





STUDIES IN THE SPIRITUALITY OF JESUITS



**Jesuit Formation Today:  
An Invitation  
To Dialogue and Involvement**

**William A. Barry, S.J.**

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## THE SEMINAR ON JESUIT SPIRITUALITY

A group of Jesuits appointed from their provinces in the United States.

The Seminar studies topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and communicates the results to the members of the provinces. This is done in the spirit of Vatican II's recommendation to religious institutes to recapture the original inspiration of their founders and to adapt it to the circumstances of modern times. The Seminar welcomes reactions or comments in regard to the material which it publishes.

The Seminar focuses its direct attention on the life and work of the Jesuits of the United States. The issues treated may be common also to Jesuits of other regions, to other priests, religious, laity, men and/or women. Hence the Studies, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

### CURRENT MEMBERS OF THE SEMINAR

L. Patrick Carroll, S.J., is pastor of St. Leo's Parish in Tacoma, Washington and superior of the Jesuit community there.

John A. Coleman, S.J., teaches Christian social ethics at the Jesuit School of Theology at Berkeley.

Robert N. Doran, S.J., is one of the editors of the complete works of Bernard Lonergan and teacher of systematic theology at Regis College, the Jesuit School of Theology in Toronto.

Philip C. Fischer, S.J., is secretary of the Seminar and an editor at the Institute of Jesuit Sources.

David J. Hassel, S.J., teaches philosophy at Loyola University, Chicago and regularly writes on topics in spirituality.

Frank J. Houdek, S.J., teaches historical theology and spirituality at the Jesuit School of Theology at Berkeley.

Arthur F. McGovern, S.J., teaches philosophy and is director of the Honors Program at the University of Detroit.

Michael J. O'Sullivan, S.J., teaches psychology at Loyola Marymount University.

John W. Padberg, S.J., is chairman of the Seminar, editor of *Studies*, and director and editor at the Institute of Jesuit Sources.

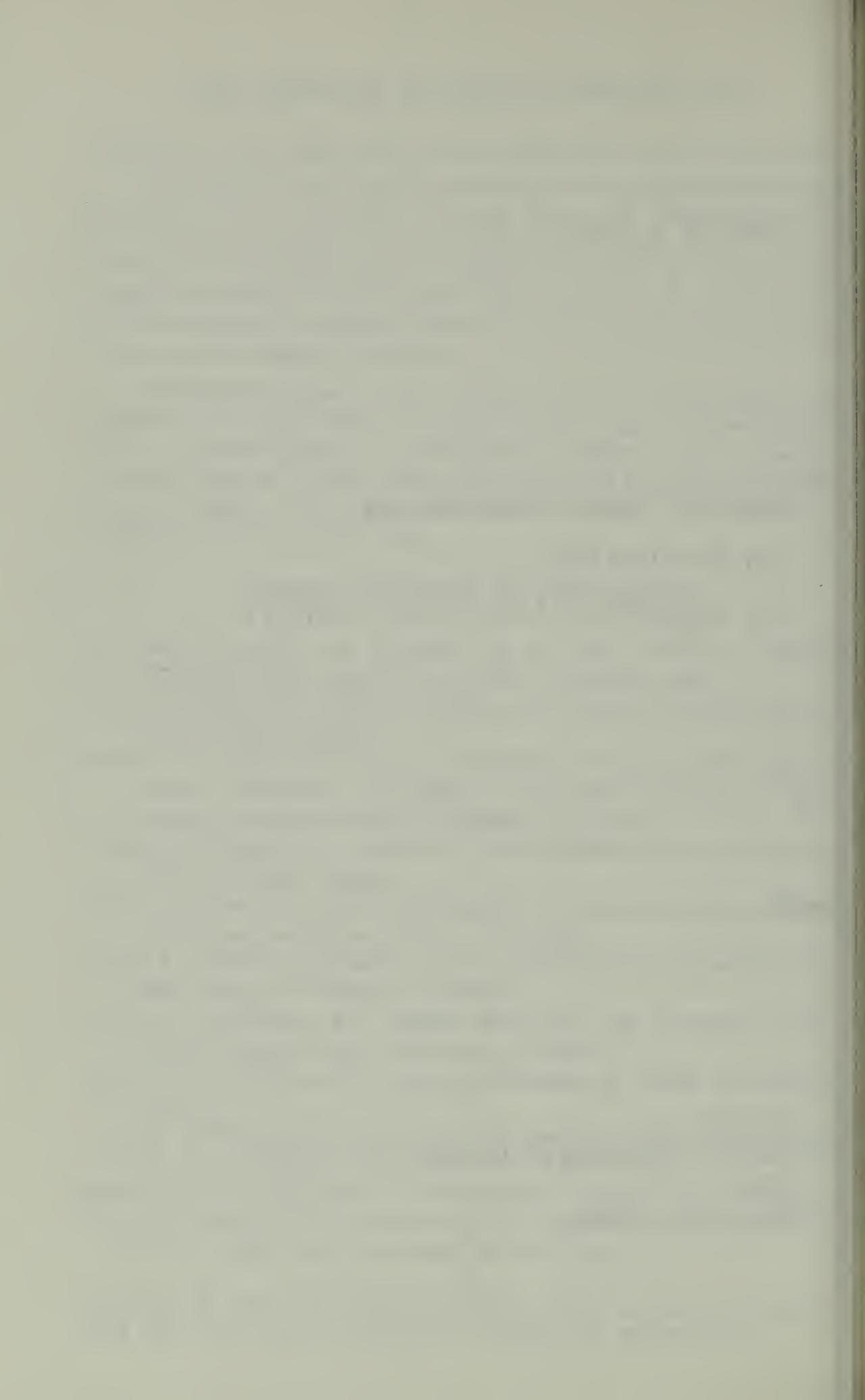
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William A. Barry, S.J.

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### For Your Information. . .

Four men, working in four different provinces of the Society of Jesus, recently started their three-year terms as members of the Seminar on Jesuit Spirituality. As promised in the previous issue of *Studies* in which I described how someone does become a member of the Seminar, I shall tell you a little of the background of these newest participants in the Seminar, and then I shall note some of the characteristics of the whole group of eleven members.

L. Patrick Carroll, a member of the Oregon Province, is at St. Leo's Parish in Tacoma, Washington where he has been pastor for four years. He has also been at St. Joseph's in Seattle, was for some years director of the program "Resources for Spiritual Leadership" which trains spiritual directors especially for retreats in daily life, and spent a year in Africa principally engaged in directing retreats in Lesotho. We have long wanted as a Seminar member someone engaged in a parish apostolate (where so many of our Jesuits serve) who would come to the Seminar also with a background in writing. As you know, the Seminar members are the persons primarily responsible for the essays which appear in *Studies*. Fr. Carroll very well responds to that desire. He is the author of numerous articles and books, especially on the religious life, most notably the book, *Chaos or Creation: Spirituality at Mid-Life*.

Robert N. Doran, a member of the Wisconsin Province, serves in the Upper Canadian Province as associate professor of theology at Regis College, the Jesuit school of theology in Toronto. He is also associate director of the Lonergan Institute, one of two general editors of the multi-volume *Complete Works of Bernard Lonergan* and co-editor of the first volume in that series, recently published by the University of Toronto Press. Among his own several books is *Psychic Conversion and Theological Foundations*, and among his numerous articles in such journals as *Thought*, *The Thomist* and *Review for Religious* is a series in the last named journal, three articles collectively entitled "Jungian Psychology and Christian Spirituality."

David J. Hassell, a member of the Chicago Province, has taught philosophy at Loyola University in Chicago since 1968. He has written extensively. On the philosophy of God, for instance, he is the author of *Searching the Limits of Love*, on the philosophy and theology of education, the author of *City of Wisdom: A Christian Vision of the American University*; and on secularization, the co-author of *Progress and the Crisis of Man*. He directed the tertianship program in his province for six years, does personal

spiritual direction and has written two books on prayer, *Radical Prayer* and *Dark Intimacy*. Currently he is working on another book, *The Ache of Alienation*.

David S. Toolan, a member of the New York Province, is superior of the West Side Jesuit Community on 98th Street in New York, and associate editor of *Commonweal* magazine. A year ago he published a deservedly praised book, *Facing West from California's Shores*, subtitled *A Jesuit's Journey into New Age Consciousness*. It is an account of the "human potential" movement in the United States, and one of Father Toolan's aims in the book is to have the movement "understood in terms of mainstream Western orthodoxy. . . ." He is interested in the new cosmology and the new scientific paradigms currently under discussion in America.

Those four new members, together with the seven veterans, are all named on the inside front cover of *Studies*. The present work and professional preparation of the eleven of us range from theology and literature to communication and philosophy, from history to parish pastoring to psychology. We come from seven of the United States provinces, and we work in six of those provinces and in Canada. Our ministries take place in schools of theology, in universities, in a parish, in research centers, and publishing houses. We range in age from a senior of sixty-five to the youngest member at thirty-six. Three of us are in our sixties, five in the fifties, two in the forties and one in the thirties. In that age spread, the only five year grouping presently without a member is the forty-one to forty-five range. But that can change every year, as can all the other groupings, with the choice of new members.

The location of the correspondents in our "Letters to the Editor" pages in this issue testify to the far-flung readership of *Studies in the Spirituality of Jesuits*. California is close enough, but Japan and Egypt are at some distance. Wherever you, our readers, are, the members of the Seminar welcome your comments on the essays in *Studies* and on the Seminar itself.

The next issue of *Studies*, entitled "Where Do We Belong," introduces an original subject. We have never had an issue devoted, as the subtitle puts it, to "United States Jesuits and Their Memberships." You are not sure what that means? Neither were we when George Wilson of the Maryland Province, presently a member of the staff of Management Design in Cincinnati, first proposed the subject to us. We found that it evoked new ideas, old problems, unusual opportunities, fresh images. I hope that you will find it doing the same thing for you in January.

**John W. Padberg**  
Editor

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**JESUIT FORMATION TODAY:  
AN INVITATION  
TO DIALOGUE AND INVOLVEMENT**

William A. Barry, S.J.\*

**INTRODUCTION**

When I became vice-provincial for formation for the New England Province of the Society of Jesus in 1978, almost immediately I had to make very serious decisions that would affect the lives of individuals and the health and vitality of the province and Society. Whom do I accept into the novitiate? Whom do I approve for first vows? Where do I send each scholastic to study philosophy and with what orientation? Is this man ready to begin the study of theology or to be ordained? What criteria did I have to help me make these decisions? I read the documents of the Society pertaining to these matters, but still found myself needing more concrete criteria. Moreover, the course of formation presumed that the Jesuit in formation would mature into a formed Jesuit by the time of final vows. Were there any criteria that would help me to decide whether a man was actually moving in the desired direction? Furthermore, were there any criteria by which we could judge that a man had matured sufficiently during any period of formation? Since I found little written

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material that helped, I began to sketch out for myself some criteria which I then shared with the members of the Jesuit Conference Committee on Formation (JCCF). At their urging and with the help of various groups of formation personnel in the United States Assis-tancy, I developed a monograph on the development and integration of a Jesuit's spiritual and apostolic life in formation. Many Jesuits who read it appreciated it and suggested that it be published. Sever-al discussions with the Seminar on Jesuit Spirituality resulted in the present issue of *Studies in the Spirituality of Jesuits*, a treatment of Jesuit formation today meant for the general Jesuit reader.

Two reasons impel me to make the effort. Both the Thirty-first and Thirty-second General Congregations make the point that every-one is responsible for formation. "Indeed, everyone in the province should be ready to offer generous help to the formation of our men."<sup>1</sup> The latter congregation adds:

The present document, then, although dealing principally with the formation of young Jesuits, looks, in a certain sense, to all our members since all are involved in formation as that task is presented here. All of us, after all, constitute an apostolic body into which the younger members are gradually integrated. Moreover, older Jesuits themselves need a permanent and con-tinuing formation, which our formal training must have in view from the start. Our apostolic calling requires personal and ever-deepening study not only on the part of the young but on the part of all Jesuits.<sup>2</sup>

If we are all responsible for formation, both of the younger Jesuits and of ourselves, then we need to work together toward that end, and in order to work together, we need to agree on the end and the general means toward it. If we do not work together, then our rhetoric about being friends in the Lord will sound hollow and unconvincing to "formed" Jesuits, to those in formation, and to those

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1. GC 31, n. 120.

2. GC 32, n. 136.

who might be interested in joining us.

Secondly, the Society in the United States faces no more serious internal problem than that of the union of minds and hearts. Our residences, by and large, are not communities of "friends in the Lord." Friendship requires mutual trust and care, the subordination of our fears of one another to our love for one another. The Scottish philosopher John Macmurray distinguishes "community" from "society" in the following paragraph.

Any community of persons, as distinct from a mere society, is a group of individuals united in a common life, the motivation of which is positive. Like a society, a community is a group which acts together; but unlike a mere society its members are in communion with one another; they constitute a fellowship. A society whose members act together without forming a fellowship can only be constituted by a common purpose. They cooperate to achieve a purpose which each of them, in his own interest, desires to achieve, and which can only be achieved by co-operation. The relations of its members are functional; each plays his allotted part in the achievement of the common end. The society then has an organic form: it is an organization of functions; and each member is a function of the group. A community, however, is a unity of persons as persons. *It cannot be defined in functional terms, by relation to a common purpose.* It is not organic in structure, and cannot be constituted or maintained by organization, but only by the motives which sustain the personal relations of its members. *It is constituted and maintained by a mutual affection.* This can only mean that each member of the group is in positive personal relation to each of the others taken severally. The structure of a community is the nexus or network of the active relations of friendship between all possible pairs of its members.<sup>3</sup>

If we are to achieve community, then, we must develop relationships

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3. John Macmurray, *Persons in Relation* (Atlantic Highlands, NJ: Humanities Press, 1979), 157-158 (italics mine). I have expanded on these ideas in "What Makes a Group a Community?" in *Human Development* 8 (1987): 6-11.

of mutual affection one with another.

Unintegrated fears, however, make mutual affection problematic and thus community difficult to achieve. We all have such unintegrated fears that make it particularly hard to entrust ourselves to others, especially strangers. I contend that one (but only one) of the reasons why Jesuits these days often experience one another as strangers derives from the different formations we have had. To us older Jesuits young Jesuits can seem to come from another planet, so different is their outlook from what we knew when we were as young as they. Of course, for the younger Jesuit the shoe is on the other foot; he, too, can feel that he is entering an alien environment when he enters a house of formed Jesuits. I hope that this essay can help to bridge this formational gap. If nothing else, it can serve as an opening for conversations about the different formations we have had with the hope that we will find that underneath the differences our lives are founded upon the same bedrock. Further, I hope that the essay will whet the appetites of some of us older Jesuits for continuing formation and will give our younger members a clearer idea of what their formation intends.

## I. THE GOAL OF FORMATION: WHAT IS A FORMED JESUIT?

The JCCF began its document "Criteria for Entrance into the Society of Jesus" (1981) in this way:

What does the Society expect of an entering novice? Clearly, the potential to become a Jesuit as described in the 32nd General Congregation. There the ideal of the Jesuit today is a man who has experienced himself as a sinner, yet called to be a companion of Jesus on mission. He must be a man who has let the *Spiritual Exercises* touch him deeply in heart and mind. Thus, he must be a man of passion and great desires, a man who has let Jesus die for him, a man who has come to know Jesus intimately, to love him and to want to follow him in serving the

Father's cause with as much abandon as Jesus himself had. And the Jesuit follows Jesus in companionship with other Jesuits in a real union of minds and hearts. Such union presupposes that the Jesuit can talk about the things that matter most to him with other Jesuits. The companionship is apostolic; it is oriented to mission and ultimately to a mission that needs to be concretized in particular places and times; the Jesuit needs to be able to give his heart to particular people, places and institutions.

According to our last two general congregations, apostolic companionship today requires a commitment to the service of faith and the promotion of justice as well as to a preferential option for the poor. The goal proposed seems to presuppose development in at least these three areas: companionship with Jesus, companionship with other companions of Jesus, and apostolic commitment to God's people, especially the poor, as Jesus was committed. I propose to describe such development in each area.

### Companionship with Jesus

If prayer can be defined as conscious relationship with God, then the development of prayer life can be described in terms of a developing relationship. The developmental pattern can then be described as a continuum running from a cold, emotionally distant, highly stylized relationship between a person and God to the mystical union of a person with God.

Since the developmental pattern is conceived as a continuum, a person can be anywhere along the line. I will try to sketch out a developmental pattern that corresponds to an interpersonal view of the dynamic of the Spiritual Exercises.<sup>4</sup> In this description I am talking about the experience a person has of God, not about God's

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4. See William A. Barry, "The Experience of the First and Second Weeks of the *Spiritual Exercises*," *Review for Religious* 32 (1973): 102-109; "On Asking God to Reveal Himself in the *Spiritual Exercises*," *Review for Religious* 37 (1978): 171-176. Also found in David Fleming, ed., *Notes on the Spiritual Exercises* (St. Louis: Review for Religious, 1983), 95-102, 72-77.

actual attitude and relationship to the person.

At the very low end of the continuum God is experienced as very distant, cold, demanding and imperious, fearsome. The first real step toward a closer relationship comes with the experience that God cares for me, and this elicits from me the response of gratitude to and trust in him. When this relationship is relatively firmly established, we have what might be called the affective Principle and Foundation for the rest of the journey. This can be called the experience of having a spiritual identity, a real relationship to God. It is the experience of wholeness that allows one to know brokenness, the experience of being loved and lovely that precedes the experience of sinfulness, the experience of enjoyment and oneness with God that enables a person to see the present state of self and world as a fall from grace. Without such an experience of God's primordial love and care, a person remains rooted in a distant, perhaps scrupulous, perhaps resentful relationship with God.

The next step seems to be taken when people experience themselves as sinners. Their initial experience of God's love seems gratuitous and undeserved, but now they begin to see themselves as unworthy as well because of personal sin. Could God really love me with all my past sins and my present sinfulness? God seems distant once more. He comes close again (in experience) when I realize that God so loved me, sins and all, that he let his beloved Jesus die for me. I personally accept Jesus' dying for me even though Jesus and the Father know exactly who I have been and am. This experience frees people radically and the response is gratitude and the desire to do something for the Lord. At least by this stage of the journey there is an experience of a distinction of persons in God.

At this stage also people may experience the pervasiveness of sin and sinful structures in our world and in themselves. If personal sinfulness can seem so intractable, rendering us almost despairing of a conversion of heart, how much more powerless do we feel before the enormous social, political, and economic problems we face today. It sometimes seems better not to read the newspaper or to watch

the news on television. Darkness does threaten to overcome the light. Consumerism, racism, nationalistic prejudices, the arms race—these cultural and social forces seem to rule us and our world. In our present world and Church, the “First Week” experience, I believe, needs to include a relative freedom from the overpowering sense of being trapped by these dark forces. With St. John we need to come to the felt conclusion that the light has not been and will never be overcome by the darkness.

This “First Week” experience leads people who are ready and willing into the dynamic of a developing relationship with Jesus. They want to know Jesus better, to know his values, his dreams, his vision, his loves and hates, in order to love him more and follow him more closely. As they progress in this dynamic of companionship, they experience the attraction of Jesus, but also the resistance to and fear of being chosen as his companions. With the help of God’s grace they are enabled to beg to be chosen as companions, to be put under the Standard of Christ, to be imbued with the Spirit of Jesus. They want to be affectively and effectively united with Jesus where effective union means being united with Jesus’ goals and strategies.

There follow the desires to share Christ’s sufferings, to be privy to his inner state in the passion, and finally to share his experience of glory. Those who have moved this far along the continuum will be well on the way to finding God in all things quite literally.

Even though the development is pictured as a linear continuum, experience teaches that the stages are not fixed positions from which there is no regression. A very deep experience of the Lord’s forgiving love, for example, may not and usually does not touch every aspect of the person. Later in life a new dimension of sinfulness may be uncovered which can call into question all of the growth in relationship that has gone on. New life crises can also shatter a sense of security and bring on old fears of God. Such “regressions” happen frequently to all of us. But if the original conversion formed a solid base, the person will, with relative ease, be able to return to the earlier level of relationship.

It may not be amiss at this point to reflect on the relationship between the vow of chastity and companionship with Jesus. Teresa of Avila makes an interesting comment when she describes how heart-wrenching it was for her to leave her family home, and especially her father, to enter the convent. "It seemed to me as if every bone in my body were being wrenched asunder; for, *as I had no love of God to subdue my love for my father and kinsfolk*, everything was such a strain to me that, if the Lord had not helped me, no reflections of my own would have sufficed to keep me true to my purpose. But the Lord gave me courage to fight against myself and so I carried out my intention."<sup>5</sup> I do not intend to equate love of father and mother with the desire for spouse and children; rather I want to use her insight to point to one of the most powerful motivations for a vowed life of chastity. The vow of chastity certainly requires control of one's sexual drives; yet the living of the vow is not primarily a matter of control, but rather a matter of where one's heart is anchored. Teresa indicates that it required all her willpower and the grace of God to get her to take the step into religious life because she was not yet in love with God. The implication is—and this is verified throughout the autobiography—that her heart did become enamored of the Lord and as a result she did not need to use so much willpower to stay the course. I believe that for Jesuits a strong, even passionate love for Jesus is the best guarantee of remaining true to our vow and at the same time being able to get close to men and women in friendship and service.<sup>6</sup>

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5. Teresa of Avila, *The Life of Teresa of Jesus*, trans. and ed. E. Allison Peers, (Garden City, NY: Image Books, 1960), 77. (Italics mine.)

6. See George A. Aschenbrenner, "A Celibate's Relationship with God," *Human Development* 5 (1984): 38-43.

### Companionship with others

Jesuits are companions of Jesus and of one another and of many others, especially of those with whom they collaborate in ministry. Decree 11, "The Union of Minds and Hearts," of G.C. 32 spells out for our day what it means to be companions of one another. In these pages I want to draw out further the implications of the decree.

Companionship with Jesus and companionship with others seem to be reciprocals. The more one becomes a companion of Jesus, the more one becomes a companion of other companions of Jesus and vice versa. So a person at the lower end of the continuum of the relationship with the Lord will also have distant, superficial relationships with others. And usually any move toward more intimacy with the Lord will lead to more openness to others just as any move toward more intimacy with another person can lead to more openness to intimacy with the Lord. The person who has become a contemplative in action also is a very good companion, even if a bit unnerving, just as Jesus was and is unnerving.

Thus, we can describe development in companionship with others in terms similar to those we used to describe the developing relationship with the Lord. Relationships deepen as mutual transparency develops. There is an initial attraction to a person or a group (which is coupled with a fear that one will not be accepted). One dares to take the plunge of indicating a desire to get to know the other(s) or to become a friend or a member of a group. The initial euphoria of acceptance can cement ties and give promise for a deeper companionship. But honeymoons always end, and then the hard work of living and working together begins.

Jesuits, as we know, come in all sizes and shapes physically, psychologically, and culturally. Part of the challenge of becoming companions of one another derives from this diversity. Men who desire to join our company have to be willing to open themselves to the diverse companions they are given. Willingness is all that we can ask, a willingness, however, which includes the real desire that the Lord's grace make companionship with such different people possible.

At first there is the opportunity to become companions (friends in the Lord) with peers in the novitiate. But as formation moves on, our young men are called to become companions with older Jesuits, with Jesuits from different apostolates and provinces and countries. The challenge to remain open to new companions never ends.

Throughout their lives Jesuits are asked to continue to develop the capacity to share with Jesuits and with others the bedrock items of their lives, their experience of the relationship with the Lord and the call to apostolate which that relationship entails. The decree on union of minds and hearts calls on Jesuits to share their inner lives with one another for the sake of the apostolate as well as for their individual and communal spiritual growth. Indeed, the desideratum is that Jesuits become so trusting of one another's inner life that they can become discerning communities.<sup>7</sup> Thus, the "spiritual conversation" which the Society asks Jesuits to engage in with superiors in the account of conscience and with spiritual directors will be at least analogously possible with many other Jesuits (and, indeed, with non-Jesuits who are also companions in the Lord). The quality looked for is a growing ability to notice and articulate the religious dimension of their experience and a growing willingness to share this dimension of experience with their companions.

On this quality of developing mutual transparency about one's deepest convictions and values rest other aspects of being a companion. We have already mentioned the diversity of Jesuits. A Jesuit needs to develop the ability to commit himself to a group of Jesuits even though they are not peers or close friends and even though his stay in the community may be short. He grows in his capacity to work in a cooperative, deeply communicative manner with Jesuits and others for the sake of the apostolate. He learns how to relate closely to men and women as a man vowed to a life of chastity and to help other Jesuits to do the same. He develops his willing-

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7. GC 32, n. 405. See the letter "On Apostolic Discernment in Common" by Fr. Kolvenbach, *Acta Romana* 19 (1987): 720-740.

ness to entrust himself and his life to the Society and its superiors and to help other Jesuits to grow in the same attitude. He grows in freedom from inordinate attachment to material goods and un-Christian cultural values and particular places, and he helps other Jesuits to do the same.

One of the regularities of Jesuit life is the collection of *informationes*. If these *informationes* are to be of real help to superiors and the man involved, they must be written by men who know their fellow Jesuit intimately. It is a sad commentary on the quality of our companionship when fellow Jesuits can speak only about external observance regarding one another. The Society's health depends on growth in the kind of companionship described here. Moreover, this kind of companionship would go a long way toward helping us to live our vows integrally. We could speak openly to one another about our ambivalent attitudes and desires, and we could challenge one another honestly and yet with genuine love about behavior that seems unintegrated. Such companionship would be one of the best helps to living a chaste life integrally that I know.<sup>8</sup>

### Apostolic availability and focus

In two important letters Pedro Arrupe wrote strongly and eloquently about the need to integrate our spirituality and apostolate.<sup>9</sup> Efforts to achieve such integration bring home to us most strongly the tensions of our charism. On the one hand, we are asked to be men who are deeply contemplative, men who love the Lord and want to be with him; on the other hand, we are asked to spend ourselves generously in action. On the one hand, we are required to be men who are available for any mission; on the other hand, we are asked

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8. See George A. Aschenbrenner, "Celibacy in Community and Ministry," *Human Development* 6 (1985): 27-33.

9. Pedro Arrupe, "Genuine Integration of the Spiritual Life and Apostolate," *Acta Romana* 16 (1977): 954-962; "Letter on Apostolic Availability," *Acta Romana* 17 (1978): 135-144.

to become as highly trained as possible in a particular field and to commit ourselves to particular works and people. On the one hand, we are expected to be highly educated, cultured men; on the other hand, we are asked to desire preferentially to help the poor. On the one hand, we are to be men who are not ambitious for success as defined by "this world"; on the other we need to be effective and to use all our talents to achieve apostolic goals. On the one hand, we are asked to be obedient men of the Roman Catholic Church; on the other, we are called to be adults who can and do discern the spirits. Our formation must help our men to move toward this very difficult integration.

Can development in this area be described? A couple of caricatures might help to see what we do not want to have happen by the end of theology. Think of a newly ordained Jesuit whose whole aim in formation has been to be ordained and who has thought of little else beyond ordination. He has given little, if any, thought to a corporate apostolate to which he could contribute. He has honed no skills that would be useful beyond saying Mass and hearing confessions. When the provincial looks at his name, he wonders where he can place him. After theology he wanders from job to job with little insight into why nothing seems to work out. Another caricature: Think of a man who has carved out a very precise apostolic focus as a university professor, who has honed his talents in a particular area through a Ph.D. from a prestigious university, but who has no interest in nor availability for anything but his field, including priestly ministry.

These caricatures may not be too far off the mark in some instances. They do pinpoint something about the kind of Jesuit apostolic development we hope to avoid. Considering their opposites might indicate what we hope to achieve. The Society wants men of strong desires and ambition, men with talent who want to use that talent to best advantage for God's people, men who are willing and able to get the best training and education necessary for their apostolate, men who are self-starters, men who have an apostolic focus that

can channel their energies and talents. At the same time the Society wants them to be obedient in the best sense, available for mission anywhere. To attain this end superiors and the men have to work together in open, honest, prayerful dialogue throughout the formation process.

### **An aside**

The kinds of development described so far will be greatly enhanced by a spiritual direction that works with the actual experiences of young Jesuits, especially their religious experiences.<sup>10</sup> Such a spiritual direction helps a man to focus on his actual experiences of the Lord and of life and come to terms with them. It also helps him to bring more and more of his life into his relationship with the Lord so that gradually more and more of himself becomes conscious to himself and available for dialogue with the Lord, for healing where necessary, for challenge as well. Gradually an integration of prayer, of companionship, and of apostolic thrust and focus takes place.

### **Obstacles to this kind of development**

Obstacles to the kinds of development described come from a variety of sources, from within the individual, from the difficulties of relationships within the community, from the culture. To understand what the various stages of formation intend, it may help to be aware of what *formatores* and those being formed must contend with.

#### *Obstacles within the individual*

The Jesuit Committee on Formation criteria for entrance into the novitiate recognized that not every candidate has the potential to move toward this ideal of Jesuit development.

There are men who are incapable of the kind of inner freedom

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10. For a detailed description of this kind of spiritual direction, see William A. Barry and William J. Connolly, *The Practice of Spiritual Direction* (San Francisco: Harper and Row [Seabury], 1982).

needed to make the full Exercises. Some have little passion and no strong desires. Some are too rigid interiorly and lack the imaginative capacity needed. Some are isolated, lonely men without experience of life and too afraid of life to go out and get the experience. In most cases, those who simply cannot make the Exercises fully and who give few signs that they will develop that potential are obvious.

Further experience has made me less sanguine about that last statement than I was when we first proposed it. I have met some candidates who make a very good initial impression, yet who prove incapable of making the Exercises because they cannot allow into consciousness any unpleasant or anxiety-producing thoughts, images, or experiences. In my own province we have learned to take a hard look at this issue of inner rigidity when the psychological report notes that a candidate could not profit from psychotherapy. We have found that such a candidate usually is so highly defended from anxiety-producing thoughts, images, and feelings that he could not make the Exercises freely.

In their award-winning empirical work Rulla, Ridick, and Imoda<sup>11</sup> found that a very high percentage of their sample of new seminarians and religious showed serious inconsistencies between their conscious values and their subconscious attitudes and needs. An example: a man wants to join the Jesuits, where obedience is highly valued, yet unconsciously despises all authority figures. More disturbing than this finding, however, was their discovery that formation did little to uncover and remedy the inconsistencies. In a 1977 memo to all *formatores* Cecil McGarry, then general counselor to Father General with special care for formation, called attention to this empirical work and spoke of the need to integrate spiritual and human growth.<sup>12</sup> Formation must enable our men to face the kalei-

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11. G. M. Rulla, J. Ridick, and F. Imoda, *Entering and Leaving Vocation: Intrapsychic Dynamics* (Rome: Gregorian University Press and Chicago: Loyola University Press, 1975).

12. Cecil McGarry, "A Memo," *Acta Romana* 17 (1978): 33-38.

doscope of often conflicting desires, needs, feelings, and emotions that are part of our inner landscape. Willpower alone cannot bring order into the maelstrom of the human heart. Only in our relationships with God and with one another can we find peace for our souls and the kind of wholeheartedness which will sustain our way of life. A serious obstacle to the development desired in a Jesuit, therefore, would be an inability to allow strong and conflicting emotions to come to consciousness.

Jesuits are no strangers to rage, lust, prejudice, and other unwanted emotions. Such emotions can arise in prayer, but more often they arise through relationships in the community or at work. A novice may, for example, experience rage or sexual attraction or sadness while talking to a fellow novice or working in the apostolate, and find the emotions upsetting and unwanted. Conflicting desires also may become apparent to a young Jesuit; for example, "I want to be a Jesuit, but I also want a wife and family"; "I want to trust superiors, but I also want control of my own life." The novice or young Jesuit needs help to allow these feelings and desires their days in the sun, to believe that these inner turmoils are a necessary part of becoming an integrated man in relationship to the Lord and to the Society. Novice directors, spiritual directors, and other formation people have to be the kind of men who invite openness and honesty about feelings, especially these unwanted feelings, so that men can put them before the Lord for healing and thus move toward an integral life in the Society.

Another obstacle to the kind of development the Society desires derives from a hesitancy to take inner experience seriously or from inexperience in describing such experience to others. The Spiritual Exercises, faith-sharing, spiritual direction, the account of conscience, and individual and communal discernment all require taking interior movements seriously, for example, desires, images, emotions, and thoughts, and being able to describe at least some of them to others. I realize that many of us older Jesuits may find such a statement strange since our formation in many cases led us to the conclusion

that inner experience was to be mistrusted or at least kept to oneself; "objective" norms were to be preferred to the "subjectivity" of inner experience. But the heart of Ignatian spirituality lies in holding in tension the "subjective" (for example, discernment of spirits) and the "objective" (for example, obedience to legitimate authority). If we do not take seriously our inner experience and try to discern its meaning, we eviscerate a central element of Ignatian spirituality and preclude authentic growth as Jesuits.

Some older entrants may have difficulty with this emphasis on intimacy with the Lord and with other companions of Jesus. For example, an older man may not have had much formal prayer life prior to entrance. He may even have had a period of alienation from the Church and can still have doubts about faith. He has worked hard in the world, but he has not been satisfied. With a conversion to the Church he may come to see the possibility of finding more meaning in the works of the Society. He is impressed with the Society's tradition of respecting and using the talents of its men in the apostolate. Since he has found identity in work, he tends to see the "real world" as the world of the Jesuit in the field, thus subtly denigrating the world of the novitiate and formation in general. Without being fully aware of it, he does not really feel the need of regular prayer nor is he much interested in community liturgy, community meetings, or domestic duties. He does not expect intimacy since he takes chastity to mean the sacrifice of the intimacy of marriage. In the novitiate he may show concern about postnovitiate studies and look for guarantees from the provincial or assistant for formation about them. Often as a novice he knows what he wants to do after ordination. In other words, the novitiate and early formation may feel like a hoop to be jumped through.

#### *Obstacles from relationships in community*

Because of the nature of Jesuit life, issues of authority and of sexuality are intimately connected. For one thing, the account of conscience requires a trust in the very person who can use what is

entrusted authoritatively. "Can I," says every novice at least to himself, "tell my superior what I am actually experiencing without prejudicing his opinion of me or his decision regarding vows?" "If I tell him I don't trust him, he might throw me out." "If I tell him I've fallen in love with another novice, he'll brand me a homosexual and ask me to leave." Secondly, because of the intimacy of the relationship of novice or formation director or superior and the young Jesuit, all of the confused and ambivalent sexual and aggressive feelings everyone has had toward parents can be reactivated. If he is to become a relatively integrated Jesuit, therefore, the young Jesuit has to begin to deal openly and directly with these very volatile areas of feelings, emotions, and drives, and do so with men. Novice directors, spiritual directors, and major superiors will have to be able to handle their own reactions to the feelings directed at them in these close encounters. The young Jesuit will learn much about how to relate to the Lord and to other men and women through the way he learns how to relate to these key authority figures. He will find out, let us hope, that in the Lord is his ultimate trust and that He is infinitely more trustworthy than even the best of superiors or spiritual directors, but these latter still have a key role to play, especially in the early years.

One place where the authority issue and the relationship with God interact is on the question of whether to pray or not and why. As noted earlier, at the lower end of the continuum of relationship, prayer is a duty, and a hard one at that. At the other end, prayer can be a joy, even if at times it is as painful and difficult as any relationship will be. At entrance our men may be more on the duty side. They may not have had very much experience of the attractiveness of the relationship with God. If asked why they pray and if they could be honest, they might well reply: "Because I have to, because I'm a Jesuit, because it's expected of me," and so forth. At some time in the novitiate they must face for themselves the question: "Why do I pray?" They may find themselves too busy to pray. They may argue that for a Jesuit work is prayer. They may just give up

prayer. They may expect the novice director and/or spiritual director to force it on them. What they need is help to look at what is going on in their lives. For one thing, they may actually pray a great deal during the day, for example, while going to and from apostolic work, while reading, before Mass, before going to bed. Secondly, rather than engaging in a struggle for control, the director can help them to discover what they really want and how ambivalent their desires are. Thirdly, patient direction may help a young Jesuit to recognize that the fundamental issue is: Who is going to be God? Because of the change of life styles at entrance and because of the experiments, every novice can face the issue of God more profoundly than he would have if he had remained in his former way of life. And facing this issue—in reality, facing God—is very challenging and can be very disturbing. God challenges every idol we have made, including our images of him, and we do not give up our idols easily. So when a novice says that he does not have time for prayer or that for a Jesuit work is prayer, or when he, consciously or subconsciously, wants to engage the director in a test of wills about time of prayer or place or something else, what is actually going on may be the inner struggle of whether to let the living God come close.<sup>13</sup>

This struggle goes on at many levels. Early on it may be caused by a fear of God based on an infantile or adolescent image of him. He is too stern and judging to be allowed too close. At deeper levels the fear is more that one will lose all control and even lose one's self if God gets close. The young Jesuit needs help to recognize these and other sources of resistance to a closer relationship with the Lord and to accept them as being as much a part of himself as his real desires for union or intimacy with the Lord.<sup>14</sup> As he does

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13. In a very insightful book, *Will and Spirit: A Contemplative Psychology* (San Francisco: Harper & Row, 1983), Gerald G. May helpfully distinguishes willfulness from willingness and describes how the latter attitude toward ultimate Mystery must continually struggle against our stubborn willfulness.

14. Barry and Connolly, op. cit., describe a number of the sources of resistance in ch. 6, "Development of Relationship and Resistance."

so, he also develops his capacity for discernment of spirits. Indeed, he will then come to see why the examen of consciousness looms so large in Ignatian spirituality and thus be on the road to becoming a contemplative in action.

Sexuality is an area where the relationships between self and God, superiors, peers, and others interact and become entangled. Even though much of the traditional language of the relationship between God and the individual is couched in erotic and frankly sexual imagery, one reads little about the actual experiences that underlie such imagery in spiritual writing. Gerald May maintains that the use of such imagery to describe spiritual experience should not surprise us. Rather, he has come to believe from his experience as a therapist and spiritual director that spiritual experience often has sexual effects or overtones. He asserts that it is quite common for people who spend time in contemplative prayer to experience sexual fantasies with regard to Jesus or Mary.<sup>15</sup>

Whether the sexual and erotic crop up in people's prayer lives often or not, spiritual directors, formation directors, and other superiors need to keep an open mind and heart so that, if such issues arise in the prayer of those they work with, they can be talked about. It can be very difficult for a young Jesuit, or anyone else, to mention such topics in direction or in the account of conscience. If they are not discussed, however, the person may just repress the conflict rather than let the Lord deal with him as he really is. Open and honest dialogue with the Lord about every issue, including one's actual sexual and erotic feelings and fantasies, is the royal road to inner freedom and integrity.

Perhaps, too, most men who enter a celibate way of life have to come to terms with the fact that they have a strong dose of what Jung calls "anima," the feminine principle. This is a difficult area to discuss clearly because so much of what is termed "masculine" and "feminine" seems culture-bound rather than tied to sexual gender

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15. Gerald G. May, *op. cit.*, 149-152.

per se. Moreover, in most psychological tests of masculinity/femininity, items showing preference for the arts and reading are weighted toward the feminine side; yet most educated men would indicate such interests. Hence, many of our entering novices would have had to cope with having "feminine" interests prior to entrance. At the same time, it can be disconcerting to find oneself in an all-male environment that is not linked to sports. The language and even the experience of spirituality as "passive" can also disturb one's sense of identity. And finally, one can wonder about the motives for one's choice of a celibate, communitarian life style. In a rather remarkable autobiography Matthew Kelty, a Trappist hermit, notes what he sees as his difference from many others: "Some insight into things, some capacity for the poetic and the spiritual which, if not exceptional—and it is not—is still strong enough to set me off from others. Nor do I hesitate to say that this has some relationship to homosexuality, for though I have never practiced it, I am well aware of an orientation that is certainly as much in that direction as the other."<sup>16</sup> He ascribes his feeling of difference to a strong "anima" and feels that he—and others like him—have need of solitude to come to terms with himself and his desire for communion. While the Jesuit vocation is not a monastic one, it may well be that many of our men need to come to terms with their feminine side.

A related, but separate, obstacle has to do with relationships with peers. No matter how much more open our novitiates and other formation communities are and how much more contact there is with men and women outside of them, the primary community is still going to be one's fellow Jesuits. This primacy poses two challenges. On the one hand, one is expected to come to some basic trust and friendship with a very disparate group of men, not all of whom one would have chosen as companions if one had a choice. This disparity and even conflict of personalities is a large challenge to any young

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16. Matthew Kelty, *Flute Solo: Reflections of a Trappist Hermit* (Garden City, NY: Image Books, 1980), 99.

man's vocation. But we ask from him the openness to such challenge, a desire to give the benefit of the doubt to those who at first, and perhaps always, seem out of tune with him. We ask a great deal under these circumstances. But we also put some confidence in our own selection processes, and we provide multiple opportunities during formation for men to try one another out. Not only in talk, both one to one and in faith-sharing groups, do they get to know one another in depth. They also work together, live together, go on difficult missions together, recreate and play together. And it is important that they do so. The novitiate and its experiments and formation in general are aimed at enabling openness and vulnerability not only to the Lord but also to one another. It is an interesting combination of attitudes we look for, a growing toughness to go one's own way and a growing ability to be vulnerable and dependent on one another. During early formation we look for signs that this combination is present to some degree, and growing.

But this kind of formation also raises for many young Jesuits, if not for most, the fear of intimacy with men. Lillian Rubin<sup>17</sup> argues that some of the fear men have of intimacy with other men derives from fear of homosexuality. She cites the words of Stuart Miller, who did research on men and friendship: "Everywhere I have gone there has been the same misconception. The bizarre necessity to explain, at the beginning, that my subject is not homosexuality."<sup>18</sup> For our men two possibilities are noted. First, a man who had developed a confidence in his heterosexual identity may become aware of erotic and even sexual feelings as he listens to another's description of his inner life and/or shares his own. Such experiences may cause much inner turmoil and self-doubt. Such a man needs help to see that his reactions are to be expected. When we speak

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17. Lillian B. Rubin, *Just Friends: The Role of Friendship in Our Lives* (New York: Harper & Row, 1985).

18. *Ibid.*, 103. The citation is from Stuart Miller, *Men and Friendship* (Boston: Houghton Mifflin, 1983), 3.

the language of the heart with another person, male or female, sensual, erotic, and sexual aspects of ourselves are bound to be touched. It is no secret that men who felt that they might be confirmed homosexuals because of their reactions to fellow religious while in a confined religious-life atmosphere have found themselves to be confirmed heterosexuals in their attractions when they have left it, or when they have entered more open apostolic communities. Be that as it may be, the kind of unsettling reaction I referred to needs to be dealt with by our young men lest their fear of intimacy with men become an obstacle to the development of close relationships.

There are also young Jesuits (and older ones, as well) who know that their predominant orientation is homosexual or who discover it in early formation. For such men intimacy with fellow Jesuits poses the same challenges that a heterosexual Jesuit experiences when faced with intimacy with women, namely, how to be celibate and yet be close to someone toward whom one can become sexually attracted or with whom one can fall in love. I do not believe that there are any rules or techniques that can keep either from happening. However, we do expect that our men will learn from their experience so that they are not perpetually "falling in love." I also know that fear of sexual attraction can keep a person frozen in distant relationships. And in the Society such fears can keep men strangers to one another. Obviously, if a man has entered religious life with the honest belief that God wants him to serve his people in this way, he will not be looking for a lover or a spouse or a chance to fall in love. He should trust that initial motivation. As he develops in his trust in the Lord and in his directors, he learns to entrust more and more of himself and his experiences to them. This kind of openness and trust is the best guarantee that he will be able to work his way through some of the tangled thickets of sensuality, eroticism, and sexuality that are so intimately bound up in all relationships. *Formatores* need to encourage our young men to understand that such openness and honesty are essential to their own happiness and fulfillment.<sup>19</sup>

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19. One issue that presently engages discussion and controversy is the question of

While the last paragraph began with the question of a homosexual attraction, it should be clear that I was addressing also the issue of heterosexual attraction. Such attractions will happen to celibates. In some cases such attractions may prove that the celibate vocation is not God's way for an individual. In other cases the attraction may lead to a deeper conviction of one's call, as a man realizes that he will be most fulfilled as a companion of Jesus and of other Jesuits.

Some of these same issues can, of course, hinder a Jesuit's development as an apostle called in this age to collaborate with other religious and with lay colleagues in ministry. Collaboration in ministry requires at least some emotional closeness to those with whom we share ministry. Formation will have to help our young men to overcome any such obstacles as they arise. But an even more insidious obstacle to cooperation with non-Jesuits is our corporate pride. Often enough our colleagues get the impression that we have all the answers, that we have little to learn from them. Our formation must help our men to avoid this pitfall to real collaboration. We must come to see ourselves as part of "this least Society."

### *Obstacles from our culture*

We need to take up one last obstacle to the kinds of development the Society desires in its men. In the words of William Callahan, "We are all cultural addicts."<sup>20</sup> Social scientists note that males in our culture are socialized into competing with other males and

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openness about one's sexual orientation beyond the context of spiritual direction or the account of conscience. I am not talking about "coming out of the closet," but about how much of oneself one shares with a group who are one's companions in the Lord. "If I tell them, will they keep an entrusted secret? Or will what I say now haunt my whole apostolic career in the Society?" There are no easy answers, but the question does raise the issue of trust.

20. William R. Callahan, "The Impact of Culture on Religious Values and Decision-Making," in *Soundings: A Task Force on Social Consciousness and Ignatian Spirituality* (Washington, D.C.: Center of Concern, 1974).

into fearing that any signs of affection for another man are homosexual.<sup>21</sup> On the broader scale educated, middle-class Americans share many unarticulated cultural values and expectations. Body odors are anathema, for example. Running hot water, three square meals a day, with snacks in between, a relatively full refrigerator and larder, T.V. and a car at one's disposal or at least up for use through negotiation, money for movies and other entertainment—these are only a few of the expectations middle-class Americans share. We expect that hard work will be rewarded and tend to assume that lack of such rewards results from laziness. We accept what social scientists call the “just-world hypothesis” and thus tend to presume that the victims of calamities such as rape, mutilating accident, or endemic poverty are somehow responsible for their plight. Callahan makes the point of our cultural addiction with a trenchant example: “It is far more difficult for an American to relate to a loving, honest, virtuous person who is dirty or smelly, than to relate to a dishonest, unscrupulous, exploitative person who is neat and well-mannered.” All of us have subconscious racial and ethnic stereotypes that we imbibe with our mother's milk, as it were, and that condition many of our reactions to other people. Many of these cultural expectations and values are not only contrary to Christian values and hopes but also obstacles to the development desired by the Society for its men. Our formation will have to be countercultural and be experienced as such if our young men are to become the kind of Jesuit our documents describe.

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21. See Daniel J. Levinson, et al., *The Seasons of a Man's Life* (New York: Knopf, 1978), and Lillian B. Rubin, *op. cit.*

## II. THE STAGES OF FORMATION

We can now turn to a description of the various stages of formation to see how these stages aim to foster the kinds of development desired and to overcome the obstacles to such development.

### Acceptance into the novitiate

At the beginning of this paper I quoted from the statement on criteria for entrance into the Society adopted by the JCCF. That quotation described the goal of formation. The statement then went on to describe criteria for entrance in the following paragraphs.

A man may have the potential to make the Exercises but have a talent or charism that is too important to give up, yet one that severely limits mobility and apostolic freedom, e.g., a tenor with a first-class voice who wants a guarantee that the Society will let him go to the top of his profession whatever the cost. A man may have a physical disability that severely limits apostolic availability, e.g., the need for kidney dialysis three times a week. A man may not have the intellectual capacity to do the studies that the Society requires of all its members, whether they be candidates for the priesthood or the brotherhood, e.g., a scholastic candidate who gives evidence that he cannot deal with philosophical issues when the Society demands a minimum of 36 hours of philosophy.

We have been speaking of remote criteria and now turn to criteria that indicate readiness to enter the Society this year. The man has the potential to become a Jesuit; are there signs that such a man may be unready to enter this year?

One sign is that the man himself is not yet sure that he has a vocation to the Society. The novitiate is not a place to "give it a try." It is a place where men who are relatively sure of God's call to the Society and about whom the Society is relatively sure, test that sureness and are tested.

The candidate must also give promise of being able to take vows at the end of two years. It is only by exception that vows are put off beyond a two-year period. If there are serious and

unresolved inner conflicts about authority, about financial and emotional security, about sexuality and sexual identity, these can be signs that a man is not yet ready to enter.

Finally, we come to the critical question of readiness for the Exercises. The Jesuit novice is expected to make the full Exercises during his first year of novitiate. If examiners recommend acceptance, they affirm in the man a readiness to make the Exêrcises that soon. Here the issues are the ability to notice interior events and to talk about them with another, the ability to be surprised by mystery, the desire to meet God intimately and the awareness that such a meeting is awesome. Prior to entrance, a man should have experienced some of the graces of the first week of the Exercises through the help of spiritual direction and a directed retreat. Otherwise there is grave risk that the thirty days will be spent mostly on remedial spiritual work.

On more than one occasion I have heard Jesuits say that these standards are too high and idealistic. Yet a reading of the Constitutions on the issue of selecting candidates would indicate that Ignatius wanted superiors to be very selective.

Both he who has the authority to admit and his helper ought to know the Society's concerns and be zealous for its good progress, so that no other consideration will be so strong as to deter him from what he judges in our Lord to be more suitable for His divine service in this Society. Therefore he should be very moderate in his desire to admit.<sup>22</sup>

High ideals are honored as much in the breach as in the observance. But without such high ideals the Society will be in serious trouble.<sup>23</sup>

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22. St. Ignatius of Loyola, *The Constitutions of the Society of Jesus*, trans. George E. Ganss, S.J. (St. Louis: The Institute of Jesuit Sources, 1970), 126. Later in the same work we read: "Much aid is given toward perpetuating the well-being of this whole body by what was said in Part I, Part II, and Part V about avoiding the admission of a crowd, or of persons unsuitable for our Institute, even to probation. . . ." *ibid.*, 335.

23. See Michael J. Buckley's insightful observations about the Ignatian use of the General Examen and a separate house of probation in "Freedom, Election, and Self-Transcendence: Some Reflections upon the Ignatian Development of a Life of

### The novitiate

Thus the men who enter the novitiate are presumed to show potential to develop in the three areas we described earlier. Moreover, they have actualized some of this potential. Most of the men who enter our novitiates in the United States have graduated from college, and many have worked with men who are twenty-two years old and older. Now the experiments of the novitiate as well as just living and working together will actualize the potentials even more.

The major experiment of any Jesuit novitiate is, of course, the Spiritual Exercises. Even before entrance most will have been prepared for this experiment by making a directed retreat and engaging in regular spiritual direction. The preparation begins in earnest almost as soon as the novice enters. He begins to see a spiritual director once a week, and the conversations with the director focus on the experience of the novice in prayer and in the other aspects of life in the novitiate. Many of our candidates tend to relate to God rationally more than emotionally or imaginatively. They have had some emotional experiences, but their predominant way of relating is by thought. Devotional prayer such as the rosary or novenas has been the main way of praying for some. Some have made the Eucharist their prayer. Most know intercessory prayer and especially intercession for others. Directors take seriously the way novices already relate to God and begin with that.

In the beginning they need help to become aware of their own history as a history with God. Many, if not most, need to grow in self-awareness and in awareness of how their present self is the product of past relationships, in particular, with parents and siblings. They begin to see how these past relationships color their present relationships with God, with superiors, and with peers. As they become more aware, they also can begin to identify themselves in

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Ministry," in George P. Schner, ed., *Ignatian Spirituality in a Secular Age* (Waterloo, Ontario: Wilfred Laurier University Press, 1984), 74-80.

gospel characters and thus develop their capacity for imaginative contemplation.

In this process they learn how to reveal themselves to the Lord and to notice inner experiences that reveal the Lord's attitudes towards them. A spiritual director who pays close attention to experience and helps the novice to articulate it, however difficult that may be in the beginning, is crucial for this learning. By his patient listening and respectful questioning he helps the novice to value his experience, to see it as the privileged place to meet the Lord, and to begin to discern the chaff from the wheat. Thus this dialogue prepares for the thirty-day directed retreat which in the United States is usually made sometime within the first six months of entrance. By the end of that retreat it is hoped that the novice has come to experience Jesus as desiring his companionship and himself as wanting to follow Jesus as a companion.

The dialogue with the spiritual director also fosters that trust in superiors that is so essential an element in the government of the Society through the account of conscience. Often enough the spiritual director of the novice is also the novice director; even when he is another member of the novitiate staff, he has the mantle of the authority figure. Thus the staff of the novitiate have the challenge and responsibility of laying the foundation for a healthy attitude toward authority in the Society. The novitiate is a somewhat turbulent place, of necessity. Young men are taking on a new identity, and it is a harrowing process no matter how mature a man is. They are meeting God in a new way; they are trying to fit themselves into a new community of men, not all of whom they like; they do not know whether they will be found acceptable. For these and many other reasons the novices' nerves and hearts and spirits will be rubbed raw. The novitiate staff need to be the kind of people who can live with relative comfort in the eye of the storm, who invite openness and honesty about feelings, especially unwanted feelings.

Grist for the mill of spiritual direction and the periodic accounts of conscience with the novice director are the other experiences of

the novitiate, especially reactions to living and working with fellow novices. The "experiment" of humble works around the house not only faces the novice with doing for himself what others may have done for him before but also puts him cheek by jowl with the other members of the community. Washing pots and pans, cleaning house and bathrooms, raking leaves, shoveling snow— these are all activities which people do at different speeds, with different expectations, and with differing competencies. The honeymoon is quickly over when men engage together in such activities. Novices also do apostolic work together and can be both attracted by and appalled at the attitudes and activities they see in one another. They find some of their peers congenial, others hard to take. They may feel jealous at the talents of some and wonder whether the Society made a mistake in taking others. All of their reactions to fellow novices, to staff, and to other Jesuits in the house will affect their relationship with the Lord and vice versa. In the process they are learning from experience what companionship with Jesus and with other Jesuits entails.

In novitiates where faith sharing is a regular feature, the novices also learn how to reveal themselves to one another and how to listen to one another. Neither of these abilities is particularly easy to learn, and directors need to be patient and encouraging. After all, this process of trusting other men with one's real inner experience is countercultural in the extreme. While it is true that there are many groups where men share feelings and weaknesses rather easily, for example, encounter groups, growth groups, AA groups, Al-Anon groups, such groups most often are not groups which also socialize together, let alone live, eat, work, and recreate together.

The novices also participate together in regular conferences on the vows, religious life, the Spiritual Exercises and Constitutions and other documents that describe our way of life. While there are readings and lectures, these conferences also demand that the novices come to grips personally with the material. Here again they learn about one another and also how to talk about the bedrock values of their lives with one another.

The ordinary apostolic work undertaken by the novices puts them in touch with people who are sick, poor, on the dole, on the street. Such contacts challenge their cultural stereotypes and prejudices, and discussions of their experiences in reflection groups again help them to entrust themselves to one another and to learn from experience. The hospital "experiment" brings them in touch with their own helplessness in the face of sickness and death and their need to entrust themselves and their patients to God. Most novitiates have some variation of the pilgrimage "experiment" in which the novices are asked to test their "alleged trust in God," to use a phrase of C. G. Jung. Often these variations put the novices in different cultural environments where they can face the challenges and anxieties of unfamiliar customs, endemic poverty, and social injustice. All of this apostolic work involves the novices in collaboration with non-Jesuits. In at least some instances they are supervised by non-Jesuits. Such collaboration helps them to develop their ability to work closely with non-Jesuits and to learn from them as well as to contribute to a common enterprise.<sup>24</sup>

At some period during the novitiate novices spend time in an apostolic house of the Society, usually in the home province. Thus they have a chance to live and work with Jesuits and get a taste of what apostolic houses are like. These periods are often very important times for the novice's decision to apply to pronounce first vows. Here he sees the reality of Jesuit apostolic community and asks himself if he still wants to join for life. Of course, he is also on "trial," and some members of the community will be asked to comment on his suitability for vows. But we cannot lose sight of the fact that the Society in its incarnation in this particular community is on trial as well. When he sees us in our everyday reality, will the novice still find that the Lord wants his companionship with him (the Lord) to find expression in the Society of Jesus?

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24. Provinces might want to look more closely at the long-term advantages of involving our novices in intercongregational novitiate programs. Corporate aloofness and pride can begin early.

During the novitiate the novice will also meet at least twice with his major superior (provincial, vice-provincial, or assistant for formation) for the account of conscience. During these conversations the major superior will have an opportunity to discuss with the novice the works he feels more suited for and to get some feel for the man's apostolic availability. These conversations will give both parties a chance to test out the process of personal discernment in the Society. The novice will, it is hoped, begin to grow comfortable with such "in-depth" conversations with a comparative stranger who has authority over his future life, and the superior and he will begin to plan for future studies and training.

To end this section on development in the novitiate, let me quote from the statement of the JCCF "Criteria for First Vows":

In the statement on criteria for entrance, the JCCF began from the description of the Jesuit described in GC 32 and stated that the candidate had to have the potential to become such a Jesuit. The question that criteria for first vows raised is: How far along the developmental road to this ideal do we expect the novice to have come so that we can, with confidence, permit him to pronounce perpetual vows in the Society? In other words, what do we expect to have happened in the two years of novitiate so that we can say: "You may pronounce perpetual vows"? The fundamental answer to that question is: We expect that the experiments of the novitiate will have transformed him interiorly so that he is clearly seen to be taking on the identity of a Jesuit. It is this answer that needs to be developed into usable criteria. An attempt at such a development follows.

We expect:

- 1) That he has been touched by the Spiritual Exercises so that he has deeply experienced himself as a sinner loved and saved by Jesus (grace of the first week) and that he has experienced at least in some depth the desire of Jesus to have him as his companion and his own willingness to be with Jesus (grace of the second week);
- 2) That he has begun to find God in daily life and work as well as in explicit periods of prayer (becoming a contemplative in action);

- 3) That he has shown an appreciation of liturgical and communal prayer;
- 4) That he has shown that he is a man of the Church, that he knows and loves in a realistic way the Roman Catholic Church and its traditions and practices;
- 5) That he has come to know and love realistically the Society of Jesus in its past and present documents, its history, and its present incarnation in the men and works of the province;
- 6) That he has been able to reveal his inner life to superiors in the account of conscience, to a spiritual director, and to at least some of his peers;
- 7) That he is trusted by superiors and peers and trusts them;
- 8) That he has demonstrated an understanding of the vows, including the fourth vow of obedience to the pope, a realistic ease in living with them, and the maturity to make a perpetual commitment;
- 9) That he and superiors can imagine him in a Jesuit apostolate in the future;
- 10) That he has been able to discern with superiors the appropriate studies and/or training he will undertake immediately after the novitiate;
- 11) That he has an appreciation of the value of study and of the intellectual apostolate of the Society and the ability to do the studies required;
- 12) That he is a positive influence in community, a man who is sensitive to the needs of others, kind, edifying in the best sense;
- 13) That he has a realistic self-knowledge both of his strengths and weaknesses;
- 14) That he is zealous for the kingdom and not just in the Society for personal advancement or a career;
- 15) That he has adequate health for the works of the apostolate and has learned healthy ways to recreate and take care of himself;
- 16) That there is a growing consistency between his words, his desires, and his actions.

### Studies after the novitiate

After pronouncing first vows most young Jesuits begin a period of studies called the "collegiate period." These studies include the general humanistic undergraduate studies required of all Jesuits, the philosophical studies that the Society and the Church require of all candidates for orders, and specialized studies aimed at a particular apostolate. Depending on the Jesuit's prior education, this period can last from one to four or five years.<sup>25</sup> The regional order of studies states: "The primary apostolate of the collegian is the integration of humanistic and philosophical studies so that he can participate in the Society's ecclesial mission to the contemporary world."<sup>26</sup> It then goes on to describe the studies and the circumstances of them in some detail. Our purpose is not to repeat what is said in that document but to give some sense of the challenges and critical moments that lead to the further development of the Jesuit as companion of Jesus, companion of other companions, and apostle.

Perhaps the first challenge the newly vowed Jesuit faces arises from his uprooting from the novitiate community. No matter how ready, even eager, he is to leave the novitiate, he still faces the loss of a primary community and the unknown of entering a new and usually larger one. The challenge can be even greater where the new Jesuits are part of a larger community of either apostolically involved or retired Jesuits. For most a geographic move is also involved; not only must they get used to a new city, but also to men from different provinces. Almost immediately, therefore, the young Jesuit experiences a disruption of usual routines. As a result we can expect that the first months, at least, of this period will be like a shakedown

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25. Since most novices have completed a bachelor's degree before entrance, this period is poorly named in the "Regional Order of Studies," and the name raises some issues to which I will return; my heading for this section tries to avoid the misnaming.

26. "Regional Order of Studies for the American Assistancy" (Jesuit Conference, 1983), 8.

cruise; it will not, for most, be smooth sailing.

We have not, perhaps, adverted sufficiently to the effect of the studies, especially the philosophical studies, on the young Jesuit's interior life. The kind of radical questions that philosophy poses can shake a man's confidence in his faith and prayer life just as the first exposure to scripture studies can. Facing such radical questions can be traumatic, but doing so with competent spiritual direction and academic help strengthens and deepens one's faith and prayer.

Indeed, I venture to say that the Society will be ill served by this period of studies if the young Jesuit's intellectual moorings do not get shaken. To cope with and to engage with apostolic effectiveness in our modern (or postmodern) world, Jesuits must undergo an intellectual conversion along the lines described by Bernard Lonergan in *Insight and Method in Theology* and by Gelpi<sup>27</sup> and Endean<sup>28</sup> in earlier issues of *Studies*. Most of us have imbibed by osmosis what Lonergan calls a classicist way of viewing the world, according to which "there is some substance or kernel or root that fits in with classicist assumptions of stability, fixity, immutability."<sup>29</sup> Accordingly, historical circumstances are merely incidental waves that obscure the underlying substantial reality. Endean rightly equates classicism with fundamentalism. Conversion, however, comes no more easily in the intellectual realm than in the moral or religious realms. These programs of studies must be alert to help our young men to overcome their resistances to such conversion.

Commitment to studies that do not seem to have a direct bearing on the apostolate can also cause difficulties. Perhaps here for the first time the young Jesuit experiences what obedience can entail, and how he resolves the issue for himself may have fateful conse-

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27. Donald L. Gelpi, "The Converting Jesuit," *Studies in the Spirituality of Jesuits* 18/1 (January 1986).

28. Philip Endean, "Who Do You Say Ignatius Is? Jesuit Fundamentalism and Beyond," *Studies in the Spirituality of Jesuits* 19/5 (November 1987).

29. Bernard Lonergan, *Method in Theology* (New York: Herder & Herder, 1972), 301.

quences for his Jesuit life. Will he somehow find God's will in this demand made on him? Or will he endure the agony knowing that it will last for only two years?

For some, studies bring to the fore serious questions about real motivation. Perhaps it might be more true to say that ambivalent motivations for being a Jesuit emerge more clearly. No one studies purely for the greater glory of God. But some men are more strongly impelled by worldly ambition, the desire to make a name for themselves, for example, to stake out a claim on a Ph.D. because it seems to be the way to prestige or power. One would expect ambition in the kind of men the Society hopes to attract. It is, perhaps, at this stage of formation that they first come to grips with such ambition and need to let the Lord and life begin to purify their intentions.

Studies also bring out the competitive juices that may have been somewhat, though hardly totally, suppressed during the novitiate. Jealousy can arise because of grades, permissions for special studies, assignment to different programs. At this period begins the process of differentiation that can allow feelings of superiority or inadequacy to surface and that can lead to problems in prayer and companionship and apostolic discernment. For example, some older men begin to advance through the course more rapidly; some men are immediately assigned to special studies; some go to Europe while others stay home. Our men grapple with the feelings aroused by such differentiation and in the process continue to develop as companions of Jesus and one another or become stunted.

As novices most Jesuits probably find it difficult to distinguish spiritual direction from regular conversations with a superior since the novice director or his assistant does the spiritual direction. In this time after novitiate our young men must come to grips with a separation of these roles. Moreover, they may have to cope with a plethora of superiors, something which *formatores* need to look into. One community where Jesuits in studies live includes the provincial, the rector of the large community, the superior of the house, and the

superior of the "collegians." It may well work fine, but it is a formidable battery to face upon leaving the novitiate. Even where the firepower is not so evident, the young Jesuit still has a relatively large number of "superiors" to account to. The "collegian" program has a superior who is the major local source of accountability, and the young Jesuit sees him a number of times each year for a formal conversation about his progress. If the large community has a number of satellite communities, each of these may have a superior. The young Jesuit's provincial assistant for formation visits at least once each year, most often twice, for an account of conscience. The young man's home provincial visits once a year for the account of conscience. Finally, the provincial of the province in which the "collegian" program is located makes an official visitation each year. It can seem like a parade of visiting dignitaries to whom one must tell one's story. I am not sure that we have achieved the right balance here.

During these study years the young Jesuit takes classes with undergraduate and graduate students, both men and women. One issue the younger ones face is the temptation to regress to pre-novitiate days. The older Jesuit student may feel out of place with so many "kids." The living of the vows takes on a different character as one mingles more with people who do not share, or even appreciate, one's choices. Chastity, especially, may become the neuralgic point as the young Jesuit faces the issue of how to live chastely in close relations with peers who do not share his values. He also faces the same issue as he discovers himself attracted and attractive to others. With these experiences he can continue to learn how to collaborate with others and yet remain true to himself.

For some the danger is that the Jesuit community will become a refuge from facing the challenges of being on a campus. They may be tempted to begin the process that leads to a siege mentality, the Jesuit community behind the moat with the bridge drawn up. They, too, need help to look at what is happening to them.

Throughout formation the Society asks that our young men try to integrate study and apostolate. Indeed, "integration" is a key word for formation after the Thirty-second General Congregation. As a result, during his studies the young Jesuit is expected to engage in some supervised apostolic work each week. Some programs do a better job than others of integrating such apostolic work into the life of the Jesuits because the apostolic-work "coordinator" is part of the team responsible for the program.

Before concluding this section I return to the question of the naming of this period. Calling our young men "collegians," although most of them have finished undergraduate studies at least two years previously, flies in the face of reality and may invite some of them to regress. Such nomenclature may also encourage some men to view these years as a waste of time. Even more serious is the tendency to put these men into large undergraduate philosophy courses where it is easy to "goof off." I do not believe that we have a coherent plan for the study of philosophy for our young men, one that can be articulated for them and one that is tailored to their academic backgrounds and future. There is a real and present danger that this period of formation will lead some men to conceive of studies, and indeed Jesuit life in general, as a time for gentlemanly ease and relaxation.

All in all, then, this period of formation calls for a great deal of reintegration of ideals and values and reality. If the young Jesuit has good supervision and direction, he can open more of his inner life to the Lord and thus deepen his companionship with him. For one thing, he may become more acquainted with Jesus' hidden life and thus more trusting of the process of his own formation. He also comes to understand through experience how important that relationship is for the integrity of his life. He learns how to be a companion to a wider variety of Jesuits. By letter writing and phone calls he keeps alive friendships with fellow Jesuits who are far apart and thus learns that such friendships can survive distance and different formation. He comes to know and trust himself and his talents and to see

how he can contribute intellectually to the work of the Society. His mind is honed and his heart deepened by his studies, his relationships, and his reflections.

By the end of this period, it is hoped, the young Jesuit's heart and mind are more and more turned outward toward concern for the people of God. No longer do questions and issues circle so much around concern for the self; rather his desires center more on wanting to be where Jesus is. The Society hopes that he wants to try challenging and difficult apostolic assignments. Indeed, superiors are enormously encouraged when they are the ones who must temper zeal in young Jesuits.

*Informationes* obtained at the end of the period will enable superiors and the man to assess how well he is developing in the three areas. It is important that such an evaluation be made and that its results be communicated to the individual.

### The regency period<sup>30</sup>

The process that leads to a regency assignment can contribute to a new development in the three areas. Hence, the process itself takes on crucial importance for the formation of the young Jesuit. As he faces regency, he begins to notice an impatience to be out and working. In prayer and spiritual direction he can begin to sort out how much of this impatience reflects a negative reaction to studies and how much is motivated by a desire to work with the Lord for his people. He also begins to look more closely at his own talents and thus gets a clearer idea of who he is becoming as an apostle. And he has to face the reality of the finite opportunities offered by his province and the Society for regency and come to grips, perhaps, with

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30. This period, too, is badly named since the apostolic work period is not limited to teaching high school. Recently, in the January and May, 1988, issues of *National Jesuit News*, David Hinchey and John Morris have argued cogently for regency assignments for all scholastics where they live and work with the poor. My later remarks on the latent danger of regency were written prior to reading their articles. What they suggest merits serious consideration but the formed Society still needs to look at its own house.

the tension between his own dreams and talents and such limited opportunities. His discussions with superiors about apostolic possibilities and his visits and interviews at various apostolates will teach him much about what companionship and trust and obedience mean in the concrete. How superiors and other older Jesuits act in this dialogue will be crucial for the young Jesuit's real (as distinct from notional) understanding of these values. Of course, he will learn much about himself, too, if he faces honestly all the different motives and emotions which the process engenders. He will note his idealism and generosity, we hope, but also his lack of courage, his antipathies to certain people and places, his desires for a "good berth," and so forth. In other words, he has become more discerning of the various spirits that influence his life and behavior. If he can talk about all these experiences in some depth with other Jesuits, he grows in companionship too.

Regency itself is, perhaps, the crucial period of formation in the Society. Here a man tests himself and a part of the apostolic body of the Society and is himself tested. Can he catch glimmers in himself and in other Jesuits of what it means to be a contemplative in action? Can he, in spite of the pressures and the work, find a way to continue to develop his relationship with the Lord? Does he find companions who can help him to reflect on what is happening to him and to grow into the kind of contemplative Ignatius hoped for in his men? Does he gradually develop that other-directedness that gives promise for a fruitful and gratifying apostolic life? Can he work cooperatively with his co-workers, Jesuit and non-Jesuit, so that a future of fruitful cooperative ministry in the Church can be confidently predicted? Does he find enough Jesuits willing to commit themselves to him so that he feels accepted? Does he want to throw his lot in with them for life? These are some of the questions that this period of formation seeks to answer both for the young Jesuit and for the Society.

Regency in these times puts a severe strain on the young Jesuit and on the Society. For the first time, the young Jesuit finds himself

thrown for the long haul into a community where he has very few age peers. He and the community feel the strain caused by the different formations its members have had and hence their different expectations of community life. We do not seem to have done enough to help our communities to face this strain and to prepare to incorporate younger members. The younger Jesuit suffers from the strain, but often he will have people like the rector or a spiritual director to turn to for help. The older members, on the other hand, may not know what to do for themselves or their community in such circumstances. Once again we see that issues of formation touch the formed Society intimately with fateful consequences for our future.

At any rate, the new regent himself faces a testing period in his life. He leaves a peer group that has provided him companionship and support in ways that have become second nature. In his new apostolate there may be no one from his own year and only one or two other regents. He will have to cope with loneliness in a new way. If he is a brother, the loneliness may be even more acute since there are so few role models as well. No matter how well prepared he is for his new work, he will be the "rookie" and will begin the work with much fear and trepidation. Besides the new Jesuits he must learn to live and work with, he will also meet and work with at least some, if not many, non-Jesuits. And, of course, he faces the question of how he will fare with his clientele. The first few months are bound to be particularly difficult.

It will be very difficult at first, and perhaps throughout regency, to integrate prayer and work, indeed, to find time for prayer. He may not get much positive reinforcement from watching his brother Jesuits. Prayer may become associated with leisure, and he may gradually inure himself against the need for companionship with the Lord. "I'd pray if I had time" begins to sound hollow when he notices what he actually does when vacations come. The regent needs help to develop a new way of relating to the Lord, a way that may involve a lot more short conversations in between things and occasional weekends away with the Lord. One hopes, too, that he

can learn to "bring the Lord with him" to his apostolate, or better, to find the Lord there. Above all, whether he is praying or not, he needs to be strongly encouraged to see a spiritual director regularly and tell him or her the truth.

Finding companionship in a community of older Jesuits faces the regent. The challenge here is to come to love them, warts and all. Not an easy task. Of course, it is a two-way street. The older members are asked to do the same and to help their younger brothers integrate themselves into the community and work. Some communities have been helped to deeper companionship by taking a weekend early in the year for faith sharing. This whole issue of the quality of our union of minds and hearts in our apostolic communities needs to be addressed as openly and courageously as possible.

In regency the young Jesuit may well find his closest peers among his lay colleagues. Working relationships often develop into strong friendships which are life-giving for both parties. Indeed, such an outcome is what collaboration in ministry requires. Formed Jesuits as well as those in formation have much to learn about commitment, idealism, prayer, and life from such friendships. At the same time a caution is in order. The regent and his superiors need to take care that he not anchor his heart almost entirely outside the Society. Companionship with other Jesuits can lose all real meaning. Moreover, Jesuits, both formed and in formation, have been known to take on some values of their lay friends which are not in the spirit of the vows of poverty and chastity.

Another set of relationships develops during this period. If he is a regent in a high school, the young Jesuit develops relationships with his students and their families. Again such relationships are good signs in a regent, but they carry some dangers as well. Some regents seem to make students their best friends, which could be a sign of an inability to relate to peers or of the intense loneliness of living in a community where no one is an age peer. Some regents also make one family their own, as it were, and spend most of their quality time there with obvious ramifications for community life and,

if the family is a student's, for charges of favoritism.

Neither of the last two paragraphs should be taken as a warning against close friendships outside the community. Part of the development of regency has to be in the area of widening the circle of close friends so that the regent learns more and more to give his heart as well as his talents in ministry while at the same time remaining true to his own identity as a Jesuit. This kind of development will make him a better sacramental sign of God's love and care, and will also make him more open to collaborative pastoral ministry in the Church. At the same time it must be underscored that a Jesuit's affective commitment must include quality time for his companionship with the Lord and with his brother Jesuits. If these take a back seat to other commitments, then his vocation as a Jesuit may be in jeopardy.

During the years of regency the young Jesuit is expected to grow in self-confidence and confidence in the Lord's desire to use him as an instrument of grace. He grows, too, in a professionalism that serves his clientele and the institution in which he works. Finally, he grows in the ability to subordinate his own desires for a place in the sun to group goals and cooperative endeavors.

Before ending this section I want to point to a latent danger of regency. The Society can "domesticate" its young men during this period in ways detrimental to its own spiritual health. If Jesuit houses enjoy too much of the "good life," if members rarely have contact with poor people and with those who suffer from social injustice, if no one questions the status quo, our young men may lose their idealism. If our houses demonstrate little that is countercultural—if, for example, consumerism, sexism, and racism pervade their atmosphere—then they do little to help their members to overcome cultural addictions. If community life resembles a gentlemen's club, our young men may come to accept this reality as the way things have to be. If formed Jesuits show no inclination to engage in real collaboration with non-Jesuit colleagues, our young men may take on an attitude toward non-Jesuits that borders on arrogance. If our communities are inbred, relatively uninterested in the surrounding

environment, our young men may also become insular. If the province seems more interested in preserving existing institutions than in discerning where best to serve, our young men may lose the questioning spirit that can be so creative and energizing to any organization. In many ways regency is crucial not just for the regent but for the Society.

At the end of regency the young Jesuit, whether he will go on to preparation for priesthood or not, is evaluated by means of *infor-mationes* and local and provincial consultations. This is a crucial evaluation in the Society's eyes. The man has had a few years to confirm his own sense of call and his commitment at first vows. He has now been seen in action in a number of areas by Jesuits of all stripes. The evaluation should reveal his strengths and limitations and give clear grounds for believing that he will or will not make an effective Jesuit apostle. By this time in his life he is expected to be much more a man who wants to be where Jesus is than a man concerned about himself; to be a man who is liked and trusted by his fellow Jesuits and who likes and trusts them, and a man who knows with some clarity where he is going as a Jesuit. If there are notable lacks in any area, then the judgment must be made whether this scholastic's or this brother's deficit can be remedied and how. If it seems likely that the young man will remain spiritually, psychologically, and socially immature, then, in all kindness, he should be asked to leave. We do such men no favors by keeping them in the Society where they continually find themselves defeated and even unwelcome. For a scholastic or a brother the positive signal given by the Society's approval means that the Society has no doubt that the young man will make an effective Jesuit apostle, given the appropriate further training and formation he needs for the particular work he will do.

### Theology

For those who will be ordained the next step is theological studies. Once again we can expect that the shift from one stage to the next will not be easy for everyone. It is painful to leave success-

ful work and good friends. The adjustment to studies and the reflective, even introspective life of theology may be very difficult for some. Moreover, almost from the day the scholastic begins life in one of the theologian communities, he is faced with the question of ordination and assessment of his readiness for it. This forces him to look squarely at his relationship with God in the new light of becoming a public "pray-er." As he enters more and more deeply into this process of becoming, he confronts at a very deep level Mystery itself and his own real faith, hope, and love.

Because of the active life of regency and perhaps, too, because of a neglect of serious reflection and spiritual direction, a first-year theologian can feel like a beginner in the spiritual life. Moreover, if much of his self-esteem was nurtured by the success of regency, he may suddenly find himself asking questions about his self-worth and his readiness for ordination. As one rector put it, a crucial dimension of growth for many men in theology is this: How graciously can they allow a self-image nourished by regency to die in order to make way for a new sense of self and a new sense of God and of Jesus? A priest must be able to let God use his weakness and vulnerability to show forth God's love and care. If a scholastic enters theology with a relatively well-developed companionship with the Lord, he can weather these early storms and use all his experience and his study of theology to learn how to translate personal experience of God for public purposes, to become a public "pray-er."

Even with the best will in the world on all sides, regency leaves some men with emotional scars that make the first year of theology difficult. The absence of a supportive local community in regency can incline some men toward a rugged individualism that guards against a renewed emotional investment in community. Life in the theologian communities can be denigrated as "playing house," or as engaging in amateur group dynamics. Some men harbor resentments about regency that are hidden even from them. For example, a man who was relatively successful in regency after an initial year of great difficulty may deeply resent superiors who threw him into that first

year ill prepared. That initial "failure" may have triggered repressed memories of early failures in life which have never been adequately confronted, resulting in a tendency toward perfectionism. First-year theologians may, therefore, find themselves dealing with emotional turmoil they had not expected. Since regency is so demanding, such turmoil is not unusual.

Even if the scholastic enters theology with a solid Jesuit identity, he has probably not reflected much on what it means to take on a priestly identity. These days taking on such an identity is no easy matter. The recent issue of *Studies* which featured articles on Jesuit priesthood by Harmless and Gelpi brought out some of the difficulties.<sup>31</sup> From the moment they enter the theological center, our men face the troubling and painful questions posed by women who feel called to priesthood and are excluded. How to respond to this issue often divides Jesuits along ideological lines. Moreover, it is often difficult to discern what is integral to the priestly identity from what is due to clericalism, and again Jesuits can divide along ideological lines. Being a priest in a sinful Church is not easy these days, especially when voices from right and left point at different aspects of this sinfulness. And, quite frankly, the public scandals attributed to some priests and so widely aired in the media have tarnished the image of priesthood today. Our theological students (and their teachers) have a difficult challenge.

Added to these difficulties of taking on a priestly identity is the problem of integrating the intellectual and the pastoral in our present Church and world. The study of theology requires that one subject one's faith to self-criticism, but both faith and self-criticism need to be present. The faith has to mean a deep, personal commitment to

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31. J. William Harmless, S.J., and Donald L. Gelpi, S.J., "Priesthood Today and the Jesuit Vocation," *Studies in the Spirituality of Jesuits* 19/3 (May 1987). An indication of how deeply Jesuits are divided on crucial issues because of differing formations and theologies is provided by Daniel F. X. Meenan's sharp criticism of this issue of *Studies* in his posthumously published "To Be Priest: An Alternative World View," *Review for Religious* 46/5 (1987), 726-744.

the triune God who is absolute Mystery so that the self-criticism does not end up in cynicism or even agnosticism. The self-criticism must be honest and intellectually demanding lest the faith degenerate into fundamentalism. Moreover, the priest-to-be has to learn how to communicate his self-critical faith in a way that is pastorally effective.

In the theological centers of North America the Jesuit is called upon to relate to many different communities. The Regional Order of Studies states that "the primary apostolate of a scholastic" during these years "is seriously preparing himself for ordained ministry in the Church and Society."<sup>32</sup> Part of that serious preparation must take account of the total context of the theological center. The scholastic has six foci of community: his small subcommunity, his Jesuit class, the larger Jesuit community, his school class, the larger school community and, at least after ordination to the diaconate, the parish where he works. These foci can bring about a creative tension which greatly enhances the young Jesuit's life and ministry. The Society has opted to put our young men into this kind of situation because it believes that it is the best way to prepare them for priesthood in the Church as Jesuits. Naturally enough, scholastics will not be able to relate equally to each of these communities, and scholastics will differ in how they manage the tension. Part of the maturation process during these years requires the acceptance of one's own way without having to denigrate another's. But it will be a great loss if a scholastic avoids the tension almost entirely either by becoming totally immersed in his own small community or even the larger Jesuit community or by extraverting himself into a whirlwind of activities and circles of acquaintances so as to avoid any real connections in his subcommunity. In a very real sense the quality of one's companionship with Jesuits is proportional to the quality of one's companionship with one's own non-Jesuit peers in ministerial training. The men who get the most for their Jesuit lives out of their years in theology are those who become close friends and ministerial partners

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32. "Regional Order of Studies," 13.

with both Jesuits and non-Jesuits.

The companionship of these years—both that with the Lord and with others—is more and more focused on the world and its needs, on the people of God. The men and women study together, pray together, play together, and minister together, and in so doing learn about the needs of God's people and how to minister in order to let God meet the needs of his people. These years see the flowering of the developments we have been describing, so that the evaluation process of one's readiness for ordination will be an affirmation of all that God has done and of the cooperation of the man with that grace. During these years, too, the young Jesuit gets his final focus from the Society on the use of his talents, symbolized by the assignment after theology.

Again, before ending this section let me raise two issues that concern me. The first has to do with the effect on our young men of putting them into a relatively passive role as students during the years that should be their most generative and creative. A number of *formatores* have begun to question the wisdom of a formation process that removes young men in their late twenties and early thirties from the generative and creative work that engages their age peers. Secondly, both our national theological centers and, for that matter, all the theological centers of the First World are located in upper-middle-class university communities. It is vitally important that theological study be academically serious and engaged with the most penetrating intellectual questions of our time. For this reason the centers must be located near vital universities and good libraries. But the location of our centers does cause concern to some Jesuits. First of all, how do we keep ourselves from taking on some of the values of the environment in which we live? How can we keep ourselves from being blinded to the serious social, moral, and theological problems of our world when we are, in a sense, a part of the problem rather than part of the solution? Environment is a very strong conditioner, not only of what one values but also of what one perceives and pays attention to. The upper middle class of the First

World tends to see problems in intra- and interpersonal terms, not in social and institutional terms. Is it any wonder that theology in such circles should be dominated by psychological paradigms? (Indeed, some readers of this paper have noted the same domination.) Secondly, we need to examine the life style to which we have become accustomed. Admittedly, such examination is needed by every Jesuit community in the United States, but here I am focusing on the consequences for the future of the Society of the life styles we encourage in formation. Once again, is the environment controlling our choices and values?

### After theology

With the end of theology, formation is not ended. Tertianship and the pronouncing of final vows cap the process. Before tertianship our men spend anywhere from three to seven or so years in apostolic work and/or special studies, depending on circumstances and whether they have gone on to theological studies in preparation for priesthood. This time prior to tertianship is another critical period similar to regency. Do our young priests and brothers find life and work in our communities and apostolates fulfilling, spiritually invigorating, supportive of their ideals, and challenging their tendencies to sin? Prior to becoming vice-provincial I was, among other things, assistant tertian director for about ten years. During that time I met a number of tertians about whom I could give a positive answer to that question. But I was disconcerted by the number of men who needed psychic and spiritual healing during tertianship. Admittedly, the men who began tertianship in those years (1971 to 1980) had experienced the traumatic years of formation and changes of Jesuit life and work after Vatican II. Things may be better now. Yet I am concerned that a considerable number of young brothers and priests are still leaving the Society in spite of all the care and attention lavished on them in formation. Since the proof of the pudding is in the eating, we may be seeing the results of some mishandling of men in formation or of some serious flaws in the formation program or

in our apostolic communities.

One younger priest who read this paper in one of its many drafts indicated that, in spite of all our hopes for the formation process, it still happens (and perhaps more frequently than we would like to admit) that men merely "endure" formation. Moreover, he surmised, some of the issues which we might expect to have been addressed in formation (for example, sources of emotional support, sexuality and sexual orientation, corporate identity, and prayer life, for example) may have been "put on hold" either consciously or unconsciously until after ordination. If he is right, then we may need to look more closely at how we use the account of conscience and spiritual direction during formation. Are superiors and spiritual directors too passive in their dealings with men, especially, for example, when there are no "problems"? It is relatively easy to fall into a "let sleeping dogs lie" attitude when there are so many serious difficulties to deal with. Perhaps we need to study more carefully what happens to men when they have finished the initial formation process in order to see whether the system needs correcting.

In his later years as general, Father Arrupe expressed concern that so many younger priests were leaving the Society and wondered whether something was wrong with our formation. He asked that prior to ordination theologians spend at least a month in a sort of "desert experience," praying and reflecting on the meaning of ordination. Do we have any evidence that the various implementations of his desire have had a positive effect?

Given my own mistakes as a *formator*, I hold no brief that our formation programs are faultless. However, I also believe that the formed Society needs to look at its own house. When we assign men to apostolates after initial formation, do we take enough account of their gifts and desires? Some young Jesuits feel that they are being used to fill holes in apostolates that exude ennui. Others feel that they have little emotional and spiritual support in their new assignments. The planning programs now in progress in most provinces have raised hopes that the Society will discern how best to use its

resources and talents and will move toward becoming a Society where communal discernment is possible. We cannot let these hopes die.

Indeed, I have written this paper in the hope that we can more effectively get on with the job of becoming more of a *Societas amoris*, a Society of "friends in the Lord." Jesuits may cavil at this or that point of my description of the formation process; I make no claims to completeness or even to being correct in all my statements. This is a working paper, something for all of us to work on, to discuss, to argue about, to refine. Our life is on the line, and under God it is in our hands.

## LETTERS TO THE EDITOR

Editor,

In response to Arthur McGovern's excellent, because personal and reflective, study of *Jesuit Education and Jesuit Spirituality*, allow me to offer a few personal comments on the basis of my own commitment to "the humanities" (in the sense of English literature) at Sophia University, Tokyo, over a period of twenty-five years.

While I warmly agree with most of what he says and admire what he describes as having taken place at the University of Detroit in recent years, I feel impelled to add a word of caution against the all too facile appeal (which he makes) for openness of mind "to new ideas, new discoveries, and new cultures," and for a "a bold engagement in the world, an exploring of new ideologies, new technologies, and new aspirations."

This appeal sounds very fine, but it also sounds suspiciously like a mere slogan which we have come to accept without sufficient criticism—according to the Pauline principle of discernment, to "prove all things" while holding fast to "that which is good." Among the many new things that are offered to our acceptance in today's world, some are (no doubt) good; but they aren't good merely because they are new.

What I wish to emphasize is that we have to be no less open (to say the least) to things that may seem old and out-of-date, especially to those things that constitute our religious and cultural inheritance as Catholics and as Jesuits. These are the things that have made us what we are, and to give them up too easily in the name of modernity and "with-itness" is the characteristic temptation of today's world.

All these things may seem to be old, but if we examine them and seek to appreciate them, we will find they are not really old, except in our imagination. Rather, like divine truth, they are "ever old, ever new"; and (as T.S. Eliot emphasizes in "East Coker") they call for continual rediscovery by generation after generation.

The above-mentioned openness of mind to the changing times is supported by the authority of none other than St. Ignatius, who (according to George Ganss) "made adaptation and change to meet the needs and culture of the day—and not the conservation of a tradition—key principles of Jesuit education." But to understand this claim aright, and to apply due discernment, I would draw attention to the following distinctions:

a) It is easier to pursue such a policy of adaptation and change in founding new schools, such as St. Ignatius was doing, than in changing the curricula of existing schools (such as Detroit) that have an already established tradition to maintain.

b) Education in the age of St. Ignatius was less influenced by current theories and fashions than it is today, when it has become all but impossible to discern (among so many conflicting claims) which precisely are "the needs and culture of the day."

c) The fact that St. Ignatius laid emphasis, if only in his choices and actions, on adaptation and change does not mean that he had little feeling for tradition, which is after all of great importance in education, and which was (in fact) upheld for the most part in early Jesuit schools.

d) In considering the situation today, we have to distinguish between the real needs of the day, among which not least is the need of reasserting our Christian tradition, and the fads and fashions of the moment, which are already old when we still think of them as "new"—and which a good educator will dismiss as unworthy of his attention.

Peter Milward, S.J.  
Sophia University  
Tokyo, Japan

Editor,

I want to congratulate and thank you and your team for the issue, "Symbols, Devotions and Jesuits." Fr. Hayes' three "models" gave me a huge, full-blown lift. Fr. Arrupe's self-revelation made me order three of his works on the Sacred Heart. Teilhard's characteristic handling of the Sacred Heart devotion was completely new to me. I do fancy the idea of putting it into a small Arabic brochure. Teilhard made his regency here, and one of our community has acquired a large number of "fans" for Teilhard's great work. I myself have a special sideline activity in devotion to the Sacred Heart, particularly Family Consecration and Morning Offering—in Arabic of course.

Enclosed for you as Editor of *Studies* is a French edition, in part and for private circulation, of Fr. Spohn's essay in *Studies*, January, 1985, "St. Paul on Apostolic Celibacy and the Body of Christ." I wrote to him at the time it was published and told him his article was something I had been

looking for in the whole of my Jesuit life—sixty-five years—on chastity. I have found it most helpful for myself and others. Nearly a hundred mimeographed copies of the original have been given away, one by one. If it becomes clear that native Egyptian priests might be interested, I hope I can get it into Arabic if funds hold out.

Leo J. Shea, S.J.  
Collège de la Sainte-Famille  
Cairo, Egypt

Editor,

I have just finished with interest the May issue of *Studies*, "Symbols, Devotions and Jesuits." Thank you for publishing this issue, especially since there was disagreement on the material among the members of the Seminar.

After reading Father Staudenmaier's contribution, "Some Reflections on Devotional Life in the Church in the United States" and ever since, the following words of Jesus to his heavenly Father and to his apostles keep ringing in my ears: "Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever, you have revealed to the merest children. Father it is true. You have graciously willed it so" (Mt 11:25 ff); and "I assure you, unless you change and become like little children, you will not enter the kingdom of heaven" (Mt 18:2ff).

A. Francis Frugoli, S.J.  
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#### **THE AUTHOR**

Father David M. Stanley, S.J., is professor of New Testament Studies at Regis College, Toronto School of Theology. He has published seven books and numerous articles on Scriptural topics, including *A Modern Scriptural Approach to the Spiritual Exercises*, published in 1967 and still in demand in 1986.

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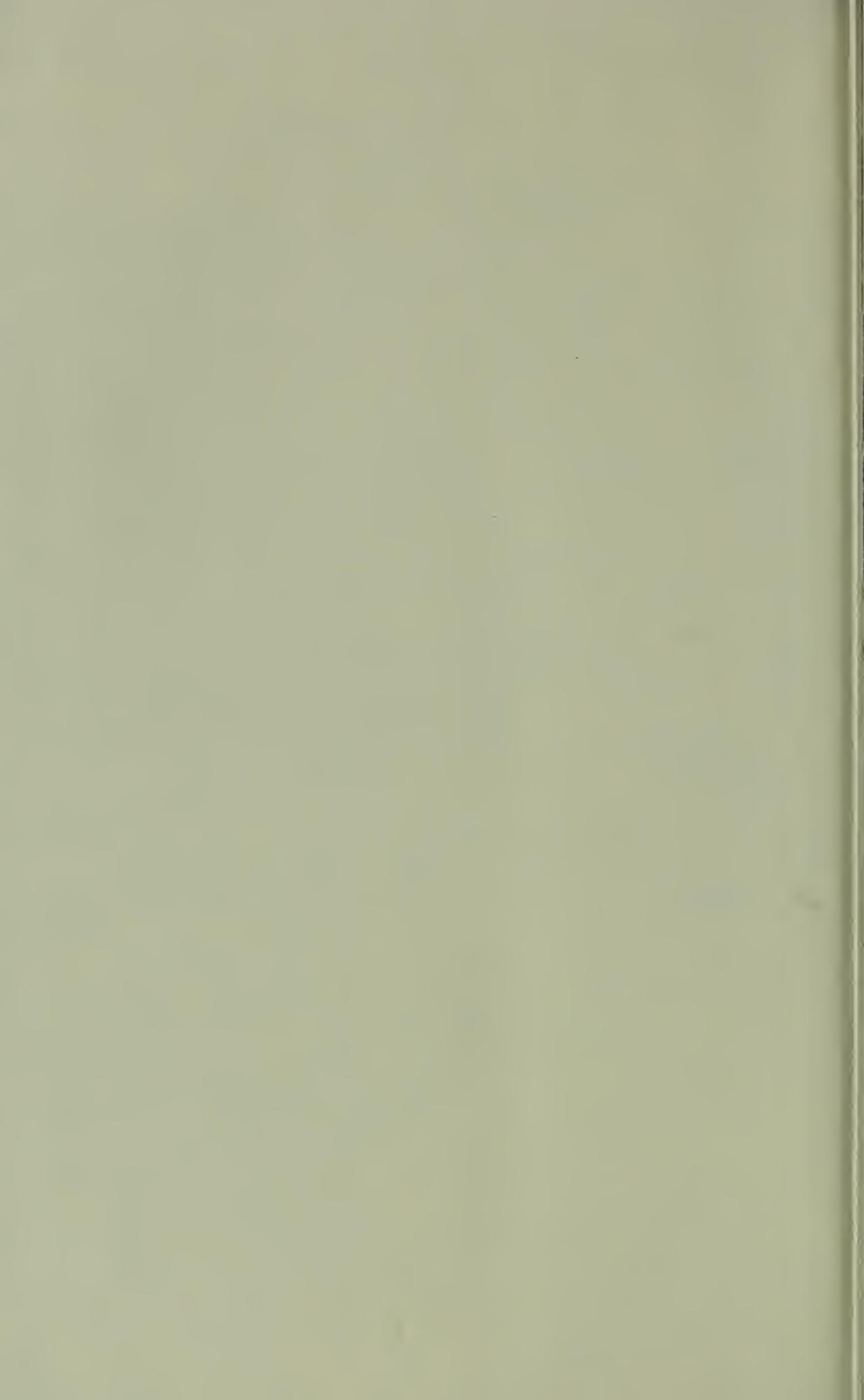
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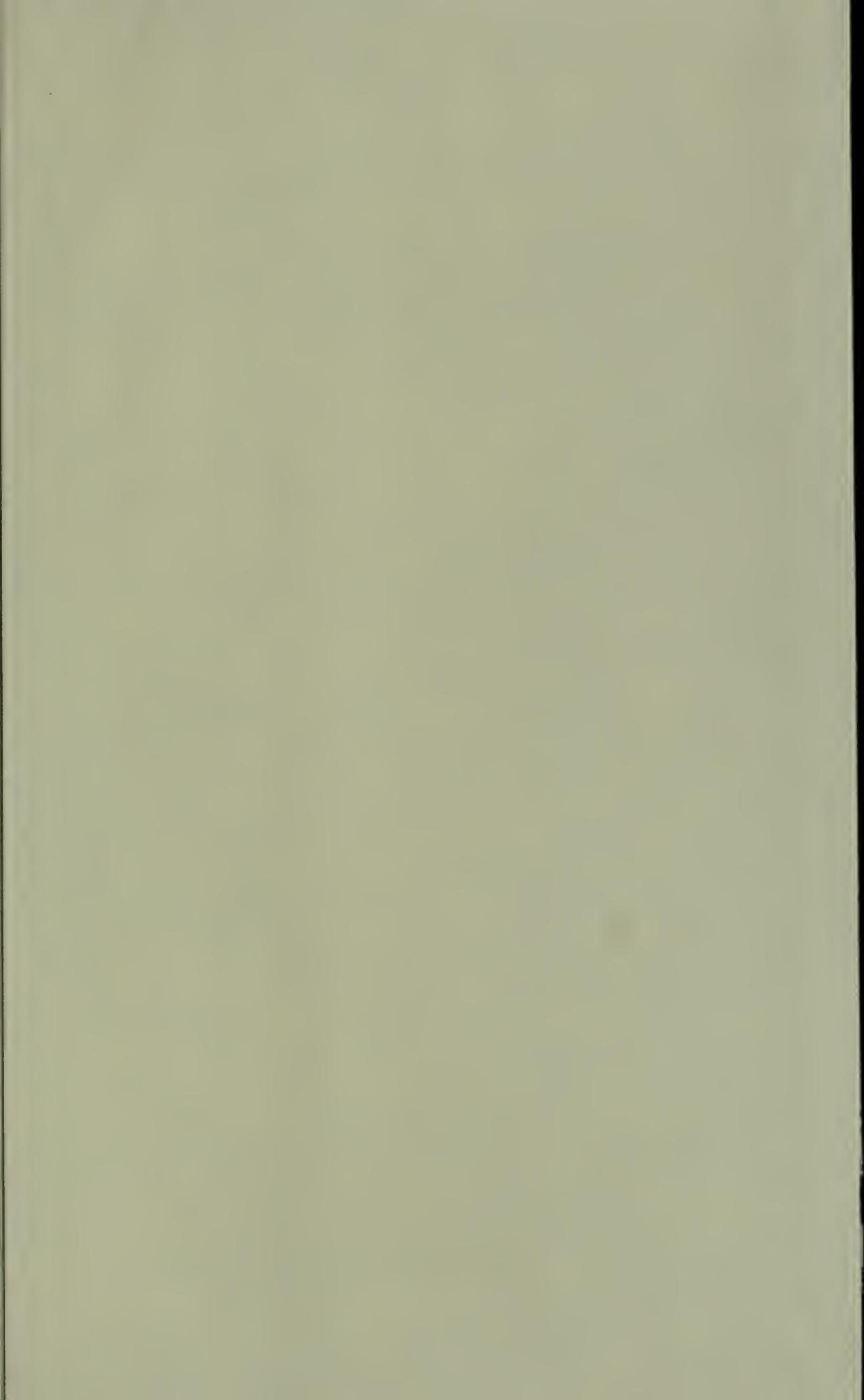
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