



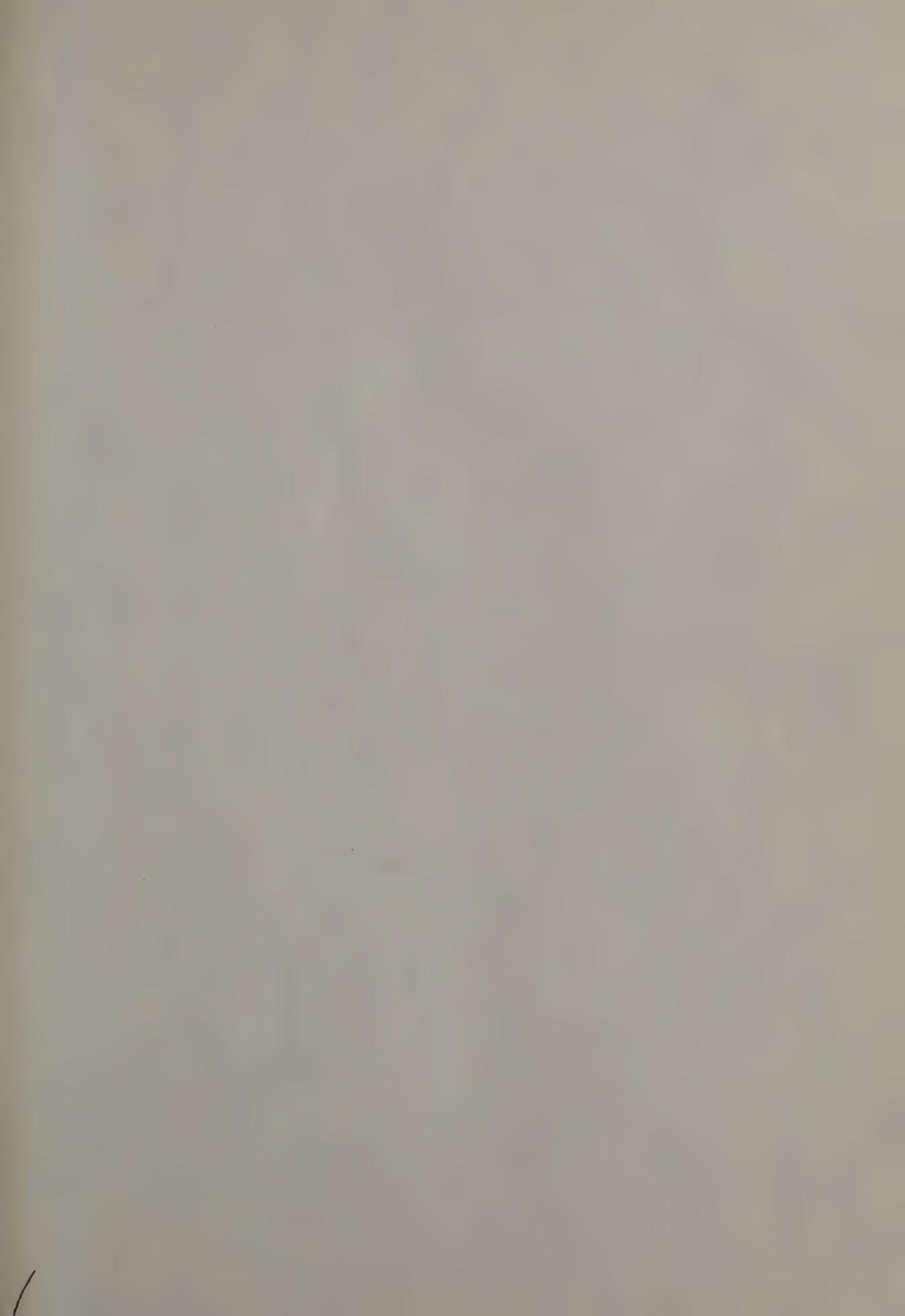
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STUDIES

in the Spirituality of Jesuits



I. The Confirmation of Promise:
a Letter to George Ganss
by Michael J. Buckley, S.J.

II. Continuity and Change in
General Congregation XXXII
by John W. Padberg, S.J.

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

THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

consists of a group of Jesuits from various provinces who are listed below. The members were appointed by the Fathers Provincial of the United States. The purpose of the Seminar is to study topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and to communicate the results to the members of the Assistancy. The hope is that this will lead to further discussion among all American Jesuits -- in private, or in small groups, or in community meetings. All this is done in the spirit of Vatican Council II's recommendation to religious institutes to recapture the original charismatic inspiration of their founders and to adapt it to the changed circumstances of modern times. The members of the Seminar welcome reactions or comments in regard to the topics they publish.

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

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CONTENTS

	Page
Editor's Foreword	v
I. THE CONFIRMATION OF PROMISE: A LETTER TO GEORGE GANSS	
by Michael J. Buckley, S.J.	175
II. CONTINUITY AND CHANGE IN GENERAL CONGREGATION XXXII	
by John W. Padberg, S.J.	197
A. Introduction: To Be Alive Today	197
B. General Continuities	198
1. Continuity with the 31st Congregation	
Steady as She Goes	198
2. The World Judged Positively	
Good But Not Good Enough	199
C. General Changes	199
1. The Absence of Decrees on Specific Apostolates	
Silent But Pervasive	200
2. Diversity as a Desirable Attribute	
"Glory be to God for dappled things"	200
D. Specific Continuity and Change	201
1. In the Decree on "Jesuits Today"	
Memories of the Past as Incentives for the Future	201
2. In "Fidelity to the Magisterium"	
The Problem of Substance and Its Expression	203

	Page
3. In "Our Mission Today"	204
a. Changed Perceptions and Constant Characteristics	204
i. The Link between Faith and Justice	205
ii. The Inevitable Social Context	205
iii. The Apostolate through Structures	205
iv. The Service of Societal Groups	208
b. Continuity of Nature	209
4. In "The Work of Inculturation"	
Universality through Particularity	
Changes in Perception and Action	209
a. Insertion into a Non-Western Context	210
b. A Universal Christianity of Indigenous Forms	210
c. Mutual Enrichment of West and East	211
d. Freedom to Imagine New Possibilities	211
E. Conclusion: To Face the Future	212
1. The Congregation and Our Spirituality	213
2. "Fact" and "Myth"	213
a. An Example of "Fact"	213
b. An Example of "Myth"	214
Footnotes	217
Lists of the Institute of Jesuit Sources and the Assistancy Seminar	222

Editor's Foreword

As the Thirty-second General Congregation of the Society of Jesus was drawing towards its close on March 7, 1975, the members of the Assistancy Seminar on Jesuit Spirituality, rather naturally, devoted much time to planning one or several issues of these *Studies* which would make the Congregation better understood and hence more effective. During three or more meetings "brainstorming" sessions were held with participants in the Congregation.

Agreement arose that at this early date it is impossible to compose thoroughgoing commentaries or interpretations of the single decrees. But many advantages toward understanding and implementing the Congregation's documents can be gained by capturing the impressions, hopes, and fears of some of the participants, now while their memories of their experiences in the Congregation are still fresh. Accordingly, requests to write on the Congregation were addressed to two of its members who have already written extensively on Jesuit topics, Fathers Michael J. Buckley and John W. Padberg.

Father Buckley chose to present his reflections in the form of a letter which covers four major items: (1) attitudes, including some pessimism, as the Congregation opened; (2) how the issues were faced; (3) the problem of passing from the printed decrees to action; and (4) the Congregation as a religious experience. The present writer felt unworthy to be the recipient of a letter as profound and insightful as this. But now that he has it, he is happy to share it with others.

Already in 1972, during the preparations for the Congregation, the Assistancy Seminar became aware of the importance, for the Society as well as for the Church, of maintaining proper continuity with what is sound in the past while making proper adjustments to the present. Hence it published "On Continuity and Change: A Symposium" in these *Studies*, Vol. IV, No. 2, (October, 1972). Using that as the vantage point for his reflections on Congregation XXXII, Father Padberg points out many features which we might otherwise miss. Through his insights we gain increased ability to interpret the Congregation's documents correctly; and we are grateful.

Father Buckley received his doctorate in the Analysis of Ideas from the University of Chicago in 1967. From 1969 to 1973 he was Rector of the Jesuit School of Theology at Berkeley, California--a post which allowed him some experience in spiritual direction. In 1973-1974 he was visiting professor of systematic theology at the Gregorian University, Rome. He is currently associate professor of spirituality and systematic theology at the Jesuit School of Theology at Berkeley. In General Congregation XXXII, he was a member of the commissions on the state of the Society, on the formation of Jesuits, on the identity of the Jesuit, and on the Roman houses.

Father Padberg received his doctorate in history from Harvard University in 1965. From 1964 onward he taught history and historical theology at St. Louis University. There, too, he was Academic Vice-President, 1969-1973, and Acting Executive Vice-President, 1972-1973. For two years, 1973-1975, he was a Research Associate on the national staff of the Jesuit Conference in Washington, D.C. *Studies in the Spirituality of Jesuits*, V, numbers 1 and 2 (January and March, 1974) published his essay of 136 pages on "The General Congregations of the Society of Jesus: A Brief Survey of Their History." On October 3, 1975, he was installed as President of Weston School of Theology, Cambridge, Massachusetts. In General Congregation XXXII he was a member of Commission Nine, on Procedure.

George E. Ganss, S.J., Chairman
The American Assistency Seminar

I. THE CONFIRMATION OF PROMISE: A LETTER TO GEORGE GANSS

by

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Dear George: Peace!

Your request for my impressions on the 32nd General Congregation of the Society is here on my desk. A letter is a better form for my remarks. It indicates their character: personal, impressionistic, tentative, and somewhat hesitant. They come out of my random experiences and out of my own attempts to read these experiences. They draw into a unity my personal interpretation of the General Congregation, especially what it might mean for the Society within the United States. They are tentative because they possess all of the shaky particularity of the prudential interpretation, that amassing of so many singulars, of so many hunches and guesses and half-understood conversations, that any claim to certitude would be exaggeration. They are hesitant because the winter of 1974-1975 remains a very recent memory, and more time is demanded for that definitive judgment of value which only the lived reaction of the Society can furnish. And so, my friend, let me write a public letter to you, the director of the Seminar on Jesuit Spirituality--this letter to say something about the meaning of the Thirty-second General Congregation of the Society of Jesus.

Let me begin with the problem which underlay the immediate issues and in terms of which the lasting value of our ninety-six days must be judged. It can be put in many ways, but it asks whether the Society of Jesus is viable today. This is not to question whether a group which calls itself "the Society of Jesus" could continue to exist. The capacity of religious orders and monasteries for mere survival is well documented. The question is whether this kind of energetic, corporate meaning which constitutes the Society is dying out, whether the present state and vectors of Jesuit life evince a progressive decline.

Many have argued that the epoch of the Society has passed, that the Jesuits were conceived in the Tridentine Church and bear two of its more repudiated characteristics: an ecclesiology which is both polemic and papal, and a piety which is individualistic and heavily oriented towards institutional obedience. If there was a time for such an order, its time was yesterday. But the judgment that we are an unfeasible lot has been with us from the beginning. Like this one, it is usually both a priori in its premises and distorted in its understanding. It has always been serious, but never devastating.

What is much more to the point is the judgment laid upon the Society from within. How many Jesuits passed through the 1960's and now live with disappointment, shaken expectations of our common commitments, and even a cynical detachment from new efforts. There is a feeling among some of the absence of collective vision, of adjustments and compromises that have left us seriously weakened, of a loss of heart and a break in continuity or identity.

When I left for Rome in late November, 1974, a number were arguing that the Society had declined so seriously that the damage was irreparable. Every religious order passes through a life-cycle. There is the initial period of fervor, enthusiasm, and dedication. New works are undertaken, apostolic and religious influences are expanded, and candidates flock to join a group of such religious promise. This expansion often brings with it the seeds of its own decay. The order becomes large and wealthy, more comfortable in its life-style and less demanding in the regularities of religious existence or in the sacrifices evoked by an apostolic life. The initial energies and originating vision ebb away and with them the vitality of the order. Its history becomes one of decadence, of fitful attempts at reform which prove ineffective, of endlessly reproduced legislation which never tells upon its interiority because the order now lacks the religious energy to move from prose to life. As the Congregation opened, some Jesuits were convinced that the Society of Jesus was passing into this kind of disintegration. Their voices were not simply foolish. Much of what they had to advance--howsoever exaggerated--contained a component of truth, and their questions often felt uncomfortable because

they touched wounds that were raw. If anyone loved the Society, it seemed imperative to give serious consideration to the evidence summoned to indicate its decline. What was in the air?

Certainly some of the classic signs of the corruption of a religious order have become increasingly present. Poverty stands out as seriously deficient. Would it be unfair to say that there has been some steady growth in private property within the American Society, of personal incomes or *peculia*, of private cars, expensive habits, even personal savings? If one compares our life-style of some fifteen years ago, would he recognize a spiraling advance in the affluence with which we live and in the expectations for entertainment, for travel, for ordinary comforts? And together with this, has there been a gradual lessening of that austerity which at one time was considered indicative of the Jesuit, of a diminished frugality which now characterizes those contemporary movements in social activism or in contemplative and communal existence? The level of material ease so contextualizes our style that many American Jesuits cannot use the word "poor" without embarrassment.

The collective witness of our chastity has suffered--and this for the first time in the history of the Society. In a previous era, in all of our previous history, the sexual fidelity of the Jesuit was trusted, even taken for granted. The faculties given to Jesuit confessors responded to this fidelity, and our most critical adversaries almost never questioned it. This is not the case today. Over these years, Jesuits in the hundreds have become romantically and sexually involved with women and have left the Society and the priesthood. There was talk of a "third way," and the papers in the United States carried the General's letter condemning the practice.

To put a third impression in the form of a hesitant question: Would it be inaccurate to maintain that the "contemplative nature" of obedience has lessened, both in theory and in practice--that is, the persuasion that one "is carried and directed by Divine Providence through the agency of the superior"? This is not talking about doing what you are told--they do that in General Motors--but the finding of God in the structure of obedience. Concomitantly, is it becoming increasingly more unpleasant,

more tiring, and too wearing to direct common efforts and give necessary orders?

Fourthly, some point to similar decline in the daily centrality of the Eucharist and to the collapse of the kind of regular or disciplined life which makes prayer habitual, important, and even possible. The question is asked whether the religious interests reviving within American culture have found a significant response in an obvious concentration of Christian living within our communities and in their common atmospheric familiarity with God.

These more obvious issues, George, lead to a more general question: Is there an irreparable decline of religious intensity within the Society? The early history of the Society and the great classic works in our spirituality indicate an austerity and a commitment which came out of a single center of urgency, out of a single focus. It made an enormous amount of difference to these men if someone came to believe in Jesus Christ and to live in Him. The question must be asked: Has a great deal of this urgency gone? Certainly Jesus remains critically important for Jesuits, but is it a life-and-death matter whether men come to believe in Him? Francis Xavier exemplified the former theology in which such an urgency existed. Xavier was convinced that the unbaptized went to hell, and this belief gave an intensity, an overwhelming importance to his life and work. The critical human decision was to accept or reject Jesus as Lord, and this was worth the full dedication of everything that Xavier was. His theology has been corrected and attenuated in the contemporary Church, as it should have been. But with this development, a great deal of the urgency of the "propagation and defense of the faith" which determined the entire prophetic mission of the Society, can seem to have passed. And with its passing, all the rhetoric of "men crucified to the world," living lives of "total abnegation and mortification," sounds unreal and exaggerated.

Have we calculated the impact of this change in theology? The Society of Jesus, like any cultural form or achievement, any unit of civilization, is a very fragile thing. If it is serious in its purpose, it inevitably demands a good deal of instinctual renunciation from those who compose it, that is, they must sacrifice, give up, their own immediate

direction and proximate fulfillments for a common religious good which is the good of all--either to possess or to achieve. Any such structure can survive only if its members are committed to a selfless kind of discipline which insures this order of all to the good-to-be-done and which shapes achievement and purpose. This discipline, which the early Society spoke of as mortification and personal abnegation, comes out of a free society only if the members have interiorized values whose achievement exacts this price. The values have to be important enough and have to mean enough to the members of a group--whether a communist cell or a football team--that they recommend and support whatever internal structure and personal denial are necessary.

Now there are many things that can threaten the life of a society like ours, but most immediate and the most irreparable is that of the loss of a unifying ideal or of a conceived purpose which makes the dedication of our lives steady and which can render significantly easier whatever renunciations we are called upon to make. The problem is: Has there been a gradual, even imperceptible erosion of this meaning--of the importance of universal belief in Christ, so important that every other work was worth giving up to allow men the opportunity to possess what we had found? In Hegelian terms, the question asks if the Society of Jesus has been alienated from its own essence.

It is an ineluctable law of organic compounds that they tend towards their own death, towards dissolution. It is parallel law of all energy that it tends to scatter, to dissipate, to become less available and that all processes within any system run down. It would be a priori futile to maintain that a similar movement towards death and dissolution is not found within the Society. We are an extremely highly developed form of conscious life and the success of our efforts lies, as with any process, with the concentration of our energies towards something that has an enormous and unifying value.

Some were persuaded that the Society has become too large in its membership and too vague in its purpose to reform itself. The pluralism of voices is so demanding and so inconsistent that concentration and consensus have seemed impossible. Some of what once constituted the common meaning

and the common life of the Society has now become privatized. Poverty, for example: Are we so many and so diverse in our expectations that poverty has become no longer so much something we share, but something that each person does on his own? "No one should expect to be strongly supported in a life of simplicity and frugality that is common, because one Jesuit sees it quite differently from another--one lives with a level of private ownership or individual ease that is not the life of another." If this should happen, poverty is then privatized, becomes simply a personal virtue that someone does for himself, but it has died as a common experience that we all possess. Obedience can disintegrate the same way. Father X can be given a job and he will do it; Father Y can't be told to do anything. Everyone is affected by this refusal because obedience ceases to be common among us, something in which we all share and by which we understand our companionship. It becomes privatized, and with it something of ourselves dies. One of the signs of the disintegration of any community is present when the society's values, the common meaning, become privatized.

The essential aim of the leadership, the central purpose of the superiors in the Society, is to care for this common meaning, to safeguard these common values, to see that they remain common and constitute the essential life of the group. If this leadership fails or weakens in its essential task of caring for the common religious good, what prevails are the loudest and most disconsolate voices and what remains common is the lowest common denominator. Finally, it is anything, just for the sake of peace. It was in these terms that the government itself of the Society was criticized.

It was argued that serious government had significantly weakened, that some superiors had suffered such a "failure of nerve" during the challenges of the previous decade that the common good of a community or of a province had suffered significantly.

What was finally important in all of this criticism was the contention that the Society had problems and was without the religious energy needed to deal with them. The history of the religious orders in England, for example, indicated that the monastic orders met endlessly to discuss

and legislate reform in poverty. Their chapters and documents were never effective because the resources for implementation were not theirs. Reform was discussed, but never achieved until the evening came and they were swept away. The issue for the Society in this Congregation was whether we were embarked already along the same road. Were there the resources within the Society to face these issues in some depth and consistency, and were there the religious energies to move towards new life in their serious implementation?

This was the problem, George, as I saw it at the beginning of the Congregation: the viability of the Society of Jesus today.

What I found at the Congregation was a willingness to face these issues in a serious, concentrated manner--with a sense of internal identity. This itself was remarkable. When a cultural form is threatened, outside of total accommodation, it can act irrationally in one of two ways: Either it can (1) panic, cut and get out, don't face the issues, pretend that they don't echo any depths, wait for a future in which they will only be memory, negate their importance; or it can (2) become overly decisive, push down whatever newness is demanded, read all change as threat even when no real threat exists. In both, the area of serious discussion narrows because fear has limited the critical honesty of the inquiry. Either one results in a defensive or holding pattern which is ultimately harmful. Any cultural unity must change if it is even to endure. In a time of panic or over-decisiveness, this healthy organic necessity can itself be read as part of the threatened destruction.

One of the first signs of promise was the willingness and demand of the Congregation to spend an enormous amount of time in assessing the present health of the Society. No Congregation in the history of the Society has given this task so much time and labor. The *Commissio de Statu Societatis* went for over a month in its deliberations. The state of the Society was discussed by the entire Congregation in eighteen linguistic divisions and also in the twelve Assistancy groups. A preliminary report was issued, a synthesis of the findings of these individual groups. Extensive analysis, comments and discussion of this preliminary report followed. Then the judgment of each member of the commission--one from each

Assistancy--was given. The final report was published and with it came the general presentation and questioning in the hall or *aula* of the general assembly. Finally, Father General gave his own evaluation *de statu Societatis*, employing resources and opportunities available to him in elaborating a carefully balanced picture of the Society. There was general agreement that this determination of the state of the Society was even yet defectively done, that it should be done even more carefully and exhaustively at the next congregation, beginning with an examination within each province. Nevertheless, this was a remarkable attempt at objectivity and evaluative honesty in determining the elements of deterioration and the elements of advance within the Society.

The issues *de statu Societatis* flowed into the discussion of various commissions, which, for all the ponderous inefficiency of so many men and so many languages, were concerned to come to grips with each of these issues. Over and over again the present defects within the Society are acknowledged in these documents with a quality of frank realism.¹

Secondly, I found a concern to articulate a response. There are some sixteen decrees and documents. In one form or another, they pick up each of the issues I raised at the beginning of this letter. Some, like the decree on poverty, recognize the seriousness of the question in detailed legislation: ". . . the Society has long been uneasy about the practice of poverty."² Others simply maintain the purpose and content of our lives, as is done in the statements on chastity.³ This is not the place, George, to analyze each of these documents. As you read them, I think you will find that some of them are outstanding while others are fairly ordinary. What they emphatically assert, however, is the common meaning, the structure and life, of the Society, reaffirming it strongly where it has been violated and transposing it--as in the decrees on formation and on poverty--where contemporary conditions dictated adaptation and new modalities. There is steadiness and strength in their collective assertion of who we are and the kind of life that we live.

More important, the response was attempted within a single apostolic focus. There could have been a temptation that we turn endlessly in on ourselves, that we would read the deficiencies of the Society as a demand

to concentrate almost exclusively upon our own interior structures with little attention to the religious needs of others. This would have obviated anything which could have given the Society new vision and focus and would have constituted an omission of incalculable importance. For the vitality of an apostolic institute is in proportion to the religious demands which it attempts to meet, what Ignatius called "zeal for souls."⁴ In every one of the major documents, such as those on formation, community life, poverty, there is a profound apostolic orientation--everything is understood fundamentally in its relation to our mission and to the apostolic consecration of our lives.

Still more important was the decision of the Congregation to concretize that mission in terms of "the service of faith, of which the promotion of justice is an absolute requirement."⁵ It offered to the contemporary Society a new vision of the Kingdom of God which is worth all of the possibilities of our lives and the sacrifices which it entails. As I see it now, George, the choice of this "priority of priorities," the "basic choice" of this Congregation, could restore to the Society that urgency which we possessed at the very beginning of our history for three reasons: (1) It rearticulates for our times and within our theologies an understanding of the Kingdom of God as the object of prophetic ministry; (2) it applies to the contemporary world the essential Ignatian insight into the apostolate as an entering into the passion of Christ; and (3) it restores and transposes the essential contours of the priestly ministry as originally envisaged by the Formula of the Institute. Let me explain each of these as briefly as I can--because I think that this focus is the most important decision of the Congregation.

First, when one talks about the purpose of the prophetic life of Jesus, he talks about the Kingdom of God. The Kingdom indicates the progressive dominance of the Spirit of Christ in human affectivity, choice, and understanding so that men and women commit their lives to God through faith in Christ and live with one another in love, peace, and justice. The Kingdom of God is the mighty act of God in which he reconciles men and women with himself and with one another. This, according to the first Johannine letter, is the purpose of the preaching of the gospel and is

proleptically being realized in the Church: "And we announce these things to you, that you might have community with us and our community is the Father and His Son, Jesus Christ."⁶ When the Congregation talks about the human commitment to one another in God, it speaks of the "justice which it includes."⁷ The Congregation has attempted in remarkable fashion to refocus the Jesuit apostolic life and prophetic ministry upon the Kingdom as a single unity of men with God and with each other.

Secondly, it is critical for Jesuits to remember that Ignatius envisaged the apostolic life primarily as a participation in the passion of Christ. Here above all was where one encountered the "labors, fatigues, and sufferings which Christ endured" for the salvation of the human race and towards which the *trabajar conmigo* of the Kingdom points.⁸ Here is the exercitant called to contemplate Christ in labor and suffering and to ask: "What ought I do and suffer for Him?"⁹ The passion of Christ for Ignatius is His apostolic work *par excellence*. This general interpretation of apostolic consecration was particularized for the Society in the vision of La Storta. The Father places Ignatius with Christ carrying His cross--to serve Him moving through His passion into His death and resurrection. The passion not only indicates the quality of the Jesuit's call to labor and to suffer for the Kingdom--the cost of discipleship--but his apostolic work is precisely a mystical participation in this passion of Jesus.

Now the experience of the passion for Ignatius is twofold: First, it is the experience of the hidden divinity--that God hides himself; and second, it is the experience also of humanity left to suffer most cruelly.¹⁰ The *Exercises* provide something of a criterion for reading the contemporary passion of Christ, for the vision of La Storta is extended explicitly by Nadal to the contemporary experience of Christ within his body, the Church.¹¹ The hidden divinity has become the silent, hidden God of atheism or agnosticism or of disbelief--the inability of human beings to find or to experience or to affirm God within their lives. The suffering humanity is all around us in the poor, the exploited, the starving, and the powerless. If the contemplative grasp of the passion of Christ in all things calls to the contemporary Jesuit, he will be called to the struggles of disbelief and of injustice.

Finally, it is necessary to understand the Ignatian outline of the priestly service of the Society. I could argue both from the *Autobiography* of Ignatius as well as from the Formula of the Institute that the care for those in misery was a constitutive element in Ignatius' own evolution into the priesthood, in the subsequent lives of the first fathers of the Society, and in the definitive description of the Jesuit. Since my space is limited, let me take just the last.

The Formula of the Institute indicates that the purpose of the Society is to make possible the commitment of faith and the subsequent sanctification of those who live within this commitment. It then sketches the three activities or functions by which the Society would characteristically work to this end: (1) ministry of the word, literally an evangelization in any way possible or necessary; (2) ministries of interiority such as the Spiritual Exercises or the sacraments, especially confession, and catechetics; (3) thirdly--what was only briefly alluded to in the Formula of 1540 and which is elaborated in much greater detail in the later Formula of 1550--"the Society should show itself no less useful (*nihilominus se utilem exhibeat*) in reconciling the alienated or estranged, in serving those in hospitals and prisons and indeed in performing any other work of love or charity as will seem to be for the glory of God and for the common good."¹²

The *reliqua caritatis opera* will differ from age to age, as indeed Ignatius moved from alleviation of the poor in Alcalá to social legislation at Loyola to the foundation of an orphanage in Rome.¹¹ The point is not that we should simply repeat, but rather that his care should be ours if we are faithful to his example and to his teaching, and further that he does not evince a tension between the horizontal and the vertical but a conjunction. This is because Ignatius understood the priestly service of the Society not primarily as a cultic office in which one presided at the Eucharist or as an administrative builder of the parish community, but primarily as a prophetic or evangelical reality--that is, one which spoke of God in words and deeds, conjoining as did the prophets the care for an authentic, orthodox faith in the one true God with a care for the physical and social miseries of men.¹⁴

Ignatius insisted upon this integration as did the early Society, but much of it we have subsequently lost; for example, contrary to the explicit direction of Ignatius we have allowed the Jesuit scholar to be separated from ministerial work, or ministry to be separated from social concerns.¹⁵

For this General Congregation, then, to focus again the vision and purpose of the Society upon evangelization and justice is neither to waste its time in abstract pronouncements nor to distort the Jesuit charism. On the contrary, it is to attempt anew to translate the lines of the Formula of the Institute into the contemporary idiom, to provide a vision of what we are all about for the Jesuits of our times. This is to restore the unique or characteristic constellation of concerns which specifies the Jesuit priestly service and of which the rest of the *Constitutions* is an elaboration.

It was out of this sense of identity that all the responses to our many problems were made, which allowed the response to be within a profound continuity with the history and tradition of the Society. It was a recovery of authenticity from within the tradition, a concern that we become what we say we are.

There was also a continuity within the contemporary Society, a continuity of Jesuits among themselves. When the voting took place, these documents passed with overwhelming majorities among Jesuits of the most divergent background, interests, cultures, talents, political persuasions, and ages. That is an extraordinary affirmation of cohesion and consensus about what it means to be a Jesuit today. Issue after issue was taken up by the Congregation, some adequately, others inadequately, and this general sense of unity was articulated not only in goals and visions, but in the concrete details of Jesuit life and work. I felt that this response was so comprehensive and so in continuity with what has gone before that the government and direction of the Society could be taken in the main from the *Constitutions* and the decrees of the 31st and 32nd General Congregations.

But there is a further question to be asked: Does the Society possess the religious energies to move from the prose to the reality, from its legislation to its life? Talk is notoriously cheap, especially religious

talk. This is a much more pressing issue. As one of my close friends pessimistically remarked about the Congregation: "It is not documents which are going to make the difference. Reform and renewal are a matter of people."

But it is precisely here that reform has already begun. The renewal of the Society is taking place within the body of the Society as a whole, and the consensus within the Congregation came out of this internal development. The decisions and directions of the Congregation emerged from the growing indications within the whole Society.

In the United States, there has been a growing recovery of the *Constitutions* as the operative embodiment of the spirit and the identity of the Jesuit. In the decades and even centuries before, the Jesuit had little contact with this fundamental source of his spirituality; instead, he relied upon the Rules of the Summary and the *Epitome Instituti*. The recovery of the *Constitutions* as a source-document has encouraged both a deeper understanding of the nature of the Society and a greater flexibility in responding to the religious needs of the world which subsequent legislation did not allow. Concomitantly with this has been the recovery of the Spiritual Exercises from the preached and collective model of the past three hundred years to the individual experience of solitude, discernment, and particularized direction originally programmed by Ignatius. My experience here in California and in Oregon over the past ten years has convinced me, George, that these individually directed retreats--both of eight days and of thirty--are the major source of reform and of development within Jesuit life. I know person after person who has moved from ambiguity or mediocrity of life into a serious commitment to holiness through this renewal of the early manner of using Ignatius' book of *Exercises*.

This recovery of sources has encouraged movements such as the reformation of the government of the Society to a more religious model as the rector becomes again the religious leader of his community, as the account of conscience becomes stronger as an indispensable element of his spiritual leadership, and as the provincials give more and more attention to this critically important moment in their government of the province. As a

result, there is much greater Christian openness in dealing with superiors, a greater honesty and a decline in the cops-and-robbers elements within the scholasticates. Have not the past ten years witnessed a progressive fraternalization of life within the Society, with superiors considerably less isolated by their office and more in contact with the members of their community and with the average Jesuit living with much less apprehension and fear of mistakes? Together with this I have sensed the emergence of superiors with fresh vitality and a new style of religious leadership.

Poverty as well as obedience bears the signs of renewal. The legislation of the Congregation came out of demands from the whole Society that we reform our style of life, that we become as poor as we say we are. There has been developing a concern, especially among the younger members, for lives of poverty, authentic poverty, and a demand that simplicity and frugality become part of our houses, our meals, and our common lives. Whatever scandal has been given in chastity over the past ten years, the fidelity of the vast and overwhelming majority of Jesuits has been and remains unquestionable, a fidelity witnessed to even by those who leave because they wish to lead another kind of life.

All of these point to the central reform of the past ten years: a deepening of interiority, an increasing concentration upon prayer, upon conscious union with God--what Ignatius called "familiarity with God." Over these years there has been a gathering momentum among Jesuits which insists upon a portion of the day given over to prayer, no matter how demanding the press of other obligations. Spiritual direction is taken more seriously now among us than at any time I can remember during the past twenty-five years. An increasing phenomenon are these small groups which meet weekly to pray or to share their religious experience with one another. With the changes in the Mass the liturgy has a more profound impact upon our lives, both in the evolving contact with the word of God and in the challenge which its communal stress lays upon our mutual love for one another. As far as I can see so complicated a situation, there are strong indicators of a spiritual renewal which has begun to permeate the entire Society and its presence is perhaps most evident in the expectations Jesuits have for the religious quality of their communities.

The American Jesuits have strengthened their formative program over the past seven or eight years. The transition of houses of studies to universities and the location of theologates within major centers of intellectual influence have begun to suggest the promise they contain for the vitality of the education of future Jesuits and the realism of their interchange with the contemporary world.

The list could be expanded, but the point is that the documents of the Congregation are in continuity with this reform which has already begun and whose developing momentum can be found in almost every Jesuit community. Good legislation does not simply record what is the case. Legislation should provide a dynamic structure towards a good which is common, but the possibilities of its vitality lie not so much with the insight of the legislator as with the developed attitudes and customs of the members of the community. What is indicated in the contemporary ferment within the American Society are so many movements and expectations of which the legislation of the Congregation is complement and encouragement.

Without the Congregation, there would have been significant danger that these individual movements would have remained simply private decisions for integrity of life, a continuation of the privatizing of what should have constituted collective meaning. With the Congregation and the strong orientations which emerged from it, these individual and group initiatives are taken up and indicated as the common thrust of the Society, our common and collective life. A group of men is a community to the degree that they possess something in common. This community is a Jesuit community to the degree that what they possess in common (not simply in private) is the solidarity in living and in meaning that constitutes the Society. The principal contribution of the Congregation has been to exercise this imperative of government and of leadership: to call us collectively to become what we are.

Here I would like to say something, my friend, about a second indication of hope: the religious experience of the Congregation itself. I think that this experience is significant, profoundly significant, because the representatives at the Congregation were precisely that--men who

represented or shared the perspectives of those who had elected them and who had in their turn been elected by the Jesuits in final vows. The experience of this group is indicative of the values of those who sent them. I am using "experience" in Dewey's sense of that word: "The organism *acts* in accordance with its own structure, simple or complex, upon its surroundings. As a consequence, the changes produced in the environment *react upon the organism* and its activities. The living creature undergoes, suffers the consequences of its own behavior. This close connection between *doing* and *suffering or undergoing* forms what we call *experience*."¹⁶ I cite this because I am not using this word in a lot of other meanings, the usual one being a passivity. By experience, I mean the interaction of the organism with its environment. Specifically, I am referring to one experience: the interaction between the Congregation and the Holy See.

I have no wish to rehearse the entire episode. You know most of its outlines, and historians will be able to illumine its elements in future years. It is enough to say that there was an almost complete breakdown in communications between the Holy See and the Congregation. Nor do I wish to assign blame. Some say that the fault lay with the clumsy inability of Jesuits to read the diplomatic language of the Vatican. Others wonder that the Roman Curia was unable to communicate with two hundred and thirty men of at least average gifts and extraordinary good will from six continents. However you read it, the deficiency was communication, and the consequence of this inability was a series of interventions by the Holy See, the last of which came with the letter of Cardinal Villot of May 2, 1975.

The event constituted a profound humiliation for the Congregation, a humiliation which the General referred to as one of the most poignant experiences of these months: "Praesertim in difficilioribus, in cruce ferenda, late durante Congregatione nostra praesente etiam sub *profundiore humiliationis forma*, in intimioribus enim nostris affecti sumus, cum *de nostra erga Ecclesiam fidelitate dubium* quoddam innui potuisset."¹⁷

Whatever its cause, the result of this continual misunderstanding was that no General Congregation since the suppression has been so publicly the object of the uneasiness of the Holy See, and this for so prolonged

a period, that the general experience of the Congregation was not an exuberant sense of progress and meaning, but a weary feeling of drudgery and futility.

There is a serious historical and political issue here whose solution will tell enormously and importantly upon the future work of both the Society and the Holy See. It must be analyzed for its basis in language and customs which seem so different, and the current effort must be to repair the collapse in communication. For the sake of the Church, the task of both the Society and the Roman Curia must be the move towards the healing of the break and the restoration of ordinary communications, to bring about an incarnational understanding of an extremely complex and demanding situation. The alternative could harm our collaboration in the mission of the Church.

But there is also a religious meaning in the event itself, even within the progressive embroilment of men who found themselves unable to understand one another clearly and effectively. When you have people who do not think that they have made errors either in content or in procedure, and when they are suspected, resisted, or reproved by the very man they are attempting to serve, and this for an extended period of time, you have the making of a very serious *religious* problem, not one just linguistic and political.

Now within the experience, what I did not see was either panic or bitterness. I did not hear serious proposals either that we abandon our responsibilities to those who had sent us or that we undercut and ignore the interventions of the Holy See. What I found in all of those weeks within the Congregation was both a conscientiousness about our charge from the Society and a constant, taxing, steady fidelity to the Holy Father, one that was not shaken to its roots or dislodged even by this very awkward human situation of social incomprehension. Here as throughout the Congregation the General led the delegates by embodying the values which they were called upon to realize. At this time of appallingly poor communication and misunderstanding and humiliation, the Congregation did not waver in its reverence and obedience to the Holy Father, a fidelity for which the Pope thanked the Congregation in his final remarks of March 7,

1975, and which allowed Cardinal Villot in his subsequent letter to speak of "that spirit of obedience which has always characterized the Society."¹⁸ No one should claim that the Congregation did all things well, but it would be legitimate to assert that the general response to this experience with the Holy See was very much in continuity with the abiding values of our tradition.

I think that this prolonged event is religiously important, not simply a political *gaucherie*, and that it gives a profound reason for hope in the future. I would use two things from the *Exercises* as criteriology. The ninth rule of the Discernment of Spirits for the First Week suggests that the second reason for desolation is to see what a man is worth, and how far he will hold out in the service of God without much remuneration of consolation.¹⁹ A value of desolation, in other words, is that it reveals genuine motivation and moves one beyond the pleasure principle in religion. (If you drop a safe on a man, you find out what is inside of him!) The values of a group also come out under pressure. Take away instant satisfaction, and you will discover what a community really believes significant and valuable. Secondly, in the Two Standards the classic movement towards an increasingly graced life is from poverty through humiliations and into humility, that is, from an experience of inability and powerlessness to the humiliations which naturally arise from a social recognition of this impotency to the self-definition of a man's life in terms of God.²⁰

If these criteria are valid, and if the Congregation members are indicative of those who sent them, then I think I can assert that the basic values and the energies within the Society are sound--enough to give enormous occasion for hope in the future. No matter how many problems we have, and the list could be augmented considerably, I think that Ignatius would recognize our common meaning as his own. Secondly, there is enough of a pattern here to trust that God intends to energize the Society towards its renewal through this Congregation. It is not a question of what we say or what we write. It is equally a lived experience that indicates to ourselves that this is what we are and what we do.

Let me put this hunch a different way, George. How would you expect

God to move the Society to its own growth and reform? With your knowledge of the *Exercises*, I suspect that you would expect a situation of humiliations over a prolonged period of time. For this reason I see this experience not as finally a regrettable and awkward event, but as the most profound grace of the event of the Congregation--God's movement into our lives, His summons to it at a very deep level of its existence. The future of the Society is primarily His choice, not ours. This was grace, a call to humiliation precisely by the very person to whom the Society is bound by a "special bond of love and fidelity," a configuration to Christ about which the Kingdom speaks and which constitutes the heart of the apostolic energies of the Society.

What is finally important, though, is not an attempt to assign influences and responsibility for this experience; this could even be distracting. What is finally important is to take hold of the directions, the documents and the decrees which emerged out of the Congregation. I think that they are sound, and the significance of the event in which they issued is the coincidence of the Congregation with the values and orientations which they embody. The final worth of the Congregation will lie with the implementation of its decrees, and the gradual transformation of our lives which they envisage.

It is autumn now as I finish this letter--almost more an essay than a letter. The Congregation has been over for a half a year. October in Berkeley picks up the academic year again, and from my window in Claver I can hear the voices of scholastics moving loudly down LeConte to two o'clock classes in the GTU--the strong voices of men who move towards the priesthood within all the ambiguities of the American Church. Prayerful, serious, sometimes troubled, easily exuberant. And I wonder what we have done for their lives. . . .

So much promise is there, many of the signs of energy and dedication and hope you can find all over the Society. The Congregation did not generate that promise. It comes out of the vitality of the Society and the mystery of the Jesuit with God. What the Congregation could do was to confirm that promise, to state and legislate and insist that our common meaning lay in a summons to this kind of union with God, to this

kind of holiness of life.

It remains still a promise. Three things condition its realization among us: (1) the demand of Jesuits that their lives embody this integrity and a frank unwillingness to accept decadence as a viable option within the Society; (2) a consistent and strong leadership which will encourage and also govern the Society and its houses, caring and calling for the common religious development of the local communities; and (3) the choice and grace of God that we become that towards which both the future and our tradition call us, the grace which comes to the prayers of those whose lives depend upon it.

You know as well as I do, my friend, that the major problem and the pivotal experience is what lies ahead of us: How do all of us face the challenge of these decrees? There is no paper solution to the problems of the heart, and no document can fulfill our need for serious reform. But the vitality is there, and this vitality has been confirmed. The promise of God is all around us. Everything now depends upon the religious energies, the grace and the openness and the leadership of the Society of Jesus.

With prayers, George, for this great work of God which we both cherish so deeply, the Society of Jesus through which we have given our lives over to Him. . . .

Your brother in Christ,


Michael Buckley, S.J.

P.S. During the General Congregation, I tried to summarize all that we were hoping and attempting in a single prayer. Let me place it here as perhaps a more personal expression of what this Congregation offered as the religious meaning of our lives:

"An Offering of Greater Worth"

Eternal Lord of all things -

We who bear your name choose your struggle for our own.

We take you and your Church as the meaning of our lives,
 guided by him who carries your care for all the people
 of God,
 committed to love the Church as you do, and to give
 ourselves for its service.

Now the struggle is upon us.

Yours is the passion in which God hides himself and calls
 to us in his absence, lifeless in the minds and choices
 of so many men--the passion in which you are not loved
 by those whom you love.

Yours is the passion in which men suffer so cruelly in the
 expanding misery of the starving, the exploited, the
 oppressed, the poor, and the powerless--the passion which
 you suffer with any man in pain.

For this we consecrate to you what we are:

In a poverty which does not seek its own security and whose
 frugality joins us with those who have little.

In a chastity which embodies your fidelity and your love
 for the kingdom of God.

And above all, in the obedience of men who are sent, governed
 by Divine Providence through those whom we obey for your
 sake and through whom we place our lives and our works
 in your hands.

Often and in many ways we have failed, and the compromises of our resolves
 lie all around us. But your mercy is endless and the grace of conversion
 everlasting, calling to us through the religious needs of men for the reform
 and the holiness of our lives.

Within this, your call, we offer ourselves again in companionship with one
 another for lives of prayer and work, that through what we are and what we do:

Your word might come into the world of our times and men have
 the possibility of a faith that is eternal life;

Your passion for justice might take root within human experience
 and the structures of society be changed with your presence;

Your world and all men who walk within it might expand in a love
 which rises and gathers all things to the greater praise and
 glory of God.

Amen

II. CONTINUITY AND CHANGE IN GENERAL CONGREGATION XXXII

by

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A. Introduction: To Be Alive Today

To be alive, in good health and functioning effectively, each of us has to undergo constant change. It is change, however, that does not completely disrupt us in the continuity of our basic characteristics. Otherwise we would inevitably turn in on ourselves, hoard our resources, and concentrate simply on survival. Such an interplay of change and continuity is necessary both physically and psychologically for us as individuals. It is also necessary for the groups or organizations or societies to which we belong. It is thus also necessary for us as Jesuits and for the Society of Jesus as a whole.

This paper will deal with continuity and change as they have been expressed in some of the documents of the Thirty-second General Congregation. It will attempt to point out some--only some--of the ways in which the work of this Congregation, in the judgment of the author, is in continuity with what previous congregations have done, and some--again only some--of the ways in which change took place in that work.

Every one of us Jesuits knows well enough that a general congregation is not the only agent of continuity or change in the Society. It probably is not even the main agent of continuity or change, or often at least not the one with the most pervasive and lasting effects. Each of us can think of external events, such as massive political and ideological changes after a war or a revolution, or internal circumstances, such as an extraordinarily influential teacher or writer or spiritual director, which greatly influenced how the Society changed or how it stayed firm on a particular course. The directions taken by the Society has more than once been influenced by a book or a shipwreck or a birth or a death. The tenor of a community is sometimes

set around a recreation room table.

This last Congregation, the present study will maintain, shows several very basic examples of continuity, and several equally basic examples of change. There is, as yet, neither time nor space for an exhaustive listing of all the continuities and changes nor for an extended commentary on the ones which are dealt with here. They are presented simply as possible aids and points of departure toward the discussion and the prayer that we Jesuits will be engaged in over the next several years as we attempt to put into effect for the whole Society the work of those Jesuits in whom it placed its confidence by sending them to the Congregation. What they accomplished there in the way of continuity and change can only finally be judged in the future. For a more general understanding of some of the historical, theological and spiritual dynamics of such continuity and change, one could very profitably reread the issue of these *Studies in the Spirituality of Jesuits* (IV, no. 4 [October, 1972]) which dealt with that topic even before General Congregation XXXII.

B. General Continuities

First, we shall mention several general, all-pervading continuities, and several striking general changes. Then we shall deal briefly with a few specific examples of each.

1. Continuity with the 31st Congregation Steady as She Goes

The most obvious, and perhaps the most important, continuity is that which is explicitly expressed with the work and the spirit of the 31st Congregation. It is no secret that some Jesuits had thought that the 31st Congregation was an aberration, a fundamental turning aside from the traditions of the Society, and that those same Jesuits had hoped from "Thirty-two" at least for an ignoring of "Thirty-one," if not for a repudiation of its work and of its spirit. By no means did this happen. Rather, the 32nd Congregation, quite explicitly and right at the beginning, said that it "makes its own and confirms all of the declarations and dispositions of the 31st General Congregation unless they are explicitly changed in the present

decrees."¹ For those who thought that "Thirty-one" was an aberration, "Thirty-two" gives no comfort in saying that "the documents of the preceding Congregation accurately and faithfully express the genuine spirit and tradition of the Society."²

In addition to this general confirmation, document after document harkens back explicitly to the previous congregation. To give only a few examples: In the document on the formation of Jesuits, "Thirty-two" in speaking of spiritual formation "confirms and stresses what has been prescribed in the . . . 31st General Congregation."³ In another instance, the document on the union of minds and hearts in the Society begins by declaring that "the 32nd General Congregation confirms and commends the declaration and directives of the 31st General Congregation on the religious life. . . . We believe them to be as helpful today in promoting our continual progress in spirit as when they were formulated. . . ."⁴

2. The World Judged Positively Good But Not Good Enough

The next general continuity which is obvious is the willingness of this Congregation to see the world as an at least ambivalent field wherein we exercise our apostolate. Of course the term "the world" when used alone is always ambivalent and almost always troublesome. Does it mean the "world" of parts of Genesis which God saw as very good, or the "world" of parts of John, of which Christ's disciples are not a part! For us, in practical terms, in accord with the tradition of the Society which goes all the way back to St. Ignatius, the contemporary world is regarded not as a place from which to flee to the security of a religious house, but rather as the particular place in which God's love is here and now manifested and in which His revelation of yet further love is to be proclaimed. In other words, the world in itself is good for man, but not yet good enough. The whole decree on our mission today, with the new challenges which it presents, proclaims again such a willingness to view the world positively.

C. General Changes

There are two general changes which the attentive reader can see

throughout the work of the Congregation.

1. The Absence of Decrees on Specific Apostolates
Silent But Pervasive

Perhaps the most obvious change from recent congregations is an omission. That is, this Congregation resolutely refrained from writing any document on any specific apostolate. That omission did not come easily. Even the 31st Congregation felt obliged (and in some instances was strongly pressed) to pass decrees on a great variety of specific apostolates, from traditional and general ones such as education or promotion of devotion to the Sacred Heart to newer and more particular ones such as the cultivation of the arts or the Vatican radio station. The same desire to call directly to the attention of the Society a particular apostolate was operative in this 32nd Congregation too. More than one proposal was advanced; all were turned down.

Probably most surprising in the atmosphere of the long and vigorous debates on our mission of faith and justice today is the absence of a document which deals with the social apostolate as a specific apostolate. The 28th Congregation in 1938 had opened up the subject. Almost thirty years ago, at the 29th Congregation in 1946, that apostolate was the explicit subject of a decree, and it had not ceased to concern the Society since then, both in the next two congregations and, more importantly, in its more usual daily life. The 31st Congregation had written a brief but urgent decree on the social apostolate. But despite previous examples and yet more urgent current needs, this Congregation did not want to produce a document explicitly devoted to the subject. For a very good reason did it make this decision. The Congregation was convinced that a social awareness and a concern for the social dimension of reality should pervade all our apostolates as we work to promote justice, just as such an awareness and concern for the religious dimension of reality pervades our apostolates as we work to serve the faith.

2. Diversity as a Desirable Attribute
"Glory be to God for dappled things"

The second pervasive change in the work of this Congregation was the frank recognition of diversity in the Society and the willing acceptance of such diversity as a desirable attribute in the life of the Society. By no means is diversity our prime attribute nor our most obvious quality. Document eleven on union of minds and hearts makes that clear. But in the context of such a deeply experienced union, a congregation for the first time professed in the sober language of an assembly what another Jesuit, Gerard Manley Hopkins, had said more poetically: "Glory be to God for dappled things." More than once, when a delegate was tempted to seek to impose on the whole Society a particular application of a general norm, the Congregation refused to go along. Time after time, even when specific norms were set down, the Congregation was careful to recognize that what was an appropriate expression of the norm in America might not be so in Africa, or what was a positive religious value in Europe might not be so in Asia. More importantly, this was not just a negative approach of not universally approving multitudinous details; rather it was a positive acceptance of diversity as a good, enriching characteristic of Jesuit life. As the document on union of minds and hearts said, "Our basic attitude toward cultural differences will be that they can enrich our union rather than threaten it."⁵ There will be more on the subject a little later in this study when we consider the document on inculturation.

D. Specific Continuity and Change

To turn now from general instances of continuity and change, this study will treat briefly of several more specific instances in only four documents, those on Jesuits today (Document 2), fidelity to the supreme pontiff and the magisterium (Document 3), our mission today (Document 4) and the work of inculturation and the promotion of Christian life (Document 5).

1. In the Decree on "Jesuits Today"

Memories of the Past as Incentives for the Future

It is hardly possible to read the document on "Jesuits Today," on our present identity, without being touched by phrases that come out of the Jesuit past of each of us. They are hallowed phrases, phrases that vibrate

with memories of our introduction to them in the novitiate, vow Masses, the Exercises, exhortations, annual retreats, ideas that have penetrated far beyond our heads into the very marrow of our Jesuit selves. The document consciously uses language which resonates with the experiences and aspirations of every Jesuit. Such continuity is one of the great strengths of that document and is perhaps more evident in it than in any other of the major documents. No one of us would be a Jesuit if he did not want the Father to take him as a "pilgrim into his company," and to give him the privilege of striving "under the standard of the Cross." Each of us so very often has asked Christ crucified what he has done for him, what he is doing for him, what he is going to do for him. Such continuity is so deep and obvious that it may, paradoxically, escape us.

The change is present in that these desires are turned to the greatest of contemporary challenges; these questions are put to the deepest of current problems, those of "keeping faith and upholding justice."⁶ There is change in the sense that for the first time the perennial desires of the Jesuit are turned at least as much to the societal implications of faith and justice as, in the past, they were turned to the individual implications of faith and justice. There is continuity in the sense that they *are perennial* desires of the Jesuit. The genius, and the gamble, of this document, and perhaps of the Congregation as a whole, is the conviction that we individual Jesuits will recognize in the continuity of our most basic desires the motive force that will bring about the change in the ways which we carry out those desires in our apostolates. In the total evolution of the Congregation, this was the document in which the participants most occupied themselves with continuity. The document came late in the Congregation; in the intention of the delegates it was meant to gather together, to sum up, to put into deeply spiritual and personal statements so much of what had been set down before in documents and even more of what had been lived out in the experiences of almost three months.

Continuity is also present in the way in which, in speaking of Jesuit identity, the document affirms explicitly that it is our apostolate which makes us what we are. "A Jesuit, therefore, is essentially a man on a

mission."⁷ After what some would call an over-extended period of personal and communitarian turning inward, (and some of the some would even call it omphaloskepsis, navel-gazing), the Jesuit and the Society are told that "it is by being sent that the Jesuit becomes a companion of Jesus,"⁸ and that "the local Jesuit community is thus an apostolic community, not inward but outward looking, the focus of its concern being the service it is called upon to give men,"⁹ indeed in a sharing with each other "of goods and life with the Eucharist at its center."¹⁰ This, too, echoes the deeply apostolic bent of the decrees of the 31st Congregation.

The Formula of the Institute is the most fundamental source for continuity with our past. We can gain strong motivation for the changes needed to accomplish that outward and apostolic purpose from the lapidary way in which the decree "Jesuits Today" expresses our purpose by summarizing a lengthier statement of the Formula: "Our Society was founded principally for the defense and propagation of the faith and for the rendering of any service in the Church that may be for the glory of God and the common good."¹¹ Much of our work in the immediate future will be to contemplate this phraseology, manifestly of perennial validity, in order to bring about in actual effect in today's world, and in the Society itself, the changes needed to promote faith, service, and the common good--all to God's glory.

2. In "Fidelity to the Magisterium"

The Problem of Substance and Its Expression

Jesuits pride themselves on the fidelity of the Society to the magisterium of the Church and to the Holy Father. The document on that subject is an evidence of continuity. The desirability of such faithfulness and such continuity was never a question at the Congregation. The desirability of this particular document as a way to express them was seriously questioned, especially in the light of all the changes of the years since Vatican II. More than one person asked what the term and the reality, "magisterium" means fundamentally? How is it best expressed in words and, more importantly, in deeds? It is good to express such fidelity to the Holy Father. It is honest to admit and to regret failings. Is it effective simply to express fidelity without taking explicit account of the changes

that have come from serious and devoted attempts to express in new and perhaps different terms how it is that we best are faithful? Much more of the problem of continuity and change bubbles beneath the surface of this document than its brevity might at first give reason to see.

3. In "Our Mission Today"

a. Changed Perceptions and Constant Characteristics

If, in the inextricable interplay of continuity and change, continuity is the dominant note in the documents on Jesuits today and on fidelity, change is the dominant note in the documents on our mission today and on inculturation.

Quite straightforwardly and right at the beginning of the document on our mission, the Congregation said that "the mission of the Society of Jesus today is the service of the faith . . ." ¹² No greater continuity could rejoice the heart. But the sentence goes on to conclude ". . . of which the promotion of justice is an absolute requirement." ¹³ Few simple sentences carry more possibilities of change. But even here, there is a continuity with the teachings of the Church as far back as *Rerum Novarum*, a continuity running through John XXIII's encyclicals *Mater et Magistra* and *Pacem in terris*, through Paul VI's *Populorum progressio* and *Octogesima Adveniens*, right up to the recent synod of Bishops which declared quite simply, "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel." ¹⁴

The most fundamental changes are not so much in what we asked to do, although that may well be far-reaching enough, but are in the way in which we are asked to see the world around us. It is from corrected perceptions and deeper insights that action may follow. Without those perceptions and insights any action, however good the intentions, might just as well for all its effectiveness be, in the words of Gilbert and Sullivan, playing "on a cloth untrue with a twisted cue and elliptical billiard balls." One effect in this case would certainly not be one "innocent merriment" of the same play.

i. The Link between Faith and Justice

What changed perceptions and insights? At least four fundamental ones. The first is set forth in the sentence quoted earlier, that the promotion of justice is an absolute requirement of the service of faith. The Congregation goes on immediately to express a continuity, in saying that "in one form or another, this has always been the mission of the Society."¹⁵ Perhaps. But we can legitimately doubt that it was often seen in as direct a fashion as here presented, except for some Jesuit "prophets before their time" in the Society who often underwent the fate of prophets in their own lands. The change is that the Congregation asks us also to come to realize this link between faith and justice and then to act on it. It asks this realization and action from an analysis of our own world and its challenges, and that fashion of proceeding is also tradition in the Society. But the challenges are new, and that is a change.

ii. The Inevitable Social Context

Even newer is the way of seeing those challenges and that world. They will have to be seen in an inevitable and all-pervasive social context. It is this explicit, vivid and operative recognition of the essentially social dimensions of the world that is the second big change. A "social apostolate" is not primarily a response to problems raised by an atheistic, materialistic Communism, nor even simply another and exceedingly important apostolate of the Society. It is, and must be, not a separate apostolate but an intrinsic dimension of all our apostolates. (This is one of the reasons, as mentioned earlier, why the Congregation did not wish to frame a separate document on the "social" apostolate). This dimension will not be easy for most of us to grasp in practice. We come out of a very individualist society in general (and such a society is not all bad) and we underwent a very individualist, inner-directed formation in the Society in particular (and neither is that all bad). But both are radically incomplete, the Congregation affirms.

iii. The Apostolate through Structures

The third change of emphasis or of perception is that of the apostolate

necessarily functioning in and through structures. There is a deep-down continuity here with Ignatius' fundamental insight on the place of creation as an instrument in the service of the Lord. But there is a great change too. It is summed up in a sentence from the document. "Now in a world where the power of economic, social and political structures is appreciated and the mechanisms governing them understood, the service of men according to the Gospel cannot dispense with a carefully planned effort to exert influence on those structures."¹⁶

Perhaps that change is made more vivid if we think of an incident from the history of the Society. In the winter of 1538-1539, Ignatius and the companions were in Rome. During months of freezing weather and widespread famine, the poor of Rome were dying on the streets. What these men, not yet members of a religious order, did and did not do is instructive. They turned their little house near the Ara Coeli, a house which was not much to start with, into a refuge for the starving, the sick, and the dying; they begged food everywhere, even from the Cardinals in Rome and from the papal household, and at one time or another they fed, warmed, and sheltered in a variety of makeshift quarters perhaps one-twelfth of the total Roman population. The food, the firewood, the money, the roof over their head, all these they knew as created things put to the service of individual poor men and women thanks to these gifts from individual men and women who were well-off.

But it would be almost totally anachronistic to expect Ignatius and his companions to do what as a matter of fact they did not do, to be consciously aware, to understand and to appreciate that the very societal structure of Rome at the time made such famine in a bad winter almost inevitable. Neither would they have thought of formally analyzing how their own group structure helped them in that apostolate, indeed how they could not even have engaged so successfully in that work without such a structure. This is the difference that this Congregation introduces into our perceptions and emphases, an explicit perception that social and institutional structures are just as much creatures as concrete things, that they help or hinder the service of the faith and the service of other men and women, that they desire our most serious and scholarly and profound analysis, and

that they may be the point at which most fruitfully we should concentrate efforts for change.

Another example will illustrate this. Nepotism in the Church has often been condemned. But even after the Catholic reformation was in full swing, pope after pope called his nephews or other relatives to the cardinalate and heaped upon his family honors, money, titles, land, jewels. The magnificent Roman palaces, spacious villas and breathtaking art collections of the Farnese, Borghese, Barberini, Pamphili, Chigi, and Altieri families stand today as a few among the many witnesses to this nepotism. Good popes practiced it, and when called upon for advice, conscientious Jesuits such as Cardinal de Lugo or the future general, Oliva, approved of instances of it. De Lugo, for example, assured Urban VIII that he had not erred in fabulously enriching his three Barberini nephews and his brother--in the hope of defending them against their enemies when the pope died. Oliva declared that Alexander VII, who was reluctant to call his nephews to the papal court, had a duty under pain of mortal sin to bring them to Rome. Whatever we might think of the advice or the actions (which sometimes were pushing the papacy close to bankruptcy and default on its ever-growing debts), they obviously responded to some real needs built into the structures of the papal court, the Roman family, the society of the sixteenth and seventeenth centuries, and the economic relations of the time. The manifest evils to be eradicated and the goods to be encouraged did not exist and could not have existed except in and through a variety of structures.

Such nepotistic practices and such advice would be examples in which, if it had been more fully known at the time, the service of the gospel could not have dispensed with a carefully planned effort to exert influence on those structures. That power of structures was not so clearly appreciated then. Today we have no such excuse.

All structures, of course, are relative; a changed structure is not necessarily a better one. But the important point for Jesuits is to recognize for structures what we have long recognized for ideas, that they do make a difference. If we do see that, we shall be as eager today to influence structures as we have been in the past to influence ideas.

iv. The Service of Societal Groups

The fourth significant change as expressed in the document on our mission today is the desire of the Society to be of service to social groups conceived of precisely as social groups. In the past we have been involved in serving, for example, the poor, or the uneducated, or the non-Christians, or the influential. The Formula of the Institute puts part of that work, "in reconciling the estranged, in holily assisting and serving those who are found in prisons and hospitals, and indeed in performing any other works of charity, according to what will seem expedient for the glory of God and the common good."¹⁷ But in most instances (with some obvious exceptions such as Regis or Claver or Lievens), our service was conceived of only as service to individual persons, no matter how many hundreds or thousands of them we might have been working with at a particular place or time.

Previously we did not usually conceive of an apostolate to the estranged as a group, nor of changing structures which promote estrangement. For example, we did not dwell on the characteristics of prisoners as prisoners nor take action on penal structures. We did not, as another example, think of hospital patients as a group with special group characteristics in addition to individual traits, nor did we engage in research or work in the light of a "typical hospital patient syndrome."

We shall, of course, continue to bring the gospel to individual men and women; it is to persons and not to groups as such that God's grace comes. But if we have always known that while God loves us individually, he does not love us separately, (separate that is, from the Church, the community of believers), so now we are coming to know that the very possibility of our individual response to his love and to each other is conditioned by a variety of groups or communities to which we belong. It is this explicit, reflexive awareness of ourselves as members of a group that is one of the marks of our modern world. (To use the word "class" summons up too many connotations and reactions which get in the way of recognizing the simple reality of such inevitable group membership.)

It is the desire of the Congregation to serve such groups as groups

that is a change. Of course we shall, for instance, continue to work with and for the individual poor man or woman. But we shall be asked in addition to work with and for the poor as a group. To an extent we have long been doing this with such "groups" as the "better educated" in and through our schools. But even there a new element is introduced. Now we are asked to make ourselves and them more explicitly aware of what their opportunities are, what they do, what happens to them, how they react, not only as this or that educated individual, but as a member of an educated group with all of the influences, heretofore unknown, which come from the very fact of membership in that group, even when that membership itself has also been unknown. A group is not fully a group until it knows that it is. Once it does, a whole new set of attitudes enters the lives of its members. Such new groups, new because newly self-conscious, are assuming ever increasing importance in this present world. The Congregation is asking something new of us in response. It asks that we not only continue to work for the inner change of the individual heart, the conversion to faith, but also for the outer change of societal groups, the conversion to justice, which so condition what the individual can and cannot do.

b. Continuity of Nature and Purpose

In this document, finally, as in so many others, while there may be change in the tasks which the Society is to take on, there is a continuity in what the Society itself is and will be, a "religious, apostolic, sacerdotal order, united to the Roman Pontiff by a special bond of love and service."¹⁸ It is fidelity to those continuing characteristics, not only in pious words but in actually living them out in the changes of today, which impelled the Congregation to changes in the Society.

4. In "The Work of Inculturation" Universality through Particularity Changes in Perception and Action

To turn to the last example to be dealt with in this study, the document on inculturation may be, in its latent possibilities, the most change-inducing work of the Congregation. Its brevity, two paragraphs on one page,

may conceal its import.¹⁹

a. Insertion into a Non-Western Context

Most of us in the Society of Jesus today and in the past have been members of the Western world par excellence, not only geographically but also, more importantly in our backgrounds, our sensibilities, our mentalities, our formation. That is by no means bad. Indeed, it is just the opposite. The Western tradition has been a great source of intellectual and spiritual enrichment for the Society. But it is necessarily limiting, as is any tradition. For us it has been in some instances even stultifying when we were tempted to carry the rationalizing, ordering processes of the Western mentality to the extreme beyond which it becomes caricature. Some can remember such extremes even in the way meditative or contemplative prayer was sometimes presented, drawing on Ignatius' genius for order and then schematizing a procrustean rigidity.

When in the past we inserted ourselves into the Eastern world, (using Western and Eastern each as shorthand for a whole complexus of distinct characteristics), the Society very often came as a Western import. We came with Western characteristics, along with the unexamined presumption that we brought the treasure of the gospel in an almost equally precious container. There were some great and honorable exceptions such as Ricci and his followers in China or De Nobili in India. It is also true that the Society, as a body, at great cost to itself supported the use of the Chinese rites in that terribly fateful controversy, and there have been in the history of the Society other examples of inculturation on its part. But by and large they were individual cases rather than deliberate corporate decisions. Now, however, this document asks directly of the Society such positive inculturation as a corporate body into the life of the larger society where it leads its life. This is the first change implied in the document.

b. A Universal Christianity of Indigenous Forms

But there are further implications too. The second, and more important, is that the Congregation not only urges such a positive insertion

into the "regions of Asia, Africa and some countries of Latin America,"²⁰ but also presumes that the conversion of these regions to Christ should be in a universal Christianity with their own indigenous forms. Inculturation has to mean that if it means anything, and such an implication is a large advance on the past. It will surely affect the life of the Society in those regions too.

c. Mutual Enrichment of West and East

Then the document goes one step further in its implication, a step yet more important. In the inculturation of faith and life, not only are the non-Western Church and Society to be enriched in their faith and life through their own forms of piety, thought, and theology, but they will also be able to enrich in turn the piety, thought, and theology of the Western church. The unconscious cultural imperialism from which both West and East have suffered gives way in this vision to a mutual interplay of the best of a variety of traditions and practices and to a mutual correction of the limitations inherent in any culture. Toward such an inculturation of the faith and life of the Church the Congregation asks the Society to contribute its help.

d. Freedom to Imagine New Possibilities

Perhaps for the Society specifically there may be one further benefit which involves both change and continuity. This document on inculturation may in some ways help bring the Society back to somewhat more of an openness and freedom of spirit when faced with new ways of thinking and acting, a greater willingness to imagine alternative possibilities in our apostolates and our lives--something which we seem to have had to a larger extent before the condemnation of the Chinese rites in the seventeenth century. As we developed our work in China, we entered imaginatively upon an unprecedented attempt at inculturation, an attempt to make the Church more universal by incorporating it more fully into a very different, totally developed, and extraordinarily sophisticated culture, and by incorporating that culture in turn into the Church. The whole effort came to a traumatic and tragic end; and today many historians and theologians

would say that that end was one totally needless.

Be that as it may, the suppression of the rites had a larger effect than in China alone. It seems to have contributed to making the Society more cautious, less innovative, more inclined to the perpetuation of already safe models in our thought, our teaching, our activities. It is clear that a creative elan is always going to be a problem; it may involve danger to and sometimes disruption of established patterns. What is sometimes not so clear is that an unimaginative repetition of unchanged patterns may also involve danger and disruption when the situations to which they are applied have themselves changed very greatly. Since the Chinese rites affair in the pre-suppression Society, and since the attempts to give a sympathetic hearing to modernity in the post-restoration Society--both were looked upon with a very jaundiced eye by some in high positions of official power in the Church--we may have been very slow in "the work involving inculturation of both faith and Christian life." The work of the Congregation may influence our greater adherence to a pattern of continuity which in some respects also goes all the way back to Ignatius who introduced changes in the religious life which seemed at the time incredibly bold.

So much work is yet to be done in imagining and researching, in reflecting upon and writing about the models by which we think of the Society and of ourselves as Jesuits, especially in the context of the model or models by which we think of the Church. For instance, the work of the Society in the service of the Church and thus our contemporary spirituality is intimately affected for change or continuity by whether we think of the Church as institution, or as mystical communion, or as sacrament, or as herald, or as servant, or as a combination of some or all of these, to use the models currently of concern to the Church and recently discussed by Avery Dulles in his book, *Models of the Church*.²¹

E. Conclusion: to Face the Future Today

This study will conclude on a note which directly concerns our own personal and community spirituality and how the work of the Congregation might affect them in both continuity and change.

1. The Congregation and Our Spirituality

There is no change in the need for fostering and furthering our own Jesuit spiritual life. Because that Jesuit spirituality is essentially apostolic, our apostolates help to condition it. The 32nd Congregation, in explicitly asking that those apostolates be directed toward the service of faith and the promotion of justice, has given the context in which our spiritual lives also should be carried on. To carry on those apostolates and to maintain and develop our spiritual lives, two prerequisites seem evident. They are, briefly, fact and myth.

2. "Fact" and "Myth"

a. An Example of "Fact"

We shall need as Jesuits, in the years to come, much more factual knowledge about faith and justice than we now have. We shall need this knowledge not simply however as bare-bone facts nor as polemic presentations, but in a context of how it helps to further our apostolic work and thus helps to foster our spiritual life. We shall need clear and direct information on the variety of circumstances in the world within which our promotion of faith and justice are carried on and by which they are conditioned. We shall need then to engage in reflection on that factual material and on its implications for our apostolic work and for our spiritual lives. If the one does not nourish the other, and if both are not part of a coherent whole, we can too easily tend to engage in activity for its own sake, or in personal and communal introspection for their own sakes. If both apostolic activity and spiritual life are not grounded in an informed appreciation of fact, they are at least useless, and perhaps harmful for ourselves and for others.

An example of the proposed "fact" may be helpful. Desperate hunger in much of the world today is a fact. About it we can read voluminous reports. Actually, most of us will *not* do so. We lack the time, the inclination, the opportunity, the awareness of how such reading might practically influence our work and our lives. Yet the presence of hunger, indeed famine, does affect the service of faith and the promotion of

justice over very large areas of the world, and it does say something about our personal relationship with all men who are, as we are, children of God and brothers of the Lord. Scripture surely has something to say to this when the prophets summon us to give bread to the needy, and when Jesus judges us as we gave to him, in the persons of the least of his brethren, food when he was hungry and drink when he was thirsty. The *Spiritual Exercises* too have implications here for faith and justice when St. Ignatius speaks of creatures in the service of the Lord at the hands of man, or of our love being proved in our deeds.

b. An Example of "Myth"

As to "myth," we need for 20th century Jesuits something with as much power and meaning and content as the phrase, "the salvation of souls" had for most 16th and 17th century Jesuits. We, as they, believe the gospel and try to live it out. We, as they, are formed by the *Spiritual Exercises*. We, as they, are essentially apostolic men. But they had, besides all that, something we do not quite have. The changes brought on by such factors as the voyages of discovery to America and the Indies, or by the uncharted paths of dissent in the Reformation, opened up new ways of seeing the world geographically, religiously, and intellectually, opened up indeed new worlds to save . . . and in new ways. Organized foreign missionary endeavor was not a current phenomenon when the Society was founded. Organized controversy or organized revival of a long dormant faith or organized schooling were not current apostolates either. It was such endeavors which, in part, made Ignatius and after him the earlier Jesuits so unusual, so literally "remarkable." For several centuries we had an operative myth, a vision which gave specific meaning and purpose and which mobilized or concentrated or focussed our energies, psychological, physical and spiritual in our apostolates, in our spirituality, in our lives.

For us today, the work of the Congregation has just been a beginning of our new ways of seeing the world, a beginning, indeed, of new worlds to save and in new ways. "Faith and that struggle for justice which it includes" does not yet have the power and meaning and content for the 20th century Jesuits that the earlier phrase had for the 16th and 17th century

Jesuit. We only learn to see its content through trying to live it out in our lives, as earlier operative myths, earlier visions were lived out. A newer myth such as "faith and justice" does not supplant an earlier one, any more than "salvation of souls" supplanted the earlier "preaching of the gospel" or than it supplanted the yet earlier "prayer and work." They were all part of both continuity and change.

The seventeenth century Society had the advantage in that "salvation of souls" dealt directly and vividly with individuals, with persons. "Faith and justice" deals just as much with institutions as with individuals, and institutions directly have that same characteristic as corporations, "neither bodies to be kicked nor souls to be saved."

How that myth, that organizing vision, becomes truly operative for us today is yet to be seen. Reflection on means to make it so could furnish more than one essay for these *Studies*, and probably will do so. More importantly, as Pico della Mirandola observed five centuries ago, a man really knows only in proportion to the experience he has gained by doing. "Tantum scit homo, quantum operatur," he tersely expressed it. We have much to do in order to learn fully the most important continuities and changes of General Congregation XXXII, and in order to make them operative in our apostolates, in our spirituality, in our lives. It is such a continuing "program of deepening awareness for apostolic discernment" which will make possible on the part of the Society a continuity in serving the faith and in promoting justice in the midst of constant change in the world and in itself.

FOOTNOTES to: THE CONFIRMATION OF PROMISE

- 1 See "Introductory Decree," numbers 3-6; "Jesuits Today," numbers 1, 26, 32; "Fidelity of the Society to the Magisterium and the Supreme Pontiff," paragraph no. 3; "Our Mission Today," nos. 35, 48-49, and *passim*. The Thirty-second General Congregation was the first to accomplish a document *de statu* and not just *de detrimentis*. This latter could hardly call for more than a defensive reaction to the modern world or the current problems of the Society. As the positive was included as an essential part of the *de statu* and as it was initially part of our first discussion of priorities, the influence from this general consideration of the Society could be positive and constructive.
- 2 "Poverty," no. 6
- 3 "Jesuits Today," no. 20. "Union of Minds and Hearts in the Society of Jesus," no. 26.
- 4 *Constitutions* [813]; see also *General Examen*, [3].
- 5 "Our Mission Today: The Service of Faith and the Promotion of Justice," no. 2. Here I should have to disagree with one assertion made by Father Brian Daley in his excellent article "Identifying Jesuits: The 32nd General Congregation," *The Month* (May, 1975). The Congregation never made the promotion of justice its priority of priorities. In fact, in a vote taken on the 12th of December, the Congregation specifically excluded that option. On that day, six priority items were selected by the Congregation, one of which was the promotion of justice. The Congregation did not want any of these singly to constitute its priority of priorities, but chose rather to combine number 28 (the promotion of justice) and number 26 (the principal criteria of our apostolate, which included the previous papal commissions regarding atheism) into a single focus given to the apostolic mission of the Society. See "Proemium Historicum ex Actis Congregationis Generalis XXXII," no. 5, *Decreta Congregationis Generalis XXXII* (*Acta Romana*, Vol. XVI, Fasciculus II, [1975]) p. 283. The three different commissions which had dealt with these distinct issues were combined and their eventual document was the decree: "Our Mission Today--Service of Faith and Promotion of Justice." The "priority of priorities" expression proved a clumsy and ambiguous one, but what it eventually became was this hendiadys of faith and justice for easy use. "To the many requests received from all parts of the Society for clear options and definite guidelines concerning our mission today, the 32nd General Congregation responds as follows: The Mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement" ("Our Mission Today," nos. 1-2). This selection of the priority of priorities becomes, in the document "Jesuits Today," the "basic choice" of the Congregation (See numbers 2-4, 10, 12, 31.)
- 6 1 John 1:3-4.

- 7 "Jesuits Today," no. 2.
- 8 *Spiritual Exercises*, [95].
- 9 Ibid., [197; see also 53].
- 10 Ibid., [196].
- 11 See *Fontes Narrativi*, II, 10; *MonNad*, V, 51-52. For a synthetic view of the document on this vision and of its extension to the life of the Church, see *The Constitutions of the Society of Jesus*, Translated with an Introduction and a Commentary by George E. Ganss, S.J. (St. Louis, 1970) p. 21, fn. 21.
- 12 The Formula of the Institute, [3], [1].
- 13 *Autobiography*, numbers 57, 88, 98. See also Michael J. Buckley, "Priesthood in the Society of Jesus," *CIS (Centrum Ignatianum Spiritualitatis)*, No. 16, 1974, II, pp. 20-35.
- 14 Simply extraordinary, for example, is Ignatius' Instruction to Laynez, when the latter went on a mission to Cosimo de Medici, Duke of Florence: "It is a common weakness of princes that, having an abundance of many things, they suffer a great scarcity of men who will speak to them not words of praise and flattery but words of justice and truth. This being the case, it is important to talk [to the Duke] with Christian freedom, for 'he who is of God listens to the words of God' (John 8:47). . . .
- "You must lay before His Excellency what pertains to the proper discharge of his office. That office is to lead the people to their last end, blessedness, which they will reach by right living. Now this right living is the specific goal that a prince should aim at, and to achieve it five elements must be made to work together. First, the preservation of the unity of peace. Second, the promotion of the Christian virtues. Third, the acquisition of all that is required for right living: material needs, and spiritual needs as well, such as education, and the like. Fourth, the maintenance of this well being by population increase, the diligent provision of employment, the repression of crime, and effective national defense. Fifth, its further development by correcting what is less conformable to reason, providing incentives, setting goals" (*PolCompl*, II, 823-825).
- 15 See Ignatius' letter to Fathers Diego Laynez, Alonso Salmerón, and Claude Jay at the Council of Trent in January of 1546, (*EppIgn*, I, 386-389). See also *Constitutions*, [527-528].
- 16 John Dewey, *Reconstruction in Philosophy*, ninth printing (Boston: Beacon Press, 1966), p. 86.
- 17 A. R. P. Generalis, Pedro Arrupe, "Finalis Allocutio ad G. C. XXXII, 7 Martii 1975" (mimeographed), p. 2. Father General is referring to any number of incidents, but most directly to the handwritten letter of Pope Paul VI of February 15, 1975. See *Acta Romana*, Vol. XVI, Fasciculus II (1975), pp. 448-451.

- 18 "Address of Pope Paul VI to the Thirty-second General Congregation of the Society of Jesus," March 7, 1975. *Documents of the Thirty-second General Congregation of the Society of Jesus*. An English Translation (Washington, D.C. The Jesuit Conference, 1975), p. 150. "Letter of Jean Cardinal Villot to Father General," May 2, 1975, *ibid.*, p. 153.

My impressions are coordinate with those of Father John R. Sheets who noted "the corresponding attitude of obedience to which we were obliged and which all gave without contestation." See "A Survey of the Thirty-second General Congregation," in *Review for Religious*, XXXIV (September, 1975), 683. Father Sheets registers as the most negative reaction among the delegates: "There were signs of ruffled feelings." This is to put the impression very generically. The delegates were simply staggered at the collapse of accurate communications with the Holy See and the attendant anxieties of the Holy Father. Father Sheet's summary statement is also coordinate: "Added to these was the experience of the interaction between the Vatican and the Congregation which brought with it great anguish. However, it was also perhaps *the* experience which changed the Congregation from a group of planners relying much on our own wisdom into something approximating an instrument of the Holy Spirit" (*ibid.*, 673).

- 19 *SpEx*, [322].

- 20 *Ibid.*, [146].

FOOTNOTES to: CONTINUITY AND CHANGE

- 1 Documents of the Thirty-second General Congregation of the Society of Jesus: An English Translation (Washington, D.C. 20036: The Jesuit Conference, 1975), Document 1, section 2 (abbreviated as *GC 32*, Doc. 1, no. 2).
- 2 Ibid.
- 3 Ibid., Doc. 6, no. 3.
- 4 Ibid., Doc. 11, no. 1.
- 5 *GC 32*, Doc. 11, no. 16.
- 6 Ibid., Doc. 2, no. 3.
- 7 Ibid., no. 14.
- 8 Ibid.
- 9 Ibid., no. 17.
- 10 Ibid., no. 18.
- 11 Ibid., no. 11; cf. Formula of the Institute, [3] (1).
- 12 Ibid., Doc. 4, no. 2.
- 13 Ibid.
- 14 1971 Synod of Bishops, *Justice in the World*, Introduction.
- 15 *GC 32*, Doc. 4, no. 3, referring to the Formula of the Institute, especially [3] (1).
- 16 *GC 32*, Doc. 4, no. 31.
- 17 The Formula of the Institute, [3] (1), Doc. 4, no. 17.
- 18 Pope Paul VI, "Address to the 32nd General Congregation," Dec. 3, 1974, II, cited in *GC 32*, page 137.
- 19 In the Latin it is not only just two paragraphs, but also only three sentences. Two of them are periodics worthy of the best Renaissance Ciceronianism.
- 20 *GC 32*, Doc. 5, no. 1.
- 21 Avery Dulles, S.J., *Models of the Church*, (Garden City, N. Y., 1974).

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