

STUDIES

in the Spirituality of Jesuits

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The Grace of Our Founder
and
the Grace of Our Vocation



John H. Wright, 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

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THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

consists of a group of Jesuits from various provinces who are listed below. The members were appointed by the Fathers Provincial of the United States in their meeting of October 3-9, 1968. 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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THE GRACE OF OUR FOUNDER AND THE GRACE OF OUR VOCATION

by

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I. Why This Study ?

The very title of this study may strike some as a fundamental mistake. The endeavor to understand the grace of our founder in order to illuminate the meaning of our vocation may seem to some a futile effort doomed at best to unveil a matter of historical curiosity. Why should we be bound by one man's vision, even if that man be Ignatius of Loyola? Are we not responsible adults with our own understanding of the needs of the Church today, able to forge our own future? Shouldn't we look for the significant factors of our vocation in our own minds and hearts rather than in the Constitutions of the Society of Jesus, or The Spiritual Exercises, or the Decrees of the Thirty-first General Congregation, or the results of any other assembly? Process marks everything. All groups and all individuals change as they grow; and it belongs to us, here and now, to discover what we ourselves wish to do, without being burdened or encumbered by the past.

This point of view contains an important insight that we cannot neglect without losing contact with the real world. It is always necessary for the members of the Society of Jesus to reflect upon the present movement of the Holy Spirit. How is he now guiding us? To what does he now call us? We must live out of our present experience of the action of God in our hearts and minds. We must acknowledge the ever-present need to discern the motion of the Spirit. No formula of the past, however beautiful and however perfect, can tell us exactly what the present demands of us and what the future calls us to.

However, a desire to break completely with the past and to make an absolutely new beginning rests upon a double misunderstanding, one in the area of sociology and history and the other in that of theology. From a sociological and historical point of view, any identifiable

community of men share a common history, a common life together, and a common hope for the future. Their hope for the future and their present life together grow out of their common history. They simply would not be united together, they would not have a particular view of themselves and the world, they would not be organized for particular goals if they did not have a certain definite origin in the past. We members of the Society of Jesus cannot possibly understand what we are now, either as a community or as individuals within that community, without taking full account of our past. To imagine a Society of Jesus made up of men for whom this history is irrelevant is to invent an unrealistic fiction, not to consider the actual Society of Jesus that exists. If we tried to act without recognizing our past, we would be continually making decisions under the influence of powerful forces which simply eluded us. The kinds of relationships that now hold us together and orient us toward the future grow out of a four hundred year history which is uniquely ours. To think that we can disregard these relations and direct ourselves any way we may feel inclined, toward any future that we might happen to desire, is to misunderstand both the strength and the limitation of being human.

Theologically the position fails to appreciate the fidelity of God who calls us within the continuity of our religious history. We can perhaps best understand this fidelity by considering how a religious order comes to be and to grow and to endure. It normally begins when a man, gifted with the grace of God and moved by the Holy Spirit, perceives a need within the life of the Church and determines to meet that need assisted by others to whom he communicates his vision and inspiration. Thus a band of individuals forms around a central charismatic figure. They share his vision and are determined to work for the purposes to which he dedicates himself. A religious order is born, conscious of a particular need, resolved to serve the Church and the people of God in a special way. And the Church for her part, recognizing the continuous outpouring of the Gifts of the Holy Spirit within her, approves the way of life that these men have entered upon. Thereafter they attract to

themselves others who are also moved by their spirit, by the goals they pursue and by the way they work to achieve those goals. Consequently, through this institution, the original vision and inspiration of the founder continue to be operative in history even long after he and his immediate followers have died. The living body of men within the Church, sharing a certain way of life, pursuing certain goals, remains a kind of focus for the grace of God. Other individuals contemplating their own future and deliberating about the life to which God calls them, find a resonance within themselves for the kind of life this group of men is living and the goals they are pursuing. And in this resonance they discover God's call to join themselves to that group of men. The divine invitation originally extended to the founder and to those who shared with him the beginnings of that order continues to draw men until such time as no one any longer shares that vision and desires to pursue those goals. The enduring significance of the vocation is therefore to be found ultimately in the fidelity of God who continues to call some men to seek these goals and to meet these needs.

The grace of Ignatius received, his vision and his spirit, is an historical fact and reality within the Church. This fact lies at the root and the origin of the Society of Jesus. The Ignatian grace unfolded in the history of the Society of Jesus in the generous lives of thousands of Jesuits. We must indeed ask ourselves whether this vision and spirit is still viable in the Church today. Does it still represent a way of life to which we experience ourselves drawn by God? Is it for us a way of genuinely serving the Church and the people of God? If so, then we must root ourselves in it still more deeply and firmly. But if this is not the case, then we must recognize it and consciously consider whether to form a new society, understanding what we are doing. For it would be an illusion and deception to continue to call ourselves the Society of Jesus founded by Ignatius of Loyola if we wish finally to embody a basically different point of view, aimed at basically different ends, achieved by essentially other means. The matter of naming, of course, is of secondary importance. But behind it lies the need for being fully

aware of what we are about. It should be noted that so long as any considerable group of men within the Society of Jesus find themselves moved by Ignatius' ideal, and desire to live according to his spirit, they continue to be the Society of Jesus. And if others think that this way of life is fundamentally unsuited to them, to their goals, to what they would hope to achieve by their lives, then instead of trying to change the Society to become what they might wish, they would more reasonably withdraw to form their own community. History gives us examples of one religious order becoming the parent of another, when someone or other within the order feels himself called by God to establish another way of life.

Therefore, whether the Society of Jesus is to remain an Ignatian Society or whether it is to become something else, does depend very profoundly upon the inner experience of us men who make it up. If we, as a body, discover that God is calling us now to something quite different from what He called Ignatius, then, in fidelity and obedience to God, we need to change radically and essentially and to become something else. However, if we do as a matter of fact discover that Ignatius' vision still captures us and that his goals still beckon us, then in fidelity to the God who calls us we must renew and deepen our grasp of Ignatius' spirit and endeavor to meet the needs of the world in the light of this spirit as fully as we can. The following study tries to spell out the grace given to Ignatius, the grace which led to the founding of the Society of Jesus and continued to unfold within its ongoing life. This can assist us in our inquiry into how God is calling us now, and enable us to find the answer to how we must renew ourselves in faithful dependence upon the grace of God.

II. Documents of the Church and of the Society

Both the Church and the Society have drawn attention to the importance of the grace given the founder of a religious order and to the significance of that grace for the members of the order. The Second Vatican Council in its decree on The Appropriate Renewal of the Religious Life proposed two simultaneous processes to bring about this renewal.¹ The

first process is a continuous return both to the sources of all Christian life and likewise to the original inspiration behind a given community. The second is an adjustment of the community and its spirit to the changed conditions of the times. These two processes illustrate the double meaning of the word "renewal", that is, both making something as it once was when it was new, and also making it new today in its relationship to contemporary conditions. It will be our concern to reflect first upon the original inspiration behind our present community, the Society of Jesus, and then to consider how this inspiration may assist in solving some contemporary problems which confront us.

The Ecumenical Council had this to say, "It serves the best interests of the Church for communities to have their own special character and purpose. Therefore, loyal recognition and safekeeping should be accorded to the spirit of the founders, as also to the particular goals and wholesome traditions which constitute the heritage of each community."² No doubt it would be a mistake to draw too sharp a distinction or opposition between the common sources of the Christian life to be found in the Scriptures, and the particular sources of spirituality for a given religious institute. For the founders of these institutes drew upon the spirit of the Gospel and focused its meaning for their own communities in order to serve the interests of the Church in the way in which they felt the Holy Spirit to be guiding them.

It was not the Second Vatican Council that first recognized and set forth the need of a religious order to draw continually upon the grace and spirit of its founder. We read, for example, in a letter of Pope Pius X to Father Cormier, O.P., the General of the Dominicans, "We very strongly encourage all the members of religious families to follow in the footsteps of the saintly men whom they venerate as their parents and founders; for it is clear to all that a tree spreads its branches more widely and bears more abundant fruit the purer and more copious nourishment it draws from its roots."³ Pope Pius XI wrote in a letter to the Generals of religious orders in 1924, "First of all we urge religious to consider the example of their founders, the fathers who gave each order its laws, if they wish to be sure to share more abundantly in the graces of their

vocation. For when these extraordinary men founded their institutes they were clearly obeying a divine inspiration. Whoever, therefore, bears the mark which the founder wished to imprint on his community is surely on the right way from the start. Hence these members, like good sons, should take care to honor their father and lawgiver both by following his prescriptions and advice and by imbibing his spirit."⁴

The Society of Jesus, likewise, has traditionally looked for guidance and inspiration in the life and writings of Ignatius. The Thirty-first General Congregation appealed repeatedly to the Constitutions and to The Spiritual Exercises in order to determine how we ought to renew ourselves and fulfill our vocation in the world today. This appears most notably in the decrees on The Mission of the Society of Jesus Today, The Brothers, The Training of Scholastics, Prayer, Obedience, Poverty, and The Apostolate. In dealing with the apostolate of the Society, for example, the General Congregation had this to say, "The over-all guiding norm for our own apostolate as is clear from our holy founder's special charism, from the Formula of the Institute and the Constitutions, and from the Society's living traditions, is the greater service of God and the more universal good of souls, to be striven for in the greatest possible docility to God's will as manifested to us in the Church and the circumstances of each age, but especially through the Roman Pontiff."⁵

This looking to the past is not a new idea for the Society either. In a letter of Father Francis Xavier Wernz of September 8, 1907 to the whole Society, written to celebrate the first centenary of the restoration of the Society, we read, "Pius VII wished to renew this genuine spirit of our Father Ignatius, when by an extraordinary act of kindness he recalled our Society to life. The Supreme Pontiff wished this new battalion to revive the virtues and holiness of life of that first one. He wished these new companions, like those first ones, to be available to the Church as vigorous light-armed soldiers, ready to be sent wherever the glory of God and the salvation of souls might require it, always prompt and willing at every wish of the Pope, prepared for suffering and death, capable of accomplishing the outstanding deeds which the Supreme

Pontiffs admired in the first ages of the Society."⁶

One has only to glance through the Acta Romana as the various centennial anniversaries of the great events of the life of Ignatius and the early Society recur to see how deeply the Society has been aware of its dependence upon the grace given to Ignatius. We see this in the centennial for the observance of the writing of the Spiritual Exercises;⁷ of the canonization of Ignatius and Xavier;⁸ of the first vows of Ignatius and his companions;⁹ of the first founding of the Society in 1540;¹⁰ and especially in the Ignatian year when in 1956 we commemorated the fourth centenary of the death of St. Ignatius.¹¹ The memories of these events evoked a conscious need to measure ourselves against our past and to see whether the same vitality is present within us now, the same dedication and spirit, the same embracing of a life for the greater glory of God.

III. The Ignatian Charism in General: Companion of Jesus, Contemplative Even in Action

It remains now to try to spell out the distinctive Ignatian grace, then to subject this to a more careful analysis, and finally to suggest how this might guide us today in our renewal of the Society of Jesus. It is difficult to speak of the characteristic grace of any saint merely in the abstract, as if we could through a particular combination of general and universal terms describe his distinctive relationship to God. In this matter a certain concreteness is necessary and illuminating. We must discern in the events of Ignatius' life, as well as in his writings, what were the particular divine attractions he experienced and the way he responded to them. An expression which seems to indicate most clearly and concretely the grace granted to our founder comes from an episode in the life of Ignatius and his first followers while they were awaiting the possibility of going to the Holy Land. They were conducting a missionary effort in northern Italy; and Ignatius told his followers that if anyone were to ask who they were they were to reply that they were "companions of Jesus."¹² Ignatius himself was above all a companion of Jesus, and it was this that he wished his followers to be before all else. Jesus is Lord, King, Leader, Mediator, and Savior; and Ignatius

was his companion. It is clear that the grace sought in the Spiritual Exercises, from the contemplation on the Call of the King until the very end, is precisely this grace of close companionship with Jesus, rooted in faith and sealed in love.

The call to be a companion of Jesus meant for Ignatius an introduction into the depths of the divine life and evoked a sustained and distinctive response. Father Jerome Nadal describes this in a well-known and important passage. "We know that Father Ignatius received from God the singular grace to enjoy freely the contemplation of the Trinity and to rest in it. Father Ignatius enjoyed this kind of prayer by reason of a great privilege and in a most singular manner, with the further result that in all things, actions, and conversations he contemplated the presence of God and he had a feeling of spiritual things so that even in action he was contemplative, a thing he used to express by saying, 'God must be found in all things.'"¹³

Companionship with Jesus for Ignatius was not simply a happy accident. It was granted to him without his merits; but it was maintained only by his honest, sincere cooperation; and this cooperation was found in being a "contemplative even in action." The Latin of Father Nadal's expression was simul in actione contemplativus. Very much has been written to explain the meaning of this expression and I do not wish to add a new interpretation but simply to indicate some fundamental elements upon which there is general agreement. The first is that Ignatius was indeed a contemplative, that he lived a life of deep prayer and intimate familiarity with God. And that from this experience of God in prayer the dynamism of his whole life emerged. The second is that this way of praying enabled Ignatius to find God in all things, to live in union with Him in all that he did. It is clear that Ignatius was not a contemplative merely in action but a contemplative even in action. The contemplative spirit that pervaded his whole life was rooted first in the contemplation of God in prayer. The mystical experiences of the period of Manresa continued to be the spiritual life of Ignatius in later years, though in different ways, and with continual growth. Through his union with God

in prayer he was enabled to find God everywhere. He was enabled to live as a companion of Jesus. To be a contemplative even in action does not mean, of course, a matter of explicit conscious reflection at all times, but rather that one has an habitual and abiding consciousness at the periphery of awareness where one tastes the Lord, rests in Him, and finds there the continual source of strength and encouragement.

We can, I think, gain some light on the meaning of the expression, "a contemplative even in action" by contrasting it with St. Thomas' description of what came to be known later as the mixed life. He was describing the life of the friars preacher in distinction to the life of monks and he wrote, "contemplari et aliis contemplata tradere" ("to contemplate and to give to others the fruit of contemplation").¹⁴ For Thomas, this way of the religious life was first of all a life dedicated to the pure contemplation of truth for its own sake and for the union with God which it effected. Thereafter there was an overflow of this into the life of others giving to them that which one had discovered in contemplation, communicating to them through teaching and preaching the light one had derived from this life of prayer. For Ignatius contemplation and the life of activity were not that distinct. One found God in prayer, one rooted himself in God in private contemplation; and thereafter one found God in action because one had first found Him in prayer. All the deeds, works, thoughts, actions, considerations which constituted the rest of his life were also the area of contemplation; for there likewise he found God and was united with Him. And this union with God is what contemplation means most radically in the Christian sense.

The final contemplation of the Spiritual Exercises, the contemplation for obtaining divine love, illustrates this in a particularly forceful way. This exercise is designed as a transition from the period of the retreat into one's ordinary life. It strengthens within the retreatant an abiding attitude of love which has been growing throughout the whole course of the Spiritual Exercises. At this point then the attitude is oriented toward the circumstances and conditions in which the rest of his life is to be lived. The contemplatio, in other words, establishes

a man as a contemplative even in action. It is a way of prayer that establishes a way of life.

IV. An Analysis of the Ignatian Charism

With these few remarks on Ignatius as a companion of Jesus, a condition maintained by being a contemplative even in action, we may pass to a particular analysis of his grace. I should like to do this in three stages, to indicate first the theological focus of his grace, secondly its apostolic orientation, and thirdly its practical implementation as Ignatius viewed it.

1) Theological focus: The Holy Trinity

The theological focus of St. Ignatius' life as a companion of Jesus and a contemplative even in action was the Holy Trinity. To live as a companion of Jesus necessarily means to live as a child of God the Father, under the inspiration of the Holy Spirit. In the account of his life at Manresa which he dictated to Father Gonçalves da Câmara, St. Ignatius tells of an insight into the mystery of the Holy Trinity which God granted to him causing him to break into tears and sobs unable to control himself. He describes the joy and consolation he felt for several hours, and dates from this experience the feeling of great devotion he felt the rest of his life in praying to the Holy Trinity.¹⁵ It is clear that Ignatius' appreciation of the Holy Trinity was not merely an abstract understanding of what it means to say that there are three persons in one God. The doctrine of the Holy Trinity, as it emerges within the writings of Ignatius, is the conceptualization of the experience of how God communicates himself to man in the mystery of the redemption, and more particularly, of how Ignatius experienced the living reality of God in his life; that is, as Father, Son, and Holy Spirit. The contemplation on the Incarnation depicts the persons of the Holy Trinity deliberating on the way in which they will save man from the consequences of his sin. And to each of these divine persons Ignatius experienced himself in a somewhat different relationship and responded in a somewhat different way.

It is clear, I think, that when Ignatius gave the Society the motto, "For the Greater Glory of God" he had in mind our relationship to God

the Father. For at the conclusion of the Formula of the Institute, approved in 1550, we have this prayer, "And may Christ deign to be favorable to these our tender beginnings, to the glory of God the Father, to whom alone be glory and honor forever. Amen."¹⁶ Ignatius was conscious of God the Father as the ultimate root of the life of God in himself, and the source of that life which is communicated to us through Jesus Christ and in the Holy Spirit. It was God the Father who had sent his Son into the world to be our savior and the close companion of our lives. Christ for Ignatius was the mediator with God the Father. He was therefore very conscious of the special position of God the Father in the totality of man's life with God.

Ignatius' relationship to Christ our Lord, as we indicated, expressed in a concrete way the essential Ignatian charism. It was by being a companion of Jesus that he entered into the life of the Holy Trinity. This came most strikingly to his consciousness in the vision granted to him at La Storta just outside of Rome. Here, as he tells us, he saw, "Christ with His cross on his shoulder and the Father nearby who said to Him, 'I desire you to take this man as your servant' and Jesus in turn said to Ignatius, 'I will that you serve us.' And through this Ignatius conceived great devotion to this most Holy Name and determined to call his congregation the Company of Jesus."¹⁷

The Holy Spirit, finally, with his inspirations, occupies a very special place in the spirituality of Ignatius. In the introductory paragraph of the Constitutions he pointed to the interior law of charity and love which the Holy Spirit writes and engraves upon our hearts as what most helps the preservation, growth, and progress of the Society of Jesus. Likewise, when he spoke in Part VII about the norms for assigning men to missions [624] he had this to say: "Although it is the supreme Providence and direction of the Holy Spirit that must efficaciously guide us to bring deliberations to a right conclusion in everything, and in sending to each place those who are more suitable and will fit in better with the men and work to which they are sent, still this can be said in general."¹⁸ Passages of this sort, referring to the guidance and

inspiration of the Holy Spirit are found throughout the Constitutions. Furthermore, the discernment of spirits is a characteristic feature of Ignatian spirituality; and the ability to discern the movements of the Spirit is one of the great purposes of the Spiritual Exercises. Through this discernment a man is made deeply aware of the action of the Holy Spirit within him and he learns to distinguish this action from other movements arising from selfishness or from "the enemy of human nature."

It is to be emphasized, I think, that Ignatius' spiritual awareness of God as Holy Trinity was not simply a contemplation of God's life in Himself. It grew rather from the experience of God's redemptive love for us. In faith he came to know God the Father who sent His Son into the world, and the Son who continues to send the Holy Spirit into our hearts. It is into this mystery of divine self-giving, of divine redemptive love made known to us in the incarnation that we are incorporated, and it is to the Trinity understood in this way that Ignatius was especially devoted.

2) Apostolic orientation: to serve the Church and transform the world.

This leads then to the apostolic orientation of the special grace of Ignatius. Every Christian called by baptism to the love and service of God is endeavoring in some way to respond to God's love for him. But as God's love can be conceived in many different ways, so man's response to that love can take many forms as well. What distinguishes Ignatius' way of responding to God's love from many other ways was the focus of his attention upon the redemptive aspects of God's love. It was not, for example, the love of God calling him to solitude and contemplative union that drew the mind of Ignatius, but the love of God as it seeks to transform and to renew the world in Christ. The Formula of the Institute approved in 1550 begins in this way, "Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the Lord alone and the Church, His spouse, under the Roman Pontiff, the Vicar of Christ on earth, should, after a solemn vow of perpetual chastity, poverty, and obedience, keep what follows in mind."¹⁹ Ignatius, by responding to

God's redemptive love, was endeavoring in a particular way to meet the needs of the Church. His spirituality, therefore, had an unmistakable and essential orientation to apostolate.

It is this apostolic orientation of Ignatius' spirit, rather than any isolated asceticism, that is the basis for the continual exhortation to self-abnegation found in Ignatius' writings. Self-abnegation was not sought for its own sake, or as a mere exercise in personal perfection, but for the sake of the cause he was serving. Ignatius saw Christ poor and in suffering, and recognized that those who are Christ's, who attempt to follow him closely and to implement His mission, must be prepared to become like Him. A life whose final focus is one's self could not possibly be an apostolic life nor a life of close companionship with Jesus. Ignatius was deeply aware that in the Gospel Christ insists that whoever would come after Him must deny himself, take up his cross and follow Him.²⁰ The contemplation of the Call of the King reflects the teaching of Paul in Romans 8:17, that we will share in the inheritance of Christ, "provided we suffer with Him in order that we may also be glorified with Him."

The apostolic spirit of Ignatius found particular expression in the norms he laid down for the selection of ministries for the Society of Jesus. These norms can, I think, be grouped under three headings, a) our tasks should be important, b) they should be urgent, and c) they should be tasks that would otherwise be neglected. These three headings are, I think, the realistic translation of the metaphor of "doing battle for God" and "of acting as soldiers in the service of Christ." Sometimes this military metaphor is pressed too far and, particularly in our day when an army is often an impersonal war machine, the analogy of the Society of Jesus and an army becomes very misleading and distasteful. But if, following the New Testament and Ignatius, we see the Christian life as a kind of warfare, of doing battle against what is opposed to God and to man's truest welfare, then we can see in the Society of Jesus a kind of brigade intent upon doing the important, the urgent, and the otherwise neglected.

a) Ignatius was impressed by the fact that what is more influential, what reaches more individuals, is more divine in its character.²¹ Here we see highlighted the magnanimity of Ignatius, his concentration upon the magis, his concern for the greater service of God, for the more universal good, for what will lead more surely to the goal for which we were created. This magnanimity was a source of courage and drive in undertaking great things for God.

b) Furthermore, Ignatius wished the Society to direct its efforts to needs that were more pressing, where delay would entail harm, where hostility existed against the Church or the Society, where an apostolic work was clearly marked "urgent," a more pressing need as he said. This is not to be confused with some proximate goal that is clamoring for attention; for a more remote and a more universal good is to be preferred to a more proximate and less universal one. The urgent task is one that cannot be put off without endangering the good of souls and damaging the cause of God.²²

c) And finally, it is to works that are being neglected and yet need to be done that we are especially called. If someone else is already tending to the matter then we should direct our attention elsewhere, to matters that are important and urgent and otherwise neglected.²³ We might note that for Ignatius there was one ministry in particular that seemed called for by these norms, the only ministry he mentions explicitly in the vow formula of the professed, namely, the education of youth.²⁴

3) Practical Implementation: a priestly community endowed with mobility.

Practical implementation of the grace which Ignatius had received involved as he saw it the formation of a priestly community endowed with a special kind of mobility. The followers of Ignatius were not just a group of men who happened to have a common task to work at; they were "friends in the Lord."²⁵ They endeavored to make themselves into one body caring for and understanding one another for the greater good of souls. In the long hours and days they spent together they came to share their deepest hopes and fears and desires and to be united by a bond

which was the Holy Spirit among them. It is unfortunate that in our reading of the second rule of the Summary, drawn from the General Examen, (where Ignatius indicates the end of the Society of Jesus) we have sometimes understood this in a highly individualistic sense. Ignatius wrote, "The end of our Society is not only to work for our own salvation and perfection with the divine grace, but with the same, to work strenuously for the salvation and perfection of our neighbor."²⁶ The phrase, "to work for our own salvation and perfection," is given as an end of the Society and is put in the plural. There is no question here of each one just working at his own spiritual welfare. Rather it indicates that the first objects of our own apostolic concern are the other members of the Society of Jesus, that we should endeavor in the spirit of love and understanding, of patience and self sacrifice, to promote the spiritual welfare of our brothers in this Society. We endeavor to share all we have with one another, as the Contemplation for obtaining divine love speaks, in order that what belongs to each may belong to all; and in this sharing we form a genuine Christian community vivified by the Holy Spirit, and we give living witness to the presence of the risen Lord among us, evidence that we are in fact companions of Jesus. This unity among us is founded, as all Christian community is founded, upon agape, upon the unselfish love which the Holy Spirit pours forth in our hearts.²⁷ It is this agape then which enables us to see God in one another and to reverence Him there. It enables us to share with one another the graces which God gives us and to have insight into the difficulties, temptations and problems which others may be suffering. Without this kind of community, the mobility which Ignatius wished the Society to have would destroy us rather than make us effective instruments for the spreading of God's kingdom.

Ignatius wished to found a priestly community, not in the sense that all Jesuits would be priests, but that the leading edge of their apostolic work would be priestly activity. Each of the early companions of Ignatius concluded the Spiritual Exercises with the conviction that God was calling him to serve Him as a priest, and with the determination to respond to

that call.²⁸ Permission for the ordination of Ignatius and his followers came from the pope himself, Paul III, impressed as he was with the learning and zeal of these young men. When their plans to go to the Holy Land and convert the infidel proved unrealizable, they put themselves completely at the service of the pope -- a disposition of soul that Ignatius incorporated into the final vows of the professed. This desire to serve the Church in its visible structure, cooperating with the bishops and especially the pope in the upbuilding of the Christian people, marked the Ignatian society as priestly. For this reason, he made sacramental ordination a requirement for solemn profession. Administering the sacraments, celebrating Mass, teaching Christian doctrine, preaching the word of God, strengthening the Church in both its inner vitality and its external unity, in short, the activities flowing in a special way from Holy Orders are the key central works of the Society.²⁹ Other works are related to these, to make them possible and more abundantly effective.

When we speak of the mobility of the Society we do not understand fickleness or unreliability, but a sensitiveness to the Holy Spirit, a readiness to respond to His motions wherever they may lead us, a "movability" by the grace of God. Ignatius understood this mobility for the Society first of all in a geographical sense, that we would go to any part of the world where the help of souls and God's greater glory might be served. It was also an occupational mobility; we would undertake this task or that, again as God's and the Church's interests are best served. And furthermore, it is structural or methodological mobility; we are not inflexibly fixed in one particular way of doing things, or in any particular deployment of forces. Whatever best serves the purposes of God and the needs of the Church we embrace readily and wholeheartedly.³⁰ This mobility comes from the freedom which Christ confers upon us, a freedom from our selfish concerns, a freedom from human opinion and from material interests, the freedom from inordinate affections that Ignatius places as a primary goal of the Spiritual Exercises.

Within this context of community and mobility Ignatius proposes an

ideal of obedience. There is for him no question of an obedience of subservience where one is somehow subject to another merely as another human being. It is rather an obedience where one is submissive finally only to God. In the General Examen Ignatius wrote, "For to consider the matter with sound understanding, obedience is not shown either to these persons [the Rector or the cook] or for their sake, but to God alone and only for the sake of God our creator and Lord."³¹ Obedience in the Society is above all an obedience of the whole Society to the motions of the Holy Spirit; and the endeavor of the Society as it lives out its life of obedience is always to discern, to discover, what is the will of God. How is the Holy Spirit now calling us? Obedience for the Society is first of all an attitude of the whole body to God before it is an attitude within the body of some members to others. The structure of government within the Society then is above all a means for discerning the movement of the Spirit and for carrying that movement into action. It is for this reason that although Ignatius was most concerned that subjects should obey superiors, subjects are nevertheless told that if anything occurs to them different from the superior's mind, they may, after prayer, propose this to the superior and the superior is expected to listen to this and to weigh it honestly and sincerely. For the Holy Spirit is active throughout the whole Society, and we must gratefully welcome His light everywhere.

4) Summary of the Ignatian Charism

We may now briefly summarize the Ignatian charism. (No human experience can find adequate expression in words or concepts. When this experience is the experience of God's gracious love the difficulty is increased. And the problem is further compounded when one seeks to conceptualize the grace which belongs to another. The following summary then of its nature is very inadequate). In his conversion experience and in the months spent at Manresa Ignatius felt himself called by God to be a companion of Jesus. The realistic embodiment of this call in his life meant for him to be contemplative even in action. He cultivated a familiarity with God in prayer and from this familiarity he was enabled

to find God in all things and to give his life to the service of the Church. His life of prayer was focused in the Holy Trinity, Father, Son and Holy Spirit. He knew God as his Father and sought to make him known by others, working for His greater glory as Christ did whose companion he was. He knew Christ as his Lord and leader, as the savior with whom he suffered in the sure hope of being glorified with Him. And finally he was intimately aware of the indwelling Spirit, sensitive to His presence and His movements as He poured the love of God into his heart. Ignatius saw the Holy Trinity especially in the context of God's redemptive love; hence, his response to God's love gave his life an apostolic orientation inspiring him to unite himself with Christ in self-denial, eager and ready to do what is important, urgent, and otherwise neglected. This response of love to God he embodied then in a company, in a community of Christians who were united in love with one another, dedicated to the service of those whom Christ had redeemed, ever sensitive to the movements of the Holy Spirit, and free in carrying out His will. They were a priestly community marked by an obedience which was an expression of their freedom and of their submission only to God, no matter through whom or in what way He made His will known. They were to do battle for God under the standard of the cross and serve the Lord alone and the Church his spouse under the Roman Pontiff, led by the Holy Spirit as companions of Jesus for the greater glory of God.

V. Suggestions for Renewal

1) Preliminary observations

When we ask about the viability of this vision and spirit today and how it might be adapted to present conditions to serve the world and its needs, two preliminary observations seem in order. First the grace of our founder presents itself as a direction and an attitude rather than a limitation. It does not map out a field, giving us a definite area within which our efforts are to be enclosed; rather it is a basic drive in our lives. We do not participate in a platonic ideal, some remote and changeless idea existing in a world apart. Rather we experience a thrust towards the future, God calling us to serve Him, as Ignatius

served Him, with unselfishness and flexibility as the needs of our time indicate.

The second thing to be observed is that Ignatius belongs to the whole Church before he belongs to us. The grace given to Ignatius is one in which all Christians are invited to participate, not just those who happen to be Jesuits. As we know, almost every religious congregation founded since his time shows the mark of his influence; and many of the older orders have been enriched by the grace of Ignatius, just as Ignatius himself was enriched by the grace which earlier founders had received from God. But although Ignatius does indeed belong first to the whole Church, he belongs in a special way to the Society of Jesus; for we are called upon to be the bearers of his spirit for others. We have a special responsibility to the whole Church, that the charism given to Ignatius continue to live vitally and to exercise its influence not simply for our benefit but for the benefit of all. Through our educational institutions, our social apostolates, our retreat houses, and our other ministries, we endeavor to communicate some of Ignatius' zeal for the greater glory of God, some of his concern to find God lovingly at work in all things.

2) Assimilating the Ignatian spirit

All of this serves to underline the fact that our embodiment of the grace of Ignatius is not to be a kind of fundamentalism. We recognize that many of the concrete particular prescriptions that Ignatius gives in the Constitutions for particular works of the Society are no longer applicable. For example, a decision to run a college or university in precisely the way Ignatius indicates in the Constitutions would be a great mistake. At times, especially after the restoration of the Society, efforts to reproduce faithfully the spirit of Ignatius took on some of the characteristics of a fundamentalist approach. This would no doubt have surprised and shocked Ignatius who continued to repeat so often in the Constitutions, after he had given a particular prescription or concrete indication, "or whatever else seems to be for the greater glory of God."

Adaptation of the Ignatian grace to the work of the Society of Jesus today requires above all an interior assimilation of the spirit of Ignatius. This means that each one of us must relive within himself the experience that Ignatius had. The presupposition is that since God is calling us in this way, that experience is indeed available to us today. If the essential experience of God as Ignatius had it is closed to us then the Ignatian spirit cannot continue to exist, and the Society of Jesus as founded by Ignatius must die. No external mechanical fulfillment of laws, prescriptions and directives can substitute for the inner dynamism of his spirit.

The basic method of assimilating the spirit of St. Ignatius is a faithful and generous making of the Spiritual Exercises. These are the essential expression of his religious experience. They presuppose theoretically and for their effectiveness the desire and will of God to communicate Himself to us. The Exercises provide us with an understanding of this basic attitude of God toward us and make clear how we must successively enter into the mystery of God's self communication by an ever fuller opening of ourselves to His light and His love. The Spiritual Exercises cannot be simply suffered through in fulfillment of an onerous but hopefully fruitful command. The Spiritual Exercises for Ignatius and for the first fathers of the Society of Jesus were an extraordinarily liberating experience, giving them a sense of the presence of God and His purposeful guidance in their lives far beyond anything they might put into words.

So comprehensive and so basic is the experience of the Spiritual Exercises that many discussions have arisen over their primary finality, whether they are a means for making a fundamental decision in life or a school of prayer, the prayer which characterizes one who is contemplative even in action. Probably it is best not to draw any sharp distinctions here but to recognize that as one prepares for a life of prayer one is automatically disposed to make the right kinds of decisions. And, conversely, the disposition to choose rightly is impossible apart from that atmosphere of union with God, which is the life of one who is

contemplative even in action. The Spiritual Exercises, therefore, stand in some way at the very beginning of a Jesuit's life confirming his choice of the Jesuit Order as his way of serving Christ; and they continue as the school in which he educates himself more and more profoundly to live with Christ as a contemplative even in action.

One of the observable phenomena in the life of young people as they grow toward maturity is their desire and willingness to take on a meaning system. The passion of the human spirit for meaning in life leads them to seek and often to adopt some system which promises them the meaningful existence which they seek. It is in keeping with this that Jesuits, through the Spiritual Exercises, endeavor to assimilate more profoundly the meaning system of the Gospels as this has been focused for our life through the Exercises. By prayer and meditation one enters into that experience which gave meaning to the life of Ignatius. This is indeed a supernatural process because its initiative lies with God and its ongoing inspiration and direction come from the indwelling Holy Spirit. But it is, at the same time, not a magical process. It manifests in its externals all that belongs to the phenomenon of discipleship as we see it everywhere. It manifests the same dedication, devotion, enthusiasm, and willingness to explain and see all things in the light of that which gives meaning to one's life, and gives hope for the solution to the basic problems of one's existence. It is important to recognize that the Spiritual Exercises continually point beyond themselves to the original sources of Christian spirituality, that is, to the Gospels. The so-called key meditations of the Exercises serve to help one penetrate more deeply into the message of faith which the Gospels have. These meditations do not themselves constitute the essential message of the Exercises, merely being illustrated by various events from the life of Christ. The inexhaustible riches of Sacred Scripture are thus appropriated in a determined fashion as one responds to the particular call of God to realize the apostolic vocation and prolongation of Christ's redemptive ministry to mankind.

3) Concrete problems of adaptation

As the Society of Jesus faces the problem of adaptation to the contemporary world, the Ignatian spirit as we have here described it sheds light on these problems. For our purposes I would like to suggest some answers as they effect five basic areas: renewal, personal prayer, community, liturgy, and apostolate. Each of these areas arouses much discussion and debate both in community councils, in private conversations, and in larger meetings of provinces and of the whole Society.

i) Renewal

Renewal and adaptation to the contemporary world involve some kind of change; but there are many who resist change, almost any kind of change, not because they wish to be obstructionists, but because they wish to be faithful to what has been handed down, faithful to the Society which they entered many years ago, and faithful to the grace with which God entrusted them at that time. What we learn from the life of Ignatius, however, is that faithfulness itself may sometimes require change. It is only by growing and adapting that we can remain the same. Ignatius, in the first principle and foundation, lays down the sovereign importance of the end for which we were created. And this sovereign importance of the end automatically relativizes all means. Anything which is not itself the end has value, importance, and significance only in the degree to which it leads to the end. Therefore, any institution or way of doing things that ceases to lead most effectively to the end and cannot be revitalized to do this, has thereby, within the spirit of Ignatius, lost claim to our allegiance. We must be radically willing to sacrifice our most cherished ways of doing things if thereby we can more truly promote the greater glory of God. This is no license for change for its own sake, of course. It means that every change which is introduced must as far as we can judge with the help of God's grace truly be more effective in promoting God's work among men. The mobility which Ignatius wished to characterize the Society, the mobility which is our sensitiveness to the guidance of the Holy Spirit, argues the same need for being willing to change in our endeavor to make ourselves more effective for God's purposes.

ii) Personal prayer

There are many today who sincerely question the value and importance of contemplation or private personal prayer. Some of these are persons who would substitute apostolic activity for prayer, maintaining that God is found here, and that the love of one's neighbor is simply identified with the love of God. Others look rather to periods of shared prayer, or to liturgical prayer as the sufficient way of the Jesuit's rooting his life in God. No one, I think, can question Ignatius' apostolic zeal or his conviction that God is to be found in all things, in our work, in our dealing with others, in various forms of communal prayer. Still, for Ignatius, private prayer, the solitary contemplation in which one finds God in a one-to-one relationship remains fundamental and of decisive importance. Ignatius, in his own life, and all the saints of the Society of Jesus, manifest the same concern for a life which develops from a personal relationship with God. When St. Ignatius pictures the general of the Society of Jesus and thereby sketches the ideal Jesuit as he conceived him, the first requirement he gives is that he be a man truly familiar with God in prayer.³² This life of prayer is characterized above all by a great spirit of freedom where one seeks and finds God as God calls him. The Ignatian ideal in prayer is not just to fill in a certain amount of the day's time with a useful, holy, and meritorious activity, but to develop a genuine personal relationship with God, true familiarity with Him, to become, in fact, a companion of Jesus. And out of this can grow in abundant measure apostolic activity, shared prayer, liturgical prayer, the upbuilding of the community, and apostolic involvement of all kinds. For a personal relationship to God, if it is true and genuine, never bars one from relationships to others, but rather, by its very vitality and vigor, opens one up to others in the innumerable ways the Gospel indicates and Christian sensibilities might suggest.

iii) Community

To some Jesuits it seems that the effort to develop a vital community life is basically misdirected. A Jesuit is supposed to be one who can stand by himself. Unlike monks with a vow of stability, we have no definite abiding place. We are prepared to go to any part of the world

for the greater service and love of God. Furthermore, the characteristic Ignatian prayer is private meditation and the aim of the Exercises is to dispose us to make our individual choices unswayed by outside influences or inordinate affections. While it is true that Ignatius looked to find in each Jesuit a great strength which comes from the vigor of Christ's life in him so that if necessary he can stand alone, it was emphatically not his wish to diminish or minimize the importance of the community in the life of a Jesuit. In the Constitutions he wrote, "The Society cannot be preserved, or governed or consequently, attain the end it seeks for the greater glory of God unless its members are united among themselves and with their head."³³ Later on he says "The chief bond to cement the union of the members among themselves and with their head is, on both sides, the love of God our Lord. For when the superior and subjects are closely united to His Divine and Supreme Goodness, they will very easily be united among themselves through that same love which will descend from the Divine Goodness and spread to all other men, and particularly into the body of the Society."³⁴ And with a somewhat uncharacteristic note of severity Ignatius tells how a fomenter of division within a community is to be treated. "One who is seen to be a cause of division among those who live together, estranging them either among themselves or from their head, ought with great diligence to be separated from that community, as a pestilence which can infect it seriously if a remedy is not quickly applied."³⁵ St. Francis Xavier, who of all the early companions of Ignatius perhaps most exemplified the Jesuit living alone a life of solitary missionary activity, described nevertheless the Society of Jesus as a "society of love." Our concern to bring the kingdom of Christ to the world, to save and sanctify all men and fill them with the joy and the peace of Christ must first be shown toward our own brothers. We must recognize that the apostolic effectiveness of the Society of Jesus as a whole depends very much upon the reality and vigor of this Christian community life. If we do as a matter of fact manifest the presence of the risen Lord among us, the gift of His Holy Spirit in the love that we have for one another, then we will surely be an effective channel for

communicating that love to the world. We do not have a credible message of salvation and forgiveness for the world if we do not have salvation and forgiveness in our midst. If we cannot share with one another the light and the joy and the love that God pours into our hearts we cannot share these with the world beyond our community either.

iv) Liturgy

The matter of both prayer and community renewal underlines a peculiar question of our own day, the question of liturgical prayer. Many Jesuits feel that any concern for liturgy as a community undertaking is alien to the Ignatian spirit. There is, they feel, no special need or importance for the priests and brothers and scholastics of the Society to come together as a community to share the Eucharist of the Lord. Ignatius made no provision for this in the life of the Society of Jesus. He deliberately excluded choir as something which would take long hours and prevent us from doing tasks of greater apostolic importance. Fidelity to our vocation then requires that we maintain a certain distance from liturgical involvement. Priests should celebrate their own masses, with a server if one is available. They should of course be willing to celebrate for a congregation when they have need of his ministry.

The above point of view fails to take into account the whole liturgical movement as it has developed within the Church, especially in the last ten or fifteen years. And this failure to take account of what has been a strong movement within the life of the Church, sanctioned and approved by an ecumenical council, is itself alien to the spirit of Ignatius, who was most concerned that we should think with the Church. A number of reasons relatively easy to designate tell why community liturgical celebrations had very little place in Ignatius' view of things. There was first of all a theologically inadequate point of view prevalent in his time which we can refer to as a "theology of numbers." According to this point of view the very number of times the Eucharist was offered was regarded as essentially important. Thus we read of Ignatius asking the Society to offer mass hundreds or even thousands of times for particular intentions. There is no doubt that numbers are of some importance, but

they are important by the rhythm which they establish in our lives not by their mere multiplication. Hence the fact that in a concelebrated mass or in a Eucharist in which all participate there is only one sacrifice being offered does not diminish either the glory of God or the good of souls as compared with fifty, sixty, or more masses in which the priest celebrates all by himself or perhaps with a server; for it is not the frequency with which we join ourselves to Christ's sacrifice and tell God of our adoration, but the sincerity and depth and intensity of our adoration that is finally significant, as we unite ourselves to Christ's worship of the Father. Furthermore, there was in Ignatius' time a certain basic inadequacy of the rite itself. The celebration of mass in Latin made it inevitably something of a spectacle, at which one might assist but in which one could not easily be involved in a direct and immediate fashion. It is difficult to make a ritual be an expression of our common life together if many of the people who are present at the rite really do not know what the words mean in which the rite is performed. And finally we may note that in Ignatius' day there were other provisions for building up the spirit of community life together. For example, the long hours of discussion and prayer which are manifested in the deliberations of our first fathers drew them together and made them one Christian community in Christ.

The Second Vatican Council tells us, "No Christian community can be built up unless it has its basis and center in the celebration of the most Holy Eucharist."³⁶ There is no question here of frequent long ceremonies that would take us away from the works we undertake for the salvation of souls. But we need a genuine expression and support of our life together in Christ which has its center and ground in the Holy Eucharist. Our individual lives and our life together has its source in the self-giving sacrifice of Christ. If we really think this is important we will celebrate it, manifest it externally in a way that will unite us more deeply with Christ and with one another. This takes on a special urgency today when older forms of external unity are gradually passing away. A common order of the day, the external use of the cassock,

common reading at table, common visits to the Blessed Sacrament, are all becoming increasingly rare. As these things and many other details no longer bind us together in an external way, it is necessary to find a fundamental, truly important bond of unity, and this we can find nowhere better than in the sacrifice of Jesus Christ in our midst.

v) Apostolate

Finally, with regard to the apostolic ministries of the Society, there are at present two approaches which are to some degree in conflict with each other. One consults primarily our own inclinations and aptitudes. What do we feel called to do? In what way do we find our fulfillment in meeting the needs of our neighbors? And the second seeks to discover first what those needs are. It does not look primarily to our own inclinations and tastes and abilities but seeks to be informed with regard to what others need. What are the present pressing requirements of the Church if God's love is to be truly operative in the world, if the kingdom of God is to be established? No doubt there is need to take account of both these approaches. We cannot seek to fill needs for which we are unsuited; but it seems to me, especially in view of the Ignatian ideal, that priority belongs to the second approach. We must first be concerned about the needs of the world around us and then prepare ourselves to meet those needs. This is the self-abnegation of the Ignatian apostolate. It may cause us a certain initial disappointment as some of our more cherished schemes are laid aside in view of tasks which more truly meet the needs of the Church. But all of this serves to underline the fact that for a Christian, personal fulfillment is never a primary goal but only an inevitable and integral result of the following of Christ. Our Lord has told us in many different places that one who seeks to save his life will lose it but one who loses his life for His sake and for the kingdom will save it.³⁷ Questionnaires, therefore, which merely search out the inclinations and hopes of individual members of the Society are not a primary help in determining what our ministries should be. We need to have investigations about the real problems, anxieties and troubles of mankind so that we may bring to them the

saving message of Christ and continue the Ignatian ideal of the greater glory of God.

It is clear that no Jesuit can tell his brother Jesuits what they ought to think; but he can tell them what he himself sincerely thinks and invite them to respond, so that by the exchange of different points of view we may come to that common discernment of spirits that will enable us to prolong effectively in the world the grace which Ignatius received from God.

VI. Conclusion: The Divine Faithfulness

A religious vocation (and every other vocation), like the outpouring of the Holy Spirit and the divine act of creation itself, is not merely some singular event of the past with enduring effects in our subsequent lives. It is an ongoing activity of God, a continuous manifestation of His faithful love. God did not merely call us at some time in the past to become Jesuits; He continues to call us. The vision and inspiration which drew Ignatius and sustained him throughout his life, drew us and continues to draw us. God's calling never ceases to anticipate our response. It is God's fidelity alone that makes us faithful. No resolution however firm, no plan for the future however wise, no human activity however generous can guarantee our future as Companions of Jesus. Rather, as Paul wrote to the Thessalonians, about their sanctification and perseverance, "He who calls you is faithful, and he will do it" (1 Thess 5:24). It is true that we can fail to answer His call wholeheartedly, we can shut ourselves off from His strength, we can make ourselves deaf to His word, but even "If we are faithless, he remains faithful -- for he cannot deny himself" (2 Tim 2:13).

At a time when there is much confusion, when many doubt the worthwhileness of this way of life, when many question the available resources for perseverance, when increasing numbers give it up altogether, it still remains true that "the Lord's hand is not shortened" (Is 59:1). If we will allow ourselves to experience Him calling us day by day, in darkness as well as in light, and if we will respond to Him in faith to become more fully Companions of Jesus, contemplatives even in action,

then the Society of Jesus as founded by Ignatius of Loyola will continue to exist. We will experience a genuine renewal in interior spirit, in outward effectiveness, and hopefully in the number of those who choose to bind themselves to Christ and to one another in this least Society for the Greater Glory of God.

FOOTNOTES

- 1 Perfectae caritatis, no. 2. See The Documents of Vatican II, ed. W. Abbott (New York: America Press, 1966), p. 468.
- 2 Ibid.
- 3 Acta Apostolicae Sedis, 1913, p. 387.
- 4 Ibid., 1924, p. 135.
- 5 "The Jesuit Priestly Apostolate," no. 3, in Documents of the Thirty-First General Congregation (Woodstock, Md., 1967), p. 76.
- 6 Acta Romana Societatis Iesu, I (1906-1914), 101.
- 7 Ibid., III (1918-1923), 403-407.
- 8 Ibid., III (1918-1923), 412-421.
- 9 Ibid., VII (1932-1934), 654-664.
- 10 Ibid., IX (1938-1940), 504-514; 567-570.
- 11 Ibid., XII (1951-1955), 760-765, 783-784, 814-819.
- 12 Polanco, Chronicon, I, 72; reference given in Dudon, Paul, St. Ignatius of Loyola, trans. W. Young (Milwaukee, 1949), p. 244.
- 13 Epistolae P. Hieronymi Nadal, IV, 651-652; reference given in St. Ignatius, The Constitutions of the Society of Jesus, Translated, with an Introduction and a Commentary, by G. E. Ganss, S.J. (St. Louis, 1970).
- 14 See Summa theologiae, II-IIae, q. 188, a. 6.
- 15 See Dudon, op. cit., p. 64, who refers to Autobiography, no. 27.
- 16 Ganss, op. cit., p. 72.
- 17 See Ganss, op. cit., pp. 20-21, who refers to Autobiography, no. 96, and Laynez, Adhortationes, in Fontes Narrativi, II, 132-133.
- 18 Ganss, op. cit., pp. 276-277.
- 19 Ibid., p. 66.
- 20 See Mark 8:34 and parallels: Matt. 16:24, Luke 9:23.

- 21 Constitutions, [622,d], in Ganss, op. cit., p. 275.
- 22 Ibid., [623,c]; Ganss, op. cit., p. 276.
- 23 Ibid., [623,d]; Ganss, op. cit., p. 276.
- 24 Ibid., [528], Ganss, op. cit., pp. 238-239.
- 25 See the "Decree on Community Life and Religious Discipline," I, A, 1, in Documents of the Thirty-First General Congregation, p. 62. Reference is given to Sti. Ignatii Epistolae et Instructiones, I, 119.
- 26 General Examen, [3], I, no. 2.
- 27 "The chief bond to cement the union of the members among themselves and with their head is, on both sides, the love of God our Lord" (Constitutions, [671], in Ganss, op. cit., p. 291.
- 28 See Dudon, op. cit., p. 154.
- 29 For a description of the main works of the early Society and an explanation of Jesuit obedience to the pope, see the Formula of the Institute (1550), [3,4], in Ganss, op. cit., pp. 66-68.
- 30 On this whole matter of mobility, see Constitutions, Part VII, "The Distribution of the Incorporated Members in Christ's Vineyard and Their Relations with Their Fellowmen," in Ganss, op. cit., pp. 267-284.
- 31 General Examen, [84], in Ganss, op. cit., pp. 101-102.
- 32 "In regard to the qualities which are desirable in the superior general, the first is that he should be closely united with God our Lord and intimate with Him in prayer and all his actions, . . ." (Constitutions, [723], in Ganss, op. cit., p. 309).
- 33 Ibid., [655]; Ganss, op. cit., p. 285.
- 34 Ibid., [671]; Ganss, op. cit., p. 291.
- 35 Ibid., [664]; Ganss, op. cit., p. 289.
- 36 Presbyterorum ordinis, no. 6, in Documents of Vatican II, p. 545.
- 37 Matt. 10:39; Mark 8:35; Luke 9:24, 17:33; John 12:25.

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II, no. 3 (September, 1970). Bernard J. F. Lonergan, S.J. The Response of the Jesuit, as Priest and Apostle, in the Modern World.

Vol. III, no. 1 (January, 1971). John H. Wright, S.J. The Grace of Our Founder and the Grace of Our Vocation.

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