

STUDIES

in the Spirituality of Jesuits



Mission in Companionship:
of Jesuit Community and Communion

by

Michael J. Buckley, S.J.

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

THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

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

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

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

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MISSION IN COMPANIONSHIP: OF JESUIT COMMUNITY AND COMMUNION

by

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Introduction. The Problem: What Is a Jesuit Community?

Jesuit communities come out of a historical paradox, one which has been with the Society since its beginnings and which has marked almost every subsequent attempt to form and foster a local community: The order came into being at the very moment when its members were to separate. Jesuits emerged as Ignatius' early companions were dispersed forever into missions. The Society of Jesus became the permanent community of men who would never be together again.

It was the spring of 1539. Pasquier Broët was already slated for Siena. Requests were pouring in from all over Europe. Within a year these companions would range through the major cities of Italy, Pierre Favre would be in Germany, and Francis Xavier together with Simão Rodrigues would take the road to Lisbon and the Indies. These "friends in the Lord" were together for the last time in their lives, and here they raised the question, the first in their *Deliberatio* of that Lent: Granted that each of us has offered himself for any mission, anyplace in the world, should we then "be so joined and bound together in one body that no physical distance, no matter how great, would separate us? The issue can be made clear by a case. The pope is sending two of us to the city of Siena. Ought we to be [especially] concerned about those who are going to the place or they about us? And ought we to have a mutual understanding of this concern?"¹ The formulation was profound. It was about a deep sense of belonging to one another, about the care and concern that would embody this sense of belonging, and about a mutual understanding of this concern among those who would always be part of

one another's lives. The tension was that many of them would never live with one another or see one another again. The Society of Jesus was formed as a paradox, as a unity within continual fragmentation, as a community within and for dispersion. What kind of community is this that sends people away?

Every Jesuit community has to deal with this paradox of the order: a community for mission. Even when the mission is common, as with the forty-two colleges and the two professed houses at the death of Ignatius or with the many universities, high schools, retreat houses, community-organizing centers, and parishes in the contemporary United States, the tension between community and mission continues to exist: Give priority to the job to be done or to a common life together? Slogans contradict, and even maim: "The community exists simply for the apostolate" can lead to a busy hotel and a functionalized existence, Jesuits who make very little investment in one another's lives. "The first question I ask the provincial is what kind of community is he assigning me to" can indicate that apostolic mission yields to the prior question of community living and mutual support, leaving a vague sense that something critical in Jesuit availability has been lost or subordinated.

Neither of these will ultimately wash. Jesuit communities are neither secular institutes nor monasteries. They are men whose common life is given over to an apostolic life, and the final understanding of their paradox is not in a contradiction that exhausts energies in the effort to live an impossibility, but in a particular form of Christian life that embodies discipleship. A community for mission. This paradox constitutes the central problem of this essay: What is a Jesuit community?

I should like to deal with this question in four stages: First, the present problematic situation in which it exists, including not only the elements in our piety which contribute to the problem, but also the directions of the last General Congregation which have raised the question and sharpened its outlines. Second, the historical evolution of the problem as it emerged into our own times from the collapse of a more patterned form of religious living. Here the contrast is made between the original Ignatian formulation of Jesuit life and its progressive regulation in subsequent cen-

turies. Third, what I regard as the critical response to the problem and what constitutes the central thrust of this paper: the retrieval of the original Ignatian understanding of Jesuit community life, namely, religious, apostolic communication as the heart of Jesuit community. In this third section, I hope to establish that such communion constitutes an authentic Jesuit community according to the document Union of Minds and Hearts (*De unione animorum*) of the last Congregation and to discuss the realistic possibilities of its implementation within the Society. Fourth, I should like to consider some of the factors which make such a vision of Jesuit life together possible.

These reflections, then, propose a single aim: to determine what should form the inner life of a Jesuit community and give it its character. Such descriptions and suggestions for implementation, even analogical ones, have their value insofar as some determination of meaning and of possibility allows for a steadiness of expectations and a more careful, less random employment of resources. But meaning and general suggestions do not take the place of concrete specification and decisions. They only make them more possible. They only indicate what could come into being and how the general lines of this realization might take shape. The realization of a Jesuit community, how it can be brought about and fostered in particular circumstances in vastly different apostolic engagements, is a question which this essay does not attempt to settle, but only to raise. How it is answered depends upon the reflective seriousness with which a particular group of Jesuits choose to live together, what they are willing to invest in raising and understanding the issues of their own local community.

PART I. THE CONTEXT OF THE PROBLEM

A. The Ambiguity of Intensity

A Protestant professor at the Graduate Theological Union in Berkeley recently claimed that he could generally detect which among his students were Jesuits: "You can usually pick them out by a certain look of intensity." On the other side of the United States, James Dickey, the American

poet and critic, while claiming that "The Wreck of the Deutschland" stands as "probably the most important poem of the nineteenth century," warns that "one cannot read too much of Hopkins at a time, for one cannot match his intensity."² Young scholastics and the distinguished English poet convey something of a similar impression: a concentration of energies and a seriousness of intention that bear on what they undertake. One can mark within the history of the Jesuits a certain attentive tension that stamps their common tradition. There are few Jesuits who do not quicken with recognition when their reading chances on "Campion's Brag," written so shortly before capture, torture, and death: "And touching our Society, be it known to you that we have made a league--all the Jesuits of the world, whose succession and multitude must overreach all the practices of England--cheerfully to carry the cross you shall lay upon us and never to despair your recovery, while we have a man left to enjoy your Tyburn, or to be racked with your torments or consumed with your prisons. The expense is reckoned, the enterprise is begun, it is of God, it cannot be withstood. So the faith was planted, so it must be restored."³ There is a sense here of something massive to be done, "some enterprise of great worth," and the disciplined marshaling of all of a man's energies for movement into a struggle whose own fury will evoke far more than a human being can calculate until it is actually experienced.

What Dickey wrote of Hopkins' poetics could find its thematic variations in the death of Campion or in the desperate last letters attempting to save the Paraguay Reductions or in the exhaustion of student counselors, meeting over a beer before turning in late to bed. "On first encountering Hopkins' intense, peculiar, rapid idiom, a great many people have said to themselves that here, at long last, is a *complete* poetry, working powerfully at all levels, at once both wild and swift beyond all other wildness and swiftness and stringently, savagely disciplined: a language *worked* for all it can give."⁴ If you would understand the call that many Jesuits feel, there is something of it here. The chastity of a man for life within a sensate culture, the steadiness of priests who have spent years in Russian camps or who have never been heard from again in China, the diligence of young men during long years of studies, the detachment which finally calls

no town home, and the availability which identifies with a demanding obedience--you must look for them here, in a call to a complete poetry, whose wildness and swiftness is so disciplined that it can become a life that is "a language worked for all it can give."

This intensity emerges from a spirituality whose *Exercises* open the first evening with the exhortation to deal with God *con grande animo y liberalidad*, and which close with the repeated, insistent offering of "everything that I have and possess." Ignatius called this focus a "purity of intention for the divine service" and it was to gather into convergence all of the lines of a man's life. From Ignatius to Pedro Arrupe, this heritage has lived among us. Within the past fifteen years, this enormously dear general of the Jesuits has suffered criticisms and has been the object of slander, but even his most irrational critics have never accused him of lacking magnanimity, intensity, and a heart for great enterprises. It is a heritage in which love is shown in deeds rather than in words, in which the world is to be changed, in which the grace given for one's own union with God is the same as that by which deeds are done and the change is effected. The dynamism of the Jesuit spirit is a struggle within history towards a changing of the times, towards a future that can be graced and must be better.

We know this. We have felt it often and sometimes even reflected upon the appropriateness of the experience. Our lives have been challenged by its presence in a thousand ways, by a theme which we have called from our beginnings the "magis."

But what Jesuits do not so often see or say is that this very intensity carries within itself the seeds of its own destruction. The concern about the task to be done can grow cancerously, eating away any religious meaning from the present. Our expectations of ourselves, of our institutions, and of others can become insatiably judgmental, restlessly sensitive to whatever is wrong or limited or marred, hopelessly perfectionistic in their demands. The very sense of urgency can become an activism which gradually eliminates serious contemplative prayer from daily lives, makes reflective reading and leisurely conversation impossible, and gives little time to investments in friendships. Finally the dynamism and endless possibilities of the task

take over motivation and consciousness, obedience becomes increasingly experienced as unenlightened interference in the work to be done, and the active Jesuit becomes either alienated from his Jesuit colleagues or progressively exhausted by a work whose possibilities are endless. What dies is the interpersonal.

Intensity as an ambiguous mark of Jesuit character is not the problem I wish to deal with here. It is serious enough to warrant extensive analysis in its own right, both for its psychological roots and for the religious guise that it can assume as true or false consolation, as zeal or as ambition. Here, however, I want to challenge a lifestyle to which it leads and which it can inadvertently contextualize. I want to challenge a theory of Jesuit community which turns it into a functionalized existence.

B. Functionalized Living

In one form or another, the Jesuit can turn his dealing with God, with himself, and with others into the rational, contractual, instrumental, and task-oriented relationships which erode his life and his conscious union with God. Since Ferdinand Tönnies, Max Weber, and Emile Durkheim, sociologists have attempted to characterize this divergence within social life-- though to my knowledge it has not been applied to a relationship with God-- with the distinction between *Gemeinschaft* and *Gesellschaft*, roughly translated community and society.

The *Gesellschaft* relations comprise those human interactions which are dictated by a purpose beyond themselves, by the sense of what is to be accomplished. The task dominates all other considerations and instrumentalizes all social life for the effecting or completion of the job. The business corporation, the army moving into battle, the team of doctors surrounding a patient--all can exemplify *Gesellschaft*. It orients what is human towards what is functional, towards production or success, and the final gauge of its single-minded drive lies with the services which it renders or the products which it creates. In contrast--sharp because it is a question here of ideal type, not of actual social groupings--*Gemeinschaft* or community comprises what a group possesses in common, the "non-rational, affective, emotional, traditional, and expressive components of social actions, as in a

family."⁵ *Gemeinschaft* embraces the present values and the present experiences for themselves, treasures the symbolic recapitulation of a common history and the abiding, multiform simplicities of human interaction as an experienced good. Temperaments, differences of character, play, idle moments together, and individual human needs find an easy place here without need to justify themselves or to be collectively oriented towards something else. "The *Gemeinschaft* aspects consist in those mutually expressive, supportive, value-oriented, emotion-laden, personally-directed, loving social relations so often called 'community.'"⁶ This difference between *Gesellschaft* and *Gemeinschaft* can be parodied into the deviation between the efficient and the human, between the task-oriented and the people-persons, but there is something critical and telling which the distinction touches.

The weakness running in the blood of Jesuits is that the intensity of their commitment to the good-to-be-done can subtly turn the Society of Jesus in its houses into instances of *Gesellschaft*, groupings of hard-working men whose dedication expends its energies into an endless series of tasks and allows its common life to become instrumentalized and functionalized. There are already so many factors which militate against Jesuits spending much serious time with one another. The scattered nature of apostolic commitments, even within the same institution, can form Jesuits who teach, eat, and recreate at periods so varied among themselves that their dispersal is very similar to that of men on separate missions. Add to this tendency, which is native to our mission, the persuasive drive of a functionally directed life, and Jesuit universities, high schools, retreat houses, parishes, and apostolic centers can become filled with busy men who have very little time for one another except for occasional recreation before dinner or the friendly pleasantries of human beings who have made very little depth investment in each other's lives:

There are too many instances in which our houses have become religious hotels, rather than "an authentic community of brothers." Each Jesuit occupied with his own private religious life and his apostolic commitments, but relating to the other members of his community with a friendliness or a courtesy in which the deepest values of their mutual commitment are neither spoken nor shared in prayer with one another. Men can die in that kind of religious isolation: never reinforced in their conversion to the Lord by the interchanges or the atmosphere of the house, seldom awakened to

deeper levels of religious growth by what constitutes their actual living together. Politely, quietly over the years, so much can atrophy within a Jesuit.⁷

This is a strong statement, and like any general judgment it admits of any number of exceptions, but perhaps its accuracy can better be judged through a contrast.

C. The Problem as Posed by the Last Congregation

It is arguable that of all the documents from the last General Congregation, the one furthest from the experience of most American Jesuits is neither the one on mission nor the one on poverty--vast as the gap may be between the prose of these decrees and the actual lived experience of the majority of these men. My own suspicion is that the document which seems most unrepresentative is Union of Minds and Hearts. One can only test this out from his own experience.

I find myself wondering where are those Jesuit communities which correlate with the lyrical descriptions of Jesuit living which this decree offers. Look through its fifty-five paragraphs and see how closely they mirror the average Jesuit's experience of the daily life around him: companionship in which assistance in a life of prayer is forthcoming, habitual dialogue with a spiritual counselor, religious openness with the superior, a vital shared prayer with brothers, a Eucharist "in which those who believe in Christ come together to celebrate their common faith."⁸ Is this the routine experience of most Jesuit communities or is it so unrealistically dissonant with that experience as to invite them to write off that document as predictable and sterile?

Let me push the question further: Does the average Jesuit high-school community or university community indicate a "community of brothers [who] bear witness to the presence of God"?⁹ Is the interchange among Jesuits such that it can be characterized as that of men "who wish to share with one another what we have and are, for the building up of communities dedicated to the apostolate of reconciliation"?¹⁰ From this depth of community sharing, maintains the decree, is developed community discernment, "a corporate search for the will of God by means of a shared reflection on the signs which point where the Spirit of Christ is leading."¹¹ Does anyone know of

one Jesuit community in a hundred whose religious interchange and Christian seriousness has reached such a point of simplicity and focus that "communitarian discernment" can and does take place? And finally, is it the case that the vitality of our vows is such that it "promotes and strengthens community life" in the way the document outlines: a poverty which unites us in solidarity with the poor, a chastity which fosters "the self-denying love which is warmly human, yet freely given in service to all," and an obedience that is so strong that "in great part" it is responsible for the union among us.¹²

A number of years ago Father Tennant Wright wrote that his experiences indicated that Jesuit communities have become men's clubs, and I wonder if his rather telling honesty does not reflect the contemporary situation more generally than this Congregation document.¹³ A letter from a young priest yesterday could have been one of a thousand, describing a larger parish rectory: "At meals it is clear that they don't feel that comfortable with one another . . . fine men here, I enjoy them; but I can see that they have the usual problems in supporting one another." Last week I was having dinner with a group of priests and scholastics, gathered back at the theologate after a summer dispersal throughout the United States. As I listened to them describe the various community experiences they had discovered over the American Society, the difference between their impressions and the sketch of the decree Union of Minds and Hearts was so striking as if to constitute not two variant perspectives, but two different social groups.

If one extends this comparison between official language and community experience to the other documents from the last Congregation the examination becomes even more painful. For example, "Our Mission Today" in its third section indicates that Jesuit communities are to foster a conscientization process in which its members are helped through their fear and apathy into awareness of the pressing social and economic problems which surround them, and to lead from "a searching discernment into our situation from the pastoral and apostolic point of view . . . into committed action."¹⁴ Again this mission decree calls for "alterations in our manner and style of living, so that the poverty to which we are vowed may identify us with the poor Christ, who identified Himself with the deprived."¹⁵ Is this the case? Has this

happened within American Jesuit communities so that this solidarity is fixed and that their witness is genuinely one of poverty and identification with those who have little? Examples could be multiplied, but they would all bear upon the same terrible question: How wide is the gap between the official description of the Jesuit community in the last Congregation and its lived reality?

For a religious group such as the Society of Jesus, there is something ominous about a major lapse between language and life. Language is that in which our world is given. Things come to an objectivity within language; reality takes its birth and its shape within consciousness as it "brings itself into language." Language constructs the world we live within because it embodies what appears to us, what we pay attention to, and what concepts and patterns we have with which to interpret it. Our contact with the real and with value is through language. We think in words.

The disintegration of language into cliché, wrote Hannah Arendt, indicates that mind has lost contact with what is going on around it. "Clichés, stock phrases, adherence to conventional, standardized codes of expression and conduct have the socially recognized function of protecting us against reality, that is against the claim on our thinking attention that all events and facts make by virtue of their existence."¹⁶ Religious prose, as much as any, easily becomes cliché.

If the language with which a religious community describes itself becomes unrealistic, sloganed, widely divergent from what its members experience or seriously commit themselves to, the community loses its internal, shared meaning. Something crucial dies. Its world has become fake. The language has become predictable and worn, and it evokes disaffection and cynicism. Unrealistic language builds a phony world, a collective waste where expectations are not serious intent, where words such as "permanent" or "poverty" are used easily, but where the real motivation and commitments are submerged, only to exert themselves later and at last obviously under pressure.

The Society of Jesus cannot allow this to happen. It would destroy us. The first stage of a determination for accurate language on what a Jesuit community is may well lie with the simple acknowledgement that we have a

very serious problem today in the realization of documents so recent and at the same time so widely divergent from experience and practice.

Both the reduction of Jesuit living to a functionalized existence and the description of Jesuit community in the documents of the last Congregation have a sense of unacceptability about them: the first, because it is so obviously destructive and has been repudiated by the legislation and the direction of the Society; the second, because it mirrors so little of the experience of many Jesuits. Both of these, the reduction and the description, underline the central problem of this paper: What is a Jesuit community?

PART II. A HISTORICAL PERSPECTIVE

A. Ignatian Dispensation

Perhaps this problem within the contemporary Society could be grasped more accurately within a historical perspective. Ignatius did not outline an "ideal" or "model" Jesuit community. On the contrary, the word community, in the affective sense of *Gemeinschaft*, does not even occur within the *Constitutions*, which, far more than being a series of regulations, constitute the spirituality which is proper to the Jesuits. The point is an important one. The *Spiritual Exercises* are for the entire Church; the *Constitutions* specify the Society of Jesus as such.

1. Ignatian Simplicity

Nowhere within this slender volume will one find the structure or usages of the local Jesuit community detailed. And this omission is deliberate. In Part VI of the *Constitutions*, Ignatius proposes to set out the practices which would characterize those admitted to final vows, the formed Jesuits. The first two chapters take up the vows in their Jesuit embodiment. The third begins to treat of the usages which are expected of all. It is one of the more extraordinary chapters in the *Constitutions*, made more extraordinary when compared with the lengthy and detailed stipulations which other religious orders had incorporated into their rules.

Most of the third chapter is not about what Jesuits are expected to do;

it is about what they are not to be expected to do! Most of the chapter is given to cutting away what would be the normal and regulated practices of every other religious order in the Church, practices whose exact execution were criteria by which a monastery or a province or an entire order could measure its growth in fervor or its decline. One thinks, for example, of the countless reforms of the Benedictine return *ad literam* and of Melchor Cano's statement that the *Constitutions* of Ignatius contradict the accumulated wisdom and teaching on religious life of over a thousand years.

"In what pertains to prayer, meditation, and study" as also to penance, Ignatius explicitly refuses to give a common norm, leaving each of these to the discreet charity of the individual Jesuit in consultation with his spiritual director and superiors.¹⁷ Confession, communion, and the individual celebration of Mass are equally flexibly dealt with. Regular choir, the choral office in common, and sung Masses are not part of the Jesuit life, but vespers can be introduced on occasion and with great simplicity "for the purpose of attracting the people to more frequent attendance at the confessions, sermons, and lectures."¹⁸ They should accept neither regular parishes nor any perpetual obligation for Masses to be said at determined times and for particular purposes.

Ignatius recognized that each individual house would have its own rules or manner of living--it was not a structureless existence--but there was nothing legislated in common for them all. What is more: "In regard to the particular rules which are employed in the houses where they happen to be, it is proper that they should endeavor to observe that part which is expedient either for their own progress and edification or for that of the rest among whom they find themselves, and which is proposed to them according to the judgment of the superior."¹⁹

What seems to have actually happened was that the life of the first Jesuits in Rome "resembled in many details that of their former life in the college of Paris." A signal was given to rise at five and the lights were put out in winter at ten o'clock. The exercises in common were few: the mid-day meal about 10:00 a.m. and the evening meal which followed it by eight or nine hours. During these meals, one of three books was read: Sacred Scripture, the *Imitation of Christ*, or the *Flos Sanctorum*. An hour of

recreation followed each of these meals. No signals were given for meditation or for examen, and Mass was offered outside of the house when the companions lived in the Palazzo Frangipani.²⁰ The simplicity of these collective expectations allowed each Jesuit to parcel out the time to be expended on work and prayer as "discreet charity" dictated. But Ignatius insisted upon these moments together, especially recreation, and the reason given to Pedro de Ribadeneyra was never forgotten:

In the Collegio Romano at one time the superiors asked to get rid of the hour of recreation at night during Lent and on fast days. It seemed to them that, since there was no supper, there was no need for recreation. I told this to our Father and he ordered that there should be ordinary recreation. And he said that recreation is had not only to prevent the harm which studying soon after supper would do, but also so that the brothers (*los hermanos*) will speak and converse with one another, and thus will come to know and to love one another (*se viniessen a conocer y a amar*), which inflames and increases charity.²¹

What was in common was sparse, but critical. Together they prayed the brief graces before meals; together they listened to the word of God and serious spiritual reading for over an hour; together they shared their lives, work, aspirations, and persons in recreation for two hours a day. The rest of the day, they were dispersed to their tasks or alone in their prayer. Because of their apostolic availability, Jesuit communities were a remarkable combination of solidarity . . . and solitude.

2. The Carthusians Made Apostolic?

It could be defended that the religious order which the Jesuits most closely resembled in the mind of Ignatius was the Carthusians; the Jesuit was to be the Carthusian become apostolic. The point is a critical one in assessing Ignatius' own understanding of a Jesuit community. Too often the historical influences with which Jesuits reckon are those of the Benedictines of Montserrat or the Dominicans of the Rue St.-Jacques. Too often, in an attempt to "form community," Jesuits move to a model of monastic common life or to a governmental structure which is routinely capitular. Certainly each of these orders told upon Ignatius, but the Carthusians were the only order that Ignatius ever thought of joining.

It was from Ludolph the Carthusian's *Life of Christ* that he learned

both the mystery of Christ and the practice "of imaginatively contemplating Christ in the gospel scenes and many of the methods of praying which he taught in his *Exercises*."²² Jean Beyer has already indicated the ultimate Carthusian origin of the expression "spiritual exercises," tracing it further back from García de Cisneros to the *Imitation of Christ*; to the works of Guigo II, the prior of Grande Chartreuse, where it signifies the four degrees of prayer: reading, meditation, prayer, and contemplation; and finally to Guigo I and the first Constitutions of the Carthusians. Many of the "Additions" of the *Exercises* are typically Carthusian, and the midnight meditation breaks up the Carthusian night as it does that of the exercitant.²³

The Paris Charterhouse served as the religious center for Ignatius and his companions for confession and communion during the formative university years of the Society.²⁴ Schurhammer notes that, when they were to leave Paris, the companions "divided up their possessions among the poor as St. Bruno and his companions had earlier done. They kept for themselves only their notes, a few books, and the necessary money for the trip. . . . They traveled on foot as the founder of the Carthusians and his companions had done before, with their luggage of books and clothes upon their backs."²⁵ Many of the radical departures which Ignatius was to institute within religious life can be better understood perhaps if the major influence upon him is counted as the Carthusian.

The Carthusians, somewhat like the Society subsequently, were the first religious order to have Constitutions rather than a Rule in the primitive sense.²⁶ They were the first religious order not to recite the entire office in common, and the Carthusian like the Jesuit was encouraged to pray in his room rather than in choir. "We rarely sing Mass," wrote Guigo, and Benedictines or Cistercians have dropped the same pejorative remarks about the Carthusians' chanting of the office as others have let fall about Jesuits at solemn Mass.²⁷ The Carthusians have "always been adamant in refusing dignities and marks of favor and attention from the rest of the Church."²⁸ The prior of Grande Chartreuse had the kind of central and pervasive authority which Ignatius was later to legislate for the general of the Society, and the Carthusians were the only order to which a Jesuit could transfer after taking vows as a Jesuit. When the first Jesuits were sent to Paris, Olivier

Mannaerts notes, they carried on their priestly ministry in the church of the Carthusians, which had served as the religious center for the first companions in Paris. First Favre and then Canisius joined themselves to the Charterhouse in Cologne in a common effort to save the Catholic faith of its citizens. This Charterhouse was the only religious group with whom Ignatius associated all the merits and works of the infant Society of Jesus.²⁹

Examples could be multiplied, but there is an overriding similarity between the Carthusians and the Jesuits, and it lies with their solitude, an interiority with God which in its Ignatian form is not defined by particular persons or places. For Ignatius, there had to be something profoundly eremitical about the Jesuit, something self-contained and independent so that he can move from place to place, from work to work, from house to house. This absolute detachment from *stabilitas*, from the definition of his life within a particular place or church or group, radically distinguished the Jesuit from either the monk or the hermit, but it was a detachment which was possible only if there was something strongly solitary about his spirituality. Paradoxically, this "eremitical" element made apostolic availability possible.

There has always been subsequently something "alone" about the Jesuit, and if this solitude is not to dwarf his affectivity it is only because he has found God within this aloneness. Even today, the average Jesuit has moved often and is about thirty-five before he receives anything like a permanent assignment. It is essential to his spirituality that he be always ready to move on again when another mission is given. You can only say "good-by" so many times before the pain of continual parting kills something in subsequent human commitment -- unless there is a contemplative love that encloses a human being and makes him affectively able to find God in all things. Not even Bruno himself asserted this interdependence between solitude, detachment, and the finding of God more starkly than Ignatius. He places the following as an axiom which finally explains and justifies the eremitical way in which the *Exercises* are to be made: "The more our soul finds itself alone and solitary, so much the more does it make itself capable of approaching our Creator and Lord and of attaining Him."³⁰ The solitude of the *Exercises* is quite distinct from the solitude demanded for con-

tinual apostolic mission, but a Jesuit has to pack just so often to discover how much they have in common. In both, there is something of the person "finding himself alone." The hiddenness of routine work, the constant questioning of the value of a particular apostolic institution, the failure of projects one gave so much of his life to, the misunderstandings and disagreements, even bitter disagreements, about the direction of apostolic commitments, the advance of old age and an inability to work, the final experiences of yesterday's talents--all of these enter into the solitude of the Jesuit either as the ineluctable attendants of any apostolic engagement or as the ultimate poverty when the talents and abilities and years are spent. Apostolic availability demands something eremitical about the Jesuit. *Something* eremitical! The Jesuit is not a hermit, not even of a wandering apostolic variety. But there is an inescapable element of this within his character, an element that is solitary and independent, a certain kind of religious integrity within God that stands in sharp contrast with defining or envisaging a religious future in terms of particular people or places.

The Jesuit local community, then, has always had something "unsteady" about it, something provisional, something pervasively unstructured and mobile. The primary community for the Jesuit is not this local group; it is the entire Society of Jesus. And in this the Society differs from so many orders whose central allegiance lies with the local monastery or province. For the Jesuit, the local community is "simply a concrete--if, here and now, a privileged--expression of this worldwide brotherhood."³¹

3. Community Formed by Communion

Paradoxically, this solitude, which made a Jesuit available for any apostolic mission, is also that depth from which his community life and investment came. All of the elements which entered into his solitude--from the intensity of his prayer to the passivity of progressive diminishments--entered into his communion with his brothers and companions and bound them more closely together. This communion was reflected in the countless letters exchanged among the early Jesuits flung out all over the world.

Ignatius' instruction to the theologians at Trent indicates something of the level of Jesuit mutual interaction and the importance which this pos-

sessed for their apostolic mission. They were to spend an hour every night "in which each can share with the others what has been done that day and discuss plans for the morrow." They should come to agreement on matters to be done by vote, and each evening one of their number should ask for whatever fraternal correction seemed appropriate to the others.³² The *Constitutions* insisted upon the mutual exchange of letters, and in a rather demanding instruction to the frantically busy Pierre Favre, Ignatius writes that he should put aside other apostolic work and write: "I beg of you by His love and reverence to improve your writing and to conceive some esteem for it and a desire to edify your brethren and your neighbor by your letters. Be assured that the time you spend at it--it can be put down to my account--will be well spent in our Lord." And once more: "Again I beg of you, by your love and reverence for the Divine Majesty, put your heart in this matter and get to work with all diligence; it will contribute so much for the spiritual progress and consolation of souls."³³

A Jesuit's solitude, his mission, and his commitment to community are not opposed; they go together, one reinforcing the other. Solitude, mission, and brotherhood are not "places outside" a Jesuit. They are deeply interior and affective attitudes of integration. The ability to be with oneself, to be with God, and to be with others is a single ability, what Ignatius spoke of as "finding God in all things and all things in God." If a sense of brotherhood is not found in solitude, the resulting human interactions will be superficial, and if the communion among Jesuits does not draw them into a care for others and into interiority, it has failed to touch the deep levels of their lives. Solitude, mission, and community always go together. They go together in a unique way for Jesuits, for they open up into a life which is mobile and available.

The question of community living, then, became quite differently nuanced for such a group of men. The monastic common life with its identification with place and times, with the rhythms of geographical seasons and the liturgical year, cannot apply. They cannot sustain the Jesuit structure and meaning. Just as the cloistered orders take something of their internal genius from the particularity of each house, the Jesuits lose something of their original spirit if they become specified so completely by one locale

or by one mission that the availability to move on is lost. The essential temptation of monasticism for the Jesuit is here--not in silence, a disciplined life, penance, and solitude. The continual attempt to define the Jesuit by local community, by a stability (which is as much psychological attachment as religious persuasion) in a particular institution and locale or by an elaborate pattern of common observances, fails finally before the status sheet, the needs of the apostolic mission of the Church, or before a revival in the essential spirit of the Society. What then would be the community for such an order?

What Ignatius wanted for his men was communion, a unity among themselves by a few simplicities of community life when together and by the frequent exchange of letters while apart. The foundation of this communion was not a multitude of common practices, but their union within an intense love of God. This is not a mere cliché of piety for Ignatius. It is the explicit expression of what is foundational of intercommunion and community within the Society of Jesus: a familiar love of God--sharing in this with one another, they share deeply in the values and hopes of one another's lives. "The chief bond to cement the union of the members among themselves and with their head is, on both sides, the love of God our Lord. For when the superior and the subjects are closely united to His Divine and Supreme Goodness, they will very easily be united among themselves, through that same love which will descend from the Divine Goodness and spread to all other persons, and particularly into the body of the Society."³⁴

B. Towards a More Regulated Existence

Gradually the simplicity of these original and spare regulations was changed. The 2nd General Congregation left the decision of increasing the amount of private prayer to the newly elected Francis Borgia, and one month after its closure Borgia sent directives that required all in some provinces to make an hour of prayer a day, in addition to daily Mass and the two examinations of conscience.³⁵ In 1566 Borgia ordered all of the houses of the Society to recite litanies together as the Jesuits' response to the request of Pius V to counter the threat of the Turks to Europe, but "when the Moslem menace faded, he ordered that litanies be retained, a kind of custom specif-

ically rejected by Ignatius."³⁶ Ignatius' actual response is interesting here because it shows the direction of his thought. He was emphatically against imposing a single common form of prayer upon the whole community; on the other hand, he not only did not discourage Jesuits from praying together, he encouraged it if they were so moved:

Some suggested to Father [Ignatius] that we engage in continual prayer for the election [of a pope], but it did not seem good to him either to decree ceremonies or even that all say the litanies together. However he did say that ten or twelve of them--those who perhaps had forgotten to recite the prayers three times, as he had commanded--could say them with two priests. . . . Father [Ignatius] himself had been saying the litanies each night with [Brother] John Corso for this intention.³⁷

With the exception of grace before and after meals, Ignatius forbade a daily *community* prayer, one at which all the members of a house were expected to be present. He did not forbid, at times he encouraged, *common* prayer, Jesuits coming together to pray in common rather than privately. Father Robert Harvanek remembers that this distinction figured very importantly in the discussions leading to the decree of the last General Congregation that each community should have a time order which indicated a period for "some brief daily common prayer (*brevem cotidianam communem orationem*)."³⁸

Diego Laynez had continued this prohibition of Ignatius of a community prayer imposed as a daily requirement upon a Jesuit community. A letter to Pasquier Broët says: "Father General [Laynez] wishes that Your Reverence and his college conform to the decree of the General Congregation which stated that prayer should not be said in common except on some special occasions."³⁹

Mercurian and Aquaviva ordered the litanies, begun by Borgia, to be continued, and the *pia consuetudo* was made law by a decree of the 9th Congregation.⁴⁰ Gradually during this time community visits to the Blessed Sacrament after meals were normalized, despite Nadal's indication that Ignatius' mind was contrary.⁴¹ In 1572 Borgia ordered each superior or spiritual father to set a definite time for each person in the community to do spiritual reading, at least on Sunday, feast days, and days of recollection.⁴² By 1616 the 7th General Congregation ordered that fifteen minutes be set aside daily for spiritual reading.⁴³ Borgia had made it obligatory that each priest celebrate Mass daily and had empowered superiors to impose

a penance for the omission.⁴⁴ The 4th General Congregation in 1581 imposed "the Common Rules"--taken over from the Roman College--upon the whole Society.⁴⁵ Gradually bells increased and custom books appeared. The effect was to change significantly the kind of community life which Jesuits live.

It has often been said that the Society in this development became more monastic. More precisely, community life became more ritualized, more regulated; a certain pattern was imposed upon all, and the pattern gave common structure and divisions to the day. The Jesuit moved through his work and prayer according to the discipline of a common order which was accepted and routine. What is crucial to note is that this imposition relied less upon the spirit working within each than upon a common conception of what constituted serious prayer and a healthy religious community. On the good side, the regularity encouraged prayer and interiority, strengthening by its very routineness habits of prayer which were placed beyond whim and spontaneity. On the bad side, the common pattern imposed mental prayer at an hour when many men could not pray well, and litanies--which were for many a deadening rote of names and invocations, whose mechanical repetition inhibited rather than fostered growth. More seriously, these regulations changed the emphasis from an interiority of grace and solitude out of which would come the prayer (either collective or personal) proper to each. The new emphasis was upon collective expectations and rules directive of all. The worst feature of the ritualization of Jesuit life lay in the externality of its origin, in the loss of the flexibility of the primitive Ignatian dispensation and its ability to encourage the religious experience of each.

It would be a crude misreading of historically divergent cultures to score against these items of legislation too harshly. The period of Borgia was baroque; the gardens of the residences and the uniformity of the *Ratio studiorum* indicate a time and a consciousness whose uniformity of pattern differed widely from the present.

But still, why did Borgia and the succeeding generations introduce and keep this regularity? One answer has been habitually given within the Society: The pure internalization-process which Ignatius envisaged did not work; a part of the genius of the Society was that it could learn--as Ignatius himself had learned--from experience, that more structure was needed; and

the Society found within itself the resources to provide that structure. The other answer is that the subsequent government did not fully understand the uniqueness of the Ignatian vision and after his death compromised his directives with those monastic ones which had a longer heritage within the Church. Whatever the case, one must say that the discipline and the regulated austerity over the succeeding centuries produced both saints of heroic virtue and intellectuals capable of profound originality and of sensitivity to cultures ranging from China through Latin America, men of detachment, availability, and often deep gifts of prayer. Their lives wrote an extraordinary history for the first four centuries of the Society of Jesus.

It is also true that American Jesuits did feel a sense of community, of belonging to one another, under the more patterned regime of the past. The long years of similar formation, as well as the intensity of a personal devotion to Christ, built into many Jesuits a common experience and a sense of fraternal camaraderie which stood them in good stead when they confronted the enormous burdens of the immigrant Church, the universities, high schools, retreat houses to be built and staffed for years with little or no financial assistance. The accomplishments of such men stand massive throughout the United States, and they were achieved with a sense of brotherhood or companionship and religious solidarity which was common talk in the Church. The symbols and regulated practices of their lives gave Jesuits over those centuries a sense of common commitment. They were sustained by any number of life-forces which were built into the system.

C. The Collapse of the "Borgia Settlement"

But the weave could not last. Precepts, decrees, *memorialia*, custom books, and letters multiplied, but running against them was the simplicity and spirit of freedom that came from the original Ignatian inspiration. Vatican II, as a guide and encouragement, was to bring the contradiction to a head. The tension between the text of Ignatius and the carefully regulated pattern elaborated over the centuries could no longer be sustained. Historical studies had made this text available to the entire Society in a way that it had never been before. Vatican II encouraged religious orders to renew themselves by a return to the "sources of all Christian life and to

the primitive inspiration of the institute," as well as by an "adaptation to the changed conditions of our times."⁴⁶ Both the original inspiration and the changed conditions of our times indicate a similar movement: a simplification of Jesuit community life into patterns where the word of God can be received in common and where men can come to know and to love one another.

That was what might have happened. What actually happened was that centuries of encrusted practices and symbols evanesced overnight. Often nothing took their place. The cassock, the regular routine of rising and retiring amid *magnum silentium*, the times allotted for meditation and exams, the reading at table, and expected presence at recreation--all disappeared. And, in the resulting vacuum, many Jesuits found that an uneasy emptiness had entered their lives.

What was not realized was significant. What was involved in these changes was not just a new rationalization of life, but an elimination of a symbolic life-world in which the average Jesuit understood his own identity. Let me be more concrete. When a Jesuit scholastic rose at five, often bleary-eyed and dragging, at a time in which none of his secular peers was awake, he did so because he was a Jesuit. And when he put on his cassock and made his way to first visit before meditation, he did so because he was a Jesuit. The prayer that the morning hours contained, the kind of reading that was heard at table, the letters from the general and the *fasti breviores*, the visits and recreations and litanies--all of these things embodied symbolically his Jesuit identity. Not conceptually--for they were things whose uniqueness he hardly adverted to--but symbolically: They were the unarticulated presence of an identity which he felt more deeply than concept.

In a few years--breathtakingly short in the history of religious life within the Church--all of these were gone. Sometimes the omissions were considered; sometimes they just happened. But what was seldom taken into account was the enormous shock to the life-system that such an extensive collapse of symbolic structures would occasion. Jesuits at their worst have been frequently characterized as rationalists, men for whom experience and its symbols seem relatively unimportant, men persuaded that articulation and conceptualization are the principal forces by which a life is lived or a community sustained. The late 1960's and the early 70's were to take terri-

ble revenge upon this kind of rationalism, as some of the order's most prominent and articulate members left. What had happened within the Society of Jesus was not so much a question of propositionally false decisions. It was rather the experience of symbolic collapse and the consequent loss of the abiding reminders of an unarticulated identity. For many, the disappearance of the more regular, patterned religious life was followed not by a sense of new opportunities, but by an interior vacuum or a religious house become a men's club.

PART III. COMMUNION AS THE HEART OF JESUIT COMMUNITY

A. Contemporary Resources

These years also contained the beginnings of interior renewal. The *Spiritual Exercises* were being recovered in their original genius as an experience of solitude and personal direction. Provinces and individual houses took their renewal from these individually directed retreats and from the reformation in the manner of giving the long retreat to tertians. The need for spiritual direction was recognized realistically; each year this direction has become more a part of the average Jesuit's life. After centuries, the scholasticates returned from the isolation of the countryside to a conjunction with the university. The *Constitutions* were translated and made available in English as an enormously flexible instrument to guide Jesuit adaptation into this new age within the Church. Perhaps most important, the superior of the community has been increasingly seen as the religious leader of his community, the one responsible before God for its religious quality and for the common life of his companions. The account of conscience has been steadily renewed as an effective means of communication which makes it possible for religious government to be responsive to the religious experience of each member. Even an undoubted feeling of malaise, the feeling that something needs to be done about the ordinary community living of Jesuits, is both a product of these earlier influences toward renewal and another step in the religious awakening of the Society.

If the document *Union of Minds and Hearts* from the last General Congre-

gation is taken within this perspective, its decrees no longer have the same air of unreality. They are not a description of the ideal versus the real, but an invitation to renewal and growth. The attempt is not to return the Society to earlier patterns of a more ritualized existence; nor is it a ratification of any present state of bourgeois individualism, the privatization of religious meaning through "peace at any price." The decrees are prescriptive of the direction that the Society has determined to move in the restoration of the common experience of its meaning--necessary, maintains the decree, for "we ourselves are sometimes plunged into this climate of emptiness."⁴⁷

The job mandated by the General Congregation to the contemporary Society is to restore or to create a human environment which makes religious dedication and apostolic service possible. The future of the Society depends very much on how this issue is faced. What Union of Minds and Hearts strikes hardest against is the model of the autonomous Jesuit whose solitude has become isolation, who does his work and lives his life without taking serious responsibility for the lives within the same community. The real psychological challenge to the individualist is not simply change, with its loss of the unarticulated sense of identity and security provided by the former symbols. The uneasiness with this document may lie far more with the unacknowledged recognition that something more is demanded on the personal and religious level, a whole new way of being present to others both inside and outside the Jesuit community, an ability to communicate and to understand and to "be with" that seems entirely beyond previous resources. The individualist can feel angry or betrayed because his formation within the Society in previous decades has encouraged or at least allowed the distance he has adopted. He has learned to live his own life pretty much on his own; he expects others to do the same. This is precisely what the document contradicts. The change it legislates for Jesuit community life presupposes that any form of life--organic, conscious, or religious--is environmental; that is, it demands a supporting context, an ecosystem, if it is to survive and flourish.

In 1926 the brilliant Russian mineralogist Vladimir Ivanovich Vernadsky delivered two lectures in which he revived Seuss's concept of the biosphere,

that coating of our planet in which life appears. Vernadsky stressed the interdependence of all forms of life, that one element in this intersustaining cycle cannot be altered without affecting all the rest. Life is essentially a matter of system, one part mutually conditioning and being affected by the others. Nothing survives alone. What does survive and grow has its surroundings as the source of its character and survival. If certain life-forces change, other forms of life emerge. What is imperative to note is that any choice of life, even a life of apostolic consecration and religious poverty, is not finally a choice of only a single individual unit. It is a choice of an entire ecosystem which will make that life possible.

B. Fraternal Religious Community

The question facing the Society of Jesus is such a holistic question: What are the life-forces and what interaction among them do we need to sustain our common meaning? What is the atmosphere, the context we must have, if our particular kind of Christian life is to endure and to grow? This is a profoundly conservative question, as is any conservationist's concern with the environment. It becomes reactionary if one attempts to turn back the clock, to inhibit change and adaptation, and if one fears any difference as disintegration. It is at the same time a creative question when one understands that innovation is essential for any vital tradition, that change is a sign of life, that one becomes creative both to conserve and to advance life. The question becomes irresponsible only if one proceeds to the mindless removal of structures, silence, and austerity in the name of spontaneity and in a blind drive for contemporaneity.

How shall we live together?--live together so that we deepen in our Jesuit commitment, in the joys and denials that are part of our portion with God, and in the selfless transcendence that is the heart of apostolic mission? Notice the shift in the question from ten years ago. We are not asking what does it mean to be a Jesuit, but what does it mean to be a Jesuit community. It is not a question about a life alone or abstracted. It is a question about what our life together means: What makes it to be life and to be ours?

1. Community as Constituted by Communication

We have a community only when we have something in common. The kind of community is specified by what we share. For some, what was shared among Jesuits was the external symbols and expressions, many of which are now experienced as falling away and as deceptively inadequate even for the past. For others, it was a brute social fact: "A Jesuit is a man who lives with other Jesuits." If "to live" is taken in its profoundly human sense--as knowledge and love--there is a great deal of depth in this laconic description. Otherwise, it is a permanent allegiance to a particular hotel. For still others, what we share in common is a common consecration (a moment of choice and graced commitment), a common history and tradition, or common ideals and tasks. There is some truth in all of these (often unspoken) beliefs. There is community in some shared symbols, in some physical presence to one another, in the abiding governance of our consecration, in a remembered past which bears in upon us, and in a future to be accomplished together.

But none of these, separately or together, is enough or even central. What is it that unites them, makes them into a common unity so that the symbols are genuinely representative of a reality, so that physical presence is also human presence, so that this commitment once made lives among us, and our history speaks to us and enriches us, and our tasks do not turn us into General Motors?

What unites all of these elements is a human process: communication. You are part of a community to the degree that you are part of a communication. You have the kind of community that your communication constitutes. A community is religious if what is communicated among its members is religious. A Christian community is such if what is communicated to one another is the Spirit of Christ. A community is Jesuit if what is communicated, what is shared, is the Society's particular constellation of values and practices through which Christ is present in his Spirit. The question about community cannot be realistically answered by symbols, by physical presence, by general consecration or history or task. It can, finally, be answered only by communication. If you want to know what kind of community this is,

then the question must be posed: What is communicated, shared among this group of men?

That is why Ignatius in Part VIII of the *Constitutions* does not focus upon *communitas* but upon *unio animorum*. The fundamental issue is not whether men will live together, but how; not whether they will have made some common commitments, but whether they will routinely share them. The question of Jesuits living together is essentially a question of their daily communion. Jesuit life exists only through and in the communion of these men among themselves. It does not finally matter if a Jesuit's mission takes him away or if he lives in the same residence with others. The same telling question is critical for both: What is the level and intensity of fraternal communion in his life?

The strange Jesuit combination--so much like the Carthusians--of solitude and solidarity finds its fraternal realization in this communion, a sharing of one's life with others as that life emerges out of solitary, private prayer and as it moves through detachment of the most rigorous type into apostolic availability. Whatever formalities Ignatius established for communities were to foster this communion among *los hermanos*.

Communion or communication is the experience that constitutes a Jesuit community. This doctrine reaches back to the two prenotes on the Contemplation to Attain Love. The first indicates that love is shown in actions, and the second specifies those actions as *comunicación*. The precise activity that specifies friends, maintains Ignatius, is that one shares with another all "that which he has or can attain." It is a commonplace which is also articulated in Part VIII of the *Constitutions*. What is not so often noted, however, is the Ignatian specification that this love is embodied not in words, but in such activities as *dar y comunicar*, a mutual sharing and communication, an interpersonal commitment of whatever one has.⁴⁸ The religious and psychological implications of this are enormous for a Jesuit community. It is this, maintains *Jesuits Today*, which makes the Jesuit community a Christian *koinonia*: "a sharing of goods and life, with the Eucharist at its center."⁴⁹ Very simply if we want to ask about the health of a Jesuit community, the question should not so much focus upon whether they have internal problems or obvious contentment, important though these issues are.

More important, we should ask what is the quality of their communion with one another. How much of the depths of their lives and of their commitment to Christ do they share with one another?

2. Community as Apostolic in Its Communion

One thing we can share in common is our call to minister as Jesuits to the kingdom of God. The community life of Jesuits is apostolic not merely in a functional sense; that is, we share a life together not merely because it supports the work we do. It is apostolic in the deeper sense that the common sharing of our apostolic commitments forms and interiorly energizes this community. We share with one another the hopes and works by which we move with Christ to bring about the kingdom of God. This means that we communicate with others the religious experience of our ministries, the hopes and fears that they encompass, the successes and the frustrations, the religious motivations and experiences of God that permeate them. It means that our apostolic lives are not hidden from one another, but shared, and that this sharing of what we are and what we are about is the communication which makes the Jesuit community what it is, essentially apostolic. Our mission is essentially in companionship, as Jesuits Today insists: "Moreover, it is in companionship that the Jesuit fulfills his mission. He belongs to a community of friends in the Lord who, like him, have asked to be received under the standard of Christ the King."⁵⁰

This communication of our ministry with one another constitutes a community which makes the work itself flourish and the community's hopes collective and steady. There is a mutual causality here: The community fosters and sustains the missions; sharing with one another the missions that we have constitutes the inner life of the community. Both are instances of the kingdom of God.

The point must be emphasized because the contemporary insistence within the Society of Jesus upon "sharing" and upon authentic communities cannot be dismissed as monastic or as "hand-holding." If we do build a community which is vital, it will only be so because it is a companionship for the ministries of the kingdom. If Jesuits share with one another the human, religious experience which energizes their mission, this level of religious

communication will constitute a deeply human, Jesuit community. It is the mission of Jesuits which makes this kind of fraternal involvement possible, and it is this involvement--what the Deliberation of the First Fathers called the care and concern, the mutual understanding and sense of belonging to one another--which is the heart of the Jesuit community. "Should we have any special concern for those going to Siena, or they for us?"⁵¹

A Jesuit community is not constituted by an identical particular mission. This may or may not be the case. The vital question is not whether the men have the same mission, but whether those given to whatever mission are willing to share with one another what they have given themselves to. A Jesuit community is not constituted by simply physical presence. It is arguable that many Jesuits are spending more time in one another's physical presence than ever before: in the rec room for some time reading through the daily papers and the weekly magazines, a time before dinner for drinks, conversation at meals, some time given to TV, and so on. There is a lot of physical presence, but of the kind that encourages communication on a fairly superficial level. What is at issue is not a quantity of time, but a quality of interpersonal communion, the sharing of one another's lives. Precisely because every Jesuit is a man on a mission, a mission which demands deep qualities of prayer, reflection, solitude, study, and hard work, the companionship among Jesuits must be a communication of what happens to him there. We can share with one another our sharing of the kingdom of God--and this can make us one.

The point is a critical one. There is no ultimate decision to be made between an apostolic life and a serious community life. They are not opposed but necessarily coordinated. There are any number of apostolic missions in the Society which have discovered that they cannot continue unless Jesuits make a serious investment in one another's lives, a religious investment spelled out in terms of commitments of time, prayer, recreation, and so forth. The "burnt-out" phenomenon is only one embodiment of the alternative. Conversely, a Jesuit community in which the apostolic commitments of its members are not shared can find its common life trivialized, introverted, and finally eroding. The mission and the community are not opposed. They are mutually involved, as the conditions for the possibility of

one another's existence.

In Part X of the *Constitutions*, dealing with the preservation and development of the Society, Ignatius wrote the directive which speaks of "whatever helps towards the union of the members of this Society among themselves and with their head," and he followed it immediately with a paragraph which insists that "temperate restraint in spiritual and bodily labors . . . will help this entire body to persevere in its good state and to be maintained in it."⁵² When the 31st General Congregation asked why it was that Jesuit apostolic work was not as successful as "we could rightly expect," it cited the neglect of this insistence of the *Constitutions* as a contributing cause: "our neglect of 'moderation in labors of soul and body.'"⁵³ This could be put more simply: Jesuits are less effective when they work too hard! The intense focus upon works to be done not only debilitates their actual accomplishments but makes serious community life appear a luxury. It is this unarticulated orientation, perhaps more than any other factor, which fails to grasp the critical interdependence of community and apostolic mission.

3. Development of Such a Community

Union of Minds and Hearts is not a description of the present state of most Jesuit communities. It is, however, a serious and careful invitation to growth in this particular direction. What is more, the decree indicates how the critically important developments into a fraternal, apostolic community can occur. It suggests these in a certain developmental or dynamic order. Look at the decree less as an opposition between the ideal and the real, and more as a description of a process of growth into a Jesuit community of the twentieth century.

First, the decree insists that the presence, or at times the restoration, of serious contemplative prayer is foundational to the building of community; a familiarity with God situates our familiarity with one another.⁵⁴ Into this movement towards familiarity with God, other movements are drawn: spiritual direction by which this movement is aided, the account of conscience by which it is guided, and shared prayer by which it becomes common.⁵⁵ One should not write off the simplicity of these beginnings. A man

is seriously engaged by a life of personal prayer. The depths of his life appear within this conscious union with God. As others are drawn into it through spiritual direction, the manifestation of conscience, and regular shared prayer with those who are interested, a fraternal community is beginning to form at the level envisaged by the Congregation. It is not a question of all the members of a large house; it may be only a few. Whatever the number, their communion with one another can grow gradually through the "spontaneous prayer, with a minimum of formalism," and through the *Spiritual Exercises*. Gradually such a group can make the Eucharist the center of a common life, for "our participation at the same table in the Body and Blood of Christ, more than anything else, makes us one companionship."⁵⁶ The steps outlined in Part A of Union of Minds and Hearts are both relatively simple and obviously possible. The contemporary legislation allows and even encourages any group of Jesuits to move in this direction.

As this interior unity within prayer is deepening, a concomitant ability is growing to share with one another the lives that we live, to invest in one another a love that has for "its privileged object . . . the companions of Jesus who compose our Society."⁵⁷ Part B of Union of Minds and Hearts expresses this with one sentence: "As companions of Jesus and each other, we wish to share with one another what we have and are, for the building up of communities dedicated to the apostolate of reconciliation."⁵⁸ Here the issue is fraternal communion.

This takes, like growth in prayer, a great deal of time to develop. It takes a long time to build up trust, the willingness to understand and support others as also the willingness to be understood and be supported by them. Trust usually comes out of the prior experience of being valued and finding oneself belonging to others. A community that is "building community" must take the time and the forms appropriate to its members, whatever is necessary to evoke that sense of value and belonging. This demands an investment of time comparable to Ignatius' insistence upon two hours of recreation daily and controlled by the same purpose: "so that brothers will speak and converse with one another and thus will come to know and love one another."⁵⁹ Days spent away together, faith-sharing weekends, the *Spiritual Exercises* made in common--"fraternal communication within the community can

take many forms according to different needs and circumstances. But its basic presupposition is, at the human level, sincerity and mutual trust, and, at the level of grace, those gifts of God with which our companionship began and by which it is maintained."⁶⁰ Again, this gradual growth in fraternal communion is relatively simple in its outlines and possible for any group of Jesuits who want to move in this direction.

In all of this, the document does not canonize pure spontaneity or a lack of specified regular observance. What it does do is precisely what Ignatius did: It leaves this specification to the local community, rather than legislate for all Jesuit communities as a whole. The "regular order" of their lives should emerge from within the community itself and be a function of its mission: "Taking into account the mission it has been given, every community should after mature deliberation establish a time order for community life. This time order should be approved by the major superior and periodically revised."⁶¹

There is an organic development suggested here, which gradually prepares the way for communitarian discernment, "a corporate search for the will of God by means of a shared reflection on the signs which point where the Spirit of Christ is leading."⁶² Here it is no longer a question of sharing apostolic stress, hopes, and vision with one another, but of collectively attempting to guide our mission by the community prayers and reflections of all together. The community has become completely apostolic when the individual Jesuits in it not only contribute the mission part of their lives to it, but also have their mission shaped by its religious discernment.

The apostolic consecration of Jesuits forms the inner unity of their community when it gathers into the event of community discernment both the multiple engagements of their lives and the vast diversity of movements which occur during their prayer. The question becomes, for both prayer and action: What is the Lord calling us to do? Community discernment--itself the product of the gradual, imperceptible growth in religious communication--brings the level of communion among Jesuits to the point at which they not only share with one another the religious experiences of apostolic lives, but the graced insights by which these lives are to be specified and directed. Ignatius believed that discernment and election were religious events.

In community discernment, these events are shared. It is a common effort to find the divine will, to read how God is working in all things or in this situation, and to join human energies and commitment to his movement through the world. Community discernment, however it is embodied, brings the apostolic nature of Jesuit community life to its fullness.

Union of Minds and Hearts progressively builds to such an apostolic community, and it understands the vows of the Jesuits as crucially involved with its formation. The function of a superior is, "above all, the preservation of the community as a fraternal union," and religious obedience is seen as that habitual attitude which allows spiritual government to be realized through the account of conscience. Religious obedience takes on an additional importance if it is seen that the religious superior is not only to make the final election which follows community discernment, but to adapt the expectations of the Jesuit common life to the exceptional situation. The document does not propose a "new legalism: share or get out." It indicates the direction of interpersonal and religious involvement which is to constitute Jesuit community. How this is realized in an individual Jesuit's life is not a matter of simple personal decision, but is to be decided in conjunction with the direction of the superior and within the policies of the Society as expressed by the last two General Congregations.

Union of Minds and Hearts does not describe or define a Jesuit community so much as indicate how such a community can evolve progressively from very simple beginnings into a discerning, apostolic communion of Jesuits with one another. Each of the stages is possible, and their successive realization is a very realistic challenge for any group of Jesuits.

PART IV. THE POSSIBILITIES OF SUCH COMMUNITIES

A. The Selection in Membership

What are the realistic possibilities that the Society will develop in this way? These possibilities lie, in great part, thought Ignatius, with the quality and character of its membership, as well as with the religious seriousness and determination of its leaders. It is interesting that this

former issue is not taken up by the decree. It is even stranger when one realizes that the decree is deliberately modeled on the first chapter of Part VIII of the *Constitutions*. The central concerns of this Ignatian legislation are repeated and transposed into this document of the Congregation, save for one notable omission:

One who is seen to be a cause of division among those who live together, estranging them either among themselves or from their head, ought with great diligence to be separated from that community, as a pestilence which can infect it seriously if a remedy is not quickly applied.⁶³

What Ignatius considers very realistically, and what the decree of the Congregation omits, is the character of those forming the community. You cannot have men sharing their Jesuit consecration if their lives do not embody Jesuit consecration. Further, you cannot ask a sensitive intelligent man to assume the ministry of religious leadership within a community and then allow his sensibility and his governance to be destroyed through endless nagging criticism by a few intractable men. This is a very serious issue. Perhaps it is not strange the Congregation did not attend to it. The contemporary Society as a whole has not addressed it. But it will not go away. How many rectors have found it impossible to move their communities towards a more authentic Jesuit life because of the consequences which their efforts evoked? How many withdraw, settle for less, even for "peace at any price," because the alternative is a struggle with some who will not change? I have had rectors tell me that they spend the vast majority of their time on five or six very difficult personalities--75 percent, said one man--and this leaves these superiors without the energy or the will or the internal composure to give the entire community the leadership which would sustain its common life. If bitterness and gossip and hostilities are not challenged, they act, wrote Ignatius, like a plague within a house, dividing those who should be sharing their lives. Jesuits hostilely attacking Jesuits destroy the Society, either in a house or in a province. Very plainly, he insisted, the causes of this division are to be separated, and he was prepared to extend the separation as far as was necessary: "To separate can mean either to expel the person from the Society completely or to transfer him to another place, if this seems sufficient."⁶⁴

This concern had been with Ignatius since the earliest days of his generalate. In 1541 he wrote to the Jesuits living in Alcalá a series of directives which the community frequently reread, treasuring them long before the *Constitutions* were written: "One of the things which we must be very firm about, if we are to please our Lord, is to cast far from us everything that could remove us from the love of our brethren. We should make every effort to love them with a tender charity, for Supreme Truth has said, 'By this shall all men know that you are my disciples' "⁶⁵ For Ignatius was not a harsh man, and his concern about the critical position of love within a Jesuit community became transposed into the "interior law of charity and love" which he prefaced to the *Constitutions* and to which he gave priority.

The *Constitutions* are set up developmentally so that those who join the Jesuits may grow gradually into the maturity of their vocation. Ignatius did not expect the same quality of self-transcendence--what he called "abnegation"--from novices as he did from those admitted to last vows, and it was the mark of an evangelical discernment to see the religious promise even in those whom for their present performance he threatened with dismissal: "Either dismiss him from the Society," he wrote to Father Diego Miró in Portugal, "or send him here to Rome if you think that a particular individual can be helped by such a change to become a true servant of Christ our Lord."⁶⁶ There are countless cases of Ignatian insistence that the grace and inclination of each person must be taken into serious account, that time be allowed for growth, that special care be taken of some who have not yet interiorized the obedience of the Society "because they have need of help."⁶⁷ It is only within this context of a deeply patient love that Ignatius insisted upon the separation of those who would not accept correction and change a pattern of behavior which was contrary to the profession of the Society and destructive of the fraternal unity of the community.

This stark directive followed hard upon a more general Ignatian insistence which likewise figures in this chapter of the *Constitutions* and which also is omitted by the Congregation document:

It will be helpful neither to admit a large crowd of persons to profession nor to retain any other than select persons even as

formed coadjutors or scholastics. For a large number of persons whose vices are not well mortified is an obstruction to order and that union which is in Christ our Lord so necessary for the preservation of this Society's good condition and manner of proceeding.⁶⁸

In this care to admit only those whose lives exhibited the charism for Jesuit life, Ignatius' counsel about "the avoidance of leniency in regarding as fit those who are not"⁶⁹ strikes one as far more realistic than the document *Union of Minds and Hearts*.

There is no doubt that Ignatius considered the life of the Jesuit both joyful and hard in its demands: "By experience we have learned that the path has many and great difficulties connected with it. Consequently we have judged it opportune to decree that no one should be permitted to pronounce his profession in this Society unless his life and doctrine have been probed by long and exacting tests."⁷⁰ And while the Society was examining whether the candidate had the charism to live the austerity of this life in joy and peace, the same Formula of the Institute urged a similar consideration on the part of the candidate: "Therefore before those who will come to us take this burden upon their shoulders, they should ponder long and seriously . . . whether they possess among their resources enough spiritual capital to complete this tower; that is, whether the Holy Spirit who moves them is offering them so much grace that with His aid they have hope of bearing the weight of this vocation."⁷¹

The charism for the Society is a complexus of relatively few discernible traits: Does this man have a history of fidelity to his religious vows and such a peace in his poverty, chastity, and obedience that he finds God in them? Does he have a discerning good judgment and serious habits of prayer? Can he do the ministerial work of the Society and find the direction of his life through the *Constitutions* and the decrees of the last two General Congregations? Does he have a passion to serve the Church under the guidance of the Roman Pontiff and fraternal love for his brothers in the Society? Can he find the focus of his work for the kingdom of God in an abiding concern for the service of faith and the promotion of justice? Jesuit dedication asks little more than this, but if men are admitted or kept within the Society who do not embody these traits, any discussion of Jesuit com-

munity as a communion with common values becomes impossible.

Ignatius has a great and realistic concern that the Society be selective about its members, a concern which he took from the Carthusians. Merton noted in the commentary of Dom Innocent Lemasson the remarks "that God alone can make monks and hermits, and that human expedients to increase the number of Carthusian vocations would only end in the ruin of the Order":

The Carthusians have, in fact, always been the most exacting of all Orders in their admission of candidates, on the ground that "many are called to the faith but very few are foreordained to become Carthusians." As a result they may have seemed extremely exclusive and snobbish, in comparison to other Orders, but in fact the great prudence which they have always exercised in this matter of vocations has been one of the chief reasons why the Order has never needed a reform.⁷²

Ignatius followed a similar orientation in his legislation for the Society. Its articulation is never very popular, and perhaps that is why the last General Congregation did not insist upon it again. But the Society will never have the communities envisaged by this Congregation unless it is willing to take the grace of vocation very seriously: to admit to ordination and vows only those whose lives embody the charism for this life and are taken up with its values; to separate from the Society those whose lives indicate that this is not the charism of their lives or that they have long since left in everything but name. The question of membership will ultimately spell out what are the possibilities of a general implementation of the decree on the Union of Minds and Hearts.

B. The Size of Communities

Even with a membership of committed Jesuits, men who recognize what their vocation embodies and are determined to respond to its grace, there is still another question which the document does not address: Can the large houses, those with fifty to eighty Jesuits, bring it off? The fact of the matter is: The larger the communities, the more difficult it is to bring their members together for anything except drinks before dinner and the friendly shoptalk of busy men. The Jesuits living within them are too diversified both in personal histories and in religious expectations. What is an appropriate quality of communication for one is positively repugnant to

another. The poverty or simplicity which one demands for the authenticity of his vows, another finds either too expensive or too cheap. If the document *De unione animorum* is going to direct the future, the size and inner structure of the communities must change and change radically. It is unrealistic to expect that the prescriptions of the decree are going to permeate the religious development of the larger houses of the Society as they now stand.

Does that mean that these larger houses might be divided into small communities? In some cases, yes; in others, no. In some cases, this division into smaller and separate units is the only way in which the pattern of Jesuit life can emerge into a communion among its members. In other cases, it is enough that Jesuits within a larger house find those with whom they can pray together, can share the deeper issues of their lives and experience, and can support one another in the common task of all. In still other cases, the ideal would be smaller communities which are joined regularly with one another into a larger community--a large Jesuit university community becoming a federated community of smaller communities. In still other cases, Jesuits from various local communities within a city would meet together periodically to share their lives and religious mission with one another, and out of this "recreation" and prayer their real religious community would be formed. All of these possibilities underscore two centrally important truths: that community is an analogical reality, realized by different people in different circumstances in different ways, and secondly, that you have a community to the degree and to the depth that you have serious religious communion.

There is no ideal number for a Jesuit community. What is ideal is the religious interchange and mutual communion among the members. The former is flexible and will depend upon so many factors of temperaments, ages, and occupations; but the religious communication is not finally negotiable. It is now the law and the direction of the Society--necessary if Jesuits are not to die as religious and as human beings.

The number of Jesuits who have in recent years left the order have left for a variety of reasons, but two stand out as paramount. Some left because their horizon of values had gradually been secularized; the kingdom of God

became less pressing and the providence of God more distant and abstract--no longer urgent enough to command a man's entire life. Others left because they felt isolated in their experiences and lonely beyond what they thought they could legitimately bear. The future of the Society depends upon its ability to respond to both experiences, and a good deal of that response will consist not in documents or letters, but in the religious qualities of its ordinary communities in the sense of belonging to one another. The disintegration of Jesuit commitment among so many over these past fifteen years cannot be taken as a simple cumulation of individual instances. The number that left is far too high to allow such a casual reading of their exodus. A careful reading indicates not so much the collapse of a single individual multiplied many times over, but the collapse of a *Lebenswelt*, of a life-context which would sustain common aims and meaning through its vitality of human interchange--not just in the Society of Jesus, but in religious life in general throughout the Church. Those years are something of a judgment about the quality of our common life, of its religious character and interaction, of the atmosphere within which this life was lived, and of the strength of the life-forces which sustained it. For a religious community is to provide a context of religious dedication and growth so that the Christian values of a man's life do not wither. A community does not remove solitude from a person's life with God, but it does prevent this solitude from becoming isolation. If the Society of Jesus is to continue its mission, it must number men who are neither secularized nor affectively starved.

C. The Desire among Jesuits

Union of Minds and Hearts is much richer than these reflections have had the opportunity to explore. It contains orientations which it will take years to realize. The introduction of the theme of hospitality, for example, advances a line of development which will have significant consequences in the self-understanding of Jesuit residences, how we deal with those with whom we work and how we also bring them into our community. Even further, what does this kind of hospitality have to say about a tradition which extends back to the foundation of the Jesuit *collegia*, the tradition of incorporating non-Jesuits into the Jesuit community as well as into its works. The

original *collegia* were generally communities of the Society into which non-Jesuits were admitted. Now we see the richly promising venture of the Jesuit Volunteers springing up all over the United States. It is movement which bears upon both the comprehension and the extension of the Jesuit community as well as upon its apostolic effectiveness, as these young men and women become not merely part of our work, but of our community life. How this can be done is a critical question.

The same section of the document demands that Jesuits also make a periodic examination of the poverty and style of their lives, asking the question whether or not it "testifies to simplicity, justice, and poverty."⁷³ This is a life-or-death issue for any Jesuit community in the contemporary world. We must stop calling "poverty" what is not poverty at all. Poverty is very closely aligned to community. "Poverty is symbolic of our commitment to the Lord in purity of heart, of our commitment to one another in common life, and of our commitment to apostolic service rather than gain. Poverty is an assertion that our security and happiness is not found in amassing things, but in loving persons."⁷⁴ Hospitality and poverty have long been a mark of Christian communities. The Congregation demands that they be the mark of Jesuit communities, and in this demand it echoes the aspirations of Jesuits all over the world.

For the paradox of *De unione animorum* is that it is probably the best-received of all the documents from the last General Congregation. It emerged as a response to petitions from all over the Society of Jesus. It proposes a vision which corresponds to a hunger on the part of many Jesuits. The drive for a common life, one which is frugal and committed apostolically to faith and justice in the contemporary world, one in which there is a genuine and serious sharing of the personal and spiritual realities that constitute our lives, is pervasive throughout the Society. You can find it in many older Jesuits, in scholastics moving towards ordination, and in those who are considering a Jesuit vocation. Father Thomas Rausch, of Loyola-Marymount University, remarked upon its importance among university students: "This is the source of the tremendous attraction of the charismatic 'covenant communities' with their promise of 'brothers and sisters in the Lord.' The students want to know if we Jesuits pray together and if we love and

support one another."⁷⁵ The question of the students carries the same concern as the General Congregation.

What is finally requested by so many Jesuits and legislated by the Congregation is that Jesuit community-life be restored along the lines of the Congregation's documents and in continuity with the original cast of Ignatian legislation and usage. There must be a simplicity of ordinary life in which the word of God is heard and shared in an atmosphere of prayer. What Ignatius accomplished through reading at table, the contemporary community may embody in its shared prayer and common Eucharist. There must be that "recreation" within the community in which lives, works, values, and difficulties are shared among brothers, a level of communion in which "the brothers will come to know and to love one another."⁷⁶ The Society will not go back to the patterns of earlier centuries. There is no need that it should. The present legislation allows for a restoration of common life within a freedom and flexibility that the Society has not enjoyed since Francis Borgia. It is critically important that this opportunity be taken. "A community from which sincerity and openness in mutual relationships are absent soon becomes immobilized in purely formal structures which no longer respond to the needs and aspirations of the men of our time, or else it disintegrates altogether."⁷⁷

What the Congregation and the desires of so many Jesuits converge on, then, is a continual conversion, a movement from individualism and from the isolated "I" into a deeper sense of religious solidarity, a companionship in which we think of ourselves as *we*. Union of Minds and Hearts calls upon us to think of ourselves in terms of others, not simply others to whom we minister but others with whom we minister and with whom we form the companionship which is the Society of Jesus. All the possibilities for the creative formation of Jesuit communities which are committed to an apostolic life and profound in their investment in one another's lives, are now open to Jesuits. Much of the future of the Society of Jesus depends upon the response we give to these possibilities.

FOOTNOTES

- 1 Translation of Jules J. Toner, S.J., "The Deliberation That Started the Jesuits: A Commentary on the *Deliberatio primorum Patrum*, Newly Translated with a Historical Introduction," *Studies in the Spirituality of Jesuits*, IV, 4 (June, 1974), 190.
- 2 James Dickey, Introduction to *The Wreck of the Deutschland* by Gerard Manley Hopkins (Boston: David Godine, 1971), p. 3.
- 3 Edmund Campion, "To the Right Honourable Lords of Her Majesty's Privy Council," as found in Thomas H. Clancy, *An Introduction to Jesuit Life* (St. Louis: The Institute of Jesuit Sources, 1976), pp. 328-329.
- 4 Dickey, op. cit., p. 2 (italics his).
- 5 Rosabeth Moss Kanter, *Commitment and Community: Communes and Utopias in Sociological Perspective* (Cambridge, Massachusetts: Harvard University Press, 1972), p. 158.
- 6 Ibid.
- 7 Michael J. Buckley, S.J., "The Union of Minds and Hearts: A Personal Statement," *The Way*, Supplement nos. 29/30 (Spring, 1977), 166-167.
- 8 The Union of Minds and Hearts, no. 12, in *Documents of the 31st and 32nd General Congregations of the Society of Jesus* (St. Louis: Institute of Jesuit Sources, 1977).
- 9 Ibid., no. 15.
- 10 Ibid., no. 17.
- 11 Ibid., no. 21.
- 12 Ibid., nos. 25-27. For poverty, the document refers to the other decrees.
- 13 Tennant Wright, S.J., "The Jesuits and the Men's Club Model," *National Jesuit News* (May, 1972).
- 14 *Our Mission Today*, nos. 42-45.
- 15 Ibid., no. 48.
- 16 Hannah Arendt, *Thinking: The Life of the Mind*, Vol. I (New York: Harcourt Brace Jovanovich, 1978), p. 4.
- 17 *Cons*, [582-583].
- 18 Ibid., [586-587].

- 19 Ibid., [585; see also 654].
- 20 Georg Schurhammer, *Francis Xavier: His Life, His Times*, translated by M. Joseph Costelloe, S.J. (Rome: The Jesuit Historical Institute, 1973), Vol. I, pp. 489-490.
- 21 Pedro de Ribadeneyra, *Dichos y Hechos de N. P. Ignacio*, in *Fontes Narrativi*, II, 488.
- 22 George E. Ganss, S.J., in *The Constitutions of the Society of Jesus*, Translated with an Introduction and Commentary by George E. Ganss, S.J. (St. Louis: The Institute of Jesuit Sources, 1970), p. 13 (hereafter abbreviated *ConsSJComm*). For the same judgment, see Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice*, translated by William J. Young, S.J., edited by George E. Ganss, S.J. (St. Louis: The Institute of Jesuit Sources, 1972), p. 153.
- 23 Jean Beyer, S.J., "Saint Ignace de Loyola Chartreaux.....", *Nouvelle Revue Théologique*. 78:9 (November, 1956), 942-943. See also Bernard Spaapen, S.J., "Karthuizer-Vroomheid en Ignatiaanse Spiritualiteit," *Ons Geestelijk Erf* 30 (1956), 337-366; 31 (1957), 129-149.
- 24 Schurhammer, op. cit., p. 241.
- 25 Ibid., p. 272.
- 26 See *ConsSJComm*, p. 41. What would correspond to a "Rules in the strict ancient sense" in the Society's legislation would be the Formula of the Institute.
- 27 "Raro quippe hic missa canitur, quoniam praecipue studium et propositum nostrum est silentio et solitudini cellae vacare." Guigonis I, *Consuetudines*, XIV, n. 5. *PL* 153, p. 659. The comment upon Carthusian liturgy is from Thomas Merton, *The Silent Life* (New York: Farrar, Straus, and Giroux, 1975), p. 132. For this reason, Dom Jean Leclercq makes the interesting remark: "The priesthood of the Carthusian then was not 'ministerial', nor was it 'liturgical' to the same extent as with other monks." *The Spirituality of the Middle Ages*, with Dom François Vandenbroucke and Louis Bouyer (New York: Seabury Press, 1968), pp. 158-159.
- 28 Merton, op. cit., p. 135.
- 29 La Chartreuse inspira Ignace également lorsqu'il dut organiser le gouvernement de son Ordre. Contrairement au régime en vigueur dans les autres Ordres, celui de saint Bruno était fortement centralisé: en droit oligarchique, en fait monarchique comme le sera la Compagnie. Le Chapitre général détient tous les pouvoirs, comme dans la Compagnie; le prieur de la Grande Chartreuse, qui est en même temps général de l'Ordre et doit y résider, est choisi pour une durée illimitée mais dépose chaque année son pouvoir. Il est aidé par huit assistants; il nomme et confirme les supérieurs locaux, dirige l'Ordre entier, envoie des visiteurs aux diverses

- 'provinces' et peut prendre par lui-même des décisions concernant tout l'Ordre, décisions qui n'ont définitivement force de loi qu'après la ratification de deux chapitres généraux." Jean Beyer, S.J., op. cit., pp. 944-945. For the general permission for Jesuits to enter the Carthusians, see Ganss, *ConsSJComm*, p. 107, fn. 22; also Charles Van de Vorst, S.J., "La compagnie de Jésus et le Passage à L'Ordre des Chartreux," *Archivum Historicum Societatis Jesu*, XXIII, 3-34.
- 30 *Spiritual Exercises*, [20].
- 31 *Jesuits Today*, no. 16.
- 32 Ignatius of Loyola, "To the Fathers at the Council of Trent," *Letters of St. Ignatius Loyola*, Selected and Translated by William J. Young, S.J. (Chicago: Loyola University Press, 1959), p. 96 (hereafter abbreviated *LettersIgn*).
- 33 *LettersIgn*, pp. 63-64; see also Thomas H. Clancy, S.J., *The Conversational Word of God* (St. Louis: The Institute of Jesuit Sources, 1978), pp. 33-34.
- 34 *Cons*, [671].
- 35 Pedro de Leturia, S.J., "La hora matutina de meditación en la Compañía naciente," *AHSJ*, III (1934), 72-73; see also De Guibert, *The Jesuits*, p. 194.
- 36 William V. Bangert, S.J., *A History of the Society of Jesus* (St. Louis: The Institute of Jesuit Sources, 1972), p. 51.
- 37 Luís Gonçalves da Câmara, *Memoriale seu Diarium P. Ludovici Gonzales de Camera*, in *FN*, I, 709, no. 316.
- 38 *Union of Minds and Hearts*, no. 37.
- 39 *Lainii Monumenta*, V, 117-118.
- 40 General Congregation (hereafter abbreviated G.C.) IX, d. 7.
- 41 *Epistolae P. Hieronymi Nadal*, IV, 572: "Post prandium aut coenam ne fiat consuetudo eundi e vestigio ad ecclesiam, neque simul, neque seorsum ad agendas gratias, sed satis sit quae in refectorio sunt actae."
- 42 Otto Karrer, *Der Heilige Franz von Borja* (Freiburg im Breisgau: Herder, 1921), p. 266. For a critical appraisal of the reception and subsequent acceptance of this work, see Paul Begheyn, S.J., "Gotteswirken und Eigenwirken," *Orientierung* 38:3 (February 15, 1974), 27-29.
- 43 C.G. VII, d. 25, no. 3.
- 44 Karrer, op. cit., 265
- 45 C.G. IV, d. 22.

- 46 On Religious Life, no. 2.
- 47 Union of Minds and Hearts, no. 7.
- 48 *SpEx*, [231].
- 49 Jesuits Today, no. 18.
- 50 Ibid., no. 15.
- 51 See fn. 1, above.
- 52 *Cons*, [821-822].
- 53 C.G. 31, d. 21, no. 1; see also Union of Minds and Hearts, nos. 6-8.
- 54 Union of Minds and Hearts, no. 8.
- 55 Ibid., no. 9.
- 56 Ibid., nos. 10-12.
- 57 Ibid., no. 14.
- 58 Ibid., no. 17.
- 59 See fn. 21, above.
- 60 Union of Minds and Hearts, no. 19.
- 61 Ibid., no. 47.
- 62 Ibid., no. 21.
- 63 *Cons*, [664; see also 212-215].
- 64 *Cons*, [665].
- 65 *EppIgn*, XII, 674-676; *LettersIgn*, p. 440.
- 66 Letter 3105 in *EppIgn*, IV, 559-563; *LettersIgn*, p. 280.
- 67 Ibid., 559-563; *LettersIgn*, p. 281.
- 68 *Cons*, [657].
- 69 *Cons*, [658]. Compare *ibid.*, [819]: "Much aid is given toward perpetuating the well-being of this whole body by what was said in Part I [142-144], Part II [204], and Part V [516-523] about avoiding the admission of a crowd, or of persons unsuitable for our Institute, even to probation, and about

dismissals during the time of probation when it is found that some persons do not turn out to be suitable. Much less ought those to be retained who are addicted to vice or are incorrigible. But even greater strictness should be shown in admitting persons among the approved scholastics and formed coadjutors, and strictness far greater still in regard to admission to profession."

- 70 Formula of the Institute, [6 (9)], in *ConsSJComm*, p. 71.
- 71 Formula of the Institute, [4 (4)], in *ConsSJComm*, p. 68.
- 72 Merton, *op. cit.*, p. 140.
- 73 Union of Minds and Hearts, no. 4.
- 74 Michael J. Buckley, S.J., "On Becoming Poor," in "On Becoming Poor: A Symposium on Evangelical Poverty," *Studies in the Spirituality of Jesuits*, VIII, 2-3 (March and May, 1976), 78-79: "Poverty becomes hard to impossible when the personal fails, when the interior integrity and freedom that is situated within God, within our service of others, within our life with one another weakens or collapses. Poverty in its decline is just as symptomatically important as it is in its practice. When the decline begins, levels of attachment are indicated in which things are made to function where the personal should have been. The decline suggests an emptiness in which things are substituted for persons or in which a faster and more expensive pace quiets feelings of depression, boredom, and apathy."
- 75 Private communication to the author.
- 76 Ribadeneyra, as in fn. 21, above.
- 77 Union of Minds and Hearts, no. 32.

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