

STUDIES

in the Spirituality of Jesuits

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Renewal: Call and Response



Vincent J. O'Flaherty, 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. 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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by

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Author's Preface

In the following study there have been gathered together materials which the writer considers pertinent to his topic from a number of sources: The Documents of Vatican II, The Spiritual Exercises of St. Ignatius, the Constitutions of the Society of Jesus, and other primary sources which expose the "original inspiration" behind the Society; secondary sources dealing with St. Ignatius' thought, for instance, the works of Father John C. Futrell, the Documents of the Thirty-First General Congregation, communications from Father Pedro Arrupe, the present Superior General of the Society, particularly three letters which Father Arrupe himself considers to be closely related: his letter of September 27, 1969, to the whole Society on "The Collaboration of All in its 'Renovatio accommodata,'" his letter, dated October 25, 1970, "On the Recent Congregation of Procurators," and his letter of December 25, 1971, "On Discernment as a Preparation for the Next General Congregation."

In addition the writer is very indebted to fellow Jesuits who have given him significant insights relating to the topic of the study: Father François Courel, in the footnotes to his French translation of the Exercises; Father Thomas Gannon, whose "Profiles of Jesuit Identity" can be found in Volume 5 of the General Survey of the Society of Jesus: North American Assistancy, has been very helpful; Father John W. Padberg, who has shared with the writer the findings of his research on the Society's history, particularly

at the time of its restoration; and to others who will be left unnamed.

The writer has attempted not simply to heap a lot of material on the reader to be digested, but to arrive at a sort of synthesis of the many elements involved in an understanding of the topic he has chosen to treat.

A plethora of quotation marks and of long citations from sources would seem to the writer to make for difficult reading. Thus, in this study, at times direct quotations will be made from various sources without benefit of quotation marks. At other times, the writer enlarges somewhat upon the thought of his source, interprets it (hopefully faithfully), comments on it. However, footnotes are given in great number to enable the reader to check the writer's sources and to judge his fidelity to them.

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I. Appropriate Renewal of Religious Life: The Church's Call

It is a matter of universal knowledge among religious that the Second Vatican Council sounded a call to renewal of their communities in its Decree on the Appropriate Renewal of the Religious Life.

Early in the Decree, the elements of "appropriate renewal" are said to consist of two simultaneous processes: "(1) a continuous return to the sources of all Christian life and to the original inspiration behind a given community, and (2) an adjustment of the community to the changed conditions of the times."¹

Many religious and, perhaps, entire communities may have found themselves somewhat disconcerted by this call. They may have taken this summons from the Council Fathers as something of a rebuke, as an implication that the lives and works of individual religious and religious communities before the Council had been wrong, that their stance toward the world had been erroneous. And this may have been a source of bafflement or even of deep hurt to individual religious or to religious communities with long histories of very selfless dedication to Christ, to his Church, and to their fellow-men.

However, the call of the Church voiced through the Council Fathers to the renewal of religious life ought not at all to be interpreted as a criticizing or belittling of religious life and work before the Council. The Council Fathers, in summoning religious to renewal were saying, above all: "The times have changed and are changing drastically. The Church, if it is to be faithful to its commission to bring the Good News to all men, must lead men to Christ and his word in 'the changed conditions of the times.'" This necessarily calls for change, for adaptation (which need

not at all mean any compromise concerning the essentials of the faith). We call upon religious communities within the Church to continue to give the Church the invaluable aid they have in the past. Without implying for an instant that all you have been and done and stood for in the past, even in the very recent past, has been wrong or misguided, this giving of aid to the Church means changing directions, along with the Church, in order to lead men to Christ in this new age. Will you do this for the Church?"

It may be added that the pastors of the Church at Vatican II--under the guidance of the Holy Spirit, we can trust--saw the need for the Church itself to undergo a renewal ("Ecclesia semper reformanda"). After all, as a Church made up of sinners (and who can understand their sin more deeply than truly holy men and women?), the Church is in continual need of returning to its own sources, to Christ, to his teaching, to his intention that his followers should be light to the world, salt for the earth, leaven in the bread. The Church's pastors also addressed themselves at length to the need for the Church itself to adjust to the changed conditions of the times.

This study will concern itself with the renewal to which the Superior General of the Jesuits, in obedience to the Church and to the Thirty-First General Congregation, calls the Society of Jesus, the form which he is giving to the process of renewal, and his reasons for taking the direction in which he is leading the Society. The study will also treat of the response which the Society's Superior General expects the Society to make to his call and it will make some observations on the response which the Society is actually giving.

The starting point of the study will be an analysis of Vatican II's understanding of "the changed conditions of the times" to which the Council has called all religious communities to "adjust" themselves.

A. "The Changed Conditions of the Times"
according to Vatican II

In the Pastoral Constitution on the Church in the Modern World, in the introductory statement on "The Situation of Men in the Modern World,"

the Fathers of Vatican II addressed themselves to the "profoundly changed conditions" of the modern world.²

Today, the human race is, according to the Council Fathers, passing through a new stage of its history. Profound and rapid changes are spreading by degrees around the whole world.³ The Council Fathers refer to this phenomenon as a "crisis," but as a "crisis of growth," which, inevitably, has brought serious difficulties in its wake.⁴

The present "crisis of growth" which, according to the Council Fathers, the human race is undergoing may aptly be described as a "ferment," a state of unrest, agitation, tumult, seething. It may be said that, to some extent at any rate, the world has always been in ferment. ("From the beginning till now the entire creation, as we know has been groaning . . ." [Rom. 8:22].)

But the Council Fathers observe that two quite new elements in the human drama have appeared in our day. For one thing, "the human race has passed from a rather static concept of reality to a more dynamic, evolutionary one."⁵ For another, "Now, for the first time in human history, all people are convinced that the benefits of culture ought to be and actually can be extended to everyone."⁶ (Later, Gaudium et spes will state that the word "culture," as it is used here, "indicates all those factors by which man refines and unfolds his manifold spiritual and bodily qualities"; that "it means his effort to bring the world itself under his control by his knowledge and his labor"; that "it includes the fact that by improving customs and institutions he renders social life more human both within the family and in the civic community. . . ."⁷)

In a footnote to his edition of the text, Father Abbott remarks: "Even if, in the past, one individual or group had entertained such ambitions, the Council would be correct here in speaking of a new 'universal conviction, one that is a 'first' in human history."⁸

What has led to mankind's passage from a rather static to a more dynamic and evolutionary concept of reality? to its universal conviction that the benefits of culture belong rightfully to all men and are within their grasp? What has thus led to mankind's present state of ferment?

The answer to this question would seem, according to the Council Fathers, to rest largely with the scientific revolution which has advanced with such phenomenal rapidity in the present century and the staggering technological advances which have come from it, as well as with the remarkable development of those sciences which deal with man himself, the so-called "social sciences." By means of his concentration on and absorption in the mathematical, natural, and social sciences, and their practical usages, man is not only transforming the face of the earth, he is moving into outer space. He is broadening his dominion over time, over the past by means of vastly increased historical knowledge, over the future by new arts of projecting and planning. He has the means of probing more profoundly into his own depths. With others, he experiences an increased capacity to exert direct influence on the life of social groups. He holds in his hands the ever-increasing, realistic possibility of forecasting and regulating the population growth of his race. With the explosion of many different means of communication between men, he finds that the destiny of the human race has become all of a piece, where once the various groups of men had a kind of private history of their own.⁹ Styles of thought and of feeling are being given the swiftest and widest possible circulation through a sort of chain reaction set in motion by the knowledge of events afforded through the communications media.¹⁰

With all of these advances which have appeared with such staggering suddenness upon the scene after the long, long history of the human race on this earth, man sees apparently limitless possibilities for "the good life" opening up before him.

But there exists a gap--ever more deeply experienced--between the possibilities of "the good life" open to men and the real situation in which they find themselves. This seems to be true especially in the case of the young. Values handed down by previous generations seem to them to stand in the way of progress toward "the good life," values which have been incorporated over the years into institutions, laws, codes for thinking and feeling and behaving. The young, experiencing themselves hampered by these institutionalized values, call them into question, grow increasingly

impatient with them, become rebels in their distress, and, aware of their growing influence in the society in which they live, seem determined to assume a dominant role in society, to change it, and that now. And they are thus putting parents and educators, (and those responsible for the formation of young religious), in increasingly difficult situations in the discharge of their tasks. Often, the norms of behavior which the latter are attempting to inculcate in them seem to the young to be irrelevant to the contemporary state of affairs, (and not really all that seriously practiced by the parents and educators themselves).¹¹

Among the values handed down there is religion. The new state of affairs brought on by the scientific revolution has given men more critical ability to distinguish religion from a magical view of the world and from superstition (which is not confined necessarily to primitive societal groups and which is capable of taking on quite sophisticated forms). From the standpoint of an advocate of true religion, this critical ability can result in a purification of religion on the part of modern man and can exact of him a more personal and explicit adherence to his faith and afford him a more vivid sense of God. But the search for "the good life" (which need not mean only the hedonistic, but at times the "sincere," the "honorable") has brought on defections from religion to an extent that these leave-takings are no longer unusual and individual occurrences (as many good middle-aged American Catholic couples can bear witness to with regard to their young adult children). Scientific progress, it is said, has made religion seem so meaningless. The proper concern of mankind is man. The young (and many of the not-so-young) hear such opinions voiced by contemporary philosophers. Besides, much literature of the day, many arts, many interpretations of the humanities and of history, and even civil law very often have an influential role to play in the complete turning away from religion on the part of so many, or in the painful shaking-up of their beliefs on the part of so many others.¹²

The increasingly discomfoting and unsettling experience of the gap between the realities of the now and the possibilities which the scientific (natural, mathematical, social, technological) revolution has

opened up to man for "the good life" have universalized the ferment among men of our time. As a result, there is tension within the family resulting from demographic, economic, and social pressures, from breakdowns of communication between the generations, from new social relationships between men and women. Deep tensions also exist between races, between various strata of society, between wealthy nations and those which are needy or less influential, between international institutions born from a growing desire for peace and the ambitions of some to propagate their own ideologies as well as the collective greed of nations and of other groups.¹³

The conviction is growing that humanity can and should consolidate its control over creation and that the responsibility devolves on humanity to establish a political, social, and economic order which will better serve man and help individuals and groups to affirm and develop the dignity proper to them. As a result many persons are quite aggressively demanding those benefits of which they judge themselves to be deprived either through injustice or unequal distribution of the earth's resources.¹⁴

Nations on the road to progress, just as those which have recently achieved independence, want to participate in the goods of modern civilization, economically as well as politically, and to play their free and honorable part in the world. Yet they continue increasingly to fall behind as they reach out, and their dependence on wealthier nations tends to deepen. The hungry challenge the better-off to come to their rescue. Women claim equality with men before the law and in fact. The laboring and the agricultural classes seek not only to provide for the necessities of life but to develop culturally and to have their say about the economic, social, political, and cultural life which surrounds them.¹⁵

The "changed condition of the times," therefore, includes this ferment, this longing for a full and free life worthy of man, a life in which men and women can subject to their own welfare all that the modern world can now offer them so abundantly, together with a longing for peace, for a kind of universal community, the need for which nations seem to be awakening to, a goal toward which they seem to be beginning to grope.¹⁶

Can the possible, "the good life" for all men, happen? What stands in the way? Those things which have always stood in the way, the tensions between men, the mutual distrust, the enmities, the conflicts, the hardships, of which man is himself at once the cause and the victim.¹⁷

Within the individual man, living in, and himself a part of, the unrest and the ferment of the present age, many elements wrestle with each other. Time and again--because he is a creature, the theist would say--he stumbles against and is held back by his own limitations, even while he experiences a limitlessness in his desires for a better life (a higher life, however unconscious the desire, the Christian would say). A near infinity of things attracts him. In choosing some, he must renounce others. Often he finds himself choosing what he would not and failing to choose what he would. In seeking the causes of the great tensions in the modern world man, if he is reflective, inevitably sees that they flow from the divisions within his own heart and the hearts of other men.¹⁸

This, then, according to the Council Fathers, is the modern world at this time of crisis--"decisive moment," "turning point," "crucial time," as the word "crisis" is defined. And at this moment it shows itself at once powerful and weak, capable of the noblest deeds or the foulest. Beneath all the changes, some basic, crucial decision, made within the collective and individual heart of man, will indicate whether the result of all the ferment is to be death or new health and life for man. Before the modern world lies the path to freedom or to slavery, to progress or retreat, to brotherhood or hatred. More and more, it is evident to man that it is his responsibility to guide rightly the forces which he has unleashed and which can either make a slave of him or serve him.¹⁹

Is it any wonder that, in order to find some meaning to his present situation--and man, because he is man, looks for meaning--more and more men are asking themselves some very basic questions or recognizing them with a new sharpness. What am I, as man? Why this sense of sorrow, of evil, of death which is everywhere, despite all the so-called progress of the world? What do all the victories (the scientific revolution, the technological explosion) amount to if they have been gained at so high

a cost: at the individual level, the pervasive loneliness, anxiety, tension, sense of alienation, inability to communicate, even to one's own son, or father; at the communal level, Vietnam, the grinding poverty of so many millions of men, the black problem (or is it the white problem)? What can one little man, I, offer to or do about this headlong rush of events? What can I expect of the rest of my life? And after that, what?--anything?²⁰

All of this--the crisis, the ferment, the questions--adds up to "the changed conditions of the times" as these have been analyzed by the Holy Father and the Bishops of the Church and to which they have called religious communities to "adjust" themselves.

B. The Church's Own "Adjustment" to the Times

The Church itself at Vatican II--contrary to the expectations and hopes of a number of its members--made, through the Holy Father and the bishops, a choice, took a stand of profound significance. The Council Fathers themselves may not have fully understood all the implications of this choice, this stand, or realized what heavy repercussions their decision would have, and is having, on its own destiny and that of the world. (The Spirit sometimes has his way in this manner, some would say.)

The Church through the Council might have denounced the "calamitous conditions of the times," as it has sometimes done in the past, especially the more recent past. It might have turned its back on the modern world and have offered itself, to those who elected to enter it, as a fortress of security and resistance against the prevailing culture.²¹

Instead, it took a course which was decisive, stunning, it might be said, in consideration of the official Church's general stance for a century or so toward the emerging modern world. It identified its own joys and hopes, griefs and anxieties with the joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted. Nothing genuinely human, the Council Fathers stated, fails to raise an echo in the Church's heart. After all, it is a community composed of men and thus truly and intimately linked with mankind and its history. Instead of choosing to seal itself off from the present age, the Church at Vatican II elected to open itself out to

today's world and place itself at the service of that world.²²

But the Council, conscious of the exigencies of its obedience to the Church's Founder, did so according to its faith and with its sense of responsibility to keep that faith intact and to offer it to the modern world. So, in addressing itself to the whole of humanity,²³ it stated its own position clearly:

The Church believes that Christ, who died and was raised up for all, can through His Spirit offer man the light and the strength to measure up to his supreme destiny. Nor has any other name under heaven been given to man by which it is fitting for him to be saved. She likewise holds that in her most benign Lord and Master can be found the key, the focal point, and the goal of all human history.

The Church also maintains that beneath all changes there are many realities which do not change and which have their ultimate foundation in Christ, who is the same yesterday and today, yes and forever. Hence in the light of Christ, the image of the unseen God, the firstborn of every creature, the Council wishes to speak to all men in order to illuminate the mystery of man and to cooperate in finding the solution to the outstanding problems of our time.²⁴

Christ himself plunged into this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served. In carrying forward the work of Christ himself under the lead of the Spirit--the solitary goal which the Church, inspired by no earthly ambition, must seek--the Church has always had the duty of being alert to the signs of the times and of interpreting them in the light of the Gospel.²⁵ But the reading of the signs of the times does not, according to the Council Fathers, mean that the Church has the duty primarily to hunt down what is incompatible with the essentials of the Christian faith and to condemn them. Rather, "motivated by this faith, it labors to decipher authentic signs of God's presence and purpose in the happenings, needs, and desires in which this People has a part along with other men of our age," and to do this with the new light which faith throws on everything, manifesting, as it does, God's design for man's total vocation, and so directing man's intelligence to solutions to the present "crisis of growth" which are "fully human."²⁶ Very significantly, again, the Church's attitude toward that phenomenon in world history which is the present age is positive,

although not uncritically so, rather than negative and denunciatory. And it is in this context that the Church calls religious communities to "adjust" to the changed conditions of the times rather than to shut themselves off from these.

The decision to take the stance it has adopted toward the modern world was finally forged and made by the Church through its leaders, within the majestic walls of St. Peter's. But it is not being lived out within that atmosphere of seemingly timeless security. If the Church, spread throughout the world, has decided to share the joys, hopes, griefs, and anxieties of the modern world, it is inevitably sharing in the present world crisis.

Father Arrupe, the Superior General of the Society of Jesus, has said about this sober fact:

Is it strange that the Church shares this general crisis? She is of divine origin; but she is made up of men who, like all other men, are men of their times, with the problems common to all. She has the guarantee of Jesus Christ and the Spirit, but that does not spare her the human effort of finding out what she ought to be and what she ought to do, at each moment. She has the treasure of the inspired writings and of tradition, but she has to ask herself always how she ought to interpret them, in the light of the progress of historical methods; and she has to ask herself how she ought to apply them to each new situation. The Catholic Church in our day has given to the world the marvellous example of undertaking confidently and without fear those tasks, which, in the eyes of those who look at her from the outside and without faith in the divine assistance on which she counts, involve a very great risk. Would she not have done better to try to maintain her narrow-minded cohesion, instead of launching out into this show of sincerity? Such is the question of a certain skeptical sociology.²⁷

He is also aware of the "changed conditions of the times," about which he has written in a passage which is a sort of summary of the Council's description of the world "crisis of growth" in Gaudium et spes:

Today everything is in crisis in our society. There is no point in insisting on a fact we all see, and the causes of which we know also, more or less, and can enumerate: dizzying scientific progress, with a corresponding technological advance, transforming profoundly the conditions of human life; the demographic explosion; industrialization and urbanization; the relative unification of the most civilized countries of

the planet; the universal diffusion of news and ideas. . . . All this changes the notion that men and societies had formed of many realities; it poses anew problems of values and their hierarchy; it faces us with the fact of pluralism at all levels, and makes it difficult for us to call it into question. Man is aware of his history; he relativizes the past and the present, and questions himself anxiously about the future, of which he feels himself more than ever the master.²⁸

And how, according to Father Arrupe, is the Society of Jesus, a religious order committed to a universal apostolate within the Church, to meet the present situation? In 1969, after having met and spoken, over a period of half a year, in group encounters and individually, with provincials throughout the Society concerning the apostolic activity with which the Society should face the modern world, he wrote to all Jesuits:

The Society cannot take up an attitude of introversion and passivity, which would make it useless and condemn it to a slow death. Neither can it allow itself to be carried along helplessly by the torrent of events or by "accomplished facts." Nor can it let each individual follow his personal charism and go his own way without any relation to the entire body of which he is a member by free choice.

The Society has only one, real option.

To serve the Church it has to adapt itself in an apostolic spirit to the modern world, following Christ's norms and taking into account the guidelines of Vatican II as well as the signs of the times.

Such a positive and necessary "opening" to the outside will at times give rise to a loosening of structures and institutions and to a greater flexibility in our life and activities. . . .²⁹

Since the Society exists in and for the Church and has prided itself these four hundred years on its loyalty to the Church, it must, if it is to be itself, adapt itself--appropriately--to the modern world. The Church has called it to do so. And its Superior General has called, and continues to call, it to do so.

And, as the means to bring about this adaptation to a world going through a "crisis of growth," he has more recently called the entire body of the Society and each individual member of the Society to engage--ordinarily in the local community or in the team to which the individual Jesuit belongs and in which he lives his daily life,³⁰--in "a profound and serious 'collective deliberation' . . . undertaken by each of us with

the illumination of the Spirit."³¹ And he foresees that this collective deliberation (which he also describes as a "manner of constantly living the discernment of spirits individually and communally"³²) could create in the whole Society such a spirit of union in charity and obedience (Cons, [666, 671; cf. 659]), of reflection, of spiritual discernment and apostolic collaboration that the coming General Congregation which he has called as a vital step in the Society's renewal will come as the natural and spontaneous result.³³

II. Appropriate Renewal of the Society of Jesus: The Superior General's Call

A. The Role of the Superior General according to St. Ignatius

Because of the direction in which Father Arrupe is leading the Society in its efforts to renew itself, it would seem well to look to St. Ignatius' concept of the role of the superior general in the Society's life and work and, with this concept in mind, to make some observations on Father Arrupe's carrying out of this role.

In the Constitutions, St. Ignatius has written that "there must be someone who holds . . . [the] charge of the entire body of the Society, one whose duty is the good government, preservation, and development of the whole body of the Society; and this person is the superior general. . . . His election will be for life. . . ." (Cons, [719]).³⁴ He goes on to say: "It is judged altogether proper for the good government of the Society that the superior general should have complete authority over it, in order to build it up" (Cons, [736]).

Where there is authority, there is obedience. And in the Constitutions, [547], St. Ignatius writes that all should keep their resolution firm to observe obedience and to distinguish themselves in it, not only in the matters of obligation but also in the others, even though nothing else is perceived except the indication of the superior's will without an expressed command. Jesuits should keep in view God our Creator and Lord, for whom such obedience is practiced. In all things into which obedience can with charity be extended (that is, all those in which some

sin is not involved), Jesuits should be ready to receive its command just as if it were coming from Christ our Savior, since we are practicing the obedience to one in his place and because of love and reverence for him. The obedient Jesuit ought joyfully to devote himself to any task in which the superior desires to employ him to aid the whole body of the Society; and he ought to hold it as certain that by this procedure he is conforming himself with the divine will more than by anything else he could do while following his own will and different judgment (see Cons, [547], italics mine).

Of course, no superior general is a law unto himself. In the carrying out of his office, he is ultimately responsible to God, and therefore as "vicar of the vicar of Christ on earth," to Peter's successor. And he is also, according to St. Ignatius' concept of his role, responsible to his subjects for his manner of exercising his authority.³⁵ His exercise of his authority is always subject to the judgment of the whole Company (ordinarily by means of a general congregation, the supreme governing body of the Society) which he should obey in the place of Christ.

Father John Futrell has, with consummate scholarship which involved a painstaking study of the basic Ignatian texts, brought to light St. Ignatius' concept of the role of the superior in the Society--a concept which may have tended, in the course of the Society's history, to have become at times, for want of recourse to the Ignatian sources, obscured, misunderstood, even distorted, and consequently sometimes misapplied and, therefore, sometimes resented and ignored.

According to Father Futrell:

The essential role of the superior according to Ignatius is to make an apostolic community of love: to unify all the members of the whole body of the Company with one another and with their head for the greater service of Christ through the aid of souls in companionship. The union is effected when the superior after the process of mutual discernment makes the final decision and issues a command which all of the companions obey. The Company comes to be in this moment of perfect union of wills directing the activity of the whole body towards its one apostolic end. In the concrete, the realization of this union in mutual love and corporate apostolic action supposes the exercise of authority on the part of the superiors.³⁶

If this is the essential role of the superior general--and Father Futrell's documentation makes it unmistakably clear that it is--then the above-cited paragraph might well be reflected upon after the manner of St. Ignatius' second method of prayer--word by word, phrase by phrase.

There is that word "love," that over-used, under-practiced, misunderstood, prostituted, threatening word. After all, it has to do with the great problematic of human life. Jesus put it so simply: "I give you a new commandment; love one another. By this love you have for one another, everyone will know that you are my disciples." Yet the carrying out of that new commandment makes much deeper demands on the individual than all the external prescriptions of the Old Law ever did.

The central place of mutual love in the Society's life is implicit in the original companions' decision--the basic decision which set the whole Jesuit phenomenon in motion--"to be so joined and bound together in one body that no physical dispersal, however great, could separate us."³⁷ Their decision was based on the fact

that since the most kind and loving Lord had deigned to unite us to one another and to bring us together--weak men and from such different places and cultures--we should not sever God's union and bringing together, but rather everyday we should strengthen and more solidly ground it, forming ourselves into one body. Everyone should have concern for and comprehension of the others for greater apostolic efficacy, since united strength would have more power and courage in confronting whatever challenging goals were to be sought than if this strength were divided into many parts.³⁸

It is a "community of love" which, according to St. Ignatius, the superior general (or any superior in the Society, for that matter) is to "make." Father Arrupe has observed: "According to the Constitutions the universal body of the Society forms the true Jesuit community, but our life in the Society is normally realized in a local apostolic group."³⁹ Whether in the local community, or at the level of the province or the world-wide Society, this mutual love among members and between members and the superior is indispensable to the preservation of the Society.

The principal bond between Jesuits must be the love of God.

The essential point (to the main commandment of love for God and our neighbor)--the one that brings us to a sudden halt--

is to be found in St. John's sentence: "In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins" (1 John 4:10).

This stopping short and then starting out again is the main thing from the Christian viewpoint. It's an essential preliminary to our own love.

The direction of travel of this love passes from us towards God and our neighbor. . . . The nature of our love is determined by our receiving it from God and correspondingly extending it to our brothers.⁴⁰

Though the origin of love among Jesuits is divine, it has its human side. A caricature of human love among Jesuits would be any immature handling of each one's insecurities by leaning upon one another, as Father John McCall has put it, "like so many blobs of jello." The love of the first Jesuits for each other, very different from this caricature, has its source in the love of God but was, nevertheless, very human and very deep. "Yours, without ever being able to forget you," Ignatius wrote to Francis Xavier, separated though they were by miles and years. And it is clear from Xavier's letters that it was his deep awareness of union with his fellow Jesuits and his knowledge that they were aiding him spiritually which gave him the psychological force to carry out his heroic and lonely apostolate.⁴¹

One thing only can finally bring about such a bond among Jesuits: "deep interpersonal comprehension and spiritual support,"⁴² --Ignatius' own "idea of companionship" which is that of a profound interpersonal relationship grounded in the love of God realized in the apostolic scope of our vocation.⁴³

Father Arrupe, in calling for "extensive spiritual interchanges between the Jesuits who live and work together,"⁴⁴ remarks that "this creates a profound spiritual union, so different from a situation in which people know each other only externally and not in their spirit and in their supernatural gifts."⁴⁵ The superficial relationship of members of a "gentleman's club," gathered together over drinks--the atmosphere at times urbane, pleasant, and witty, at other times one of more heat than light--was never Ignatius' ideal of Jesuit community life.

Of course, the Society does not exist simply to provide "profound

spiritual union" for its members. It was intended by its founder to be an apostolic community of love. Father Janssens, Father Arrupe's predecessor as superior general of the Society, once remarked: "In the Society, everything is to be ordered to the apostolate." And this was certainly the intention of its founders.

In the "changed conditions of the times" which marks the present age, there is a bewildering array of apostolic works to be accomplished by men who desire "to serve the Lord alone and the Church, under the Roman Pontiff, the vicar of Christ on earth."⁴⁶

Paul VI has committed to the Society, in view of its special vow of obedience, the task of resisting atheism "with forces united."⁴⁷

The Fathers of the Second Vatican Council in Gaudium et spes singled out problems and challenges of special urgency which the Church (and therefore the Society) must meet in the modern age: those that beset marriage and the family, socio-economic life, the life of the political community, the fostering of peace, the promotion of a community of nations. In other conciliar documents the Fathers turned the Church's (and therefore the Society's) attention to the need for liturgical renewal, to the importance of the use of the communications media in the spreading of the Good News, to the providential phenomenon of the ecumenical movement within Christianity, to the Church's (and thus the Society's) mission to the Eastern Churches, to non-Christians, to its missionary responsibilities.

The Thirty-First General Congregation (which reflected the spirit of Vatican II) called the Society to the apostolates of the missions, of ecumenism, of directly pastoral work, of education, of scholarly work and research, of the arts, and, certainly by no means least even though listed here last, to the social apostolate.

On his part Father Arrupe, drawing upon his rights and responsibilities as superior general, has rather clearly given the Society a mission second in importance only to, indeed closely linked with, that of Paul VI's mission to resist atheism, namely, the mission to "the Third World." He writes:

The same Decree of the 31st General Congregation on atheism contains an important allusion to another field which is very

appropriate for the apostolic concern of the present-day Jesuit, and towards which his love for Jesus Christ ought to call him today; it is what we usually call by the general name of "the Third World." Numerically, it is the greater part of mankind, with its immense population in a state of economic and cultural underdevelopment, subject to flagrant injustice due to the selfish structures of our world. On the other hand it is also the part of humanity with the most vigorous potential on the spiritual level, capable of giving lessons of faith and hope to the old world with its scepticism and inclination to atheism.

In looking at the map of the distribution of the Society, one should ask if it is sufficiently orientated towards this Third World, or too firmly entrenched in the western world. Would not a way of solving its crisis, and particularly the decrease of vocations, be a more real and more generous opening to the immense Third World? Is it not there that Christ calls today?⁴⁸

Besides, as superior general, Father Arrupe has set up certain priorities in our apostolic work: first, theological reflection on the problems of the present age; secondly, the social apostolate; thirdly, the apostolate of education; fourthly, the apostolate of the communications media. And he has said that all of these works are to be animated by the spirit of the Exercises.

Confronted with all that is to be done in and by the Church, realizing that "with certain limits, the Society possesses an undeniable universality,"⁴⁹ the individual Jesuit may well find himself experiencing St. Ignatius' own harried reaction to the calls being made upon the Society in its early days and the few men he had on hand to answer them all.

To unite the (let's admit it) deeply divided Society of today into a true community; to foster a profound unity among Jesuits, men who, because of God's love for them, share the responsibility, by virtue of their vocation, truly to love one another, and, by means of this mutual love, to support one another, spiritually, psychologically, and materially, in carrying out the heavy apostolic tasks which the highly complicated needs of the present age lay upon us; to draw and hold us together so that we carry out our apostolic missions, not as autonomous individuals each "doing his own thing," but as members of a single body under a single head with a single, coordinated thrust; to send this united body to its complex apostolic mission in an era of deep crisis: this is the formidable task of

the present superior general of the Society, according to the mind of our founder.

How, according to the founder, is he to carry out this task?

There would seem to be a mentality operative to some extent in the Society which holds that the solution to our present problems would be for the superior general simply to issue precise directives and for the members--with "true," "blind," "Ignatian" obedience--to carry them out or else "ship out." Father Arrupe apparently encountered this mentality in the recent Congregation of Procurators during which some of the procurators desired "to receive precise directives from Father General."⁵⁰ In the same letter he speaks "of those who think that all difficulties can be resolved in a moment or by one definite stroke."⁵¹

However, in the Ignatian vocabulary concerned with the exercise of authority, to "order" does not signify the simple giving of commands in a military sense for the sake of ensuring external discipline. Rather, it is concerned with directing all the life and action of the companions toward the apostolic end of the Company.⁵² Besides, nothing could have been farther from the mind of Ignatius than the merely functional organization and administration of an impersonal group united in action merely for the sake of efficiency. For him all authority and government were founded on the reality of divine providence, the active love of God caring for the spiritual and temporal needs of his creatures.⁵³ Neither did Ignatius conceive of the role of the superior as notably paternal. (He gave a penance once to Father De Olave for calling him "Paternity";⁵⁴ and the members of the community in which he lived, including the brother porter, called him simply "Iñigo."⁵⁵) Rather, he considered the superior general to be an emanation of the Company, a companion--"one of us" as stated in the Deliberation of the First Fathers⁵⁶--to whom the other companions commit the responsibility of unifying all of them in a community of love in order to serve Christ more effectively through the aid of souls in companionship. Their obedience is offered to him not primarily as is that of sons to their fathers, but as members of the whole body of the Company to their head through whose mediation they are to trust that God makes His

Will known to them⁵⁷ and who unites them all in community living and corporate apostolic action.⁵⁸

Father Arrupe, therefore, is exercising absolute fidelity to the authentic Ignatian concept of the role of Superior General when he writes:

Neither can Father General, to whom many turn in anguish, asking him to speak out and "define" the twentieth century Jesuit, perform such a miracle. If a solution is possible--and there is one, without doubt--it is that which all of us as Jesuits carry within us [his italics] through that "interior law of charity and love which the Holy Spirit writes and imprints in our hearts." And if a word from Father General can be efficacious, it is that which, drawing from his own experience as a 20th century Jesuit, will try to appeal to the experience of other Jesuits of the 20th century. One must always understand that that experience has been structured by the grace of the Holy Spirit in the continuity of a tradition that goes back to the original experience of St. Ignatius and his first companions, and illuminated by the texts which that tradition has committed to history, illuminated as well by that reading of the "signs of the times" which makes us see how we are being called by God today⁵⁹ . . . (Italics his).

Speaking from his own experience as a Jesuit and in virtue of his authority and responsibility to seek to unite the entire body of the Society in order that it may attempt to meet the deep spiritual and corporal needs of men today, for whom Christ died, the present superior general of the Society calls all Jesuits to a thoroughgoing, courageous adaptation of our life and work "to the changed conditions of the times." That such an adaptation may come about, he calls us also to a process of collective deliberation and discernment (one is reminded of the summons of Christ in the consideration of the Kingdom in the Exercises "to all . . . and to each one in particular") by means of which decisions can be made (whether by the general himself or the coming congregation), affecting our life and our one apostolic end. These decisions, if all goes well, if each man and each community does his and its part, will reflect, as much as humanly possible, a union of hearts of Jesuits throughout the world, a union of hearts which has evolved from the collective deliberations.

It is this actual union of wills of Jesuits--this mutual love--at any given moment of history which is the source of being of the Society. The

Constitutions, as Father Futrell remarks, are not the source of the being of the Society. The Society existed before the Constitutions were written or approved. And the being of the Society is not something that exists in the Constitutions. The Constitutions are, rather, the juridical instrument of the conservation of the Society's being. They are the concrete description of the process of the coming into existence of the Society, through the actual unifying of its members for their apostolic end at any historical moment.⁶⁰

And, finally, most radically, since it is indispensable to the enterprise of the continuous coming to be of the Society at the present moment, Father General calls each Jesuit individual and community to a profound renewal in the light of the Spiritual Exercises.

In calling us to adaptation to the times and to collective deliberation, Father Arrupe is simply functioning as superior general of the Society very much according to the mind of St. Ignatius and his fellow founders' inspiration concerning the Society--that original inspiration behind this given community to which the Church, in the Second Vatican Council, tells us we are continuously to return.

B. The General's Call to Appropriate Adaptation

In Father Arrupe's meetings with the provincials throughout the Society over a period of a half-year in 1969, the dialogues "concerned the apostolic activity with which the Society should face the modern world."⁶¹ Later he would describe this activity as a matter "of saving the world of today, not a world of the past."⁶² And here he spoke of "the ever more swift and profound changes occurring in the world today, which reveal to us the plan and the providence of God, manifested in the so-called 'signs of the times.'"⁶³ He is aware of "the global crisis we are going through at present,"⁶⁴ that "today everything is in crisis in our society."⁶⁵ But, in the spirit of Vatican II, he refuses to take a negative attitude toward the modern world. "A new world awaits us, with new problems, no doubt, but also with new possibilities, new human resources, new hopes."⁶⁶

Writing to the whole Society in 1969, he said:

During the last few months I have experienced in a special way the apostolic vitality of the Society in my encounters with no less than 80 provincials and vice-provincials throughout the Society and with many other Jesuits as well in the Lord's service, accompanied by noteworthy apostolic fruit. The majority of Jesuits do silent but valuable work, without attracting the notice of the sensation-seeking public.⁶⁷

Nevertheless, he does not rest content with "things as they are" in the Society's apostolic endeavors today. This new world awaiting us, he says, "constrains us to a renewal and adaptation, which has to be resolute. . . ." ⁶⁸

And he tells us that our apostolic mission today demands of us a new mentality, that of the Council and of the 31st General Congregation, it calls for new means and new collaborators, working in close cooperation, according to circumstances, with all those, inside or outside of the Church, who share the same preoccupations and objectives as ourselves; and employing for our work as much as possible those modern means of communication, which were not at the disposal of our predecessors. It calls for a renewal of our old ministries, and an opening up of new lines of apostolic action, as suggested in a broader and more general way in the Pastoral Constitution Gaudium et spes.⁶⁹

As the Society, "conscious of its apostolic mission . . . tries to foresee the future by analyzing present-day circumstances," it must prepare for that future by "modifications and changes" which he does not hesitate to call "daring and far-reaching."⁷⁰

Father Arrupe has stated publicly that, of course, the life-style of any Jesuit or any Jesuit community must be in keeping with, and adapted to, the work which the individual or community does. There can be no such thing as one uniform Jesuit life-style suitable to all Jesuit works. "In the Society all things are to be ordered to the apostolate," Father Janssens said. Father Arrupe alludes to the inevitability and even the necessity of different life-styles in the Society when, speaking of the Society's responsibility to adapt itself in an apostolic spirit to the modern world, he says, "Such a positive and necessary 'opening' to the outside will at times give rise to a loosening of structures and institutions and to a greater flexibility in our life and activities."⁷¹

And, finally, he calls the Society to an adaptation of our system of

government to the modern age. "There is no doubt," he has written, "that in many cases institutionalization has gone too far, and the structures have become top-heavy and useless."⁷² Taking stock of this age in man's history, he says:

At our present time, very definite human values stand out significantly: a greater emphasis on the rights of persons and their liberty, the desire of an integral development of the personality, a need to participate and to be co-responsible in the preparation of decisions and their implementation, and above all, a community awareness with a greater interpersonal relationship that fosters the "unio cordium" as the basis for a profoundly lived community life of reflection and group action.

These new tendencies should be the object of serious spiritual discernment, truly a "reading of the signs of the times." They contain a drive and energy with very positive values that should be utilized. . . .⁷³

In 1969, it seemed to Father General that "what I have to do is to encourage a healthy pluralism born from apostolic adaptation in various regions, and at the same time to affirm the essential union which was for St. Ignatius the distinctive mark of the Society."⁷⁴ To accomplish this, the first course he took was to engage in serious dialogue with the provincials of the Society. They in turn were to meet with their local superiors to analyze the same points which the general and the provincials had already examined, to apply them to the actual situation of the province and its houses, and to define the proper means for their implementation. As a third step each local superior, while looking out for the greater good of each individual as well as the community, was then, in a practical way, with everybody's help, to bring down to the concrete what had been determined more universally for the province. "This procedure," Father Arrupe explained, "is an adaptation of our system of government to our times, which psychologically and sociologically demand a government which is more humane, more flexible, and in which the decisions are made in as close a contact as possible with persons and with reality."⁷⁵

This concern of Father General's for adaptation, flexibility, experimentation and change is thoroughly Ignatian. As Father Futrell, treating of the role of the superior according to St. Ignatius, writes:

To make a decision that is a true determination of the actual will of God demands that the superior's felt-knowledge and

judgment be formed by faithful attention to the real circumstances of each concrete situation. The effort to force these situations into a preconceived rigid mold would not only be unreal and totally alien to the mental structure of Ignatius; it would also be an act contrary to that spiritual liberty which alone would make it possible to find the will of God manifested in times and events and persons here and now. The profound awareness of Ignatius of the need to pay attention to all concrete circumstances is often expressed in a phrase following upon a statement of general procedure that this must be adapted "according to circumstances of persons, times and places," or the equivalent: "for special reasons or particular circumstances," "according to the capacity of each person," "according to the different customs of countries," "for any exigencies or events that might occur."⁷⁶

Of some relevance for today are the general, rather than particular, norms which St. Ignatius gave for the scholastics' clothing, "because in particular cases this may be done differently for various reasons,"⁷⁷ and his qualifications, after he had recommended seven hours of sleep each night for Jesuits, that each one should decide how much he needs and ask the superior's approval "because there is such great diversity of persons and their habits and temperament."⁷⁸

With regard to this matter of norms, the following reflections of Father General would seem to be pertinent:

Logically, the Society had to lay down some common norms to capture the spirit of the Exercises; she did so from the beginning with the "Formula of the Institute," and then with the Constitutions. But, as could be expected, granted the source of the inspiration, these norms are very flexible and adaptable. This is perhaps the most distinctive characteristic of the Society. And we know how many afflictions it cost St. Ignatius and his first companions to break as they did with many of the ordinances judged essential in the tradition of the existing religious orders.

With certain limits, the Society possesses an undeniable universality. Its concrete history has produced a series of specific determinations as a manner of procedure, rules, and customs. No society can subsist without a minimum of regulation and discipline; much less an apostolic society of men who profess obedience and wish to be available for common enterprises. It would be suicidal, therefore, to wish simply to prescind from these concrete determinations, the fruit of tradition (often going back even to the beginnings) and sanctioned as rules. But with respect to these it is the charism

of the Society to possess a great liberty and flexibility, a great power of accommodation. No other Institute could have understood or welcomed more the appeal to the changing circumstances of the times. In the 31st General Congregation the Society has taken great steps in that direction, in tracing out very broad norms.

Perhaps we cannot say that the whole of the Society has already assimilated them.⁷⁹

Father Arrupe is well aware that not all of the adapting, experimenting, and "opening out" which has gone on in the Society in recent years has been good or in keeping with the spirit of the Society. In 1969, he wrote,

This process of renewal has been carried out energetically and has produced many positive results. However there have also appeared various errors and deviations, as might well be expected in a situation which is as complex as it is new.⁸⁰

Or again,

In the interpretation of some decisions of the Council there are those which go beyond what seems permissible, and this results in confusion on certain points. Some Jesuits are involved. This is lamentable, to be sure; but would it have been possible to avoid this completely?⁸¹

With regard to many of the defects and errors which have made their appearance, Father Arrupe remarks that they

are undoubtedly the result of having placed excessive value on merely human elements and on an immoderate external activism, or having overestimated our own strength and underestimated the need for supernatural help, of having sought an "opening" outside to the world without balancing it with the indispensable "opening" to Christ.⁸²

In the citing in this study of Father Arrupe's judgments on the need for adaptation, flexibility, experiment, and the like, several of the passages quoted have been left incomplete. To take one instance, Father Arrupe has been quoted as saying that the Society must prepare for the future by modifications and changes which are "daring and far-reaching." The complete sentence reads: "It [the Society] prepares for that future by modifications and changes which no matter how daring and far-reaching must nevertheless not change a single iota of what is essential."⁸³ In another context he says: "The Society's spirit and basic structures are firmly founded on the Ignatian charism, from which it is neither willing

nor able to detach itself."⁸⁴

In a document entitled, "Some Principles or Maxims Which Cannot be Tolerated or Require Explanation," which he asked to be appended to the mémoire of his visitation to the English Province in 1970, Father Arrupe makes some definite statements concerning what he considers essential to the Society if it is to be true to the original inspiration of the first founders as that was officially approved by the Church:

The Society is a clerical religious order, which is essentially different from a secular institute. For this reason evolution and transformation in that direction imply the destruction of the Society. . . .

When we enter the Society it is a free response to a call from God. We enter it to serve the Church according to the spirit and structures of the Society. It follows that at least implicitly we give up part of the rights which in secular life we could legitimately enjoy. Hence the Society has to provide a real and concrete service to the Church in pursuit of its mission, and we must collaborate in this service in the way expected of us according to the mission [each Jesuit] has received through obedience. Naturally in determining what this obedience is to be, our work must take into account . . . our personal charism, qualities, etc. But in the final resort it is the Society which will determine our method of formation and our apostolic activities once the formation has been completed. . . . Today there is a tendency to want to create one's own destiny, plan one's own future work, but if this is done outside obedience it is inadmissible. On the other hand it obliges Superiors to plan the future of those under them with much care and forethought . . . [italics mine.]

The Society is a unified body under a central authority and its division into provinces is only an administrative necessity. Excessive centralization and uniformity must certainly be avoided, but the Society must always remain a single body with one head, as described in the Constitutions . . . , a unity which is at the same time the basis of great mobility and strategic apostolic efficacy. . . .

The charism [of any individual or group within the Society] represents the spirit which must inspire the body and its activities, but in order that the charism may remain in existence and be effective it requires a structure, and for its apostolic activity institutions are necessary. The charism vivifies the structure and the structure sustains the charism. . . .

The Society has no capitular system nor is it essentially

democratic though there may be democratic elements in its structures. The Superior (whose function is that of service to the community) must by all prudent and necessary means seek the will of God for the community and its members. And often the most effective way of doing this will be for him to consult the community and get the feel of its opinions and ways of thinking. But the Superior is not obliged to follow the majority opinion if he has other motives which before God oblige him in conscience to give a decision different from that proposed by the majority.

There is an obligation on every Jesuit to persevere in personal prayer and to progress within it as in an element necessary even for the preservation of the true horizontal dimension of charity. The fact that "action is prayer" and that "I encounter God more easily in my neighbors in work than in prayer" does not, therefore, mean that personal private prayer is unnecessary.

The manifestation of conscience is an essential element of the Society for the purpose of fulfilling that apostolic obedience conceived by St. Ignatius. The manifestation of conscience in the way it is presented by the Society is not at all contrary to the rights of the personality. The Church has confirmed our procedure which is so natural that to deny it would be to deny one of the basic principles of the Society's spirituality. . . .

Blind obedience understood as a caricature, as if it were a question of a blind course in which all human reflection were excluded, or of turning a person into a mere instrument or lifeless corpse, would be irrational and inadmissible. But this is not true if the expression is understood as St. Ignatius understands it and as the Society today understands it. Certainly, given contemporary psychology and respect for the person as well as the desire to give greater objectivity and efficacy to obedience, there is much insistence on dialogue and on consultation and discussion before making a decision--which is undoubtedly an extension of Ignatius' method of searching for the will of God to which all, both superiors and subjects, must contribute. But there may be occasions or a decisive reason which oblige the superior to make a decision which, to those who are unaware of this reason, may appear imprudent; a reason, which, because it is a secret of conscience or trust, may be in no way revealed. In this case there is no alternative to submitting one's judgement without knowing the reasons (and in this sense, blindly). . . . This requires a highly supernatural attitude of mind and confidence in the superior, but it is a perfectly rational mode of behavior . . . although we have acted "blindly" . . . the reasons for acting so are very wise and prudent. . . .

No matter what a man earns, and no matter in what way, it does not belong to him personally. It must be handed over to the Community.

The Jesuit is different from the layman. Internally, the Jesuit has the disposition of spirit of a religious, together with the specific identity of vocation in the Society. Externally, not only in his behavior and his external manner of life (dwelling, dress, etc.) he must always manifest this identity in the most appropriate way which is adapted to the place or occasion in which he finds himself. Obviously in many things relating to the apostolate he will depend on the decisions of the hierarchy.

The Society cannot tolerate in one of its members an exclusive love for a woman which leads to an intimate relationship and is externally manifested in those ways commonly used by those who love each other in the world.⁸⁵

Disregard of one or more of these essentials has undoubtedly been a factor, often a significant one, in the "errors and abuses" which have been the cockle mixed in with the wheat of the Society's endeavors in recent years to adjust itself "to the changed conditions of the times."

But there is another side to the coin.

Immediately after speaking of the "defects and errors" which have made their appearance and which are the result of some Jesuits having placed excessive value on merely human elements and on immoderate external activism, of having overestimated their strength and underestimated the need for supernatural help, of having sought an "opening" outside to the world without balancing it with an indispensable "opening" to Christ, Father Arrupe goes on to say:

another kind of deviation (which) has been to exaggerate obsolete attitudes and monastic elements which unduly separate us from the present-day world and which impede the growth needed to serve the Church of today. This error brings less spectacular but very harmful results.⁸⁶

He points to "the lack of vigor in some of our ministries which still lack the necessary reorganization and aggiornamento as one of the principal reasons for the lack of vocations to the Society at the present time." Father Arrupe holds that "there are many generous young men who are determined to work for Christ, the Church and humanity," and adds that "perhaps their numbers are greater today than ever before."

But they seek a life which can guarantee them the fulfillment of the ideal that burns in their young minds. They desire a spirituality that is firmly evangelical, vigorous, open,

demanding. They aim for a "worthwhile" goal and demand a modern form of life with a modern framework of action. . . . Young people today are not attracted by rigid or obsolete forms. . . .⁸⁷

Undoubtedly these "obsolete attitudes," "monastic elements," this "lack of vigor in some of our ministries," these "rigid or obsolete forms" have some bearing on the Society's reluctant acceptance of its social commitment.

Father General writes:

"During the past twenty years . . . the Society, animated by a greater sensibility on the part of the Church, as expressed in its more recent official documents, has not ceased to insist on the gravity and the urgency of social problems, and on the necessity of giving them priority in our apostolate."

Yet he feels compelled to state:

. . . Despite a considerable number of genuine attempts, the Society as a whole has not taken the direction indicated and decided on, and has failed in the promptitude and energy demanded by the gravity and urgency of the present situation.

This slow, inconsistent and organic reaction of the body of the Society in regard to the directives laid down, if on the one hand it manifests an inadequate understanding of the social problem, on the other it causes surprise inside and outside the Society; this tends to obscure the full credibility of our witness and to diminish our apostolic efficacy.

Various causes can explain this lack of reaction of the body of the Society to the incentives given it: fixed habits, attitudes and mentalities imperceptibly developed in the course of years and impossible to change overnight, rigidity in works and structures. I believe, however, that we should look for the principal cause of this situation on a deeper level, and ask ourselves whether certain aspects of our spiritual life and our general attitude are not largely responsible for our lack of enthusiasm and promptitude in satisfying all the demands of our social commitment.⁸⁸

This section of this study has been concerned with the superior general's call to the appropriate adaptation of the Society--its apostolic works, its life-styles, its system of government--to the world of today. It is true that Father Arrupe's remarks on the matter, although put succinctly and candidly are, necessarily, quite general. Even in setting up priorities regarding our apostolic work, he speaks in very

general terms. Apostolic reflection on the problems of the day: The field is wide open. The social apostolate: There are so many directions this can take depending on the situation, even the geographical situation, of the community and on the work it is presently engaged in. As for education, we are left with many problems to face: Where?--in institutions of our own or in non-Jesuit institutions, or at least in institutions not finally under Jesuit control?--In this country or in the Third World?--To whom? What sort of education? The apostolate of the communications media: This could take on so many forms, go in so many directions. And, as for the underpinning of all that we are and do, the actual making and living of the Spiritual Exercises: where do we go from here?

No superior general in his right mind or with any understanding of his role as conceived by St. Ignatius would attempt to lay down concrete, specific directives in such matters for the whole Society. This is matter for discernment, deliberation, finally at the level of the local community.

C. The General's Call to "Collective Deliberation"

That to which the superior general is calling the entire Society at present is a "search in common"⁸⁹ usually at the level of local communities, a search for answers to matters which fall within the realm of communal discernment and which arise spontaneously in the every-day life of the community. As examples of such problems he singles out: its lifestyle, its commitments to the Church, the nature of its witness, and the concrete desires and realizations experienced by the members of the local community in their prayer and apostolate.⁹⁰

Father General also puts his call in another way: He makes it a summons to self-examination by the local community of its apostolate, its daily life, and the various attitudes and outlooks of its members.⁹¹

He foresees that from such "searchings in common," such "self-examinations," will come new or revised solutions to the community's problems, solutions which will be a response to appeals coming to the community from the outside, appeals rising from the transformations

taking place in the particular culture in which the community is located and to the novel needs of men and the Church. He feels that these appeals-- and they are often urgent--coming from the world and the Church should be experienced by the Jesuit community and judged in the course of "extensive spiritual interchanges" among the Jesuits who live and work together.⁹²

In the concrete the call is for the whole local community to take whatever amount of time seems necessary to face up to challenges which are, or should be, matters of immediate concern to the particular community, given its apostolic responsibility, inherent in the Jesuit vocation "of saving the world of today, not a world of the past."⁹³

It is not a matter of taking up topics beyond the capacities of the community to handle. Not all communities are able to deal with all possible questions facing the Society. Nor does Father General favor any multiplications of useless meetings which would be a loss of valuable time and an obstacle to the community's apostolic mobility.⁹⁴

But the implication is clear that there are immediate, perhaps urgent, problems to be faced (and, perhaps, up to the present, simply not being faced), which have an important bearing on the mutual support which the members of the community should be giving to one another in the living out of their Jesuit lives and in the carrying out of their work. There are for each community, according to Father Arrupe, appropriate questions which call for a certain sort of community interchange, in order that members may perceive together the many signs of God which, because no notice is taken of their true meaning, often escape the community in whatever meetings it does have.⁹⁵

What are these "extensive spiritual interchanges" to which Father Arrupe calls local Jesuit communities?

He sees them as group situations in which the members of the community rise above the level of reasoning so-called or a discussion based on reasons to a serious effort "of seeking and finding the will of God in the disposition of [its] life. . . ." ⁹⁶

"Seeking and finding the will of God in the disposition of one's life" is at the heart of Ignatian spirituality. We are accustomed to

think of this being undertaken by an individual. Here, Father General is calling the Society to do this at the level of the local community. He speaks of such a development as an extension and further application of Ignatian spiritual pedagogy (with its principle of adaptation of the original Ignatian charism "according to circumstances of persons, times, and places"), and asserts that this communitarian dimension of "seeking and finding the will of God in the disposition of [the community's] life," far from lessening the demands of personal fidelity to the Holy Spirit, actually reinforces these demands on the individual Jesuit.

Mere discussion back and forth among the members of the community of an immediate question or problem which is, or should be, of concern to the whole group--the board of directors approach--is raised to the level of an explicit, communal turning to God, a group opening to the Spirit, to seek to discover what God's will is in the topic before the community.⁹⁷

The call to such an approach to life--that of a continuous openness to God's will--is a formidable challenge even to an individual, as people will frequently admit, for instance, in the course of a retreat. So a community of men, facing an immediate problem or challenge, can well be expected--if and when they begin to face it together and to seek God's will in the matter--to come together with "inhibitions and tensions"⁹⁸ (to put it, in some conceivable situations, mildly).

"We should not be surprised," Father Arrupe writes, "if at first there would be a great difference and divergence of opinions."⁹⁹

Just as a real breakthrough is achieved in an individual's life (as happened in the life of Iñigo of Loyola) when he begins to perceive that his inner experiences of conflict and peace, sadness and joy, fear and courage, dryness and tears--in short, "consolations" and "desolations,"¹⁰⁰ are not simply natural, psychological phenomena but the movements of good and evil "spirits" within him, so a strategic development could take place in a Jesuit community's awareness of itself and its understanding of God's dealings with it if it were to come to perceive its own "moments of fervor and of energy," "of discouragement and malaise," "of frank and fraternal expression," "of inhibition," "of opposition and tension," "of harmony

and relaxation" as movements, in its midst, of good and evil "spirits."¹⁰¹ Here is where communal discernment begins to happen, when the community, recognizing these phenomena as spiritual experiences which it is undergoing, begins to look for the causes and sources of these phenomena in its communal life and work.

The ability, more basically the desire, to discern the causes and sources of the different spiritual movements operative within a given community demands that it "recognize how God manifests himself to a community open to His Spirit."¹⁰² And to be open to the Spirit as a community undertakes, for instance, to examine its apostolic witness, is--to extend Ignatius' description of the proper attitudes for entering upon the Exercises to community deliberation--"to enter upon [the deliberations] with magnanimity and generosity toward [the community's] Creator and Lord, and to offer him [its communal] will and liberty, that his Divine Majesty may dispose of [the community] and all [it] possesses according to His most holy will."¹⁰³

However, just as in making the Exercises, so in community deliberations, "what is important is that we adopt the right attitudes."¹⁰⁴

Father Arrupe views "the frequent exercise of true Ignatian discernment, personal and communitarian" as "a constant living in the spirit of the Exercises."¹⁰⁵ And the right attitudes which he speaks of as necessary for healthy community discernment are also attitudes necessary for making the Exercises well. Thus he speaks of the "slow purification" that community discernment calls for; the patient acceptance the community must have of itself; "maturity, integration, and balance" (which would seem to be related to Ignatian indifference); the capacity for self-examination; the ability to listen patiently to one another as the Spirit reveals the richness of his gifts through each one (as listening patiently to God, and sometimes to the director, is so important in making the Exercises); the willingness to accept the truth of the other (it can be so difficult to accept God's truth made known in the course of the Exercises).¹⁰⁶

According to Father Arrupe, "For St. Ignatius, the word 'deliberation' always implies decision."¹⁰⁷ However, as can occur in the Exercises when

one is trying to come to a decision, so, in community deliberations, the searching in common will in some communities certainly give rise to questions which will not find immediate solutions. What will be needed then is to have recourse to personal prayer and to meetings aimed at a spiritual "sharing." Some data will have to be made more precise. We should in any case not allow ourselves to hesitate in the face of difficulties that may arise; nor should we wait for ideal situations.¹⁰⁸

When and if a community's decisions on matters truly pertinent to its life and its work are arrived at in true communal openness to the Spirit, the end result will be "new and well defined orientations that engender peace and joy in the Holy Spirit."¹⁰⁹ However, Father Arrupe insists that the final decision is always the superior's. And the superior "may know of other spiritual movements that prompt him to make a decision which is different from the community's conclusion." Nevertheless,

a community that lives in the true spirit of indifference will have no difficulty accepting such a decision, whereas this would be almost impossible for a community whose conclusions were reached in an un-Ignatian disposition, through undue procedure or group pressures.¹¹⁰

It is truly at this moment of union of hearts that a Jesuit community comes to be. Father Arrupe likens the attitudes he calls for in "collective deliberation" to those of the founding Fathers in the Society in their first deliberation to discern God's will in matters of immediate importance to them. The ten of them met over a period of three months, almost nightly it would seem, despite the heavy apostolic works they were involved in. (After all, it was a matter of their survival as a united body.) The first question facing them was rather quickly and easily solved: yes, they would form themselves into one body, no matter how far apart from each other their service of Christ's vicar should take them. The second problem they tackled was a different matter altogether-- whether they should vow "to obey one of us." "After many days of reflection and prayer, nothing had transpired to fill our souls with peace in solving this problem." In an effort to break through the impasse to which they had come, various suggestions were pondered: That they all "withdraw to some hermitage and remain there for thirty or forty days, spending all our time in meditations, fasting, and penances to the end

that God might respond to our desires and deign to impress upon our minds the solution of the problem;" that three or four in the name of all retire in this way for the same purpose; that remaining in Rome, they devote themselves to this one affair, "so that we might give a larger and more ample place to meditation, reflection, and prayer, spending the rest of the day in our usual works." They decided to remain in Rome, one reason being the apostolic demands that had been placed upon them "which were so great that if we were four times our number we could not satisfy all, as we cannot do at present."

Despite their heavy apostolic commitments, because of the importance and urgency of the matters they were discussing with respect to their future as a united body, they carried on their communal deliberations, practically nightly, it would seem, for nearly three months. But on John the Baptist's feast "everything was terminated and concluded joyfully in complete concord of spirit--not without having previously engaged in many vigils and prayers and labors of mind and body before they had deliberated and made their decisions."¹¹¹ It was thus that the Society came to be.

And it is always, and only, how the Society, or any community within it, comes to be, when as "complete concord of spirit" as possible is reached on matters significantly touching the life and work of the group. "Todos contentos," that is how Ignatius wanted it. That for him was the sign of the presence of the Spirit in the Society.

Our present situation is not what their's was. "In their first decision and in the year that followed they mapped out a course on which we are still set," Father Arrupe states. "We do now have a vow of obedience and an existing Society which, while adapting to the world of today with full apostolic creativity, must remain completely faithful to the original charisms."¹¹²

But within this framework, communities do have pressing problems to face together regarding their life and their work, and, by the call of the superior general, collective deliberations to undertake regarding them. But what about all those "many vigils and prayers and labors of mind and body involved" in addition to apostolic demands upon the members of the

communities "so great that if we were four times our number we could not satisfy all, as we cannot do at present"?

In calling Jesuits to this sort of community deliberation, Father Arrupe is exercising his essential role as superior general according to the mind of St. Ignatius: to unite all the members of the whole Society with one another and their head, that they may, through the strength of the profound bond of love between them, make an ever deeper commitment to the service of the Lord. And this service has to do with bringing the Good News of the Lord to that world of men and women out there who make up the People of God of which we are a part, a world and a Church in possibly unparalleled ferment, caught up as they are in a "crisis of growth."

In centering his attention on collective deliberation at the level of the local community, Father Arrupe undoubtedly sees such deliberation as basic to the unifying of the whole Society. For it is the whole Society which is his primary responsibility. And he is insistent that the true, basic Jesuit community is the universal body of the Society,¹¹³ that the Society is no loose federation of autonomous provinces or local communities.

In fact, under his leadership, the entire Society is at present engaged in that phase of preparation for the coming General Congregation wherein Jesuits are being asked to deliberate on topics of such Society-wide importance as: Jesuit vocation and identity; the form our apostolic service should take in this age; the concrete aspects of our religious and community life; the meaning of the Society as an apostolic body in the Church; and the fourth vow (for instance, with regard to Paul VI's mandate to the whole Society to oppose atheism vigorously).

Although it is extremely hazardous to attempt to read the mind of another man, particularly of one's superior general, it is this writer's hunch that Father Arrupe believes that if local communities seriously address themselves to "collective collaboration" on matters of immediate importance to them, they will inevitably be coming to grips with the questions of Jesuit vocation and identity, of the form our apostolic service should take, of the concrete aspects of our religious and community life, and the like. However, they will do this not in some

detached, speculative way, but very practically, as these problems touch them directly where they live and work. And this is why he sees such "collective deliberation" at the level of the local community as an indispensable means of preparation for the next General Congregation. In addition he would seem to be quite concerned that in the collective deliberation the Ignatian concept of obedience in the Society (as the indispensable condition of our unity) be reinforced while being adapted to the mentality of the present age, a mentality which he does not at all deplore but sees instead as containing

a drive and energy with very positive values that should be utilized, without of course losing the balance St. Ignatius outlined in the Constitutions, the balance between personal authority and community elements, between a great agility and rapidity proper to personal decisions and the wider consideration and objectivity resulting from community consultation.¹¹⁴

III. The Called

The Superior General of the Society of Jesus is well aware that the Society itself is no outside observer of the crisis taking place in the world and the Church. His letter of October 25, 1970, to the whole Society ends with the flat statement: "We are passing through one of the most difficult periods of our history," (a history that has been usually difficult), and adds: "Let us see to it that as far as we are concerned neither the plan of God nor the hopes of the Church are frustrated."¹¹⁵

In the same letter, speaking of the Congregation of Procurators which had recently been held, he wrote:

It allowed me to realize, almost by touch, how fundamental are the problems the Society is facing today, since they affect the identity and the vocation of the Jesuit as such, and even extend to religious life in general, and finally to the very roots of the existence of the faith. The problems are quite universal in range, for they exist practically everywhere, though in different degrees and forms, and affect all ages, though with distinctive features according to the diversity of ages. The problems are quite diverse: one can say that they affect every sphere of action, from the purely institutional or structural to the pastoral and the apostolic, not to mention the theological and spiritual, the sociological and religious, the personal and communitarian.

But these problems bring with them practical consequences quite disparate: on one side, insecurity, lack of enthusiasm, a sense of frustration, inactive passivity, corrupt practices, and even secularizing deviations; on the other, a genuine desire for renewal and apostolic adaptation, stemming from the urgent necessity of meeting the problems of the world today as well as from a feeling of reaction to the evil consequences of the same problems.¹¹⁶

Speaking of the crisis that the world, the Church, and religious life are passing through, Father Arrupe maintains that "the Society, because of the extent of its contacts and the variety of its apostolic activities, cannot but be affected by these same difficulties and problems. It is like a sounding board for the world's problems. It is present wherever the need is greatest, in spite of all risks and dangers."¹¹⁷ In fact, in another context, he states that our share in the general crisis

is perhaps a proof of a special vitality and sensibility. And if the crisis as a whole, despite particular failures, is a crisis of purification and growth, then there is no reason to despair because of what is happening to the Society in this crisis. If in a time of peace and of general enlightenment we were the only ones to have problems, there would be cause for alarm; but if we share in the problems of all, then with all we must humbly seek the solution.¹¹⁸

The problems which face the members of the Society immediately, and which touch many of them profoundly, at the "gut" level, are, by now, quite obvious. They come, in large part, as Father Arrupe indicates, from the fact that (to use the language of Vatican II) "today, the human race is passing through a new stage of its history."¹¹⁹ The word "new" is crucial to a true understanding of the situation. And, it might be added, this new stage has come upon us relatively suddenly. In the light of this fact, Jesuits are inevitably faced with such questions as: Who and what should we be today? What is our mission (some would add, if we have one)? What sort of apostolic service on our part does this new stage of human history call us to? What forms should religious life, community life, take in these unprecedented circumstances? What about our relationship to the hierarchical Church, especially to the pope and the bishops? What do poverty, chastity, obedience mean (to the extent that they have a meaning, some might say) in this new age?

Father Arrupe maintains that the "vast majority of Jesuits," who "continue wholeheartedly in the Society, and continue working in it for the glory of God," "have effectively resolved the most fundamental questions; perhaps they have answered the questions concretely while not yet answering them conceptually; they know quite well how to put aside for the moment what is really doubtful, but does not affect what is most essential."¹²⁰ But those Jesuits who are able to go about their Jesuit life and work with a relative amount of serenity are a large part of the problem for those other Jesuits who are wrestling with these fundamental questions and who may be inclined to characterize what some would call serenity as being actually a kind of myopic complacency.

At any rate, whether throughout the entire Society, or in particular regions, or, finally, in particular local communities, there would seem to be a (would the word "notable" be too strong?) lack of that unity ("unio cordium") which Father Arrupe, echoing St. Ignatius, maintains is basic to the existence of the Society.

A. The Society Today as a Spectrum

A mature Jesuit of wide experience, who has held important positions in the Society, and who is at present deeply involved in the preparations for the coming Congregation, has had access to the answers, from throughout the Society, to the questionnaire sent out to the members of the Society as the first phase in the preparations for the next Congregation. On the basis of his study of these answers, he sees the members of the Society throughout the world as constituting a spectrum.

His sketch of the spectrum (drawn up hastily as a kindness to the writer and given here intact) is as follows, moving from right to left:

- 1) *Drop-out and left--Society moving too far, changing from "what I entered."

- 2) Drop-out but remain--Society changed from "what I entered," gone too far (although I won't leave).
3. Those in the Society, working, active in Society's discussion, directions: opposed to current positions and trends of 31st General Congregation and present administrations.

- 4) Indifferent (hesitant/doubtful)--have struggled with discussions, changes, directions--waiting for someone to decide and settle matters. ("Interested" kind of drop-out.)
 - 5) Indifferent/doubtful/hesitant--simply can't make up their minds.
 - 4) Indifferent (hesitant, doubtful)--"interested," but too busy with "real" work to take time to resolve issues but . . . "let's move."
 - 3) Those in the Society, working, active in Society's discussions, direction; favor current positions and trends as evidenced in 31st General Congregation and present administrations.
 - 2) Drop-out but remain--Society isn't radical enough, open enough, and so forth. ("I'm waiting to see how it goes.")
-
- 1) *Drop-out and left--Society isn't radical enough, open enough to change, too preoccupied with self-protection. . . .

B. Reflections on the Spectrum

Perhaps some observations and amplifications will be permitted the writer concerning this experienced administrator's "spectrum" of Jesuits today.

First of all, the spectrum, wide-ranging though it is, is by necessity an over-generalization. An individual Jesuit, in studying the spectrum, may find it difficult to locate himself at any one of the checkpoints. He may find himself wavering between one or two or three of the attitudes described there. In fact, depending on how his life and work are going at present, he may find himself at one end of the spectrum (although still in the Society) on one day, and at the other end of the spectrum (although still in the Society) on another. Nevertheless, the spectrum seems to add up to a rather comprehensive presentation of the different attitudes to be found among Jesuits today.

1. The Men Who Have Left

First of all, some thoughts about the men (and there have been so many of them, good men) who have left our ranks in recent years.

There are men who have left us because, in their very words, the Society is no longer "the Society I entered." One such man (a product of the depression years) frankly admitted that he came to the Society seeking security, that he had found great security in the Society for a number of

years--in its course of studies, in its well-ordered community life, and in its discipline--but that in recent years all that security had been taken away from him and that he felt he must seek it elsewhere. And there are men, usually young men, who have left the Society because of its irrelevance to the realities of life today as they see them. One such man, who on leaving, expressed high praise for the Jesuits he had known during his years in the Society, stated that he had simply come to reject, by and large, the world-view of the Catholic Church. It simply did not seem to him to have much connection with the reality he was experiencing.

Of course, there is the human propensity to rationalize in such matters. Father Arrupe has written that

if a Jesuit drops personal prayer on the pretext that his apostolate leaves no time for it, or if, during the period of formation he refuses all spiritual direction and guidance in his studies and work, or seeks worldly contacts and diversions while leading a completely secularized life without any apostolic purpose, it is not surprising that a day comes when in all sincerity he asks himself, "Why am I in the Society? Whatever it is I am doing now, I can do better as a layman. . . ." Certainly his reasoning is logical if that is the kind of life he wants to lead.¹²¹

But in treating of departures from the Society, Father Arrupe has also said, "In some cases one cannot free from blame those responsible for their formation, superiors or communities where they once lived."¹²²

One will sometimes hear another Jesuit, a Jesuit who has been knocked about a good bit himself during his years in the Society, say that any man who stays close to Christ should be able to persevere in the Society, no matter what he has to undergo. But it is a fact that, in making their decision to leave, men have spoken with deep feeling about the great loneliness they have experienced in the Society, the absence of badly-needed emotional support from their fellow Jesuits. "It has been like calling up from a deep well and getting no answer," as one man put it, a man who was highly regarded by many of his fellow Jesuits and, himself, a source of support to any number of them. It is worth observing again that an important factor in the decision of the first Jesuits to unite into one body was the fraternal support they hoped to receive from one another as they went about their apostolic missions.

It would also seem to be true that many men who have left us--good, decent men--should never have entered the Society in the first place or stayed as long as they did, simply because they were not suited for our life and work. It could well be a blessing that the turn of events in recent years has made it possible for such men to leave our ranks with dignity. In the Constitutions, [657], St. Ignatius states quite clearly that

it will be helpful neither to admit a large crowd of persons to profession nor to retain any other than select persons even as formed coadjutors or scholastics. For a large number of persons whose vices are not well mortified is an obstruction to order and that union which is in Christ Our Lord so necessary for the preservation of this Society's good condition and manner of proceeding.

St. Ignatius is also reported to have said that if there was one thing that would make him want to live longer, it would be "to make it difficult for people to enter the Society."¹²³

There are such phenomena as "vices not well mortified." But, if St. Ignatius were writing the Constitutions in the twentieth century, when depth psychology is teaching us that there are forces and drives within a man beneath the conscious level which can have so decisive a role to play in his action that they diminish or rule out entirely a man's freedom, he might well not have simply written off some men not suitable for the Society as being individuals whose "vices are not well mortified."

Large numbers of men entering the Society are not necessarily a sign of health. Father General has spoken of the tendency of some Jesuits to over-proselytize in the past. The significantly large numbers of men who have left the Society who should never have come to it to begin with would seem to be a solid argument for the screening programs (including the psychological testing) which candidates have been undergoing in recent years as well as the pre-novitiate programs which have been set up, programs which are often criticized in the Assistancy.

So much for the men at the extreme ends of the spectrum, the men who have left us.

2. The "Drop-outs" Who Stay

Moving in from the extreme right end of the spectrum, we encounter Jesuits who have dropped out of the main stream of the Society's life and work but who, nevertheless, do not leave. It is no longer the Society of Jesus which they entered, to which they have given their lives. In fact, it no longer seems to be the same Church into which they were baptized. And they cannot, in conscience or for emotional reasons, actively participate in the life which is being lived, in the work which is being done, or in the discussions which are taking place in Jesuit communities today. They consider what they see happening to be a betrayal of the Society as they came to understand it during their years of formation and during their years, sometimes long years, of devoted apostolic service in the Society. And so they tend to go their own way. It may well be that men in this category were involved in the formation, whether spiritual or academic, of Jesuits who seem to have renounced the Jesuit traditions, which appear to these men to be the authentic Jesuit traditions, spiritual and academic, which they tried to instill in them. Father Arrupe has said that the renewal and adaptation which the Society is being called to--and he seems to be speaking with great compassion--"may exact of us at times attitudes and changes that are difficult for individuals and communities."¹²⁴ The attitudes and changes which Father Arrupe calls for are, for these men, not only difficult, but impossible. For them, it would almost seem, their very understanding of the faith is involved. Needless to say, some great and holy men fall into this category.

There are other men, of course, who live at the periphery of Jesuit life, who use the communities within which they live as "boarding houses," not for ideological, but rather for emotional reasons: the "loners." Heredity and early environment may have much to do with their present situation. But the possibility cannot be excluded that they may have been badly scarred at some point in their Jesuit formation or in their ministry as "formed" Jesuits. The "system" can do such terrible things to a man, the extraordinarily sensitive or fragile man, who under the right circumstances, had he been given the right handling and support at

the crucial moment, could now be making a significant contribution to his community and to the whole Society and could be receiving and giving great support, from and to the community of apostles in whose residence he now simply has a room. Some such men do fine work in academic and directly pastoral ministries. But they cannot, will not, take up the cross of community life with its give-and-take. Their brothers (because of their neglect or "writing off" of such men; and because of their failure, for want of courage, to "level" with such men, even to confront them, or at least to pray for them) can only hope that they themselves will not have to answer for this on the day of the Lord's coming.

At the far left of the spectrum, but still in the Society, are men who, as they look out at the world, are convinced that the Society is out of touch with reality. These men, too, have dropped out of the main stream of the Society's life. Often enough, they are quite devoted to their work. Sometimes they hold ideas or are involved in movements which are not approved by authorities, either in the Church or in the Society. For reasons known to them and God, they remain in the Society. In some instances, they seem to be "waiting to see how it goes." They tend to find that Jesuit apostolic works are "in a rut," to experience Jesuit community life as stultifying, and to regard community meetings as a waste of time.

In this category may also belong the Jesuit who sees himself as a responsible person dedicated to the service of Christ in the world. He tends to find and serve Christ "in people." He feels that he must follow the way of the Spirit as It moves him individually, that he must obey his own unique charism, determine his own ministry, free from all the "formalism" and "legalism" and "red-tape" of the Society in which he was formed.¹²⁵

Father Arrupe would seem to be referring to the attitude of such a Jesuit when he writes that there are some religious who doubt that religious life, such as it has been understood in the past and is generally understood at the present time, is possible in today's secular world and who, as Jesuits, have raised the question, "Does the Society have a reason to exist?"¹²⁶ This might well be a question for Jesuits to ponder. On the

other hand, this question could give rise to another question: Might not the justification of the Society's existence in the world today depend upon the inner resources of Jesuits, their spiritual capability to live lives of true faith, obedience, union, poverty, and the like,¹²⁷ as a means of effectively serving today's world?

Be this as it may, for some of the Jesuits in question, the existing Society is legalistic, formalistic, authoritarian, destructive of personality, destructive of freedom, conducive to infantilism, monastic, isolated from the world and the service of people, not poor, not productive, not Christian, not made up of true communities. They see virtues in many of the Jesuits whom they have known, they respect their sincerity and devotion, but they do not think that their patterns of life and work are viable in our time. These men must bear the brunt of Father General's remark that it is the vocation of a Jesuit "to serve the Church according to the spirit and structures of the Society." Father General affirms that "the Society must help to unfold the personality of each of its sons, and take into account his personal charism. . . . But in the final resort it is the Society which will determine our method of formation and our apostolic activities once the formation has been completed." However, the General does indicate that "this does not exclude the possibility in some cases of Our Lord indicating his will for a person quite clearly, and in this case this will be respected by the Society." He qualifies this, however, by adding that "today there is a tendency to want to create one's own destiny, plan one's own future work, but [that] if this is done outside obedience it is inadmissible."¹²⁸

In some cases, Christianity may be for this sort of Jesuit simply the consistent practice of humanism. For him

the serious, decent theology of the Enlightenment and liberalism was right after all: Christ is the most accomplished teacher of humanity--its pre-eminent example and model. Since Christ showed us the way, we know what genuine solidarity and selflessness are. Since we know that, what is the point of faith? Isn't it enough to try to realize the plain directives of the Sermon on the Mount? They are not mysterious in themselves, but make demands on our whole existence. What on earth is the point of adding dogmatic mysteries of faith? Love of our fellow men can become our inner

spiritual life. Why should we bother with these "pronouncements" which we're asked to take as literal truth and remain completely detached from our human experience? All right, being a Christian means achieving something; but if we are able to achieve only what we understand and can make an active response to, why must we add something that's incomprehensible--a crude diet of indigestible and unnecessary roughage?¹²⁹

This "radical left" "drop-out" who remains in the Society may be a man with a vision of the Church in the year 2000 which is quite different even from the Church of Vatican II, but which is basically Christian and Catholic; or he may be a man whose "Christianity" is only a mask for humanism, pure and simple.

Here rises the problem of the mixture of wheat and cockle to which Father General refers. For such Jesuits are liable to take stances in the classroom or the pulpit which disturb many people, including other Jesuits. At the heart of these stances may be authentic Christian faith. (Has the final word really been said, without there being any possibility of development of dogma, about the human consciousness of Christ, the infallibility of the Holy Father, the Marian dogmas, authority and obedience in the Church, matters of the Catholic faith which finally enter into the darkness of the mystery of God and God's dealing with men?) Or there may be a humanism which is without faith.

3. The Doubtful, the Hesitant, the Indifferent

At the center of the spectrum are three categories of Jesuits who are classified as "indifferent," though not necessarily in the Ignatian sense of that word. To the right of dead center is the Jesuit who tends to sit off to himself, somewhere near the door of the recreation room, during community discussions. He lasts it out manfully through these discussions. He attempts conscientiously to understand and to sympathize with the changes he sees taking place in the apostolic orientations, the life-style, and the new approach to government in his own community and throughout the Society. He attempts to adapt himself to the direction in which the Society seems to be going. But he is hesitant and doubtful concerning all of this. He has a fear that letting go of the old ways may lead to chaos. He is waiting for definite, clear-cut decisions about what the Society should be

doing that will settle matters once and for all. To the left of dead center is a category of Jesuit who is mildly interested, in a detached sort of way, with the ferment going on in the Society at present. But he tends to be deeply engrossed in his work, to love it, and to believe in it. The questions concerning Jesuit identity in the modern world, its mission and life-style, and its manner of government present no urgent problem to him. He is relatively satisfied with things as they are. He realizes--perhaps because of his sympathetic observation of other people's suffering--that some changes have to be made, but he is quite impatient about all the meetings to attend and all the things to be read. There is his work, which he loves and believes in, to be done. He is inclined to believe that the future of the Society will take care of itself if everybody simply says his prayers and does his work; and he cannot really sympathize with the sense of urgency which Father General seems to be trying to instill into the Society with regard to this coming General Congregation.

At the center of the spectrum is the Jesuit who is, to put it simply, confused. He listens to both sides of any debate concerning the Society as openly as he can and goes back to his room unable to make up his mind as to who or what is right or wrong.

4. The Actively Concerned and Their Tensions

However, between the three categories at the center of the spectrum (those "indifferent" for various reasons and the "drop-outs" at the extreme right and left of it) are two categories of Jesuits who, according to the former provincial who drew up the spectrum, are very concerned about, or interested in, the calls of Father Arrupe to "appropriate adaptation" and to "collective deliberation" as well as to the directions which the Society seems to be taking. They answer the questionnaires. They take active roles in discussions and meetings both at the province level and within their local communities. The men in these two categories are committed and devoted to the Society, not simply to their own particular ministries, to their local communities or to their provinces, but to the whole Society. They have acquainted themselves to some extent with its history and with the lives of its great men; they have a deep interest in

its future. They are proud to be Jesuits; the Society is their life. And yet, in any interchange, they confront each other with what are, apparently, widely-differing notions of what the Society should be and do today and tomorrow.

Generalizations are especially hazardous here. For example, it would be completely misleading to imply in the remarks which follow that any attitude described is held by all of the older or all of the younger Jesuits. The source of the spectrum distinguishes between the two categories of Jesuits who are "actively interested in or concerned about" the Society--present and future--by saying that one of the categories tends to be opposed to positions in the Society which are gaining currency in the wake of the Thirty-First General Congregation and because of the ideologies of men holding key positions, such as directors of formation, local superiors, provincials, and even Father General himself; whereas, the other category favors current positions and trends which came to light at the last General Congregation and which seem to be guiding or reinforcing men in key positions in the Society as they lead (or fail to lead) it in our present circumstances. But Jesuits cross lines in these matters. An individual may find himself very strongly in favor of a certain new direction which the Society is taking--whether in its life-style, its apostolic thrust, or its government--while being strongly opposed to some other trend which he sees taking place in one or another of these areas. So, rather than speak of categories confronting one another in these matters, it is probably better to speak of divergent attitudes held by interested, concerned, involved Jesuits--with respect to the life and work of the entire Society--as these differing attitudes, convictions, or opinions emerge when these men, whom the source of the spectrum maintains make up seventy to seventy-five percent of the Society, come together in any sort of interchange.

There are Jesuits who have been proud to belong to a religious community which has traditionally been regarded as military, if you wish, highly disciplined, governed by means of graded monarchical authority, and with the strong esprit de corps which such a group tends to have (even though such words and expressions are not greatly in favor today). They

might not all wish to canonize certain aspects of their formation or every superior they have ever dealt with; but they do not feel that the sort of obedience they were taught to practice has interfered with their being effective apostles. They do not consider it as conducive to infantilism or destructive of their personalities to have lived a regular community life in large Jesuit communities closely identified with institutions controlled by Jesuits, communities in which rules and daily orders governed the members' lives in a number of details and which were held together by superiors who approved and made decisions which regulated somewhat closely their style of life and their work.

There are Jesuits who, without thinking that any superior has direct access to the Holy Spirit, are convinced that the obedience which they were taught to practice is not only authentically Ignatian, but conducive to a healthy humility, and that the effort to practice this obedience in a spirit of faith has played an important part in their apostolic effectiveness. When asked how they came to be in work in which they have served Christ, the Church, and the world very effectively, they are apt to say that, as the result of a letter or a phone-call from the provincial, they found themselves sent into a work for which they had had little or no preparation or, for that matter, little if any natural interest.

There are Jesuits who manifest a deep devotion to the holy Roman Catholic Church, the institutional Church, hierarchy, curia, and all, and especially to the pope. When the latter promulgates a Humanae Vitae, these Jesuits feel that it is essential to being a Jesuit to follow the teaching of Christ's vicar on earth unquestioningly.

There are Jesuits who are deeply convinced that, despite all the talk about "mobility," really effective apostolic work by Jesuits will characteristically (although not exclusively) be done within traditional Jesuit institutions, whether these be universities, liberal arts colleges, high schools, retreat houses, or parishes.

Many of the Jesuits who have such convictions about the life and the work of the Society feel a deep concern, which sometimes becomes real anguish, about developments in the Society which have begun to surface in

recent years.

They recognize certain virtues and values among those Jesuits who have broken away from the traditional Jesuit way of life; but they tend to react negatively to what they see going on.

They have concerns and anxieties about life-style within the Society. With the break-down of daily order and of surveillance on the part of superiors, they are concerned about the hours that other Jesuits keep, about whether a spirit and atmosphere favorable to prayer is being maintained, about all of this going to the latest movie, about the frequenting of pizza parlors, about the dress habits of other Jesuits, not only within the community but outside of it, which make them indistinguishable from laymen. They sense a real danger of the disappearance of asceticism, of a capitulation to "worldliness" in all of this--a worldliness which they feel shows up in the amount of drinking done in Jesuit communities these days, in this travelling here, there, and everywhere, in the spending of money, in the relatively uninhibited dealings with women, that seem to go on. It would all seem to add up to a trend which could undermine the spirit of poverty and self-denial which has always been such a vital part of the Society's spiritual vigor.

Then, there is this whole matter of "the principle of attraction." Are Jesuits increasingly determining what sort of work they will do and where they will do it? To the extent that this is so, what is happening to supernatural obedience? Is all this emphasis on listening, on the part of superiors, to what "the Spirit" seems to be telling their subjects, to their desires about what they would like to do and where they would like to do it, destroying the corporate effectiveness of the Society and promoting an individualism which would be a simple betrayal of the original Ignatian inspiration, the ruination of apostolates which have served the Church well, and finally, the end of the Society?

And what about all this so-called "discernment" which is going on? To many seasoned Jesuits, there would seem to be a certain faddishness about it, a new form of an old, bad tendency on the part of individuals, communities, or superiors to claim to have a "direct pipe-line" to the

Holy Spirit. Related to this concern is a deep reservation on the part of many Jesuits concerning all these discussions and polls (even as to whom the next provincial should be), and conferences. It is all very time-consuming, involving hours and days that are therefore lost to apostolic work, and very expensive besides. And is not all this bound inevitably to lead to a basically democratic form of government, with pressure-groups politicking for their goals, with a majority vote (which would amount to the "voice of the Holy Spirit," since the decision had been arrived at by a process of "discernment") winning the day and ultimately taking from the superior his right and duty to make decisions even if they go against the opinion of the majority?

And what about all this shared prayer, this "sharing of faith?" Might it not well amount to a very horizontal "relating" of Jesuits with one another rather than any real communication with God, as well as a means of escape from the challenge and darkness of personal encounter with God? And what about a man's right to privacy in his dealings with God at Mass and in prayer? Cannot the community (or, rather, the voice of the majority within the community), in these and in other matters, in the demands it makes of an individual and the incursions it makes into his individual rights, especially his right to his privacy, become as tyrannical as the most authoritarian superior ever was?

The concerns and anxieties of many Jesuits concerning the future of the Society center, naturally enough, upon the formation of the younger Jesuits and upon the screening of candidates. With regard to the latter, are we not, some would ask, keeping out of the Society certain fine young men because they do not measure up to the psychological or academic standards for acceptance which have been set, whereas they have spiritual qualities which render them very apt for the Jesuit life and which are beyond the reach of human appraisal, however competent? And what about the scholastics and, particularly, the novices? Are they not too mobile, too early mixing in with the world and on the move, before they have been given a solid basis in asceticism and prayer, the spiritual resources they will need in order to cope with all the influences abroad which

could undermine their vocation? And what about their academic formation, all this exposure to the "new theology," to contemporary philosophy and literature and art (if it can be called art) as well as psychology, sociology, and the rest, and the seeming lack of exposure to a program of studies which would bring them into contact with the great literary classics, with St. Thomas, with the dogmas and teachings of the Church?

Jesuits who have any of the convictions, concerns, anxieties, and questions expressed thus far in this section might well feel quite beleaguered concerning their present position in the Society. Some, very loyal to the Church and to the Society, may have deep reservations about the position the Church took toward the world in Gaudium et spes, about the direction the Society took in the last General Congregation. While placing a high priority on obedience, some may entertain serious reservations concerning the direction in which the present superior general is leading the Society. After all, St. Ignatius only requires obedience of the judgment insofar as the will can bend the understanding.¹³⁰ And mistakes have been made in the past, in the Church (when not speaking ex cathedra), in the Society, by generals. And, often, Jesuits who have certain convictions about what the Society should be and do, which give rise to their concerns and reservations about present trends, feel that they are simply not being listened to, that they are being written off.

Other Jesuits, however, would reply, "Look; we admire you, the quality of religious life you lead, the great works you have done and are doing. But we too love the Society and intend to give the whole of our lives to it. We are in basic agreement with you on certain "essentials" if the Society is to continue to be what St. Ignatius originally intended it to be, as we find these essentials in the Formula of the Institute and in the Constitutions. But . . ."

These Jesuits would say that the Society is moving away, has moved away, must move away from the image it has shown in the past to the world of a military, semi-monastic community which emphasizes rules, regulations, authority, superiors, obedience, conformity, uniformity, common order-- an image which they feel is not authentically Ignatian but which took

form after his death and particularly at the time of the Restoration, which coincided with the freezing into position and "the definite and undeniable flight from reality by Catholics after the French Revolution and in the early nineteenth century."¹³¹

These Jesuits agree, with Father Arrupe, that no society can subsist without a minimum of regulation and discipline--much less an apostolic community of men who profess obedience and wish to be available for common enterprises.¹³² Again, with Father Arrupe, they agree that not all institutions and structures must be done away with. But also, with Father Arrupe, they feel that there is no doubt that in many cases institutionalization has gone too far, and that structures have become top-heavy and useless;¹³³ that, with respect to rules, customs, and the like, "it is the charism of the Society to possess a great liberty and flexibility, a great power of accommodation".¹³⁴ Some minimal regulation and discipline, these Jesuits would say, is necessary to Jesuit life and work, along with authority on the part of superiors and obedience on the part of the members of communities, but along the lines of Ignatius' original inspiration in these matters and adapted to present circumstances, and not along the lines set up as normative by the restored Society in the nineteenth century.

These Jesuits feel that communities within the Society should be communities of friendship rather than rule, that "a community awareness" should be fostered, "with a greater interpersonal relationship" that fosters the "unio cordium" as the basis for a profoundly lived community life of reflection and group action."¹³⁵ This calls for true sharing, including the sharing of one's faith. Faith, like love, is proved by deeds rather than words. But words are necessary too. Our vocation includes, according to the Formula of the Institute, the "ministerium verbi Dei." As Jesuits, we are proclaimers of the word of God, called to share our faith, by word as well as by deed. And this proclamation of the word of God, like charity, begins at home, with our brothers.

To those who criticize the "individualism" of the new breed of Jesuit (who, it is said, sometimes justifiably, has a tendency to want to create

his own destiny in the Society) these Jesuits would say that there is a real, anti-communitarian individualism at work in Jesuits who would reduce community life to superficial interchanges in the dining-room and other areas where Jesuits tend to recreate. They would add that it is this "hotel," "gentlemen's club" atmosphere which has driven Jesuits, in increasing numbers, to move to smaller communities.

These Jesuits of the new (and, they would add, authentically Ignatian) school profess a need and desire to practice personal and communal self-denial and abnegation, particularly in the practice of evangelical poverty. They protest that they experience a call to prayer, not simply for the sake of rule but because they need it--shared prayer, yes, but personal prayer, too, to which they feel shared prayer drives them.

They expect of their superiors and of their brothers true "cura personalis"--an on-going personal concern for their spiritual and psychological welfare, support in their work. And they expect that the ministries in which they engage will be determined and forwarded by the discernment of the entire Jesuit community rather than by the fiat of a "management class" within the Society, although they agree that the final word in such matters must continue to be that of the superior. They would hasten to add that they do not believe that community discernment affords any facile, direct access to the Holy Spirit, that such discernment demands on-going personal and communal purification, true Ignatian indifference which, always on the alert for any vested interest, is concerned with seeking God's will.

As for their work, these Jesuits of the new school look for a unity of purpose within the Society at its various levels: local community, the province, and the entire body of the Society. They are concerned that Jesuit apostolates be not inflexibly institution-bound. In accord with the Church's turning to the world, they believe that the apostolic thrust of Jesuits, as individuals and as members of a community, should be toward insertion into the world, into the communities and institutions of contemporary man; that the whole of society, and not just the Catholic segment within it, is to be Christianized.

This call from the Church to religious communities to insert themselves

into the world explains--so say some Jesuits of the new school--the traveling (usually, they would claim, under conditions sufficiently austere to make the moving about as inexpensive as living at home) to different parts of the country and the world. They have to know the world in order to save it. This call explains, say Jesuits of the new school, their adoption of non-clerical dress in an effort to break out of the clerical caste (which they maintain is not of the essence of ministerial priesthood), which they feel creates an unnecessary block between themselves and the people they would serve, particularly the young, and which they feel tends to bring with it various privileges which do not become the apostle of Christ but are more prerogatives of the "scribes who like to walk about in long robes, to be greeted obsequiously in the market places, to take the front seats in the synagogues and the places of honor at banquets" (Mark 12:38-40).

This call to insert themselves into the world explains, they say, their cultivation of the musical tastes of the young, their fairly frequent attendance at movies. (The normal man, they would add, does not go to see "The Last Picture Show," "Sunday, Bloody Sunday," or "Cabaret" to be entertained or sexually titillated. But the Jesuit who wishes to bring the world to Christ must understand this world. And the artists who direct such films can tell the apostle much about the world he would like to lead to Christ.)

The same call, say Jesuits of the new school, explains the desire of many of them to live in communities less segregated from the world, to move from behind the "fortresses" which they feel the traditional Jesuit communities have become, into situations and neighborhoods which will bring them into closer, everyday contact with ordinary people and with "the joys and the hopes, the griefs and the anxieties of the men of this age."

In carrying out their service of Christ as Jesuit apostles, these new Jesuits profess a desire especially to serve the poor and to spread Christ's call to poverty among the wealthy.

These Jesuits say that the separation of Jesuit community life from the institutions Jesuits serve should not be construed as a movement

away from corporate ministries. Besides, they would claim, Jesuit ministries need not be institutional to be corporate. They point to the history of the Society to show that small teams of Jesuits, as well as Jesuits working alone, have accomplished great good for Christ and His Church, and have lived authentically Jesuit lives in the doing.

To their critics within the Society they would say: "Whether you agree with all that's happening or not, can't you make an act of trust in us, your brothers, that in what we are doing, we are not simply seeking our own self-interest, but that each of us, like you, 'desires to serve as a soldier of Christ under 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,'¹³⁶ but in ways adapted to the circumstances of our age, ways that will draw the men (and the youth) of our time to Christ rather than further alienate them?"

The Society is, thus, divided, sharply divided, it would seem. And unity, to which the superior general calls all Jesuits, is essential if the Society is to survive to serve Christ, the Church, the world, men.

Looking at the present situation within his community or province, a Jesuit, back in his room, late at night, after another frustrating community meeting, might well find himself asking a question somewhat along the lines of a question Peter once put to Christ: "Can the outfit be saved?" Jesus' answer to Peter was, of course, "For men this is impossible; for God everything is possible" (Matt. 19:26).

IV. The Call to "Metanoia" in the Spirit of the Exercises

In calling the Society to renewal and adaptation in his letter of October 25, 1970, to the whole Society on "The Recent Congregation of Procurators," Father General poses the question: "How commence our work?" His answer is unequivocal:

First of all, by the conversion or 'metanoia' of each individual and of each community, that is, each one is to renew in himself the true spirit of the Exercises, applying this to his own personal circumstances, and to strive for its infusion and vivid realization along with the members of the same community.

This spiritual purification will increase our interior liberty of spirit, and will give us that apostolic impulse necessary for the renewal and adaptation demanded, making us choose what 'conduces more' to the service of Jesus Christ and His Church, even though it may exact of us at times attitudes and changes that are difficult for individuals and communities.

That is the first step in the collaboration I ask for. I would almost venture to say that I wished to order this (as far as these things can be ordered), that you make a sincere revision of your life in the Exercises, and in the most Ignatian and most efficacious manner possible, open up the way to the Spirit of God and to His inspiration.

Try to consider what each one of us can do that the Society here and now may appear renewed in us, and so dispose yourselves as to toil as sincerely as possible for the good of others, by contributing your own ideas for this purpose. Let each one keep this in mind: not to be content with empty words, vain wishes, or destructive criticisms. Enough and more than enough has been said concerning what others ought to do: let us begin to do now what each one of us ought to do, and say to ourselves: 'nunc coepi.'"137

This call of Father Arrupe to individual and community 'metanoia' in the true spirit of the Exercises is the Jesuit response to the call of the Church, through Vatican II, to "a continuous return to the sources of all Christian life and to the original inspiration behind a given community." For, certainly, the Spiritual Exercises are the original inspiration behind the Society of Jesus; and they contain within them the return to the source of all Christian life.

And so Jesuits are led to reflect on what it is to "make," and to "live in" the true spirit of the Exercises. It is the writer's hope that the following thoughts will be of some help to his fellow Jesuits in their reflections on what is, after all, the heart of the matter.

Three attitudes among Jesuits, attitudes which are basic to the experience of the Exercises, would seem to be necessary for Jesuits if they are to engage, with true openness to the Spirit, in the collective deliberations to which we are called by Father General in order to renew ourselves and adapt the Society to the present age: the conversion of heart which marks the experience of the First Week; true indifference; and, at least, an attentive consideration of the third degree of humility.

A. The First Week: Experience and Gifts

The first week is so basic to the experience of the whole Exercises that there is no passing over it if the Exercises are to be the instrument that St. Ignatius intended them to be for God to use in giving Himself and His gifts to a man. The first week is the indispensable foundation for all that follows, to such an extent that, St. Ignatius states (SpEx, [11]):

While the exercitant is engaged in the First Week of the Exercises, it will be helpful if he knows nothing of what is to be done in the Second Week. Rather, let him labor to attain what he is seeking in the First Week as if he hoped to find no good in the Second.

In stating that the length of each week of the Exercises depends on the attainment of what is sought, St. Ignatius remarks ([4]) that

it may happen that in the First Week some are slower in attaining what is sought. . . . Some, too, may be more diligent than others, and some more disturbed and tried by different spirits. It may be necessary, therefore . . . in our search for the fruit that is proper to the matter assigned . . . at times to shorten the Week, and at others to lengthen it.

The first week "is devoted to the consideration and contemplation of sin" [4]. And in devoting himself to these considerations and contemplations, the maker of the Exercises, is, first, last, and always, seeking "gifts." The Exercises are no sure-fire psychological process of getting something through human means. Rather, through the Exercises, St. Ignatius intended to set an atmosphere meant to help a man of "magnanimity and generosity toward his Creator and Lord" ([5]) to dispose and open himself as completely as possible to receive gifts from God.

The gifts sought in the first week are "contrition, sorrow, and tears for sin" ([4]), "pain, sorrow, and tears for my sins" ([78]).

The structure of the first week consists of five exercises. (At the time of the first printing of the text of the Exercises in 1548, among other additions to the text made by Ignatius' secretary and approved by him, was one which indicated various other matters suited to the considerations and contemplations of the first week, such as "death and other punishments of sin, judgment etc." [(71)]). It would seem, simply from the evidence of the text itself, that these five exercises are to be

made all in one day and, apparently, repeated each of the days that the man making the Exercises remains in the first week, with some variation in subject matter, if that would seem to the one giving the Exercises to be called for.

These five exercises, particularly the first two, made in a single day, would appear to burden the one making the Exercises with a plethora of matter. However, an important directive of St. Ignatius is that "I will remain quietly meditating upon the point in which I have found what I desire, without any eagerness to go on till I have been satisfied" ([76]). Conceivably, therefore, the one making the Exercises might, in making the first exercise, spend the entire period of prayer on the first or the second prelude. In other words, as in the Constitutions, so in the Exercises, provision is made, within a highly organized structure, for great flexibility.

Besides, St. Ignatius observes that "it will be very helpful if he [the director] is kept faithfully informed about the various disturbances and thoughts caused by the action of different spirits. This will enable him [the director] to propose some spiritual exercises in accordance with the degree of progress made and suited and adapted to the needs of a soul disturbed in this way" ([17]). The one giving the Exercises might, therefore, propose matter for prayer which would seem to be more appropriate to some other week but which, in a particular instance, would in the opinion of the director, be of help to the one making the Exercises in attaining the gifts which he seeks in the first week. (Here, as elsewhere, St. Ignatius underlines the crucial role of the director. The text of the Exercises offers no indication that St. Ignatius would have conceived of anyone making the Exercises without a director.)

The first exercise would have us, at the beginning, grasp the gravity of sin at its source and in its universality: the sin of the angels, the beginning of all sin before time; the sin of Adam and Eve at the origin of man's history; the sin of a man, that is to say of Everyman, in our world. The sweep of this vision, both theological and historical, will lead us back, through a sure spiritual instinct, to a comprehension of

our own situation (in the colloquy which concludes the first exercise as well as in the second exercise).¹³⁸ The gift for which the one making this exercise asks, that which "I want and desire," is shame and confusion, the attitude of heart of a man who recognizes himself as sinner before his judge. But it implies confidence that one is forgiven and results finally in the man's humble offering of himself to Christ (in the colloquy at the end of the exercise) and gratitude for God's mercy ([61]).¹³⁹

"That which I want and desire" says that which I wish to receive as a gift from God. It cannot be emphasized too strongly (despite an unavoidable use of words which might suggest that a man could obtain "shame and confusion" through his own efforts) that all is gift. Here, the man making the Exercises makes known his desire to God, according to the needs which the Spirit gives him to experience and according to the gift which is proper to the mystery being contemplated.

Without dwelling on an exercise known well to every Jesuit, Ignatius' concept of the sin of the angels may be noted (and the recent theological question on the existence of the angels is irrelevant to the purpose of the exercise): The angels had been given the great gift of freedom; they would not in freedom give reverence and obedience to their Creator; because of this sin of pride their oneness with God became hatred of him; the definitive separation from God which is hell was the logical consequence of their misuse of their freedom.

Ignatius concludes each exercise with a "colloquy," or a dialogue, which is the consummation of prayer, not necessarily because it comes at the end of the prayer (it can, on the contrary, pervade the whole time of prayer), but because it expresses our total presence to God,¹⁴⁰ in which we speak to him "exactly as one friend speaks to another, or as a servant speaks to a master, now asking him for a favor, now blaming himself for some misdeed, now making known his affairs to him, and seeking advice in them" ([54]).

The gifts prayed for in making the second exercise are "a growing and intense sorrow and tears for my sins" ([55]), an obvious, substantial advance over the "shame and confusion" sought in the first exercise. Here,

Ignatius has the one making the exercise call to mind his sins as he looks back over his life year by year, period by period. Ignatius, careful not to get in the way of God's dealings with the exercitant, does not list any particular sins to be considered. Instead, very concretely, he would have the one making the Exercises "first to consider the place where I lived; secondly, my dealings with others; thirdly, the office I have held" ([56]). There is no question here of an examination of conscience with an immediate view to confession. St. Ignatius suggests that any general confession is better made immediately after the Exercises of the first week ([44]).¹⁴¹

The third exercise is a "repetition of the first and second exercises with three colloquies." As Father Courel, the translator and editor of the French (Christus) edition of the Exercises, remarks, "the repetition is an element of capital importance in the pedagogy of the Exercises, for it allows us little by little to begin discerning between the spirits operative within us." In the repetition we return especially to those moments in the previous exercises when God, by a spiritual touch, has begun to indicate his will to us; but we return, also, to those moments when dryness, temptations, resistance, refusal, have perhaps impeded us in our seeking to find God's will.¹⁴²

The repetitions, which come up--two of them, usually--day after day, week after week, throughout the experience of the Exercises, give an indication of Ignatius' deep respect for the individual's interior experiences, of his desire that the one making the retreat be given the gift he himself had been given at Loyola, when "God opened his eyes" to the fact that the alternations of mood that he experienced were signs of a struggle taking place within himself which amounted to an experience of authentically spiritual significance, indications of movements within him prompted by the Spirit of God himself or by forces opposed to the Spirit.

Father Arrupe, apropos of community discernment, has remarked that communities, as well as individuals, experience diverse "spirits"--"moments of fervor and of energy, but also moments of discouragement and malaise; moments of frank and fraternal expression, and moments of inhibition; moments of opposition and tension, but also of harmony and

relaxation." He goes on to say that "these various movements proceed from diverse spirits, revealing motivations that need to be purified, clarified, and discerned."¹⁴³

Later in the Exercises, when St. Ignatius describes the three "times" (or sorts of inner experiences) in which a good choice can be made, he speaks of the second "time" as that "when much light and understanding are derived through experience of desolations and consolations and discernment of diverse spirits." Father Courel remarks that it is in the course of this second time that the experience proposed in the Exercises is fully realized and, in particular, in the discernment of spirits, and that the director should do all within his power to help the exercitant realize this experience before having recourse to the "third time."¹⁴⁴

What is involved, therefore, in the making of the repetition, is the facing of one's own affective life, the sorting out of one's feelings and emotions as one places himself before God, his word, his challenge, his judgment.

In the case of a man who is earnestly striving to eliminate sin from his life and who seeks to rise in the service of God (apostolic service, in the case of the Jesuit) to greater perfection, St. Ignatius tells us that

. . . it is characteristic of the evil spirit to harass with anxiety, to afflict with sadness, to raise obstacles backed by fallacious reasonings that disturb the soul. Thus he seeks to prevent the soul from advancing.

It is characteristic of the good spirit, however, to give courage and strength, consolations, tears, inspirations and peace. This He does by making all easy, by removing all obstacles so that the soul goes forward in doing good ([315])-- [apostolic good in the case of the Jesuit].

There are anxiety and sadness among Jesuits these days. Jesuits find themselves beset by obstacles in living and working in the Society. St. Paul's "daily preoccupation: [his] anxiety for all the churches" (2 Cor. 11:28) was one thing. But anxieties, sadness, apparent obstacles which rob a Jesuit of courage, strength, and peace in his Jesuit life and work, are another.

All these movements within a man are "spiritual experiences." "Digitus

Dei est hic"! Finding God in all things, an Ignatian ideal, certainly includes seeking and finding God in what is going on inside the individual Jesuit or the Jesuit community.

These movements (or "disturbances," as Ignatius sometimes refers to them) are so important to the true experiences of the Exercises that, if the man making the Exercises is not experiencing them, something is wrong. In this case, the director

ought to ply [the man making the Exercises] with questions about the Exercises. He should ask him whether he makes them at the appointed times, and how he makes them. He should question him about the Additional Directions, whether he is diligent in the observance of them. He will demand an account in detail of each one of these points ([6]).

The interrogations of the director have to do with the exercitant's fidelity to prayer, even when the going is rough or dark, and his concentrating the whole of himself (by means of the Additions) on finding what he seeks from God.

Father Courel remarks that St. Ignatius considered it quite improbable that a man would not be "affected by any spiritual experiences, such as consolations or desolations," or "troubled by different spirits" in the course of making the Exercises. If such experiences do not occur, this is a sign to the director either that the exercitant is not ready for the Exercises or that something in his attitude toward them needs to be rectified. Sometimes, it will be up to the director to make the exercitant aware of the existence of movements within himself of which he is not conscious.¹⁴⁵

At the conclusion of the repetition, in colloquies to Our Lady, Christ, and the Father, St. Ignatius would have the one making the Exercises "storm heaven" for certain gifts: "a deep knowledge of my sins . . . an understanding of the disorder of my actions . . . a knowledge of the world," along with the gift of affective reactions of horror at the knowledge and understanding that the exercitant is given. ("But who can detect his own failings? Wash out my hidden faults," prayed the Psalmist [Ps. 19:12]).

The fourth exercise is described by St. Ignatius as a "summary of the third exercise." Father Courel sees it as "another way, more objective,

of envisaging the repetition; by means of the spiritual memory, what has been contemplated is deepened, assimilated, interiorized, and takes on a more personal coloration in which God's will appears more clearly."¹⁴⁶

Then, finally, there is the meditation on hell, which one young Jesuit described as "a community [sic!] in which everybody is out strictly for himself."

All the Exercises of the first week are concerned with three indissolubly linked realities--sin, death, and hell--prayed over in the light of the Cross which saves us. Moreover, it is the knowledge that we have been forgiven which causes us to experience the horror of our sin more deeply.¹⁴⁷

Against this background, it may be useful to describe a somewhat characteristic complexus of experiences had by a man who makes the first week "successfully."

He enters upon the Exercises with good will, determined to be docile toward God and the one who is directing him. He feels a deep need for a "metanoia." With the somewhat Pelagian attitude which is in all of us, he has decided that "this is one thing in my life that I'm not going to blow."

As he moves into the first week, he is determined to "get" those gifts of sorrow, contrition, pain, tears for his sins. He is very faithful to the times of prayer and to the observance of the Additions. He even undertakes some external penance to obtain the gifts that he desires (see [87], no. 3). He zeroes in on his personal sins, as he knows them. And as the days go on he experiences--mounting frustration. Try as he may, he feels no sorrow, no tears, no pain. He may sit patiently as the director tells him, day after fruitless day, "You can do nothing to attain these gifts on your own."

Finally, with a sense of complete helplessness, such as he may never have experienced before in his life, he turns to the Father, to Christ, even to Our Lady--to whom he may not really have prayed for a long while.

Then, unexpectedly, often enough outside the time of formal prayer, while he is taking a walk or upon waking up in the middle of the night,

when he is ready for it, he is given the gift of a sense of his true sin: his self-sufficiency all these years; his treatment and manipulation of other men as if they were things; his refusal, hesitation, reluctance to join in community because of the crucifixion which is involved; the harm he has done to himself. He understands very well the experience which Paul describes: "I cannot understand my own behavior. I fail to carry out the things I want to do, and I find myself doing the very things I hate" (Rom. 7:15). All the illusions he had about himself seem to have been swept away. He sees that the problem of his relationship with the Father, Christ, the Spirit goes far deeper than the safe "sins" he has lived with and confessed all these years, often with an unconsciously complacent attitude that "after all, I'm only human." Now he finally finds himself facing truths about himself which he has never been able to face before: for instance, that what he had considered to be deep convictions concerning what the Church and the Society should be and do had really been intellectualizations of deep self-interest, of all sorts of fears operative within him which had amounted basically to a lack of faith and trust in God, of angers and hostilities which had been smouldering within him for some time which had blocked out the possibility of forgiveness, reconciliation, and understanding, of neuroses (sometimes deep neuroses), which he has projected onto others with whom he has dealt, for instance, his fellow Jesuits. He may find himself saying to his director, "I don't think I've ever really loved anyone in my whole life."

This man has truly been gifted greatly by God.

Sometimes God will subject the man for a while to an experience of what life would be without grace, even a taste of hell. This, too, is gift.

Then, again at the moment when the exercitant is prepared to hear it, quite without warning, a still, small voice at the depths of his existence will say: "I love you. I accept you as you are. And now, through my grace, you can accept yourself, in peace, for what you are--a poor sinner. You are utterly dependent upon my fidelity, mercy, love, forgiveness. And you have them all. I died for love of you and to save you. Your

sinfulness draws me to you. I came not to save the just, but sinners."

With this experienced realization of God's great love for him comes intimate understanding of the sorrow, tears, contrition, and pain for his sins that he has been asking for; but there also come great peace, gratitude, wonder at the love and mercy of God, and the experience of his utter need of these.

Paul's message is no longer there safely on the page. It has become the man himself. He is living it.

God loves us with so much love that he was generous with his mercy: when we were dead through our sins, he brought us to life with Christ--it is through grace that you have been saved--and raised us up with him and gave us a place in heaven, in Christ Jesus.

This was to show for all ages to come, through his goodness toward us in Christ Jesus, how infinitely rich he is in grace. Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything you have done, so that nobody can claim the credit (Eph. 2:4-9).

Now the man can, with deep sincerity "resolve with His grace to amend for the future" ([61]). Now he can stand at the foot of the Cross and ask himself, "What ought I to do for Christ?"

True renewal of himself in the spirit of the Exercises (such as that to which Father General calls each Jesuit) involves this first week experience of having learned what it is to be a poor sinner and a son, and to rely and depend completely on the Father's forgiveness and fidelity and Christ's promises. Now the Jesuit is ready to involved himself in Society's renewal and its adaptation to the "changed conditions of our times," ready to do battle with his fears and to let down defenses carefully constructed over a lifetime, ready to set aside old grudges and to forgive, mistrustful now of his own long-cherished "deepest convictions," and so prepared really to hear his brothers (all of them), to speak the real truth which is himself to them, and so to join in the enterprise of seeking God's will in sincerity along with them--poor sinners that he and they all are.

A Jesuit of wide experience has said that, in his opinion, the Society

today is collectively "nearing the end of the First Week." He based his opinion on a real desire for reconciliation which he sees emerging within the ranks.

B. Ignatian Indifference: Freedom and Desire

In speaking of the possibility that a superior may, after community deliberation on a certain matter of importance to it, feel obliged in conscience to make a decision different from the community's conclusion, Father Arrupe says that "a community that lives in the true spirit of indifference will have no difficulty accepting such a decision. . . ." ¹⁴⁸

There is a problem with the word "indifference." As it is so often used today, it connotes an absence of preference or desire. Certain world religions see elimination of suffering as the principal human desideratum; and they teach that to get rid of suffering man must rid himself of desire. This notion bears some relationship to the Stoic attitude toward life.

A caricature of Ignatian indifference would have it that a Jesuit should be able to "ride any horse," that, to serve Christ well, he must suppress all feeling, get on with the job, whatever it may be. This would seem to be not simply psychologically unhealthy but also basically un-Christian, if Christ is the model for his followers. "I have longed to eat this passover with you before I suffer" (Luke 22:15).

As a matter of fact Ignatius never in the Exercises employs the somewhat abstract noun "indifference." Instead, more dynamically, he says [23] that "we must make ourselves indifferent," he speaks of situations "when we are not indifferent" ([157]).

It would seem that "inner freedom" and the sublimation of man's capacity for desire are what Ignatius is speaking of when he speaks of the need for being indifferent.

A look at the meditation on the Three Classes of Men may help to bring this out. Each of these classes of men has acquired some material possession, "ten thousand ducats." Perhaps it would be true to the spirit of the exercise to speak of each class of men as having attained a "benefice" which, if translated into contemporary language, would mean that these men had come into a position within the Society which brought

with it a fair degree of security.

The problem which the meditation poses would then be that these men had accepted the position, and the security that came with it, "not entirely as they should have, for the love of God" ([150]). But the position and the security have not brought contentment to these men. "They all wish to save their souls." And they desire to "find peace in God our Lord." So the implication is that because of their situation they are somewhat concerned about their salvation and that their acquisition has not brought with it inner peace in the Lord.

Instead, they experience the acquisition as a "burden," the weight of "un-freedom." This is because the burden arises from an "attachment" which holds them back from attaining true liberty. And the "attachment" is to the thing acquired. The thing acquired is not the problem; after all, it is a perfectly honorable position. But the men find themselves attached to the thing, inordinately so, since their motive for holding to the thing acquired is not "entirely . . . for the love of God." And so they experience the burden, the lack of freedom, the lack of true peace.

The first class of men would like inner peace and assurance of salvation. They realize that their attachment to the thing acquired is robbing them of that peace and that assurance. But, as for doing anything about the matter, their attitude is one of "tomorrow, tomorrow." And they come to the hour of death in this situation.

The second class of men would like to be free of the burden of "un-freedom," of inordinate attachment. But the thing to which they are attached is a "nonnegotiable" in their dealings with God. "I will say my rosary, read my breviary, be kind to all with whom I deal," they say, in effect, to God, "but let's stay off the subject of this one thing. It is simply out of the question that I would relinquish it." In other words, "God is to come to what they desire" ([154]).

The most difficult, subtle "nonnegotiables" to unmask and to deal with would seem to be those having to do with religious convictions, since the thing which stands between the man and God looks very much like fidelity to God--although, being something less than God, it is not God

Himself. The Jews said, "We have a law." And it was their clinging to the Law and the righteousness which its observance was supposed to bring which made it impossible for them to accept Christ, God in their midst.

St. Paul encountered nonnegotiables among Judaizing Christians, with their insistence that circumcision and other Jewish practices be imposed upon non-Jewish Christians. His teaching was that, although the new covenant does not cancel the message of the old but carries that message forward; that although the Christian is not emancipated from the religious and moral teaching of the Law, he is no longer bound by the Law's observances. His teaching very often fell on deaf ears; he was dealing with nonnegotiables which some men regarded as part of the substance of their faith.¹⁴⁹

The third class of men are aware that they have an attachment to the thing acquired which prevents the uniting of their wills with the will of God. Faced with this situation, not yet clear as to whether God wishes them to give up the thing acquired, and yet with a choice sooner or later to be made, they determine to choose simply "as God our Lord inspires them and as seems better for their service and praise of the Divine Majesty." The simple "desire to be better able to serve God our Lord" is to be "the cause of their accepting anything or relinquishing it" ([155]).

This is that "simple intention" which St. Ignatius speaks of--the praise and service of God our Lord and the salvation of one's soul--as indispensable to the making of a good choice ([169]).

Meanwhile, the men of the third class, waiting for God to give them clarity as to what they should do, determined to make "the service of God our Lord alone" their norm for choosing, quite aware of their attachment to the "thing" at stake, "strive to conduct themselves as if every attachment to it had been broken." There is labor in this striving--for instance, in a community deliberation among Jesuits in which the matter under discussion is something very dear to the heart of an individual Jesuit.

In a very important note ([157]), Ignatius foresees the situation involving a man who, while making the Exercises or attempting to live in

their spirit, becomes aware of an attachment which deprives him of inner freedom and who sees that he is not indifferent in a particular matter (and the ability to see this is a great gift). He then says that "it will be very helpful in order to overcome the inordinate attachment, even though corrupt nature rebel against it, to beg our Lord in the colloquies to choose us to serve Him" without the security the man clings to, keeping him, as it does, from complete openness to God. "We should insist that we desire" the very opposite of the security to which we inordinately cling, "beg for it, plead for it, provided, of course, that it be for the service and praise of the Divine Goodness" ([157]). Strong language; but with it, we are brought back to God's goodness, which the exercitant has come to appreciate in his experience of God's mercy, fidelity, forgiveness, and love unto the death of Christ for him.

Ignatius even broadens the field. For the third class of men, it is not finally this one "thing," concerning which they wish to achieve inner freedom. "They will make efforts neither to want that, nor anything else, unless the service of God our Lord alone move them to do so" ([155]).

But along with this striving for true freedom, at the heart of it, is desire, "the desire to be better able to serve God our Lord" ([155]), a desire which deepens as the Jesuit's relationship to God deepens. This desire "will be the cause of their accepting anything or relinquishing it," whether the "anything" has to do, for example, with ministry, life-style, or governmental procedure within the Society. Such a man has that "openness to the Spirit" which allows God to speak to him concerning His will for the Society with regard to "new or revised solutions" which are called for by "the transformations in society and the novel needs of men."¹⁵⁰ Any group of Jesuits who engage in collective deliberation concerning the future life and work of their own community or of the whole body of the Society must be men of this third class. For, only if they are, can they come to their deliberations as men with nothing to lose, men who are open to anything God might ask of them.

C. The Attitude of Heart of the Third Kind of Humility

In addressing himself to the Society's responsibility to "adapt itself

in an apostolic spirit to the modern world, following Christ's norms and taking into account the guidelines of Vatican II as well as the signs of the times," Father Arrupe observes:

Such a positive and necessary "opening" to the outside will at times give rise to a loosening of structures and institutions and to a greater flexibility in our life and our activities. But it also demands at the same time another intense "opening" to the inside, to Christ. A greater contact with humanity's needs must be based upon and reinforced by a greater contact with Christ. If with the "contemplativus in actione" action has to broaden, at the same time contemplation has to deepen.

True "opening" to the world has to be like Christ's. The witness of our lives and our teaching, identical with Christ's, who was a "sign of contradiction" (Luke 2:34; John-passim), will be held by many as "scandal and madness" (1 Cor. 1:18). Christ too was misunderstood (John 6:53; Mark 8:33).¹⁵¹

In the consideration on the Kingdom, the Christ whom St. Ignatius presents to the man making the Exercises is the Lord, the Kyrios of today. His summons to join with him in his enterprise goes forth "to all . . . and to each one in particular" ([95]). His enterprise is one of "conquest," (the military bias of Ignatius, some might say). But this image of Christ has its Scriptural foundation.

For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death, for everything is to be put under his feet . . . And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all (1 Cor. 12:26, 28).

The heart of the king's call, in the Ignatian consideration, is in his words, "Therefore, whoever wishes to join me in this enterprise must be willing to labor with me, that by following me in suffering, he may follow me in glory" ([95]). And then, as always in the Exercises, I am thrown back upon myself. For I am told that those who wish to give greater proof of their love and to distinguish themselves in whatever concerns the service of this king, must do battle against the whole of those inferior sensible drives within them (the realm of my affectivity), which are good to the extent that they are brought under the control of reason and into the realm of grace. The struggle against them, therefore, is to keep them from taking over control. So, once again, it is a matter of ridding myself

of inordinate attachments to reestablish within myself the order which will allow God to act with me.¹⁵²

Laboring with Christ, following Christ in suffering, these are dominant themes in the Exercises. But how can a man commit himself to another on these terms, unless there is deep love for that other, a love that can lead to the giving of one's whole life for that other? And so, when the Thirty-First General Congregation enumerates those "attitudes of mind" to be cultivated by Jesuits, at the head of the list stands "personal love for the poor and humble Christ."¹⁵³

But how can I truly love someone unless I know that person intimately? In fact it would seem to be essential to the dynamic of love, that the lover wish to know everything concerning the beloved's history which has made the beloved what the beloved is now, to share, as much as possible, in the joys and the sufferings which have shaped the other into this person whom I love or wish to love.

And so it is with the disciple of Christ. Thus, it is important to study the development of the relationship between the man making the Exercises and Christ as St. Ignatius would have it grow. As one Jesuit has put it, it is a matter of getting Christ "out of the book" in order that I may live in Christ, and He in me.

In the Second Week, the exercitant, day after day, exercise after exercise, prays that he may be given an intimate knowledge of this Lord, who has become man for him, that he may love Him more and follow Him more closely. Now the relationship which in the first week was that of sinner to savior deepens to that of disciple to master, as the exercitant makes himself present to the mysteries of Christ's life--his Incarnation; his birth; the hidden years at Nazareth; that moment at the Jordan when, after, by entering the water, he has "become sin," he is anointed by the Spirit for his Mission and identified by the Father as the Messiah who will save his people precisely as "suffering servant." The disciple is present at Christ's encounter with Satan in the desert. He is there when Christ chooses his apostles and sends them out to proclaim his Good News. He witnesses the collapse of the Galilean ministry, and hears the question

addressed to him, "Will you also leave me?" He is present when Peter makes an act of faith in Him which Christ can accept, but present, also, when Christ tells his followers that he must suffer at the hands of men and be put to death (and rise from the dead), when Jesus predicts that what he undergoes, any true follower of his must undergo. He is there on the mountain and witnesses Jesus' own experience of the glory which awaits him; he listens to Jesus converse with Moses and Elias, the Law, and the Prophet, concerning the "exodus" he must accomplish in Jerusalem (see Luke 9:31). He follows along as Christ "resolutely [takes] the road for Jerusalem to meet the destiny that waits him there (Luke 9:51).

And gradually he comes to see the meaning of the coming apparent tragedy. As Savior of the world, Christ must embrace suffering. And the man who would follow him in his enterprise must do the same. But, through his contemplation, by "being present to" all of these events, the disciple, if his heart has been opened to it, has been gifted with a deepening knowledge of Christ, with a growing love for him, with a desire to follow him, wherever that might lead.

The third week relationship of the exercitant with Christ is, as Ignatius would have it, one of increasing intimacy and friendship, the intimacy which can develop between two persons when one stands vigil as the other suffers and attempts to share the suffering. The man making the Exercises prays for the gift of "sorrow with Christ in sorrow, anguish with Christ in anguish, tears and deep grief because of the great affliction Christ endures for me" ([203]). In his coldness, the exercitant may have to "begin with great effort to strive to grieve, be sad, and weep," and "to labor through all" that follows, as Christ is done to death by men, and turns what he endures from men into an act of love on their behalf which is the world's salvation.

In the fourth week, as he contemplates the comings of Christ to his followers in the days after he has risen from death, the man making the Exercises prays for what may, perhaps, be the greatest gift of all, since it is love at its deepest: The lover takes all his joy in the joy of the beloved; self-interest is gone.

But the third and fourth weeks of the Exercises are not meant to let the exercitant indulge in the luxury of an intimacy with Christ which protects him from the world. The message of the two weeks is clear: Go out and proclaim the Good News to the world, and let yourself be chewed up by men in the process, and turn your own experience of this into an act of love toward the Father and toward the world. This is what it is to join in Christ's enterprise of conquering the whole world.

And so, as always, throughout the Exercises, the man, (for the purposes of this Study, the Jesuit, young, middle-aged, old), is brought back face to face with himself and his attitude toward the suffering he experiences here and now in the Society.

The third kind of humility, it should be noted, is presented by Ignatius within the context of the second week. It is no leap forward to final passion and death. It is placed among the contemplations of the active ministry of Christ. And it is a sign of contradiction.

How get around this "hard saying"? The Jesuit thinks: I have committed myself to the service of Christ; suffering will inevitably come; and, when it comes, with God's help, I'll take it; but I'll not go out to look for it. Or he may decide that the third kind of humility--desiring and choosing poverty with Christ poor, rather than riches; insults with Christ loaded with them, rather than honors; desiring to be accounted as worthless and a fool for Christ, rather than to be esteemed as wise and prudent in this world--is for "extreme cases," Ignatius or Charles de Foucauld, men called to extraordinary missions.

But the text is addressed to him, for his consideration. As a man goes on in the Jesuit life, he may come to realize increasingly that the great obstacles to a true following of Christ within him are the tendency to complacency in his work, the desire for honor and credit (however modest) as he goes about it, and for a relative degree of security in this life. And so he may find stirring within himself--despite fears that this is "psychologically unhealthy"--something of a desire, mad as it seems, for this third kind of humility. If so, Ignatius advises that "he should beg our Lord to deign to choose him for this third kind of humility, which

is higher and better, that he may the more imitate and serve him, provided equal or greater praise and service be given to the Divine Majesty" ([168]). Finally, the praise and service of God is what matters above everything else.

A significant shift in the Christian life occurs when the Christian, who has counted so much through the years on Christ being "with him," begins to want simply to be "with Christ." And so, old Brother Alphonsus Rodríguez could pray, in the language of prayer of his time:

Jesus, love of my soul, center of my heart! Why am I not more eager to endure pains and tribulations for love of You, when You, my God, have suffered so many for me? Come, then, every sort of trial in the world, for this is my delight, to suffer for Jesus. This is my joy, to follow my Savior and to find my consolation with my consoler on the cross. This is my happiness, this my pleasure, to live with Jesus, to walk with Jesus, to converse with Jesus; to suffer with and for Him, this is my treasure.¹⁵⁴

To bring this discussion of the third kind of humility down from cloud nine to immediate realities, the continuing renewal of the Society and its adjustment to the changed conditions of the world is going to call for change of heart, purification, endurance,--and, perhaps, the bearing of injustices, misunderstandings, contempt, even rejection--on the part of a Jesuit who decides to involve himself actively in this enterprise of individual and collective metanoia, of adaptation to the modern world while remaining essentially what we are, of community deliberation and discernment. He may often experience that the Society to which he has given himself and which he loves has become his cross. (Isn't that always the case with true love?) Taking on the attitude of heart of Christ--that of "suffering servant"--would seem to be crucial if the Society, as incarnated in the individual Jesuit or the community, is to respond to the call of Christ through his Church to renewal and adaptation.

FOOTNOTES

- 1 Perfectae caritatis, no. 2, in The Documents of Vatican II, ed. Walter M. Abbott, S.J. (New York: America Press, 1966), p. 468 (abbreviated hereafter as Abbott).
- 2 Gaudium et spes, in Abbott, p. 203.
- 3 Ibid., p. 202.
- 4 Ibid.
- 5 Ibid., p. 204.
- 6 Ibid., p. 207
- 7 Ibid., p. 259
- 8 Ibid., fn. 15, p. 207.
- 9 Ibid., pp. 203-204.
- 10 Ibid., p. 204.
- 11 Ibid., p. 205.
- 12 Ibid.
- 13 Ibid., p. 206.
- 14 Ibid.
- 15 Ibid., pp. 206-207.
- 16 Ibid., p. 207.
- 17 Ibid., p. 206.
- 18 Ibid., pp. 207-208.
- 19 Ibid., p. 207.
- 20 Ibid., p. 208.
- 21 See John Wisner, "What Happened to the Church," Triumph (February, 1968), pp. 21-24, for a declaration that this is what the Church should have done at Vatican II.
- 22 Gaudium et spes, in Abbott, pp. 199-200.
- 23 Ibid., p. 200.
- 24 Ibid., pp. 208-209.
- 25 Ibid., pp. 201-202. In fn. 1 on p. 201, Father Abbott remarks that "signs of the times" was a phrase frequently used by John XXIII; that "it won special attention when employed as the heading for several notable passages in his 'Pacem in terris'"; that "though some professed to find the usage disturbingly unfamiliar or misleading, it is now obviously a part of the Christian vocabulary as a result of this usage by the Council"; and finally that "its source is ultimately biblical."

- 26 Ibid., p. 209.
- 27 Visit of Father General to the American Assistancy, 1971: Talks and Writings (Washington: Jesuit Conference, 1971), pp. 1-3 (abbreviated hereafter as Talks and Writings).
- 28 Ibid., p. 2.
- 29 Letter of Sept. 27, 1969, to the whole Society on "The Collaboration of All in its 'Renovatio accommodata,'" paragraphs 27-30 (abbreviated hereafter as Letter of 9/27/69).
- 30 Letter of Dec. 25, 1971, to the whole Society on "Discernment as a Preparation for the Next General Congregation," par. 8 (abbreviated hereafter as Letter of 12/25/71).
- 31 Letter of April 3, 1971, to the whole Society on "Preparation of the Next General Congregation," par. 1 (abbreviated hereafter as Letter of 4/3/71).
- 32 Letter of 12/25/71, par. 25.
- 33 Ibid., par. 31.
- 34 The citations of the Constitutions will be from St. Ignatius of Loyola, The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary, by George E. Ganss, S.J. (St. Louis: The Institute of Jesuit Sources, 1970), for which the entire English-speaking Society owes Father Ganss a great debt of gratitude.
- 35 See John Carroll Futrell, S.J., Making an Apostolic Community of Love: The Role of the Superior according to St. Ignatius of Loyola (St. Louis: The Institute of Jesuit Sources, 1970), p. 85 (abbreviated hereafter as MApComLov). Some, or even much, of what Father Futrell has to say on his subject may be surprising, even disconcerting, to the reader, and perhaps contrary to the concept of the Jesuit superior's role as the reader has previously understood it. However, Father Futrell supports his thesis by reference upon reference to all the primary Ignatian sources, the Spiritual Exercises, the Constitutions (not simply the final version but the four-volume MHSJ series [abbreviated hereafter as ConsMHSJ] which contains all the extant documents which lay bare the evolution of the Constitutions), the Letters of St. Ignatius (twelve volumes worth, which Father Hugo Rahner some years ago described, pointing toward his bookshelves, as an "untapped gold-mine"), and the Fontes Narrativi de S. Ignatio de Loyola, which contain the memoirs of Jesuits who knew Ignatius intimately.
- 36 MApComLov, p. 84.
- 37 "The Deliberation of the First Fathers." I am using Father Futrell's translation, given in MApComLov, pp. 188-194.
- 38 Ibid., pp. 189-190.
- 39 Letter of 12/25/71, par. 8.

- 40 Hans Urs Von Balthasar, Who Is a Christian? (Westminster, Md.: Newman Press, 1967), pp. 91-92.
- 41 MApComLov, pp. 41-42.
- 42 Ibid., p. 41.
- 43 See *ibid.*, p. 92.
- 44 Letter of 12/25/71, par. 16.
- 45 Ibid., par. 17.
- 46 From the Formula of the Institute of the Society of Jesus, in the papal bull of 1550, Exposcit debitum, in Fr. Ganss' translation of the Constitutions, p. 66.
- 47 Documents of the Thirty-First General Congregation (Woodstock: Woodstock College, 1967), p. 10 (abbreviated hereafter as GenCongr XXXI).
- 48 Talks and Writings, p. 8.
- 49 Ibid., p. 2.
- 50 Letter of Oct. 25, 1970, to the whole Society on "The Recent Congregation of Procurators," par. 7 (abbreviated hereafter as Letter of 10/25/70).
- 51 Ibid., par. 18.
- 52 MApComLov, p. 89.
- 53 Ibid., p. 92.
- 54 MHSJ, Fontes Narrativi, I, 738.
- 55 Ibid., I, 613, fn. 33.
- 56 MApComLov, p. 190.
- 57 Ibid., p. 89.
- 58 Ibid., pp. 103-104.
- 59 Talks and Writings, p. 2.
- 60 MApComLov, pp. 39-40.
- 61 Letter of 9/27/69, par. 26.
- 62 Letter of 10/25/70, par. 22.
- 63 Ibid., par. 21.
- 64 Talks and Writings, p. 1.
- 65 Ibid., p. 2.
- 66 Letter of 10/25/70, par. 23.
- 67 Letter of 9/27/69, par. 3.
- 68 Letter of 10/25/70, par. 23.

- 69 Ibid., par. 22.
- 70 Letter of 9/27/69, par. 32.
- 71 Ibid., par. 30.
- 72 "The Visit of Father General to the English Province, January, 1970," in Letters and Notices, LXX, no. 352, Supplement (July, 1970), 155-156 (abbreviated henceforth as Letters and Notices).
- 73 Letter of 12/25/71, pars. 5-6.
- 74 Letter of 9/27/69, par. 19.
- 75 Ibid., par. 25 (italics mine).
- 76 MApComLov, p. 149. It is interesting to note that in a footnote at the end of this paragraph Father Futrell gives sixty specific references to the four volumes on the Constitutions in the MSHJ.
- 77 ConsMHSJ, II, 177.
- 78 Ibid., II, 152.
- 79 Talks and Writings, pp. 4-5.
- 80 Letter of 9/27/69, par. 2.
- 81 Talks and Writings, p. 3.
- 82 Letter of 9/27/69, par. 33.
- 83 Ibid., par. 32.
- 84 Letters and Notices, pp. 153-154.
- 85 Ibid., pp. 153-159.
- 86 Letter of 9/27/69, par. 34.
- 87 Ibid., pars. 12-14.
- 88 Talks and Writings, pp. 25-26.
- 89 Letter of 12/25/71, par. 15.
- 90 Ibid.
- 91 Ibid., par. 11.
- 92 Ibid., par. 16.
- 93 Letter of 10/25/70, par. 22.
- 94 Letter of 12/25/71, par. 22.
- 95 Ibid.
- 96 See *ibid.*, par. 12. The writer has replaced Father Arrupe's expression "to the level of spiritual perception of the will of God" with a reference to the Spiritual Exercises. The translations of the Exercises are from The Spiritual Exercises of St. Ignatius. A New Translation by Louis J. Puhl, S.J. (Chicago: Loyola University Press, 1968).

- 97 Letter of 12/25/71, par. 12.
- 98 Ibid., par. 11.
- 99 Ibid., par. 17.
- 100 See Exercises, [315-317], and Autograph Directories of Saint Ignatius Loyola (Jersey City: Program to Adapt the Spiritual Exercises), p. 8.
- 101 Letter of 12/25/71, par. 18.
- 102 Ibid., par. 19.
- 103 See Exercises, [5].
- 104 Letter of 12/25/71, par. 22.
- 105 Ibid., par. 27.
- 106 Ibid., see also pars. 19, 11, 17.
- 107 Talks and Writings, p. 48.
- 108 Letter of 12/25/71, par. 21.
- 109 Ibid., par. 19.
- 110 Ibid., par. 14.
- 111 Futrell, MAppComLov, pp. 190-191, 194.
- 112 Letter of 12/25/71, par. 24.
- 113 Ibid., par. 8.
- 114 Ibid., par. 6.
- 115 Letter of 10/25/70, par. 33.
- 116 Ibid., pars. 3-4.
- 117 Ibid., par. 7.
- 118 Talks and Writings, p. 3.
- 119 Gaudium et spes, in Abbott, p. 202.
- 120 Talks and Writings, p. 1.
- 121 Letter of 9/27/69, par. 11.
- 122 Ibid., par. 10.
- 123 MHSJ, Fontes narrativi, II, 475-6; I, 66.
- 124 Letter of 10/25/70, par. 26.
- 125 I am deeply indebted for my observations in this and the following paragraphs to the "Summary and Conclusions" by Father Thomas Gannon which make up Volume V of the General Survey of the Society of Jesus edited by Bruce F. Biever, S.J., and Thomas M. Gannon, S.J., of the National Office of Pastoral Research (Chicago: The Argus Press, 1959), pp. 20-22. I shall make rather free use of Father Gannon's analysis without resorting to quotation marks.

- 126 Letter of 9/27/69, par. 9.
- 127 Ibid., par. 35.
- 128 Letters and Notices, pp. 154-155.
- 129 Urs von Balthasar, op. cit., p. 47.
- 130 See Letters of St. Ignatius of Loyola, ed. and trans. W.J. Young, S.J. (Chicago: Loyola University Press, 1959), p. 290.
- 131 Urs von Balthasar, op. cit., pp. 40-41.
- 132 Talks and Writings, p. 5.
- 133 Letters and Notices, pp. 155-156.
- 134 Talks and Writings, p. 5.
- 135 Letter of 12/25/71, par. 5.
- 136 From the Formula of the Institute, in Exposcit debitum (1550), in The Constitutions of the Society . . ., translated by G.E. Ganss, p. 66.
- 137 Letter of 10/25/70, pars. 25-28.
- 138 Courel, François, S.J., Saint Ignace de Loyola: Exercices Spirituels (Paris: Desclee de Brouwer, 1960), p. 45, fn. 1. Throughout these reflections on the Exercises, the author will make frequent use of Father Courel's footnotes which, in the writer's opinion, add up to a fine, succinct commentary on the text.)
- 139 Ibid., p. 44, fn. 2.
- 140 Ibid., p. 47, fn. 1.
- 141 Ibid., p. 48, fn. 1.
- 142 Ibid., p. 51, fn. 1.
- 143 Letter of 12/25/71, par. 18.
- 144 Courel, op. cit., p. 99, fn. 1.
- 145 Ibid., page 17, fn. 1.
- 146 Ibid., p. 52, fn. 1.
- 147 Ibid., p. 53, fn. 1.
- 148 Letter of 12/25/71, par. 14.
- 149 Jerusalem Bible (New York, 1966), The Old Testament, p. 13.
- 150 Letter of 12/25/71, par. 16.
- 151 Letter of 9/27/69, pars. 30-31.
- 152 Cf. Courel, op. cit., p. 61, fn. 1 for a correct understanding of the Spanish word, "sensualidad," which does not carry for Ignatius the meaning given today to the English word "sensuality."

153 GenCongr XXXI, p. 19.

154 Hardon, John A., S.J., For Jesuits (Chicago: Loyola University Press, 1963), pp. 102-103.

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