

STUDIES

in the Spirituality of Jesuits



Our Personal Witness as a Power
toward
Evangelizing Our Culture
by
Dominic Maruca, S.J.

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

THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

consists of a group of Jesuits from various provinces who are listed below. The members were appointed by the Fathers Provincial of the United States.

The Purpose of the Seminar is to study topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and to communicate the results to the members of the Assistancy. The hope is that this will lead to further discussion among all American Jesuits--in private, or in small groups, or in community meetings. All this is done in the spirit of Vatican Council II's recommendation to religious institutes to recapture the original charismatic inspiration of their founders and to adapt it to the changed circumstances of modern times. The members of the Seminar welcome reactions or comments in regard to the topics they publish.

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

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CONTENTS

OUR PERSONAL WITNESS AS A POWER TOWARD EVANGELIZING OUR CULTURE

Introduction	1
PART I. THE PROBLEM OF POWER	2
PART II. THE RIGHT USE OF POWER IN THREE IMPORTANT AREAS	7
A. Affectivity	
1. The Meaning of the Term	8
2. The Experience of St. Ignatius	9
3. Our Contemporary Challenge	13
B. Authority	
1. The Meaning of the Term	18
2. The Experience of St. Ignatius	19
3. Our Contemporary Challenge: a Right Use of Dialogue	20
C. Affluence	
1. The Meaning and Context of the Term	24
2. The Experience of St. Ignatius	26
3. Our Contemporary Challenge	29
PART III. CONCLUDING REFLECTIONS	
1. Evangelizing Our Culture	34
2. Signs: Outstanding and Legible	36
3. Symbols: Mysterious Embodiments	36
FOOTNOTES	38
CHECK LISTS: The Publications of the Institute of Jesuit Sources	43
and of the American Assistancy Seminar	45

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TOWARD EVANGELIZING OUR CULTURE

by

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Introduction

All is not well among us. The Society that Francis Xavier called a Company of Love is experiencing some puzzlement and painful tensions. Vibrations can be felt in our recreation rooms as we sit behind our favorite newspaper or in our television rooms where we vie for our preferred newscaster. We sense it at table in our dining rooms and even as we gather around our altars.

No one familiar with the history of our Society would suggest that puzzlement and tension in the face of situations discouragingly vast, or disagreement about how to proceed in them, is a new phenomenon among us. Rather, all this has existed from the earliest days when the first companions assembled with Ignatius to deliberate about their future. The sometimes heated discussions in our recreation rooms, therefore, can also be welcomed as a sign of vigor and vitality. The whole world today and the Church within it teem with differences of opinion. Inevitably, therefore, we shall have them too. Inevitably also the disagreements on theory will lead to tensions about what ought to be done.

A Cause and a Counterbalance

One important cause of the puzzlement and tension in some of our members is the enormity of the problems which the Church, the Society, and some of our fellow Jesuits are calling upon us to remedy. The 31st General Congregation, for example, has stressed our mission to promote faith and justice as a constitutive part of faith. Almost immediately this brings to mind the complicated problems connected with justice on a national and international scale: unemployment, malnutrition, concentration of wealth in the hands of

a few while multitudes have a subhuman existence, international corporations, creeping secularism, and the like. All those problems touch us deeply and we would overcome them if we could. But many of us may also feel baffled and ask: What can I, little I, do about situations so vast which require so much expertise and so many resources? This question, in turn, could all too easily lead to discouragement; and that would sap our energies in the areas where we are competent to do something, our bit, each in his own field of apostolate.

The present study is a series of reflections intended both to call attention to an important opportunity and to counterbalance that feeling of being baffled or discouraged. Hopefully, too, it will bring some reduction of tension. The study will draw, of course, on the example of Ignatius and his early companions. They saw about them a Church which was disorganized and full of abuses. To change the whole situation was beyond their power. But each one did "do his bit" in the field of labor where he found himself--by ministries such as giving the Spiritual Exercises, teaching Christian Doctrine to children, administering the sacraments, teaching in schools, preaching and sacred lectures, and the conversational word of God. In the providence of God these simple ministries helped much toward producing a great effect in the Church and world: the whole set of developments often summed up by the term "Counter-Reformation."

Along this line, too, moves the major thrust of this study: Each of us can, by his personal witness, contribute an important bit toward evangelizing our American culture, through the right use of powers which we do possess. Three areas are chosen as examples of how this can be done: the right use of the power of affectivity, of authority, and of affluence.

PART I. THE PROBLEM OF POWER

In our many discussions there is, it seems to me, one form of puzzlement and tension being generated which is not a healthy one. It is destructive rather than constructive. The divisive issues among us are too numerous to list; they range all the way from the meaning of a simple lifestyle to views on the ordination of women. But I would like to suggest that there is one common element underlying all these many divisive issues: the question of the right use of power. And this has much to do with our success or

failure in our efforts to evangelize our culture.

Our Society is one among many of the very powerful institutions in the Catholic world. By whatever standard of measurement you choose, our power in terms of material and human resources is considerable, even great. Moreover, as educators we are engaged in the power business. Nothing empowers persons more than a good education.¹

There are many among us who are quick to quote the familiar warning of Lord Acton: "Power tends to corrupt; absolute power corrupts absolutely." But even as we speak disparagingly of power, we are surprisingly aggressive in trying to wrest a share of it from the powerful and rather adept at harnessing it to advance our own cause--the cause of the powerless, of course.

To say the least, there seems to be an ambivalent attitude toward power. Although a certain amount of inconsistency is to be expected in life and may well be healthy, the danger of ambivalence is that we can begin to work at cross-purposes with ourselves: pushing and pulling, building up and tearing down at the same time.

We Americans seem both to idolize and to disparage power: We place athletic heroes on a pedestal and all but deify them, yet we are constantly rooting for the underdog. We promote ruthless academic competition at all levels, yet we retain a certain anti-intellectual skepticism toward theory and speculation.

There may be, underlying this ambivalent attitude toward power, an inadequate appreciation of the rich range and complexity of power. It can be either abused or used rightly for good; but without it many tasks will be left forever unachieved. Contemporary thinkers are devoting a great deal of time and energy to the question of power. Some of their observations may help toward resolving our own ambiguity.

Karl Rahner in his classic essay "The Theology of Power" reminds us that power is not just any element in human life, it is perhaps one of the most fundamental forces in our existence.² It is not just something of limited and localized importance in life, it pervades the whole. The capacity which every human being has to influence or interact with his or her surroundings simply by virtue of his or her existence can be called "power." Power is coextensive with life itself. To be alive is to exercise power to some

degree.

The range of power, however, extends across a wide spectrum of activities. At the lower end of the scale is "brute force," which intrudes into the sphere of other beings without their invitation or consent; while at the upper end are the nobler forms of power which enter into the ambit of other beings and change them or influence them only through their own freedom and insight; examples here are truth, knowledge, faith, love, courage, humility. Rahner contends that the forms of power at the upper range of the scale are not only more sublime and more noble but also truly more real and more significant than the lower forms of power, "whether the so-called realist who is only a short-sighted fool, admits it or not."³

Along similar lines contemporary philosophers, building on Whitehead and Hartshorne, remind us that we must distinguish "linear" or unilateral power from "relational" or reciprocal power.⁴

By *linear* power is meant the ability to exert a one-way determining influence on "the other"--one's environment or one's fellow men, whatever or whoever the object of the influence may be. Such linear power is viewed as the capacity to shape, control, manipulate, or transform the natural or human environment. This concept of power is used by science and technology, and it has dominated modern life. But sometimes it too little considers the rights or feelings of others. Then it can become demonic and destructive, dehumanizing and crippling. It is associated with taking initiative, being aggressive, entering into conflict and competition.

Relational power, on the other hand, is seen as the ability to take into account the feelings and values of another, to include our fellow men and women and their human rights and feelings within our world of meaning and concern, to acknowledge and affirm the other as an end in himself or herself rather than a means. Relational power is understood as active openness, receptivity, complementarity, the ability to embrace contrasts. (Although Loomer is reluctant to use the terms "masculine" and "feminine," he acknowledges that traditionally the two have been associated with these two forms of power.)⁵

It would follow from this distinction that not all forms of power corrupt. Those forms of power that flow from pride and cater to sensuality,

that are so preoccupied with preserving and promoting one's own narrow existence (individual or corporate) that they are prepared to disregard the dignity and rights of other--these forms do corrupt the very one who exerts such power, and often others too.

But there are other forms of power dedicated not to self-assertion but to service, not enlisted to attain demonic ends, but exercised to achieve humanistic goals. The exercise of such power does not corrupt; rather, it humanizes and it can sanctify.

With such an understanding of power, one can say that man is God's image insofar as he partakes of and reflects God's power; "power is clearly something which comes from God and testifies to him in the world."⁶ The ability to take initiative and shape reality by concentrating energies towards specific humanistic goals is in itself good. The world around us is constantly being modified by uses of power for better or worse. Romano Guardini reminded us years ago that increase of power is not the same as increase of value.⁷

If "to be" and "to have power" are synonymous, the question really is not merely: "to be or not to be"; rather it includes: "How can we have and exercise power in, with, and for Christ in order to be what He wishes us to be?"

My contention is that a broader understanding of power in all its forms and a more Christian exercise of it will enable us to live together more peacefully and serve others more effectively; and thus it will contribute significantly toward evangelizing our American culture.

I presume that all of us are committed to a common aim: the struggle to promote faith and justice through apostolic action. What each of us must determine is how he is to engage in this common struggle, while respecting the prayerful decisions others make in this regard.

Sociologists and psychologists who have observed and analyzed the active role of religion in changing social institutions may help us to diminish if not eliminate the misunderstandings that can lead to unhealthy tensions. Disciplined observers such as Weber, Parsons, and Pruyser⁸ inform us that religion has produced, from time to time, both radical revolutionaries who despised the prevailing social arrangements, and also other persons who promoted institutional stability. Both types were seeking to effect what can

be called radical salvation, but each followed a different path.

One path, which can be called, that of *asceticism*, assumes an activist orientation seeking to produce overt rearrangements in life, primarily through the exercise of what we have called linear power. It chooses intervention in the prevailing belief systems and social institutions rather than accommodation. It grapples with the world directly and seeks to transform it in accordance with its ideals.

The other path, which can be termed that of *mysticism*, takes the form of withdrawal from felt conflict and avoidance of arenas of tension. Its goal is contact with the numinous. It accommodates itself to the existing order, maintaining an optimal distance through deliberate detachment from mundane concerns. An element of resignation to the facticity of the world and its institutions characterizes this path. Those who walk it hope that the world will eventually be changed, but they seek to alter it indirectly: through the exercise not of linear but of relational power. Their detachment from conflict and their devotion to communion and complementarity may ultimately transform the hearts of those who have produced and maintain social institutions in their present undesirable forms.

Either of these paths can be personal and social at once. Either of them, too, can take an "otherworldly" or an "in-the-world" orientation.⁹

To sum up these reflections thus far, I have been suggesting that every one of us in virtue of our vocation has a common mission to help transform our world through the power of his faith. Each of us has the responsibility of discerning the particular way in which he is to exercise leverage for change. Depending on our particular talent, training, temperament, and situation, each of us can choose his blend of linear and relational power. What I now wish to suggest in the remainder of this paper is that we should not overlook the fulcrum or leverage point which each of us has in his own heart. It may well be that what we all share in common, in addition to our mission of doing our bit to transform the world, is the power to evangelize our culture through the personal witness offered by our living of the evangelical counsels.

PART II. THE RIGHT USE OF POWER IN THREE IMPORTANT AREAS

I will now consider three areas of ambiguity in our use of power: affectivity, authority, and affluence. Why these three areas? Because they have long been recognized as the most sensitive arenas in which life's battles are fought in microcosm. They are prismatic case studies that can give insight into all power struggles. Moreover, numerous disciplined observers of the contemporary world scene are reminding us that the radical source of evil in our world is still a misuse of power flowing from the darkness and division deep in the human heart--our hearts.

Aleksandr Solzhenitsyn, for example, has written:

Gradually it was disclosed to me that the line separating good and evil passes not through states, nor between classes, nor between political parties either--but right through every human heart. . . . Since then I have come to understand the truth of all the religions of the world: they struggle with the *evil inside a human being* (inside every human being). It is impossible to expel evil from the world in its entirety but it is possible to constrict it within each person. And since that time I have come to understand the falsehood of all revolutions in history: they destroy only *those carriers* of evil contemporary with them (and also fail, out of haste, to discriminate the carriers of good as well). And they then take to themselves as their heritage the actual evil itself, magnified still more.¹⁰ (Solzhenitsyn's italics.)

Harold B. Ford expresses a similar view in his essay introducing the volume *Ethics and Nuclear Strategy*: "Stated in briefest compass these essays should heighten one's appreciation of the fact that all the participants in the arms race--Americans, Soviets, whoever--are driven essentially by inordinate self-righteousness, suspicion, competitiveness and pride."¹¹

Henry Fairlie, the social critic, in his recent bestseller, *The Seven Deadly Sins Today*,¹² argues that the seven deadly sins are the root of our social problems and suggests that the struggle against them defines the way to social health. Each of these deadly dispositions welling up from insatiable appetites within us can be viewed as the use or abuse of power, as a failure to love creatures in proportion to their genuine worth.

We cannot be said to be pious escapists when we narrow our focus to the manageable scope of our vows and the evangelical counsels.

I will follow a uniform method in treating each of these areas. After

a preliminary clarification of each term, I will consider the experience of our founder, St. Ignatius, and then pose the challenge facing us. My reason for doing this is that Ignatius of Loyola may well be unique in the history of spirituality for his attitude toward power. He was unashamed and unabashed in his desire to have and to exercise power with, in, and for Christ. He was interested in influential persons who would serve as multipliers of our efforts to transform the world.¹³ But as far as I can see, Ignatius himself had to wrestle with the ambiguity of power throughout his entire life, as I will try to illustrate. He can well serve as a model for us in our struggle with ambiguity. Through accidents of history, the image that so many people have of Jesuits is still one of worldly, conniving, crafty, intriguing men. Could it be that such an image flows to some extent from our failure to discern and to purify properly our use of power?

A. Affectivity

1. The Meaning of the Term

"Affectivity" could be used to embrace the whole rainbow of felt relationships occasioned by life. It would include the entire world of persons and values reflected in art, literature, social life, and the like. But I would like to restrict its use here to denote the enriching power of interpersonal relationships. I would reserve the term "affection" for those relationships characterized by mutuality, that are both receptive and expressive, that endure and persist over a period of time--that have a history.

I would like to introduce a distinction between affectivity and two of its constitutive components: feelings and emotions.¹⁴

Feelings refer to biophysiological or intraorganic activity. They are a matter of states or trends within the body. They can be positive (euphoria over enhanced functioning) or negative (vague depression). Feelings do not refer to objects outside the subject, though they give mass and momentum, drive and direction, to our lives.

Emotions are felt tendencies toward or away from objects perceived or imagined as attractive or repulsive. Since emotions are reactions to stimuli, they are conditioned by the presence of the object in actuality or in fantasy. They come and go; they are transient.

Affectivity designates the permanent dispositions a person appropriates as his habitual orientations towards persons and values. Feelings and emotions are in a sense given to me; I am not directly responsible for them. To the extent that I become aware of my feelings and emotions, I am in a position to appropriate and appreciate the drives and directions woven into my being instinctually and instinctively. I am then capable of being realistic and responsible with regard to my affections.

Being authentic does not entail surrendering to the inertia or the momentum of biological or psychological patterns. To be authentic means to acknowledge the truth of reality, that is, to accept what is given by nature and nurture, temperament, and history. Within realistic limits, a person can moderate the intensity of feelings and dissociate himself from felt tendencies of attraction or repulsion that he judges incompatible with the values to which he wishes to dedicate his life. A Christian is not chained to his history.

If a culture is supposed to help persons refine and unfold their manifold spiritual and bodily qualities, not to debase or stifle them, we may well ask ourselves: How can we deal with our affectivity in a way that will have an impact on the culture surrounding us? Much of the world that surrounds us is a world untouched by the healing, challenging mystery of Christ. Such an unredeemed world tends to look at affectivity in two extreme ways: Either it glorifies affectivity which would culminate in genital expression as the highest expression of human existence, or it is embarrassed by the dynamics of sexuality. Either it elevates affectivity to the level of an idol or it fears it, tries to repress and hide it. Either it is enthralled by the power of sexuality or it seeks to denigrate and destroy it.

Though he lived in a culture quite different from ours, Ignatius of Loyola knew at first hand the ambiguity of affections. His experience may well help us understand the challenge facing us.

2. The Experience of St. Ignatius

Let us survey those features of the life of Ignatius that enable us to see how he dealt with his affectivity and sexuality.

Ignatius' boyhood and adolescent years were, to say the least, seriously

disordered. The opening sentence of his *Autobiography* attests to this disorder with severe reserve.¹⁵ The recent discovery of a hitherto unknown document throws additional light on the brief cryptic reference of this opening sentence but not much.¹⁶

During Ignatius' experience of conversion and his surrender to God, he felt a deep disgust for his former sexual excesses. The image of our Lady was instrumental in effecting this affective reversal. He even made a vow to Mary (which he later came to recognize as untheological) pledging to live a life of perfect chastity. We know from his *Autobiography* that in his naiveté and romanticism he thought that he could transform his whole sexuality overnight through sheer willpower, manifested by strenuous introspection and inhuman mortifications. As he humbly and candidly informs us, he thought that he could completely dissociate himself from what had apparently been a central aspect of his personality.

Modern psychology might say that his sexuality, which had been so disordered for thirty years, was now ruthlessly repressed. As happens in such a case, the frustrated drive reasserted itself with a vengeance, throwing Ignatius into a borderline psychotic state. He had to learn painfully the folly of strong-armed tactics in trying to effect deep personal change. He began to hallucinate; the image of a serpent (phallic symbol?) hovered before his eyes; periods of black depression drove him to the brink of suicide.

Healing came to him at last through humility and humor. With honesty and candor he revealed all his torment to his spiritual director, accepted his guidance, and thus emerged from the dark tunnel of scruples and suicidal thoughts. (He was willing to become as docile as a puppy, he tells us, if only God would relieve him of his desolation and distress!)

The next thirty years of his life saw a gradual development of a healthy sexuality. Ignatius began to relate to women in a different way. At Manresa and Barcelona, and while enroute to Venice, Ignatius grew in recognition of women as fellow Christians whose ministrations he could accept gratefully and to whom he could in turn minister with care and strength.

In his mature years the many letters he wrote to numerous women of varying rank and station in life reveal a network of relationships that certainly enriched and beautified his life.¹⁷ Power purified is put to service.

The term that Ignatius used to express the balance he had learned from experience in this area of sexuality and which he held up for others as an ideal to be emulated was "angelic."¹⁸ This expression, "angelic chastity," is so often misunderstood and rejected as utterly inept and inappropriate that I think we ought to pause to consider how Ignatius understood the phrase. Some ask, "How can human beings, embodied spirits, model their purity on the angels who are bodiless spirits?"

The objection misses the point of the comparison completely and is based on an anachronistic misconception. We never define something by a negation. We don't, for example, say a doughnut is just a hole that happens to have a circumference of crust. Why then define an angel in terms of "not having a body"? Moreover, as Edward Schillebeeckx has pointed out,¹⁹ Christians far into the Middle Ages did not look on angels as "separated intelligences." Though they lacked flesh-and-blood bodies, they were thought to be endowed with some kind of ethereal bodies. By men of biblical and early Christian times, angels were thought of as mighty personalities, as powers who stood always in God's presence prepared to do his bidding and to do it swiftly. A celibacy equal to that of the angels called up the idea of force and flame, the power and might of beings with a free, concentrated center for their lives, ready for the service of God and men. Ida Goerres in her essay *Is Celibacy Outdated?*²⁰ brings out the qualities that characterize the angelic person in scriptural and patristic literature: decisiveness, dedication to service, detachment--all enveloped in flaming ardor. An angelic person is a person of fidelity and of joyful, loving service. Nowadays, Ida Goerres remarks, people laugh at the wings of angels found in old pictures and statues; but what a glorious symbol they were: lightning-swift in movement, in carrying out divine commands; God's envoys in the fullest sense--powers of pure integrity, unhampered in adoration and service.

Considered in this way, we can see why "angelic" was such an apt term to describe what Ignatius had in mind. "Angelic" describes a person who is decisive, a person who has made an irrevocable decision to serve God: *I will serve--serviam!* "Angelic" describes a person who is capable of total dedication to a specific task, but at the same time is willing to be detached from any place; a person who comes and goes as God wills and directs, who

gives everything, all his intellectual and affective powers to the immediate task at hand, but is ready to be detached and go elsewhere if and when God so indicates. There is unhampered mobility, availability, *disponibilit e*. (As G. K. Chesterton once remarked, "Angels can move swiftly because they take themselves lightly!") Angelic describes, above all, a person totally absorbed in adoring and praising and thanking God, his Creator and Lord, and, at the same time, dedicated to the service of his fellow man; aflame and burning with love, but never consumed. An angelic person is the ideal contemplative-in-action: someone looking on the face of God and fulfilling a mission in the world.²¹ One wonders if Ignatius could as easily have spoken of angelic poverty and angelic obedience.

Understood in this sense, which is the traditional way in which the classical spiritual authors understood the expression, angelic chastity is a beautiful ideal for the consecrated celibate. In fact, Christ was said to be the angelic man (*an er aggelikos*) in the sense just explained, so that angelic chastity means Christlike chastity. Again we repeat, to be angelic does not mean to be bodiless but rather to function in an integrated personal way. The source of such integral functioning is the power of the risen Lord, for it is he alone who can enable us while still pilgrims here on earth to participate by anticipation in the life of the Kingdom. It describes not a dehumanized but a transfigured existence. It is a manifestation of divine life, divine love, divine power, already possessed to some degree but still far from fully enjoyed. Hence the need for circumspection, humility, and humor.

We might note in passing that the prayer-form most suitable for effecting this Christian transformation is the deepest Ignatian prayer-exercise, namely, the full immersion of the exterior and interior senses in the mystery of Christ being contemplated, the Application of Senses.²²

I would say that Ignatius was led through his lived experience from the error of "angelism" to the ideal of being "angelic." The difference is crucial.

"Angelism" is the futile effort to deny reality. No one of us can dissociate himself from his historical background. Each of us must be reconciled with his own archeology. My temperament, my heredity, my native endowment

is a given, or gift, from God, mediated to me through a chain of persons. It has come to me as mixture of assets and liabilities, so that life becomes a matter of developing the assets and diminishing the consequences of the liabilities. The process is an unending challenge. Honesty is called for in monitoring this process in order to assess accurately our growth or decline, so that we can acknowledge the former with gratitude and remedy the latter. Angelism would be the foolish effort to prescind from all this. It would seek to escape from the ambiguity of our human ambience, to leap up into a realm of untrammelled existence, floating above the arena in which others must struggle.

"Angelic," on the other hand, is an apt term to describe a lifestyle touched by the divine, as mediated by the Risen Lord. It is a quality born of the honest, humble recognition that God's grace working in us can do more than we can usually hope or even imagine. It comes with the readiness to accept the full reality of what it is to be a Christian. It is not a rejection of the order of creation, but its elevation; not a diminishment of corporeality, but its transformation.

Whereas angelism is the refusal to accept the risk of an historical existence, flowing from cowardice or faulty spirituality, I would suggest that the reluctance to acknowledge the very possibility of being made angelic may well be *the* sin against the Spirit; it could be a refusal to accept the gift of a transhistorical existence, a refusal rooted in sloth or the unwillingness to accept the covenant-gift because of the consequent obligations. Ignatius seems to have thought that the kind of men he hoped to attract to the Society would respond wholeheartedly to the Risen Lord.

3. Our Contemporary Challenge

Karl Rahner has held up for us the ideal of self-transcendence, gratuitously made possible for man by God. This ideal is awaiting its fulfillment in what we call in Christian concepts grace and glory. He tells us: "The permanent beginning and the absolute guarantee that this ultimate self-transcendence, which is fundamentally unsurpassable, will succeed and has already begun is what we call the 'hypostatic union.' The God-Man is the initial beginning and the definitive triumph of the movement of the world's

self-transcendence into absolute closeness to the mystery of God."²³

Indeed, Christ has not left us orphans, doomed to the stark prospect of trying to match our frail human powers against the forces of darkness and deception. He has given us the Spirit of God, a Spirit of Power.

For me, at least, there remains a crucial question: To what extent can I realistically hope that God will actually enable me to achieve and attain such a sublime goal this side of the grave? I believe that this eschatological freedom and divinization awaits each of us eventually, but I find myself asking the three Kantian questions: What can I know about my actual affectivity? What may I realistically hope from God? What ought I to do in view of my unique history and destiny?

If, indeed, the deepest hunger of the human heart is to experience authentic love in dependable relationships, then we must recognize the awesome power latent in our deepest affective relationships. Eugene Kennedy remarked in his psychological study on the American priesthood: "The chief evidence of growth problems among priests is in their interpersonal relationships which are frequently distant, stylized and unrewarding. Priests have major problems with psychological closeness; as a result much of their work with people is a source of conflict and uneasiness for them. Their growth problems with personal identity are reflected in their draining and preoccupying efforts in integrate successfully the sexual component of their personality."²⁴

In the past nine years since Kennedy's study was concluded, the scene has, in my opinion, shifted considerably. The chapter that he was describing has been closed. I hear many of our fellow priests and religious attesting that the recognition and acceptance of their own affectivity has been a liberating and enriching, though at times aggravating, experience. Freed from the confinement of what they conceived to have been a stereotyped impersonal role, they have set aside the mask--the *persona* of which Jung wrote--and are trying to share the deepest secret of their hearts with others: the frailty and limitations of their own humanity; the darkness in which they walk by faith; the luminous joy of shared companionship; the enhanced power of shared ministry. It is doubtful whether those who have experienced deep friendship as liberating and enriching--those who have grown in a capacity to be caring, concerned, compassionate towards others--it is doubtful, I say, that they

could or would return to the confines of an earlier mode of existence. On the American, if not on the world, scene, we have passed a point-of-no-return. Harsh repression of sexuality is perceived as both psychologically and spiritually counterproductive. It is both harmful to the repressed person and devoid of witness value for others. The question, as I see it, is whether affective intimacy can be maintained at, or elevated back to, the level of genuine Christian love: a love that entails both agony and ecstasy, present crucifixion and anticipated resurrection.

Many feel that we, in the United States, are in danger of succumbing to a new form of idolatry: making a product of our hearts into an absolute; making intimacy shared and enjoyed an end in itself without reference to God or to the mission of his Church. Some are expressing concern that we religious have become so preoccupied with the levels of intimacy and identity that our growth has been arrested at stages that are meant to be transcended and incorporated into their successor, namely, generativity. Instead of becoming caring persons filled with concern for establishing and guiding the next generation, we appear to many to be absorbed in our own needs. It is a time of crisis. We must negotiate the spectral shift on the Eriksonian scale or run the risk of stagnation.²⁵

It seems to me that experienced intimacy is leading many to a rediscovery of the centrality of God in our lives. Some of us in search for an oasis have found to our chagrin that we have been deluded. We pursued a mirage and found ourselves in a trackless desert. Honesty compels us to acknowledge that the gritty taste of sand cannot slake our insatiable thirst for love both given and received. Others of us whose experience of intimacy is seen as authentic have become aware of a new capacity, a new thirst for the living God. In such an experience two solitudes, two freedoms, meet and greet, cherish and protect one another in such a way that persons not only provide space and freedom for interpersonal growth, but also find themselves yearning above all for deeper intimacy with God.²⁶

How are we to deal with this power that beauty exercises over human hearts? Augustine learned experientially that every created beauty is indeed a moment of embodiment of God's limitless beauty; but no thing, be it ever so good, ever so captivating, ever so engaging, can be the total realization of

Beauty Itself. Every creature cried out to Augustine in the honesty of its being: "Look beyond me!" With Gerard Manley Hopkins one might feel inclined to say: "Give beauty back, beauty, beauty, beauty, back to God--beauty's self and beauty's giver."

Jacques Maritain in *The Peasant of the Garonne* observed with wry gallic wit that married persons have one big advantage over priests and religious: They know that marriage is not the answer! Many religious feel that if only they had married they would never have experienced loneliness. Maritain reflected thus:

Sex is one of the great tragic realities of the world. It is curious to see how much interest, carried to the point of veneration, is manifested in this subject by a crowd of Levites vowed to continence. Virginity and chastity have a bad press. Marriage, on the other hand, is fervently idealized, love is its essence. Of its nature, it claims to be nothing but mutual enchantment, the delight of seeing one's self reflected in the eyes of the other. What is more beautiful than a pair of young lovers? That's certainly quite true, especially in the works of the great sculptors. But it's no reason for us to kiss the ground under their feet.

I know very well that behind the silliness to which I am referring there is the necessary and urgent awareness of serious (increasingly serious as time goes on) and often torturous problems. I know very well that too many people are living in despair, that there are too many with pent-up anxieties, that far from being a life of delightful love and mutual gentleness, marriage too often means mutual solitude and daily apprehension; that too many situations call not only for pity but for a new attitude on the part of those who have to judge of them. I think that the Church, who is at last submitting these problems as a whole to a thorough study, can never be too attentive in enlightening the human being about them, nor too merciful to him in his distresses. The fact remains that none of this makes any less silly the Catholic veneration of the Flesh to which so many Sheep of Panurge's are inviting us today. Such a veneration would rather be of a nature to make us regret the ancient pagan cults of Sex and Fertility which at least were not pieces of trickery.²⁷

Coming from a man who enjoyed so many years of marital happiness with Raissa, this is indeed a powerful testimony.

This area of affectivity and sexuality is certainly one that calls for delicate discernment. The power manifested in love relationships is permeated with ambiguity. It can degenerate into the gross form of lust or veil itself under countless subtler disguises; Casanova and Faust are ever with us.

We might be tempted to legitimate our ventures in expressions of affectivity by invoking the aphorism of the Father of the Church St. Irenaeus: "The glory of God is reflected in man fully alive" (*gloria enim Dei vivens homo*). However, Irenaeus did not, like so many who have quoted him, put a period at this point; instead he hastened on to complete his thought: "Man is fully alive when he is in intimate communion with God" (*vita autem hominis visio Dei*).²⁸ The first half of this saying is frequently found emblazoned on banners. There is a danger built into what I would call "banner spirituality"; only half of the Christian truth is expressed; the rest of the paradox, usually the more demanding, is omitted. Lest we become presumptuous, we might well make our own the saying of Gregory the Great: "One's first strength is the recognition of one's weakness."²⁹ Sin has dimmed our vision of faith, diminished the scope of our love, distorted the dynamic of hope. We are and remain sinful men--pardoned, yet still sinful.

The power of personal witness in this area can be enormous. Our contemporaries--our brothers and sisters, nieces and nephews, students, friends, fellow Christians--need our ministry desperately in this area of affectivity, intimacy, and sexuality. There is no need to burden you with statistics drawn from our American scene: a breakdown in family life; the exaltation and expression of sexuality in every form saturating the media, our schools, and our homes.³⁰

Hence, as I see it, the finest service we can render the Church is to let the power of the Risen Lord transform us in the deepest roots of our affectivity; to let him refine our sexuality so that we can proclaim with humble courage the possibility of living a chaste life as loving celibates; that is, persons with deep sensitivity, compassion, understanding, affection--all exercised with loving care, and yet without being expressed in a genital manner. Obviously, such a delicate balance calls for deep discernment and prayerful integrity that can come only through the power of the Risen Lord. "With power the apostles bore witness to the resurrection of the Lord Jesus" (Acts 4:33).

Such an example of contented, happy, and meaningful living will be a contribution toward evangelizing our culture. Sometimes, too, the power of that example will find effective verbal expression in our preaching.

B. Authority

1. The Meaning of the Term

"Authority" in its etymological sense means the ability to start and to augment (*augere, auctor*) something. The term can be applied to all forms of power, personal and corporate, to arrive at decisions, to create and preserve structures that communicate and nourish human life in all its various forms: physical and intellectual, social and economic, political and religious.³¹

It would be an understatement to say that our contemporary world is desperately searching for ways to deal with authority, especially in the sense of corporate power over structures and events. On the political, social, and economic levels, nations that for centuries have been pitted against each other in violence and bloodshed are seeking means to negotiate differences and to bring about a just and lasting peace. Economic powerblocks such as multinational corporations and OPEC vie with one another for control of the flow of wealth. On the ecclesiastical scene, we have witnessed astounding changes in the post Vatican II world: within our own Roman Catholic ranks, collegiality between the pope and his fellow bishops; recognition of priests' senates and councils; the creation of diocesan and parish pastoral councils; accountability; due process; personnel boards--all these have become familiar expressions and (to some extent) realities. On the ecumenical scene, theological dialogue among outstanding representatives from various ecclesial traditions has become the order of the day.

I would like to restrict my use of the term in this study to a modest scope. As we interact with one another in our religious and academic communities, we exercise an authority born of talent, training, and official position. Does the power of the crucified and risen Lord become manifest and operative in purifying and elevating our dealings with one another? (I would submit that the very same qualities called for in this area would be called for in all the other areas mentioned above, *mutatis mutandis*.)

One of the desirable consequences expected of a culture is that it enable social life to become more congenial; that it encourage its members to respect the dignity of every other person; that it improve customs and institutions in such a way that life becomes more human within both the family

and the civic community.

If a culture, such as our contemporary American variety, becomes so competitive that the power of authority is handled as a weapon to dominate others, to preserve one's own privileges and prejudices, rather than as a form of service, it becomes demonic and destructive. The problem, then, can be expressed in this question: How can we influence such a culture through personal witness?

2. The Experience of St. Ignatius

The *Autobiography* of St. Ignatius reveals a progressive growth in the realistic appreciation he gained of the meaning and exercise of authority. As a part of his Basque heritage, Ignatius was endowed with *acatamiento*, a deep sense of reverence and loyalty toward authority.³²

This gave St. Ignatius a rather simplistic attitude towards ecclesiastical authority. On his first visit to Jerusalem, Ignatius wanted to remain and spend the rest of his life visiting the holy places and helping souls there in the Holy Land. When he was told by the Franciscan guardian that he could not stay, at first he resisted, so firm was his purpose and resolution; but when the provincial informed him that he had the authority from the Holy See to compel anyone to leave and to excommunicate anyone who did not wish to obey him, Ignatius immediately acquiesced in simple faith and deep reverence.³³

While in Alcalá and Salamanca, Ignatius began to have some difficulty with those in positions of ecclesiastical authority. He learned experientially that persons in authority were human, with all the faults and limitations attendant upon our humanity. He discovered that some were not evenhanded in their treatment of him; in fact, they lacked the basic Christian disposition of having an open mind and an open heart toward the statements made by another Christian; rather, their intent was upon attacking and trying to prove others wrong. Ignatius stood his ground and spoke forth the truth with the courage of his convictions. He gave a clear account of whatever was asked of him, with modesty befitting his lack of education at that time.³⁴

Subsequently, in his confrontations in Paris, throughout northern Italy, and eventually in Rome, Ignatius became more and more forceful in standing up and speaking out forthrightly.³⁵

I would sum up the mature attitude of Ignatius towards those in positions of authority as a blend of reverence and realism, of *acatamiento* and assurance. He never lost a profound sense of respect for the mystery of God's economy in his dealing with men through persons placed in authority. At the same time, he became more and more aware of the need to balance that reverence with a sense of realism. He grew in a self-assurance born of God's purifying fire and progressive clarification. When he had himself experienced the truth of a position, he was not timid in advancing and defending it. Others might be placed above him officially and hold differing points of view; but all positions were subject to the power of the truth of lived experience. I would say that Ignatius was a truly ecclesial man, reverentially realistic in the area of arriving at prudential judgments and promoting them in dialogue with others.

We can study at first hand the application of this mature attitude in the Deliberation of the First Fathers. Their method of arriving at a consensus provided an opportunity for each person to speak and be listened to respectfully; each man's arguments were welcomed and weighed, reflecting an astounding diversity of temperament and views. One can sense the warm *esprit de corps*, the mutual respect and affection, the sense of spiritual solidarity. Each seems to have used the authority of his experience and prayer with a view that the truth might appear and not that he might seem to have the upper hand. It becomes evident why these men called themselves companions--men who broke bread together in Christ. They were truly a community of fraternal love which exercised authority in a complementary manner. They could well serve as our model and inspiration.³⁶

3. Our Contemporary Challenge: A Right Use of Dialogue

A recent UNESCO study entitled "Learning to Be: The World of Education Today and Tomorrow"³⁷ reminded us that if mankind is to survive it must comprise not only *homo faber* and *homo sapiens* but also *homo concors*: man who can live in harmony with himself and with his fellow man.

Unfortunately, the philosophy that still dominates most of the world around us is the ancient *lex talionis*: an eye for an eye, a tooth for a tooth. More than 1900 years ago, Jesus of Nazareth taught us that if we

follow such a philosophy our world will eventually be populated by toothless blind men! We simply must learn how to dialogue with one another. Dialogue means not only to talk through, but also to think through, to love through, to act through.

The skills and dispositions necessary for engaging in dialogue, however, are in rare supply. John Courtney Murray reminded us repeatedly, in his reflections on the American proposition entitled *We Hold These Truths*, that civilization is formed by men locked together in dialogue, not in the angry mutterings of polemics nor the shrillness of hysteria, which reduce a multitude to a herd or a huddle. The climate of dialogue is to be not feral but forensic, since a specifying note of political association is its rational, deliberative quality. Civility indeed dies with the death of dialogue, and permanent cohesiveness depends on dialogue. Father Murray urged us to develop the art of exercising reason in discussing arguable issues, rather than settling for fragile surface impressions of urbanity.³⁸

The need for dialogue exists not only on the political level, but especially on the religious. Reuel Howe, in his *Miracle of Dialogue*, has emphasized the role of dialogue: "Dialogue is indispensable in the search for truth. . . . Unfortunately, many people hold and proclaim what they believe to be true in either an opinionated or a defensive way. Religious people, for example, sometimes speak the truth they profess monologically; that is, they hold it exclusively and inwardly as if there were no possible relation between what they believe and what others believe, in spite of every indication that separately held truths are often complementary. The monological thinker runs the danger of being prejudiced, intolerant, and a persecutor of those who differ from him. The dialogical thinker, on the other hand, is willing to speak out of his convictions to the holders of other convictions with genuine interest in them and with a sense of the possibilities between them."³⁹

The spiritual dimension of dialogue was brought out in *The Spiritual Renewal of the American Priesthood*.⁴⁰ The authors remind us that a new means of spiritual growth for many today may be called ascetical dialogue. It is not psychic "streaking," not painful self-revelation as such, nor pious conversation. Such dialogue is simply sincere exchange whereby people endeavor

to share the truth, to search together for what is truly human and good in life, to be in touch with and relate to one another in an honest and caring fashion. Such dialogue is implicit prayer. It is also a real asceticism since it neither canonizes idle conversation nor replaces silence and solitude as ascetical practices. The attempt to be in touch with the depth of the human in oneself and one's neighbor demands a listening heart. Listening to others demands the self-denial of quick reaction and imposes painful but compassionate silence which prepares the soul for the truth. Because superficial chatter is often a defense against revealing oneself or seriously listening to the other, deep silence must be imposed on oneself in the midst of conversation. And because the clatter of radio and television inundate one's life with the preoccupations of the whole world and in the process often drown out the peace and self-possession needed for a life of faith, a person may have to withdraw periodically from these channels of communication. Only persons who possess their souls, who are willing to take time to reflect on their own experience, to tune into themselves, are suitable subjects for this kind of spiritual exchange.

Each one of us possesses authority stemming from academic training, lived experience, or both. We could, of course, abuse this authority in some form of uncouthness, but we can also use it well. In our corporate search for God's will, we are continually challenged to use that authority well in our interaction with others. Many of the judgments that have to be reached are prudential; that is, they are not incontrovertible conclusions arrived at by rigorous deductive reasoning. If they are not to be arbitrary unilateral opinions or decisions, they must endure the challenge offered by other minds and hearts in free interchange.

It seems to me that the ideal disposition we should have as we enter into dialogue is a blend of determination and detachment. The determination called for is one born not of stubbornness and arrogance, but of honest acknowledgement of our own authority in the matter under discussion. The competence that we have gained through life and learning is truly a gift to be shared with others. We would fail in charity if through cowardice or excessive caution we feared the confrontation and conflict proper to civilized dialogue. Complementarity and contrast enrich us.

The detachment desirable is also the result of honest self-appraisal; one that recognizes our own limitations in the areas of both learning and lived experience. The truth is simply that no one of us is master of all the relevant data bearing on the matter at hand. Other disciplined observers perceive the matter differently or assign a different valence to factors in the equation. Moreover, as we project our judgments into the future, we foresee (*prudentia*, after all, is only a contraction of *providentia*, "seeing ahead") differing trajectories. God alone knows and holds all the threads being woven into the tapestry we are trying to read from the reverse side, and from a very limited personal perspective at that.

The personal witness each of us can offer our contemporaries in the use of authority can be rooted in the Paschal Mystery of Christ. My viewpoint must be purified of all dross in the furnace of dialogue. My prejudices, my self-centered interests, my biases, my cherished projects--all these die a painful death simply because they are mine. As they melt away or burn to a crisp in the heat of interaction, I can honestly recognize this not only as loss but as potential or actual gain, if I view the process in the light of the mystery of the Cross. Death in the case of personal viewpoints is not terminal; it is a stage on the way to discovering the truth.⁴¹

Conversely, as I see the position I have humbly advanced gaining favor and being shaped into final form, I can take legitimate joy in this triumph, viewed however not as proud conquest but as a sharing in the kingship of Christ, which is a kingship of "truth and life, holiness and grace, justice, love and peace."

Most of us would acknowledge that the many changes made in ecclesiastical structures are desirable developments consonant with both our human dignity and our Christian destiny. Most of us would claim that we can discern the presence and power of the Spirit behind and within this transition from what had proved, at times, to be an autocratic mode of governance to a more engaging fraternal style of leadership--a sharing of power. But this blessing, this liberating and enriching experience, compels us to ask some searching questions.

How responsible are we in exercising this awesome power entrusted to us? Has there been a proportionate growth in the penitential spirit, a cor-

responding deepening of prayerful reflection? Both are necessary purifying conditions for entering into the Christian dialogue and shared decision-making. As we renovate our Church structures, how can we avoid aggressiveness common to so many confrontations and power struggles between parties of opposing vested interests? How can we avoid a leveling egalitarianism--a denial of the sacramental hierarchical principles essential to the Christian mystery? How do we enhance and foster an organic sense of solidarity proper to a mystical body in which Christ's Spirit is seeking to illumine and invigorate each and every member through a rich variety of His gifts?

Our world needs witnesses to the proper use of the power of authority. Can we be persons whose sole intent is not that we may appear to have the upper hand, but that the truth may be known and loved and lived? This is the challenge put to us.

In concluding this section of our study, it might be well to recall that we witness to the world not only as individuals but also as an ecclesial entity, a mystical body, whose members are organically united. The community's life of communion and fellowship is a powerful word to the world. If we can live together in harmony, we constitute a sign of what the Risen Lord can do in effecting unity amid diversity. What a powerful witness we could present to the world if we could function accordingly. If we could respect the gift of each member with reverence and realism, the world would have living proof that persons of diverse temperaments and backgrounds, differing viewpoints and objectives, could live and work together harmoniously--truly as *homines concordēs*.

C. Affluence

1. The Meaning and Context of the Term

By the term affluence I wish to point to that surplus of power we have over space, time, and things after we have managed to meet our basic needs with modest sufficiency.

Our contemporary world confronts us with a deplorable study in contrasts. At one extreme we find peoples and nations enjoying unprecedented power over space, time, and things. Sophisticated technology is daily ex-

tending our power to possess and be productive. We American Jesuits, too, largely because of the generosity of our benefactors and the diligence of our predecessors in the Society, have been entrusted with an enormous power.

At the same time, we are confronted with so many people who could be called utterly powerless: cramped in living space, hungry, inadequately clothed, shackled to a slavish time-regime, deprived of things that would make life truly human.

This contrast is continually accentuated by many factors: the media vividly impress on our senses the hunger, nakedness, and homelessness of our brothers and sisters; our own opportunities to travel have enabled us to witness with our own eyes the glaring inequities of life; and, not least of all, the Church and the Society have been issuing insistent calls to simplicity, frugality, and greater solidarity with the poor.

These incessant reminders aggravate the tensions among us. We expect leaders to call us out of lethargy and mediocrity to a more joyful life of self-transcendence; but heightened rhetoric can increase deep feeling of guilt. Overemphasis on food, clothing, and shelter can intensify anxiety and insecurity. Clarion calls to heroic witness can be interpreted as mandates to crowd others towards the heights. The result, I say, has often been sharply defined polarities with compounded stress and strain among us.

Our religious superiors have shown marvelous trust in not attempting to impose on us uniform standards and practices. They recognize and respect the variations among individuals and local communities--variations often cultural and necessary or at least wise. Such trust in our powers of discernment, our docility to the promptings of the Spirit, our integrity, demands that we reciprocate with faith and generosity.

Questions then crowd us and clamor for answers. To what extent are the Society, the Church, God Himself inviting us to restore evangelical simplicity and austerity to our ministry and lifestyle on both the personal and corporate levels? Have we American Jesuits fallen victim to an uncritical cultural conformity and succumbed to the American proclivity for conspicuous consumption? Are we substituting the shrewdness of the world for the wisdom of the Cross? Sociologists warn us that every group of people, largely through an unconscious process, creates an understanding of reality that

enables it to legitimate its own power and privileges. To what extent is our concern for security, development, or efficiency a legitimate one? (To say that our contemporaries are concerned about the misuse of power on the corporate level, especially in fund raising, is sheer understatement.⁴² Chaucer's cynical tale about the pardoner comes readily to mind. You will recall that he went about preaching that the root of all evil is avarice, *radix malorum est cupiditas*. He was quite willing to relieve others of this deadly root!)

Before we try to determine the authentic Jesuit posture toward the form of power provided by affluence, we turn again to the experience and codified wisdom of our founder. What light can his odyssey cast on our discernment process?

2. The Experience of St. Ignatius

In a classic study on the genesis and development of Ignatius' love for poverty, Antoine Delchard has traced for us the progressive clarification Ignatius experienced as he moved from conversion to being legislator.⁴³

Prior to keeping a vigil before the altar of our Lady at Montserrat, the romantic and magnanimous Iñigo gave his rich garb to a poor beggar so that he could himself live as a poor penitent. A simplistic ratio served as his guide: The less I rely on natural means, the more I prove my trust in God. Accordingly, we find him refusing to avail himself of human companionship and of ordinary provisions for his travel. He wanted nothing beyond his hope in God. The image that dominated his life at this point was dualistic: either trust in God or rely on natural means.⁴⁴

Père Delchard calls our attention to the realistic pedagogy God used to lead Ignatius beyond this simplistic dualism. His penance and abnegation began as a personal crusade in imitation of the great saints, especially Francis of Assisi and Dominic--not however as the great founders of religious orders but as champions of detachment and poverty. Gradually, however, he began to experience a conflict. The dominant desire God had implanted in his heart was that of reaching out to persons in order to help them, *ayudar a las almas*. It began to dawn on him that his lifestyle was repulsive to many of the very persons he wished to help. In a primitive application of functional asceticism, he gave priority to apostolic considerations over his own emo-

tional gratification: He began to bathe, cut his hair, and trim his fingernails so that he would be approachable.

Later, when he recognized that his health was being shattered by an indiscreet fasting, he introduced more moderation into his life. When he saw that his academic work was suffering because he was interrupting study in order to beg for alms to support himself and the companions gathering around him, he decided to travel to Flanders and England to raise funds sufficient to cover a year's expenses.

So it continued up until the time of his ordination at Venice "under the title of poverty," *ad titulum paupertatis*, and throughout the early years of apostolic ministry in northern Italy and during the formation of our Institute. The motive Ignatius had for observing rather severe practices regarding poverty was a dual one: He experienced consolation within his heart, and he was able to touch the hearts of others.

In the *Spiritual Exercises*, Ignatius shows that he is a consummate pedagogue as he gradually leads the exercitant from the basic attitude of indifference toward material possessions to the mystic height of a positive preference for poverty with Christ's poor. From this vantage point the exercitant is not only free from any disordered attachment to wealth and able to follow whatever direction God indicates, but he will also experience joy and strength from the awareness that he is approximating the actual lifestyle of Christ, whose companion he wishes to be out of sheer love.

Numerous examples could be adduced from the *Letters* to illustrate Ignatius' attitude toward poverty.⁴⁵ Ignatius recognized that the blessings of material poverty are not reaped automatically, that they depend rather on the receptive disposition of those who are poor, be it by free choice or by necessity of circumstances. Accordingly, he wanted his followers to foster such a receptive disposition, to esteem this very special gift from God. To cite a single example, he lists the advantages of poverty: "It has none of that attachment which, like a band, binds the heart to earth and to earthly things and deprives us of that ease in rising and turning once more to God. It enables us to hear better in all things the voice--that is, the inspiration--of the Holy Spirit by removing the obstructions that hinder it. It gives greater efficacy to our prayers in the sight of God because 'the Lord

hath heard the desire of the poor.' It speeds us on our way along the path of virtue like a traveler who has been relieved of all his burdens."⁴⁶

Since the early Companions were not blessed (or cursed) with affluence, Ignatius concentrated on calling to their attention the spiritual advantages of material poverty.

Turning to the *Constitutions* we find the first Companions describing themselves as "voluntarily poor priests of Christ" (*sponte pauperes Christi sacerdotes*), and as wishing to dedicate their lives to the service of Christ in his Vicar "by rejecting the allurements of this world" (*relictis seculi huius illecebris*). They knew experientially the beauty and power of poverty: "We have learned by experience that a life as far removed as possible from every taint of avarice and as close as possible to evangelical poverty is more joyful, more pure, and more appropriate for the edification of neighbor."⁴⁷

Ignatius took the first beginnings of our Society as a model according to which the order was to shape itself throughout its development. Subsequent members must be made to experience similar dependence on God so that they might know for themselves the perfect joy that radiates from companionship with Christ's poor. Included among the experiments which an aspirant to the Society must undergo, therefore, is that of making a month-long pilgrimage; and the reason given is that, "through abandoning all the reliance which he could have in money or other created things, [he] may with genuine faith and intense love place his reliance entirely in his Creator and Lord."⁴⁸

Nor was this esteem for poverty and dependence on God to be considered merely a preliminary stage in the training of a religious, to be abandoned with growth and progress, and replaced by a reliance on all the means one could possibly muster. That the inculcating of this disposition is not to be limited to the formation of novices is clear from the prescription that neither the houses of the professed nor the churches of the Society attached to them are to possess a fixed source of revenues; for Ignatius added this explanation: "The Society, relying on God our Lord whom it serves with the aid of His divine grace, should trust that without its having fixed revenue He will cause everything to be provided which can be expedient for His greater praise and glory."⁴⁹ For Ignatius poverty, both affective and effective, must always remain a primordial means of joining the Society and its members

to God, if they are to serve as God's instruments and not try to act as autonomous agents.

I will assume that we are all familiar with Ignatius' insistence on the gratuity of ministries and the reason for this insistence⁵⁰ as well as with his famous Deliberation on Poverty.⁵¹ For the purpose of our study, we might sum up the characteristic balance and discretion that marked the mature years of Ignatius in the words of Delchard: "The goods which a community possesses are legitimate not only to meet the needs of its members with moderation and discretion but above all to ensure the charitable activity, spiritual and material, which is at the heart of the evangelical message." Delchard adds later: "The ultimate criterion will always be that of charity."⁵²

As Ignatius came to recognize that God is both the creator of nature and the author of grace, he recognized the compatibility of total trust in God with painstaking concern for utilizing whatever means faith and enlightened reason dictated.⁵³ Ambiguity, of course, still remained. How can we achieve the apostolic finality of our Institute without diminishing poverty's sanctifying force as a participation in the life of Christ? The poverty Ignatius prescribed for the Society was such as would not be detrimental to its spiritual ministry or the health of members necessary to carry out that ministry. No one can legislate love for poverty; at best he can hope to inspire a love for the poor Christ.

3. Our Contemporary Challenge

We return now to that disturbing and controversial question: What should be the authentic Christian and Jesuit posture towards the form of power provided by our affluence? I will begin with several assumptions I hope we share in common: I am a sinner; specifically in our context this means that the acquisitive instinct deeply embedded within me resists being checked. The squirrel in my family tree has left his mark within me. If I am called to be a *homo serviens* rather than a *homo consumens*, I must develop a contemplative stance rather than simply yield to my acquisitive instinct. Conversion is called for. Penance, priorities, letting go, call it whatever you will-- somehow I must allow myself to become more open to God, to his world, to the needs of others. Finally, I presume that I am part of a Society, not an

isolated individual. I have a right to expect support from others as well as a duty to give support to others in this venture.

The question now facing us is: What is an authentically Christian contemplative stance? Many are turning to non-Christian sources to help them determine the proper attitude in the use of material things. While I was making a directed retreat several years ago, my attention was called to the poetry of the Indian Nobel Prize winner, Rabindranath Tagore. Among his many beautiful writings, the following especially appealed to me: "Time after time I came to your gate with raised hands asking for more yet more. You gave and gave, now in slow measure, now in sudden excess. I took some, and some things I let drop; some lay heavy on my hands; some I made into playthings and broke them when tired; till the wrecks and the hoard of gifts grew immense, hiding you, and the ceaseless expectation wore my heart out. Take, oh take-- has now become my cry. Shatter all from this beggar's bowl: put out this lamp of the importunate watcher; hold my hands, raise me from the still-gathering heap of your gifts into the bare infinity of your uncrowded presence."⁵⁴

Years ago God used a passage in Kahlil Gibran's *The Prophet* to draw me into religious life. In the chapter entitled "On Giving" Gibran writes: "Then said a rich man: Speak to us of giving. And the prophet answered: 'You give but little when you give of your possessions. It is when you give of yourself that you truly give; for what are your possessions but things you keep and guard for fear you may need them tomorrow. And tomorrow, what shall tomorrow bring to the over-prudent dog burying bones in the trackless sand as he follows the pilgrims to the holy city. What is fear of need but need itself? Is not dread of thirst when your well is full the thirst that is unquenchable?'"⁵⁵

The ideal enshrined in such lyric poetry is an alluring prospect; it is almost like returning to Eden. There is no doubt that a sense of relief comes with stripping down. Even the philosopher Seneca taught that there are two ways to make a man happy: add to his possessions or subtract from his desires. Enlightened self-interest might indeed dictate that all of us could well profit from eating, having, reading, and doing less. Small is indeed beautiful. Palpable peace proves it.⁵⁶

A question, however, remains: Is such a sense of relief the Christian joy, the Ignatian consolation, we are challenged to let flow into our lives? Is it merely a matter of relinquishing power and returning to Eden? Or is it a matter of putting power to service? If in the Judeo-Christian tradition and in the Ignatian vision all creatures can serve as a bridge to God rather than loom as a barrier blocking us from him, would it be an evasion of responsibility to relinquish the form of power provided by American affluence?

Karl Rahner reminds us that those who despise and combat Christianity see in our stance toward the world a contempt for the world; unfaithfulness to and flight from earthly tasks; the disguised resentment of those who are incompetent in the business of living, too weak and cowardly to master it courageously in all its greatness and difficulty.⁵⁷

Teilhard de Chardin has given us a warning: "The great objection brought against Christianity in our time, and the real source of the distrust which insulated entire blocks of humanity from the influence of the Church, has nothing to do with historical or theological difficulties. It is the suspicion that our religion makes its followers inhuman. It isolates us instead of merging us with the mass. Instead of harnessing us to the common task, it causes us to lose interest in it. . . . Christianity nourishes deserters; if not enemies, at least the stragglers of the human race."⁵⁸

We seem to be faced with a dilemma: to be so otherworldly as to be of no earthly good, so attuned to the sound of distant divine harmony as to be deaf to the cries of the oppressed near at hand; or to regard the world and the earthly task as of paramount importance and to become so immersed in efficient action as to become deaf to the call of God reminding us that there is a level beyond that of all earthly fulfillment.

Edward Schillebeeckx illumines a path I personally find consonant with my own deepest discernment: "The verification principle of Christian faith is to be found in the fact that Christians, as the community of those who hope, show in practice in their lives that their hope is capable of changing the world now and of making our history a real history of salvation which brings well-being to all men. . . . Believers themselves will have to show, in their total commitment to life, where the richest springs are that can overcome evil that deprives man of his joy and improve the world by really

caring for man."⁵⁹

The ideal is clear: Just as St. Ignatius turned away from dreams in which he took delight in order to be awakened increasingly to the full spiritual reality which is redemptive love at work in the world and in the spiritual combat in which he was involved,⁶⁰ so, too, I think, must each of us be awakened. Our stance toward all things is to be one of dedicated detachment or detached dedication. In the words of Rahner, it is to be a "mysticism of joy in the world."⁶¹

How each of us is to achieve this ideal is ultimately a matter of prayerful discernment and consultation with one's own confessor or superior. Permit me, by way of illustration, to indicate how one man experiences the creative tension constantly generated by the affluence surrounding us.

Circumstances and religious obedience have in large measure shaped my vision and guided my journey for the past eight years. I have been literally living out of a suitcase, a style of life that has been both liberating and burdensome, as many of you know from your own personal experience. In working primarily with diocesan priests throughout this country and with fellow Jesuits at home and abroad, I have experienced deep consolation flowing from apostolic effectiveness and prayerful intimacy with the Lord. Let me develop this.

I consider myself a rich man. The broad education given me by the Society of Jesus and the reflected glory I enjoy simply by being a member of that illustrious fraternity are assets of incalculable measure. As far as I can see, there is simply no way in which I can divest myself of this "wealth." At the beginning of the seventeenth century there were Jesuits who felt that the Society should not provide its members with an excellent education since it was a form of wealth and Satan could then easily lead them to the empty honors of the world and to overweening pride until they would in effect be ensnared under his standard. St. Robert Bellarmine, in one of his domestic exhortations, replied to such men by introducing a distinction: Material possessions may by their very nature come to possess us and lead us astray; but intellectual and spiritual wealth of its nature leads to humility and wisdom since true knowledge will always impress upon its possessor the awareness of how little he really does know compared to all that is to be known.⁶²

In addition to this internal wealth, as it were, I enjoy the mixed blessing of a system of communication and transportation that gives me great power over distance. By telephone I can be in touch with persons hundreds of miles away to discuss and plan programs. But I also know that the telephone can be tension's trigger-man! By plane and train and automobile I can cover great distances in a way that in effect multiplies my person many times over. This could be a foretaste of glory, though it would be more glorious if there were no jet-lag. I have learned by experience that modern electronic media can qualitatively alter the effect of my work. I have seen the awesome change produced in a group of priests as they listened to the music of our St. Louis Jesuits, the Weston Priory, or Carey Landry as an introduction to one of my presentations. Films, slides, and tapes are an asset I have used in trying to communicate God's presence and power. But in the absence of all such aids I have also found myself and others communing with God through that silence we all know is more eloquent than any sound.

All these forms of power, in summary, have enhanced my apostolic effectiveness and efficacy in ministering to others. They have done so, I think, without diminishing my prayerful intimacy with Christ; rather, I have found them a frequent occasion for entering into deeper communion with the Lord.

For example, broad and deep as our education has been, it is not at all rare that I find myself being called to do what I consider virtually impossible because of either my limitations or my sinfulness. It must be done and somehow it does get done since it is God's work. At other times I feel the kind of powerlessness that comes upon us uninvited, relentless, overwhelming when we are fatigued or ill. I find myself particularly close to the Lord on these occasions. In fact, closer than when I can trace a clear line between my actual efforts and a successful outcome.

Many to whom I am ministering perceive, in my detachment from the comfort that might be provided by a stable position, a witnessing to the cross of Christ. Frankly, I myself find equal witness-power in a man forgoing the glamor of travel in order to toil at an institutional task for years on end.

To conclude this section on power that comes through affluence, I think we must turn to the wisdom Ignatius held up to us in the Principle and Foundation: the dynamic equilibrium or indifference required as a condition for

the proper use of creatures. For me, personally, this means that in my dedicated service of others I am commissioned by God to utilize all the human resources available: spiritual, intellectual, material. At the same time, I recognize the risk of rationalization due to my bias towards productivity, my tendency to be too task-oriented, so I try to recognize God's hand in every detachment occasioned or necessitated by circumstances or religious obedience--two factors God provides to help keep me honest. This creative tension enables me to experience both the pain and the joy of personal intimacy with Christ in the effective service of others.

PART III. CONCLUDING REFLECTIONS

1. Evangelizing Our Culture

By way of final summary, I would like to express what I have been trying to say under a new perspective: that of evangelizing our culture.⁶³ By culture I mean the use of power to modify the world around us--physical, intellectual, spiritual--so that it becomes a place more congenial for life in all its forms. Our American culture then would embrace all the means or powers we have devised over the past two hundred years to preserve and promote and develop values we cherish, truths we hold. It is the entire system of promoting life, liberty, and the pursuit of happiness. Evangelizing a culture would not mean superimposing a doctrine upon it as it were from without, but acknowledging and respecting the values, the integrity, of that culture by working from within. That is the inculturation of the faith called for by the 32nd General Congregation in its decree 5.

As Jesuits we must recognize that education is one way, if not *the* most effective way, to empower persons. For better or for worse, we Jesuit educators are in the power business. We and the alumni of our schools have been endowed with power which can be used solely for individual selfish purposes or as a means for gifting the world by transforming it. The difference lies as always at the heart of the matter: how narrow or how broad is the horizon of our hearts.

The culture in which we live is concerned with the question of affectivity almost to the point of obsession. Many reasons might be offered to

account for this preoccupation. On the one hand, the hectic pace and superficiality of contemporary life generate a yearning for stable and lasting relationships; on the other, the exploitation and deception of innocence, the outright breach and betrayal of fidelity and trust, engender a skepticism and cynicism corrosive of the very foundation of all human affection.

Evangelization of our culture then would entail living proof that men and women can live and work together in mutual respect and affection, in dependable relationships that can survive disappointment and neglect; that can be maintained despite the absence of sexual gratification; that can mature into a self-transcending love reflective of the very life of the Triune God.

The culture in which we live enjoys a love-hate relationship with all forms of authority. Our growth and development as a nation--spanning the areas of politics, business, agriculture, technology, and scientific research --have depended on perceptible achievement that endows the successful with authority in their respective fields. Such power is deserved and potentially good. At the same time, it seems that many have attained positions of authority in various fields but are unworthy of the trust such authority should command. The criterion of their success was to achieve preeminence in their field whatever it might be, whatever it might cost. To be at the top of the heap, to attain the pinnacle of success, was the ultimate goal. Unfortunately, such power has frequently become a weapon to ensure selfish prerogatives and to exercise power over others unreasonably and unjustly.

Evangelization of our culture, then, calls for a purification of the power of authority. If we could recognize the authority each of us has from his God-given talent and the God-given opportunity to develop that talent, then we would be able to use such "holy" authority not to secure personal prestige and privileges but for the gracious service of others, for the upbuilding of the Kingdom of truth and life, holiness and grace, justice, love, and peace.

Finally, our contemporary culture is polarized in its attitude toward material things: Some worship wealth to the point of idolatry while others scorn it to the point of desecration. But, as an extension of our spirit, the products of our invention and technology can contribute enormously to the alleviation of misery and the humanization of life. Such power is ob-

viously good, but the bombardment of sight and sound, the drive to increase speed and provide continual variety and change, can also enslave that same human spirit and shackle it within a dim cave of dancing shadows. There is ambiguity in this power.

Evangelization of our culture, then, would call for respectful independence regarding the power of affluence. All things are good and to be respected as the handiwork of God entrusted to us for his service; but no thing is absolutely good. Everything must be relativized. God alone deserves absolute love and trust.

Finally, I think we can evangelize our contemporaries best not by standing aloof from them and preaching to them in a condescending, patronizing manner; rather we must join them in grappling with the ambiguity concomitant with living in a powerful culture that enjoys affluence, wields authority, and promotes affectivity. To evangelize would mean to respect these created goods and yet prevent them from becoming idols of our hands, our heads, our hearts. We can do so by becoming effective countersigns.

2. Signs: Outstanding and Legible

A sign must have at least two qualities: It must stand out from its background, and it must be easily legible. We must examine the sign quality of our lives in the areas of affluence, authority, and affectivity. We must ask: Is our witness to the world outstanding, or does what we do and say blend in harmlessly with the world surrounding us, with its attitudes and values? Is our lifestyle readily legible to those who are honestly trying to read us, or are there so many gray shaded areas that the light fails to shine forth? Is there a luminous quality to our witnessing?

3. Symbols: Mysterious Embodiments

Moreover, if Christians are to be more than a sign, if we are to be efficacious symbols or sacraments actually effecting union with the living God and unity among men, then we must ask still further: Do we embody, at least inchoatively, the reality to which we are pointing? Do we mediate the full mystery of our Lord's life--his public ministry, his passion, death,

and resurrection? Our Father General has called us to a bold but prudent fervor. We must bear in mind that the mystery of Jesus is not only a pattern for us to imitate but an empowering presence within us. It is not primarily a matter of our fragile willpower effecting such fidelity, but the love of God working within and through us. Our contribution ultimately is the surrender of faith before the mystery of divine graciousness, before God who is infinite goodness and wisdom. It is his power we share in transforming the world.

"Do all that you have to do so that you may be God's children, blameless, sincere and wholesome, living in a warped and diseased world and shining there like lights in a dark place, because you are offering it the word of life" (Phil. 2:15).

FOOTNOTES

- 1 We might recall the ancient Chinese adage of Kuan-tzu: If planning for one year, sow rice; if planning for ten years, plant trees; if planning for a lifetime, train and educate men.
- 2 Karl Rahner, *Theological Investigations* (Baltimore: Helicon, 1966), IV, 391-409. In a lighter vein, see Thomas H. Clancy, "In Defense of Power --It's Not Always Evil," *National Catholic Reporter*, July 20, 1973.
- 3 Rahner, op. cit., p. 392.
- 4 Bernard Loomer, "Two Conceptions of Power," *Process Studies*, VI (spring, 1976), 5-32; John B. Cobb, Jr., *God and the World* (Philadelphia: Westminster Press, 1976), especially ch. 4, "Evil and the Power of God," pp. 87-102.
- 5 Loomer, op. cit., pp. 15, 17, 31.
- 6 Rahner, op. cit., p. 391.
- 7 Romano Guardini, *Power and Responsibility: A Course of Action for the New Age*, trans. by Elinor C. Briefs (Chicago: Regnery, 1961), p. xiii.
- 8 See Paul W. Pruyser, *Between Belief and Unbelief* (New York: Harper & Row, 1974), pp. 21-43.
- 9 Ibid., p. 28, where he gives this box summary:

<u>Mystical</u>	<u>Otherworldly</u>	<u>In-the-world</u>
	avoidance of personal desire	modeling to others attitude of detachment
<u>Ascetical</u>	personal mastery over the flesh--one's own	personal and corporate mastery over everybody's flesh
- 10 Aleksandr Solzhenitsyn, *The Gulag Archipelago*, III-IV (New York: Harper & Row, 1975), pp. 615-616.
- 11 Harold B. Ford and Francis X. Winters, S.J., eds., *Ethics and Nuclear Strategy* (Maryknoll, N.Y.: Orbis, 1977), p. 12.
- 12 Henry Fairlie, *The Seven Deadly Sins Today* (Washington, D.C.: New Republic, 1978).
- 13 See, for example, *The Constitutions of the Society of Jesus*, trans. by George E. Ganss, S.J. (St. Louis: The Institute of Jesuit Sources, 1970)

[622, d, e]. Hereafter the *Constitutions* will be referred to as *Cons.*

- 14 For a more nuanced analysis, see Bernard Lonergan, *Method in Theology* (New York: Herder & Herder, 1972), pp. 30-34; also, Dietrich von Hildebrand, *Christian Ethics* (New York: David McKay, 1953).
- 15 *St. Ignatius' Own Story As Told to Luis González de Cámara*, trans. by William J. Young, S.J. (Chicago: Loyola University Press, 1956); also, *The Autobiography of St. Ignatius Loyola*, trans. by Joseph F. O'Callaghan, ed. by John C. Olin (New York: Harper & Row, 1974). Both of these books will be hereafter referred to as *Autobiography*; paragraph numbers will be given for the Young edition, and page numbers will be given for the Olin edition. But I will presume sufficient familiarity with this "autobiography" of St. Ignatius to eliminate the need for constant references.
- 16 Luis Fernández Martín, S.J., "Un Episodio Desconocido de la Juventud de Ignacio de Loyola," *Archivum historicum Societatis Iesu*, 44 (1975), 131-138.
- 17 See Hugo Rahner, S.J., *St. Ignatius Loyola: Letters to Women*, trans. by K. Pond and S. A. H. Weetman (New York: Herder & Herder, 1960).
- 18 *Cons.*, [547].
- 19 Edward Schillebeeckx, *Celibacy* (New York: Sheed & Ward, 1968), pp. 55-56.
- 20 Ida F. Goerres, *Is Celibacy Outdated?* (Westminster, Md.: Newman, 1965), pp. 41-45.
- 21 Michel de Certeau, S.J., in his introduction to Pierre Favre, *Mémorial* (Paris: Desclée de Brouwer, 1960), pp. 53-54, observes that Ignatius and the early Jesuits lived at a time when angelology had reached a point of supreme development. He writes: "Les anges, chez Favre comme chez Ignace, sont considérés comme les parfaits contemplatifs et les parfaits actifs. Ainsi le religieux, qui mène la *bios angelikos*, selon la tradition monastique ancienne, doit-il imiter les Anges qui d'une part 'voient la face du Père éternel' et d'autre part travaillent à 'notre progrès spirituel.' Les premiers jésuites, contemplatifs dans l'action, considéraient dans les Anges le double aspect de leur propre vocation: culte du Père et mission dans le monde."
- 22 See Hugo Rahner, *Ignatius the Theologian* (New York: Herder & Herder, 1968), pp. 181-213.
- 23 Karl Rahner, *Foundations of Christian Faith: An Introduction to the Idea of Christianity*, trans. by William V. Dych, S.J. (New York: Seabury, 1978), p. 181.
- 24 The quotation is taken from *Study on Priestly Life and Ministry: Summaries of the Ad Hoc Bishops' Subcommittees on History, Sociology, Psychology* (Washington, D.C.: United States Catholic Conference, 1971), p. 74.

- For a much fuller analysis, see the same author's *Catholic Priest in the United States: Psychological Investigations* (Washington, D.C.: United States Catholic Conference, 1972), pp. 79-93.
- 25 See Richard Evans, *Dialogue with Erik Erikson* (New York: Harper & Row, 1967), pp. 50-53, where Erikson explains his own understanding of the eight stages he describes in *Identity: Youth and Crisis* (New York: Norton, 1968), pp. 91-141.
 - 26 See Mary Rosera Joyce, *How Can a Man and Woman Be Friends?* (Collegeville: Liturgical Press, 1977), pp. 58-65, for some interesting reflections on the saying of Rilke about the meeting of solitudes.
 - 27 Jacques Maritain, *The Peasant of the Garonne* (New York: Holt, Rinehart and Winston, 1968), p. 55.
 - 28 Irenaeus, *Adversus Haereses*, IV, 20, 5-7; available in Irénée de Lyon, *Contre les hérèses*, ed. Adelin Rousseau (Paris: Éditions du Cerf, 1965; *Sources chrétiennes*, no. 100), Book IV, pp. 636-649, especially p. 648.
 - 29 Migne, *Patrologia Latina*, Vol. 77, p. 858.
 - 30 See Vatican II's Decree on the Ministry and Life of Priests, no. 16.
 - 31 See Paul Tillich, *Systematic Theology* (Chicago: University of Chicago Press, 1963), pp. 82-83.
 - 32 Pedro Leturia, S.J., *Inigo de Loyola*, trans. by A. J. Owen, S.J. (Syracuse: Le Moyne College Press, 1949); Charles O'Neill, S.J., "Acatamiento," *Studies in the Spirituality of Jesuits*, Vol. VIII, no. 1 (January, 1976).
 - 33 *Autobiography*, nos. 45-47; in the Olin edition, pp. 49-51.
 - 34 *Ibid.*, nos. 58-71; in the Olin edition, pp. 62-71.
 - 35 See, for example, his letter to Archbishop Carafa in *Monumenta Historica Societatis Jesu*, in *Monumenta Ignatiana, S. Ignatii. . . Epistolae et Instructiones* in 12 vols. (Madrid, 1903-1911) [hereafter abbreviated *EppIgn*], Vol. I, pp. 114-118; also in *Letters of St. Ignatius of Loyola*, selected and trans. by William J. Young, S.J. (Chicago: Loyola University Press, 1959) [hereafter abbreviated *LettersIgn*], pp. 28-31.
 - 36 *ConsMHSJ*, I, 1-7; also available in English in John Carroll Futrell, S.J., *Making an Apostolic Community of Love* (St. Louis: Institute of Jesuit Sources, 1970), pp. 188-194; Jules J. Toner, S.J., "The Deliberation That Started the Jesuits," *Studies in the Spirituality of Jesuits*, Vol. VI, no. 4 (June, 1974); Dominic Maruca, S.J., "The Deliberation of Our First Fathers," *Woodstock Letters*, XCV (1966), 325-333.
 - 37 Paris: UNESCO, 1972.

- 38 John Courtney Murray, *We Hold These Truths* (New York: Sheed & Ward, 1960).
- 39 Reuel Howe, *The Miracle of Dialogue* (New York: Seabury, 1963), pp. 9-10.
- 40 Ernest Larkin and Gerald Broccolo, eds., *The Spiritual Renewal of the American Priesthood* (Washington, D.C.: United States Catholic Conference, 1973); see especially pp. 31-32.
- 41 See what Bernard Loomer, in his article cited above in note 4, has to say about linear power and a person's sense of worth.
- 42 The National Catholic Development Conference, a professional association of Catholic organizations which are engaged in raising funds to support their charitable, educational, and welfare activities formulated a set of precepts constituting the first ethical code applicable to religious fund-raising in this country. The document was read into the *Congressional Record* in December, 1969. Unfortunately, not all fund raisers have heeded these guidelines or even listened to its preamble: "Conscious of our responsibility to God and to the people of God; respectful of the directives of the Holy Father, the laws of the Church, as well as the laws of the land; acknowledging the changeless principles of good stewardship in this ever-changing apostolate; anxious to elevate fund-raising to the sacramentality of true charity; and mindful that our common purpose is one of uncommon service to our fellow-men; we, as members of the NCDC, do affirm our adherence to the following precepts." More recently at their November, 1977, meeting, the American Bishops presented guidelines for fund raising.
- 43 Antoine Delchard, "La g n se de la pauvret  ignatienne," *Christus*, no. 24 (1959), 464-486.
- 44 *Autobiography*, nos. 35, 36, 40, 42, 44; in the Olin edition, pp. 41-42 and 46-49.
- 45 See *EppIgn*, especially I, 114-118, 123-126, 291-292, 354-356, 572-577; IV, 564-565; VIII, 58-59, 657-658; IX, 302.
- 46 *Ibid.*, I, 575; also in *LettersIgn*, pp. 148-149.
- 47 *ConsMHSJ*, I, 19; also in Olin-Callaghan's *Autobiography*, p. 108.
- 48 *Cons*, [67].
- 49 *Cons*, [555].
- 50 *Cons*, [565].
- 51 *ConsMHSJ*, I, 78-81. The seventeen reasons Ignatius listed are still deserving of our prayerful reflection.

- 52 Delchard, op. cit., p. 482-483.
- 53 *Cons*, [814].
- 54 H. A. Reinhold, ed., *The Soul Afire: Revelations of the Mystics* (Garden City, N.Y.: Doubleday, 1973), pp. 36-37.
- 55 Kahlil Gibran, *The Prophet* (New York: Knopf, 1923), pp. 19-23.
- 56 E. F. Schumacher, *Small Is Beautiful: Economics As If People Mattered* (New York: Harper & Row, 1973).
- 57 Karl Rahner, *Theological Investigations*, III, 58.
- 58 Pierre Teilhard de Chardin, *The Divine Milieu* (New York: Harper & Row, 1965), pp. 68-69.
- 59 Edward Schillebeeckx, *God the Future of Man* (New York: Sheed & Ward, 1969), pp. 182-183.
- 60 See Eugene Thibaut, S.J., *Le récit du Pèlerin: Autobiographie de S. Ignace de Loyola* (Bruges, 1924), pp. 50-51.
- 61 Karl Rahner, *Theological Investigations*, III, 277-293.
- 62 *Exhortationes Domesticae. . . Cardinalis Roberti Bellarmini* (Brussels, 1899), pp. 155 and 281.
- 63 For an excellent description of the meaning of "culture," see Vatican II's Pastoral Constitution on the Church in the Modern World, nos. 4 and 53-62. See also H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1951); Paul Tillich, *Theology of Culture* (New York: Oxford University Press, 1959). "Evangelization" is best treated in Paul VI's Apostolic Exhortation of December 8, 1975, "On Evangelization in the Modern World" (Washington, D.C.: United States Catholic Conference, 1976). See also Arthur M. Ramsey, *Sacred and Secular: A Study in the Otherworldly and This-worldly Aspects of Christianity* (New York: Harper & Row, 1966).

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