

STUDIES IN THE SPIRITUALITY OF JESUITS



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How We Live Where We Live

John W. Padberg, S.J.

Appendix: *Studies* Readership Survey

Paul A. Soukup, S.J.

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.

The Seminar focuses its direct attention on the life and work of the Jesuits of the United States. The issues treated may be common also to Jesuits of other regions, to other priests, religious, laity, men and/or women. Hence the *Studies*, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

CURRENT MEMBERS OF THE SEMINAR

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John W. Padberg, S.J.

HOW WE LIVE WHERE WE LIVE

Appendix:

A Readership Survey for *Studies in the Spirituality of Jesuits*

by Paul A. Soukup, S.J.

Studies
in the Spirituality of Jesuits

20/2

March 1988

For Your Information . . .

In earlier issues of *Studies*, you read in this space about the readership survey which we were conducting and you were promised a report on that survey. This present issue contains that report. It also contains a complete copy of the questionnaire used in the survey. I thought that you might like to see exactly what it was that we asked of the random sample of readers who participated in the survey. (Every fifth individual on our list of recipients of *Studies* received the questionnaire.)

Before saying any more about the survey results, let me mention explicitly and thank publicly Father Paul Soukup and his colleague, Ms. Barbara Cardillo, both of the Department of Communications at Santa Clara University, for the highly professional way in which the survey was conducted and the results evaluated. Their interest and competence and generous gift of time and talent made the survey possible and made the final results all the more valuable to the Seminar on Spirituality and to the readers of *Studies*.

The report gives the results of the survey separately for Jesuit and non-Jesuit readers. When you read it, you will see that a very great majority of both groups reads *Studies* regularly, that from eighty-eight percent (Jesuits) to ninety-eight percent (non-Jesuit) are satisfied or very satisfied with it, that respondents gave twenty different reasons for reading it, that there were over thirty different things mentioned as liked in *Studies*. About one-sixth of the sample found the publication overly scholarly. Seventy-three different issues of *Studies* (out of a total of seventy-nine published up to that time) were mentioned as the ones a reader enjoyed the most. More than three-quarters of the Jesuit respondents judged *Studies* to be "moderate" in tone, twelve percent thought it liberal, two percent thought it conservative and the rest left the item blank. You will also learn much, much more from the survey report, as we on the Seminar did.

Just in case you are not that satisfied with something about a particular article in *Studies*, or if you do like something or want to emphasize a point, please do let us know. As you will

have noticed, two issues ago, in November, 1987, I noted that a "Letters to the Editor" feature would begin with the new volume beginning in January, 1988, and I invited readers' responses. In the January issue, the first letters appeared and the invitation was repeated. In the present issue, we have several more letters. Let me again invite your correspondence. A letter, in order to be considered for publication, should relate directly to an article published in *Studies*. Letters should ordinarily not exceed 750 words. They may be edited for reasons of space or clarity and publication is at the discretion of *Studies*.

John W. Padberg, S.J.

Editor

Studies in the Spirituality of Jesuits

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John W. Farberg, S.J.

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HOW WE LIVE WHERE WE LIVE

John W. Padberg, S.J.*

INTRODUCTION

By now the discussion, sometimes a debate, has gone on for a long time. One need only mention the terms "small community" and "large community" to know that a discussion can easily turn into a debate. And yet, neither of the two terms has really been defined. Neither will this essay define them. It deals with communities, both large and small, but its task is both more simple and more complex than defining words or phrases.

The title of this essay says directly what is intended here. It means to describe just that, how we live where we live, in several circumstances, both historical and contemporary. To begin with, it will describe the usual daily life of a large American Jesuit apostolic community about twenty-five years ago, say in 1963 and 1964, just at the middle stages of the Second Vatican Council, before its many reverberations touched Jesuit houses, and one year before the Thirty-first General Congregation of the Society of Jesus began. Why? First, for its own obvious interest; secondly, so that there will be at least some brief written account of an example of that life before all direct memory of it vanishes; third, because many Jesuits have never experienced what was for

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many generations the ordinary daily life in the Society; fourth, because many good things, personal, communitarian and apostolic, were bound up with that life (and some not so good things also). In addition to recounting that daily order, this first section of the essay will also attempt to tell something about the physical circumstances of the house in which Jesuit life took place. The author lived at that time and for almost a decade thereafter in such a community of more than one hundred Jesuits. He also lived there some ten years before, in the early 1950s.

But this issue of *Studies* is meant to be more than simply an exercise in nostalgia. So the essay then moves forward fifteen years, up to relatively contemporary circumstances. It attempts to describe the usual daily life around 1978 in what was numerically and also structurally a small community in which the author lived for the ten years between 1975 and 1985. Of course, numbers do not provide the only criterion of a small community. In fact, they may be the least important of such criteria. But numbers and particular structures and expectations do help determine what is a small community. Again, why this description? It is for much the same reasons given earlier for describing the large community: because of the intrinsic interest of the experience; before memory of those years fades; because many Jesuits have never experienced what has become for other Jesuits the ordinary daily life of the Society of Jesus; and because many good things are bound up with that life (and some not so good also). As with the earlier example, this will not just be a recounting of the daily order, but also an attempt to evoke some of the physical circumstances in which it was lived.

This description of life in an American Jesuit community then progresses up to the immediate present. It attempts to detail that life in 1988 in that same large community of the first description. But, of course, that community had not remained the same over twenty-five years. Like any healthy community, it had changed, developed, discarded some less relevant characteristics, taken on some others more fit to its current circumstances. It was not like the "small" community of 1978, but neither was it like its

own "large" self of 1963. Why return to it? Not for memory's sake, for it is actual today. But again for reasons similar to those mentioned for the earlier descriptions. For instance, there are Jesuits who have not personally experienced a "large" contemporary apostolic community. Yet such houses are an active part of the Society today. There are many good things bound up with its ordinary daily life and circumstances (and some not so good also). To attempt to describe such a house in its daily life and circumstances may give the reader the chance to ask himself what does seem good and what not so good and, just as importantly, why.

Just as an individual Jesuit lives as an heir of the whole history of the Society, so too does a Jesuit community. Neither is a world unto itself. A brief fourth section of this essay begins, and only just begins, to look at the history of Jesuit communities. Even so brief a beginning may turn up at least a few surprises. What a longer, more thorough treatment might do is left to the reader's imagination and invites his own reflection.

Lastly, the very shortest section of this essay suggests some values that may be appropriate for the way Jesuits live in a community, no matter where it is and no matter whether it is "large" or "small," past, present or, perhaps, even future. The brevity is meant to suggest that these are by no means the only values and to further the hope that the readers will themselves lengthen that part of the essay by their own discussions, choices and actions.

What does all this have to do with the spirituality of Jesuits? To start with the obvious, we are a religious order of men living in community. That community is our home in several interrelated meanings of the word. It means the members with whom we pledge to live out our lives, the place to which we return from the world of our apostolates, the building in which we live out much of the daily rhythm of our existence. The community, large or small, is the place of prayer and recreation and repose and tensions and affections and the day-to-day round of life, and the place of encounter with those who in a common bond mirror for us Christ Himself. The physical circumstances in which all these activities

take place obviously impinge upon them, and those circumstances affect us personally unless we are disembodied spirits, angels or devils. Ignatius Loyola realized this well. To give but one example: Although the Society was poor in material resources and although Ignatius took most seriously the practice of poverty, he had no scruples about scraping together the money to buy a villa on the outskirts of Rome so as to give his fellow Jesuits a place to get away for some repose. When architects or planners or psychologists today attest to the influence of the physical, psychological and architectural environment upon us, Ignatius, though he may not have known those terms, would certainly agree.

A "LARGE" COMMUNITY: 1963 - 64

Turn now to the life of that "large" community some twenty-five years ago. Some readers will recognize the particular place referred to in these experiences. It was the Jesuit community at DuBourg Hall, a building which was both residence and administration building at Saint Louis University. It had its own particular characteristics, of course, but the general round of daily life there, it is fair to say, was like that of most of the larger houses of the Society in the United States at that time, 1963-64.

Day by day what happened? Start with the start of a day. At five o'clock in the morning the bell for rising rang through the corridors of the four floors and the several wings of the seventy-five-year-old Jesuit residence of more than one hundred members.¹ The first encounter with community took place very quickly. By 1964 many of the American Jesuit houses had running water in each of the rooms but St. Louis University did not. So between 5:00 and 5:30 in the morning one encountered community early in the day, every day, in the common bathrooms of the house. The encounter began even more quickly in winter if one had to walk a good-half-block-long almost unheated corridor which was twelve feet wide and

1 Some Jesuit provinces had a rising hour of 5:30 a.m. In that case, the morning activities described above were usually a half hour later.

eighteen feet high. Just in case the wakeup bell was not enough, a few minutes later the Jesuit who was the "excitator" or rouser walked through the corridors knocking at the doors of those whose rooms were yet unlit.

As the custom book said in the second of its 271 numbers, "Meditation follows from 5:30 to 6:30 (or from 6:00 to 7:00 if the hour for rising is 5:30, etc.). After the meditation, the community Mass is said which is attended by all those who are not priests. . . ." ² The time of meditation was a full hour and it was a morning hour. It was usually spent in one's own room. ³

From five-thirty until seven in the morning the priest members of the community offered their individual Masses at half-hour intervals. Some few celebrated in turn at the main altar of the Church or of the community chapel, but most celebrated every day at one of the perhaps two dozen side altars in the chapel, the upper or main Church and, especially, the lower Church. The Masses, of course, were offered in almost complete silence so as not to disturb the person at the next altar only a few feet away. The scholastics at the philosophate, located just a block and a half away, were assigned to serve most of these Masses. A quarter-

2 *Custom Book of the American Assistancy of the Society of Jesus* (For Ours Only), 1960. Hereafter referred to as *CB*. No place of publication is given on the title page but it was printed at the Woodstock College Press, Woodstock, Maryland. In fifteen chapters the custom book dealt with everything from "the daily order in our houses" through certain points of discipline, the taking and renewal of vows, the Church and chapel and dining room, clothing, guests, journeys and transfers to another house, recreations and vacations, newspapers, periodicals and magazines, and the care of the sick to "death and burial of Ours." Three appendices detailed various "formulae," the list of announcements and readings to be done in the refectory or dining room from once a year to once a week, and the texts of acts of consecration of the Society or the human race for various feasts in the year.

3 The Constitutions had prescribed neither this time of day nor this length of time nor this general type of prayer for this obligation to which every Jesuit is bound. The fourth General Congregation in 1581 confirmed what the second such Congregation had initiated in 1565 in giving the general, Francis Borgia, the right to lengthen the time of prayer set down in the Constitutions. Eventually by a series of customs this became the prescribed morning meditation. For a nuanced discussion of this whole matter see William Bangert, S.J., *A History of the Society of Jesus* (St. Louis: The Institute of Jesuit Sources, 1987), pp. 48-51.

hour period of thanksgiving after Mass was prescribed. By seven-fifteen in the morning at the latest, all of the Masses, except those that might be celebrated later in the morning in the Church, were completed. There were, of course, no such things as regular afternoon or evening Masses yet, and moral theologians and canonists debated just how far into the afternoon under special circumstances or privileges a morning Mass might be celebrated.

When the bell rang at seven-fifteen for breakfast, the long black line of cassock-clad Jesuits converged on the dining room for the first event of the day which gathered the whole community. The dining room, or as it was commonly called, the refectory, was a large, lofty-ceilinged space with long tables, each seating twelve people, ranged down its full length. The room was under the charge of the brother refectorian. He and his crew were responsible for its maintenance, its necessary equipment, its cleanliness, for setting it up for meals for about a hundred people three times a day and for preparing it for special occasions.

Breakfast was, mercifully, eaten in silence.⁴ It was served, as were the other two meals, by brothers or scholastics or hired help. The custom book said that the menu should consist of "fruit, coffee, milk, butter, bread (toast or cornbread), cereal, together with one course of such foods as are commonly served for breakfast in that particular region."⁵ That extra course might mean eggs in one part of the country, grits in another. As a matter of fact, there was also almost always a breakfast meat of some kind, such as bacon or sausage. Special feast days brought special breakfasts and very special such days brought talking at table. Because this was the one meal of the day from which one could leave the table whenever he wished, patterns easily emerged for the hurried or the leisurely. But whenever a person left, he usually paid a brief visit to the chapel for prayer.

4 Jesuits commiserated on the reputed fate of certain religious orders that started the day at breakfast by regularly hearing readings from the three volumes of Rodriguez's *Practice of Perfection and Christian Virtues*.

5 CB, n. 111.

Often after breakfast people would drop in to the recreation room to look at the morning newspaper, but that was to be done in silence. As a matter of fact, silence was expected to be the general atmosphere of the public places in the house all day outside of the assigned times of recreation or when conversation was appropriate for some particular business at hand.

The morning was now at each one's disposal. He might, for example, have one or several classes to teach or, if in special studies, to take. They began early, "much too early," some would say, at eight o'clock in the morning. He might study or prepare classes or become immersed in the usual round of parochial work if he were attached to the parish. In all of these circumstances, whether teaching in the classroom, counseling in the parlor, or walking across the campus, he was obvious in the Jesuit black cassock. Some had already begun to wear a clerical suit in the classroom; a few others would hesitantly a few years later begin to wear a tie in that locale.

There was no further set order of the day until shortly before the noon meal. It was expected then, as it is today, that people would be engaged in whatever activities went with their responsibilities. For priests, one of those responsibilities was the praying of the Divine Office or "saying the breviary."⁶ Each one had his own particular time and place for the breviary. One might say it all at once early in the day in his room; another might pray its "hours" at different times in the course of the day; another might wait till the last possible moment. One might pace back and forth in the outside air while praying it; another might sit quietly in the chapel. The custom of praying the breviary in the midst of attending another Mass, for instance, a funeral or a wedding or an anniversary Mass, was anomalous but common, perhaps because of the ever recurrent obligation to be fulfilled every day

6 It was a daily obligation binding under penalty of serious sin. Interestingly, while this part of the total liturgy of the Church, the Divine Office, had so serious a sanction attached to its omission, to omit celebrating Mass, another part of that total daily liturgy, had no such sanction at all even though quite rare was the Jesuit who did omit Mass.

before the end of the day.

Fifteen minutes before the noon meal, a bell rang to remind everyone of the time to be spent in the personal examination of conscience. Then the members of the community assembled for lunch. By the 1960s, almost all of the apostolic houses of the Society had changed the time of the main meal from noon to evening even though the custom book still spoke of the midday meal, "dinner," as the more substantial one. In houses of formation such as novitiates, the noon meal often continued to be the major one.

After the blessing, the priests and scholastics used to don their birettas. That custom by now had vanished. Once the community was seated, what did the waiters, scholastics, brothers or hired help bring out to eat? Take dinner, the main meal as an instance. The custom book prescribed in general what that should be, although the particulars of each dish varied from day to day. For an ordinary meal there would be soup, a meat course, potatoes or a similar food such as rice or macaroni, a salad, two vegetables, and fruit or cookies. The drinks would be water, milk, beer and coffee. In general, lunch would have the same kinds of things but often enough leftovers and one less vegetable. These were the ordinary meals. Special meals graced first class-feasts. "First class" was not meant to refer to the quality or quantity of the food but to the liturgical rank of the feast day on which it was served. Again the custom book ruled. It said that for dinner on such a first-class feast "oysters or other shellfish are added, olives and celery, and an additional meat course . . . usually . . . fowl or some other choice meat." As a matter of fact, at least in the Midwest, the shellfish were omitted and so was the second meat course but the quality of the food notably improved. Wine was part of the meal, as were more elaborate desserts, cheese and a cordial. Second-class feasts consisted of the everyday courses but in somewhat better than usual quality.⁷ Of course the

⁷ Legend has it that when an official "Visitor" to the province from another land once complained at a certain midwest house that so elaborate were the second-class feasts that one could scarcely tell how they differed from the first-class dinner, the rector immediately upgraded the latter.

fast and abstinence set down by the Church was observed during Lent and Advent and on Fridays and certain vigils of feast days.

At meals there was a certain "order of precedence at table." It becomes rather complicated in the telling but was easy in the doing because, as with so many details of daily life, all Jesuits experienced it right from the novitiate on. Only the superior had a specifically assigned place, at the head of the first table. But a provincial outranked him, and, if he were present in the house, "the superior yields his place to [the provincial] and sits at his left, at the head of the adjoining table." When other superiors visited, they sat at the head of the adjoining table. The instructor of tertians and the master of novices had particular places too, but only in their own houses. The "Father Minister" of the house usually sat where he could best see how the meal was progressing and how the serving was done.⁸ Everybody else sat without any distinction of office, but it was "first the Fathers, then the scholastics, and then the Brothers." Exceptions to this rule were that on the day of their First Mass or their first or last vows or their jubilees, priests sat at the right of the superior during dinner, and brothers and novices on the day of their vows took first place among their respective groups at table, and so forth, and so forth and so forth. The custom book went further into such minutiae as to note that "if there be several who say their First Mass or take their vows on the same day, the senior takes the first place . . . , while the others in the same group follow him without distinction."⁹ The superior was

8 One such minister, while instructing scholastics before their first table-serving assignment and urging them to be quick to move in anticipating needs, would quote and then vigorously contradict John Milton's famous line, "They also serve who only stand and wait."

9 The way in which in the mid 1960s the integration and mixing of priests and scholastics (who were at the university doing graduate studies) at the dining room tables could be accomplished was a subject of several consultants' meetings. What finally happened was that without any fanfare or public announcement scholastics began to sit mingled among the priests when, with the quiet approval of the superior, several of the younger priests invited scholastics to accompany them to the front tables as they came into the dining room on several successive days. From then on it was taken as a matter of course.

the first to be seated, the first to rise from the table (thereby terminating the meal) and first to leave the refectory after grace. "Second table" provided for those who, with permission, were absent at the ordinary time of meals. After both the noon and evening meal, the community went to pay a short visit of reverence to the Blessed Sacrament in the community chapel.

Both at noon and in the evening there was regularly reading at table. It followed a set pattern. About ten verses of Sacred Scripture began the reading. Then, either at noon or in the evening, came the menology for the following day or, instead, the *Fasti Breviores*, very brief accounts of the lives of eminent Jesuits, or of particular events in Jesuit history. For most of the meal a scholastic or priest would read from a book or, more rarely, an article in English. The books or articles ranged in subject matter from theology to history, from current events to spirituality. Multi-volume works were not regular favorites and the prefect of reading learned to take into account community preferences. About the only literary types regularly absent were poetry and novels and books of humor, but humor was often supplied by the gaffes--or the interpretations--of the readers. (In the novitiates there was always some Latin reading, to accustom the novices to hearing that tongue in which, presumably, most of their philosophy and theology courses were to be taught.) Regularly the Summary of the Constitutions and the Common Rules were read to the whole community. Before the mid 1950s, they were thus read every month. The dining room was the place where most announcements were made to the whole community and the custom book listed those announcements in detail.¹⁰ They ranged across the calendar, from notices read once a year, such as those anticipating the Forty Hours devotions or the day of fast and abstinence on the vigil of the feast of St. Ignatius; to those made twice a year, such as those involved in the semiannual renovation of vows; to those read once a month, such as the intentions for which priests should offer Mass and non-priests should pray every month; to weekly

10 CB, nn. 224-265.

announcements, naming those who specifically should offer Mass or pray during the coming week for the intentions of Father General and for the founders and benefactors of this particular house, or those who would give Benediction and preside at the "litanies" or common prayer in the evening. Special announcements came at various times, such as the occasion of first or last vows or the conferral of Holy Orders or the serious sickness or the death of a Jesuit or of one of his relatives.

It is perhaps only in retrospect that it becomes clear how central a part the dining room played in the ongoing daily life of the Society.¹¹ This was not because of the meals. Rather, it was because that room was the one place where several times a day, every day, Jesuits gathered for any length of time in which news of the past and of the ongoing life and activities of the Society, domestic, local, provincial, regional, national and international was communicated to them as a community. It may come as no surprise, then, that there are eleven pages of material in the custom book detailing matters connected with the refectory or dining room. In addition, only in retrospect does one realize how much the formal information network of the Society was one of oral communication. We have not yet found a replacement for refectory reading as a regular and effective means of communicating information about Jesuit life and plans, past, present and future.

The afternoon was again devoted to teaching, preparation of classes, office work, consultation with students, whatever might be part of a teacher's day or of a pastor's day.

During that long afternoon from lunch to supper there was an opportunity about 4:00 p.m. to have what is described by the peculiarly Jesuit word "haustus." In this instance it consisted of coffee or milk, bread and, sometimes if such were available,

11 Perhaps that in part accounted for the almost total absence of non-Jesuits as guests in the refectory. Clerics and male religious would on occasion be present. It was almost unthinkable that laymen be there and, of course, because of "cloister," impossible for any women. The exceptional event of the year was the dinner for the very special group of laymen who were close to the university by reason of their benefactions and counsel.

pastries from an earlier meal. All of this, of course, was to be eaten standing and in silence. Once in a while, on special festive occasions and during the Christmas holidays and during two weeks in June, there was a more elaborate haustus each evening. Sometimes in the recreation room there would be a "grand haustus" with a great variety of food and drink. Twice a year, usually in May on Memorial Day and in September on Labor Day, there was an elaborate picnic at the scholastics' villa outside the city.

The regular community recreation periods followed the noon and evening meals. At noon, of course, there was a fair amount of coming and going because of classes scheduled before, during, and after the lunch period. In the evening the community had more opportunity to be together for recreation. Most often the time was spent in conversation. People outside the Society sometimes had exaggerated notions of the seriousness and depth of such conversation. It was far lighter than legend would have it. After all, the time was meant for recreation. In earlier years some might have gathered around the radio placed in one corner of the recreation room or in a separate room. But now television had made its inroads and for that a separate room was set aside, but TV was supposed to be available only during this recreation period of about one hour and only by exception at other times.

The religious life of the community primarily centered on the daily Mass and the daily hour of meditation. In addition, the religious exercises of the community included Benediction of the Blessed Sacrament in the community chapel on all Sundays of the year, on some eighteen to twenty other feast days of our Lord, our Lady and the saints, on the feast day of each Jesuit saint, on the first Friday of each month and on each day of the novena which preceded the feast of the Sacred Heart. Prayers for six other such novenas came up in the course of the year. Once a month a spiritual exhortation lasting about half an hour was given for the members of the community, and once a month they had the opportunity to spend quiet time on a day assigned for recollection.

There was no such thing as a regular community meeting. It would only be in exceptional or unusual circumstances that the

whole community would gather together other than for meals or recreation or religious exercises.

As the day had begun with prayer, so did it end. At about nine o'clock at night the community again gathered for the "litanies." This meant the recitation of the litany of the saints common to the Church with the inclusion of Jesuit saints and added prayers for various intentions of the Church and the Society. Then came a quarter hour to be spent in preparation of the next morning's meditation, followed by another fifteen minutes for the evening examination of conscience. At its conclusion, the last of thirteen or so community bells which had rung in the course of the day called all to a last visit made individually to the chapel.¹²

To almost all of the particulars of such a daily order there were, of course, exceptions, variations, emergencies to be met, individual needs to be accounted for. But, by and large, this was the daily rhythm of prayer, work, and recreation in most of the houses of the Society in the United States in the early 1960s. This daily order obtained not only in a large community of some one hundred members such as that at St. Louis University but also, in so far as possible, in what might be a three- or four-person community in a parish. With yet more detail it continued even longer into the 1970s in some of the American novitiates.

Just as distinctive as the daily order were the number and variety of services provided to the members of the community from inside the community. The clothes room and the brother in charge of it were the source of whatever clothing was required. There was no need to go outside to buy anything from hat to shoes, from underwear to overcoat. Besides, the cassock covered a multitude of sartorial sins. One simply asked the Father Minister for permission to acquire a certain article and then got it from the brother who either had it in stock or would go out and purchase it. As for laundry, automatic washers and dryers had been spreading

12 The number of daily community bells was much greater in "houses of formation," scholasticates and novitiates, than in apostolic communities. In one theologate such bells sounded more than thirty times in the course of a day; in a particular novitiate more than fifty times.

into the homes of America and for some years they had been appearing in Jesuit communities, but, by and large, most laundry was sent out and a week later was returned to one's room. Supplies of whatever kind, from toothpaste to insoles, were available at the Minister's office. If one became ill, one had only to go to the fourth floor to consult the Brother infirmarian for a range of the usual medicines that would be available over the counter in any drugstore. An ample house library supplemented the university holdings. As for entertainment, movies were shown for the community about once a month. Although there were not as many automobiles available for the use of the community as today, those that were at hand were taken care of through the offices of the Minister. When one needed to use an automobile, it was usually requested personally from him for a particular occasion. The same was true of money. The daily order and rhythm of life and the services provided in 1962 or '63 or '64 had also been true fifteen years earlier in 1947, '48 or '49. Fifteen years later, in 1977, '78 or '79, much had changed, even in what was still that same university community. To it we shall return later in this essay.

A "SMALL" COMMUNITY: 1978 - 79

To turn now to a description of life in a "small community," the same thing should be said of it as of the earlier portrayal of a large community; the description comes out of the experience of a particular such community and it will, of course, have some features specific to that place. But in its general outlines it portrays faithfully the characteristics of such communities in which younger Jesuits especially have lived over the last fifteen to twenty years. It draws upon the personal experience of ten years in such circumstances at Weston School of Theology in Cambridge, Massachusetts. Most obviously, this is primarily a Jesuit "formation" community rather than directly an "apostolic" one.

The Weston Jesuit Community along with Weston School of Theology made up the Jesuit theological center in Cambridge. The

community, under the direction of a single major superior, the rector, included between ten and twelve separate residences. They were all located from about three blocks to perhaps a mile and a half from Weston School of Theology. The number of Jesuits in each residence ranged from six, to fourteen people. Each residence included a group of scholastics and at least one priest. The larger of the residences would have more priests living in the house, members of the faculty or administration or of the continuing education program.

The houses were usually large old residences, wooden frame structures of two or three stories as is common in New England. Large families with several children and one or more servants had built them for such circumstances. They were not the former homes of the rich but rather of late-nineteenth-century middle-class professionals, sometimes Harvard or MIT professors, when both several children and one or more live-in servants were common.

As is regularly the case in larger communities, each member had his own room. There were major variations in the size of the private rooms, and that for quite a simple reason. The former bedrooms of children and servants were smaller than others; erst-while dining rooms or remodeled kitchens or master bedrooms were larger.

Each house had a kitchen, a dining room (sometimes rather crowded if the community was large), and one or two rooms which served several functions, such as parlors for visitors and as community recreation rooms and, often, as TV rooms. There were normally one or two small guest rooms for visiting Jesuits, for relatives, for friends. The community shared several bathrooms. Rare was the bedroom that had its own running water. If the house was large enough, it had the blessing of a separate chapel. If not, a much smaller room served for reservation of the Blessed Sacrament and for quiet prayer. A basement would contain the usual heating equipment, a washer and dryer for house and personal laundry, the usual euphemistically named "storage" room and, in some few houses, a rather larger basement recreation room where guests could easily be entertained and meetings held. Few were

the house libraries but there were books aplenty for the theology courses. People lived at much closer quarters than would be usual in a larger community and they had to be aware of impinging upon one another's space, both physical and psychological. Personal idiosyncrasies could stand out vividly in such circumstances. On the other hand, there was none of the atmosphere of the seemingly endless-with-no-one-in-sight corridors of some larger houses.

The arrangement of the daily order in this smaller community in the 1970s differed markedly from that of the larger community of the early 1960s. The daily personal schedule of any one resident much depended on his responsibilities. Teaching or attending class, field education, research, administration, pastoral responsibilities, recreation, house jobs and prayer, together they shaped the way in which each man structured his day. The whole community did gather together at certain times but there were no bells. Each person had his own hour of rising and of going to bed. He would ideally have discussed this with his superior and or spiritual director.

The time of breakfast, the choice of ingredients and the labor of preparing it, as well as of cleaning up after it, were the responsibility of each. According to each one's preferences, the morning paper and a cup of coffee might be enough or a nutritionist's delight might be in order. Usually breakfast was eaten at the kitchen table and, depending on the hour of the morning, with one other or several other Jesuits. Some craved silence as they slowly began to cope with the day; others were ready for a rousing conversation as they rushed into the kitchen. People learned each other's needs and desires in the matter and generally respected them.

The same circumstances of individual choice were true of lunch or the noon meal, depending on class schedules and other responsibilities. People sometimes made their lunch and took it with them; sometimes they came home and made lunch there, again with the opportunity for informal conversation around the kitchen table. The kitchen became at all hours a place of community interchange, never more so than at night when conversation over a

sandwich and a beer solved all the problems of the world and the even more intractable problems of Weston.

That word, kitchen, summoned up regularly for some a fearful but inevitable subject. For anyone who has not experienced such a community or for someone coming into it for the first time, that subject was, and still is, cooking. Where will I learn? What will I do? How am I going to be able to prepare a meal? How are they going to be able to eat it? Increasingly in recent years in the Society, men, from the novitiate on, have begun to learn at least the rudiments of cooking. But for most Jesuits beyond the age of forty-five today there had been no opportunity, incentive or inclination to learn that arcane art. During the first several opportunities (to put a positive term on the early experiences), question marks were the unvarying expression on the face of a novice chef. Both for those who did know something when they arrived and for those who learned from scratch, the quality of the meals they prepared did not depend primarily upon the expense of the ingredients but upon literacy and imagination. Fundamentally, if one could read, one could cook. That was a consoling thought even if, at first, it had to be taken on the blindest of faith. The recipes of a clearly written cookbook were available to anyone. When patience with one's abilities came into play, meals could be at least satisfactorily prepared, and when some imagination followed a little later, they could change from satisfactory to excellent. It was interesting to note that, without anyone ever saying so, putting care into the preparation of dinner was recognized as one of the witnesses to care for the members of the community. On the other hand, people could recognize when such care became a substitute or an excuse for the neglect of other responsibilities such as studies. That particular syndrome was sometimes referred to as "baking bread for Jesus." Lest one think, finally, that membership in a small community necessarily implied being a chef, some such houses did employ a cook on a regular basis for the main meal of the day.

In continuity with the current practice in some large houses of the Society but different from the former universal practice of

individually celebrated Masses, the community gathered regularly for the celebration of the Eucharist. A priest could celebrate individually, of course, and some did. More usually the community celebrated together about 5:30 in the evening on four or five days of the week. There were, as a rule, no such liturgies in the individual houses on Sunday because the members were asked to participate at the Eucharist at various parishes of the archdiocese. This was a way of Jesuits not isolating themselves inside their Jesuit communities in their worship and a way of experiencing the worship life of the ordinary Catholic. On Tuesday evenings the members of all the houses in the Weston Jesuit community gathered at the school chapel for a common Eucharist. On Wednesday at noon there was a common school liturgy for faculty members and students and administrators and staff, lay and Jesuit and other religious.

After the evening Mass at home, many of the houses had about a thirty-minute period for a social hour. If one thought about it from earlier experiences of a large community, he would recognize that this time before dinner served the same function of a recreation period as did the time after dinner in a large community of the past. Besides, it gave the cook some leeway or flexible time in which to catch up on his preparations, rectify any mistakes, put some extra ingredients in the pot for an unexpected guest, and generally finish preparations for the dinner which most often began at 6:30. The serving took place not in cafeteria style but in family style as a "sit down" dinner served at table by one or several of the community members. The menu reflected what might be a substantial family dinner, with soup, a meat dish, one or two vegetables, salad, dessert. By and large, the cook could choose the menu; some had more of the imagination mentioned earlier than others did. The cook also, with another to assist, had to do the kitchen cleanup; that practice helped to keep to only a heap rather than a mountain the pots and pans and utensils used in preparation of the meal.

Conversation was lively around the table or tables. Community members regularly invited guests, men and women, lay and religious, students, friends, faculty members. There was no constraint to

finish at a particular time to fit the schedule of external help. The dinner periods served, just as the earlier social hour, as the central communal recreation and conversation and relaxation period of the day. Unless something special were to take place, such as a lecture scheduled at an early evening time, seldom would such a meal end in less than an hour. Perhaps the greatest tribute to the pleasure of each other's company was that even though the television network news came on at 7:00 o'clock in the evening, one half hour after dinner began, there were not three times in a year that people wanted to get up from the table to view it.

Community meetings held a regular and important place in the life of the house. They occurred at least once a month and in a few instances more frequently. Depending upon the subject treated, upon the physical and psychological state of the members of the community, upon the way in which the subject was presented and upon the interest it held, a meeting could be a crashing bore, a lively and interesting exchange, a time absolutely filled with tension and sometimes with anger, a pedestrian but necessary getting down to business, a moving spiritual experience, a relaxed and humorous interchange. The subject might be, for example, a petition for ordination to the diaconate presented by a second-year theologian to the community for comments before he presented it to the superior. The meeting might deal with preparations for a time away from the house that was to be a day of recollection or one of relaxation or both. It might involve discussion of some article or book, or a recounting of successes and disappointments, of hopes or fears, or a review of the budget of the house, or the apportioning of house jobs for the coming semester among the residents of the house. The members of the community shared their experience of Jesuit life in a variety of ways. Some were better at it than others. No one could force another to go beyond how he decided thus to participate, but everyone was part of an atmosphere which tried to encourage such sharing of his life. In addition, there were responsibilities for each other and jobs to be done which could not be evaded as easily as might be the case in larger communities where there would be more members who might generously

fill a void left by someone else.

Jobs and budgets: now to the mundane but necessary. Any possibility of a house as a home depended in part upon the place being, in every sense of the word, kept up. So there were house jobs. Each member was expected to take care of his own room; the variations in what that meant in practice can well be imagined. Each also had some responsibility for the common upkeep and functioning of the house. Such responsibilities included regularly shopping for groceries, vacuuming the corridors and stairs, cutting the grass in the summer and shoveling the snow in the winter, cleaning the bathrooms, maintaining machinery such as the automatic washer and dryer and heating system and the plumbing, keeping in good order the common areas such as the parlors, the recreation room, the dining room, cleaning the kitchen (including the stove, a messy job, and the refrigerator), and, quite minor but least liked and often neglected, regularly emptying the dishwasher and putting away its contents. This all sounds pedestrian; it was. But it was also a practical exercise in community charity and a concrete testimony to one's assumption of realistic, down-to-earth responsibilities.¹³ It is evident from what has been said here that there was a significant difference from a large community in the way in which a number of services were taken care of. Without a good degree of personal accountability, they would not have been taken care of. But this also involved a certain amount of time. and time was always at a premium and had to be taken from other activities. To budget one's time and energy was, then, a necessity.

Budgets also, and primarily, involved money. In accord with general directives from the rector's office, each house drew up an annual budget for its needs for the year. That budget included such items as food and drink, household supplies, heating fuel, the cost of minor repair and maintenance, money for special celebra-

13 Failure to do a job could hardly go unnoticed very long. As the scholastic who was director in a particular house once expressed it in a note on the bulletin board about the recurrent failure on successive days to fulfill a particular function: "I know we are all Sons of God, Brothers of Jesus Christ and Temples of the Holy Spirit but, dammit, we ought to take out the garbage."

tions, and all the usual items which a functioning household required. The house treasurer and house director prepared and presented the budget to the group. Both of them had earlier been chosen for a year by the members of the house. The community members discussed the budget and, in accord with the consensus finally arrived at, the director and treasurer revised it for presentation to the rector of the community. Since there was a specific amount allotted for certain categories, for example, a fixed dollar amount per person per day for food and drink, if, in the course of the year, more money was spent on one item, the house had to retrench on others. It was an exercise in the realism of limited resources.

That realism extended also to the personal budget which each member of the house had to draw up for submission to and approval by the rector. In the case of scholastics, those budgets were also to be in accord with the guidelines of the particular provinces from which they came. Those budgets included such items as books, trips back to the province, clothing, and a sum for personal items ranging from such things as shoestrings to toothpaste and ordinary travel. Travel involved automobiles. Who paid for their use and how was always a question. Some houses decided to absorb all such costs in the house budget; others took care of the costs by mileage charges to the users. All of these items helped make real and personal what things actually cost.

This complexus of structure, activities, rhythm of life, interaction and material circumstances from architecture to budgets has over the last two decades been the experience of the life of the Society of Jesus for many more recent Jesuits in their formation years. Details have varied, of course, as they always will.

However, and most interestingly, one particular reaction seems not to have varied: Whether liked or disliked, praised or blamed, formation houses have been seen as some kind of a norm. Thirty years ago, for example, when a scholastic went to regency or a young priest or brother received his first assignment to a large apostolic community, he often tended to judge that community by his previous experience of formation houses. Sometimes, in

relief at finally completing a formation program, he judged his new community very favorably. Sometimes, in the transition to an unfamiliar house and in the first separation from years with his peer group, he judged that community quite harshly. Today, in the same circumstances, the younger Jesuit assigned for the first time to an apostolic community often undergoes the same reaction, even though the formation programs of the 1980s are vastly different from those of the 1950s. The formation experiences often in the past have been and often now in the present are accepted as normative by the more recent members of the Society.

At the same time, another and quite different reaction has also arisen. Earlier, the long-time residents of an apostolic community and the newcomers both knew what the formation program of the other had been like. Both had lived reasonably similar daily lives. Both knew the experiences upon which veteran and newcomer based their agreements or disagreements. Just as importantly, the long-time resident could understand how the newcomer felt even if he no longer felt that way. But more recently a new reaction of mutual incomprehension has arisen. In the changes in the aftermath of Vatican II, even though current formation programs have the same basic goals as those of the past, they are structured so differently that at times only with the greatest difficulty do they serve as a basis for understanding why both long-time and more recent Jesuits see and feel and judge the way they do about apostolic houses. Conversation, when it does occur, often starts from non-knowledge.

In the meantime, over the past quarter century the life of the large apostolic community has itself changed significantly. The next part of this essay will deal with that life today in one of those communities.

A "LARGE" COMMUNITY: 1988 - 89

We last looked at this particular large community in the time frame of the year 1963-64. While some things have remained constant there, the changes that have occurred in the world around us, in the Church at large and in the Society of Jesus in the course of twenty-five years have contributed to bringing about changes in the life of that house.

The most obvious physical change has been particular to this community. It relocated itself from a building that was erected more than one hundred years ago for the Jesuit residence and the university classrooms and offices to a building that was put up in the early 1920s as a hotel. The move brought with it advantages and disadvantages. Many surely thought it an advantage no longer to live and teach and spend office hours all day every day in one and the same building. The most obvious disadvantage was a building erected for a far different purpose than a Jesuit community residence. But the move stimulated the continuing conscious effort by the community members to work at overcoming physically and psychologically and socially those disadvantages, and to turn the circumstances to positive effect.

The individual rooms themselves do not differ that greatly from the old ones. Furniture which in some instances seemed to date back to Father DeSmet was brought along from the former residence. The major change here is that as former hotel rooms they all have their own individual bathrooms. The days of running water only at the end of the corridor are gone. A major similarity to the old structure is the pattern of rooms opening onto long corridors which are surely not as high but sometimes seemingly as empty as before. An obvious difference is living on the first and the top eight floors of a fifteen-story high-rise. Elevators become meeting places of common life.

Another great physical change is the dining room. (No one even thinks anymore of calling it the refectory.) In place of the large, high-ceilinged, formal room described earlier, this one is

considerably smaller in every dimension and less formal. Whereas formerly meals were served to a community seated all together for lunch and dinner, the "long black cassock-clad line" no longer descends on the dining room at fixed times. The meals are available within a range of time and are all taken in buffet or cafeteria style. (The term depends on whether one is using polite or pedestrian language.) There is a greater choice among the various foods than when a single set menu was served to everyone. At the same time, the menus no longer markedly differ between an ordinary day and a day on which a special meal is served. The round tables seat four persons, and they provide the possibility of more easy conversation than the former long refectory tables. There is no public reading at table. One may leave when he has finished his lunch or dinner. In a particular area of the dining room it is possible to have guests for meals. This was not the case in the dining room of twenty-five years ago any more that it is ordinarily the case today in the area specifically reserved for the community. The openness of dining rooms varies greatly among Jesuit communities. Quite recently, a suite consisting of parlor, dining room and kitchen was constructed in order to make it possible for community members to prepare a meal and to entertain guests.

There is, as before, a recreation room, now on the fifteenth floor. As a notable change from years ago, a haustus room connected with it makes snacks available at any time. There, just as in many smaller communities, all the problems of the Society get solved over late night conversations. The recreation room is more informally arranged than before, and there is now more than one television room and viewing is not restricted to periods of time during community recreation. As a matter of fact, community recreation is no longer a defined period after meals. Very often it takes place when there is a social hour before dinner.

The community chapel continues to function, of course, as the center of worship. It does not have the side altars which were a feature of any such chapel twenty-five years ago. Some community members concelebrate Mass there daily or in another more public chapel near the main entrance of the residence. Others offer Mass

individually in several small rooms which serve as chapels. Long gone in the legislation of the Church has been the restriction of celebrating the liturgy only before noon. Daily common prayer is no longer the litanies, but rather, as evening and morning prayer, it is both more reminiscent of the liturgy of the hours and more open to forms adapted to the circumstances of the times. Benediction of the Blessed Sacrament retains its traditional Sunday and feast-day role.

Personal daily prayer "as the general congregation wishes to remind every Jesuit . . . is an absolute necessity." It continues to be so in this large community as it is in the small one. But both of them now follow what that congregation further went on to say: "But the congregation, recognizing the value of current developments in the spiritual life, does not intend to impose upon all indiscriminately a precisely defined universal norm for the manner or length of prayer.

"Our rule of one hour's prayer is therefore to be adapted so that each Jesuit, guided by his superior, takes into account his particular circumstances and needs, in the light of that discerning love which St. Ignatius clearly presupposed in the *Constitutions*."¹⁴

As in the house of twenty-five years ago, there continues to be a community library, a tradition in the Society. On the other hand, as an innovation in response to the medical urging to take regular exercise for health's sake, there is an exercise room with its various appurtenances. Some continue to send out their personal laundry; for others several automatic washers and dryers in the basement are in regular use every day and at full speed on the weekends when people are free to take care of such personal details.

The community meeting has begun to be a part of the life of the house. It takes place not as frequently as is probably the case in a small community, but it is a feature of Jesuit life here which practically did not exist twenty-five years ago.

Many of the regular services necessary for the smooth function-

14 GC 31, nn. 225-227.

ing of a community are still provided institutionally. For a community as large as this one, there has to be, of course, a kitchen staff. The advantages of its service are clear; so also are the disadvantages of a rigidity imposed by its needs. For a building as large, as complicated and growing older as this one is, there has to be also a maintenance staff. It occupies itself with everything from repairing the boilers to painting the corridors to shoveling the snow to servicing the automobiles. The common room contains some minor personal articles, but the days of providing clothes from a supply room in the house are long gone. Automobiles remain at common disposal and they need only be signed out for use.

As for the daily order, if one were to start with the start of a day, where would one begin? There are no bells then or later in the day. What was said in the description of the small community in 1978 can be repeated of the large community in 1988: "Each person [has] his own hour of rising and of going to bed. . . . The daily personal schedule of any one resident much [depends] on his responsibilities." Such responsibilities in many specifics differ from those of a formation community, of course. But prayer and the demands of the apostolate continue to be the general responsibilities of all. These are but instances of how residents of both types of houses and in periods ten years apart do indeed experience striking differences and perhaps fail to recognize similarities and continuities.

Perhaps the most striking feature of this community, a consequence of its fortunately large building, is its ability to provide hospitality. The happiest instance of that is the permanent residence of a Dominican community on two floors of their own in Jesuit Hall. Its members make up principally the faculty and student body of Aquinas Institute, a theological center of the Order of Preachers. For ten years now the Jesuits and Dominicans have shared this building most cordially. Each community has its section of the dining room, and the Dominicans, just as the Jesuits, have their own community or recreations rooms, their chapel and their private rooms. Not only are theological quarrels of yester-

year about "praemotio physica" and "scientia media" long gone, but physical proximity has given each group a direct knowledge of and a mutual esteem for the other. With guest rooms on several floors, hospitality, too, is possible for individual fellow Jesuits, for friends and relatives, for larger gatherings of Jesuits or others, men and women, lay and religious, who come from around the country for meetings of their groups.

Overall and pervasively, in addition to changes or similarities in daily order, in physical structures and in services, the atmosphere is different. It would take a long, detailed, nuanced description to do full justice to this change in atmosphere. The following few sentences simply begin to describe it. There is less a feeling of being bound by minutiae, more a sense of individual responsibility; less a day regulated by rule, more a day structured by responsible choice; less a Jesuit community extension of a Jesuit university apostolate, more a Jesuit community participating collaboratively in both a Jesuit university and other apostolates; less a religious house set apart and symbolized by "cloister," more a religious house set in the midst of and symbolized by city streets at the front door. It is obvious that this community has changed and developed in the last twenty-five years.

THE HISTORY OF JESUIT COMMUNITY STRUCTURES

On what city streets--and country roads--have Jesuit residences fronted through our history? It must be said directly that no complete history exists of where our community residences were located nor of how our community structures changed and developed over the almost four-hundred-and fifty-year history of the Society of Jesus.¹⁵ The architectural, social, psychological and spiritual history of Jesuit dwelling places is still to be told in its

15 A comprehensive and brilliant exception to our lack of knowledge about of all our residences is the complete accounting for each of them in the French Assistancy in Pierre Delattre's *Les Etablissements des jésuites en France depuis quatre siècles: répertoire topo-bibliographique*, 5 vols., Enghien, 1949-1957.

entirety.¹⁶ There are many fragments of that history here and there, but we yet need to examine most parts of it and we lack any overall treatment of it. Of one thing, however, we may be certain: The early houses of the Society of Jesus were not exact prototypes of either the large communities of the last one-hundred-and-fifty-or-so years of the American Jesuits nor of the small communities of the last twenty years. The present part of this essay can present only a few pieces of that history, some fragments of a whole picture. That history does not tell us what to do now, but it may disabuse us of some preconceptions of what was done in the past.

Statistics can be dull; they can also be illuminating. Among the most interesting sets of statistics about the early Society of Jesus are those which tell us something about the houses founded within the lifetime of St. Ignatius. At the time that he died in 1556, the Jesuits had fifty houses in Europe. Most of them were located in countries in which the Society was best established at the time. Twenty of them were in Italy, nineteen in Spain, five in Portugal and six in the Empire and France. All but four of these fifty houses were colleges.

More interesting, perhaps, than location are the sizes of those residences. Only two houses among the fifty had one hundred or more members of the Society resident in them. One was in Rome, the Roman College, and the other was in Portugal at Coimbra. At Rome, however, seventy-two of the approximately one hundred residents were scholastics engaged in studies. Only two houses had

16 For the history of community and what makes it so in structure and arrangement and in the minds and experiences of its members we have no history at all such as exists for a parallel institution in Witold Rybczynski's gracious and informative book, *Home: A Short History of an Idea*. New York (Viking), 1986. The author, incidentally, attended Jesuit schools in England and Canada.

There are works on particular parts of this history, especially on architecture and, within that, especially on the architecture of Jesuit churches. See for example: Pirri, P., *Giovanni Tristano e i Primordi dell'architettura gesuita*. Rome, 1955 (Bibliotheca Instituti Historici Societatis Jesu 6) and de Dainville, P., "La Légende du style Jésuite," *Etudes*, 287 (1 1955) and Vallery Radot, J., *Le Recueil de Plans d'Edifices de la Compagnie de Jésus Conservé à la Bibliothèque Nationale de Paris*, Paris 1960 (Bibliotheca Instituti Historici Societatis Jesu 15).

more than fifty members. Again one of them was in Rome, the professed house with some sixty Jesuits resident at the headquarters of the Society, and the other at Loreto in Italy where there were fifty-eight members among whom were forty scholastics. Three houses had thirty to thirty-nine members; ten houses had twenty to twenty-nine members; nine houses had thirteen to nineteen members. All the other twenty-four houses, just one short of half, all of them colleges, had a dozen or less members in them.¹⁷

An equally striking characteristic of these fifty places where the Society then existed in Europe is that with the rarest exceptions all of them were in major cities. This high proportion of urban residences seems to be quite different from what was true of older religious orders. Perhaps it was this kind of concentration so early in the history of the Society that gave rise to the famous distich:

*Bernardus valles, montes Benedictus amabat,
Oppida Franciscus, magnas Ignatius urbes.*¹⁸

Those lines recur through the centuries; the circumstances on which they were based seem to have been true through most of the history of the Society.

In Rome, where the Society of Jesus began, the early companions led at first a rather peripatetic existence. With the rapid growth of the Society, Ignatius began to plan for what was to be

17 The source for these statistics is the *Archivum Historicum Societatis Jesu*, XXIX, p. 242-243, reprinted in Ganss, G. E., S.J., "The Origin of Jesuit Colleges for Externs and Controversies about their Poverty, 1539-1608" in *Woodstock Letters*, XCI (April, 1962), pp. 123-166, further reprinted in Clancy, Thomas H., S.J. *An Introduction to Jesuit Life*, St. Louis: Institute of Jesuit Sources, 1976, pp. 302-303.

18 "Bernard loved the valleys, Benedict the mountains, Francis the towns, but Ignatius the great cities." There are several variant readings of these two lines. In one of them Ignatius loved "the famous crowded cities" (*celebres Ignatius urbes*); rather than the great cities; in another, Dominic replaced Ignatius as subject (*celebres Dominicus urbes*); in a third, Dominic replaced Francis in loving the towns (*Oppida Dominicus*) and Ignatius still had the great cities as an object of affection. History, scansion of verse and only four places for five great personalities in religious life make for some uncertainty.

its principal center and residence and church. Though he did not live to see it come into existence, the professed house and the Gesu eventually rose on the site which he had chosen in the center of Rome. This complex was the General's residence and the headquarters of the Society for several hundred years and the residence now houses the international scholasticate. Ignatius deliberately chose a place in the center of renaissance Rome, some would say in the context of an urban theological vision.¹⁹ The present Jesuit headquarters are not at the center of the city but, by the conscious decision of Father Ledochowski, a former General, at the edge of the Vatican.

The first companions of Ignatius and a great number of men who followed them into the Society fast upon its establishment continued to live that peripatetic existence or lived in general in communities with a small number of members. But the almost explosive growth in numbers in the years following the death of Ignatius, and the explosive growth in the number of colleges and students in them, led to the establishment of larger houses at Rome and at every other place in which the Society had a college. A typical example of such a larger college can be seen in the illustration (p. 38) of one of the greatest establishments of the Society in Germany, the college in Munich. A typical floor plan is the one illustrated for the college at Bastia in Corsica. Both institutions are similarly laid out, with the church, the community, the college and ancillary buildings arranged as a rectangle.

How the Society came to this particular arrangement, common to a great number of Jesuit institutions, is not completely clear. It surely developed in part out of two examples immediately at hand and readily adaptable to the needs of the Society. There was, first of all, of course, the common, large continental residence building, the Italian palazzo. The first of its four wings fronted directly on the street and the other three, together with it, surrounded a central courtyard or courtyards. In addition, in

19 Research work under that title, "The Urban Theological Vision of St. Ignatius," is being conducted by Rev. Thomas Lucas, S.J., of the California Province at the School of Design of the University of California at Berkeley.

so far as this was a religious residence, centuries of monastic tradition weighed heavily in the way in which it was constructed, for example, with a single access to the residence, a religious cloister, space for specific offices or functions, and all or part of one wing occupied by the church. The most important specific or particular function for the Jesuit buildings was, of course, the college.²⁰ This pattern of community and school and church, all built in a self-contained unit, was expanded throughout Europe and into the other lands in which Jesuits founded colleges. It was the pattern which endured for centuries. When, after the restoration of the Society in the nineteenth century, Jesuits had to start all over anew on building colleges, in many instances they went back exactly to the same pattern--except in the United States.

In the United States, as is obvious, Jesuits in the nineteenth and early twentieth centuries erected large buildings for their colleges, universities, high schools and houses of formation. Some of the establishments in the United States did build on the European pattern and, if today the edifices are old enough and yet standing, one can still see the quadrangular arrangement of connected wings and buildings. But the new world already differed from the old in many domestic and institutional arrangements, and from the beginning they exerted some influence on how Jesuits built. Often, too, far more land was available than in the older crowded cities of Europe, and architects could spread the buildings out. In addition, as the greening of the campus took place in American higher education, obviously the style and arrangement of Jesuit schools became very different from those of Europe.

In the United States, the location of houses of formation differed considerably from that of earlier times. The pre-suppres-

20 This far back at the end of the sixteenth century the seeds of separate incorporation of Jesuit schools may already have been sown. Seemingly for the first time a school building was regularly constructed as an identifiably separate part of the total religious establishment. That school building was specifically set apart for that function, rather than, as in older monastic establishments, having the school simply integrated in some one section, not specifically built for it, of the total monastic establishment.

sion Society regularly located such houses in an urban setting. Contrary to that, American novitiates and scholasticates came overwhelmingly to be located in rural settings. Historical research has yet to dig out the full complexus of reasons for such a choice. In the earlier years of such American foundations, one reason surely was the gift of land or its purchase at a relatively cheap price. For example, the first piece of property at Florissant, the former novitiate and juniorate of the Missouri Province, came to the Society in 1823 for an Indian school from Bishop DuBourg, then resident in St. Louis. Another reason in the nineteenth century might well have been the American romantic antithesis that equated the city with vice and the country with virtue. The rural setting would be a protection from the former and a support for the latter as well as an aid to removing the scholastics from the "distractions of the world."²¹ By the time the provinces built such houses of formation in the twentieth century, large numbers of vocations necessitated large buildings, another reason for putting them on less expensive rural land. And lastly, by that time the reason which could readily be adduced for needing to surround the novices and scholastics with hundreds of acres was tradition: "The Society has always done it that way."

As can be seen by almost any traveler to a European metropolis, if he looks carefully in the old center city, he will probably find the large former Jesuit college building now functioning as anything from a government office to a museum, to a police station, to a hospital, to a prison. These are very obvious places. But not so obvious are the smaller colleges and smaller apostolic houses which also existed in the old Society. If they continue to stand even now, they are not so easily identified as former Jesuit residences. We do not have at all detailed statistics of how large or small were the communities of Jesuits through the centuries in each of these large or small residences, statistics such as we have for the residences up to the death of Ignatius. A good

21 The ideal seemed to be that a scholastic never need leave the novitiate or juniorate and venture into the city during his first four years of training.

portion of such a study, at least for parts of the Society, could be done by consulting the extant province catalogs for a particular time, but it would be a daunting task.²²

At the restoration, the Society by and large went back to the construction of traditional buildings for our larger communities, in this case the colleges. But also, and more importantly, wishing to demonstrate in every possible way that it was not a new Society but the original Society of Jesus, it went in very large part back to the traditional rules and regulations and to those customs, formal and informal, which had obtained in Jesuit houses before the suppression.

In the United States, the most obvious apostolic characteristic of the Society of Jesus over almost one hundred years has been its work in education. That work brought with it the necessity of housing the great proportion of Jesuits who are engaged in that major apostolate. As to Jesuit formation programs, the increasingly large numbers of men who entered the Society over those years resulted in the building of increasingly large houses. We grew accustomed to large houses and large communities and to the structures and order and services and numbers of people to perform those services in such places. Such large communities were not only a convenience; they were a necessity.

As is obvious, much more work has to be done on the history of

22 There are so many things which we do not really know about our own history. For example, we do not know how many Jesuit residences there have been in the four and a half centuries of the Society's existence. Beyond the sixteenth century we do not know *how* the Spiritual Exercises were actually given until fairly recent times. Even lacking a complete catalog of members of the Society (in so far as we could get together such a complete list), we do not know how many Jesuits there have been in our history, much less their major characteristics, overall or at any one time or place, such as average life span, age of entry, types of studies, proportions of members in particular apostolates, etc., etc. An excellent example of a serious study which amply demonstrated that what most Jesuits thought certain just was not so and which helped the Society to better understand what really happened in its history is L. Lukács's work on the profession of four vows, published in *Archivum Historicum Societatis Jesu*, XXXVII (1968), pp. 237-316, and summarized in G. Ganss's English translation and edition, *The Constitutions of the Society of Jesus* (St. Louis: Institute of Jesuit Sources, 1970), pp. 349-356. We have much work yet to do on our history.

Jesuit communities. Even so, it seems safe to say that if Jesuit communities at the very beginning of Jesuit history were small, and then in its first half century were both small and large in numbers of residents, and then later and increasingly in great part were large, neither largeness nor smallness of itself was a necessity of the Jesuit vocation nor of Jesuit community life. Now, the changes that have occurred in the last twenty five or so years, changes which range from the reverberations of Vatican II to the demographics of vocation and longevity, may call for the Society to grow accustomed to a reversal of the cycle described at the beginning of this paragraph. It seems safe to say that even if Jesuit communities at the beginning of the experience of many current American Jesuits were large, and now today are both large and small in numbers of residents, and later on increasingly will be small, neither smallness nor largeness of itself will be a necessity of the Jesuit vocation nor of Jesuit community life.

VALUES FOR DISCUSSION AND ACTION

What, then, is necessary to Jesuit communities, no matter what their size or structure? Any such community, large or small, needs to incarnate or build into its life certain values. This essay suggests what five central such values might be. They depend fully on what the thirty-first and thirty-second General Congregations have said in great detail about community life, and the readers of this essay might find it helpful to reread also those documents.²³ The full development and implications of the five values will not be set forth here. Rather, a brief statement of each and a brief question will have to suffice. The hope is that these statements will stimulate further development of them by the readers of *Studies* (and perhaps, also, stimulate letters to the editor).

23 GC 31, d.19, [nn. 312-357], "Community Life and Religious Discipline," and GC 32, d.11, [nn. 199-256], "The Union of Minds and Hearts."

The five values are: Identity, Brotherhood, Outreach, Hospitality and Accountability.

Identity:

A Jesuit community must be recognizably religious and Jesuit. This general value comes first and grounds everything else, whether that community exists in a single house in a residential neighborhood or in a mid-city hotel or in a building on a college campus or in a specific wing of a high school or as the "priests' house" of a parish. Without this, a Jesuit community ends up as a gentlemen's club or an adult fraternity or an efficient organization. The documents on community from the two congregations set forth the specifics which identify such a Jesuit religious community. The question, of course, is: How does *this* house, whatever it be, best incarnate in its life and work those characteristics of Jesuit religious identity?

Brotherhood:

This is the lived conviction, carried over into the structures and activities of our communities, that as Jesuits we belong to each other both in the particular house in which we live and worldwide, that we depend on each other, that we are committed to each other, that we trust and love each other enough to share our lives, our activities, our successes and failures, our agreements and disagreements. What, in the structures, physical, social, psychological and spiritual, of our communities fosters such brotherhood?

Outreach:

Our lives, our vocations, our activities, our brotherhood, our communities exist not for ourselves alone, but for the sake of an apostolate beyond ourselves. The statement of purpose for which the Society was founded expresses that outreach in general terms: to bring with God's grace all men and women and ourselves to God by our apostolic activity of preaching the Gospel. Today

the service of faith and the furtherance of justice specify that outreach and the particular apostolate in which it is incarnated, whether it be a parish or a research center or a high school or a university or a mission station. How successfully do the structures of the community, for example the personal, psychological, architectural, and financial structures, help to promote this apostolic outreach?

Hospitality:

This is, quite simply, the welcoming in of others, and that welcome is expressed in several ways. Most obviously, it means that we welcome men and women into our houses, physically and graciously, as guests for prayer and for parties, for dinner and for deliberation. More fundamentally, it means that we welcome wholeheartedly as part of our apostolates the men and women with whom we work, from whom we learn, to whom from our traditions and our services and our selves we give what it is that they seek as valuable to themselves, and by whom we are enhanced. How best do we put into practice a collaboration in which we welcome both others working with Jesuits and, perhaps increasingly more realistically, Jesuits working with others?

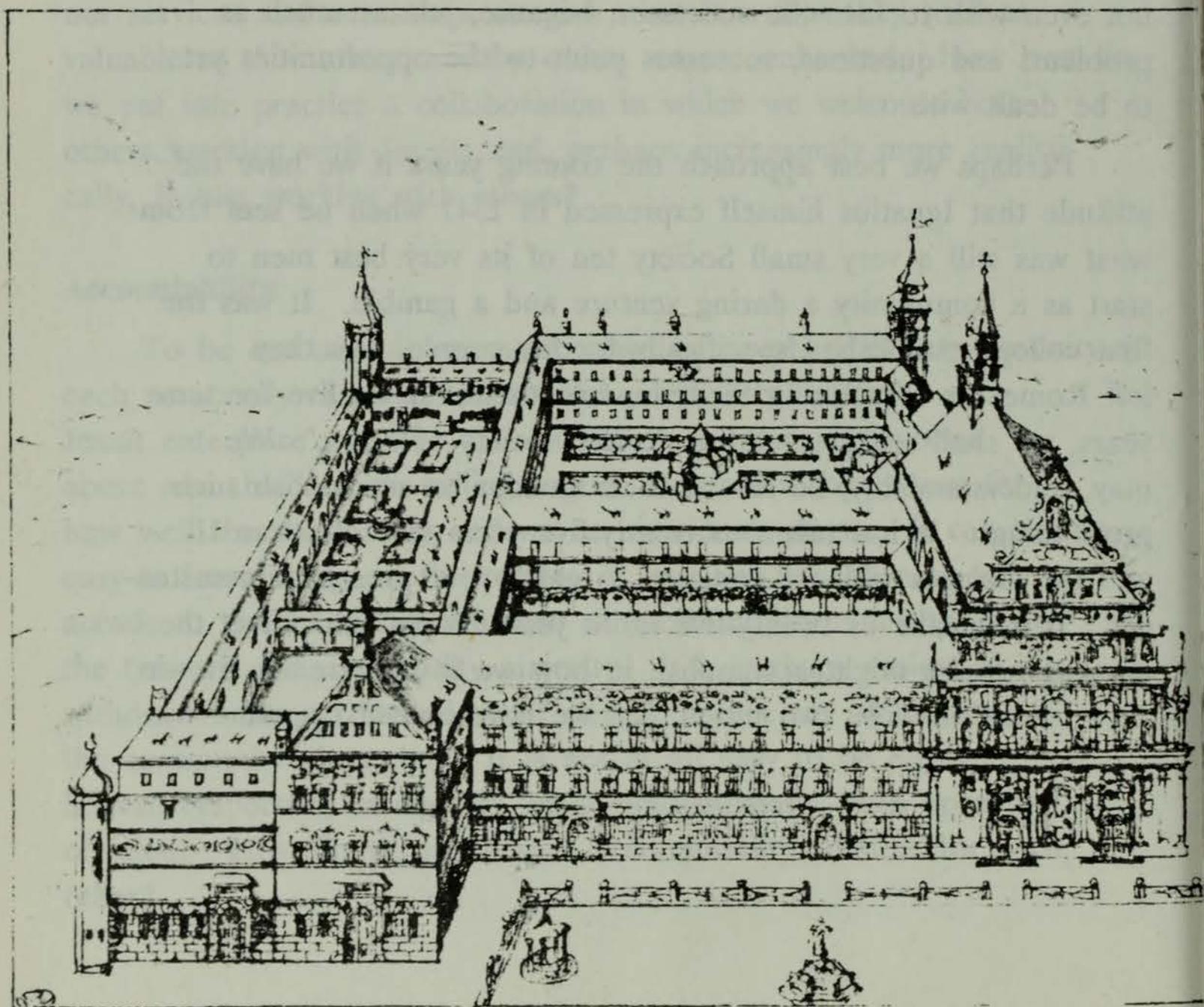
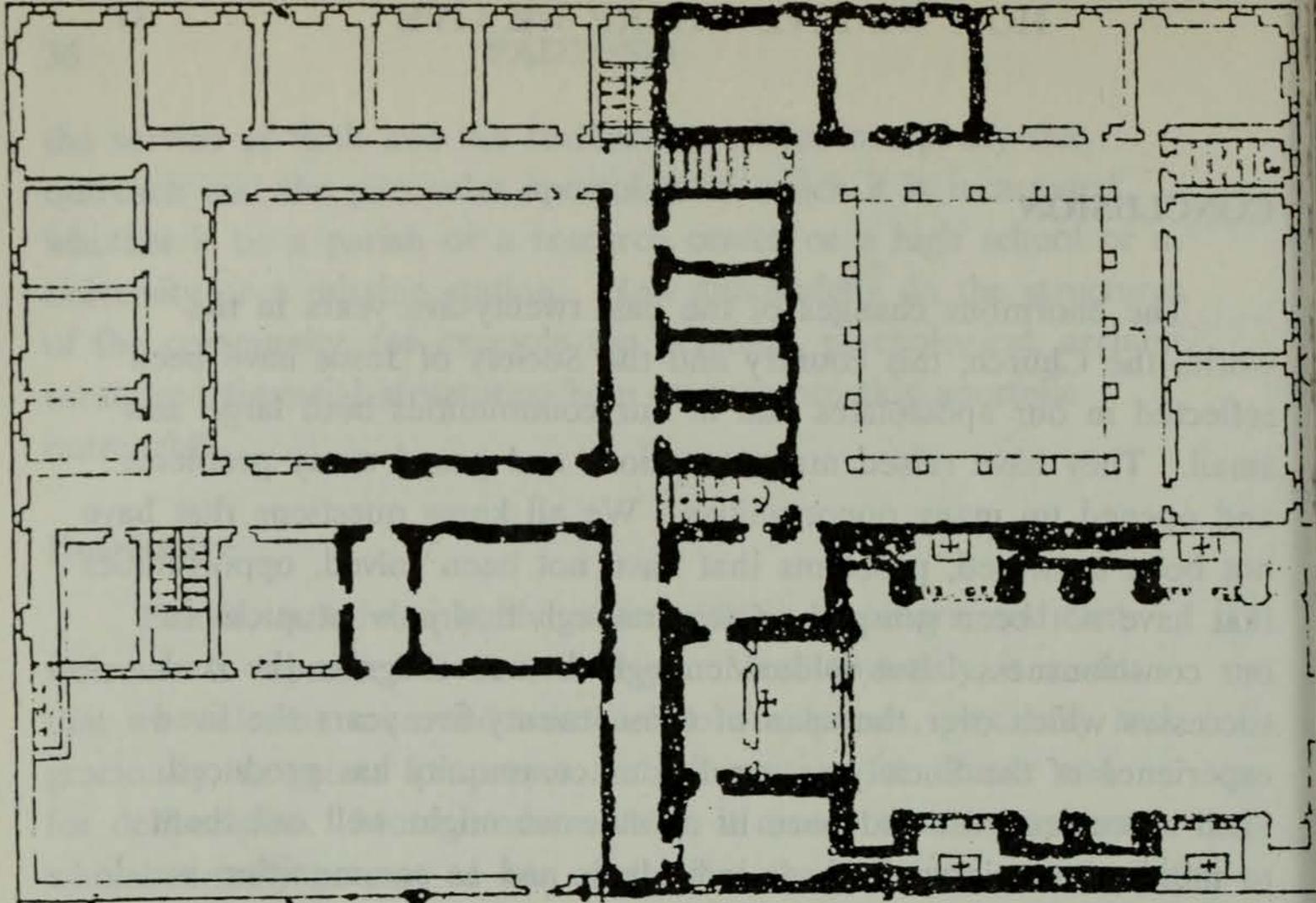
Accountability:

To be accountable means that we as members of a community are each personally responsible that the community functions as a Jesuit enterprise with the characteristics or values mentioned above and that we are willing to call each other to account for how well the community and we as individuals do so. It can be too easy to leave things to the rector. It can also be too easy to accede to the inhibiting influence of a community minority, or to the tyranny of a community majority. It is perhaps easiest to withdraw into our own personal worlds, opting out of the life of the community altogether. It is not at all easy to be engaged, honest, respectful, caring and, most fundamentally, both open and obedient. How do we make such accountability possible for each other?

CONCLUSION

The enormous changes of the past twenty-five years in the world, the Church, this country and the Society of Jesus have been reflected in our apostolates and in our communities both large and small. They have raised many questions and posed many problems and opened up many opportunities. We all know questions that have not been answered, problems that have not been solved, opportunities that have not been grasped. Often enough that is what sticks in our consciousness. But seldom enough do we recognize the real successes which over the span of those twenty-five years the lived experience of the Society as a religious community has produced. Such successes exist and once in a while we might well call them to mind. Sometimes, both as individuals and as communities, we do not wish to face the questions or the problems. Sometimes we do not even wish to face the successes, because, just as much as problems and questions, successes point to the opportunities yet to be dealt with.

Perhaps we best approach the coming years if we have the attitude that Ignatius himself expressed in 1547 when he sent from what was still a very small Society ten of its very best men to start as a community a daring venture and a gamble. It was the first college established specifically for lay people. As they left Rome for Messina in Sicily he told them, "If we live for ten years, we shall see great things in the Society of Jesus." We may, understandably, be slower than Ignatius to accomplish such great things. It has taken us twenty-five years since Vatican II and the changes which it initiated to get to our present circumstances. It may take us twenty-five more years to put into effect the great things we might accomplish in how we live where we live--in every sense of those two terms. But we have indeed begun.



Collegium

Monacense.

APPENDIX

A Readership Survey for *Studies in the Spirituality of Jesuits* January 1988

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Studies in the Spirituality of Jesuits began in 1969 as an Assistancy project to promote the renewal of the Society in accordance with the mandates of the Second Vatican Council and to explore topics dealing with Jesuit spirituality and practice in the United States. The American Assistancy Seminar, made up of men chosen by their provinces for three-year terms, publishes *Studies* and acts as authors and as an editorial board for essays submitted by people outside the Seminar. During the 1987 meetings of the Seminar, the members raised questions about the reception and perception of *Studies* by American Jesuits.

The Seminar requested this readership survey because it had received no feedback apart from individual letters or comments on particular issues in almost 20 years of publication. As the series approaches its 100th issue, the members of the Seminar thought it good to seek information from the readers. They desired some information on the extent of readership (that is, some sense of who reads the publication which every American Jesuit receives), some sense of reader satisfaction with the publication, some idea of the perception of the purposes of *Studies* among American Jesuits, and an idea of what content the readers find interesting.

In general the respondents to the survey report high levels of readership, high levels of satisfaction with *Studies*, and widespread interest in the topics published; 40% also indicated a willingness to write for the publication. The non-Jesuit readers of *Studies* do not differ from the

¹ Barbara Cardillo, an adjunct professor in the Communication Department of Santa Clara University, assisted in the survey design and data interpretation.

Jesuit readers in terms of reading and satisfaction. However, they tend to find different topics interesting.

THE SAMPLE

The sample for the survey consists of 456 Jesuits and 64 non-Jesuit subscribers to *Studies*. These individuals returned a mail-in questionnaire sent to 980 Jesuits and 105 non-Jesuits--about 20% of the subscriber list for the periodical. A total of 525 people actually returned the surveys, but some forms proved unusable.

Jesuit respondents come from every province in the American Assistancy in approximately the same proportion as province membership is to Assistancy membership. For example, where Californians make up 12.3% of the Assistancy, they constitute 14.3% of the sample; Chicagoans, 6.85% of the Assistancy and 7% of the sample; Marylanders, 11.4% of the Assistancy and 11.6% of the sample. The sample slightly under-represents the New York and New England Provinces: their membership makes up 16.5% and 13.3% of the Assistancy, respectively, while it forms only 13.4% and 12.3% of the sample, respectively. (See Table 1.) The Jesuits who responded live in 42 states and 8 countries.

| Province | Percent of Assistancy | Percent of survey |
|-------------|-----------------------|-------------------|
| California | 12.34 | 14.3 |
| Chicago | 6.85 | 7.0 |
| Detroit | 5.99 | 6.6 |
| Maryland | 11.39 | 11.6 |
| Missouri | 9.22 | 9.5 |
| New England | 13.37 | 12.3 |
| New Orleans | 6.96 | 6.6 |
| New York | 16.57 | 13.4 |
| Oregon | 7.99 | 9.3 |
| Wisconsin | 9.26 | 9.3 |

Table 1: Representation in provinces and in survey sample

The respondents range in age from 22 to 91, with an average age of 55.8 years. They included those in the first year of the novitiate as well as one who had spent 73 years in the Society; the average length of time in the Society comes to just over 35 years. Comparisons of sample age with the age of the population proved impossible. While provinces may keep demographic information on the ages of their men, the Jesuit Conference does not have any comparable assistancy-wide figures. And so, California Province statistics form the basis for comparison as a check on the age distribution of the sample. Based on materials prepared during the summer of 1987, California Jesuits have a mean age of 55.1, ranging from 21 to 92 years of age.

These two indicators--province distribution and age--provide an index to the reliability of the sample. The fact that they so closely resemble available population statistics indicates a valid sampling. In other words, if the general characteristics of the sample match the population, then the specific characteristics--including readership patterns and attitudes--should also reflect those of the population.

The characteristics of the non-Jesuit sample indicate that it has less reliability than the Jesuit sample. Neither geographical distribution of respondents nor membership in religious and lay states matches the overall population. Therefore, respondents may or may not equally represent the overall population of non-Jesuit readers of *Studies*.

THE SURVEY RESULTS

The Jesuit Sample

A great majority (85%) of the sample reads *Studies* regularly--36% "always" and 49% "sometimes"; of these, 75% read each issue within one month of its receipt. Readers report spending an average of 90 minutes with each issue. About 17% take a half-hour to go through an issue and 28% more than two hours.

Asked why they read *Studies*, respondents noted over 20 different reasons. The most frequently reported reasons included topics which aided one's Jesuit life, the helpful or informative nature of the articles, interesting articles, contemporary issues, and a more general "good topics."

The group of those who regularly read *Studies* also indicated what things they liked best about the publication. Over 30 different things appear on this list, with no one factor accounting for more than 20% of the items. However, a combination of specific topics (topics dealing with spirituality, topics dealing with Jesuit life, historical topics, inspiring topics, timely topics) accounts for 50% of the readers' preferences.

About one-sixth of the sample found the publication overly scholarly. In fact, most of the things listed as disliked fell under the headings of

"overly scholarly," "technical writing style," and "too speculative" or "not practical enough." These categories account for 42% of the things disliked about *Studies*. At the same time, 20% of the readers who answered this question specifically wrote in that they disliked "nothing" about the publication; 28% left the question unanswered.

Almost two-thirds of the readers responded to the invitation to indicate which issues they had enjoyed the most. Many listed more than one, resulting in 570 mentions divided among 73 different issues. At the time of the survey, *Studies* had published 79 issues. While no single issue received more than 37 mentions, the most popular issues were Kinerk's "When Jesuits Pray" and Padberg's "History of the General Congregations." Respondents indicate a high satisfaction with *Studies*--88% describe themselves as satisfied (46%) or highly satisfied (42%) with the publication. No one rates the writing quality as poor but 93% think it good (58%) or excellent (35%). Over 60% like the single-article-per-issue format while 29% encourage experimenting with a variety of two-article-per-issue formats.

The members of the American Assistancy Seminar had asked that the survey also measure the perceptions of American Jesuits about *Studies*, particularly whether they considered it to have a "liberal" bias. Over three quarters (77%) of the respondents judged *Studies* as moderate in tone; about 12% thought it liberal; 2%, conservative; the rest left the item blank.

Regular readers of *Studies* responded to several measures of attitudes to the publication. A vast majority agree (93%: 53% strongly agree and 40% agree) that it challenges them or stimulates their thinking. An almost equal number feel that *Studies* covers a range of key issues for Jesuits today (92%: 55% strongly agree and 37% agree). Less agreement appears on the items that *Studies* gives an accurate view of Jesuits in the United States and that *Studies* presents diverse opinions. On the former question, 82% agree, but in these only 23% strongly agree. For the latter question, 79% agree, 24% strongly.

High percentages agreed or strongly agreed that the purposes of *Studies* included exploring topics pertaining to the spiritual doctrine and practice of the Society (76% strongly agree, 21% agree) and aiding in the renewal of the Society (72% strongly agree, 23% agree). The non-readers differed significantly² from the readers on both these items, with the non-readers less likely to strongly agree. Smaller numbers, but still over three quarters of the respondents, agreed that other purposes included providing information about the Spiritual Exercises (32% strongly agree; 45% agree), promoting studies about the history of the Society (27% strongly agree, 49% agree), and promoting spiritual reading (30% strongly agree, 45% agree). A majority, but a less certain majority, also added that

² $p < .001$, $df = 3$.

Studies should publish scholarly articles (18% strongly agree and 43% agree). This last item also had the largest number strongly disagreeing: 13% as opposed to from 2% to 6% on the other items.

Respondents also suggested topics that they would like to see addressed by *Studies*. The survey form listed seven topics which individuals rated; additionally, they could write in other topics. Of the seven, priesthood received the strongest endorsement, with 64% of the Jesuit sample very likely and 26% likely to read such an issue. Spiritual direction and material on the Spiritual Exercises came next: 62% marked very likely and 27%, likely to read about these topics. Non-readers differed significantly³ on this item, showing less interest in the topic. The history of the Society would also draw readers--56% very likely and 29% likely to read historical essays.

In the open-ended item, respondents suggested almost 100 different topics, with 23 receiving more than four mentions. Some of those most frequently written in repeated the topics in the prior question: faith and justice (42), priesthood (41), history (38), spirituality in general (32). Other frequently mentioned topics included community living (39), contemporary issues (28) chastity (23), apostolic priorities (22), the future of the Church and Society (22), the relationship of spirituality to other disciplines (22), collaboration with laity (21), and spiritual direction (21).

The Non-Jesuit Sample

The whole sample of non-Jesuits reads *Studies* regularly: 64% always, and 36% sometimes; almost all (92%) read it within one month of its arrival. This group spends an average of 100 minutes reading a given issue of *Studies*, with times for the sample ranging from 30 minutes to four hours.

The respondents reported three equally chosen reasons for reading *Studies*: topics pertinent to their lives, helpful or informative articles, and contemporary issues. The things they liked best about *Studies* included topics dealing with spirituality and the contemporary nature of the issues addressed (mentioned by 24% and 18% of the sample, respectively). However, almost two-fifths of the sample did not like the fact that topics in *Studies* seemed "only important to Jesuits."

This group named 41 past issues as memorable. Out of 100 mentions, only a few received more than five listings. Kinerk's "Eliciting Great Desires" and Robb's "Conversion as a Human Experience" led the list with eight mentions each.

The non-Jesuit group, like the Jesuit sample, reports a high level of satisfaction with *Studies*: 98% marked either "satisfied" (36%) or "very

³ $p < .001, df = 3.$

satisfied" (62%). All think the quality of writing good, with just over half judging it excellent. Not quite one third suggest changing to a two-article-per-issue format while 60% like the present format. Most (87%) think that the length of the articles should remain the same.

This group also completed items dealing with their attitudes to *Studies*. An even larger percentage of this group than of the Jesuit group agrees that *Studies* challenges them or stimulates their thinking (98%: 58% strongly agree and 40% agree). A similar number feel that *Studies* covers a range of key issues (again 98% for the combined "agree" categories, but evenly split between "agree" and "strongly agree").

When the group evaluated the purpose of *Studies*, they also recorded high agreement with the statements from the front cover. All but one person agreed that the purpose of *Studies* is to explore the spiritual doctrine and practice of the Society (65% strongly agree and 33% agree). An almost equal number (96%) agreed that *Studies* aids in the renewal of the Society (49% strongly agree and 47% agree). The level of agreement here differs significantly⁴ from that of the Jesuit sample. While both groups agree with the statement, the Jesuit group more strongly agrees. The other items show more disagreement with the statements: while 84% agree or strongly agree that *Studies* should provide information about the Spiritual Exercises, a downward trend appears--34% strongly agree, 50% agree, and 12% disagree. The item about *Studies* promoting historical works on the Society shows this trend even more clearly: 13% strongly agree, 48% agree, and 24% disagree. Here, too, the non-Jesuit group differs significantly⁵ from the Jesuit group: Jesuits find Jesuit history more appropriate to *Studies* than do non-Jesuits.

The non-Jesuit respondents also rated the seven topics proposed by the survey and added lists of their own. Of the topics given, material dealing with spiritual direction or with the Spiritual Exercises received the most interest: 95% marked that they would very likely (79%) or likely (16%) read such an article. Faith and justice issues rank next, with 36% likely and 54% very likely to read about this topic. The non-Jesuit group specifically mentioned 86 additional topics, but of these only a few appeared six or more times. People requested issues on discernment and spiritual direction most frequently (11), followed by spirituality in general (9), Ignatian spirituality in particular (6), and faith and justice topics (6).

⁴ $p < .01$, $df = 3$.

⁵ $p < .01$, $df = 3$.

GENERAL ISSUES

Although they formed only a small percentage of things disliked or changes suggested, the editorial board may wish to consider the responses that urged *Studies* to add more perspectives, to include rebuttal pages, or to represent more points of view. A consistent minority, cutting across both reader and non-reader groups, both Jesuit and non-Jesuit groups, mentioned these things. In addition, the items measuring attitudes toward *Studies* showed less agreement and support for statements that *Studies* presented diverse opinions and that *Studies* gives an accurate picture of Jesuits in the United States. Even if they did not positively dislike this aspect of the publication, the readers clearly liked it less than other aspects.

The wide range of recollection of past issues testifies to the appeal of *Studies* to a broad section of its readership. That no one issue dominated indicates that *Studies* manages to please some of the people all of the time. This statement applies equally well to the non-Jesuit group who also listed over half the titles published. Even if people took out an issue and referred to the list of past numbers, they still remembered particular essays well enough to include them as favorites. The nature of the publication--a monograph series dealing with occasional topics prompted by the personal interests of the Seminar members--also contributes to the recall of past issues because the interests of Seminar members probably parallels the interests of Jesuits throughout the country. The responses to this item alone should justify the editorial policies of Seminar.

This readership survey of *Studies in the Spirituality of Jesuits* most strongly indicates that *Studies* should continue pretty much as it has in the past. Readers report a high degree of satisfaction, demonstrate a good recall of past issues, and understand clearly the purposes and objectives of the publication. Few ventures would ask for more.

Responses to the question: Why do you read *Studies*?

(The first number refers to the Jesuit sample; the second, to the non-Jesuit sample.)

- topics pertinent to personal Jesuit life, spirituality, (109), (13).
- helpful, informative, learn from it, (92), (13).
- interesting, (84), (9).
- current or contemporary issues, (52), (13).
- spiritual reading, (37), (10).
- good topics, (41), (3).
- helps with prayer, reflection, enrichment, (36), (6).
- topics pertinent to Jesuit life in general, (38), (4).
- writing qualities (well written, concise, etc.), (26), (6).
- provides Jesuit viewpoint, perspective, (27), (2).
- supports professional life, work, discussion, etc., (24), (4).
- interest in Ignatian spirituality, (16), (10).
- enjoy it, (11), (3).
- obligation (assigned reading, feel I ought to read), (8), (0).
- knowledge qualities (well researched, documented, etc.), (6), (0).

Responses to the question: What do you like best about *Studies*?

- topics related to Jesuit life, Jesuit spirituality, (78), (2).
- contemporary issues, timely topics, (66), (10).
- topics dealing with spirituality (e.g., discernment, prayer, spiritual direction, Ignatian spirituality), (52), (13).
- quality of writing, (46), (8).
- well-researched, scholarship, (42), (10).
- variety and choice of topics, (42), (8).
- format (size, length, number of articles, etc.), (40), (7).
- personal approach, non-technical nature, practicality of topics, (39), (3).
- important topics, (34), (4).
- topics covering history, (31), (1).
- variety of authors, viewpoints, (22), (9).
- topics dealing with Spiritual Exercises, (20), (7).
- topics that are inspiring, insightful, (22), (2)
- authors, (19), (0).

Responses to the question: What do you like least about *Studies*?

- nothing not liked ("nothing" written in, question mark, dash, etc.), (63), (3).
- overly scholarly (pedantic, too heavy, footnotes, etc.), (52), (6).
- articles not of interest (limited interest), (42), (6).
- format (number of articles per issue, too long, new format, old format, etc.), (41), (7).
- articles not practical, too speculative, too philosophical, (46), (1).
- poor writing style (use of jargon, too technical, convoluted), (43), (3).
- only important to Jesuits (Jesuit history, Jesuit issues), (13), (17).

Responses to the question: Which issues of *Studies* did you enjoy most?

- 17/5 Kinerk, *When Jesuits Pray* (37), (5).
- 16/5 Kinerk, *Eliciting Great Desires* (27), (8).
- 6/1-2 Padberg, *History of General Congregations* (30), (1).
- 19/1 Staudenmaier, *U.S. Technology and Adult Commitment* (26), (2).
- 1/2 Ganss, *Authentic Spiritual Exercises* (21), (3).

Responses to the question: What topics would you like to see addressed by *Studies*?

- faith and justice, (42), (6).
- Jesuits and priesthood in general, (41), (3).
- community living, (39), (3).
- spirituality, (32), (9).
- history, (38), (1).
- contemporary issues, (28), (4).
- discernment, spiritual direction, (21), (11).
- prayer, (24), (4).
- apostolic spirit/priorities, (22), (4).
- chastity (sexuality), (23), (2).
- spirituality and other disciplines (eg, psychiatry, medicine, social work, communication, etc.), (22), (3).
- future of Jesuit community/church, (22), (2).
- lay-Jesuit relations, collaboration, (20), (3).

STUDIES IN THE SPIRITUALITY OF JESUITS

READERSHIP SURVEY
MAY, 1987

Please answer each of the following questions. This survey should only take about ten minutes of your time.

1. How often, if ever, do you read *Studies in the Spirituality of Jesuits*?
 1. always read
 2. sometimes read
 3. rarely read
 4. never read.....PLEASE GO TO QUESTION 13 ON PAGE 3.

2. Why do you read *Studies*?

3. When do you usually read *Studies*? Please check only one.
 1. as soon as it arrives
 2. within one month
 3. during vacation
 4. while on retreat
 5. other, please specify: _____

4. About how long, on the average, do you spend reading an issue of *Studies*?

5. What things, if any, do you like best about *Studies*?

6. What things, if any, do you like least about *Studies*?

7. Which issues, if any, did you enjoy the most?

8. Please indicate whether you agree or disagree with the following general statements about *Studies*.

| | Strongly Agree | | Strongly Disagree | |
|---|----------------|---------|-------------------|-----|
| | 1. | 2. | 3. | 4. |
| a) <i>Studies</i> challenges me/ stimulates my thinking | () | () | () | () |
| b) <i>Studies</i> presents diverse opinions | () | () | () | () |
| c) <i>Studies</i> gives an accurate view of U. S. Jesuits. | () | () | () | () |
| d) <i>Studies</i> covers a range of key issues for Jesuits today | () | () | () | () |

9. How would you rate the quality of the writing in *Studies*?

excellent 1. () good 2. () fair 3. () poor 4. ()

10. Currently *Studies* contains a single article per issue. Do you think it should remain this way or be changed to one of the following formats? (Check one.)

- 1. () stay with a single article per issue
- 2. () two articles per issue, each presenting a different viewpoint on one topic
- 3. () two articles per issue on different topics
- 4. () multiple articles per issue

11. Currently each issue is about 35 pages; do you think the articles should be:

- 1. () shorter
- 2. () longer
- 3. () about the same

12. Considering *Studies* as a whole, including the topics that are covered, the quality of the writing, and the design and presentation of the material, how satisfied are you with *Studies*?

very satisfied

1. ()

2. ()

3. ()

not at all satisfied

4. ()

PLEASE SKIP TO QUESTION #15 LOWER ON THIS PAGE

13. Have you ever read *Studies*?

1. () yes 2. () no

14. Why don't you read *Studies*?

EVERYONE PLEASE ANSWER THE FOLLOWING QUESTIONS

15. Please indicate whether you agree or disagree with the following statements about the mission or purpose of *Studies*.

| | Strongly Agree Strongly Disagree | | | |
|---|--|-----|-----|-----|
| The purpose of <i>Studies</i> is | 1. | 2. | 3. | 4. |
| a) to publish scholarly articles | () | () | () | () |
| b) to promote spiritual reading | () | () | () | () |
| c) to aid in the renewal of the Society of Jesus | () | () | () | () |
| d) to explore topics pertaining to the spiritual doctrine and practice of Jesuits | () | () | () | () |
| e) to provide information about the Spiritual Exercises | () | () | () | () |
| f) to promote studies about the history of Jesuits | () | () | () | () |

16. How often do you receive *Studies*?

- 1. every month
- 2. every 2 months
- 3. every 3 months
- 4. don't know

17. How likely would you be to read articles on the following topics?

| | very likely | likely | somewhat likely | not at all likely |
|--|----------------|--------|--------------------|----------------------|
| | 1. | 2. | 3. | 4. |
| a) priesthood | () | () | () | () |
| b) history of Jesuits | () | () | () | () |
| c) religious life in general | () | () | () | () |
| d) Spiritual direction/ The Spiritual Exercises | () | () | () | () |
| e) faith and justice issues | () | () | () | () |
| f) missionary issues | () | () | () | () |
| g) lives of contemporaries | () | () | () | () |

18. What topics would you like to see addressed by *Studies*?

19. Would you ever consider submitting an article to *Studies*?

- 1. yes
- 2. no.....why not?

20. What changes, if any, would you like to see in *Studies*?

21. In general, how would you characterize *Studies*? Would you say it is a liberal, moderate, or conservative publication?

- 1. liberal
- 2. moderate
- 3. conservative

22. How do you usually find out what's going on in the Society of Jesus? Please rank these items by their importance to you as a source of information.

- _____ word of mouth
- _____ official communications (letters from Rome, letters from provincial office, notices on bulletin board)
- _____ *National Jesuit News*
- _____ province news
- _____ secular newspapers, magazines
- _____ other, please specify: _____

23. Which of the following, if any, do you read?

| | always read | sometimes read | rarely read | never read |
|--------------------------------------|----------------|-------------------|----------------|---------------|
| | 1. | 2. | 3. | 4. |
| a) <i>America</i> | () | () | () | () |
| b) <i>National Catholic Register</i> | () | () | () | () |
| c) <i>National Catholic Reporter</i> | () | () | () | () |
| d) <i>National Jesuit News</i> | () | () | () | () |
| e) <i>Theology Digest</i> | () | () | () | () |
| f) <i>The Wanderer</i> | () | () | () | () |

24. In general about how many hours of television do you watch per day?

HOURS: _____

25. About how many days a week do you read a newspaper?

NUMBER OF DAYS: _____

Finally, just a few general questions about your background.

26. Province: _____

27. State where you live: _____

28. Principal ministry (for example, high school teaching)

29. If teaching, field of study: _____

30. What's your highest earned degree: _____

31. How many years have you been in the Society of Jesus?

years: _____

32. What is your age? _____

LETTERS TO THE EDITOR

Editor:

We were disappointed with Roger Haight's essay, "Foundational Issues in Jesuit Spirituality." While working together as directors and staff during a retreat, we discussed the essay during four evening meetings. Surely one of the intentions of *Studies* is to stimulate discussion and in our case the essay certainly did that.

We applaud Haight's intention to bridge the gap between the sixteenth century and our own, and to enrich our understanding and use of the *Exercises* by an appropriate use of contemporary thought. But we feel that the essay provides neither an accurate reading of the text and context of selected passages from the *Exercises*, nor an enlightened interpretation on the basis of modern studies.

For example, Haight accuses the original formulation of the Principle and Foundation as individualistic when the first person pronoun does not even appear in it.

As for modern studies, the author would have profited from consulting Begheyn's bibliography (*Studies*, March 1981) and the valuable works of Cusson, Lyonnet, Martini, Mollat, and Stanley on Scripture and the *Exercises*; Leturia and Hugo Rahner on their place in theology; Byron, Clarke, Henriot, Magana, Marruca, and Oliva on their relation to the promotion of social justice; Iparraguirre on the history of their use. Countless studies in *Christus, Geist und Leben, Manresa, Review for Religious, The Way* and *Supplements to the Way* have, during the past twenty-five years, competently addressed many of Haight's concerns.

As early as 1966, an international meeting on the Exercises was held at Loyola in Spain to examine our understanding and use of them in the light of new developments in Scripture studies, systematic theology and pastoral theology (see Clemente Espinosa, ed., *Los Ejercicios de San Ignacio a la luz del Vaticano II*. Madrid, 1968, xxxii, 842 pp.). As a result of that meeting, an impetus was given to individually directed and nineteenth annotation retreats. Most important, there was a consensus that the theology of Ignatius is a mystical theology, elaborated on the basis of a profound Christian experience which is analogous to and valuable for the experience of Christians in any age. (See the studies of Hugo and Karl Rahner and Egan on this point).

To construct a straw sixteenth-century Ignatius and then replace the caricature by a nineteenth-century Blondel (*L'Action* was first published in 1893) and questionable, simplified reflections from process theology is

misleading. We wonder if his observations reflect the experience of contemporary directors and retreatants at many Jesuit retreat centers.

If the *Exercises* and other writings of Ignatius are spiritual classics, and we think such is the case, then we ought to allow ourselves to be interrogated by the text as much as we question it.

Robert Caro, S.J., Loyola Marymount University, Los Angeles
 John McAnulty, S.J., House of Prayer for Priests, Los Angeles
 Patrick Madigan, S.J., Loyola University, New Orleans
 Edward Malatesta, S.J., University of San Francisco,
 San Francisco
 Peter Brady Rothrock, S.J., St. Michael's Institute, Spokane

Editor:

What follows is a series of very brief observations on the inadequacies in each of the six major points in Fr. Haight's essay, "Foundational Issues in Jesuit Spirituality."

1. The Principle and Foundation (*Exc.* 23) does not contain the word "I" and is not concerned with an individualistic, merely future salvation. "Praise, reverence, and service" in Ignatian vocabulary mean one's living out the Christian vocation here and now in this world. The main purpose of the exercise is to test whether or not the retreatant is sufficiently free to make the entire *Exercises*, which have as their center generous choices of service to one's contemporaries.

2. The exercises on personal sin (*Exc.* 55-64), made in the context of meditations on the history of sin (*Exc.* 45-54), is part of a dynamic intended to culminate both in a new experience of God's mercy revealed in the crucified Christ and in a decision to "do" for Christ in return for what Christ has done for us (*Exc.* 53, 65-71).

3. Of course Jesus was not a king in the ordinary sense of the word anymore than he was a shepherd or a vine. But there are solid scriptural grounds, especially in the Fourth Gospel (Jn 6,15; 12,12-16; 18,33--19,22) for considering Jesus a king precisely in His poverty and humiliations. The descent of all humanity to hell (*Exc.* 102) is a correct theological statement if we prescind from the grace of God which is mediated to all precisely because of the Incarnation. The call of Christ the King, moreover, is addressed to every human being (*Exc.* 95).

4. As to the Election and the will of God (*Exc.* 169-189), one wonders what post-Enlightenment "wisdom" justifies dismissing the experience and teaching of the New Testament (including the narratives about Jesus) and the entire Christian Tradition concerning the seeking, embracing and doing of God's will in specific ways.

5. The text of the *Exercises* on the discernment of spirits (*Exc.* 313-336) needs demythologizing but not to the point of reducing the spirits to "the intricate movements of our needs and desires." It is wrong to state that it is an "illusion that God's specific will can be revealed to a person." The Christian conscience, informed by faith and love, can know very well whether a specific action of importance is to be done or not done and therefore whether or not such an action is in harmony or not with God's invitation here and now to do what is good and avoid what is evil.

6. The discussion on prayer and action, related to the Contemplation to Attain the Love of God (*Exc.* 230-237), is based on a false dichotomy: action is identified with doing or practice and therefore it alone can and does unite or separate from God, while prayer is apparently understood not as doing or practice, but as vision or theory and therefore prayer cannot unite with God. The view of prayer implied by such a statement has nothing to do with the ways of prayer presented in the *Exercises* nor in the adequate and numerous commentaries on Ignatian prayer during the past four hundred years.

Edward Malatesta, S.J.
University of San Francisco
San Francisco

Editor:

I want to thank the writers of the letters in reaction to my essay, "Foundational Issues in Jesuit Spirituality," for their reading and discussion of it, and for their taking the time to formulate a response to it. This dialogue is important.

The reactions and the positions implied in them are stated in such a way that I cannot respond to them in a short communication.

Many of the objections, however, are anticipated in the essay itself, for such is the merit of the discussion in the Seminar prior to publication. A response on my part would only appeal to many of these qualifications and stated suppositions underlying the positions taken which these readers do not share.

My hope is that others may find this re-interpretation (not re-presentation) of the *Exercises* not only theoretically coherent but also energizing for their spiritual lives.

Roger Haight, S.J.
Regis College
Toronto

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