

STUDIES

in the Spirituality

of Jesuits

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Ignatian Spirituality and Societal Consciousness

Thomas E. Clarke, S.J.

Faith and Justice: Some Reflections

Ladislav Orsy, S.J.

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

THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

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

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

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Editor's Foreword

The two essays comprising the present issue are a late result stemming, at least in part, from a long series of discussions held in the Assistancy Seminar from October, 1972, until now. They took place both among the members of the Seminar and also with many other Jesuits from outside who are engaged in various fields of social work.

Reports had come that numerous Jesuits directly engaged in social fields felt unsupported by current spiritual writing, our own included. Hence Father Robert A. Mitchell, President of the Jesuit Conference, suggested to the Seminar in October, 1972, that it meet with some of these Jesuits or their groups and dialogue with them in the hope of meeting these needs. Through further discussion the question somehow became phrased as writing "a spirituality to support those in social apostolates."

The members of the Seminar invited to successive meetings many Jesuits experienced in such work.¹ Some of them came as representatives from a group and others as individuals highly experienced and competent in some field of specialization. Still further, through the *National Jesuit News* and through hearsay still others learned about these discussions. Spontaneously they sent us their opinions in letters and essays.

The dialogues in the Seminar were illuminating, stimulating, and charitable. But they also turned out to be complicated and protracted beyond expectations. Those present found many problems and formulated them more clearly as a result of the discussions. But not often did they find answers satisfying to a majority.

To give here a few samples of the crosscurrents of opinion may be helpful, for other Jesuits too may well be occupied in similar discussions soon. (1) If spiritual theologians attempt to write on social or political problems, they may all too easily be drawn into fields where they are not competent and then discredit themselves, their theology, and the Church. Hence (2) the task seemed to devolve chiefly on those already in some social apostolate. They could draw on their own theological knowledge and also consult with theologians. But thereupon quickly came strong warnings from Jesuits renowned for their publications in economics, political science, and

sociology: (3) There is a vitally important distinction between spiritual principles and their application to some concrete social or political problem--especially when it is complicated or controverted and requires expertise in the field. Social apostolate should not be regarded merely as social action. In the application of principles to problems, if some zealous religious protagonist--as has happened all too often in the past--presents an oversimplified economic, political, or social solution as "the" Christian solution, those truly versed or experienced in the field find his proposal full of flaws or even naiveté. They reject the solution and the Christianity with it and increase their scorn for such protagonists. Thus the effective influence of Christianity on the field is decreased.

Further, (4) perhaps the whole formulation of the problem, "a spirituality to support those in social apostolates," is wrong. There is only one basic Christian spirituality, and it leads toward practice, that is, toward making men devout toward God and loving and just toward one another. It is the task of any apostolic worker to devise, usually with help from others, effective applications of that spirituality in the circumstances where he is working, such as social action, hospitals, communications media, schools, politics, foreign lands, or the like. The needs he encounters will lead him, in prayer and study, to focus on the aspects of Christian spirituality from which he most needs nourishment in his field of labor. Highly desirable is extensive and cooperative dialogue between such men in a field and spiritual theologians. The two groups will enrich each other, and restrain each other from going to extremes. However (5) possibly this too is oversimplification, flight from the hard and unpleasant difficulties of the day to day work, whether at a desk or in the field.

Thus it was that for months and months, any proposed solution seemed to turn up more new problems than it solved in old ones, and position papers, one after another, failed to get sufficient consensus for publication. While the members of the Seminar were caught in these entanglements, two of its members, Fathers Clarke and Orsy, became delegates to General Congregation XXXII.

There they found that the Congregation, like the Synod of Bishops a few months earlier, had problems much the same as those encountered in the

Seminar--but on a scale even greater because the delegates came from so many continents and cultures. The conflict of opinions was especially manifest in the discussions on the mission of the Society today in terms of service of the faith and the promotion of justice. Gradually, however, a way through the difficulties was found and the decree was composed. But the application of its principles in various regions is yet to be worked out; and this task will obviously entail many more discussions throughout the Society.

That sketches the rich background from which the articles of Fathers Clarke and Orsy have sprung. Both papers were composed after General Congregation XXXII for presentation in these pages. The first presents a theoretical basis worthy of further development by many minds. The second contains reflections of a prayerful character. They will help many a prospective apostle of justice to see the whole field in better perspective, to gain inspiration, and to forearm himself against discouragement in the face of the difficulties which will manifestly be many.

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

What Is the Question?

There is no controversy possible as to whether an authentic Christian spirituality needs to attend to charity toward the neighbor in his need, and to seek an integration of that love in both theoretical and practical terms with love toward God. But how this integration, theoretical and practical, is to be achieved, and that within various cultural contexts and particular vocations, is matter where opinions can differ.

Nor is there any question of the dependence of Christian faith, for its well-being and even for its survival, on certain social conditions of material existence. We are not the first generation of Christians to recognize that the totally destitute or deprived are not really or fully free to accept or reject the Gospel.

I. IGNATIAN SPIRITUALITY AND SOCIETAL CONSCIOUSNESS

by

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This reflection on the current search for integration of Ignatian spirituality and societal consciousness aims at elaborating a few broad conclusions and providing a few illustrations of such integration. The existential context of these reflections is the series of dialogues described in the Foreword of this issue of *Studies in the Spirituality of Jesuits*, on page v above.

The essay will proceed as follows: (1) Some preliminary observations on what constitutes, from the viewpoint of spirituality, the central point at issue in the many recent discussions of spirituality and social ministry, prayer and politics, and the like; (2) a brief clarification of the terms of the title of this essay; (3) an elaboration of its principal thesis; (4) a number of illustrations of areas and themes of Ignatian spirituality which call for fresh treatment in the light of an emerging societal consciousness.

A. What Is the Question?

There is no controversy possible as to whether an adequate Christian spirituality needs to attend to charity toward the neighbor in his need, and to seek an integration of that love in both theoretical and practical terms with love toward God. But how this integration, theoretical and practical, is to be achieved, and that within various cultural contexts and particular vocations, is matter where opinions can differ.

Nor is there any question of the dependence of Christian faith, for its well-being and even for its survival, on certain minimal conditions of material existence. We are not the first generation of Christians to recognize that the totally destitute or deprived are not really or fully free to accept or reject the Gospel.

The central issue and challenge concerns, in my opinion, the mutual relationship of a reflective and a lived spirituality, of a *theoria* and a *praxis*. The initial plea which launched our dialogues of more than two years in our Seminar was for a reflective spirituality which would lend support to those engaged in "the social apostolate." What eventually became clear was that the only spiritual theology which could give such support was one which had been developed in intimate contact with the very experience which it sought to enlighten and inform. Hence the beneficiaries of the search to which we were being called were not only the "men in the field" but also the spiritual theologians, who needed to attend to the reality of contemporary experience if their constructions were not to be sterile. This is not to suggest that a spiritual theology is to be developed solely out of contemporary experience, without bringing to bear on that experience the riches of Scriptural and historical spirituality. But neither may the task be conceived as a mere practical application to new circumstances of immutable principles fashioned once for all some time in the past and needing now at most some verbal adjustments so as to be effective with contemporary persons.

A final clarifying point concerns the terms "social apostolate" and "social ministry." As Father Joseph P. Fitzpatrick of Fordham University has pointed out, such language is unfortunate. The terms labor under a double disadvantage. First, they are generally restricted to certain types of ministries, which are to be distinguished from schools and colleges, from retreat and parish work, and so forth. This neglects the fact that *all* Christian ministry is social (or rather, as I will say, societal) in character, and that the *vehicles* of ministry are far less significant than the *values* being promoted through those vehicles. And secondly, by employing the term social, we neglect to distinguish between two quite different, though related, apostolic efforts. The first of these efforts, in continuity with the traditional works of mercy, seeks immediately and personally to alleviate the misery of those individuals who are deprived. The second concerns itself immediately with the healing and transformation of those human structures, institutions, processes and environments which draw persons into misery or make it difficult for them to emerge from it.

For this latter dimension of the human, the term "societal," while not perhaps ideal, seems more suitable.¹

It follows, then, that Jesuits engaged in the so-called "social ministries" do not need a spirituality radically different from that of other Jesuits, even though, like everyone else, they will, in reflection and life, accent that spirituality in a distinctive fashion. To the extent that Jesuit spirituality today is speaking an archaic language (and this may be the core issue) because it proceeds from a defective societal awareness, it is failing *all* Jesuits in their ministries, even though that failure may be felt most acutely among those whose experience of ministry takes them away from more familiar life-styles. Father John F. Kavanaugh of St. Louis University pinpointed a real need, I believe, in his dialogue with our Seminar: "The isolation of Jesuits in the social apostolate may be due to the lack of a full Christianized social consciousness and the lack of a profound politicization of faith." For the last phrase, however, I would be inclined to substitute "the lack of a profound *humanization* of faith." It is, in my opinion, because Christian and Ignatian spirituality is, for our day, underdeveloped in its understanding of the human that it is in need of an extensive recasting.

B. The Terms of This Essay

1. Spirituality

It may be well to begin the body of this essay with a definition of terms. First, "spirituality" is a commonly used (and less commonly analyzed) term designating: (1) a theoretical or reflective organization of material having to do with the human person and his or her life before God, and (2) a *praxis* or practical regime of life mutually interacting with the *theoria*.

"Spiritual theology" is a name commonly given to the theoretical aspect, while "the spiritual life" designates the *praxis*. As a doctrine, spiritual theology is not so much a treatise or branch of theology as a perspective. The materials contained in what is commonly called systematic or doctrinal theology, and much, at least, of the material normally included in moral theology, are pertinent. Similarly, spirituality as *praxis*

is not a piece of human life and behavior but a dimension or aspect. Basically, watching a football game on TV can be as much a part of a person's spiritual life as spending the equivalent time in meditation.²

Both as *theoria* and as *praxis* a spirituality will comprise (1) a basic vision or *world-view* embraced in faith, (2) a cherishing of *values*, and (3) a panoply of *vehicles* for the realization of these values.

It is legitimate to speak of distinctive spiritualities, such as Christian spirituality, Ignatian spirituality, or American spirituality, provided the distinctiveness is seen in relative terms. As the creation of historical persons in community, each spirituality will develop its own spirit, style, and accent, touching the articulation (in words and lived gestures) of meaning, the relative weight of the several values, and the importance of this or that vehicle. The value of Christian poverty will not be theoretically formulated or practically embodied in an identical way in Benedictine, Franciscan, and Jesuit spirituality. And even within a single major school of Christian spirituality like the Ignatian, there is room for a plurality of more particular spiritualities. Nadal, Rodríguez, Lallement, or Teilhard de Chardin, for example, have constructed quite different refractions of the Ignatian insight.

The present essay, then, has to do with the search for a relatively new Ignatian spiritual theology, that is, a reflective appreciation, in touch with Ignatian historical sources and lived historical tradition, of the life before God of the human person in the human community. And it has to do with both the sources and the consequences of this new Ignatian *theoria* in an Ignatian *praxis* in the world of today.

2. Societal Consciousness

"Societal consciousness" is the term here chosen to explain the rest of the title of this essay. Consciousness, presently something of jargon term, points to the depth-dimension of human experience, understanding, and judgment. The scholastic term "habit" (*habitus*) was a somewhat different expression of the fact that the inner life of the person is not a mere series of discrete acts of behavior, but contains also enduring underlying attitudes, assumptions, and patterns which are actually more signif-

icant than any single act of judgment or choice.

The term consciousness, as used today in such expressions as "consciousness raising" and "conscientization," has moral connotations, too. It has often been pointed out that the Latin *conscientia* means both "conscience" and "consciousness" or "awareness." The latter term, used in the present context, is not referring to a neutral awareness of objective reality or inner states. It has in it the element of call, challenge, and conversion. From this point of view, "consciousness raising" or "conscientization" are apt terms to describe the aim of any program of spirituality, including the *Spiritual Exercises* of Ignatius.

I have explained above why the term societal, rather than social, seems to me to be more suitable for designating the dimension of the human which needs to be integrated into Ignatian spirituality. I now develop this consideration.

C. Proposal of the Main Thesis

After this effort to clarify the terms of the present essay, it may be well now to state in brief its principal thesis: Ignatian spirituality, both as *theoria* and as *praxis*, today needs to be integrally and newly experienced and conceived in the light of a new understanding of the human, in which the societal dimension is seen, together with the intrapersonal and interpersonal, as constitutive, and not merely as extrinsically environmental.

Spirituality deals with the life of the human person before God. Its conceptualization in a spiritual theology will therefore draw upon philosophical and theological *anthropology*, an ordered understanding from reason and faith of what it means to be human. It goes without saying that today these disciplines will make abundant use of what the behavioral sciences have to say about the human. The basic premise of the present article, which cannot be demonstrated here (though I shall try to commend it with some examples drawn from experience), is that the human person, seen adequately, is constituted by the interaction of three elements, the intrapersonal, the interpersonal, and the societal.

The two classic scholastic definitions of the person accented the first

of these: Boethius' "the individual substance of a rational nature" (*naturae rationalis individua substantia*), and the later "a separate being subsisting in an intellectual nature" (*distinctum subsistens in natura intellectuali*). Here the uniqueness of the human person was conceived in terms of that which set him or her apart from everyone and everything else, a certain *incommunicabilitas*, (a term which conveyed not that persons could not communicate with others but that they could not be a mere part, being complete in themselves).

Another accent in speaking of the human person is represented by a current which exercised a major influence on Catholic thought in the present century. It attends particularly to the relational aspect of personhood. To be person is to be from, toward, for, and with other persons, to be capable of personal, dialogal relationships. It is this dimension of the human that is here designated by the term interpersonal. It has antecedents in Christian tradition, especially in the theological insight that in God person and relation are identical, but its implications for spiritual theology and ascetical praxis have hardly begun to be exploited, at least where there is question of relationships among human persons.

A reflective appreciation of the third, or societal, dimension of the human seems to have come only in modern times. The Marxist analysis of the human situation has undoubtedly been a major stimulus to its development in behavioral and philosophical disciplines. It is just beginning, it would seem, to find a place in theological reflection, especially through currents of "political theology" and "liberation theology."

Before proceeding further to analyze what may be called the triadic structure of the human, it may be well to illustrate with some simple examples what I am talking about.

1. Some Examples

Case 1. Back home at Gonzaga Retreat Center, I see retreatants each day in a particular room. The furnishings, order or lack of order, and atmosphere of the room are, in large part, of my own making or at least consent. The kind of chairs we sit in, the pictures, a striking crucifix, a chalice, some books strewn on the floor--these are some of the physical

details. Now my contention is that what happens within myself and within the retreatant (the intrapersonal dimension), and what happens between us (the interpersonal dimension), are not only affected by the material environment in which we are, but somehow form with it an organic whole. Just as my body, particularly in the aspects of it that are subject to my freedom (such as smile or frown, posture, gesture), may be said to be and not be me, so, in an analogous sense, that room, as an extension of my inner self (through my use or abuse of freedom), is and is not me. It has ceased to be mere physical space and material objects. Space and matter have been humanized (or dehumanized). What is important is that they not only reflect the condition of my inner self and of my relations with others, but in turn influence them. It may be difficult to measure this influence. But there is no doubt that the conversations which take place in that room are different because of the way in which I have impressed my personhood on space and matter.

2. The Old and the New

Case 2. Compare two scenes, thirty years apart, in another and larger room. It is the dining room at Woodstock College in Maryland. On January 24, 1937, at 5:55 P.M. a bell rings, and about 250 Jesuits begin to move toward the dining room. They are in habits, with birettas, and some wear long beads. They proceed in silence, at least as they approach the dining room. Here they stand beside the tables, all facing the center, for about seven minutes, till the last man is in. The grace is recited, in Latin, according to an ancient formula of monastic origin. They sit, and a scholastic reads a passage of Scripture in Latin, while all sit still. This particular meal will be silent, so the reader goes on to read an edifying book and concludes, at a signal, with the Roman martyrology. Grace is said again, and the community leaves.

Now consider the same place on January 24, 1967. Jesuits in varied attire, only a handful in habits (or indeed any kind of religious dress) approach the dining room in chatting groups. Some of them bring guests, college students, parents, visiting nuns also habitless. The meal is buffet. Talk and laughter replace the reading. Each one leaves when he or she wishes.

Some leave in haste in order to be on time for the beginning of the evening news on television.

In this case too the thing to attend to is the way in which a certain environmental factor both expresses and in turn affects and conditions what takes place within and between persons as such. Note that I am making no attempt here to evaluate, from the viewpoint of psychological health or spiritual growth, the series of environmental changes which took place over three decades in this Jesuit seminary. I merely ask the reader (who is most typically a graduate of Woodstock or Weston or St. Mary's or some other Jesuit seminary, and who has personally, at least if he is, say, forty or more, experienced the kind of change I have described) to verify or not my evaluation of the experience. Was your life in its self-possessive and self-communicative aspects somehow expressed through and conditioned by the various extensions of the human which formed the climate, the milieu in which you worked and played, prayed and ate and slept?

3. More Examples

Other concrete verifications of what I have termed the triadic structure of the human may be indicated more briefly.

In a certain city, people tend to queue up for buses; in another city, they do not, but scramble competitively for places. In the manner of an Ignatian "composition, seeing the place," put yourself successively in each of these scenes where a different custom prevails. Ask yourself whether your inner dispositions and the way you relate to the other persons in the scene are affected by the difference of custom.

Do the same with shopping in a small neighborhood grocery as compared with a giant supermarket located in a new suburb. Do the same with attending a discussion on clerical celibacy, one held at the Catholic Worker in some large city and the other at the O'Hare Inn near that airport in Chicago.

Still in the Ignatian manner, reenact the preparation for and actual reception of Holy Communion as they were done in your childhood (you went to confession the day before, fasted even from water from midnight, received kneeling, extending your tongue) and as it may happen today (a few or several months since your last confession, an hour since your last meal, you

receive standing and in some places, despite the fact that the American bishops have twice refrained from granting communion in the hand, receive the host in the hand). What is the difference?

Many other examples of the interaction of intrapersonal, interpersonal, and societal could be given. These few simple instances may suffice to suggest what is in question, and also provide some basis in the reader's own experience for what might seem an abstract and arbitrary thesis. We do in fact experience human life as a life of a spirit in the world, *Geist in Welt*. Through the body, we interact with other persons. With them, too, and through our human power to shape time, space, and matter to our own designs, we create human environments which in turn serve to create us, or disfigure us, in the sense of their being self-embodiments which invite or inhibit this or that attitude or mode of behavior. "Society is a dialectic phenomenon," writes Peter Berger, "in that it is a human product, and nothing but a human product, that yet continuously acts back upon the producer."³ Though a majority of the examples I have given are simple ones, having to do with the organization of space and matter, the societal dimension of the human is extremely broad and varied in character, ranging all the way from dress, furniture, buildings, and the like to social custom and law, and finding its most critical instances in the complex structures, institutions, and processes of a socio-economic-politico-cultural character which are the center of attention today because of the severe strictures addressed to the Church and to Western society by political and liberation theologians.

In this regard it should be noted that the present essay is not merely suggesting that we relate spirituality and justice, especially social and economic justice. Its scope is much broader. Man embodies himself in the world not only in projections which are just or unjust but in projections which are chaste or unchaste, prudent or imprudent, courageous or cowardly, according as they reflect inner attitudes, personal behavior, and interpersonal relationships which are chaste or not, prudent or not, courageous or not, and in turn foster virtuous or sinful attitudes, relationships, and behavior. This is an important point if we are to appreciate fully the challenge and opportunity with which spiritual theology is faced. Without denying that societal sin and societal grace are most critically verified

today in the area of injustice and justice, it would be a mistake to miss the need, for example, to profoundly rework spiritual theology in what it has to say about a chaste life or about moderation and mortification in food and drink.

Thus far, then, we have tried to render plausible for the reader from our common experience of life, supported by a prominent current in sociology, the thesis that the human is fully constituted only by the interaction of three dimensions, the intrapersonal, the interpersonal, and the societal or environmental--what Canon Cardijn forty years ago called *le milieu*. I believe that the same thesis would find confirmation in certain *philosophical* appreciations of the human, and also that it is possible and necessary to analyze from this standpoint the distinctively Christian articulation of what it means to be human. No philosophical or theological demonstration will be attempted here. But it may be helpful to indicate where such a philosophical and theological approach would lead.

A philosophical anthropology which wishes to be faithful to the data of raw human experience, supported by the physical and behavioral sciences, would seek an understanding of the mystery of the human person which reflects the three dimensions I have described, in their interaction with one another. It would, incidentally, see this triadic structure of the human while attending to the various levels or degrees of life within the human person, for example, the physical, the biochemical, the psychic, the intellectual, and the moral. For each of these levels or degrees, precisely in its interaction with the other levels or degrees, would be triadic in structure. In any case, to the extent that such a philosophical anthropology lived from the insight of the human person being *Geist in Welt*, it would lead toward an understanding of the human farthest removed from the Platonic, at least as this is popularly understood. A broadly understood hylemorphism could be extended beyond its traditional application, and it could be considered that the human spirit is analogously "form" not only of the "matter" contained within the bodily organism, but also of the environmental extension or embodiment of the human resulting from human behavior.

In a pluralistic view of philosophical reflection, there would be an openness to welcome insight into the triadic structure of the human from

various philosophical schools and traditions--perspectives such as those of essential and existential analysis, phenomenology, existentialism, transcendental metaphysics. Each "way" in philosophy, whatever its overall validity and utility, could yield effective insights into the structure of the human.⁴

Such philosophical insights, together with the behavioral data and analyses which stimulated them, could then be reflected on by a Christian spiritual theology, which needless to say, would simultaneously, in a scissors-like movement, study the Christian sources from this point of view. It is plausible, to say the least, that the Christian perspective, with its strong creational and incarnational tonality, will be very comfortable with our triadic model of the human. And since all theology is involved with the category of the human, there would result models of faith and revelation, of sin and grace, of creation and redemption, of origins and destiny, which take seriously the thesis that the human person is not adequately conceived as human except with, from, in, through, and toward his or her environmental or societal reflections. It may be worth while to mention here a few possible specifications of this perspective in what we might call fundamental spiritual theology.

If we accept as paradigm of the Christian mystery Karl Rahner's trinitarian model of self-revelation (Logos) and self-gift (Pneuma) of God to us, and if we add to this the truth that God reveals and gives himself in all verification of the human, then, inasmuch as the human is triadic in character, the self-projections of the human person and of interpersonal community in social habits, customs, laws, structures, institutions, cultural symbols, and the like are seen to participate, analogously, in the character of a *locus* for revelation and grace. Hence, the genuinely new insight regarding religious experience: the presence of God as revelation and as grace in human structures, customs, institutions, and the like. "Truly God was in this place, and I did not know it!" (Genesis 28:16).

I am not suggesting that Christian spirituality has never been sensitive to the environmental or societal as constitutive of the human. A glance at the features of monastic spirituality, for example, would be enough to refute such a thesis. But, unless I am mistaken, this has been

a lived spiritual insight, not a reflective appropriation articulated within spiritual theology. Our challenge now, I believe, is to go back over both *theoria* and *praxis* with regard to *all* the traditional elements of Christian spirituality, and examine the implications for each element of our modern insight into the triadic constitution of the human. If the human person is thus triadically constituted, if God reveals and gives himself to us in all dimensions of the human, and if spirituality, theoretical and lived, is concerned with the human, then there is need for this thorough reworking of Christian (and here, of Ignatian) spirituality.

D. Toward an Ignatian Societal Consciousness

It may be well, at the beginning of the final and exploratory part of this essay, to indicate first what is *not* being attempted. This is not an effort even at a brief synthesis of Ignatian spirituality from the perspective of the triadic structures of the human. Such an effort would of course be worthwhile, but the present essay will be content to help to clear the way for its being done. Nor do I seek precisely to suggest whether and how the experience of Ignatian retreats, preached or directed, "full" or "adapted," could or should be modified to take cognizance of my principal thesis. This is a somewhat neuralgic issue, particularly because the present revival of the Spiritual Exercises is not free of a certain fundamentalism and archaism, not dissimilar in character to attitudes which the biblical revival of a few decades ago and the more recent efforts of a hermeneutics of magisterial documents have had to encounter.⁵

What I shall try to do in the remainder of this essay is indicate how several discrete elements (visions, values, vehicles) in Ignatian spirituality might be reworked in thought and practice in the light of what has been said about the societal dimension of the human.⁶

1. The Vision of the Kingdom

"It is my will to conquer the whole world and all my enemies, and thus to enter into the glory of my Father" (*Spiritual Exercises*, [95]).

This apostolic vision surely constitutes a cardinal element of the vision of Ignatian spirituality.⁷ Whatever may be said of how it is to be

dealt with within the Ignatian retreat, its handling in Ignatian spiritual theology today calls for its interpretation, first of all, in the light of a "realized eschatology." The Ignatian vision includes, without being limited to, a transformation of the life, individual and communal, of earthly pilgrimage, not merely an eschatological transformation at the end of time. What sensitivity to the societal dimension of the human will contribute to the traditional Ignatian Kingdom-mystique is an explicit awareness that the transformation of personal and interpersonal life carries with it and is affected by the transformation of the human climate. The Ignatian person and community, therefore, in setting the goals of the spiritual quest, will include this third dimension. The meaning of this is not that an earthly Utopia, definitive in character, is part of the Ignatian dream and project. Given the enduring character of the struggle of sin and grace, this is not to be expected. But the Ignatian apostle will set before himself or herself precisely the dream of a better *world*, in which grace and truth, freedom and peace, are verified not only in human hearts and relationship, but in structures, institutions and the whole climate of human existence. This contribution of societal consciousness is congruous with the symbol of the Kingdom, in the sense that this symbol transcends the purely private dimensions of human life.

2. Two Standards and the Discernment of Spirits

This symbol in Ignatian spirituality calls attention to the apocalyptic or conflict element in Christian faith. Christian and Ignatian asceticism go beyond the merely disciplinary, and are rooted in the conviction that our battle is against principalities and powers. Various New Testament images (Satan, prince of this world, demons, principalities and powers, elements of this world, the world, the present aeon) give a predominantly mythological expression to the agonistic character of Christian life, and to the sin-grace dialectic operative in that life as we experience it. Ignatius' Two Standards, like Augustine's Two Cities, are a faithful echo of this insight. He also makes use of the two kinds of spirits to the same purpose. What the recent "discovery" of the third dimension of the human, and especially of human sinfulness, permits us to do is give a less

mythological and more ontological expression to this cardinal insight of Christian spirituality. The hostile forces with which we have to contend reside not only in inner concupiscence and bad example but also in identifiable embodiments of concupiscence, social customs and habits, laws and other verifications of "societal sin." Pogo's "We have met the enemy and he is *us*" needs, then, to be interpreted in the light of a better understanding of what constitutes the "us."

In the practice of Ignatian spirituality, then, two extremes ought to be avoided. One will be an assault on inner concupiscence without regard for objectivized concupiscence. The other will be an escape from facing up to one's own radical sinfulness by blaming the ills of human life on the wicked world around us. These considerations lead to a third focus that a societally conscious Ignatian spirituality will assume.

3. Indifference and Docility to the Spirit

A cardinal feature of Ignatian spirituality is its attentiveness to the central dynamic of spiritual growth--progressive liberation from "inordinate affections" as dispositive for and derivative from progressive docility to God's will manifested in movements of the good spirit. A contemporary approach to Ignatian spirituality will bring to bear on both positive and negative aspects of this dynamic the insight into the societal dimension of the human. In the effort to be aware of the location and character of one's "addictions," attention will be paid to the degree to which a cultural climate accepted *mores*, and the like have contributed to and in part constitute the "addictions" and are likely to conspire against their conquest. In this connection the third grace of the triple colloquy of the First Week can admit of a societal interpretation: "A knowledge of the world, that filled with horror, I may put away from me all that is worldly and vain" (*Spiritual Exercises*, [63]). Is the retreatant here not asking, in effect, for the grace to be able to identify the environmental co-conspirators in one's inner sinfulness and the resultant disordered behavior?

Docility to the Spirit will receive a societal interpretation when, together with attentiveness to God's voice, heard in the movement of one's heart, one listens to the "signs of the times." Ignatius himself was

especially sensitive to one particular societal factor, namely, the laws of "our Holy Mother, the hierarchical Church" (ibid., [170]. Today, however, in view of the presence of grace and revelation also within the societally human, the discerning Christian will seek to integrate the inner movements of grace not only with Church law but with the whole gamut of "signs of the times."⁸

4. Finding God in All Things

Ignatius' gift which he described by his oft used formula of "finding God in all things," and which led Nadal to describe him, in his celebrated phrase, as "a contemplative even while in action" (*simul in actione contemplativus*), points to a characteristic facet of Ignatian spirituality. The "finding" in question here includes both a praising, grateful, loving awareness of God's presence in the whole of human existence and a decisional conformity of one's will with his. What we have said about the theological premise that grace and revelation are verified in the whole of human experience, including its societal dimension, will move us to search for God, for refractions of his beauty, and for signs of his will, also in human structures and institutions. It is not fanciful or romantic, but a simple consequence of the above presuppositions, to find God present, for example, in parliamentary procedure (where this is apt for a situation), in a patriotic celebration, in a sound civil law, in the elaborate procedures of a major surgical operation. And because our human call is not only to find God already present but also, in a real sense, to make him more perfectly present by our being the human instruments of creational and redemptional process, our being contemplatives in action will verify itself in every effort to create a better human world, better structures and institutions. Every human achievement, to the degree that it is genuinely and fully human, is a grace of God. Augustine's insight regarding the coinciding of human achievement and divine gift finds here a new verification. "He saw that it was good"--is humanity not called to share in this contemplative dimension of the divine creative activity? When Samuel Morse marvelled at what God had accomplished through human ingenuity--"What hath God wrought!"--was he not acting as a kind of contemplative in

action to which human beings in a technological society are now being called in a massive way?

5. Resonating with the Church

The point of reference here is not only Ignatius' celebrated Rules for Thinking with the Church, but also his general identification of Mother Church with the hierarchical Church, together with his remarkable appreciation of the role of the Roman pontiff, vicar of Christ, with whom he wished the Society of Jesus to be deeply related through a special vow.⁹ There are many implications, I feel, of the societal approach for this aspect of Ignatian spirituality. Only a few points of potential development will be suggested here.

First, the Dogmatic Constitution on the Church of Vatican II, in an important paragraph (no. 8), has accented a certain unity in duality of the Church as community of faith and as hierarchical structure. The ecclesiological implications of this identity and distinction are great; they cannot be dealt with extensively here. But they touch a number of features in the Society of Jesus, which is the chief historical embodiment of Ignatius' spiritual vision. As religious our Jesuit life is primarily significant within the Church as charismatic, not as hierarchical (Constitution on the Church no., 44). But, as a community that is presbyteral in character, the Society exists within the office of the presbyterate, and thus forms a special unit of the hierarchical Church as such, in service to the Church as communion of faith. Likewise, our special relationship to the Roman pontiff, inseparably linked to this presbyteral character, situates us in a still more distinctive way within the hierarchical Church.

Second, one of the contributions that a societal approach to Ignatian spirituality can make is in helping Jesuits avoid an extrinsicism of charismatic and hierarchical, of the religious and presbyteral aspects of our vocation. Hierarchical organization is an institutional feature of the Church as founded by Jesus Christ. It exists not for itself but for the Church as communion of faith. Yet it is not a mere tool or apparatus extrinsic to that communion. Our societal approach safeguards this immanence of the hierarchical in the communitarian in virtue of the immanence

of the societal in the personal and interpersonal. As structures and institutions in general are not things but verifications of the human, extensions of the personal and interpersonal, so hierarchical structures and institutions are not things but verifications of the ecclesial. This consideration, however dry and prosaic in itself, calls nevertheless for a Jesuit *pietas* directed not merely toward the person of the Roman pontiff, but toward the hierarchical Church as such. However inevitable (and salutary) the tensions between the Society of Jesus, charismatic in its origins and its call, and the various verifications of the hierarchical Church, alienation from the hierarchical Church is for Jesuits an inner contradiction.

Third, the same *pietas* will give to Jesuit zeal, inasmuch as it is directed to building up the body of Christ, a sensitivity to strengthening and healing the institutions and structures of the Church, her laws, rites, customs and traditions, and the whole climate of ecclesial life, which have such great and manifest influence, for better or worse, on the good of persons and communities in the Church. Jesuits will be led to pray and work not just for the pope but even more for the pontifical office, its health and credibility, in the Church. Popes come and go--the Petrine office remains. This *pietas* and zeal for the welfare of the hierarchical Church will manifest itself in the choice of ministries made by individual Jesuits and by the Society as such. But choice of ministries calls for its own distinctive treatment.

6. Discerning Choice of Ministries

Within an apostolic community, spirituality will find its most characteristic actualization in the choice of ministries. Choosing what we will do and how we will do it is not a purely pragmatic decision. It gives immanent expression to and, therefore, is constitutive of the apostolic community as apostolic. I would be inclined to say that, as the Benedictine community verifies itself centrally in its celebration of the Eucharistic and divine office, the Society of Jesus verifies itself centrally in the process of choosing its ministries for the service of the Church in the transformation of the world.

Ignatius in the *Constitutions* set down a number of criteria for the

choice of ministries. These are surely among the statements of our founder which have not lost their value with passing centuries. The principal development envisaged from the viewpoint of a societally sensitive spirituality is the application of these criteria to ministries which are immediately directed to the healing and transformation of institutions and structures in the Church and in secular society. It is particularly with reference to the criterion of the more universal and lasting good that such ministries are to be evaluated. Here it is important to distinguish between various types of priorities which enter into the discerning choice of ministries. As Ignatius points out, the spiritual good of persons has priority over their bodily good (*Constitutions*, [623b]). All other things being equal, a sacramental ministry directly aimed at personal conversion possesses a higher value than, say, the ministry of a Jesuit drama critic or lawyer. Similarly, the effort to change unjust laws regarding abortion or immigration is immediately concerned with vehicles that are secondary, compared with, for example, the giving of a directed retreat. But these are abstract considerations. Concretely, there will be situations in which consideration of the more universal and lasting values, spiritual as well as temporal, will prompt an individual or corporate choice of ministry to temporal structures and institutions, in preference to ministries aimed directly at personal conversion. The reason is that, in the long run, the indirect ministry promises a greater impact on personal salvation than the competitive direct ministry. How many personal and spiritual ministries to persons are frustrated of their purpose because they are being conducted, wholly or partly, in a cultural climate which renders their fruitfulness highly unlikely.

The foregoing discussion runs the risk, of course, of separating what should be integrated. It is precisely the thesis of this essay that the intrapersonal, interpersonal, and societal are organically joined. It follows that no ministry touches exclusively only one or only two of the three dimensions. Still, there is question of more or less. The point being made is that there is a new element which needs to be incorporated into Ignatian spirituality as it touches the choice of ministries, namely, sensitivity to the apostolic value of action for the promotion of human

institutions, structures, cultural climates, and so forth which positively affect human virtue and behavior. An added reflection is: What is called today "life-style" has such an impact on effective ministry, both by the way it changes the ministers and by the way it favorably or unfavorably disposes those ministered to, that an integral choice of ministries by Jesuits today needs to attend to life-style, both in its personal and interpersonal features and also in its societal dimensions.

7. The Gospel Counsels

Poverty, celibacy, and obedience are not, of course, peculiar to Ignatian spirituality. But they do take on a certain distinctive identity when they are incorporated within the Ignatian apostolic vision. Only a few brief comments are possible here, pointing to the way in which Ignatian poverty, obedience, and celibacy can be developed in theory and practice from the perspective of this essay.

Poverty. The Thirty-second General Congregation has recently given an example of sensitivity to the place that juridical and other structures have in expressing and supporting the spirit of Christian poverty. The process of coming to these fundamental changes in the structure of Jesuit poverty was an experience, too, of how inept and antiquated structures can impede that which they were designed to promote. A more detailed analysis of the new structures could indicate, finally, both the tensions inherent in Jesuit poverty due to its simultaneous religious and apostolic character (particularly, perhaps, because of institutional apostolic commitments), and also the broad lines of the structures adopted by the general congregation in the hope of keeping these tensions creative. Further understanding and better practice of Jesuit poverty as restructured by the general congregation can be greatly helped, it seems to me, if the societal perspective of the present essay is assumed as a heuristic tool.

Obedience. In a somewhat less direct way the recent general congregation has been concerned with the structure and climate of Jesuit obedience. Even though the formal theme of obedience had a relatively minor place, certain decisions had much to do with this vow. The *negotium spirituale* (including communal discernment in the strict sense) in which the distinctive

role of the superior has been clarified, is a case in point. Theologically speaking, the vow of obedience has to do with the sharing of personal freedom with a community pledged to the gospel way of life. In this sharing certain members of the community, appointed or elected, have a special role in shaping the options of the community and of individuals. The very fact that they have this role or office verifies what we here call the societal dimension of obedience. In the relationship of obedience, person obeys person, person commands or directs person, but this relationship exists only within an identifiable structure and climate of obedience; these are subject to change, at the point at which larger changes in human life render them totally or partially obsolete. This is what has taken place in the decree on community life of the recent congregation. Jesuit obedience has been given the support of new environment and some new structures, which, hopefully, will facilitate its exercise.

Other instances of structural change in the general congregation regarding Jesuit obedience: greater participation of Jesuits prior to final vows in the decisional process of provincial congregations; a new conciliar structure to support and facilitate the general's government of the Society; the restructuring of the process of the general congregation itself.

Celibacy. Here there is less juridical and reflective material in Jesuit sources to work with. But I would maintain: (1) that the vow of celibacy of Jesuits has something distinctive in virtue of its organic unity with the basic identity of the Society founded by Ignatius, and with other constitutive elements of that identity; (2) that the vow is not adequately understood unless it is seen in relation to the total climate in which it is to be lived. One could point to a variety of social habits, customs, public addictions, cultural environmental factors, which will affect the way in which Jesuit celibacy can or should be lived; for example, accepted norms among Jesuits for conversation about sex, and for attendance at various kinds of movies; the changing patterns regarding the presence of women in our houses, as well as collaboration with women in ministry; the profound changes taking place regarding monogamous marriage; increasing public manifestations of homosexuality.

One unfortunate limitation of the discussion of unjust political and

economic structures today has been the neglect of the area of unchaste structures and environments in American society. One wonders whether we really believe that the mission of evangelization includes the ministry of seeking to free persons from dehumanizing environments in the area of human sexuality. Such questions as these need to be asked within an Ignatian spiritual theology sensitive to the influence of culture on morality and faith.

8. Food and Drink

This final example belongs more clearly to the area of vehicles than to that of visions and values. It is selected primarily because of the importance that it assumes in apostolic spirituality today.

The Rules for Eating are the best known expression of Ignatius' views on the place of food and drink in the life of a Christian, particularly during retreat.¹⁰ The saint had other occasions to speak on the subject, particularly in his letters, where he often had to caution some of his brethren like Francis Borgia against excess in mortification. Obviously, his remarks on the subject are not a treatise. They do, however, reflect, sufficiently for our purpose here, the concerns of traditional spirituality regarding this basic feature of human life and its integration into our life with God.

The Rules for Eating are concerned with due order; with observance of the mean and avoiding disorder--in a word, with growth in that freedom from inordinate affections which is central to the process of the Spiritual Exercises. They touch inner attitudes and controls (thinking, while eating, of our Lord and not of the food), and helpful practices (deciding when we are not hungry what we shall have at the next meal). They do not speak explicitly of the traditional social habits and institutions which, especially in the monastic tradition, were created in order to make meal time a holy time, such as reading at table, graces, posture and demeanor, common fast and abstinence, and so forth.

These last remarks show that it would be erroneous to assert that sensitivity to the societal dimension was absent from praxis regarding food and drink. What was absent was a reflex consciousness of this dimension, so far as spiritual theology was concerned. The value of moderation and of

mortification in food and drink was seen primarily in its fostering the inner growth of the individual, somewhat less in its fostering of fraternity, and scarcely at all in its import as influenced by the cultural and social climate or as potentially a vehicle for improving that climate.

By contrast, a contemporary Christian and Ignatian spirituality touching food and drink ought no longer confine itself to intrapersonal and interpersonal perspectives. A whole new set of questions confronts the Christian and the Jesuit (especially perhaps in communal decision) as they ask how the sharing of food and drink can be rightly ordered and congruous with embracing the standard of Christ. Such questions are: Where did the food and drink come from? Who worked on them? What were the conditions of their toil? Through what complex economic and political process did it come to our table? Are we eating and drinking the food of the poor? Or, are we eating and drinking as we do, at least in part, under the influence of a compulsive consumerism constantly fed by clever advertising? Is our diet as a whole conformed to sound medical advice regarding the balance of proteins, carbohydrates, and the like? At what level of culinary comfort does our community live? Is the money spent for food and drink wisely spent by the exigent standards of the wisdom of the Gospel? Is it possible and desirable for us to modify our behavior regarding food and drink in such a way that the climate of Jesuit life is improved, and a more effective word of witness spoken to others regarding this important aspect of their lives, and regarding the ways in which the resources of the earth are distributed among persons and nations today?

To some Jesuit readers these questions may seem to render unduly complex the simple process of downing a hamburger or sipping a martini. Admittedly the risk of becoming food freaks is not absent from American society (though it is hardly the risk taken by a majority of Americans). Not everyone is called to the same degree of concern or innovation regarding this aspect of life. But at a time when the human race has suddenly been confronted with massive and complex questions of sheer survival, and when starvation is a daily fact of life, cohabiting our planet with health-damaging and unjust social habits of food and drink, this represents a major area for that evangelization and that promotion of justice to which

the Church and our General Congregation XXXII have called us. Here, as in the other aspects of Ignatian spirituality which we have mentioned, we are confronted with the opportunity and challenge of change in both theory and practice.

Conclusion

Four remarks may conclude this reflection on Ignatian spirituality and societal consciousness.

First, we have already indicated that our aim in the third part of this paper has been merely to identify some of the aspects of Ignatian spiritual theology and practice which are open to development in the light of the societal dimension of the human. Other aspects might have been chosen. Even historical studies are open to this perspective, by attending to various structures and other environmental factors in the genesis and later history of the Exercises, the *Constitutions*, and the Society of Jesus. Study of the text of the *Exercises* could similarly be made from this perspective.

Second, because the point is so important and open to misconception, it is worth repeating that the present essay is not calling for a diminished emphasis on the intrapersonal and interpersonal dimensions of Ignatian spirituality. Quite the contrary. When we see that human structures and institutions, social habits and customs, are not things or a purely extrinsic ambient of human behavior, but are constitutive of the human, and analogous verifications of the human; and when we insist on the organic interaction of all three dimensions, the deprivatizing process here endorsed is seen to be the contrary of a depersonalizing process. It is ultimately persons in interpersonal community who are the subjects of evangelization and salvation. It is precisely because the societal is immanent in the human and personal and because it so powerfully conditions the process of evangelization and salvation that it calls for a new emphasis today, and a new insertion into spiritual and pastoral theology and ascetical and pastoral praxis.

Third, for those privileged to engage in spiritual theology, there would seem to be a vast new field of research and reflection now opened up. Just as the discovery of the subconscious dimensions of personhood has

called for a spirituality closely in contact with the behavioral sciences, so the related discovery of what may be termed the transpersonal dimensions of personhood calls for a spirituality open to what the social sciences have to say about the human environment.

Fourth, the "program for deepening awareness and for apostolic discernment" called for by the General Congregation XXXII, if it is to be truly creative and contemporary, must progressively have at its disposal an Ignatian spiritual theology which is likewise creative and contemporary. And it will, in turn, nourish that spiritual theology by rooting it in contemporary Ignatian experience and discerning reflection on that experience.¹¹

FAITH AND JUSTICE: SOME REFLECTIONS

by

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Introduction: A Forewarning about the Purpose of These Reflections

The reader who reaches for this study is moved by his own desire to know more about the subject. He has his own questions, and if the study does not respond to his inquiring mind, disillusionment is bound to follow. Worse still, the incipient communication and developing friendship between reader and author breaks down.

To prevent such mishap, the writer thinks it important to state his precise purpose right at the beginning, in order that he and his reader can have some agreement about the questions.

The aim of this study is to arrive at an understanding of the work for justice in the context of faith, neither more nor less. We are a community that celebrates the Resurrection. How should we understand the issue of earthly justice?

The purpose is to achieve *some understanding*, no more. Therefore, many aspects of the work for justice will not be treated here. We shall not provide factual information about hunger, oppression, disbelief in the world. Such information is so important for real work that without it the work cannot even begin; yet it must be taken from other sources. Nor shall we inquire into the specific causes of injustice or speak about particular remedies to heal the evil. Granted, without such investigation into causes, no good solution can ever come; yet others are making such exploration competently. All we do in this study is to raise some simple questions and try to lay the foundations for reflective answers. The answers to specific questions, when they come, must be fitted into a much broader picture which we are able and competent to provide.

The purpose is to gain *understanding*, no less. And the stress is on

critical understanding, since it is the source of right attitudes and actions. Such an enterprise may appear to be devoid of emotions, deprived of flesh and blood. In some way it is, like all theory which reflects understanding. But correct theory helped man to arrive on the moon and became a source of action and emotion in another way. Similarly, a correct understanding of justice will bring fruit a hundredfold.

Truly, man does not live by understanding alone. Feelings and emotions mark his personality and compel him to action. Through practical choices he creates a new world around himself. But intelligence plays a cardinal role in an immensely complex process.

Our contribution is really small and partial. In itself it is insufficient. It obtains its purpose only when the reader, concerned about justice, inserts the pale understanding into his own world where compassion is deeply felt and where charity urges him impatiently to bring help to the needy.

A. The Issue

There are certain facts in the world which we must face: poverty, hunger, violence, war, oppression of conscience, lack of freedom in professing one's convictions, impositions by powerful political minorities and by totalitarian states with all the aberrations and injustices that follow.

There is also another fact which we cannot escape: Human life is short and all men must die. The gist of the Good News given by Christ is that life has overcome death; there is resurrection. The followers of Christ are believers in life with no limit. Many of them gather day by day to celebrate resurrection and life in the form of thanksgiving.

But the paradox of this universe is that while all men are called to life everlasting, many men are not given that quality of temporal life that is postulated by their human dignity and by their call to be members of God's family. The Christian often finds himself in a position that is so much of a paradox that it borders on contradiction. He is in possession of the overwhelming gift of life with no end and of the Good News that such a gift is destined for all men. And yet he is not in possession of the

power and wealth to improve significantly the quality of the temporal life of his fellow man. The temptation may easily arise to attend to one task at the exclusion of the other, either to announce the Good News of the Resurrection and ignore the misery of the present situation or to focus on present suffering so much that the greatest tragedy of universal death and its remedy, the Resurrection, is virtually forgotten.

The two tasks, the proclamation of the Good News and the unselfish work for the neighbor, of course, should not be separated; and still less should they be set against each other. The limited nature of our intelligence often compels us to destroy an intrinsic unity. From there we may so divide the whole that we perceive a part of it *as* the whole; and from this point it is just one more step to suspecting all those who do not share our partial vision.

The issue for a Christian is rather how to bring the two together; how to find a unity in our vision of faith, in our understanding, and in our practical actions.

As often, the Christian turns to the example of Christ. Inspiration from his life is rich and complex. He steadily refused to establish a temporal kingdom; his kingdom was not of this world; he refused to change the stones into loaves of bread. Yet he always felt compassion in the presence of human misery. He came to proclaim eternal life; yet he fed the hungry, cured the sick, and alleviated all kinds of human sufferings. He consistently spread the word of God, and asked for faith, trust, and love. But wherever he went with such a sublime mission, he lifted up the lowly by his works of mercy.

What should Christians do today? In particular, what should priests and religious do?

The answer is inevitably complex. Each community, each person, must find his own role in spreading the Good News and working for justice; they are two aspects of the same task. The contribution of each may be a modest one; when each gives fully, the overall impact will be great.

Ultimately, this study cannot and does not intend to give a precise answer to the question of how a community or a person should celebrate and announce the Resurrection and work for justice. It raises only some questions

and seeks a few thoughtful answers.

We shall, then, approach the question of faith and justice by looking at five questions relative to it. Who is the person in need? Who is qualified to help? What is injustice? What is justice? What is work for justice? The questions are important to open up a reflective process. Perhaps they are more important than the practical considerations that can be made as a closing to the reflection. Indeed our purpose is to open up reflection on this issue and invite the conversation that leads to understanding, rather than to track down answers which may close minds to further breakthroughs.

First Question: Who Is the Person in Need?

To understand who is a person in need, we must first understand who is a person fulfilled. We find the right diagnosis of illness from a consideration of health.

The person fulfilled is the one who finds satisfaction on all levels of his humanity, in whom body and spirit receive their nourishment in right and due proportion.

The person fulfilled is provided for physically: He has food, shelter and security for his body. He is not constrained or held captive intellectually: He may investigate the mysteries of life and nature at his good pleasure. He may raise questions and seek answers. He is free to make his own decisions for values, and his choice is respected by the community. Finally, he can voice the deepest aspirations of his humanity, he can believe in God, he can cry to him, praise him, and worship him both privately and in the company of his fellow men.

The person is fulfilled when he is nourished from the fruits of the earth, when he can follow the demands of the spirit, and when he can respond to a transcendental call that comes from his God.

Indeed, the four basic ingredients of fulfillment are the use of the gifts of the earth, the unlimited exercise of intelligence, and enjoyment of freedom, and the acceptance of the call of an infinite God. These ingredients, taken together, bring full satisfaction to a person and make him whole. Fulfillment is in wholeness.

The person in need is the one in whom the unity and harmony of gifts have broken down; he does not have all the necessary elements at his disposal. He is not whole. He must struggle with a deep imbalance. He cannot achieve his personhood fully because one or more sources of life have dried up for him.

As fulfillment comes on different levels, and all levels blend in unity to bring us wholeness, so need may arise at any of those levels and a particular frustration may destroy the wholesome harmony that is so necessary for happiness.

A person is in need when he does not receive the necessary sustenance for his body, when he does not have food, shelter, or physical security for himself and his family. If such elementary need is not attended to, the consequences are illness, even death.

A person is in need when his spirit is held captive, when he is not allowed to reflect, to raise questions, and to seek answers. If such a condition is prolonged, the spirit dies in him. One who was created to be master of all creatures becomes the slave of ideologies, structures, and events. Quite simply, there is no decent human life when the intelligence is not allowed to function fully.

Similarly, a person is in need when he is not allowed to choose his own values, when decisions are forced on him. Then he cannot be a person because he is not allowed to grow. Examples abound. Totalitarian governments can hold whole populations in perpetual childhood.

Finally, a person is in need when he is denied the opportunity to hear the word of God. He is condemned to try to find his fulfillment in this world *only*. The liberating news of eternal life is not given to him. He is left to choose between despair and acceptance of radical uncertainty about the final purpose of his life.

Any of these needs, if present singly or jointly, can threaten a human person with destruction. He may physically die; he may remain intellectually and spiritually underdeveloped; he may revolt against the meaningless process of life and death.

The existence of such unfulfilled needs in so many men is a well-known fact. Television reports bring us the images of children dying from hunger,

and cold statistical figures complete the information by telling us that the numbers of those suffering from lack of food is much larger than what the screen can show. Sobering books, such as *The Gulag Archipelago* by Solzhenitsyn, reveal the fate of millions whose spirit is held captive and who are victims of a modern type of slavery. The pictures of armed guards and barbed wire fences make us aware that the members of one human family are violently separated from each other. Finally, we know that the gentle movement of God's Spirit in the hearts of men and women is stifled by the pressures of modern technology in one place, and by politically imposed ideologies in another. The promise of resurrection cannot be heard in either case.

Wherever we look we find persons in need. They are ordinary human beings who do not benefit at some levels of their existence from the sources of life as they should. They cannot reach fulfillment.

Let us stress at this point that no need can be considered alone. Man's greatest needs is to have his integrity, to have his wholeness. He is not saved when his body is well fed but his spirit is condemned to starve. Nor is he redeemed when he is given brilliant insights and exhorted to decide for the best of values but left to die from hunger. All his needs must be attended to and reasonably fulfilled to make him happy and healthy in the fullest sense of the term.

To understand the organic unity of all the needs of man is to have a good point of departure for the understanding of all work of justice. One need cannot be filled at the expense of the other; to concentrate on one and to neglect another will not bring about the desired wholeness in persons. There is a necessity to specialize in catering for various needs. For example, those who attend to the body cannot always care for the spirit, and vice-versa. But if this is so, there is an even greater necessity to coordinate all the efforts and to bring about the overall well-being of the human person.

Once the unique and supreme need of man to be whole is understood, some answer can be given to the question "Who is the person who suffers injustice?"

He is the one to whom his due at *any* level is denied by the actions, attitudes, or omissions of his fellow men. He cannot be whole, he cannot be integrated because other persons do not let him have what is due to him, what is necessary for his personhood. The iniquity may reach him at different levels. Food and shelter may be denied him. Truth and freedom may be taken away from him. The word of God may not be announced to him. Whenever any such evil happens by the deeds or omission of men there is injustice; a person suffers unjustly.

Who can help him?

Second Question: Who Is Qualified to Help?

The person qualified to help, that is, to repair injustice, must fulfill three basic conditions. First, he must understand who is a person in need; then he must know his own capabilities and limitations; and finally he must have some realization of the mystery of grace and iniquity in this world. Let us take these conditions one by one.

1. The true helper knows about the structural unity of all the needs of a human person and cares for the fulfillment of all, even if he is able to attend only to some of them. He is like a good physician whose attention extends to the whole person, even if he is specialized in the healing of some organs only. In other terms, the true helper has broad horizons that make him aware of all the needs, even if the field of his own operations is a relatively narrow one.

The opposite is the false helper. He knows a segment of life only and does not understand the organic unity that creates and supports life itself. He is a man of narrow horizons who is able to detect some needs (and that far he is useful) but does not see far enough (and therefore he is destructive). Such narrowness may restrict him to any particular level. The limitation of orthodox Marxism is that it perceives little, if anything, beyond the material and economic needs of human society. Because of this exclusive concentration on one type of need to the neglect of others, historically it has to become destructive of spiritual values. Also, a distorted perception of the Christian message may lead someone to be sensitive to the spiritual needs of his fellow man but insensitive to their physical

privations. Whenever such latent heresy is actively professed, it becomes destructive not only for those who are victims of it but for the Church itself.

2. The true helper must know his own capabilities and limitations. In other terms, effective help is conditioned by the self-knowledge of the helper. We assume that all can do something to help, but no one can do everything.

It follows that the beginning of effective action in work for justice is for the helper to assess his capabilities. One can be expert in directing retreats but have no talent for community organization. Another can give expert advice in economics but has no gift for public speaking. The difference of gifts could be stressed again as once Paul insisted on the difference of charisms. Each one must find his own gift and not covet that of others. Then he ought to develop his own talents and put them to good use in the quest for peace, justice, and goodness among men. Well-founded appreciation of a God-given gift is a good foundation for self-confidence.

Precisely because gifts are different, work for justice will always be team work. The preacher who proclaims the Resurrection ought to team up somehow with an expert who can show how economic forces can be directed to support the dignity of God's children. The expert on the problem of public welfare ought to call on the quiet counsellor who knows how to help the dying person to find peace through faith and trust in God. Only such awareness of one's own limitations can make that team work possible which is absolutely indispensable for bringing wholeness to another person. As the knowledge of one's own gift leads to right self-confidence, so the knowledge of one's own limitations leads to putting out the appropriate call to others for assistance.

The false helper who creates confusion and ultimately causes disillusionment if not disaster is the one who has never assessed his own potential contribution in an objective way. He sees a good purpose, he is fascinated by it and throws himself wholeheartedly into the work. He is like someone who is impelled by the images of good and robust health to rush out and help all the sick without trying to assess his own medical knowledge or without even suspecting that he needs to acquire some medical

knowledge. To continue with the same metaphor from the world of medicine, the one who does not know his own limitations will never try to call on a specialist who is badly needed to achieve the total healing of a human person. Please note that someone who is not aware of his own limits is not incompetent. He starts from a basis of knowledge and expertise but he goes beyond it. Since the initial impression is so good, he can be more deceptive and more dangerous than another person who starts from ignorance with enthusiasm.

Although our statements center around a person, they are valid for communities as well. A community can be carried away by the call of a real need and in the process may forget to reflect thoroughly on its own gift. If this happens the final result will not help anyone. A great deal of good will and possibly many good works will lead to frustration and often to disintegration at home. Similarly, a community can be competent in one field, be it religious education, be it community organization, be it scientific research. If its members attempt to go beyond their competence and refuse to join up with others who can complete their own gifts and knowledge, they may eventually disperse themselves in universal activity; and they will not achieve as much as they could have had they remained in their own field of competence.

A way of summing up this point is to say that the true helper always appears as a modest person who knows what he can do and who knows when he must call on others. Such down to earth and matter-of-fact attitude is usually sparing in words and rich in deeds. The false helper often presents himself as the messiah holding the key to universal redemption, if only people followed his advice. He stresses his own particular speciality as a unique remedy. He loses sight of the need for contribution from others. He may insinuate that all will be well when everybody has reasonable wealth; he passes over in silence the fact that even wealthy people must die and die cruelly at times. Or, he speaks in lofty terms about eternal life and has no time to hear the cry of the poor, of the widows, and of the orphans.

There is really nothing new in all this. The history of mankind is full of true helpers and of false helpers as well. It is the eternal problem

of distinguishing solid contributions from fascinating dreams.

3. The true helper must understand something of the nature of this world that has been ripped apart by sin and is being restored by the grace of Christ.

The mystery of iniquity and grace penetrates the world. They are both present in our universe and present they will remain until the end of time.

If someone is not aware of the permanent presence of evil in this world he will promise Utopia to his fellow man and eventually will lead them into disillusionment and bitterness. No amount of social reform can take the cross out of the lives of men or human communities. To say that much is no more than to remain firmly grounded in Christian realism. No matter how good the social structures may someday be, man will still remain free to obey or to disobey his Maker, to love or to hate his neighbor. If our past experience with mankind is any indication for the future, there will be persons and groups who choose evil over good and inflict suffering on others. If the message of the Gospel remains valid, the way of the cross will remain a permanent road to resurrection. There will always be human situations, and possibly widespread, where only the promise of life and resurrection can give faith and hope and can be a source strong enough for love.

But "death is swallowed up in victory" (1 Cor. 15:54). Through Christ's Resurrection a new creation has taken place. The whole universe is permeated with indestructible life and goodness. The mystery of grace has overcome all iniquity. Faith in such total redemption can give vision and courage to deal with problems caused by evil in this world. Christian optimism springs from the knowledge that no matter how much evil there is in this world, there is much more goodness. And the movement of the new creation is a movement toward life and more abundant life.

Up to this point our reflections have concentrated on persons, the person in need and the one who can effectively help him. Now we move further. We want to know more about the injustice that hurts and the justice that heals. We shall not be concerned with definitions. Rather we shall seek out the source from whence injustice and justice originate. By knowing the source of evil as well as the source of goodness we shall

know also where the healing process must take place. Such positioning may prevent those who give their lives to work for justice from dissipating their efforts and energy on factors which are only symptoms. It may help them to go to those sources where evil can be best prevented and good most effectively promoted.

Third Question: What Is Injustice?

The question can be answered concretely. Injustice is the hungry child, the silenced inquirer, the woman and man who are not allowed to pray in their church.

It can be answered abstractly. Injustice is the unfair distribution of wealth, the undue restriction of freedom, the violent silencing of intelligent questions, the malicious prohibition of worship.

Yet, concretely or abstractly, the situations we describe are more the fruits of an evil tree than the tree itself. They are situations created by man. The saying of Jesus comes into mind: "From within, out of the heart of man, come evil thoughts. . . . All these evil things come from within." (Mk. 7:21, 23) Injustice is the fruit of an evil heart; the source of it is the unjust person.

Indeed one of the best achievements of recent reflections in moral theology is the realization that moral quality must be primarily attached to a person and not to an act. A sinful person is the one who internally moves away from the love of God and the love of neighbor. A good person is the one who is moved by the love of God and of neighbor. The unjust person is the one who turned away from his neighbor and denies him what is due to him by the law of God and man. Unjust acts are fruits of such fundamental attitudes. Unjust structures are the crystallized and articulated norms for evil action.

Such structures certainly exist in different parts of the world. They can perpetuate the material exploitation of man. They can deny the freedom of inquiry and of search. They can institutionalize the persecution of religious men and women. But such structures have no autonomous existence; they are the creation of man. Before any one of them could come into being, it was conceived by man. It was built positively, or at least tolerated

to exist by some criminal negligence. Of course, once such bad structures are created, man can become imprisoned by them. There is an interaction between man and his creation.

Conversely, the just man is the one who is moved by the love of his neighbor. He wants his neighbor to be whole and gives him all that is due to him. His just deeds create a new and healthy environment for the expansion of the life of all around him. The norms for such good deeds can coalesce into laws and structures. No doubt they will favor a fair distribution of the goods of the earth. They will promote human dignity. They will leave man free to worship his Maker. Such good structures too are the creation of man. They come into being through positive acts. They have a liberating effect on the individual and on the community so that all are qualitatively better.

Between the extremes of evil and good structures, there are many legal, social, and economic institutions which have no moral quality. They can be used rightly or wrongly. They receive a moral orientation by the persons who make use of them.

In all cases the important point is that the origin of all injustice is in the mind and heart of man. Therefore, the mission to bring justice into this world is first and principally a mission to heal the mind and heart of man; the mission extends to the change of structures secondarily. Many peace treaties collapse in this world because men doing violence to each other are not healed internally; only the guns are silenced for awhile. If the demon of injustice is not expelled from the mind and the heart, quite simply there will be no justice no matter how fine the structures are. One kind of injustice will give place to another: there will be more bread but less freedom, or, there will be more freedom but less bread. History, even very recent history, should dispel any illusion to the contrary.

Injustice does not exist abstractly nor does it exist in acts and structures detached from persons. In the concrete and real world there are unjust persons. The contagious evil has its origin in man's mind and heart. Good sense and good logic tell us that the remedy must be applied at the source itself to be universally effective. This statement should not be misunderstood to mean that we should not work on the change of structures,

that unjust acts should not be blamed. No, reform activities are needed at all levels. What our statement means is that the activities will not be complete, will not be universally effective unless they reach the source, the internal disposition of man.

Justice will come to the world when the unjust persons change their ways and turn into just men.

Fourth Question: What Is Justice?

Concretely, justice is the happy child whose playful and inquiring intelligence opens up into a free world. Justice is the contented man and woman respected and honored by society for their human dignity. Justice is the well-ordered civic community where each member can make his responsible contribution and individual needs are rightly balanced by the demands of the common good. All this is justice.

More abstractly, justice is the complex texture of intelligent planning and wise laws protecting and promoting the healthy development of persons in community. Justice is what brings fairness into the operation of commercial, industrial, economic, legal, and other social forces. Justice is what directs them all to support the dignity of human persons and to give to each what is his due.

Yet, concretely or abstractly, our description has not named the source of justice, the place from which it springs to permeate all the elements and movements of man living in community. Or, to use the evangelical metaphor, we have described the fruits but not the tree, not the roots.

All actions that result in justice for others, all norms and laws, economic or legal, that direct the flow of the forces operating in human society towards justice are conceived in the mind of man and put into operation by the determination of human persons. That is, justice does not exist in the abstract nor does it come into being by itself. It is born in the mind and heart of man. We can be so mesmerized by the overwhelming power of structures that we forget where they come from. In our zeal we can become like a gardener who sees the harmful weed and busies himself in cutting it down but does not pull up its roots and does not sow the seed of a good plant. He should not be astonished if his garden never changes in spite of so much

toil and labor.

Justice springs from the mind and heart of man. It springs from the just man whose life direction is in a movement toward God and who gives all the help that he can to his fellow man travelling with him on the road. There is no justice without a just man. If there is a just man he will create justice in this visible world.

But this creation of justice is a complex procedure, so complex in fact that mistakes can be made and omissions become possible in the process. Many pages would be needed to describe the various stages by which justice is created. That cannot be done here. But some pointers can be given to prevent us from falling into an unbecoming simplicity.

There can be no justice without some intelligent planning about the distribution of goods which in turn requires a thorough knowledge of the available resources and of the emerging needs.

There can be no justice without wise legislation that can uphold equilibrium in society.

But more important, there cannot be intelligent planning for the common good, wise legislation for the right balances, unless there are persons who can bring the inspiration of justice into the planning and legislation. Living justice in a human community hinges on the conversion of heart in those who build that society. The source of all good things is there.

Such conversion can come about in different ways. It can be a conversion to humanity. It can be prompted by the realization of the dignity of man and by a desire to serve him. This is a humanitarian attitude in the best sense, certainly something to be highly appreciated. The only trouble with such a seemingly perfect attitude is that as Christians we know sin has penetrated this world too deeply and man has become too weakened by it to uphold and practice consistently the lofty principles of dedicated humanism. While theoreticians of human sciences are inclined to claim that such an ideal state on a large scale is possible, historians are unable to find evidence for its sustained unselfish exercise in human history.

Christians know in fact that the mind and heart of man must be healed, lifted up, by the Spirit of God, to arrive at a consistent and steady practice of justice, be it social, be it individual. This leads us to the

ultimate source of all justice that is in God and from where all just attitudes in man originate. When God pours out his gifts then human justice becomes rooted in faith, hope, and love and receives a reinforcement that man cannot create, that man can only receive. Faith, hope, love, and justice become one in an organic unity.

Fifth Question: What Is the Work for Justice?

We have some realization of the complex nature of work for justice. Such work can and must move on different levels. We can mention only the most important ones: the level of economic structures, of laws governing the distribution of wealth; the level of educating persons to recognize the needs of others and to decide rightly what should be done; finally, and most importantly, the level of helping human persons to receive that light and strength from God that can alone be a permanent source for justice in the mind and heart of man.

The scope and purpose of persons working at different levels are different too. The creation of the most suitable economic structures or the planning of the right laws for social equilibrium is not the same activity as educating a person to form sound critical judgments or as counseling a person how to respond to the promptings of God's grace. These are different activities and they should not be confused. Yet these are activities that somehow should be brought into harmony so that they all contribute to a harmonious interaction for the just welfare of human beings living in community. Also, it cannot be stressed enough that steady work at all levels is necessary. If there is no intelligent planning for good structures, no amount of good will or, one could nearly say, no amount of grace, will help us in finding the right pattern in the complicated ways of our modern society. If there are no just men enlightened by the word of God and strengthened by God's grace, no amount of scientific planning and legislation will be able to overcome the poison of selfishness that springs from sin.

It is at this point that the fuller meaning of the statement, "Promotion of justice is an integral part of evangelization," found in the Declaration of the Synod of Bishops, 1974, can be opened up somewhat. A Christian must promote justice if he wants to remain faithful to his vocation since

he received the gift of sharing the very nature of a loving and just God. The need for justice should be inserted into the proclamation of Good News by a modern Christian no less than it was inserted into the preaching and teaching of Jesus. This insertion is global. All the planning and legislating for justice on an economic and legal level can be the blossoming out in a practical way of a deep Christian attitude. But when the planning or legislating is detached from its deepest source, the light of God in the Gospel and the strength of God through the presence of the Spirit, it could be still very good and a just ordering of the life of a society but in itself it cannot amount to evangelization. It would be detached from its deepest root. It would not have the stability that its attachment to God's gifts, faith, hope, and love, can bring. It is within the capacity of man to content himself with material well being and its promotion without thinking about and promoting the transcendent goal of human life.

The transcendent dimension in the life of man is kept alive by the Church. It is certainly the primary task of the Church. Does the Church's task extend any further?

The time has come to ask: What is the task of the Church in the promotion of justice? What precisely should be the work of the Church for justice?

The answer is not different from the answer that we have given in reflecting on the second question. We said that the true helper must know his own capabilities and limitations. The Church too must know its capabilities and limitations. If not, there will be disillusionment at the best or disaster at the worst. The Church has the capacity to bring light to man to see the direction which he must follow to love God and to love his neighbor. The light comes from the Gospel and man needs it to be himself and to rise to the dignity of a child of God. The Church also has the capacity to bring something of the strength of God to weak man through the gifts of the sacraments so that man can do what he sees to be right. To draw all this together, the Church does have a capacity to heal the mind and heart of man, in fact to go well beyond healing and reveal to him the new ways of love and give him more than human strength to fulfill the great commandment. The Church has a capacity to lead man on the way of his conversion to justice.

But the Church, too, must be aware of its own limitations. The Christian community never received a gift that would guarantee that out of some divine resources it would have the best knowledge for planning for economic justice or for making wise laws for social welfare and equilibrium. The Church can most certainly promote the necessary studies, can encourage any sensible action, but cannot judge infallibly what is right and wrong in economic, legal, and social matters when it comes to technical details. The mandate to evangelize is not a mandate to be the ultimate judge in health, education, and welfare. The contribution of the Church is radical and fundamental, but it needs to be completed by the work of expert and experienced organizers, politicians, scientists, as the case may be. They all, the Church and others, must work together, acknowledging each other's specific vocation, completing each other's contribution.

A Christian knows that he could fall into the trap of Pelagianism if he assumes that the mind and heart of man can be converted to justice permanently by mere human means. The intervention of the Spirit of God is indispensable. A Christian knows also that he would fail to live up to his vocation if he does not use all the human means that knowledge, learning, and intelligence offer to create good social structures. To wait for pie in the sky can be the heresy of Quietism. Between these two extremes, doing everything or doing nothing, the Christian relies on God's grace and contributes to the creation of a new world.

In the Church there is also another question: What should the contribution of priests be for the promotion of justice?

Through his ordination the priest received the same mandate from the Church that the apostles received from Christ: Go and announce the Good News. It is a mandate to contribute to the healing of the minds and hearts, to the enlightening of intelligence, and to the strengthening of a person at the deepest level. It is a mandate that comes, to use an ancient phrase, from the consecration by the Spirit. It gives an awesome power but it does not give any technical knowledge or skill. Obviously through study and other preparation the priest too could become a specialist in social sciences and demonstrate existentially, with his whole person, the unity that is necessary to approach the redemption of man at all levels.

Conclusion

At the end of these reflections we are very much aware that many more questions can be raised, calling for more elaborate answers. But our purpose was not to achieve completion. It was rather to invite the reader into a reflective process about faith and justice. Some theses, however, do emerge from our reflection that can now be concisely stated. We formulate them because they are the simple, practical conclusions resulting from our initial purpose, to understand the work for justice in the context of faith. Elaborations or detailed strategies suitable for more specific questions await the work of those who are engaged in specific areas. These theses, then, are the opening out of our understanding of the work for justice.

The poor have a right to the Gospel in any moment of their life. Its preaching cannot be delayed until they get comfortable. The knowledge of Christ, poor and suffering, must not be denied to them because their lot cannot be improved here and now.

Two fallacies must be avoided. One, that the Gospel cannot be preached to someone who is poor and hungry; we must wait until he is well off to know about his God who was also poor and hungry. Another, that although Christians and the Church should care about the spiritual welfare of the poor man, the improvement of his lot is not their business. That would be a thoroughly unchristian attitude.

In the person of the poor, the oppressed, of anyone who suffers injustice, material or spiritual, it is Christ who is asking for help.

In the Gospel Christ identified himself with all those who are thirsty, hungry, naked, in prison, persecuted; and he considers a service to them a service to himself.

But the task of working for the poor is complex. At one end there are those who identify their own lot with that of the poor and the oppressed by sharing their way of life. At the other end there are those who go into long and special studies in order to contribute to the improvement of the economic and political structures. Such different types of work should not be considered as opposed to each other. All of them are needed, all of them are Christian ministries. The Church should promote them all.

The sign of a true Christian helper is that he is sensitive to all types of injustices. He does not single out one of them as the only important one to be remedied at the expense of all the others. He is sensitive to hunger in the third world. He is sensitive to denial of freedom in the second world. He is sensitive to a wholesale extermination of blossoming human life through abortion in the first world. This overall sensitivity to the full hierarchy of values distinguishes him from a social reformer in the more political and civic sense.

Finally, the mandate of evangelization received through priestly ordination is a mandate to work for justice because it is a mandate to heal injustice in its roots, in the heart of man. Of course this does not exclude the priest from performing specialized services as well; in fact, at times it includes them.

FOOTNOTES

ON THE FOREWORD

- 1 To name all who helped is scarcely possible. But special thanks are due to Fathers William F. Callahan, Peter J. Henriot, William F. Ryan, James F. Donnelly, Joseph M. Becker, Joseph P. Fitzpatrick, Albert S. Foley, and John F. Kavanaugh.

ON IGNATIAN SPIRITUALITY AND SOCIETAL CONSCIOUSNESS

- 1 See my essay, "Societal Grace: For a New Pastoral Strategy," in *Soundings: A Task Force on Social Consciousness and Ignatian Spirituality* (Washington: Center of Concern, 1974), pp. 15-17.
- 2 For some definitions of spirituality, spiritual theology, ascetical theology, and other such terms, see, e.g., those in A. Tanqueray, *The Spiritual Life* (Tournai and Baltimore, 1930), pp. 2-12; E. Larkin, "Spirituality, Christian," *New Catholic Encyclopedia* (1967), XIII, 568-603; J. Sudbrack, "Spirituality," *Sacramentum Mundi* (New York, 1968), VI, 148-153; F. Wulf, "Asceticism," *ibid.*, I, 111-116; L. Bouyer, *Introduction to Spirituality*, (New York, 1961), pp. 1-17; J. de Guibert, *The Theology of the Spiritual Life*, (New York, 1953), pp. 3-14. Some formulations are these: "The spiritual life is the Christian life lived with some intensity" (Larkin, p. 598b). In the 17th century "Spirituality was established in the technical sense to indicate the personal relation of man to God" (Sudbrack, p. 148b). He also describes it as "The personal assimilation of the salvific message of Christ by each Christian" (p. 149a). "Christianity is seen to be a form of 'spiritual life' in which our most personal, most internalized relationship with God himself in his transcendental reality is fully recognized and formally cultivated" (Bouyer, p. 5). "Spiritual theology can be defined as the science which deduces from revealed principles *what* constitutes the perfection of the spiritual life and *how* man can advance toward and obtain it" (De Guibert, p. 11).
- 3 Berger, Peter L., *The Sacred Canopy: Elements of a Sociological Theory of Religion*, (New York, 1967), p. 3. Besides the first chapter of this work, the reader is referred to Berger's *The Precarious Vision: A Sociologist Looks at Social Functions and Christian Faith*, (New York: 1961), as well as to his collaborative work with Thomas Luckmann, *The Social Construction of Reality*, (New York, 1961), especially chapter 2. Here will be found a more sophisticated presentation, in the language of institutionalization, reification, legitimation, internalization, etc. See also the essay of Peter Henriot, in *Soundings* (1974).
- 4 It may be helpful here to distinguish between a descriptive grasp of the interaction of the societal dimension with the intrapersonal and interpersonal factors, and a more technical understanding of that interaction

within particular philosophies such as hylomorphism or Marxism. The present argument is not necessarily dependent on any particular philosophical view of the human, although it would be basically uncomfortable with any view which neglected the immanence of the human spirit in material and cosmic reality.

Several of the essays in *Soundings* are here relevant. Along with the various actuations of societal consciousness within the precise experience of the Ignatian Exercises, I would suggest that we ought to seek, in our contemporary context and for a wider population than Jesuit novices, an integrated set of *several* faith-experiences apt to promote the *integral* conversion of a Christian. For his novices Ignatius prescribed not only the long retreat but the experience of pilgrimage, of working in hospitals, in menial tasks around the house, etc. (see *General Examen*, [65-79]). What would it be like if we had, in addition to retreat centers, some diagnostic spiritual centers, at which a team of members variously endowed would seek to help each person to organize a related set of Christian experiences over a period of six months, a year, two years? These would include a directed retreat, an appropriate experience of personal ministry to the deprived (the aged, the retarded, etc.), significant experience directly aimed at one's own conscientization in the matter of justice, participation in an effort to change some inhuman structure in the Church or in society at large, and so on. One danger at the present time is that the directed Ignatian retreat be asked to bear the total burden of Christian conversion, without being complemented and balanced by other types of faith-experiences.

See the following descriptions of Ignatian and Jesuit spirituality in previous issues of these *Studies*: John R. Sheets, S.J., "A Profile of the Contemporary Jesuit: His Challenges and Opportunities," Vol. I, no. 1 (September, 1969); John H. Wright, S.J., "The Grace of Our Founder and the Grace of Our Vocation," III, no. 1 (February, 1971); John R. Sheets, S.J., "Toward a Theology of the Religious Life: A Sketch, with Particular Reference to the Society of Jesus," III, no. 5 (November, 1971).

See "The Kingdom," *The Way*, Supplement no. 18 (Spring, 1973).

See L. Orsy, "On Being One with the Church Today," *Studies in the Spirituality of Jesuits*, VII, no. 1 (January, 1975).

See *Studies in the Spirituality of Jesuits*, VII, no. 1 (January, 1975), "On Thinking with the Church Today;" also, G.E. Ganss, "Thinking with the Church: the Spirit of St. Ignatius' Rules," *The Way*, Supplement No. 20 (Autumn, 1973), pp. 72-82.

Spiritual Exercises, [210-217]. See also a further expression in Polanco's notes reflecting Ignatius' views in *Notas*, 4^o, on p. 485 of *Obras Completas de San Ignacio de Loyola* (Madrid: BAC, 1963).

General Congregation XXXII, as we have indicated, changed some important structures in the life of the Society, notably those touching poverty and government. In addition, it made some important statements on the role of structures, institutions, etc., in Jesuit identity and mission

today. It may be worth while to conclude by citing some of these passages:

". . . injustice springs from sin, personal and collective, and . . . is made all the more oppressive by being built into economic, social, political, and cultural institutions of worldwide scope and overwhelming power" (*Jesuits Today*, no. 6).

"There is a new challenge in our apostolic mission in a world increasingly interdependent, yet tragically divided by injustice: injustice not only personal but institutionalized: built into economic, social and political structures that dominate the life of nations and the international community" *Our Mission Today*, no. 6).

"In a world where the power of economic, social and political structures is appreciated and the mechanisms governing them understood, the service of men according to the Gospel cannot dispense with a carefully planned effort to exert influence on those structures" (*ibid.*, no. 31).

"It is becoming more and more evident that the structures of our society are among the principal formative influences in our world, shaping men's ideas and feelings, shaping their most intimate designs and aspirations; in a word, shaping man himself. Hence, to work for the transformation of these structures according to the Gospel is to work for the spiritual as well as the material liberation of man, and is thus intimately related to the work of evangelization. This is not to say, of course, that we can ever afford to neglect the direct apostolate to individuals: to those who are the victims of the injustice of social structures as well as to those who bear some responsibility or influence in establishing and maintaining those structures" (*ibid.*, no. 40).

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