for the ministry of the word in the Church, and we can recognize in this 'definition' all the functions attributed to him provided that we have clearly before our eyes the manifold dimensions intrinsic in this word.¹⁵

These "manifold dimensions" would continue to evolve in the experience of Ignatius, and the centrality of the priest as a man of the Church would develop: A man designated by the Church for a life which was to speak the word of God within the Church and to offer this word to those outside of it.

Can one gather from this reading of the *Autobiography* what constituted the priesthood for Ignatius, not in the abstract delineations of a doctrine but as the evolving consciousness of an identity, one mediated through so many years of his history? In these years of struggle and searching, Ignatius was in process towards the formulation of his life in the Church and the meaning which priesthood would carry within the Society of Jesus. There was first of all, a ministry of the word through preaching--a ministry for which Ignatius had given twelve years of his life in academic preparation. There was catechetics, and its ministry of the word to the young and the unlettered. There were the great ministries of interiority such as the Spiritual Exercises and spiritual direction, ministries which would issue in the consecration of the Jesuit to the confessional. Finally, there were the ministries to human pain, to social suffering, to the exploited

and the alienated and the sorrowful. The three go together: The ministry of the word of God, the interior ministries by which that word can be heard and lived, and the social concern by which love and justice and Christian living can respond and embody that word in the progressive redemption of the world.

What had occurred in Ignatius found itself ratified by his companions, those who would become the first fathers of the Society of Jesus. The same cluster of concerns which had evolved over these years had also become theirs. The rector of the parish of Santa Lucia, where Xavier and Bobadilla worked in Bologna during the winter of 1537-1538, described the apostolic life he observed in Francis: "After Mass, he would spend the entire day hearing confessions, visiting the sick in the hospitals and the prisoners in the gaols, serving the poor, preaching in the piazzas, and teaching children and other uninstructed persons Christian doctrine. Though very ill all the while, he never omitted his early morning prayer or his Mass, or any of his daily avocations."¹⁶ And the Bull of confirmation of Julius III, *Exposcit debitum*, summarizes the lives of these early fathers during the years that foreshadowed the foundation of the Society. They were men who worked "by preaching the word of God, by privately encouraging the faithful to devout meditations and to a good and blessed life, by serving in hospitals, by teaching to children and unlettered persons the saving doctrines necessary for the education of a Christian, and, in a word, by performing with much praise in whatsoever countries they journeyed, and each one according to the graces granted him by the Holy Spirit Himself, all the services of charity which pertain to the edification of souls."¹⁷

B. A Presbyterium Propheticum

My brothers, if we would understand ourselves anywhere it is here. For the Society of Jesus was established as a religious order primarily to continue and to intensify this priestly ministerial existence understood as a work for conversion to Christ and holiness of life, under the guidance of the Roman pontiff. The Society of Jesus is essentially a new form of the ancient *presbyterium*, a group of presbyters acting as a community precisely in assisting the bishop. But here, the *presbyterium* has a function which

is primarily prophetic and the bishop whom we assist is the pope. For Ignatius, as also for subsequent Jesuits, the Roman pontiff is the vicar of Christ and the object of our obedience for priestly mission, not only because one could argue to the theological characteristics of his primacy, but more profoundly because he is the one person within the entire Church who represents Christ's care for the whole Church. Each bishop has his diocese and each superior his religious community. The Roman pontiff, whether he does it well or whether he does it ill, is to embody that love for the entire Christian church which Ephesians calls upon as paradigmatic: ". . . as Christ loved the Church and gave himself up for her" (6:25). As early as November 23, 1538, "Peter Faber and the rest of his comrades and brothers," wrote to their old principal of the Collège de Sainte-Barbe to explain their decision:

All of us who have bound ourselves together in this Society have pledged ourselves to the supreme pontiff, since he is the master of Christ's whole harvest. When we made this offering of ourselves to him, we indicated that we were prepared for anything that he might decide in Christ for us. Accordingly, if he will send us there where you are calling us, we shall gladly go. The reason why we subjected ourselves to his will and judgment in this manner was that we knew that he has a greater knowledge of what is expedient for Christianity as a whole.¹⁸

To be of service to the universal Church is to be of aid to the one who holds this charge, precisely in his task of a universal care. "Thus the entire meaning of this fourth vow of obedience to the pope was and is in regard to missions."¹⁹

The *Formula of the Institute* simply codifies this understanding of what we are. It places starkly before either the *General Examen* or the *Constitutions* what it means to be a Jesuit. Notice how it comes not a priori out of the definition of priesthood, but emerges and formulates the experience of Ignatius and his companions:

Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the Lord alone and the Church, His spouse, under the Roman pontiff, the vicar of Christ on earth, should, after a solemn vow of perpetual chastity, poverty, and obedience, keep what follows in mind: He is a member of the Society founded chiefly for this purpose: to strive especially for the defense and propagation of the faith and the progress

of souls in Christian life and doctrine:

- (a) By means of public preaching, lectures, and any other ministration whatsoever of the word of God;
- (b) Further by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments;
- (c) Moreover this Society should show itself no less useful in
 - reconciling the estranged,
 - in holily assisting and serving those who are found in prisons or hospitals,
 - and indeed in performing any other works of charity according to what will seem expedient for the glory of God and the common good.

What does this say about priesthood in the Society of Jesus, both as it emerges gradually in the experience of Ignatius and as it reaches definitive statement in the Formula of the Institute?

I would argue first that it is not primarily a cultic priesthood--but this distinction has to be understood. Obviously the Jesuit priesthood is profoundly cultic because any Christian priest is a minister of praise, reverence, and service. Ignatius was "ordained for Mass" (93) and his intense devotion to the Mass is well documented. The daily Eucharist held a radical centrality in his own life and in that of his companions. When they travelled, provision was made for Mass no matter how difficult the surroundings.²¹ Ignatius' *Spiritual Diary* indicates something of the dependency his own life took from the daily Eucharist as he offered God the decisions or choices that would eventually affect the entire Society--and offered these together with the eternal offering of Christ. In fact, it was the unity between the habitual offering of his life with its daily decisions and the Eucharistic sacrifice that gave to this moment so fundamental and irreplaceable a focus in the daily movement of his life. He legislated daily Mass for the scholastics besides the hour or prayer which would run through their day.²²

But his priestly ministry was not conceived as that of the cathedral canon or of the parish pastor, someone whose principal function is either to preside over the Eucharist, or to administer the complexus of sacraments from baptism through marriage, or to devote sections of his day to the liturgical praise of God through the divine office in choir. Ignatius

wanted the daily Eucharist to be a part of the life of every Jesuit, but nowhere does he insist that every Jesuit is to "say his own Mass." In fact, according to Da Câmara, "Ignatius was accustomed to say the Hail Marys, which substituted for his breviary, after he arose. He then celebrated or attended Mass; after this he meditated for two hours."²³ This alternative finds its way into the *Constitutions*. In the ceremony of solemn vows, for example, the vovent does not say Mass on that day according to the *Constitutions*. He attends Mass and receives Communion from the one who receives his vows.²⁴ On the day of election of the General "someone should celebrate the Mass of the Holy Spirit. All will attend it and receive Communion during it."²⁵ For the average Jesuit, his "celebration of Mass should not be postponed beyond eight days without reasons legitimate in the opinion of the superior."²⁶ Here one should add to this Ignatius' mandate: "Our members will not regularly hold choir for the canonical hours or sing Masses and offices."²⁷ Most interestingly, the only exception that he would allow to this liturgical ban was the public recitation of Vespers if it was done "for the purpose of attracting the people to more frequent attendance at the confessions, sermons, and lectures, and to the extent that it is judged useful for this."²⁸ Ignatius did not understand the priestly consecration of Jesuits as primarily cultic.

Secondly, even less was it what you might call a kingly or administrative priesthood, the way that you understand a parish priest, in which the function of his leadership is to gather a community of believers around the church and to stay there with them, ministering to their needs. Ignatius did not want his priests tied to any one place. He expected them to be on the move, available for any mission to any place. Cardinal Newman is quite correct, it seems to me, in grasping the austerity of this availability when he said, rather starkly: "The Jesuits do not know the word 'home.'"²⁹ Newman was contrasting the Jesuit with the Oratorian, who goes to a place, locates in that town and becomes more and more stable so that he thinks of himself and his life in terms of one place. Ignatius was almost the opposite. His thoughts were primarily of being on the road, on mission. The original primitive understanding of the Society was a group of preachers in poverty making their way from town to town. Gradually "mission" became

more sophisticated, more elaborate, but the essence of the Society is its availability for mission: ". . . the occupations which are undertaken for the aid of souls are of great importance, proper to our Institute, and very frequent, and because, on the other hand, our residence in one place or another is so highly uncertain. . . ." ³⁰ Or even more sharply: "Because the members of this Society ought to be ready at any hour to go to some or other parts of the world where they may be sent by the sovereign pontiff or their own superiors, they ought not to take a curacy of souls and still less ought they to take charge of religious women." ³¹

What did Ignatius envisage as the Jesuit priesthood? A prophetic priesthood, one which was concerned to speak out the word of God in any way that it could be heard, assimilated, and incarnated within the social life of human beings, a priesthood which spoke with the religious experience of human beings and--as did the prophets of the Old Testament--coupled this care for authentic belief with a concern for those in social misery: the ministry of the word, the ministries of interiority, the ministry to social misery. This is not an arbitrary collection of concerns. The preaching of the word very naturally tends to the ministries of interiority by which the word can be heard, and this tends very naturally to the ministries of justice through which it can be lived and shared with others in the historical living out of human life.

What the General Congregation did with its emphasis upon faith and the justice which it includes, was to restore focus once more to the priestly identity of the Society.

What is more, the contemporary Church, through its reform in lectionary and in language and through its biblical and patristic scholarship, has restored to the celebration of the Eucharist its prophetic, proclamatory function. To allow Ignatius' definition of the Jesuit priesthood its own evolution within the contemporary Church is to acknowledge that the word is present in its most profound depths in the Eucharistic *anamnesis* and in the words of forgiveness spoken in the sacrament of reconciliation. ³² As the Eucharist proclaims far more effectively today than in the 16th century the death of the Lord Jesus until he comes, the ministry of the word within the Church has itself developed to subsume into a more profound unity certain

other aspects of ministerial priesthood, while conserving its primordial orientation towards the speaking, hearing, and embodiment of the word of God.

The Church is constituted by the Word of God, and the Church calls, forms, educates, tests, and eventually ordains those who in its name will speak out the word in which the Word itself is actualized, a word that both continues the revelation of God in Jesus Christ and evokes the interiority of grace into a more profound presence of the Spirit. A Jesuit priest is ordained because he gives himself over to this call, because he is consecrated by the Church for this mission of the Church--a service of the word that gathers into its unity all the moments of his life.

II. A Two-fold Unity

Now there is a collective consequence which follows upon all of this. The Jesuit who wishes to enter into his priesthood is called to a twofold kind of unity in what Ignatius would call "the disposition of his life": A union with God and a union with men and women.

Every religious leader has spoken and counseled about the first of these, the movement of a human being into the possession of God. The primordial description of the Society is couched in these terms: "Let any person (who applies for the Society) take care, as long as he lives to keep before his eyes first of all God, and then the nature of this Institute which he has embraced and which is, so to speak, a pathway to God."³³ The fundamental understanding of the structure of this companionship is that it is--with all of its defects and limitations--a spirituality: *quae via quaedam est ad Illum*. Ignatius prized this union between the individual Jesuit and God above everything else that he would attain, for "the Society was not instituted by human means and neither is it through them that it can be preserved and developed, but through the omnipotent hand of Christ, God and our Lord. Therefore in Him alone must be placed the hope that He will preserve and carry forward what He designed to begin for his service and praise and for the aid of souls." Consequently and emphatically: "The means which unite the human instrument with God and so dispose it that it may be wielded dexterously by His divine hand are more effective

than those which equip it in its relationship to men."³⁴

There is a fundamental insistence here upon the union of the Jesuit with God and Ignatius concretizes this in a Jesuit's love, his purity of heart, his eagerness to be of service to others, and, in that marvelous phrase, his "familiarity with God." These are the non-negotiables and the Jesuit is warned by Ignatius that no admiration for learning or for any human achievement should be allowed to assume the priority in value which union with God enjoys: "For they are the interior gifts which make those exterior means effective towards the end which is sought."³⁵

My Brothers, this warning of Ignatius has not been an idle bit of anxiety. Because of what we do in the commitment we make to the temporal and historical and the involvement with the contemporary human problematic, the unspectacular and the hidden life with God can easily slip. If there isn't a serious love or an apostolic austerity of purpose, then the Jesuit easily becomes secularized. He gradually dies from within and has nothing to say to the religious hunger around him although he knows its language well. Then the almost atmospheric sense of the glory of God has left the Society like the terrible vision of desolation in Ezechiel and our houses or our schools or our churches become what the man cried out in Nietzsche: "What after all are these churches now if they are not the tombs and the sepulchers of God?"³⁶ For the Jesuit, the first religious question is that of being itself, a *mit-sein*, a being with God, what Ignatius frequently called "devotion," and which he defined as "an ease in finding God" (*Autobiography*, no. 99).

But there is a second union demanded of the Jesuit: a union with the human. And here Ignatius will take everything: Any natural gift, any human development, anything that can be gained or augmented by education, any helps "which will equip the human instrument of God our Lord to deal with his fellowmen . . . , provided that they are acquired and exercised for the divine service alone; employed, indeed, not that we may put our confidence in them, but that we may cooperate with the divine grace according to the arrangement of the sovereign providence of God our Lord. For He desires to be glorified both through the *natural means*, which He gives as Creator, and through the *supernatural means*, which He gives as the Author of grace.

Therefore, the *human or acquired means* ought to be sought with diligence, especially well-grounded and solid learning and a method of proposing it to the people by means of sermons, lectures, and the art of dealing and conversing with men."³⁷ This is an extraordinarily strong statement of the interrelation between nature and grace, and Ignatius founds its conjunction upon the single nature of Providence. God is single and works both through the making of all things in creation and through the drawing of them to himself in the radical proximity of grace. What is initially united in this divine providence is again, in the mind of Ignatius, to reach a new integrity in the vocation of the priest: He is called to a deep, contemplative and loving union with God; he is called to an open, understanding and available loving union with human beings.

That sounds rather abstract. Let me put it more concretely. It has been my experience in the spiritual direction of any number of Jesuits, that the same Jesuit can live with two temptations. One is the fire to become a monk, to leave the Society and join the Carthusians or the Trappists or a reformed group of Benedictines--the monastic life holds an abiding and even tender appeal. And yet the same person, possibly even within a few years, can experience the strong attraction to get married, the inclination to settle down with a wife and a family of his own. This seemed initially to me extremely strange, but it is clearer now. Each of these vocations embodies something of the authentic call of the Jesuit. If you think about the call to union with God, towards contemplation and depth in the possession of God, of giving up everything and searching out the Lord, and if you make an imaginative embodiment of this, what comes together into image and symbol? You may very well think of the Carthusian. If, on the other hand, you think of engagement with the human, of being poignantly sensitive to the kind of values that human life catches up to its fullness, then you may well think of Thomas More and his family. Both of these seemingly contradictory temptations can exist within the same Jesuit because they are the imaginative embodiment of the two poles of the tension in which he exists: The drive towards God, the openness towards the human--to be disposed towards God, to be disposed towards men and women. And how do you synthesize what seems a tension into a unity? How can an integrity arise for

the Jesuit here? Only in terms of the essentially priestly mission of the Society.

For the prophetic priesthood demands both unities: a unity with God so that one can be the instrument of His presence and of His word; a unity with the human so that this word can reach articulation and communication within the world of men and women. Without the first there is no word spoken or received; the life of the Jesuit can even contradict the word he is to bear. Without the second, no word is expressed or communicated; it speaks to no problems that human beings have or in no language which they can understand. Without union with God, the word is not present--for the word is of God; without union with men and women, the word is not heard--for the word is addressed to the human. The tension of the Jesuit life is the essential tension of the Incarnation, that the eternal mystery would draw close and reach out for human communication. The tension has its own struggles and temptations, but if either side is let go or exaggerated then "priest and prophet forage in a land they do not know."³⁸

If this is true, then the unity with the world and the total disposition of openness towards the human is not a rhetorical ploy or a glossy bit of religious advertising. It is the entrance into this time and into this place, into these events so that the word of God might be heard. It is an effort to understand in some depths what it means to be a human being, to take up questions and issues from men and women, to learn the languages of gesture and works in which we communicate and understand and evaluate, to be of service, finally, to them in their search for God. The union with the human continues the Incarnation of Christ, repeated in our lives through the Spirit that has been given to us and through the mystery that is our vocation. The unity of the Jesuit with the human, in all its dimensions and variations, is an essential part of our priesthood: both a profound acceptance of our own creation with its humanity and an absolute commitment that the word of God will be heard even in our times and even in these language-worlds.

III. Commitment to University Studies

This engagement with the human is the fundamental reason that the

Society connects the vocation to the priesthood with a profound commitment to studies which are normally considered humanistic or profane or secular. These studies are not considered primarily as contemplative nor primarily as active. They are considered to be apostolic; that is, they are engaged in so that the mission of Christ be continued in the lives of men and women. Studies are not simply for ourselves and our own growth; they are not simply for others and for their enlightenment. "The apostolic" as a category cuts through the dichotomy between active and contemplative, between self-development and service of others. The apostolic for Ignatius was a "single grace," a single grace which moved the individual Jesuit and those to whom he ministered into lives of commitment and holiness. The apostolic is founded upon a human solidarity, that all of us are in this together, and that we move towards God as a common good whom we love and share one with another. So ministry is graced and every grace for the Jesuit is ministerial.³⁹

So the Congregation insisted that "such study is itself an apostolic work which makes us present to men to the degree that we come to know all the more profoundly their possibilities, their needs, their cultural milieu."⁴⁰ Here lies the heart of the matter. The university with its components of humanistic and scientific studies is itself humane. Study here is by this very fact for us an *opus apostolicum* because it allows the Jesuit to come into the presence of the human: ". . . quod hominibus nos praesentes reddit." This holds true of all of these branches, insofar as each embodies a humanistic achievement and evokes human sensitivities and understanding. The sweep of the Congregation includes in this humanistic orientation everything that Matthew Arnold claimed for the humanities, the human achievements in language and art and philosophy and science. It includes also the methods and arts "by which such achievements may be constituted as humanistic subject matters distinct from the subject matters of scientific inquiry."⁴¹ Whether you conceive the studies of the university as subject-matters to be mastered or as skills to be assimilated, the orientation given by the Congregation is fundamentally towards a product that is humane: ". . . quod hominibus nos praesentes reddit."

Let me say a word about that. The plays of Shakespeare are unsurpassed masterpieces, unique and an enormous achievement of humanity, a "thing" that

forever distinguishes human excellence from the non-human. Linear algebra is another such achievement, as is contemporary sub-atomic physics and quantum mechanics. Art, literature, mathematics, and science--all of these are "things" that human beings have done. They have done them because they are human beings, and have left the unique mark of human genius upon them. As the student comes to grasp what is there, he changes. Slowly, imperceptibly--but he does change. He becomes like the thing he gets to know, the thing with which he spends so many hours. As he comes into contact with something so deeply humane as elegant mathematics or as careful history, he gradually becomes more deeply human himself. As he masters arts and methods of inquiry, his own soul becomes more sensitive to human accomplishments and possibilities, more proficient in entering for himself into the human situation.

You become what you know and what you love. Your thoughts and your affections spell out the constitution of your life. The man who thinks trivial thoughts, gossipy and bitter thoughts, colors his whole life. He slowly constitutes for himself a personality in which so much of the great promise of what it means to be human has died. In contrast, the person who lives with some greatness, enters into a world in which he grows into his own humanity. You often find this in really great scientists: developed and objective habits of reflection, a modesty and carefulness about assertions, a sensitivity to evidence, an openness to correction and a sense of worth in the products of others. The studies of the university are legislated for the Jesuit that he enter into the human, that he understand something of the multiplicity and greatness of what it means to be a human being, and that he become what he learns to appreciate and love. The studies of the university are legislated for the Jesuit that he become more reflective, more penetrating and balanced in his judgments, more enriched in his imaginative grasp of the real, more deep and considered in his loves. The studies of the University are an essential part of your movement towards the priesthood for both reasons: they broaden your sensitivity and understanding of the human; they deepen your own habits of humanity: ". . . quod hominibus nos praesentes reddit. . . ."

My brothers, this is finally what you bring into any human contact

throughout your priesthood, what "joins the instrument to the human." There are no answers that solve typical questions. Each person is different. Each question demands its own sensitivity and its own understanding. What you bear to personal encounters is what you have become and what you have allowed God to become within you. You enter every conversation with the depth and reflective abilities, with the appreciations and sensibility that will develop over these years. It is true: the individual problem understood in depth is unique, and each culture has its own language and symbol sets. If you don't possess the developed humanity to appreciate either the problem or its language and to see what the vast human possibilities here are, if you have no feel for the human, then you condemn yourself to become another cleric who gives easy, predictable answers which never quite fit. As you become more human, as you enter into what it means to be a human being with all the richness and tragedy this promises, you grow in the possibility of speaking a word that others can hear. You grow into your vocation to be a priest as you deepen your own humanity.

So much of this has been our history. This intense commitment to years of studies has represented the Society's seriousness about letting the gospel seep into the depths of our lives to the point that we are in any human dimension expresses the good news that we have found in Jesus Christ. The reason that Teilhard de Chardin speaks so enormously influentially today is not because the themes of the *Divine Milieu* are so different. Father Joseph Wall told me that he had heard all this from his master of novices. I suspect that this is correct; he probably did. But in Teilhard there is a context and a language, a sensitivity and a tone so that the word could arise and be heard where it was never heard before. The Jesuits in China became Confucian scholars and court astronomers not as a rhetorical technique. They lived amid the scorn of those who stuck crucifixes in their belts and walked off to preach in Spanish to the startled Chinese. They were condemned in Europe for compromising the gospel for purely natural means. But the exact contrary was true: They entered into this humanity as an essential part of their priesthood.

Profound and secular studies stand within the religious consecration of the Jesuit. This has always been something of a scandal, but its

importance must be underlined again today. For it is critically necessary that the words you hear, the questions that you are asked, and the lives that you touch be understood in some depth. Whether your world be later the high school classroom or social change or contemporary theological research or the complicated mixture of the modern parish, you must be developed enough so that the inquiries of science can pose a challenge and set an atmosphere to which you can respond with something more than threatened defensiveness, a world in which you feel "at home." If the present neo-humanistic quest for a more human life has a possibility of finding some religious echo in your own life, there must be a language and a common humanity that is shared. The alternatives are either the desperate attempt of groovy clerics to repeat whatever is current or the endless reiteration of formulae whose meaning and vitality have long since been lost within the gradually diminishing Church.

That is why university studies are apostolic for Ignatius and why the Congregation insists so emphatically that "our young men should be reminded that their special mission and apostolate during the time of study is to study."⁴² For to be a Jesuit priest is to enter into a prophetic ministry: one that is united with God and one that is united with men and women. The studies of the university are a prolonged and reflective way in which this union with the human is accomplished in depth and in sensitivity.

IV. Of Ministry and Ministries

There is another word that should be said for the academic: The profoundly human may be not only the preparation for your priesthood, but also the context in which it is later exercised. This has scandalized many outside of the Society and troubles any number of scholastics within it.

The purpose of the ministerial priesthood is always to make the priesthood of the faithful possible, that is, to be of such service to the people of God that they can hear the word that God addresses to them, that they can unite their own lives with the Eucharist and with one another in the Eucharist, that they can possess God more deeply through forgiveness and progressive sanctification, and live out this possession through lives of active love for those around them. What is finally important is this

Christian life, the "spiritual sacrifice" spoken of in the Roman Canon, and the ministerial priesthood is to serve it.

The ministerial priesthood within the Society shares in this common purpose, but historically there has been a union between Jesuits and other men in the common tasks that engaged reflective human beings: in the sciences, in the arts, in education, in exploration, in social studies-- Jesuits have been found. And the value of this conjunction is that there would be priests whose lives are also continually consonant with the human enterprise, who have penetrated it in some depth, and who bring their priesthood into this area of humanity. The concern of Jesuits for the arts, the sciences, practical projects and speculative theory--this concern and engagement continually *incarnates* the word of God in parts of humanity in which otherwise it would be silent. The languages in which it is preached will differ, each diverse human concern offering its own structures of intelligibility and nuance. It is vitally important for the word of God to resound in these manifold and different structures. And for this it is imperative to have priests who unite the ministry of their lives with an active and profound engagement in the diversely human. Father Greg Carlson, S.J., of Holy Cross put it very well:

The collective priesthood of the Society has been a real consolation to me. No one man can do it all, and there is certainly plenty that I cannot do. But if it's *our* priesthood, then I go with the man who is doing collective bargaining or community organizing. And conversely, I'm not just a lonely literary scholar; with me comes our Society's concern for what is being said in literature and for what kind of men and women my students will be. For whatever reason of historical accident, the Society of Jesus has a unique opportunity to enjoy this kind of sense of its own mission. If it's critically important that some priests do my work, it's important because we--and ultimately the Church--think this kind of work is important.⁴³

To prevent any clerical "splendid isolation," it is necessary to have priests deeply engaged in variations of humanity and to mediate these in all their challenges and demands into the priesthood. Not every priest need do this: not even a majority. But it is crucially important that some do.

Thus the ministerial priesthood in the Society not only has the general relationship with the priesthood of the faithful, a relationship of empowering and service which it shares with all ministerial priests, but also an

important mediating relationship between the Christian priesthood and the vastly different engagement of all men and women. It is the abiding assertion of the union of the priesthood with the human enterprise in all of its manifold diversities. What I want to attack here is the concept of the "hyphenated priest," that there are certain moments in which a man functions as a priest, officially and explicitly, and that these lie on the "priestly side" of the hyphen, while there are other moments of his life--his conversation with his students or his research into history or his canvassing a ghetto section of the city--which lie on the other side. I don't believe this. As long as all of these functions are caught up in a drive that the word of God reach its realization within human language, freedom and acceptance, then the prophetic nature of our priesthood unites them all. The tension of that desire is the tension that a Jesuit takes into himself and its range extends into everything that he allows it to touch.

But this needs to be dialectically balanced by a remark that is really a serious question. Granted the critical need for priests engaged in vastly divergent human tasks, I still wonder if we have not lost a good deal of this priestly finality of the Society, the primacy which Ignatius gave to the ministry of the word, the ministries of interiority, and to the alleviation of human pain. The prestigious works among us--those which have and should engage our best men--have become those of research and original scholarship, institutional leadership and instruction, or outstanding interventions in the world of politics, art, economics, and science--enterprises whose original justification lies with a priestly compenetration of the culture, but whose institutional or secular dynamism has sometimes excised them from this ministerial orientation.

To be concrete: How many of our men in the United States over the past ten years have left the priesthood and the Society and continued to do substantially what they had done before as Jesuit priests? How many have watched or are watching their priesthood gradually wither: "I don't need to be a priest to do any of this?" How many more with the advent of retirement at 65 live out lives of little urgency, of boredom or of aimless triviality--while the sick and aged remain unvisited in the county hospital or lonely people find no one to listen and almost every church in outlying

districts asks for priests who would have the time or background to preach the word of God with some seriousness? How many of us daily have the horizons of our consciousness increasingly narrowed so that human misery or human religious needs become abstract and distant and the priestly challenge speaks with less and less insistence? How much a part of the life of the average Jesuit priest now are the works of social compassion, this contact with human need?

And this secularity, this slow death of boredom and triviality indicates not simply that time takes a toll, but much more profoundly they evidence within the Society a loss of what Ignatius called "zeal for souls," an urgency that every man has the possibility of accepting the Lord Jesus, of finding his meaning in Him, and of growing in the union which resulted, an enormous sense that men hear and understand the word of God as the critical event of their lives.

For Ignatius this urgency was never absent. Most of his men were immediately occupied with it; and for those scholars or theologians whose focus would be academic, there were directions also towards ordinary and obvious ministry from Ignatius himself. Thus Laynez and Salmerón were ordered to visit the hospitals and preach and teach catechism to the children of Trent, during the great Council at which they were the official papal theologians.⁴⁴ The vow formula for the solemnly professed incorporates the ministerial orientation of the Jesuit through catechetics or, explains the *Constitutions*, through "other spiritual exercises by which the neighbor is aided, such as confessions, preaching, and the like."⁴⁵ It would have been simply impossible for a Jesuit at that time to have been laicized and continue as before: There was too much obvious priestly ministry embedded in his life.

The sadness in this failure in Jesuit ministerial orientation, of a secular professionalism which excludes this ministry and retreats to those who can do nothing else--the sadness lies in the lives of those Jesuits, who have lost contact with the priestly finality of their scholarship and the institutional commitments of their lives and in the many more, with whom it is not dead but so weak and inconsequential as to provide little motivation for their lives. And all of this is compounded both with the

parallel movement in the American Church as poor preaching, inept liturgies, and negligent counselling empty the parish churches and leave retreat houses half-filled, and with so few Jesuits involved in any immediate way with the misery of men, an involvement which Ignatius indicated should contextualize the life of a priest.

The tensions of our lives will always lie here. Scholarship must never be abandoned and educational institutions are not *passé*. The reflection which they occasion or the instruction they embody are critically necessary if the Church is to be served in the world of understanding and meaning. They can form an integral part of a prophetic priesthood. What I am urging is that the Society must revitalize its ministerial finality even in immediate and obvious apostolic work both for so many priests who are gradually dying and--more my point--for the Society itself as its purpose. If one would gauge the corruption or the need for reform of the contemporary Society, I would suggest that we are as vital as is our "zeal for souls." Lastly, that for each Jesuit there must be a part of his life which is given over *immediately* to the profound religious needs of men and women and their experience of social misery. Every Jesuit needs some ordinary and obvious ministry in his life as an almost sacramental reminder of the profoundly ministerial nature of the rest of his life. This is what it meant to be a priestly order for Ignatius: this ministry is an abiding reminder of what we are.

My brothers, it is evening here at Berkeley as I finish this, an attempt to meditate upon something of the mystery of our lives. May God be with you in these many years that lie ahead, may he grace your studies and your deepening humanity through these studies, may he enter the world that you touch because you are united with Him and with what is human in our world.

Your brother in Christ,


Michael J. Buckley, S.J.

- 6 See Ignatius' letter to Father Anthony Brandão (*EppIgn*, III, *LettersIgn*, pp. 240-241): "Considering the end of our studies, the scholastics can hardly give themselves to prolonged meditations. Over and above the spiritual exercises assigned for their perfection--namely, daily Mass, an hour for vocal prayer and examen of conscience, and weekly confession and Communion--they should practice the seeking of God's presence in all things, in their conversations, their walks, in all that they see, taste, hear, understand, in all their actions, since His Divine Majesty is truly in all things by His presence, power, and essence. . . . Besides this, the scholastics can frequently offer to God our Lord their studies and the efforts they demand, seeing that they have undertaken them for His love to the sacrifice of their personal tastes, so that to some extent at least we may be of service to His Divine Majesty and of help to the souls for whom He died. We can also make these exercises the matter of our examen."
- 7 *SpEx*, [1].
- 8 Michael J. Buckley, S.J., "The Confirmation of Promise: A Letter to George Ganss, S.J.," *Studies in Jesuit Spirituality*, Vol. VII, No. 5 (November, 1975), p. 185.
- 9 "Since the era of speculative Idealism, it is no longer possible for thinking to represent the unity of identity as mere sameness, and to disregard the *mediation that prevails in unity*. Whenever this is done, identity is represented only in an abstract manner." Martin Heidegger, *Identity and Difference*. Translated and with an introduction by Joan Stambaugh. A Harper Torchbook (New York: Harper and Row, 1969), p. 25. (Italics added.)
- 10 *Fontes Narrativi*, II, 137.
- 11 Joseph de Guibert, S.J., "Spiritualité des exercices et spiritualité de la Compagnie de Jesus," *Revue d'Ascétique et de Mystique*. (1940) No. 21, p. 237.
- 12 The critical edition of the *Autobiography*, more accurately entitled *Acta Patris Ignatii scripta a P. Lud. Gonzales de Camara*, is found in *Fontes Narrativi*, I, 354-507, where the single paragraphs were given numbers which facilitate references and which are used in the present article. The English translation employed here, however, is that of Joseph F. O'Callaghan, *The Autobiography of St. Ignatius Loyola*, edited with introduction and notes by John C. Olin. A Harper Torchbook (New York: Harper and Row, 1974). Unfortunately this edition omitted the very helpful and marginal enumeration in the critical edition.
- 13 For the arrival of de Vitoria, see O'Callaghan-Olin, op. cit., p. 66, fn. 1.
- 14 For a splendid and detailed description of the movement of Ignatius through the University of Paris and the gathering of the early members of the Society, see Schurhammer, op. cit., pp. 79-273.
- 15 Karl Rahner, "Theological Reflections on the Priestly Image of Today

- and Tomorrow," *Theological Investigations*, XII, translated by David Bourke. A Crossroad Book. (New York: The Seabury Press, 1974), p. 51.
- 16 *Monumenta Xaveriana*, II, 824. See also James Brodrick, *Saint Francis Xavier* (London: Burns Oates, 1952), p. 63.
- 17 See the Formula of the Institute, [2], in *ConsSJComm*, p. 64.
- 18 *EppIgn*, I, 132-133. See also Schurhammer, op. cit., I, pp. 440-441.
- 19 *Cons*, [529].
- 20 The Formula of the Institute (*Exposcit debitum*, 1550), [3], (1), in *ConsSJComm*, pp. 66-67. The schematizing indentations were added here. It is extremely interesting to compare this last formulation with the earlier two. The ecclesial nature of the service to the Roman pontiff is much more explicitly spelled out in this final and official version.
- 21 See Schurhammer, op. cit., I, pp. 279, 316-317, 321, 353, 457. Sometimes each priest would celebrate, and at other times one would celebrate and the others attend.
- 22 *Cons*, [342].
- 23 See Schurhammer, op. cit., I, p. 483, fn. 112. For Ignatius' enormous devotion during Mass, see *ibid.*, p. 485.
- 24 *Cons*, [525].
- 25 *Ibid.*, [697].
- 26 *Ibid.*, [584].
- 27 *Ibid.*, [586].
- 28 *Ibid.*, [587].
- 29 "Newman's Oratorian Papers No. 6," as in *Newman: The Oratorian*, His unpublished Oratory Papers, edited with an Introductory Study by Placid Murray, O.S.B. (Dublin: Gill and Macmillan, Ltd., 1969), p. 215: "Here again the Jesuits do not know the word 'home'; they are emphatically strangers and pilgrims upon earth."
- 30 *Cons*, [586].
- 31 *Ibid.*, [588].
- 32 *Rahner*, op. cit., p. 51.
- 33 Formula of the Institute, [3] (1), in *ConsSJComm*, p. 67.
- 34 *Cons*, [812-813].
- 35 *Ibid.*, [813].
- 36 Friedrich Nietzsche, *The Gay Science*, III, 125, translated with Commentary by Walter Kaufmann. (New York: Vintage Books, 1974), p. 182.
- 37 *Cons*, [814]. (Italics added.)
- 38 Jeremiah 14:18.

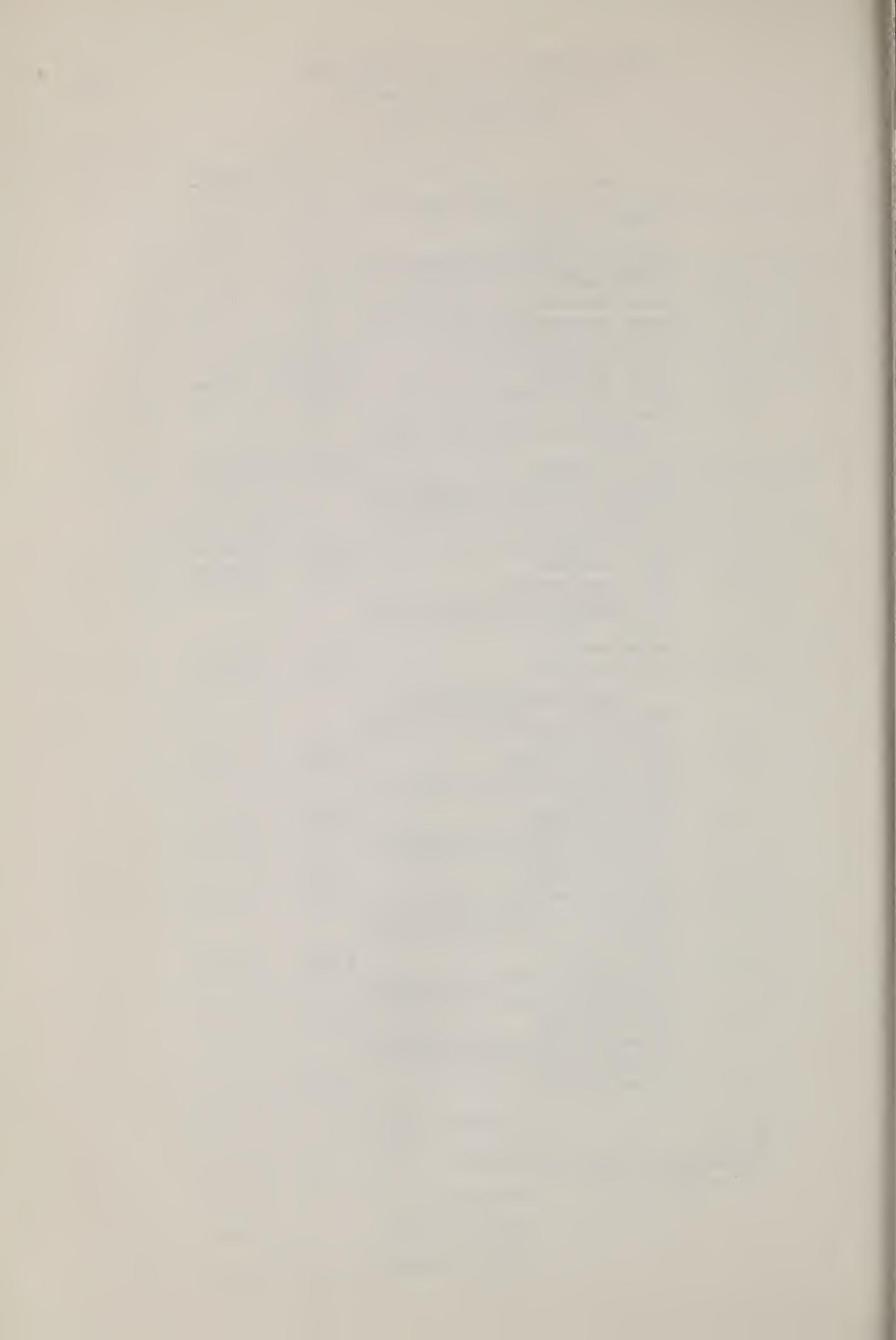
- 39 *General Examen*, [3].
- 40 "The Formation of Jesuits," no. 22.
- 41 R. S. Crane, *The Idea of the Humanities*, (Chicago: The University of Chicago Press, 1967), Vol. I, pp. 167-168.
- 42 "The Formation of Jesuits," no. 25. Newman's judgment on the seminarian-trained Jesuits of his day, men who were isolated from university culture in their education and defensively trained in their 19th century theology: ". . . but take the run of Jesuits at this day, and I can't help thinking you will find, among a hundred high qualities, a want of sagacity and mental dexterity in meeting the age, and the men and difficulties belonging to it" (Newman, op. cit., p. 210).
- 43 Gregory I. Carlson, S.J., in a private letter to the author.
- 44 *EppIgn*, 386-389. The first two companions to occupy university positions, Favre and Laynez at the Sapienza, still carried on the direct contact with immediate and obvious ministry through their preaching in the churches of Rome. See Schurhammer, op. cit., I, pp. 411, 425. See also Nadal's reproach to the theologians at the University of Paris for their failure to engage in preaching (ibid., p. 210).
- 45 *Cons*, [527-528].

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