



Studies in the Spirituality of Jesuits

JUN 03 1992

Jesus Christ Changing
Yesterday, Today, and Forever

David J. Hassel, S.J.

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THE SEMINAR ON JESUIT SPIRITUALITY

A group of Jesuits appointed from their provinces in the United States.

The Seminar studies topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and communicates the results to the members of the provinces. This is done in the spirit of Vatican II's recommendation to religious institutes to recapture the original inspiration of their founders and to adapt it to the circumstances of modern times. The Seminar welcomes reactions or comments in regard to the material which it publishes.

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David J. Hassel, S.J.

Studies in the Spirituality of Jesuits

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For your information . . .

For anyone interested in Jesuit spirituality, the works of St. Ignatius are foundational. Anyone so interested will probably be happy to learn that all of those works are to become available to computer users. The four major writings—the *Spiritual Exercises*, the *Constitutions*, the *Spiritual Diary*, and the *Autobiography*—the minor works, and all twelve volumes of the almost seven thousand letters will be part of a single laser disk, a CD ROM, identical in size and appearance to our familiar music CDs.

The Institute of Jesuit Sources, located here at the same office as *Studies in the Spirituality of Jesuits*, will publish and distribute what is being called an “electronic edition” of St. Ignatius’s works. The disk will include all of the works in a database, the computer program to access them, a second copy of all the works as raw data that can be worked on by programs chosen by the user, a program to produce concordances, and, in all likelihood, the four major writings in five different languages: English, Spanish, French, Italian, and German. It is also possible that, in cooperation with similar institutes in Spain and France, we shall publish a printed concordance of those major writings in their original language together with introductions in English, Spanish, and French.

This whole project has been several years in the making. At the end of March, I introduced it and spoke about it as one of the participants in its public demonstration in Rome before an audience of several hundred invited guests at the Gregorian University. The project has also been a wonderful example of international cooperation, with Jesuits, laity, and women religious from six different countries involved in all the work from inputting data to proofreading (sometimes four times!) output. Central to the whole task was the creation of the database and the writing of the computer program; most important in this aspect of the project was Dr. Manfred Thaller, a historian and computer expert, as well as director at Göttingen, Germany, of the History Workstation Project at the Max Planck Institute (similar to our National Science Foundation). He worked long and hard on it in Germany and, assisted by Fr. Joseph Hopkins, a mathematician and computer expert of the Jesuit Detroit Province, equally hard here in St. Louis.

It will take some time yet to input the several translations, test the program, write the user's manual, and manufacture the laser disk. This column will keep you informed of progress.

Computers have not pushed books out of mind. I had earlier promised that from time to time I would call attention to some that are particularly interesting and worthwhile. Here are two recent examples:

Spirituality and History: Questions of Interpretation and Method (New York: Crossroads, 1992, 238 pp., \$14.95) by Philip Sheldrake, S.J., editor of *The Way*, is an excellent presentation of three central elements in the contemporary study of spirituality. First, it presents some of the questions that need to be asked of traditional approaches to the history of spirituality. Second, it gives the reader access to very much of the relevant contemporary literature in the field. Third, it attempts to synthesize the considerations on method that relate to history and spirituality. The author provides excellent examples of what he is discussing. The book is not all easy reading, especially the early chapters on the nature of history and the meaning of spirituality; but it will surely help to provide a clear and solid framework for understanding and interpreting a field, spirituality, that is all the more in need of it, given its importance.

The second book is a commentary on the Spiritual Exercises, *Ejercicios Espirituales de S. Ignacio: Historia y Análisis: Colección Manresa* (Bilbao/Santander: Mensajero/Sal Terrae, 1991, 904 pp.) by Santiago Arzubialde, S.J. This is a book almost more thorough and complete than one could imagine and is an extraordinary resource for anyone seriously interested in the Exercises. Section by section, the author gives the autograph text, applies to its interpretation many of the contemporary scholarly principles of textual and historical analysis, comments on the section both theoretically and practically, and puts it in the overall context of the whole of the Exercises. There are excellent charts, tables, bibliographies, and indices. This commentary ought to be in any library that deals seriously with Ignatian spirituality, the Exercises, St. Ignatius, or the Society of Jesus.

John W. Padberg, S.J.

Editor

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Jesus Christ Changing Yesterday, Today, and Forever

A Startling Possibility: Jesus Is Still Changing!

What I am going to describe to you in this article may be somewhat mind-boggling. It certainly was for me when in 1957 I first read in the Roman periodical *Nuntius Apostolatus Orationis*, that the joy of Christ continues to grow after the Ascension.¹ I said to myself, If his joy can increase, then his knowledge, love, imaginative vision, and virtue would increase too, since they are presumably the sources of his joy. In other words, Jesus' whole human personality would have been growing not only during his life on earth but also after his ascension, right up to this present moment.

¹ Rome, May 1957, p. 156, #5. A superior number after a word indicates a footnote, as in this instance. A superior letter^{A, B, C} refers to its respective appendix at the end of this essay.

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Also influencing my thinking during this time was the process philosophy of Alfred North Whitehead. The beauty of the fifth part of his *Process and Reality* struck me, where the author describes the compassionate God entering into all our activities. Although I stood (and still stand) within a classical Christological framework, I felt that his insight could be used to describe this developing human personality of the risen Jesus. In this way I could preserve the unchangeability of God and still enjoy intimacy with the totally human Jesus as he revealed within himself the totally divine God.

Meantime, Thomas Aquinas's metaphysics of the human (*Summa Theologiæ*, Parts I and I-II) gave me a more theoretical understanding of personality. This was complemented by Augustine's more concrete conversion theory of dynamic memory within the developing personality (*The Confessions* and the *De Trinitate*, Books 8 to 15). Naturally, this led me to Karl Rahner and Bernard Lonergan, who were both expanding Aquinas's and Augustine's theories of the mind and heart seeking God. Earlier, in Teilhard de Chardin's *Phenomenon of Man*, I had found the striking beauty of the cosmic Christ, who is always accompanying us, yet is ever ahead to lure us to fuller human living. This, combined with the intimacy promised in his *Divine Milieu*, became a stimulating challenge to me.

I felt that Teilhard's conception, once combined with the idea of a developing personality in Jesus before and after death, could have some profound effects on how I personally related to Jesus and how I presented the Spiritual Exercises of St. Ignatius. For example, my life with Jesus could change him just as he changes me. Such meaning for my life here on earth would be carried into life after death and then enhanced by this ongoing friendship with Jesus—a new dimension of the kingdom comradeship (the *mecum*) in the Spiritual Exercises. Both before and after my death, Jesus, the living Gospel, could narrate within me the story of his earthly life, and I could tell him all my own memories, which make me who I am. In this way I could enter into his passion and death, and he could share my everyday sorrows and

joys in terms of his death and resurrection. Our personal histories could blend together in close union.

This, in turn, could give new intensity to the gospel contemplations of the Fourth Week of the Ignatian Exercises, where I had previously found it difficult to identify with a risen, kingly Jesus. Again, the Contemplation for Gaining Divine Love becomes more personal for me when Jesus is felt to be sharing with me his own enthusiasm for the Father's ongoing creation of the world and delicate care for each person.

Of course, the whole process of discernment shares in my unique intimacy with the risen Jesus, who, by entering into my insights, concerns, feelings, and decisions, grows with me as a result of our comradeship. Lastly, devotion to the heart of Jesus takes on a fresh life as I recognize his current human growth occurring within my own. Clearly, the living-out of these insights would involve high stakes for my own life of prayer and for that of persons whom I accompany through their triumphs and failures.

For this reason I find myself proceeding here with caution, even with reluctance and some fear. It should be evident, however, that, when I use the term "Jesus' growing personality," I am not talking about Jesus' divine personhood growing. Rather, I am speaking only of his human personality, namely, whatever is added when the Second Person of the Trinity became man through the incarnation.

So in this article the first question is: Did Jesus really grow in his human personality **before** the resurrection? Second, what would be some reasons for saying that he continues to grow in his human personality **after** the resurrection and ascension? Third, if we answer yes to these first two questions, what would be the effects of having Jesus' human personality developing within my own personality both now and in the afterlife? But if this should be the case, how different would my daily living possibly become? Finally, could it be that the principles of Jesuit spirituality would seem more fully enfleshed if I held that the risen Jesus is still growing?

How Can It Be Possible?

1. Jesus' Continuous Growth *Before* the Resurrection

At this point it is important to note that some writers loosely use the terms "person" and "personality" as if they were interchangeable, denoting the same reality. But actually the person is my permanent center from which issue all my changing activities, such as thinking, willing, imagining, sensing, emoting, building skeletal structure, enfleshing, and neural responding. But personality is the ever-changing, ever-integrating whole of all these activities as they become various knowledges, virtues, imaginative sets, sense faculties, emotional combinations, organs, muscle and bone structure, and central nervous system. Challenging day-to-day situations in family, education, business life, recreation, and church gatherings draw out of the permanent center of my personhood the many transient activities and powers which make up the integrating whole called my "personality."

Now in Jesus the divinity or Second Person of the Trinity is clearly distinct from his human personality, because the Divine Person "is from before all ages," whereas in time the human personality of Jesus came into rudimentary existence within the womb of Mary, his mother. This is what I mean when I say that I am not talking about Jesus growing as a divine person but only about his human personality expanding.² Luke the evangelist directly speaks of this developing personality: "Jesus, for his part, progressed steadily in wisdom and age [stature] and grace before God and men" (Luke 2:52, 2:48).³

² Walter Kasper traces the theological and philosophical history of the distinction between person and nature (nature being the human body and soul of Christ along with his human personality) in *Jesus the Christ*, trans. V. Greene (New York: Paulist Press, 1976), 230-52.

³ In this paper quotations from the Bible are usually taken from the Catholic Biblical Association of America's edition, *The New American Bible* (New York: P. J. Kenedy & Sons, 1970).

The people of Nazareth who spent some thirty years observing Jesus were certainly convinced of his growing humanness. "Is this not the carpenter, the son of Mary, a brother of James and Joses and Judas and Simon? Are not his sisters our neighbors here?" They found him too much for them" (Mark 6:3). He was all too normal, too thoroughly human, in his growth to be the Messiah. Apparently, they had seen him learning how to tie on his sandals, to play games with the village kids, to plant and garden with Mary, to reap and gather with Joseph, and later to become the handyman who roofs houses, mends implements, follows the crops, and cuts irrigation ditches. They would agree with St. Luke that he "progressed in wisdom, stature and grace." Besides, the remark in the Letter to the Hebrews "Son, though he was, he learned obedience from what he suffered" (5:8) would make good sense if Jesus' human wisdom kept on growing daily.

Without a sudden growth in learning, Jesus could not have been surprised when the centurion expressed faith in his ability to cure at a distance. Unless he is truly learning here, Jesus is merely playacting. This would mean that his anger at the economic prostitution of the temple, his indignation at Peter's worldly advice to him, his struggle with Satan's three temptations, his agony in the garden, his depression over impending death, were simply a game of charades. The German theologian Walter Kasper underlines the drastic results when one considers Jesus' humanity to be fully achieved at the incarnation without any need for further development:

[If] Jesus is constituted through the Incarnation once and for all, the history and activity of Jesus, and above all the cross and Resurrection, no longer have any constitutive meaning whatsoever. . . . God assumed not only a human nature but a human history and in that way introduced the fulfillment of history as a whole.⁴

⁴ *Jesus the Christ*, p. 37, No. 2. Karl Rahner states his agreement: ". . . it still remains true that this distribution to two realities, the divine Word on the one hand, and the created human nature on the other, may not let us forget that the one, created reality with its process of becoming is

To sum up, without novelty and spontaneity Jesus' life travels along a single rigid track to his death and resurrection. Clearly Jesus appreciated the jeopardy of Gethsemane and the gamble of Calvary when the Gospel has him cry out to the Father, "Why have you abandoned me?" Otherwise, all Jesus' deeds are simply playacting and his seeming growth is a mirage.

2. Jesus Growing After the Resurrection and Ascension

Even if one agrees that Jesus' human personality developed normally before the resurrection, one can still add that his humanity suddenly achieved total perfection at the first moment of his resurrection. This is the position of Jacques Maritain, the eminent French philosopher-theologian.⁵ He sees Jesus living beyond space and time. For Jesus, in his eternally divine personhood, lives by a single act of divine existence which can simultaneously support all actual and possible units of time, space, event, and being. And yet, as universal redeemer and as Lord of history, he would in his body be aware of every moment, every happening, every being of this universe. In this way Jesus would sum up all his resurrected life in one great teeming eternal act of existence (his personhood) and would enter through his totally developed human soul, body, mind, heart, and imagination (his personality)

the reality of the Logos of God himself. . . . If we face squarely and uncompromisingly the fact of the Incarnation which our faith in the fundamental dogma of Christianity testifies to, then we have to say plainly: God can become something. He who is not subject to change in himself can *himself* be subject to change *in something else*" (*Foundations of Christian Faith*, trans. William V. Dych [Seabury Press, 1978], 220). Here Rahner seems to be talking of a permanent state of being in which Jesus changes both before death and after the ascension.

⁵ See *On the Grace and Humanity of Jesus* (New York: Herder and Herder, 1969). According to Maritain, although Christ can, as *homo viator*, grow before his death, nevertheless, at the moment of his death and resurrection, he becomes *homo comprehensor* (pp. 73-75); his humanity becomes totally achieved or unlimited in its order of perfection. His human nature becomes supreme and unsurpassable (p. 64).

into every single timely action of every being of the past, present, and future for each one's salvation.

There are some good reasons for thinking Maritain may be wrong and for asserting that Jesus' human personality continued to develop even after the resurrection. But I am not attempting a "proof" here. I simply want to suggest the possibility that Jesus' human personality continues to grow after the resurrection and ascension, and reconcile it with various scripture texts, beliefs of the Church, and Christian experience.

First of all, we must grant that after the resurrection Jesus' human personality seems somewhat remote in its majesty, more sovereign in its power, more peaceful in its serene self-possession, less easily recognizable by the disciples. Still, was Jesus unmoved by Mary Magdalene's excitement at meeting him, by the half-fear and half-joy of the apostles greeting him in the upper room, by the humiliating yet warm prayer of the doubting Thomas, "My Lord and my God," by the distraught sorrow and later affection of the two disciples at Emmaus, by Peter's exuberant leap of joy to join Jesus on the shore of Lake Tiberius? It would seem to make sense that in timely sequence there would be growth of appreciation for each of these friends.

This is not to imply that Maritain's position lacks probability. For Jesus' human personality could be totally enriched by the Father in one moment and this enriched personality could be revealed to us as the Easter events called it forth. But then Jesus would no longer remain fully human, for, as the social scientists note, to be human is to be constantly growing. It would seem more fitting that the wholly human Jesus would grow along with his friends. Indeed, an intimate community would seem to require that all its members, especially the central member, grow step-by-step together in facing life's events. Further, if Jesus is to be considered historical both before and after the ascension because of his having a body, this historical corporeity would seem to imply succession (and therefore growth), since history happens to be successive growth.

By speaking this way of Christ's human growing personality, one does not mean to insinuate that the process of gathering knowledge, experiencing feelings, and making decisive choices after the resurrection is the same as before the resurrection. For after the resurrection there is a new integration of divine with human knowledge in the totality of Jesus. But the implication is nevertheless that his human knowledge continues to grow as human. In other words, let us grant that Christ as human may have enjoyed in his earthly life both beatific and infused knowledges as well as the fullness of charity. But such knowledges and loves had to be rendered into human concepts and desires according to Jesus' growing experimental knowledge if he was to communicate humanly with us. Such translation of divine knowledge into experimental knowledge would seem fitting also for his post-resurrection life.

In using such humanized concepts, understandings, and desires to communicate more fittingly with us humans, Jesus, the Great Prophet, would thus be following the ways of the Old Testament prophets who expressed their and God's ideas, feelings, and decisions according to their principal occupations, such as vinedresser, shepherd, courtier, married person, single, celibate, and so on. In so acting himself, Jesus would simply be allowing his risen personality to follow the direction of his earthly personality.

Let us say, for the sake of argument, that during the resurrection period his human knowledge grows, his emotions expand, his affection for the men and women disciples becomes warmer, his human skills in communication sharpen, and his imagination takes on new creativity. A yet further question would present itself: Does all this human development suddenly stop when Christ ascends into heaven? Or does his human personality continue to grow right up to this very day? What would be some reasons for taking the last position, while at the same time realizing that there would be large differences between his earthly life and his risen life?^A

First of all, social scientists consider humans to be specifically different from all lower beings in that we never stop growing, whereas animals reach a certain high point of development, then level off, and finally decline. The human, however, never stops growing in mind and heart, in knowledge and love. (Even in the extreme instance of the person afflicted by Alzheimer's disease, he or she is able to grow in love, compassion, and patience.) Thomas Aquinas, the medieval philosopher-theologian, reminds us that in normal cases the human mind, because of its spiritual cast, has an indefinitely expandable capacity just as the human heart is capable of containing indefinitely deeper and deeper loves for more and more people. As long as we remain human, our specific note as human (constant growth) should persist beyond death and resurrection. This is to say with Augustine of Hippo and with other Fathers of the Church that Christians continue to grow after their resurrection.^B So why should not the noblest of all humans continue to develop his human personality after his resurrection and ascension?⁶

A second reason can be given for this development in the risen Jesus. Augustine describes in his dialogue *The Teacher* (XIV, 45-46) how Christ the Word illuminates every insight one enjoys and, in his dialogue *On Free Will* (III, xxii, 63-65), how the same Christ strengthens every will act one makes. That is, he shares in

⁶ This assertion (about growth in love within one's personality after death) does not deny that one's capacity for *caritas* is set forever at one's death (see Appendix A, "Letter on Certain Questions"). But it does imply that one can turn this determinate caritative capacity to new people for new loves. I personally knew only one of my grandparents, and I look forward to meeting them as well as others for the first time in my life after death. Further, I would hope to love more fully, up to the top of my caritative capacity, people who have long been dear to me in this earthly life. In other words, the capacity for love may be set. But the ability to turn this capacity to meet new persons for new loves and to cherish old friends at new depths is not frozen. To use an inadequate yet clear mechanical metaphor, the rocket may have a set acceleration rate yet increase speed indefinitely according to the set acceleration.

our every insight and decision; he co-insights and co-decides.⁷ (This does not compromise one's freedom, for the human being can totally refuse or simply diminish Christ's illumination and strength within himself.) If this is the case, then Christ shares in every true insight and good decision of every person during the last two thousand years, whether that person is an artist or farmer or fashion designer or musician or plumber or scientist or table waiter. The risen Christ is, then, not only developing with each new insight and decision shared with us but also gathering into his human personality all that is true, beautiful, and good in each of us and in every culture, no matter how primitive or sophisticated we may be.

The Second Council of Orange (A.D. 529) agrees with Augustine's teaching on these sharings of insight and decision which later theologians will call actual graces.⁸ This could well be intimate reconciliation with the risen Jesus—or the Eastern theologians' gradual divinization of the person or Augustine's "imagining" of Jesus and of God.

Third, the continuing development of Jesus' personality after the ascension—a development in union with our own growth—explains the contention of the Letter to the Ephesians that Jesus recapitulates human history according to the Father's plan, which is "to bring all things in the heavens and on earth into one under Christ's headship" (1:10). In this way God "has put all things under Christ's feet and has made him, thus exalted, head of the church, which is his body, the fullness of him who fills the universe in all its parts" (1:22f). This post-ascension human growth of Jesus also reveals why the author of the letter can say, "In my own flesh I fill up what is lacking in the sufferings of

⁷ Etienne Gilson documents the moral illumination of the will in parallel with illumination of the mind for co-decision and co-insight. See his *Christian Philosophy of Saint Augustine*, trans. L. E. M. Lynch (New York: Random House, Vintage Books, 1967), 130f.

⁸ Heinrich Denzinger and Adolph Schönmetzer, S.J., eds., *Enchiridion Symbolorum*, 32nd ed. (New York: Herder, 1963), #180, #182.

Christ." For Jesus shares our sufferings and anxieties and grows with us because of them. He is, then, the Lord of history, containing within his human personality all that has happened in the last two thousand years.^c

Some could object at this point that this is too immense a burden for a human personality to bear. Yes, it would be impossible if an infinite act of existence, that of Jesus' divinity, were not supporting his human personality. Thus to take seriously the developing personality of Jesus is to reaffirm, not to deny, his divinity in all its infinite power.

It may be noted here that the Fathers of the Church see Mary, the mother of God assumed into heaven, growing in the life after death and even suffering because of humankind's sinful deeds. Irenaeus, Origen, Gregory the Great, and Gregory of Nyssa will consequently speak of Christians continuing to develop in heaven. So, if Jesus remains truly and fully human, one would think that he also grows in his human personality during the life after death.⁹

There are some good reasons, then, to allow for the opinion that Jesus' personality (as distinguished from his person) is not a static and closed entity, but an open, relational one even today.¹⁰ Such a viewpoint will help us relate to Jesus in our daily life, as the following section will try to show.

⁹ See Appendix B for citations.

¹⁰ "Evidently, though Jesus lives beyond space and time with his Father and the Spirit, still he continues to live in a body. Even if the growth in the risen Jesus' humanity were instantaneous because of his eternal person, his personality development would still be gradual—at least by phase if not by time. For this instantaneously glorified human nature and human personality would have innumerable causal relations to the temporal events of our human past, present, and future. In other words, seen from the eternal side of his divine personhood, Jesus' human personality-growth, both before and after the resurrection, would be instantaneous. But, seen from its temporal bodily side, his growth in personality would be gradual or phased or timely" (David Hassel, S.J., *Radical Prayer* [New York: Paulist Press, 1984], 120).

Consequences of This Possibility

How This Conception of Jesus Affects Our Personal Relationship to Him

If Jesus' human personality continues to develop after his resurrection, some interesting conclusions follow:

▶ 1. Jesus today is different from Jesus yesterday. Today he carries within his personality a new growth of knowledge, feelings, love, imaginative inventiveness, and loyalty—all gathered since I last conversed with him. Jesus is as fresh as today if I allow him to be so.

▶ 2. Over the past twenty-four hours, my responses (good and less than good) have been informing his human personality. And I, in turn, am being formed by his spontaneous responses to me. Is this not what friendship is all about—two people out of affection for one another mutually contributing and adapting to each other's growth in life?

▶ 3. In this way Jesus' human personality carries within it all the enrichments of twenty centuries of friendships with his people, and he becomes the universal redeemer of four billion contemporaries as well as of those billions living in all previous centuries. Can this be the basis for both worldwide ecumenism and the Communion of Saints?

▶ 4. Now our friendship with Jesus enables us to ask him more effectively for whatever our friends, our work, our family, our country, or our world needs. For our loyalty to him has made us more lovable to him. Friendship being the ultimate basis for intercessory prayer, we can perceive more clearly how personal rapport with Jesus is part of the dynamics of the Body of Christ, the Church, as it pleads the case of sinners. This intercessory power of friendship explains why the Eucharistic celebration is studded with prayers of petition to the Father through Jesus (his beloved Son and our friend) and in the Spirit (the mutual love between Father and Son and between all members of Christ's Body).

▶ 5. Jesus Christ, as the Lord of history, brings to each meeting with us all the riches of the past twenty centuries—as much as we can take, as much as we allow him to give us. As you may recall, the sharing, which is his friendship with each of us, occurs in our knowledges, attitudes, feelings, decisions, and hopes. In co-living with us he does not limit our liberty. Rather he is increasing it through his illumination of our minds and his strengthening of our wills. For this reason, Paul can say, “I live now not with my own life but with the life of Christ who lives in me” (Gal. 2:20). This is our redemption happening from hour to hour within our very minds, hearts, and bodies.

▶ 6. Again, Paul’s doctrine of the Body of Christ reveals itself as based on the way that the Risen Jesus’ body, in the manner of the Eucharist, permeates our own bodies to form the close-knit family of God.¹¹ Such a familial union remains fresh and continuously grows in loyalty, since both Christ and we grow each day with new experiences. It is through this increasing union that each of us discovers his or her identity and contributes to the identity of every other member of the Body of Christ, not excluding Christ perhaps.

This social growth enables the personality to escape a merely individual cast. Thus one definition of Jesus’ humanity is that he is a “man for others.” As merely individual, Jesus’ humanity is incomplete; only the eschatological Jesus is the total Jesus who includes relationships with all human beings. It is no wonder,

¹¹ “The conception of the Church as Body of Christ is grounded in the union that exists between the Christian and the *risen* body of Christ. . . . When the Christian shares in the bread of the Eucharist, he or she becomes one body with Christ (1 Corinthians 10:16–17). . . . The Church has become one body, his own [Christ’s], in which the Holy Spirit dwells (Ephesians 4:4). Christians are called one body (Colossians 3:15).

“The physical realism of the union between Christ and the Church lies behind the development from the notion of one body ‘in Christ’ (Romans [12: 4–31] and 1 Corinthians [12:4–27, 6:15–19]) to one Body ‘of’ Christ (Ephesians [1:23] and Colossians [1: 24])” (Richard McBrien, *Catholicism* [Minneapolis, Minn.: Winston, 1980] 2:596).

then, that Jesus grows after his resurrection, for he is as yet incomplete in his humanity—not simply because every humanity is finite but because we are not yet fully part of his experience. In addition, his socially developing personality when united with me can form my personality into new social awareness and action.

At this point one may well ask, How does all this development square with the proclamation of the Letter to the Hebrews “Jesus Christ is the same yesterday, today and forever” (13:8)? In response we can say that the divine person of Jesus Christ is certainly unchanging (though certain exegetes claim that the “sameness” is simply Jesus’ fidelity to us). His human personality can nevertheless grow because the truly and fully human, in contrast with lesser beings, has constant growth as its basic characteristic and because it attains completion only through human relationships with all other humans.

We can, then, understand the author of the Letter to the Hebrews as referring to the unchanging continuity of the divine person, Jesus Christ, through all the modifications of his human personality before the resurrection, during the resurrection period, and after the ascension till this very moment of today. However, to limit this text solely to the divinity of Jesus is to risk the absorption of Jesus’ manhood into his divinity. This is to impoverish Jesus Christ and to make it much more difficult for us to understand how the risen Jesus is any longer human and how we can relate to him.^D This naturally implies that Jesus is hard put to reveal the Father to us.

In contrast, if one allows Jesus’ humanity to exist recognizably after the resurrection, then one can grasp more clearly what his divinity might be. For it is through his humanity that we get some inkling of who God is: the sending Father, the Son sent as Word, and the Spirit who resurrects the Son Jesus to unite him with his Church. How could we have known that our God was of three persons unless the Father had sent his Son to be the embodied Jesus Christ, and unless the Holy Spirit had been sent by them both at Pentecost to unify all Christians into the one Body

of Christ?^E Thus the title of this article is not a brash one. For it does not deny Jesus' unchanging divinity, but calls attention to how important his developing human personality is to our daily Christian living.

How the Continuously Developing Personality of the Risen Jesus Can Affect Our Everyday Living

If the developing human personality of Jesus is working within each person for his or her development, then some startling conclusions can be drawn about our hour-to-hour living with him.

▶ 1. The broader and the deeper my knowledge when I die, the richer will be the intellectual power according to which I will grow after my resurrection. The more people I have loved in depth, the broader will be my affective base for resurrection growth. The more disciplined I have become from my sufferings for others out of loyalty to them and to Christ, the greater will be my ability to focus well my resurrection knowledge and love. This does not necessarily give the well-educated person an unfair edge. The common-sense knowledge of the uneducated can, through experience and virtue, become a wide, deep, down-to-earth wisdom of remarkable richness, as in the case of the Curé d'Ars or Francis of Assisi or Catherine of Genoa or Bernadette of Lourdes. Then again, the Lord does not measure us so much by our knowledge but in particular by our capacity for love (1 Cor. 8:3, 13:1-13), even though, all things being equal, intelligence greatly helps us to love truly.

▶ 2. There is a close continuity between what I accomplish here on earth and what I will enjoy in heaven. My various skills in knowledge and friendship, in music and art, in mathematics and history, in sports, dance, and drama, in mechanics and wisdom, will not only be retained in my risen existence but will continue to grow there. Everything I do and experience on earth is carried along with me into the resurrected life, since the obliteration of all these spiritually based skills would be the loss of my human personality, my unique identity. My immortal spirit would

be neutered. There is nothing, then, that I presently do which will be wasted; all acts enter into that spiritual personality which will shape the spiritual resurrected body. Even my sins, insofar as I am sorry for them and learn from them, will be the indirect source of my growth with the risen Christ.^F

▶ 3. If Jesus recapitulates all of history by co-insighting and co-deciding with each human person living during the last two thousand years, then he shares our every insight, feeling, and decision. We are never alone in our joys and struggles, never totally at the mercy of our limitations; but, like one family, we are always being illumined, strengthened, and compensated by the risen Jesus' presence. Here the traditional "imitation of Jesus" becomes spontaneous, surprising, and demanding in its social impact as we image his influence in our unique personalities and in our Church.¹²

▶ 4. Because of this constant challenge to one's generosity and discipline, life becomes more difficult, yet it is also more meaningful and hopeful. Given the conviction of a developing risen life with Jesus, one cannot sit back and let the oars of endeavor rest in the stream of life. There is much work to be shared with the beloved, instant by instant, as one attempts to make more evident the daily imaging of Jesus quietly operating in the world's history. All this gives a fresh confidence in one's work and self; a person simply never feels like a loser. After all, one is constantly companionshiping Jesus and is becoming more and more aware of one's resurrected future growth (Rom. 8:31-39). It makes the bearing of each one's daily cross more possible because more meaningful.

¹² Vatican II's "Church in the Modern World" puts this eloquently: "The Word of God, through whom all things were made, was made flesh, so that as a perfect man he could save all men and sum up all things in himself. The Lord is the goal of human history, the focal point of the desires of history and civilization, the center of mankind, the joy of all hearts and the fulfilment of all aspirations" (p. 947, #45).

► 5. A person comes to recognize that the secular wisdom of so-called pure reason, mighty as it is, is not complete without Christian wisdom to challenge and develop it. Only the wisdom of Jesus Christ knows definitively the destiny of the human race, the basic truths of living: Jesus himself as the source of all knowledge and love, the Tri-person God of the universe, and the riches of Christian community and tradition. With these gifts such wisdom is meant to enrich secular wisdom and to challenge the latter to further discoveries, as when Christian wisdom disclosed the creation of the world out of nothing, the difference between person and nature, the sure immortality of the soul, the linear open development of history versus the closed circular world of the Greeks, and so on.

► 6. If the human personality of Jesus continues to develop up to this present moment of time, then it becomes clear that the divine person of the Son has a potential for supporting a fuller and fuller humanity. He is not merely the "man for all seasons." Much more, he is the Universal Man sought by Hegel. He contains and is all that manhood/womanhood can ever mean. As a consequence, each of us human beings has the potential for fuller and fuller divine life within us, because we are co-insighting and co-deciding and co-feeling and co-imagining with the divine and human Jesus. Here we are letting Jesus into our lives more and more, so that we are becoming divinized, more godlike.

At this point, it is easy to say, Christ's life must be much simpler than all these overwhelming complications would lead us to believe. To this objection one can reply, With this attitude are we next to affirm that God's world of physics and chemistry is also impossible because it is so baffling? Indeed, the economics according to which we currently live is hardly simple, and it is only one of the knowledges which we need merely to survive. Instead, the Psalmist reminds God of how intricate is his human creature: "Truly you have formed my inmost being; you knit me in my mother's womb. I give you thanks that I am fearfully, wonderfully made" (Ps. 139:13f). Indeed, each of us has a complexly rich personality, and Jesus' personality happens to be the

richest of all. How can we escape intricacy of explanation in this last instance?

A second problem can arise: What keeps Jesus' divine knowledge from affecting his human knowledge so that the latter is totally absorbed into the divine knowledge? With such absorption Jesus himself would no longer remain truly and completely human, perhaps would no longer have a human personality. St. Paul's Letter to the Philippians seems to imply that somehow during his earthly life the divine knowledge was sequestered from Jesus' human knowledge so that he could experience what humans experience: growth in knowledge, uncertainty in decisions, confusion, depression, as well as elation, fatigue, surprise, anger, disappointment (2:5-8). Without these Jesus could no longer share with us in a human way his insights, feelings, and decisions.

But then, would not such sharing between Jesus and us seem to make him overly dependent on us? Would he not seem to depend upon the cultural advance of humans to increase his human knowledges, loves, virtues, feelings, creative imagining? First of all, it was God's decision to need us in everything he does in human history. Next, we cannot begin to act without Jesus' assistance; he does second our every act insofar as it is good. Third, Jesus can always refuse to second an act which would destroy the one placing the act or others; he remains omnipotent in creating goodness no matter how much he shares responsibility for this world with us. He is thoroughly independent.

To put all this bluntly, everything is rich that the Lord touches. So what must be the richness of Jesus' human personality when energized by his divine infinite existence! The temptation is to take the shortcut of not exploring this mystery of Christ, saying instead, The spiritual life is complicated enough, and I'm satisfied with what I now have for nourishing my prayer and work life. For some this is a viable alternative and affords them peace of heart; others may find it worthwhile to check whether or

not this conjecture about Jesus' growing human personality gives new vitality, hope, and joy to their lives.

Some Implications for Jesuit Spirituality

As Joseph Tetlow, S.J., has noted in his recent article on the *Fundamentum*,¹³ the Lord's ongoing creation of the universe is the center of the First Week of the Spiritual Exercises. Here one becomes aware that God is continuously creating the universe from the first moment to the present instant. I can witness his ongoing creation of my own personality as I recall the past events which are my individual-social salvation history and which form my uniqueness.¹⁴

Then can come the realization that my personality has been developing with that of the risen Jesus from my first embryonic moment. Indeed, my personality will continue this growth far beyond my resurrection. This cosmic dimension of the risen Jesus' influence within my living fits well Ignatius's contemplations on the sin of the angels and of Adam and Eve. For the Lord is seen developing, from the deepest past to the present, the evolving good of the universe. This development occurs despite, and even within, the disastrous sin events affecting not only each of us humans but the whole universe (Rom. 5:19, 8:20-22, 8:38).

At the other end of the Spiritual Exercises, this same Christ-inspired growth of universe, community, and self becomes in the Fourth Week the object of the Contemplation to Gain Divine Love. Here one notes that God's generosity is such that it wastes nothing, not even our failures, sins, and limitations, but

¹³ "The *Fundamentum*: Creation in the Principle and Foundation," *Studies in the Spirituality of Jesuits* 21, No. 4 (Sept. 1989).

¹⁴ David J. Hassel, S.J., "Prayer of Personal Reminiscence: Sharing One's Memories with Christ" (*Radical Prayer* [Ramsey, N.J.: Paulist Press, 1983], 20-37, or *Review for Religious* 36, No. 2 [March 1977]: 213-26) is an attempt to show how one's individual salvation history is shared with Jesus present within one's personality.

occasions good out of them for the present and for the future if we allow it to do so. Thus "finding God in all things," source of joy and hope before our resurrection, would become intensified in the life after death. For it reveals God's pulsing action in all beings and especially in oneself as he lures us all into his and our future. The whole evolving universe, and especially our own earth, becomes revelatory of the ever-creating and ever-expanding God life. This founds contemplation in action, the discovery of God's action within the flow of the everyday events of one's interior and exterior life.

The comradeship (the *mecum*) of Jesus in the kingdom is evident in his co-sharing of insight, decision, feelings, desires, and experiences with us both before and after death. This enables our own generosity, if already graced with Ignatian indifference or "poised freedom," to choose Christ's Standard. Living under this Standard is simply the sharing of Christ's life of sacrifice out of the mutual exchange of friendship. Our work with Jesus becomes his glory, just as children are the glory of their parents. So we keep striving, no matter the daily pain, for the greater and greater glory of God in our day-to-day labors with him on behalf of the world.

This comradeship with Jesus is intensified in the Second Week of the Exercises. For the gospel events, far from being the pages on which their accounts are written, happen to constitute the human personality of Jesus within us, since they are Jesus' vibrant memories of his life on earth (Rom. 1:16, 16:25; 1 Thes. 2:13; 1 Cor. 15:1-9, 1:18). Because of this potential for intimacy with Jesus, one can live the gospel episodes of the Second Week with a new sense of their reality and with a secret underlying satisfaction. For the Lord will narrate these events in detail deep within us when we focus our attention on them.¹⁵ Then the hope of living the third level of humility with Jesus through ser-

¹⁵ See "Prayer of Christ's Memories" in *Radical Prayer*, 38-50, or in *Sisters Today* 49, No. 2 (Oct. 1977): 74-84.

vice of his *anawim* can become hard fact through our thus identifying with Jesus in himself, in his people, and within our own personalities. Such identification becomes the living of the Gospel, since the third level of humility happens to be the heart of the Gospel.¹⁶

Besides, insofar as Jesus' human personality has co-insight-ed and co-decided with all people living since his death, he has gathered within his memory the total *traditio* of the Christian Church: its history, theology, liturgy, and spirituality, along with all the attendant historical happenings of secular life. In this way Jesus sums up all secular and sacred history in his personality. This would enable us to read through the eyes of this interior Jesus not simply the Gospels but the teachings of the *magisterium*, as we listen to the teaching Church and as we thus learn how to interpret Jesus' gospel living.

This living within Christ's memories is equally powerful for the passion episodes in the Third Week. Through the memories of his passion and death, the risen Jesus can reexperience within the praying person his own passion and death. For this reason the poignancy and the awe-filled quality of the episodes can be present to the praying person with such force that the latter can undergo an anguish and sorrow not previously felt. This intimate identifying with Jesus according to the third level of humility, in turn, will enable the praying person to enter more deeply into the passions and deaths of his fellow sufferers and of the *anawim* throughout the world. This could be the passionate source of strong social awareness and activity.

Because of one's identifying with Jesus at the third level of humility, the Third Week petitions suggested by Ignatius ("for sorrow, regret, and confusion, because the Lord is going to his

¹⁶ In the enlarged paperback edition only of *Radical Prayer*, 158-77, and also in "Prayer of the Paschal Mystery," *Review for Religious* 42, No. 5 (Sept.-Oct. 1983): 677-90), I have endeavored to show how Ignatius's third level of humility is at the core of the gospel life.

Passion for my sins"¹⁷) are especially poignant. They find their radical source in the Last Supper Eucharist: "This is my body. . . . This is the cup of my blood. Do this in memory of me." In the repeated receiving of this Eucharist, one is present again and again to one's salvation history and to Jesus' renewing acceptance of it—a covenant ecclesial and personal, social and individual. The healing of this covenant when it is broken by sin is, of course, the sacrament of reconciliation. Both sacraments teach us to reverence the remembered covenant with Jesus and his people and not to forget the secondary covenant with the Lord's universe which has enwombed, supported, and enriched us year after year, century after century. Broken covenants, when rehealed, are often the source of "sorrow, compassion, and shame."

Indeed, we covenanted Christians influence world history itself through Jesus' continuing incarnation (his human personality developing before and after the resurrection). This does not happen solely because Jesus' personality developmentally animates his Body, the Church, to enhance God's universe. There is a second reason: Our enthusiasm for God's world is inflamed by the indwelling Jesus' growing adoration of the creating Father and of the unifying Spirit, who both enter into our apostolic endeavors for the peace of peoples and of the universe. Could this be the experience of Trinitarian life so prevalent within Ignatius' life and his Spiritual Exercises?

Finally, devotion to the heart of Jesus is sometimes thought to sum up Ignatian spirituality, because it includes all the above Jesuit principles of spirituality in a practical way easily assimilated by those without much education, and profoundly expressed as well for the best-educated persons. Far underneath all the effeminate statues of the Sacred Heart, far underneath all the pompous dedications and treacly love prayers directed to him, far underneath all the lugubrious songs celebrating his sorrows, lurks the

¹⁷ The third prelude of the First Day of the Third Week, *The Spiritual Exercises of St. Ignatius*, trans. and commentary by George E. Ganss, S.J. (St. Louis: Institute of Jesuit Sources, 1992), p. 81, #193.1.

desire of all humans to touch the human in Jesus, to experience his strong affection, and to receive his comradeship—no matter what the cost may be.

We also want to make up for our past disloyalties to him. “Whatever you do to the least of these you do to me” (Matt. 25:40). It is not enough to reach back to Gethsemane and suppose that Jesus foreknew our repentant sorrow and was strengthened by our desire to make up for the past. In addition, we would like to touch him as he is in this present moment of risen life and make a difference to him with our making up. This we can do if his human personality is capable of growing nearer to us, of being enhanced by our present sorrow for past sins. We want to make reparation in the dramatic “now” for what is “lacking in his sufferings” (Col. 1:24). Then we will have a strong sense that our love is mutual.

Of course, this takes for granted that he can be hurt by us sinners. Margaret Mary Alacoque was convinced that the coldness of us humans deeply saddens Jesus; Claude de la Colombière, her confidant, accepted this. (Any mother or father helplessly watching a favorite daughter destroy herself with drugs understands this sadness.) This is not a message different from that of Catherine of Siena or of the Passionist Gabriel of the Seven Sorrows. It is what all saints take for granted and find irresistible in their burning love for Christ.

Such sadness does not undermine the expansive joy in the personality of Christ; it simply accompanies the joy much like the sweet sorrow of parting from someone whom one loves. Alongside the joy of seeing the beloved son move into a marriage or a new job or adulthood, there is the sorrow of losing an old relationship which gave deep joy. One is not less for having experienced a sorrow which renders one more sensitive to others; and the joy, despite the accompanying sorrow, is nevertheless enriching.

For, in devotion to the heart of Jesus, one experiences the Christ life as it really is: expensive (sacrificial) as well as expansive (personally enriching) love. It contains everyday sorrow as well as

everyday joy, and thus it is eminently practical as well as free of sentimental manipulation. For this reason a healthy devotion to the heart of Jesus will often find its roots in the realistic Exercises of Ignatius—so far as Jesuits at least are concerned. This is no less true of devotion to the heart of Mary, the mother of Jesus and the possible patron of the worldwide women's movement. For she too has a constantly growing personality. Ignatius frequently appealed to her in the colloquies of the Exercises, because she realistically knew what it meant to be a teenage unmarried mother, an almost divorced wife, a working mother, a widow, a mourner at a convict son's death.¹⁸

From this heart sensitivity, Ignatian discernment achieves a new personal quality which is not merely the totaling of pros and cons in a decision process. Because Jesus' public life and passion are explored in the Second and Third Weeks (along with the key meditations of Kingdom, Two Standards, and Three Modes of Humility), we gradually come to the center of discernment and move towards our own decisive choices or life conversions. In other words, out of his own experience Jesus co-insights and co-decides with us. This brings the discernment into our concrete day-to-day feelings and desires. Jesus, therefore, lives within the practical wisdom of each of us to help us to live fully the fast-paced process of modern culture without being swept away.

Of course, this discernment is energized by charity, the power to love as Jesus loves, the power to sacrifice for fellow Christians with a secret joy, the power to heal and then to give practical assurance to one's family, parish, neighborhood, business community, and friends. Although such down-to-earth love cascades down from the divinity, still it enters one's life by way of Jesus' human personality, so that we are redeemed not only by his divinity but by his humanity. For this reason, contemplation

¹⁸ Gerald O'Collins notes how the Fourth Week of the Exercises centers on women in close accord with biblical, patristic, theological, and artistic tradition up to the eighteenth century ("St. Ignatius Loyola on Christ's Resurrection," *America* 164, No. 12 [March 30, 1991]: 361f).

in action issues out of discernment (deeper awareness of Jesus' action within us) and out of charity (love for nature, neighbor, and Jesus). This makes not only Jesuit spirituality but all Christian living come alive with joy in God and his universe. These lines, attributed to St. John of the Cross, express this idea very well:

Rapt in contemplative prayer, the soul
Doth, in a single moment, learn
More than the busy brain and sense
With all their toil, could ever learn.
Mirrored within its God, it views
Today, tomorrow and the past,
And faith sees here, in time, the things
That through eternity shall last.

Thomas Wolfe, the American writer, dead at thirty-eight years of age, wrote these last words of hope in his novel *You Can't Go Home Again*:

"To lose the earth you know, for greater knowing; to lose the life you have, for greater life; to leave the friends you loved, for greater loving; to find a land more kind than home, more large than earth—

"—Whereon the pillars of this earth are founded, towards which the conscience of the world is tending—a wind is rising, and the rivers flow."¹⁹

These words somehow express our own hunger for the heaven at whose center is the God-man, Jesus Christ, forever the same and yet growing with us forever and ever. Ignatian contemplation, then, could possibly, maybe even probably, find that Jesus' human personalty, somewhat like ours, continues to develop forever. If so, does this not make our past moments more important, our "now" more precious, and our future with Jesus more alluring?

¹⁹ New York: Perennial Library, Harper & Row, 1973, p. 576.

APPENDICES

A. Avery Dulles offers us this warning:

Between the optimistic confidence of the evolutionists and the cosmic pessimism of the apocalypticists no harmonization is possible. I suspect that the theories that call for pure continuity and for pure discontinuity [between earthly life and life after death] are both in error, but that we cannot predict from within history the measure of permanence and of novelty. (*Models of the Church* [Garden City, N.Y.: Doubleday, 1974], 178)

The Congregation for the Doctrine of the Faith explains that Christians must firmly hold the two following essential points: On the one hand they must believe in the fundamental continuity, thanks to the power of the Holy Spirit, between our present life in Christ and the future life (charity is the law of the Kingdom of God and our charity on earth will be the measure of our sharing in God's glory in heaven); on the other hand they must be clearly aware of the radical break between the present life and the future one, due to the fact that the economy of faith will be replaced by the economy of fullness of life. . . . Our imagination may be incapable of reaching these heights, but our heart does so instinctively and completely. ("Letter on Certain Questions Concerning Eschatology," *Origins* 9, No. 9 [August 2, 1979]: 133)

Does this mean that theologians cannot render our heart-knowledge of the "radical break" somewhat intelligible?

B. See Augustine's *Soliloquies*, I, vii, 14: "Why should faith be necessary when vision is already attained? And hope, too, when that which was hoped for is grasped? From love alone nothing can be taken away, but rather much must be added." See also Gregory the Great, *Moralia in Job*, 559 c, where Gregory speaks of even the angels' growth in heaven. Irenaeus speaks of our further growth and training for the final vision of God in *Against Heresies*, V 33, 3; V 35, 1 and 2. Hugo Rahner says that Jesus' "desire is daily to be born in our hearts, and in us and through us, to grow to his 'perfect manhood, to the mature measure of his fulness'" (*Our Lady and the Church*, trans. Sebastian Bullough [Chicago: Regnery, 1965], 71f; this is the source for the following citations as well). This view Rahner finds in Origen's *Homily on Exodus*, 10, 4 (G. C. S., Origen VI, p. 250; P. G. 12, 373). On page 74 he also quotes Gregory of Nyssa in his *Commentary on the Canticle*, 4 (P. G. 44, 828), where the latter speaks of how Jesus adapts his own development to the growth of each Christian.

Indeed, Cornelius a Lapide, in his *Commentary on the Apocalypse* (Paris: Vives, 1866), vol. 12, has this to say: "Mary is ever anxious to bring Christ her child to birth in the souls of all the faithful, and this anxiety of hers increases to the end of time" (p. 235), producing painless pains . . . about her child that is the Church (p. 112; see also pp. 104f). Since the pain is caused by her love for Jesus and his followers, her love must be growing in heaven.

Nor are modern theologians afraid of human growth after the resurrection. "Since we are persons whose openness to God is without limit, our progress in knowledge and freedom keeps advancing to higher and higher levels, closer and closer to the reality that is God" (Richard McBrien, *Catholicism* [New York: Winston, 1980] 1:233).

C. In Col. 1:18–20 (Jerusalem Bible), its author informs us: "He [Jesus] was the first to be born from the dead . . . because God wanted all perfection to be found in him and all things to be reconciled through him and for him." This passage would seem to deny any development in Jesus' human personality after the ascension—unless the author was referring mainly to the unchanging divine person of Jesus. But in the same passage (Col. 1:24) he tells the Colossians: "It makes me happy to suffer for you, as I am suffering now, and in my own body to do what I can to make up all that still has to be undergone by Christ for the sake of his Body, the church." This would not only imply development in Jesus' human personality but also suffering in it after the ascension. (See Michael J. Dodds, O.P., "Thomas Aquinas, Human Suffering, and Unchanging Love of God," *Theological Studies* 52, No. 2 [June 1991]: 330–44, esp. 334, for further explanation of this last remark.)

Vatican II stresses the summing up of all things in Jesus:

The Word of God, through whom all things were made, was made flesh, so that as a perfect man he could save all men and sum up all things in himself. . . . Animated and drawn in his Spirit we press onwards on our journey towards the consummation of history which fully corresponds to the plan of his love: "to unite all things in him, things in heaven and things on earth" (Eph. 1:10). ("The Pastoral Constitution on the Church in the Modern World," *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, O.P. [Northport, N.Y.: Costello Publishing Company, 1975], p. 947, #45; all quotations from the council are taken from this edition.)

This "pressing onwards" could well stand for the developing of the human personality after the resurrection not only in human beings but in Jesus himself.

D. Walter Kasper underlines the central meaning of Jesus' rising with a body:

Resurrection corporeality means . . . that the Risen Lord is still in contact with the world and with us and indeed as the one who is now with God . . . most clearly expressed in the Eucharist. . . . The newness which has come into our sphere through Jesus' arrival with God and through his new coming to us is traditionally called "Heaven." (Walter Kasper, *Jesus the Christ* [New York: Paulist Press, 1976], 151f)

Gerald O'Collins considers Thomas Aquinas's position that the risen Jesus' body is numerically the same as his Palestine body (*Jesus Risen* [Paulist Press, 1987], 30f). Vatican II, in "The Church in the Modern World," is also quite clear about the continuing existence of Jesus' human personality beyond the ascension. "He who is the 'image of the invisible God' (Col. 1:15 [2 Cor. 4:4]) is himself the perfect man. . . . Human nature, by the very fact that it was assumed, not absorbed, in him, has been raised in us also to a dignity beyond compare" (p. 922, #22).

E. Richard McBrien puts it this way:

Because the Church is the Body of Christ it can also be called the Temple of the Holy Spirit. . . . The Spirit proceeds from the 'Lord of the Spirit,' who through his resurrection has become 'a life-giving Spirit' (1 Corinthians 15:45). . . . The risen and exalted Lord releases the Spirit and with the Spirit builds the Church.

. . . By his or her union with the Spirit of the risen Christ, the Christian rises in a spiritual body (1 Corinthians 15:35-50). (*Catholicism* 2:597f)

Jesus' resurrected body, then, acts as mediator, so that the Holy Spirit can resurrect all humans to form the Church or temple of the Holy Spirit. Jesus' developing personality would be, of course, the dynamic element in his mediating Body as Jesus works to unite all humans. For Jesus' growing personality is the historical operator in the Mystical Body and in all the members of this Body.

F. The Vatican II document "The Church in the Modern World" offers us this encouragement: "Far from diminishing our concern to develop this earth, the expectancy of the new earth should spur us on, for it is here that the body of a new human family grows, foreshadowing in some way the age which is come" (p. 938, #39, emphasis added). Such "foreshadowing" is exactly what this present article is about. But the Council Fathers also offer a cautioning encouragement: "That is why, although we must be careful to distinguish earthly progress clearly from the increase of the kingdom of Christ, such progress is of vital concern to the kingdom of God, insofar as it can contribute to the better ordering of human society" (ibid.).

It is precisely this passage concerning which Avery Dulles comments: "[Article #39] emphasizes the perdurance of human achievements on earth in the Final Kingdom" (*Models of the Church*, 107). On page 114 he quotes approvingly this statement of Karl Rahner: "The parousia will not occur until human effort 'has gone to its very limits and so is burst open by salvation from above by developing its own powers' ('Christianity and the "New Man,"' *Theological Investigations*, Vol. 5, p. 149)." Dulles, however, thinks that this passage of Vatican II "does not lend its authority to Teilhard's view that man's activity in building the earth is a vital ingredient of the future Kingdom, and a condition sine qua non of the parousia."

If, however, Jesus' human personality develops after the ascension, then it enters into his total resurrected manhood by which, with the Holy Spirit, he causes our resurrection and constitutes the parousia. For this reason, if human achievements do modify the human personality of Jesus, then **indirectly**, that is, through Jesus' developing personality, each human being does affect the constitution of the parousia.

Cándido de Dalmases, S.J.

Francis Borgia

Grandee of Spain, Jesuit, Saint. Translated by Cornelius Michael Buckley, S.J., from the Spanish El Padre Francisco de Borja (Madrid: B.A.C., 1983). First U.S. edition, 1991. 251 pp. + x, genealogy, glossary of names. No. 11 in the series.

This is a new life of St. Francis Borgia, based virtually entirely on primary sources: little if any recourse has been had to existing lives of the saint. The author is convinced that Borgia is a dimly known and poorly understood figure, and that there is much to be gained by a careful scrutiny of his policies as a superior in the Society of Jesus, as commissary general in Spain, and finally as superior general of the order. Fr. Dalmases intends to deal with neither panegyrics nor polemics, but rather wishes to set forth the facts of Borgia's life concisely and clearly, and then to draw from them the conclusions that exacting scholarship warrants.

Cloth, \$27.95, plus postage; ISBN 0-912422-60-2

Paper, \$17.95, plus postage; ISBN 0-912422-61-0

Jean-Yves Calvez, S.J.

Faith and Justice

*The Social Dimension of Evangelization.
Translated by John E. Blewett, S.J., 1991.
193 pp., bib. No. 14 in the series.*

In its evangelizing mission, the Church recognizes the need for concomitant action for justice and for the transformation of the world. But what is justice? How does it relate to love? How, indeed, does faith relate to love and to justice? And what difference does all this make for a potential preacher of the Gospel?

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SOURCES

Jerónimo Nadal, S.J.

The Chronicle: The Beginning of His Vocation

Jerónimo (Jerome) Nadal was one of the most important and influential early Jesuits. Nadal was born on the island of Majorca in 1507, met (and mistrusted) Ignatius in Paris in 1535, came to Rome ten years later, and there joined the Society in 1545. Less than three years later, Nadal was sent by Ignatius to Messina to be rector of the first Jesuit college for laity. Within seven years of his entrance, he was the man chosen and sent by Ignatius to explain the newly written Constitutions to the Jesuit communities of the young and rapidly growing Society in Italy, Spain, Portugal, Germany, and Austria. At various times he was a provincial, assistant, and vicar general of the Society. He died at Rome in 1580.

A new biography of Nadal will be published this year by the Loyola University Press. Also within the year the Institute of Jesuit Sources will publish a selection of his writings in English translation. These autobiographical notes, translated by Martin E. Palmer, S.J., of the Institute of Jesuit Sources and presented here and in a subsequent issue of Studies, give vivid testimony to Nadal's character. They are taken from the Monumenta Historica Societatis Iesu, Epistolæ Nadal I, 1-13.

John W. Padberg, S.J.

Paris: 1535

(1) I got to know Father Ignatius familiarly in Paris. I had seen him earlier in Alcalá but not known who he was; I also met Frs. Laínez, Salmerón, and Bobadilla there.

(2) I was in danger during the riot against the *Marrabeos* [Navarrese?].

(3) After a serious illness I happened to meet Father Ignatius in the Faubourg St. Jacques. When I told him of my dangerous illness and of my fear of death, he said, "

"What," said I, "are you not afraid of death? Christ was." He replied, "It has been fifteen years since I was afraid of death."

(4) I later reached the point of going to confession to Father Miona and meeting with the brethren at the Carthusians' for Mass on Sundays.

(5) Laínez once came to my room to urge me to a deeper religious life. He talked with me about the mystical sense of Scripture—he had found me reading Theophy-

lact. He made no impact on me; I understood nothing.

(6) Faber also met me at Escobar's and talked with me about the spiritual life. Not even he had any success.

(7) My confessor, Father Miona, likewise tried to push me toward Ignatius. I used to answer him, "You're no Inquist yourself. Why are you trying to make me one?"

(8) Ignatius was also trying. At the Porte St. Jacques he told me the story of his persecution in Salamanca, how he had been investigated, and so on. I suppose he thought I harbored suspicions of him on that score, which was far from being the truth.

(9) He took me to the little old church by the Dominicans' gate, and over the baptismal font he read me a long letter he had sent to a nephew of his in Spain, aimed entirely at calling him from the world to a life of perfection. At that point, however, the devil recognized the power in the letter and in Ignatius himself, and violently estranged me from "the Spirit that yearned for me." And so, as we came out and stood in the square before the church door, I said to Ignatius, holding a New Testament in my hand, "This is the book I'm going to follow. I don't know where you men are headed for. Stop talking to me about this, and stop bothering about me."

(10) My interior attitude was this: "I don't want to get connected with these men; who knows whether they may not eventually fall foul of the Inquisition?" I think I was scared away from Ignatius by Fray Panadés, a Franciscan monk from my country and a friend of mine; he was an influential man and I was afraid he might write home a bad report about me. I never saw Ignatius or any of his companions again in Paris.

(11) At the start of Charles V's war against Francis II in Provence, after his return from the Tunisian expedition, Ignatius left for Spain. Later the companions left for Italy and I for Avignon.

Avignon: 1537

(12) I understood nothing at all about these men, nor did I think or inquire about them afterwards.

(13) During a hazardous recovery from an illness, I never had a thought of the spiritual life, in fact was never farther from it.

(14) I nearly lost my life in the house where I was living with the Catalonians. Then I went to the Franciscans. From there I accompanied the Franciscans to Nice, where Paul III, Charles V, and King Francis held peace talks, though no peace was concluded but only a ten-year truce. There I was taken in and clothed by a compatriot of mine, Advocate Malferit, after threats from Lunellus,

the Franciscans' minister general. From Nice I sailed to Barcelona.

(15) At Avignon, before that last peril, I had fallen into one just as bad. Some soldiers seized and charged me with being a Spaniard and a spy. They threatened me with a horrible death, and put a rope around my neck. At that point a riot started in the camp and they left me alone in the tent. When the riot was put down, I and a boy made our way through the middle of the camp back toward the city. Before I got there, a soldier grabbed me by the beard, calling me a Jewish dog. I gave no answer (I hope I remember, though I may have told this story wrong sometime). In fact, I had a Hebrew Pentateuch in my hand. The soldiers stole my good cloak, but did not touch the few coins I had in my purse. I got back into the city and stayed pretty much in hiding until Francis dismissed his army as the Emperor led his own army off to Italy. Before leaving Avignon I was promoted to the priesthood and to the doctorate in theology.

(16) So I sailed to Barcelona. At this point let me recall how many dangers and difficulties I had undergone since leaving Paris. I also remember and can picture how bitterly and persistently I was then sick at heart. I had no confidence in my learning or my preaching ability. I had stomach pains and headaches, was thoroughly disgusted with myself, and could find

no peace or contentment anywhere.

Majorca: 1538 to June of 1545

(17) I sailed with Canon Torroella. My mother and uncle were still living, along with a brother and two married sisters. At this point I must acknowledge as an enormous grace of God to me that, during the whole seven years I lived at home, I lived not a single day, not a single hour (why speak of days or hours?—not a single minute!) when I was not profoundly anxious, fretful, and gloomy. I had perpetual headaches and stomach pains, and was in constant depression, to the point where all my friends were astonished and wondered if I had not turned misanthropic. I lived surrounded by doctors and medicines, and was an utter burden to myself. I was dispirited that my sermons did not go well while others were enjoying fame.

(18) I tried engaging in public disputations, but that only brought me grief from my disputation with Lledó. I gave a course of exegesis on a section of Romans. The novelty at first attracted a good crowd, but later attendance dropped off, and I gave the lectures up. The same thing happened with a course on the canon of the Mass.

(19) I did not get along well with my uncle Morey. I fell from a horse and badly hurt my right

foot. During the recovery propriety [text incomplete].

(20) My mother died. During the mourning for her I was thought to behave improperly. My brother married, not only without telling or consulting me, but against my wishes.

(21) I moved out to my uncle's farm, but felt no better.

(22) I wrote in favor of sheep leasing—whether correctly I am not sure. Treasurer (or, in the local terminology, Sacrist) Montañans, out of his good will toward me and my uncle, did his best to raise my spirits. He got me into the Council of the Inquisition, frequently took me to his vineyard outside town for supper or dinner, and sometimes took me to his brother's farm. He invited me for dinner or supper almost daily. I frequently conversed with leading men at his house; an especially good friend was Master Palou. Sometimes I went to my lovely farm at Binibassi. But none of these diversions could lessen my gloominess; in fact, as I wearied of my recreations, my gloominess worsened.

(23) Everybody saw this, but only Palou expressed deep concern. At Montañans' vineyard he once asked me confidentially why, with an abundance of everything that my rank and position required, I was always so sad and depressed? I told him I was even more aware of the problem than he, more obsessed and puzzled by

it; but if he or anybody else could tell me why I was so despondent, there would be nothing I could wish for more, or welcome more heartily.

(24) Sailing to his campaign in Algeria, the emperor Charles stopped at Majorca. I put up Dr. Moscoso at my house, and he was instrumental in getting the Emperor to name me a chaplain. This seemed to relieve my frustrated ambition somewhat, but went no further.

(25) Though I was my own despair—and others' too, I think—I never gave a thought to my vocation, which I have always been convinced began at Paris and had been sinfully rejected by me. One day, I heard Palou talking about the holy virgin Elizabeth Cifra, whose confessor he was. She was then in her eighties, and had been a deeply spiritual person from the age of twelve. Many virtues and wonders were attributed to her; she had predicted the Emperor's disaster and shipwreck off Algeria in Africa. Hearing about her, I was stirred and eagerly arranged with Palou to have her pray for me. He reported back that she had promised to, and had done so.

(26) Not long after, the virgin Elizabeth passed to a better life. I was invited to be one of four theologians walking with her bier, two before and two behind. I accepted gladly, and considered it a great favor.

(27) Listening to Palou's sermon about her life and activity, I had a more profound religious feeling than ever before in my life. I dissolved in tears, as Toroella, sitting nearby, noticed. I went home almost a different person. The feeling of devotion that had begun did not die down. I decided to read a book which had been written about Blessed Elizabeth's life. I read it eagerly several times and with considerable profit. It produced in me all kinds of impulses toward the spiritual life. First of all, I found myself delighted to make the sign of the cross on my heart as often as I could, and to call on the name of Jesus; at other times to recite quantities of Hail Marys and Our Fathers. In addition I got the idea of making a general confession of my whole life. I spent three days in making it with the greatest possible care, after a preparation that lasted several days. The general confession cheered me up immensely; in the middle of my room I burned the notebook I used for the confession, singing the canticle of Moses, "Let us sing to the Lord." After that I began to feel somewhat easier. But I still was not free. At that time I explored the possibility of moving from Majorca to Rome, but still did not feel like going [text obscure here]; my uncle Morey violently opposed the idea, and I spoke no further of it.

(28) It was with a different kind of grace that God subsequently

pursued me, though the one I had received from his kindly hand through the prayers and life of Blessed Elizabeth had been great indeed. I heard about a hermit named Brother Antonio, so strict an anchorite that he lived first in a cave, then in a cistern; later he retired to the Trinity house and farm. He had received from God a great gift of prayer but not a monastic vocation; he had twice shed the Franciscan habit, though only as a novice. He had received other remarkable gifts from God. I began to like him immensely. I enjoyed talking with him about prayer and the spiritual life, even though I had received no gift in prayer. I spoke with him out of my ideas rather than from spiritual experience. At the time I was carefully reading Dionysius the Areopagite.

(29) I moved out to the Trinity house so as to have freer contact with this hermit, who lived nearby in a cistern, and also so that I could be free to study. Here I began to make efforts at prayer. I also obtained a book on the spiritual life which I found especially attractive at the time. I shed much of my gloominess, and the solitude as well as the good hermit's company alleviated my suffering. I was not freed from my depression, but did have occasional relief, though it went on bothering me. While there I once got the notion of banding together with some friends to go off someplace where we would have a place of retreat

for studying and preparing sermons, and from which we could go out and do good for souls—I was entertaining ideas along the line of the Society’s institute.

(30) During the winter I left this rather stormy spot and lived in a house adjacent to the Carthusians’ garden. Through a back gate I would go into the Carthusians’ and celebrate Mass. This location was no farther away from the hermit’s than the previous one, and he used to visit me there frequently just as he had done at the Trinity farm.

(31) And so I swung back and forth. I wanted peace, but peace kept running away from me because I had run away from God’s call. But gently and mercifully my God calls back by roundabout ways, as I now began to understand—so far as I could—for the first time. A friend of mine in Rome sent me a copy of a letter of Master Francis Xavier, one of the first companions. In it the noble Father told about the extraordinary and vast fruit the Lord had given to souls, and he also gave thanks in the letter for the Apostolic See’s confirmation of the Society of Jesus. At these words, I seemed to awake from a long slumber. I remembered Ignatius and my dealings with him. I was tremendously excited; I slapped my hand on the table and shouted, “Now this is something!” Connecting my last words to Ignatius in Paris with this confirmation by events and by the

Church, I fully recognized the Lord’s grace. I immediately started planning a trip to Rome. My thought, however, was just to have some retreat there where I could study law and spend time with Ignatius and his companions. I would help them with alms, and also converse about the spiritual life with the women I had heard were living in retirement at St. Peter’s. I still had no intention at all of changing my state of life, no conscious thought of the Society.

(32) I first talked the trip over carefully with the hermit. He was all for it, but seemed more inclined to have me say I was going to the council at Trent. In fact, he was so strongly for my project that he said at one point that nothing in the world should keep me from making the trip. I was delighted to find the good hermit in agreement with me, because from what I could see he was a holy man.

(33) As I foresaw trouble in bringing around my uncle Morey, I first sought to get each of my brothers-in-law to approve the trip, so as to have their judgment and influence backing me up. They were both in favor of the plan. Relying on their support, Diego thought I would be able to persuade Morey, since I knew that Morey thought highly of them. But I had no success with him; he opposed me with all his might. I tried my best to mollify him, but stuck to my plan. My brother and my brother-in-law Caldeño sup-

ported me, and the latter had bank drafts drawn up to provide me with plenty of money for use wherever I wanted.

(34) At the beginning of solemn vespers on my last day in choir, there was not a single place for me in the upper row, only one at the

end left vacant by one of the priests lower down.

(35) I sailed alone to Barcelona, leaving the care of my estate to my brother Stephen, under my uncle Morey's supervision.

(To be continued)

George E. Ganss, S.J.

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LETTERS TO THE EDITOR

The two following letters (December 1991 and February 1992) from Fr. Joseph Garland, S.J., in Hong Kong arrived just too late for inclusion in either of the last two issues of *Studies*, each of which was then at the press. They are published here together. I hope that they encourage other correspondents to write to us about the essays which *Studies* publishes. We do want to hear from you.

John W. Padberg, S.J.

Editor:

I would like to thank you for the November 1989 issue of *Studies*, "Jesuits Praying: Personal Reflections." We found it very helpful and used a quotation from it to open a half-day of prayer and sharing. The May 1990 issue, "Fire for a Weekend: An Experience of the Exercises," is also very good. I did **not** like March 1990, "Jesuit Spirituality from a Process Perspective," and I was glad that Fr. Avery Dulles wrote comments. Frankly, I do not consider that Whitehead is all that important; perhaps I am too old.

I would like you to let us have an issue on "Friendship: Good, Bad, and Indifferent," with something about not confusing friendship with homosexuality. I think it is wrong to see homosexuality wherever there is friendship, for example, the friendship between Jonathan and David.

Another possible topic: "How Can We Help Them Not to Leave?" *Studies* seem to show that the first three to five years years. What are we doing to keep our young Jesuits? Father General was asked in an interview, "In the Society, what causes . . . the most

grief?" The end of his reply: "Lastly, we grieve when a Jesuit leaves the Society for reasons which do not seem to coincide with God's will."

Again many thanks for your good work.

Joseph Garland, S.J.
Wah Yan College
Hong Kong

Editor:

Thank you for the letters in defense of tertianship written by Fr. Francis Ring and Fr. Julio Giuli-etti in the November 1991 issue of *Studies*. They were most helpful.

It seems to me that the attacks on tertianship made in the January 1991 issue of *Studies*, "The Road Too Often Traveled," are most unsound.

First of all, the author suggests that if something is not stressed by St. Ignatius we should drop it. Did Ignatius stress the importance of university education in America? There is quite enough in the Constitutions to allow for development and evolution—especially the idea that after a course of study, lengthy and arduous, we need to recharge our batteries in the *Schola affectus*.

Second, is it wise for the author to set himself up as superior to Aquaviva, Wernz, Ledóchowski, and Janssens? They were not all wrong.

It seems to me that today it is more than ever necessary to make tertianship immediately after the fourth year of theology. The danger is that, if one is given a position of responsibility after the end of studies, he may have to postpone tertianship indefinitely. Fur-

thermore, we need to recharge our batteries after our arduous studies; otherwise our Jesuit vocation may evaporate into thin air. I speak of a real case where an excellent young man who did not do his tertianship immediately after studies left the Society, although, as far as one could see, he had all the qualities to make a wonderful Jesuit.

Joseph Garland, S.J.
Wah Yan College
Hong Kong



● We Do Like to Hear from You ●

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