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The Faith of the Priest Today*

The Faith, like God is ever old, ever new; its timeless Truth must find contemporary expressions

KARL RAHNER, S.J.

CHRISTIAN FAITH has by its very nature a new historical form in any given age. God Himself is changeless, but His call to men has a history. Therefore, it makes sense to speak of and ask about the Faith *today*. Each age and each individual must realize the Faith anew, and in many respects differently than it was done in previous ages. Likewise, within a given age, there are many different situations in which men live—the European and the African realize the same Faith in a different form, as do the peasant and the scientist. Therefore, we must not only believe, but we must let our Faith express itself in the form that is called for by the situation in which we live. We shall single out four characteristics that should be present in our Faith today.

Fraternal Faith

The faith that is called for in today's world is a faith which is deeply conscious of our relations to others who are brothers—the laity, and even unbelievers. This relation should be a dimension in our faith itself. It is of the nature of faith that it presupposes and creates a community. This relation is not to abstract man, nor to man as he should be or we would like him to be, but to man as he is today—our faith involves us with this man. But priests are in constant danger of seeing themselves as different in their faith than the laity, as having some kind of a different faith. We are God's minister's, yes, but first we are believers just as the laity are believers, with all the diffi-

* Note: This translation, by Fr. William Dych, S.J., is based on Fr. Rahner's "Der Glaube Des Priesters Heute," in *Orientierung*, nos. 19 and 20 (1962).

culties, risks, darkness and temptations that their faith entails. We tend to see ourselves as the administrators of God's love in his government of the world, as God's specialists and experts; we act as though we knew God's plans through and through, and that others would do well to listen to us whenever there is question of heavenly things. This attitude blinds us to our fundamental situation as believers, and prevents us from entering into dialogue with other men. Therefore, fraternal faith is the faith of the priest who is aware that he is fundamentally a member of the community of believers, that he believes with these others, and not in some superior and privileged fashion.

This calls for humility in the priest. Our faith cannot be that of the "beati possidentes," but that of one who is constantly searching to discover what the formulas of his faith really mean, what the significance of his faith is for the fulfillment of his existence and that of his brothers. We cannot let the faith become or be suspected of being a mere traditional superstructure from another age erected over today's reality in which it has no roots.

This means that we must make our faith really worthy of belief—we must propose nothing to others which we do not live or try to live ourselves. We must be engaged in a daily battle against the routine of theological words and formulas, against moral recipes which we learned without really understanding. All theological clarity and accuracy is secondary in comparison with the strength of spirit and heart with which the final questions of life must be faced, and in which we priests have no advantage over the laity.

We must see ourselves and be seen by the laity as constantly praying: "Lord, I believe; help Thou my unbelief." There is no place for serenity or complacency in the faith today—we must be searching, seeking, striving for God, and not present ourselves as those who have found Him, and with Him the answers to everything. It is by entering into the world of today, and being with men in their difficulties, their anxieties and doubts, that we can bring this world to faith, and not by posing as somehow different. Our obligation and grace as priests is to come to faith from whatever situation in which the men of our world are, because that is where they have to come to faith from, i.e., the world of science, of technology, of scepticism and

disillusionment. Our faith must be such that even the unbeliever cannot deny that here a man believes who is like himself, a man of today, on whose lips the word God does not come easily and cheaply, who doesn't think he has mastered everything, and in spite of all this, rather because of all this, he believes.

For Christianity is not a formula which makes everything clear, but the radical submission of myself to an incomprehensible Mystery Who has revealed Himself as ineffable love. If we have such fraternal faith, the unbeliever could not so easily suspect that what we are so earnestly defending is ourselves and the established order in which we find ourselves, being interested in him.

Imperilled Faith

Every age has its own task before God; the task of today's world is to believe. For today it is not this or that belief, this or that article of the faith which is called into doubt, but faith itself, man's capacity to believe, man's ability to commit himself completely to a single, unambiguous, demanding conviction. He finds himself in a world changing more rapidly than he can keep up with, a world in which new discoveries are constantly upsetting the worldview he has grown used to. Psychology has discovered unknown depths within him and astronomy has shown him the vast, limitless reaches of the universe outside of him. What new discoveries, what new world he shall find himself in tomorrow he doesn't know. All this is a threat, a challenge, a danger to faith, to man's very capacity to believe.

And this is the world in which our own faith must manifest itself; our faith is imperilled, unless we close our eyes to the world in which we are living. We must see and accept this danger if the men of today's world are to come to faith in such a situation. It is a sobering thought for any priest to realize that no single priest, no single theologian is in a position to bring forward a proof for the reasonableness of faith in today's world, for no single theologian can master all the various sciences and disciplines that would have to be mastered if answers were to be given to all the difficulties which arise from so many different quarters. What we need in fundamental

theology is a global proof of the reasonableness of faith, showing that in spite of the fact that no individual can answer all the difficulties, man can and must believe.

The danger is that we shall not relate our faith to this situation, that we shall substitute theological formulas and pastoral routine for real faith, that we shall erect a thin ideological superstructure over an existence that is radically profane and secular. We must accept the fact that it is not theology, but God who protects our faith, that our weakness, even the weakness of our faith, is God's strength. We must admit the inadequacy of our formulas to express the Reality we believe in. We must admit our vulnerability, we must confess the threatening emptiness of life, of everything human, including ourselves and our ideas, and we must admit this more radically than the most radical sceptic, more disillusioned than the strictest positivist. When we thus admit the dangers to our faith, we have entered into the ground on which alone the faith today can stand and from which men today must come to believe. Only this will show the world that what we believe in is not ourselves or our ideas or our capacities, but in God. This will show that man and the world are not God, that only God is God—incomprehensible mystery to which man must give himself without understanding, but in faith and hope and love. This is the beginning and the end of Christianity. Man must experience the bottomless abyss of his own existence before he can experience the nearness of the Mystery that is God.

Integrated Faith

It is no longer adequate for us to present the content of our faith as a gigantic collection of propositions which together and individually are certified only from without, by the authority of the revealing God, the fact of revelation itself being treated only abstractly and formally. This dogmatic positivism, this formal, abstract, extrinsic understanding of revelation cannot be accepted by the men of today, whose notion of God is of One who is too transcendent, too absolute, too incomprehensible for Him to be imagined as having given us an arbitrary collection of propositions, along side of which any number of others are equally conceivable. This collection of sentences man is supposed to accept without seeing that they

are the fulfillment of his own existence.

Faith today will be accepted only if it is presented as the one, single, total answer of God to the one, single, total question that man in his existence poses and is. This does not in any way compromise the factual and historical nature of God's revelation, nor does it mean eliminating or ignoring any of the truths, in which we believe. We are not calling for a reduction of the faith, but a simplification and unification in which everything will be related to the central mystery, and this central mystery to the existential situation of contemporary men.

We can say that there are three fundamental mysteries in Christianity, Trinity, Incarnation, and Grace, and these three are themselves intrinsically related to each other. We would have to bring out that in the functional Trinity the immanent Trinity is already given, since in Christ is given the absolute *self*-communication of God. We would have to understand man as being in the depths of his existence an openness to the mystery of God, which mystery in revelation presents itself as a forgiving and loving selfgiving to men, without ceasing to be a mystery. We must develop a meta-physical, *a priori* Christology to be added to the *a posteriori* Christology of Jesus of Nazareth, the former being developed from a metaphysical anthropology, making it intelligible that the definitive self-expression of God implies the God-Man in a divinized humanity, that the absolute giving of salvation and the definitive acceptance of such self-communication of God through humanity means the God-Man of the Chalcedon dogma.

We must show that the essence of Christianity, with all its contingency and historicity, is the most self-evident of truths, for in a correct understanding of man the most self-evident thing is the absolute mystery of God in the depths of man's own existence—and the easiest and most difficult fact of our existence is to accept the self-evident Mystery in its ineffable, loving and forgiving nearness. This is the essence of Christianity, for the whole of the history of salvation and the history of revelation is the divinely ordered history of man's coming-to-himself, which is a reception of the divine self-communication, having its unsurpassible highpoint (subjectively and objectively) in the person of Jesus Christ. In this way Christianity can be shown to be not just another religion along

side of many others, but the fulfillment of all religions, and only thus will the man of today in his concrete reality and thinking be existentially and psychologically in a position to accept God's revelation in Jesus Christ.

We are in constant danger in our life of faith, in our prayer and meditation, and in our preaching, of missing the forest for the trees, of not letting our faith become existential, rooted in and an expression of the depths of our own existence. Such an existential deepening of our faith means necessarily a concentration and simplifying of the content of our faith, not in the sense of rejection and exclusion, but in the sense of integration and putting in perspective.

We must show the man of today that he has had experiences of supernatural, divine grace, that he again and again and necessarily has had these experiences, and it is on this level, not that of conceptualization of the experience, that he first comes into contact with Christianity. This of course presupposes that we ourselves are open to these experiences, and do not remain on the level of conceptualization alone. This will show that Christianity is not essentially a system to be taught, a system whose blase ideology evaporates before the brute facts of everyday living. This is necessary today in a special way because Christianity no longer has the support of tradition and sociological factors which it had when Europe was Catholic.

Transcendent Faith

In our philosophical and theological theism we know that God is infinitely beyond whatever else is or can be thought, that no similarity between Him and creatures can be thought which does not involve a greater dissimilarity in the very similarity, that we have no knowledge whatsoever of God's essence, that God is the completely incomprehensible Mystery. Is this always evident in our thinking and speaking about God, does it make itself felt in every step we take in our theological work, or do we lose sight of the mystery of God in our preoccupation with problems about God? Are we as aware as we should be of the transcendence of God, the godness of God, the silence and the mystery of God?

We must never allow ourselves to make God one element among many others in the life of man; He is not an element in

anything; He is and must remain the Absolute. God in revealing himself did not cease being ineffable Mystery. We can well ask ourselves whether, when contemporary man rejects God, he is really rejecting God or simply rejecting the God that we present to him? Does his search for a transcendent God lead him to reject the God that we seem to have fitted nicely into our concepts and formulas? Is he atheist only in regard to the God who is one element in, the highest point of and the final piece in *our* explanation of the universe? We often speak as though we knew the plans of God, were in on His councils, rather than of Him to whose absolute will all is subject, who is the transcendent ground of being in all reality, nature and history, who is responsible for all that happens and is Himself responsible to no one. The question, then, is whether in our speaking about God (in the overtones, not in the dogmas themselves) we are too primitive, too categorical, too univocally tied to worldly conceptions in our formulations. We must so speak that it is clear that our speaking brings not concepts and propositions, but effective Word of the Gospel—the communication and the acceptance of God.

Presence of God in the World

If, then, "God" does not mean one element in the world and in experience along side of many other elements, only more powerful than they, but rather the incomprehensible ground and horizon of all things, then God is that towards which our spirit tends in its confrontation with all realities: God does not enter into our horizon as an object coming from without, but as the utterly transcendent goal of our spirit. Given this transcendence of God, and the supernaturally elevated transcendence of man (granted the fact of an historical revelation and the possibility and necessity of expressing it in concepts), then our preaching always meets a man who, whether he knows it or not, whether he wants it or not, is an anonymous Christian—a man to whom grace is offered, a grace which is the self-communication of the Trinitarian God in that expression of God we call the Hypostatic Union.

This means, and we should be conscious of this, that we do not live among pagans with no experience of grace, whose first contact with Christianity comes from without and through our

concepts, but with men who are living in a supernatural context, the depths of whose existence has already been touched with grace, but who as yet have not come to discover their true identity. This consciousness should have its influence on our own faith, and be an important moment in its transcendental form. It should make our faith broad, confident, patient: the people of God live not in the midst of wolves, but among sheep who are still straying.

Such faith sees all men are brothers, whether they be believers or unbelievers, in the depths of whose being grace is working and coming to meet us when we approach from without to announce the historical message. Our obligation is to present the message in such a way that they can recognize it as the answer to the longings of their own hearts, as the fulfillment of their existence.

Such faith allows that God is bigger than our spirit, our heart, our word, our faith, our Church; it is the faith of the Church that God is greater than all else, even greater than the Church. He is greater in that he is more powerful, he is more victorious, he can enter where we cannot. Our faith, then, can always be confident, even today: God wants His victory to be not ours, to be enjoyed by us, but the victory of God, the God who wants us to believe in His victory even in our weakness and defeat. It will be a faith that is aware of the infinite difference between our words and the Reality they seek to express, a Reality that can be expressed only by the divine Logos speaking in the heart of man.

Thus when we speak the message and are not heard, we are defeated, but we must change this defeat into an increase of our own faith, a faith that knows that God can conquer in the defeat of his messengers; that we need God, but God does not need us. To such faith the future is secure; it is in God's hands.

Let us, then, say to ourselves and to others in our faith that God is—God, the eternal mystery that demands our worship, Who while remaining mystery, gives Himself to us in the most radical immediacy, corporally and historically in the person of Jesus Christ, and through His Holy Spirit in the depths of our own existence, and let this faith, and this alone, be our strength in living and our confidence in dying.

The Modern Concept of "Missio"

Church to the world: world to the Church

DANIEL BERRIGAN, S.J.

THE SUGGESTED THEME of this paper will already be familiar to you. It is the two strongest influences on the life of man. Indeed thinking men, who are also men of faith and action, have only to take a long look at their Church and their world in order to admit their Christian and human debt. And when we come more proximately to the great project that has drawn us together, it is clear that our teachers have been two; each of them living, each of them near, each of them immanent to the life of the mind and heart. I refer of course to the two teachers of man named the Church and the world.

This paper will suggest that the mission of the Church to the world implies an inevitable relationship of the world to the Church; that the mutual pressures and influences of each on each, and of both on us, modify and enrich the Church, the world and man. And finally, an exploration of these mutual realities, Church and world, pursued in the light which each sheds upon the other, will illuminate our work, called as we are by the will of Christ, to act at the center of the world today.

The recent history of the Church has not prepared us for such assertions as these; our history in fact has not prepared us either to regard the Church as immanent to the world, or indeed to act as though the immanence were a fact. From the Reformation to the late 19th century, believers had been foundering about in a net which is largely of their own weaving—an inability to face the world with the clearsightedness and simplicity of the gospel eye.

To have done so would have been to admit that the mission of the world to the Church was taking a radically new form, because the world was taking a radically new form. It would have been to see that one stage of history was finished, and another was opening; and that fidelity to the new stage of things would be the most realistic proof that believers had understood their own texts.

What were some of the phenomena of this new stage of things, which was, genetically, our own situation?

Human knowledge was progressively breaking through its closed universe. The universe of knowledge, and the mind that would contain it, were potentially infinite. And the nature of the mind that dared to seek the truth was conditioned by an acceptance of an open universe as its own form. As far as the Church was concerned, all such tactics as dictation of evidence, suppression of knowledge, alienation of disciplines, these were the enemies of her best spirit. Her relationship to the new world of the mind was to be, ideally, one of friendship and encouragement. More exactly, she saw herself as a source of enlightenment which led human knowledge beyond facts to wisdom, and through multiplicity to unity.

It was clear that human knowledge, newly awakened, touchy and proud and self conscious, would not be led by the nose. It wanted nothing to do with the olympiant Church, declaring airily that man was grass and his works a vanity. It greeted with contempt the idea of a theological astronomy or a thomistic mathematics. It declared that such a Church, mixing fact with folly, had declared its enmity toward time and this world, and so had proven its own unworthiness of being taken seriously. The opposition between the new knowledge and the old Church proved a harsh discipline. Sometimes the discipline was brutal and violent, as when Pius IX was treated so violently by ruffians who had little sense indeed of humanity or of holiness. Sometimes the discipline was revolutionary, in that it stung the Church to action which, apart from crisis, she probably never would have taken; as when the marxian manifesto preceded the writings of Leo, and in a certain sense, must be admitted to have provoked them. And often, the world impact on the Church was eventually salutary to her dearest

beliefs, as when evolutionary or psychological findings invited a new look at biblical data, or a new look at man.

All of this is a matter of history. But what are we to say of that crucible called the 20th century, into which the Church has been plunged, unready, as every living body is unready, for suffering and loss of foothold, and the realization, brought home to her flesh and spirit, that she, the beloved of Christ, is still the sinful, unknowing and human body of mankind, moving in darkness, journeying far from the Father?

Truly it must be said that in comparison with this century, with this vast historic maelstrom, this bewildering amalgam of opportunity, danger, heroism, defection, realignment of loyalties, martyrdom, sudden loss and gain, every other century has been the miniscule hand of the capital design of the universe. And from the opposite point of view, these last 60 years have plucked out of the past every mode of suffering, every seed of conflict and debasement, every fury and hatred and source of division; these years have planted these phenomena in a new soil; they have flourished as never before. And all this is so true—the century is qualitatively so assaulted by oppositions and ironies of experience; by such heights and deeps of love and hatred, of murder and sacrificial altruism, of universal effort both toward peace and annihilation, toward love of knowledge and suppression of knowledge—that some feel justified in speaking, in regard to our century, of a qualitatively different experience of what it is to become human, as of what it is to be inhuman; so some reject out of hand the definitions of man as man has agreed on them through history, and insist on speaking of the altogether new man.

The Church In and To the World

All this is as may be. But more nearly to our point, we are justified in inquiring: what of the modern Church and her mission to the modern world—not to any world, not to a static cartesian world, or an ideal world, but to the world of today—a world which in spite of our own unworthy regressive fears, is the only world, the only stage of the tears, the hope, and the victory of Christ? It perhaps will bear asserting, in an effort to approach our topic, that one does not construct a mission of the Church to the world, whole cloth, even out of so sacred a

fabric as Holy Scripture or the data of the councils. Neither does one construct a mission of the Church to the world that will correspond to the objective state of things, without at the same time admitting that the world has a formative and purifying relationship to the Church. The relationship of the Church to the world implies understanding that the Church is subject to the world, is within the world as leaven is in dough, as the child in the mother, or the soul in the body and that this subjection is organic, necessary and in the strictest sense providential.

Let us speak briefly of the scriptural evidence of the mission of the Church to the world. The evidence is of massive and indeed crucial import. By way of beginning, it is clear that the early Church saw herself as sent; she was a group with an inner spirit that was simultaneously an outer urge, an inner mystery that was at the same time a summons to the nations, a self-consciousness that was, at the same time, a world consciousness. She was to welcome all men, all that was in man. Historically, we can trace the successive steps in which the mystery of the Church undertook its self-realization. The Jerusalem community was sent to Antioch; the community of Antioch reached outward to the Mediterranean world; and to the geographical movement, an ethnic and psychological advance corresponded; by the way of crisis, resolution and revaluation, the Church welcomed the gentile world, and the pressures exerted by this assimilation purified her of the merely residual and childish elements in her Jewish consciousness.

Among many fascinating aspects of this primitive mission, may I invite your reflection on only one. The mission of the Church was never, or only very seldom, detained by a passion for verbal or academic purity. The Church was not involved in a language laboratory, she was not seeking or experimenting with an ideal tongue or creed or set of formulas that would finally guarantee, to Greek and Hebrew alike, access to her mysteries and freedom from heresy. Rather her language was feasible and adaptable; trusting in the God of history, the God who was immanent to pagan and Jew alike, she moved into cultures and outposts of thought, with a viable, willing humility, a sense that the mystery she announced already dwelt

in human life; and that all would be doctrinally well, if she would hearken to the myths, the philosophic thought, or the simple human languages that in every case anticipated Christ.

This Pauline breadth of mind gave the early Church the kind of openness and breathing room which we note in the Acts of the Apostles and the early Letters. And this breadth of mind, I would think, sprang from an instinctive respect for an action which preceded formulation, in the sense that the Church was always willing to listen to the heart of man before she attempted to translate the mysteries into a new language. This same good sense and humility guaranteed that when necessary formulations were finally adopted, they would not presume to exhaust the content of the Church's mystery.

The Church was in fact showing that she is exclusive and unique because she is first of all inclusive and Catholic. When she announces the word of salvation among men, she does it as a speaker who is also a listener; she is catching the resonances awakened in men's hearts by the Word who already dwells there; and as in speaking she is awakening men to the mystery of Christ, so in listening she is awakening herself, in wonderment and gratitude, to a sense of the cosmic breadth of Christ. She knows that in height, breadth, depth, in every conceivable dimension, Christ inhabits mankind. So when the Church encounters man at any time or place, she recognizes the indwelling mystery already present in his culture, his thought, his passionate desires to inhabit and rule his earth.

The Church of the Councils

There came, as indeed there was bound to come, a conciliar period of intense intellectual growth in the early Church. The mission of the Church to the world was first scientifically explored at Nicaea and Chalcedon. Two points are of interest here, as we reflect on the second evidence of the Church's understanding of her mission, the great conciliar periods of the fourth and fifth centuries.

1. The councils were conceived as logical fruit of a world experience. They were preceded in every case by a world probe, an apostolic exploration. As such, the councils expressed the Church's will to hearken to the gentiles, to legislate and define only in accord with need, to stress points of doctrine

which the apostolate itself had shown as unclear or ill-defined or challenged. In a word, the councils occurred as a profound exercise in world service and in service of "His body which is the Church." Prior to conciliar gatherings, the Church had served the body of man in corporal and spiritual works, in sympathy and prayer and martyrdom. Now, for a brief period, the work of charity yielded before the work of intelligence, as the Church sought out in the Holy Spirit the deeper implication of her being in the world. So an important historical sequence emerged; experience of the world led to some form of ecclesiastical crisis, and then to a council. From the first gathering of the brethren at Jerusalem, to discuss the reception of non-Jewish converts, through the prestigious world councils of later centuries, it was clear that the men of the Church convened in the sacred matters, because the Church was in the world, because she persistently took note of her responsibility to the world, because she formulated the admirable rule that "that which touches all (a law) must first be submitted to all." So vast a responsibility, so deeply realized, required that she periodically take stock of her voice and stance, her language, her ways of dealing with men; review her relevance; give her sons, both bishops and laymen, a hearing, to ponder anew that harmony of opposition in which alone, as she understood, the truth can dwell: orthodoxy and the world understanding, clarity and mystery, immanence and transcendence, Christ and mankind.

2. An example of world responsibility influencing a council is the Greek Christology hammered out at Nicaea. The reasoning, heavily influenced by the Alexandrian school, would go something like this: it was true that Christ was universal Saviour; so it must be true that His life, invigorating His Church, would continue to make its entrance into the life of the nations. In rising and ascending, His life had not been taken away from us; it had been changed for the better. To the conciliar fathers, Christ was God of the Greek intelligence, as he had been rabbi and wonderworker among the Jewish peasants. And the best Greek minds had already laid down a pier upon which the daring span of Greek Christology could come to rest. Such terms as person and nature were eminently Greek contributions; they would now form the articulation of

the Christian bridge, as the mystery of Christ stood forth in new clarity and strength, for the sake of a new world usefulness.

The bridge was laid down by Greek builders, not for the sake of esthetics, though the bridge was also beautiful, but for the simplest of human needs: in order that humanity might pass over those stones and arches. A bridge is for passage; over danger and distance and the unknown. It links parts of a world that otherwise would remain hostile or at a distance or uncommunicative. In laying such bridgework for such good ends, the conciliar Fathers were not bringing into existence inert or useless formulas; they were really dramatizing the work of Him who was the *pontifex maximus* of humanity, the builder who in Paul's phrase had made "the two to be one."

And we must continue to view conciliar action in this way; both in order to place the present council solidly in Church history, which is to say, in world history and in the history of human thought; and also to illustrate the regrettable conciliar actions of the last century, when definitions were not generally seen in this way. The earlier councils from Nicaea to Trent had acted in their deepest preoccupations and had their most lasting impact on the history of man, neither from dread of heresy, nor reaction to error, nor a mean spirited fear of the world. They proceeded from the courageous effort to span forbidding stretches of ignorance and cultural diversity, to override pockets of division, to span what we might call simply the rugged terrain of the human unknown.

We would do the great councils a great injustice, then, were we to see their doctrinal mission as an occasion for mere loyalty pledges, or as reduction of the Christian mystery to flat verbalized creeds.

The Christological formulas in fact served two great purposes, each of them entirely mission-minded.

Their first purpose related more immediately to the household of believers. The formulas of Nicaea gathered into coherence the evidence of Christ, who He was, what His task was, what the Church was, what the task of the Church was. This evidence was scattered throughout the apostolic writings and a hundred oral traditions; it was now bound into creeds, easily spoken and easily memorized outlines of belief which

the catechumens could master gradually and which would be of immense corporate usefulness as they were recited aloud at worship. The formulas were in fact exact without being exhaustive; they were brief without superficiality; they could allow room both for the minimal knowledge of the uninitiate and the mystical probings of the illumined. They contained in a word, the whole wisdom of which Paul, John, Tertullian, Cyril, Augustine and other early giants were to form a single linked witness.

The second purpose of the conciliar declaration is perhaps more to our point here. We could justly call them good tools of ecumenism, in the vernacular. The formulas of the councils, hammered out in loud anvils could not but be overheard. And these overheard, not as murky incantations from the underground, but simply as good ideas or intriguing thought, will always invade the public ear. That ear always goes erect when religious men speak a living language. So the conciliar debates were overheard as Greek is overheard by Greeks, or English by Englishmen—in a bus, on a street, in a gathering. And if this was Greek with a difference, it remains that it was Greek cut out of whole cloth. If, in a sense, the language and thought of the Christians was new, it was not new as an import or affront; it was new because it was fresh, and astute, and because it tried and stretched the mind in ways in which the Greek mind had always gloried. That mind had known a great deal about nature and personality and relations and goodness and justice.

Now it heard these ideas in a way which teased the mind both out of itself and more deeply into itself, which spoke of Christian mystery as though it were a Greek mystery, as indeed it was.

We would perhaps find it impossible to regain a sense of the newness, the dedicated complicity between the Church and the Greek world, which were implicit in these conciliar sentences. The formulas of Nicaea seem to us unexciting, cut and dried. But if we bear in mind, first of all, the primitive Jewish preaching about "the man Jesus, who . . . was crucified, and whom God has raised up," and if we bear in mind the lapidary and subtle phrasing of Cyril—the Christ of two natures and unity of person, the unbegotten, uncreated, eternal infinite One

—then what breathtaking gain in understanding we witness! And more to our point of mission, what an exciting complement has been offered to the Greek genius, when the Church held up to it her own inmost treasury, the mystery of Christ, clothed in Greek raiment, praised, formulated in Greek thought. We are witness here to something extraordinarily important and almost unique, and a period which ranks among the very highest of the Church's history in regard to world understanding and intellectual effort; which was also an apostolate of the highest order since, within it, the truth stood free, without apology or special pleading or foreign bedevilment. The Greeks were in fact invited to come to a Christ who had already come in their direction. He came toward them from the councils, speaking in Greek, ministering to Greek brethren, and in an extraordinarily radical and exciting sense, newly incarnate in the Greek islands.

The bridge building project of the great conciliar age goes on, through the genius of the protestant ecumenists and the genius of Pope John. The particular form of this radical "pontifical" work thus gains momentum from both sides; both are impatient of a history which refuses to be corrected or rewritten, as though in fact the gospel had been amended by the passion of the 16th century, and living men found themselves helpless before the hatreds, polemics and hysteria of the dead.

But the bridge building is receiving pressures from another direction also; and it is more precisely of that direction that we speak. The pressure is not properly a protestant pressure at all; it is a world pressure. And in comparison with the protestant pressure the world pressure is, I would dare to say, an enormously more crushing and formative weight. The protestant invitation to unity is only the first act in a continuing cosmic drama involving both sides, not in one or another phase of unity, a unity which looks only, or even primarily, to the reunion of world minorities in a stronger world minority, but rather to a world ecumenism. So the protestant unity which may be thought of as the fruit of Vatican II is simply, to a long view of history, only the first light and preliminary testing of our Catholicism, the first tentative move in the direction of a vast cosmic probe—into world religions, into the world without religion, into technology and emerging

world community; into world hunger and population, into the world as it is.

We are suggesting, moreover, that this Church mission to the world cannot be constructed or carried forward by Church minds alone. It must in fact go forward as contemporary life is showing us, *not only on the Church's terms, but on the world's terms as well*. The time is past, if indeed it was ever present, when the piers of the Church's mission could be staked out on unknown territory, by a colonial-minded, regressive Church, importing her workers, staking off her territories, ignoring the soul and genius of the people she comes among. Such a bridge, were it to be raised, would be more than a curse, a caricature of the Church's method. The architecture of such a bridge would be an eyesore on the landscape, it would exist only to affront and would invite to violence. Indeed such an effort, like Gothic in China and Latin in Africa and Spanish in the Near East, would show no understanding of the architecture of Christ's mission at all; but only of clericalism, domination, arrogance.

Moreover, the tenor and spirit of our world are not those of Nicaea or Trent or even of Vatican I. Since even the most recent of the councils, the world has altered enormously; and I suggest that this world change, already in fact occurring, has already brought about ecclesiastical change; and I suggest further that the changes now operating both within the world and the Church have profoundly altered our mission.

With or Without the Church

I suggest that our world has become a lay world, a secular world. This is indeed a momentous change, and a new direction which the past five hundred years have brought to pass. Its evidence is multiple, and has been analyzed by every Catholic thinker worthy of note since Leo XIII. What indeed did Leo's letters on the social situation recognize, if not that man had broken through the wall with his own naked hands, the wall on which had been written: ignorance is your fate; poverty is inevitable; you and your children are bound to the wheel on which your fathers were born and died? In the 19th century, Leo implied, man had broken through. He might have added, "with or without the Church."

With or without the Church. The phrase is ominous and very nearly universal today.

With or without the Church, man's life will become human. With or without the Church, the chains of colonialism will be broken; black and yellow and red men dream of freedom, and awaken from their dream, and reach for their weapons—with or without the Church. With or without the Church, men will stake out their own acre, and be masters in their own house, and sit at their table to break bread—a bread which will be neither a dole nor a bribe nor the refuse and crumbs from affluent nations.

With or without the Church, men will endure the journey which leads from slavery to freedom; they will rot in tunnels and prisons, will be set on by dogs and beaten with truncheons, will undertake freedom rides and stand in kangaroo courts; and they will prevail with or without the Church.

There has never been a time, you will agree, when the mission of the Church stood or fell in proportion as the Church joined or refused to join her mission to the hopes of men. In the past it was perhaps enough that charity on the one hand and dogmatic suppleness on the other defined the Church's mission. She was sent to an unawakened humanity, or to a humanity that had not yet put away the things of a child. So she was faithful to her mission by translating her truths into new languages and forms. Together with this, she fed the hungry and clothed the naked and ministered to the dying.

Now this history of mercy and intellectual witness wins our admiration and serves as a master image of the Christian mission. But history, even when it is endlessly inspirational, will not do for living men what they only can do for themselves: define anew the Church's mission. The needs of past times were met by a form of mission appropriate to those times; but those times are past; and so is that form of mission.

Today, in the judgment of thinking men, it is not enough that the Church minister to an adult world as though it were a world of children. It is not enough that the Church serve a viable and intelligent world as though it were a sick world, or a retarded world, or an infantile world. It is not enough that the Church have her eyes open and her mercy ready, only or primarily for the sake of those who are contributing least to

the forming (or deforming) of the new world. It is not enough that the Church appoint her best men and women to care for the immature and the old, as though to minister to those were all her mission, while in the world imaginative men, the molders of life's new forms, make and break and remake human life without the Church—without her presence, her conscience, or her vision. It is not enough, in sum, that the Church conceive of the world as a vast nursery or hospital or orphanage or parish; such an idea is essentially unreal and is productive of illusion in those who accede to it.

We have said that the world has grown determinedly secular; that it has broken through the structures that formerly protected and prevented it: protected it from inner anarchy, prevented it from the discovery of its own outer world. The world believes implicitly today in its ability to define life without the Church, as it believes in its ability to run its polity without a monarchy, to shape its cultural and political future without the colonial nations; in sum, to work out its own salvation on its own terms and at its own pace.

All this is, of course, a beautifully wrong analogy; it presupposes that the Church is of a piece with dead colonialism and empty thrones. In denial of the analogy, we must continue to assert that the Church, perpetually on a mission to the world, continues to be herself—neither colonial nor monarchic, but sacred, from above, transcendent to human life. Yet we too must beware of loose language; the transcendence of the Church is not an immunity from history in the name of eternity. It is rather a transcendence which is destined to become immanent, in the image of the Word of the Father, in the image of the human soul; the Catholic mission is to act as the soul of the body of man, and in that very effort to become incarnate in mankind, again and again, according to the forms which consciousness, culture and community are giving to man's cosmic body.

Now these forms of human life today are governed by an expanding network of structures, a complex web of socialization, so delicate, so cunningly knit, so strong, that a blow struck for or against humanity in any place in the world, sets the whole web vibrating in sympathy or anger or exultation. With or without the Church, the web is spun.

With or without the Church, the web will be spun finer, stronger, of ever increasing breadth, until its interstices include all men, all cultures, all aspirations, in a single organism of life and community. With or without the Church, man will become mankind. This is the appraisal of man today; he is simply not detained, in other words, by a sacred claim which is merely a tradition, merely transcendent, an appendage to the present; neither is he interested in any serious way in a sacred system which merely cares for his children and his old, whose mercy binds up the wounds of his brutal progress: the ill, the defeated, the broken.

The World's Point of View

The basic reason for his mere tolerance of such a Church or his positive contempt for it, lies in his growing capability of doing all these things for himself. He is increasingly well equipped to pay in works of mercy the price of his own merciless choices; his socialization systems increasingly plan for orphanages and schools and hospitals and hostels and all the other ministries of mercy, as part of his own inclusive, self-sufficient world. He plans to build these centers and staff them and maintain them. And he wants control of them. If they already exist in given underdeveloped areas, he sees them either as part of a past now done with, or as positively tainted with colonialism, as sacred monuments to secular tyranny, institutions which are an affront to his hopes. Witness the situation in Cuba, or in parts of Africa, or in Ceylon, where it is at least probable that the Church could act with more wisdom than merely to organize her political power to retain institutions which the new nations are determined to control. Simply, man does not need a Church that comes toward him today, offering to do for him what he can do as well or better for himself. Such a concept of Church mission, unselfish and venerable though it be, is in fact residual. And in the eyes of the new nations it is a luxury; it wastes personnel, it wastes money and facilities. Moreover, it creates pockets of reaction and dissociates youth from the main effort of the nation, in favor of colonial or parochial loyalties.

The persistent mistaking of fringe benefits for essentials, of peace for the will of God, of material well being for religious

vitality, comes to its tragic term when peace and affluence are snatched from us; as is the case in Eastern Europe, or Ceylon, or Cuba, or Mohammedan Africa. In such a case, we find ourselves battling to preserve claims and institutions that time and events have declared void, but which we have arbitrarily and childishly identified with the will of God, and to which we cling with the grip, not of life, but of death itself. We find ourselves in such areas fighting a rear guard action for the sake of benefits which have nothing, or only very little, to do with the gospel or the Church. We find Catholics in such countries, often under the leadership of their hierarchy, settling into a moody dream world compounded of lost privilege, envy, and fear of the will of God. Or we find Catholics, in enormous numbers, fleeing their homeland, to join the worst forces of reaction elsewhere. And all this occurs in spite of the injunction which any real sense of mission would give us: to imitate the heroic early Church, to stand firm under tyranny, to discover once more, under circumstances of loss, prison and suppression, these riches which constitute our true being: the font, the altar, the word of God—one another.

The Church, like many good things which have inhabited the earth for a long time, has lost an old world because she was part of that old world. That old world was somnolent, afraid and senile. It could not awaken in time; its old wits could not cope with youth, and fiery resolve, and the kind of hate which is a fierce new visitation of love. Such a world, world of the right, the world of privilege that was unearned, and of power that corrupted, could not cope with new complexity, new frenzies; its old fingers could not find the pulse of birth and death; it could not prescribe remedies or purge bad blood, or give of its own blood, which was too thin and sour to restore anyone.

And in the old world, the Church had grown old too. She had traded her youth for security or peace or institutions or the superficial horror called, by the enemies of change, "public order." The Church grew used to a mission toward children and women, to conducting schools that blessed the old order and fought change to the wall. She wrapped herself in the flag of the oppressor; she grew used to being led out on state occasions, to standing in dignity among the guns and uniforms, to

testifying to what we might call the colonial creed: that human liberty or human dignity were good things, but paternalism and peace and order are better things. She taught that the good Catholic will not cry aloud when liberty or dignity are indefinitely withdrawn; that the good Catholic will not take up arms in human causes until the Church has scrutinized them; that above all, the Catholic will never consent to work side by side, fight side by side with the marxian abomination and that if he dares do so, his eternal salvation is in jeopardy.

In such a way, the Church lost her world; by such wrong reason, by such goodness grown sterile and stern and unavailing, by human concessions to evil because it was powerful and plausible; by dictating to youth and stemming its energies, until youth grew too old; by turning energies that might have been her energies, into envy and hatred; by shouting at man instead of listening to man; by applying the dogmatic remedy to the carnal injury; by acting clumsily or tardily or not at all; by speech when action alone would avail, by silence when only speech would avail, by sincerity which was wrong headed and clericalism which was hard of heart. So runs the litany of our loss.

It was not that the Church was evil. It was simply that in many places she had grown old and afraid, very nearly deaf and blind to what stood before her. She was caught in a complex tangle of concessions and compromises, bemused by an old order posing as an only order. And she heard every clock but one; and that one must be compared to the bomb which is time itself, and whose timepiece is the human heart, whose hour is now the eleventh hour. That heart, the heart of man—furious, fallible, now slowing perversely, now quickening explosively—exploded, destroyed, took command. It began a merciless purge of its enemies. And it stood at the wall those whom perverse fate had cast as enemies of the people, whom every instruct of vocation and anointing had destined as friends of man.

You note that I am attempting to approach the Church's mission from the world's point of view. This is not a popular or easy venture. It would be much more simple to concentrate on those areas of the world which still give acceptance, however superficial, to Catholic belief, which still support a mis-

sion which presumes that neither the Industrial Revolution, nor the Russian revolution nor the Cuban revolution, had occurred. We could speak tenderly of the past, which in so many Catholic consciousnesses is the only present. We could speak of a Church which was walking hand in hand with tyrannies of the right as though human life were a perpetual and public renewal of the vows of marriage between Church and state; as though the silence and scorn of the world meant nothing.

But life has a discomfoting habit of moving on; and of drawing the Church with it; sometimes in a tumbrel, and sometimes in limousines with the great of this world, sometimes as a sweating rickshaw boy. We are presupposing that the mission of the Church implies an openness to play all or any of these roles in the world; in any case, to move, to submit to change as the first requirement of effective change. We have said that the mission of the Church to an adult world implies a special relationship of the world to the Church, a thousand roles of the Incarnation. We have further implied something that can now be stated quite openly: that the modern world, pummeling the Church with perplexing new relationships and refusals, forces the Church again and again to review her mission. Is she out of step? Is she playing court to the powerful at the price of man's hope? Is she pariah, wrapped in a colonial flag in China, drawing ruin to herself as the enemy of a culture older and more noble than that of the west? Is she touching new shores, weighed down with trinkets and possessions that will comfort the unexorcised heart but will enrage the men of thought and depth? Is her mission, finally, so badly stated, so childish, so senile, so clumsy, so disrespectful of man, so archaic as to win only smiles from the polite and contempt from all?

Such questions, induced in us by the impact of our mission meeting the realities of time and this world, are all to the good; they keep us open to human life, freed of daydreaming and idolatry of the past, of clerical arrogance and lay inertia. Such questions also help men, as only the pressures and ironies of human experiences can help us, to renew our self understanding. They help us avoid the mortal danger to our sacred mission—the danger, that is, of identifying our mission with the

past in the name of eternity, with Europe in the name of the faith, with a projected egoism in the name of true God.

The Mission of the Church

But to state our question of mission on the world's terms, what precisely can the Church do for the world which the world cannot do for itself? Or to state our question of mission on the Church's terms, in what does the immanence and transcendence of the Church consist?

Our reflections, I would suggest, invite the Church to a new understanding of her transcendence in relation to her immanence; and in this a new understanding of her mission.

She must purify herself of a transcendence which is merely an ecclesiastical will to power. This is a common-place which in the light of the council is becoming a cliché. But it is good to reflect that the majority of thinking men in the world are unconvinced that their fate, precisely as human fate, could safely be placed in the hands of the Church.

She must purify herself of a transcendence which prevents her from taking the present times seriously. Remoteness from life, blindness to human hope are the measure of her distance from the key realities for which the best of men willingly live and die today: justice, freedom, human dignity.

She must purify herself from the transcendence which demands that human progress submit its inner being to her; that she must initiate all human movements—cultural and political and intellectual—take leadership in them, dictate their findings, or exact submission of their methods. She must in sum, cease acting as God which she is not, and begin acting as man, which she is.

She must purify herself of all jargon, double talk, clichés, pretention of language, curial rhetoric. She must cease talking to herself as compensation for the fact so few men listen to her. This will require facing a painful truth: that fully 70 percent of mankind today is supremely indifferent whether she lives or dies, are unconvinced of her human value, blind before her mystery, deaf before her speech. She is in fact no longer even considered an enemy or a threat; she is rather looked on as a kind of relic in a park, green with age, the statue of a child, a minstrel, an old person, a favorite beast even; the

Church of Patrick's parade, Going my Way, The Sound of Music—but in any case, something grown more and more inconvenient to the new city, to its new architecture and layout and therefore possibly to be melted and recast into something useful.

She must purify herself of the transcendence which has identified itself with certain institutions, whose usefulness any thinking man would bring into question. Many good men and women, by their courageous search for mission, have done just that. They bypassed a whole network of established Church life in favor of life itself. They have sought out once more the wellsprings of life, which are the person, singly or in groupings. They have avoided false and foolish effort to multiply institutions for their own sake, or to keep them going when they have lost all initial drive.

Such laymen must continue to help us see clearly and act needfully; they help us avoid forcing the sacred to become the ape of the secular, or to compete, instead of joining ourselves to communal effort. They help us see that a sacred mediocrity is not preferable to a secular excellence.

There are lines of correction, of remedy, of rediscovery of mission here, in the effort to know what the Church is, to know what the world is. The first effort is our life-long catechumenate; and so is the second. So delicately and cunningly indeed is the membrane of our mission joined to the membrane of the world that the place of juncture quite disappears in an effort of mutual service: grace to the world, human richness to the Church.

We will perhaps come to realize more deeply, during these days, a truth which both the Church and the world are holding before us: that the Church can never be herself apart from the world, and that the world remains a stranger to herself apart from the Church. And such a realization has its price attached. In a Society of Jesus where the vision of men was equal to the will of Christ, such a meeting as this would undoubtedly have taken place some fifteen or twenty years ago. At such a time, our proceedings would rather have been prophetic than remedial. We should have been preventing and leading the times rather than reflecting and catching up with them. But the cross of believers is often constructed of their own blindness.

More soberingly it receives upon its punishing wood not the guilty but the innocent. I firmly believe that the last twenty years and our failure to act have grown the tree and fashioned the cross upon which some one-fifth of humanity now hangs in utmost deprivation, in despair, in the draining away of human and sacred life.

Still if we are too late to claim the dignity of prophets in the Church we can shoulder the cross, and minister beneath the cross those whose anguish we take responsibility for, whose heavy burden is our own, our brothers, flesh of our flesh, bone of our bone.

And deprived as we are of one dignity, that of the man who saw in time, spoke clearly, and acted, we find ourselves clothed in another one, pure gift. I would not presume to give our dignity a name. But it is that of men and women who seize, even out of heartache, tardiness and unaccountably wrong measures, the largest possible hope and remedy. It is those who give, with a realism which is something close to holy despair, a larger measure of themselves than good times or normal needs could ever summon. If indeed our action is late and partial and insufficient, there still remains the kind of courage that acts most powerfully when all is very nearly lost; it does with what it can; it is not defeated by the bureaucratic absurdities, by the feverish pursuit of non-essentials, or authoritarian coldness.

It has been brought home to us that there is a healing and unifying grace in even small efforts, when these are genuine in intention, when they respond to real needs and lead in human directions. I would not suggest that the healing and unifying process stops with the students who become involved. For those priests who lend their priesthood to this service, a renaissance of priestly spirit is promised. Such an effort as we will be discussing during these days has the simple virtue of leading us all, priests and laymen, out of the tangle and complexity of modern life into what Robert Frost called simply "the clearing."

Psychological Notes on the *Spiritual Exercises* II.

The second of a three-part analysis of the interaction of grace and nature

W. W. MEISSNER, S.J.

First Week (45-90). (See Recapitulation below)

Objective: As the exercitant enters the first week of the *Exercises*, he undertakes the first phase in a program of spiritual growth. The objective of this first stage is variously described: shame and confusion for personal sin: "to put myself to the blush and to be confounded;" "great and intense grief and tears for my sins;" "interior knowledge of my sins and a detestation of them;" "to feel the deordination of my actions, in order that abhorring it I may amend and order myself aright;" "knowledge of the world in order that, abhorring it, I may put away from myself worldly and vain things." To which, the *Directory* adds: confusion and sorrow, (Dir. XV, 1.) withdrawing the soul from inordinate love of objects of sense, (Dir. XV, 4.) holy fear of God, bewail their sins and recognize the turpitude and deformity of sin. (Dir. XVII, 1.) And a summary statement takes this form: "The end and object assigned to the first week is principally the attainment of the knowledge that we have gone astray from the path which should lead us to the end for which we were created. Consequently it also involves sorrow for aberration of such heinousness, and of such magnitude, and the kindling of an intense desire to return to that path and to persevere in it forever." (Dir. XVIII, 1.)

Consequently, we can formulate the psychological processes of the first week in the following points:

(1) *Recognition of the sources of libidinal gratification.*

This is a work of ego self-analysis which is difficult to achieve without external assistance. Intimacy of contact and communication with the director are a help. It is particularly difficult in the preliminary stages of such introspective effort to achieve adequate disengagement of the observant ego from the participant ego. Here the director's intimate knowledge of the exercitant and his experience in dealing with the psychological processes are very important. We know the tremendous difficulties encountered in psychoanalysis in trying to achieve a similar objective. However, in the present instance, unconscious elements are presumably not operating with the intensity found in neurotic disturbances, nor do they offer such tremendous resistance to the efforts of the ego to come to grips with them. As a general rule, then, frank, open and understanding discussion and inquiry between director and exercitant would seem to be sufficient to achieve the objective set down here. Moreover, in the matter of sin, the Christian with a reasonably well-formed conscience knows well enough where he has fallen in following God's law. The problem is more often one of directing one's energies to overcoming such faults.

(2) *Estimation of such gratifications in relation to the value system of the spiritual life.* Estimation depends on recognition and involves a certain evaluation. In the meditations on sin, hell, death, judgment, etc., an implicit value system is presented for reflection. The Christian soul must face the stark realities of its spiritual existence, which constitute the framework within which the consequences of its failure to adapt to the demands of the Christian moral code are realized. It is necessary, therefore, for the ego to achieve through faith a certain reality-orientation, not only to the sensible world about it, but more pertinently to the spiritual world. The value system is reflected in God's revealed attitudes toward sin, in the terrible consequences of sin in itself, and as a turning against God.

Within that framework, the ego is called on to evaluate its own personal history of sin. The process here has a twofold objective: realistic recognition of the sources of gratification in my own libido as deviations from this value-system, and excitation of an appropriate affective response to this deviation.

(3) *Mobilization of ego-resources by the activation of sources of motivation.* Once the ego has achieved a realized awareness of its defections from realistically ordered action, ("interior knowledge and detestation") the matter cannot be permitted to rest there. Effective translation into action require that the energies of the ego be potentialized or activated by the proper motivation. The ego must feel shame, disgust, guilt, confusion, etc. The ego, based on its previous evaluation, must arouse itself to a deeply felt affective response. We should be careful to note that there is no question of neurotic guilt here. Neurotic guilt stems from the superego, escapes ego-control, is not appropriate or reality-oriented. Consequently it is a kind of disordered affection of a severely disabling nature. Rather, the detestation and sorrow which St. Ignatius would have the exercitant seek, are controlled and directed by the ego, they are appropriate in that they are proportioned to the evil of sin, and they are reality-oriented within the framework of the revealed realities upon which the exercitant meditates during the first week.

The motivation which is presented to the ego and which is fostered in and by the ego is distinctively teleological and goal-oriented. The ultimate finality which governs the ego's striving is set forth in the Foundation. From the point of view of intrapsychic dynamics, this finality is of the utmost importance. In turning against the sources of libidinal gratification as motivating forces, the ego must either reorient libidinal energy or it must bring to bear its own energy resources. A source of proper ego-motivation must be provided. Since all ego-striving is purposive, ego-motivation requires a clearly grasped goal.

(4) *Incipient direction of ego-energies toward counter-cathetic regulation of libidinal energies.* The resolution and direction of the ego to regulate its functions and order them to a spiritual goal bring into play the capacities of the ego for "propriate striving." (Allport, *Becoming*) The ego begins to put into execution the regulation and control which is essential to its spiritual growth. At this point, the process of intrapsychic alteration, reorganization and synthesis begins to take effect. The ego embarks on a life-long enterprise of reconstructing itself through progressive self-control and self-dis-

cipline. In so far as ego-control over libidinal energies is never definitive, and in so far as effort is always required not merely to extend or intensify the scope of regulation, but even to maintain previous gains, the process of spiritual growth is a never ending endeavor. Moreover, as it progresses it becomes progressively more difficult since it begins to strike more deeply into the depths of the psyche and encounters more profound and resistant elements. Consequently, the negative aspect of libido-control is largely dependent on the positive growth of the ego in strength and capacity to bring its resources to bear.

Method: If there is anything distinctively Ignatian about the *Spiritual Exercises*, it is the methods he suggests for meditating. From a psychological point of view, his purpose was to activate the energies of the ego and bring them to bear on the objects of the meditation. Thus the imaginative function is activated through the composition of place and great vividness is suggested in the application of the senses to the sensible aspects of these imaginative reconstructions. (Dir. XX, 4.) The retentive function is applied in recalling the events and truths to be meditated on, and subsequently also the ego's powers of conceptualization and resolution are brought to bear. Ignatius seemed to be intent on focusing as many of the ego's functions as possible on the matter of the meditation, thereby increasing the likelihood of penetrating understanding, meaningful effective response, and consequently purposeful and effective direction of ego-energies. To increase and intensify these intrapsychic shifts, repetitions of the various exercises are suggested. (Dir. XV, 2.)

It is important in following through the program of the first week that the exercitant have clearly in mind what he should strive to achieve. The methods suggested for effectively obtaining the objectives of the first week are of value only in so far as they actually bring about the anticipated modifications in the operations of the ego. Consequently, they are to be used or abandoned, emphasized or de-emphasized, in so far as they prove effective. The *Directory* offers a caution in the use of the composition of place, for example, pointing out that it is merely a help to more effective utilization of the other resources of the ego. (Dir. XIV, 7.)

Further points on method in the Additions

Additions: These are practical suggestions for concentrating the resources of the ego on the matter at hand.

I (73). The brief recapitulation prior to falling asleep is calculated to take advantage to some degree of the workings of the unconscious mind during sleep. We know that the functions of the ego are not totally suspended during sleep, but that it carries on a number of unconscious operations at several levels—e.g., in the complex function of dreaming, which involves imagination, memory, affection, mentation. We also know that these functions can and often do carry on thought processes, even without the awareness of the person. Studies of creative thinking among scientists and other intellectual workers suggest that problems, which confounded and perplexed their conscious efforts at solution, yielded finally to a process of mentation which continued through sleep. The situation here is analogous, where Ignatius would have the exercitant seek a penetrating understanding and a deep realization of spiritual truths. Filling the mind with the truths to be reflected on when the ego returns to consciousness should serve to enlist the processes of unconscious mentation in the service of the ego's objective.

II (74). These imaginings or considerations which Ignatius suggests are calculated to rouse the ego to consciousness and focus the attention on some matter related to the subject of the meditation. From this point of view, it is important that other considerations be avoided since they can only serve to dissipate the ego's energy and divert it from the objective of the moment. This assumes greater importance psychologically since further growth in spiritual identity is a function of the effective confrontation and resolution of each phase in the process of ego-orientation and synthesis.

III (75). Recollection is psychologically equivalent to the direction and organization of the ego's functions. To place oneself imaginatively in the presence of God introduces a note of seriousness of purpose and of reverence which heightens the effectiveness of the ego's effort. Attention is a central factor since it is the measure of the ego's success in directing its powers to the object of the meditation. Recollection implies the establishment of a psychological "set."

IV (76). The attention and direction of the ego's activities is difficult to maintain over long periods of time. The reasons for this are physiological (pooling of blood in the systemic reservoir during physical inactivity and consequent depletion of cerebral oxygenation) in part and psychological in part. Changing the posture of the body from time to time can help to alleviate this tendency; movement of a gentle sort may also help. The biological organism also has certain innate rhythms which can be changed partially but tend to remain more or less constant and which affect the conscious functioning. They vary during the day so that the exercitant may find himself more vital at one hour than at another. This should also be considered. What is important is that the ego be able to engage in effective operation and disposition of its energies.

V (77). Ignatian attention to method is here apparent. Not only should the ego direct itself to the consideration of spiritual truths, but it should examine introspectively the intrapsychic processes by which it does so. Implicit in this recommendation of Ignatius is the fundamental apperception of all ego-psychology. The ego is the autonomous and ultimate source of its own activities; it alone can direct its energies, it alone can organize and synthesize its own internal structure. This is a basic principle of psychotherapy as well as of spiritual growth. The introspective reflection and analysis which Ignatius recommends here introduces a sort of feedback mechanism into the activity process of the ego. The inquiries of the director can help the exercitant to direct his attention to essential elements, until the exercitant becomes sufficiently experienced to know what he is to look for.

VI (78). The mood of the exercitant is important in bringing his affections into play. Since the first week aims at a sober realization of the reality of sin and seeks to develop a deep spirit of contrition, thoughts of more pleasant, though holy, subjects must be regarded as distractions from the work at hand. Again, Ignatius seems to be seeking a full concentration of ego-energies on the objectives to be gained here and now. Each step has its purpose which is to be sought after in its proper time and sequence.

VII (79). Ignatius must have found this practice of darkening the room helpful to himself and others, but it should be

employed with discretion. If darkness helps the ego to go about its work, well and good.

VIII (80). In the light of what has been said, this observation is obvious.

IX (81). What is of importance in all of these exercises is the intrapsychic workings. For the ego to work effectively it requires attention and even concentration. Consequently, the distractions that arise from visual stimulation should be controlled in so far as they draw the ego's attention away from its work. This is particularly relevant when there is opportunity for observing other people. The exercitant is not to put himself in a state of sensory deprivation, since this too would impair the efforts of the ego to come to grips with itself and reality.

X (82). Ignatius lays down some prudent norms for the use of penances. The interior disposition of penance is one of the objectives which are sought in the first week. But Ignatius puts great stock in external penances as helps to achieving the interior disposition. The psychology of penance is little understood in our day and is generally regarded by psychologists as a form of masochism. The subject is better discussed in the following note. (See also Recapitulation below)

Notes:

I (87). Ignatius lists three purposes of exterior penance: satisfaction for past sin, control of sensuality, and seeking for grace. From a theological point of view, these purposes are well founded and meritorious; mortification has traditionally been recognized as a major means of satisfaction and impetration. We are concerned, however, with the psychological aspects of penance, where there is no such clear-cut agreement. Ignatius clearly recommends it as an efficacious means, but it is specifically a means and therefore must be subject to the control of the ego and should be applied in terms of the basic Ignatian principle of reality-orientation in spiritual matters, the "*tantum-quantum*." This emphasis, of course, by which the practice of exterior penance is subject to the control of reason and the law of moderation, is precisely what distinguishes penance from masochistic self-punishment. The masochist is driven by a harsh superego which he can neither control nor

satisfy. His self-punishment is masochism precisely because his ego is the victim of it rather than its director.

Penance, then, which is applied in order to satisfy for past sins may look very much like masochism to the pure behaviorist, but it does so only because the behaviorist ignores the most important aspects of the action. Penance must adapt itself to the norm of reason. While on the one hand, the most fervent souls, who have come to a deep realization of the seriousness and enormity of their sins, may try to plunge themselves into severe penitential practices—which practices could not be said to be out of proportion to the enormity of the offense against God—the same souls are constrained by other obligations to themselves (bodily health, etc.) and to others (capacity to work, sociability, etc.) from going beyond a prudently established moderation. It is, of course, the function of the ego to judge the norm of moderation and to exert the proper control over its execution. The function of the ego, then, is central in all true penance.

The application of external penances in order to overcome self and bring sensuality under the control of reason fits particularly well with the objectives of the first week. But it is also a practice which has a wide range of application in the whole spiritual life. The maintenance of ego-control requires constant effort and penance can be of considerable help in this effort. As Ignatius points out in regard to food, if we refuse what is superfluous, this is not penance, but temperance; but if we go further and deny ourselves that which is within the limits of temperate moderation, we are practicing penance. If the libido gains particular gratification from food, the effort of the ego is to control food consumption by establishing limits and forcing the self to observe them. If the ego undertakes penance, however, and denies itself even what would be considered a moderate portion of food, it is not only controlling the food impulse, but it is taking positive executive action in opposition to the impulse to oral gratification. Maintenance of control becomes a much easier matter of relaxation to the limits of moderation, rather than a striving against the unconquered resistance.

Penance and mortification are, along with prayer, suitable means for seeking and disposing oneself for God's grace.

Psychologically speaking, penance undertaken in this fashion represents a translation into positive action of desires and purposes. Consequently, it requires the directive activity of the ego, which conceives of the purpose, selects the means, directs and organizes its energies to seek its objective, and translates this energy into effective action by its executive capacity. All of this is energized and sustained by grace so that the ego proceeds from grace to grace, more surely because it has disposed itself through the organization and coordination of its functions to this objective through penance.

III (89). Prudent caution in regard to the effective use of penance during the *Exercises*. The norm is always the "tantum-quantum" and the effectiveness of penances in helping the ego to obtain the objective.

IV (90). See remarks on the Particular Examen above.

Second Week (91-189). (See Recapitulation below)

Objective: Up to this point, during the first week, the concern was not primarily with positive growth, but rather with a reorganization and reconstruction of the ego to the point where effective growth in spiritual identity becomes possible. In a sense, the ego at the end of the first week is not so very different from the mature psychological identity. But if the ego's activity is much the same as that in psychological identity, there are important differences. It has achieved not only ego-control of its impulses, but it has found true contrition and a vigorous purpose of amendment. It has also oriented itself in the realm of spiritual realities which it has internalized and made the norm of decision and judgment for its functioning. Implicit in this is an orientation to a value-system which is likewise internalized. This internalization is accompanied by a preliminary synthesis within the ego itself, which represents on a psychological plane the initial disposition of the ego on the level of spiritual identity. It is this initial ego-synthesis which represents the seed which is to grow in the succeeding weeks.

As the exercitant moves into the second week, he enters upon a phase of positive growth in spiritual identity. The ego is no longer absorbed in the struggle to establish its primacy over the uncontrolled emotional forces of the psyche, over id and

superego; as these forces begin to yield to more and more effective ego-control, the ego can begin to divert more and more of its energies to more positive goals.

The ego, therefore, can begin to work toward an ever more fully and perfectly realized spiritual identity. As far as I can see, the individual's progressive realization of a spiritual identity is continuous with and to some extent influenced by his already attained psychological identity. But in reference to the work of the second week, we shall ignore this relationship for the moment and concentrate on the growth of spiritual identity. The process of identity formation at this level is effected by a gradual approximation to the exemplar of spiritual identity as contained in the person of Our Lord. Ignatius expresses this objective in a number of ways: ". . . to imitate Thee (Christ) in bearing all insults and reproaches," "to follow and imitate better Our Lord," ". . . and for grace to imitate Him," ". . . in bearing reproaches and insults, the better to imitate Him (Christ) in these." To which, the *Directory* adds: "For He (Christ) is the model set before mankind by the Father. By imitation of Him, we are to mend and order our corrupt ways, and to guide our footsteps unto the way of peace. Wherefore, since Christ's life is most perfect, is, in fact, the very ideal of virtue and holiness, it follows that the closer our life approximates to His, by imitation, the more perfect too does it become;" (Dir. XVIII, 2.)

The person of Christ, then, stands in relation to the evolving identity as a kind of self-ideal, to which the person is drawn by an increasing and intensifying admiration and love. (Arnold, M.B., *Emotions and Personality*, Vol. II (New York: Columbia, 1960)). The introjection of the person of Christ as a self-ideal was described by Scheler as a "true identification of essence and form of the person of Christ with oneself—not as mere knowledge or awareness, but as a becoming, reforming, ingrafting of one's own substance into the person of Christ." (Scheler, M., *Wesen und Formen der Sympathie* (Bonn: 1923), cited in Arnold, *ibid.*)

In a word, then, the formation of a spiritual identity proceeds by a process of active identification with Christ Our Lord. The exercitant is to "put on the Lord Jesus" in St. Paul's phrase. (Rom. 13:14) He is to strive to become more

and more like Our Lord in every way, but particularly in relation to Our Lord's interior life. The ideal must take shape through long meditation on the mysteries of Christ's life, seeking by an effort to empathize with His interior dispositions as they are expressed in His words and actions, to internalize these dispositions and organize them into the structure of the ego.

The entire process is guided and sustained by grace. But grace does not achieve its effects without the active participation and engagement of the ego. There are certain characteristics of the process which stem from the activation of the ego. Our Lord provides such a rich source of aspects for imitation that the ego must select. The selection will be partially determined by psychological factors in cooperation with and under the guidance of grace. From this point of view, identification with Christ is a very flexible concept, and its realization in various souls will follow highly individualized patterns.

Just as in identity formation of psychological identity, there is an active synthetic process effected by the ego which cannot be understood in terms of identification alone, as a mechanism. There is an independent and active ego-function which transforms the additive combination of significant identifications into an identity which transcends them and is only inadequately reduced to them. Consequently, "formation" in the phrase "identity formation," must be regarded as an active and synthetic function of the ego. The ego interposes itself, imposes itself, on the essence of particular identifications putting on each the stamp of its own personality. It is, moreover, through this synthetic process that the organization and unity of the personality is maintained. The ego thus progresses from imaginative re-creation of the actual person of Christ; to an empathic understanding of Our Lord's interior reactions, motivations, attitudes, values, etc.; to an internalization of these values, motives, attitudes and interior dispositions; to a progressively approximating identification with the personality of Our Lord, becoming always more Christ-like; and finally to a progressively more personal, more adequately realized, more individual, more vital and spiritual synthesis of these elements into a totally unique and progressively more perfect spiritual identity.

Such a process requires a high degree of ego-activity and consequently a high degree of motivation. For Ignatius, the motivation springs from grace and from the knowledge and love of Christ. At the very beginning of this second week, he tells the exercitant to ask "for an interior knowledge of Our Lord, Who for me is made Man, that I may the more love Him and follow Him." What is in question, then, is no purely objective and mechanical process; it is rather an intense and deeply felt personal relationship, based on love, and progressively deepened and intensified through this week. Identification is possible, in psychological terms, because in it, the individual desires and seeks to establish and maintain a satisfying and self-defining relationship to another person. A deep attraction to the person of Our Lord and a strong desire to unite oneself with Him, to share the same burdens and to live the same life—in other words a profound love of the person of Jesus Christ—is essential to the process of growth in spiritual identity. The *Directory* remarks in this regard that fervor and the desire to amend one's life, (Dir. XVIII, 4.) together with a leaning toward that which is more perfect, (Dir. XIX, 2.) are the necessary and essential dispositions for successful engagement in the exercises of the second week.

Method: In the exercises of this and the following week, the first prelude calls for a presentation of the history of the particular mystery. This is to be a broad, cursory survey or calling to mind of the events in the particular mystery, which is then followed by the usual procedure (composition of place, petition, etc.). (See the remarks on Method and the Additions in the first week)

The Kingdom of Christ (91-100): This meditation has been rightly regarded as a second foundation which contains the central idea of the *Exercises*. (Rahner, Notes, 319-21) Its appeal plays on a theme which reflects the deepest desires and aspirations—the figure of the noble king is an archetype which represents the eruption of ego from the anonymity and undifferentiation of the unconscious in an emerging process of the development of ego-consciousness and individuality. The theme, viewed in this perspective, would seem to be marvelously calculated to strike a chord of responsiveness in the ego which is emerging at this point in the *Exercises* from undiffer-

entiation and subjection to libidinal forces to the differentiation and ego-autonomy of spiritual identity.

This meditation likewise marks an advance, or rather a first stage of advance over the first week. The big note of this advance is struck in the words of Our Lord: "My will is to conquer the whole world, and all my enemies, and thus to enter into the glory of my Father. Whoever, therefore, desires to come with Me must labor with Me, in order that following Me in pain, he may likewise follow Me in glory." The entire program of the *Exercises* is thus laid before the exercitant. (Dir. XIX, 1.) His response will be in the form of a determination to imitate Our Lord in the bearing of insults, reproaches, and poverty.

Psychologically, this is a decisive moment in the development of the *Exercises*. If the exercitant commits himself to this ideal and follows it generously and fervently, he will be drawn on through the succeeding phases of Ignatius' program. Likewise, in making his commitment and response to the call of Christ, the exercitant enters a new phase in his spiritual growth. The ego which up to this point has been engaged in a psychic reorientation and reorganization of itself in relation to other facets of its non-ego psyche, now sets itself decisively toward its own growth and development. This is attended by a new commitment, a new and more demanding value-orientation, and by a new synthesis of these into its own expanding structure.

Notes:

IV (130). The changes in the additions are calculated to adapt them to the objectives of this second week. In the second addition, the exercitant not only recalls the material of the contemplation but excites in himself desires to know Our Lord more intimately in order to follow and serve Him better. Likewise, in the sixth, the exercitant does not try to feel sorrow and grief as in the first week, but calls to mind the mysteries he has already meditated on. Even his practice of penance should be regulated now not by the desire for contrition and penance, but by the demands of each mystery and the fruit to be derived from it.

V (131). This recommendation is proposed as a help for the

ego to direct its energies to the kind of exercise undertaken in this week—contemplations of Our Lord's life.

Introduction to the Consideration of States of Life (135) : At this point in the *Exercises*, Ignatius introduces a parallel motif, namely that of the election of a state of life. I call this a parallel motif since from a psychological viewpoint the election is quite secondary to the underlying growth process, that is to say, as the election to be made in the course of a retreat. Ignatius seems to recognize this dual movement in his remark about investigating God's will regarding the state of life *at the same time* as we contemplate the mysteries of Our Lord's life. Thus, although a case can be made for the structural centrality of the election (Fessard), and although it is apparent that functionally one of Ignatius' main purposes seems to have been to help the exercitant determine his state in life or vocation, to limit the *Exercises* to this perspective is to constrict them to only one facet of their utility. Not only can and should the *Exercises* be employed where there is no question of a state of life, but it seems that the election itself need not be regarded as functionally central when the *Exercises* are put in a broader context. Placing the election, whatever its object, is useful and helpful when the *Exercises* are employed in a short period of time and for this purpose. But when the *Exercises* are regarded as a process of spiritual development, the election as such is one of a series of more or less uniform progressions through which the ego must pass on the way to a maturing spiritual identity. From this point of view, the election loses its centrality, whether the process be projected over a short period or over a lifetime.

As Ignatius begins the development of the election, he presumes that the preliminary phases of the ongoing ego-synthetic process have been accomplished. The ego has already enrolled itself under the banner of Christ and has begun to follow Christ. Not only has the ego determined to follow Christ, but it has decisively begun to seek identification with Him—it has chosen the way of perfection through the imitation of Christ, the leader.

The Two Standards (136) : This is another crucial meditation in the second week which draws the ego another step along the path of development. The ego here seeks to gain

greater insight into the nature of the forces opposed to Christ and into the true life which stretches before him under the banner of Christ. The technique is typically Ignatian in that the meditation recapitulates and synthesizes much that has gone before—the need to overcome libidinal gratification and establish ego control, the resolve upon the imitation of Christ in poverty and humility—while it also carries along the developmental momentum. It seems clear that Ignatius' effort here is to solidify and crystallize the preceding levels of ego-synthesis. The more effectively internalization and synthesis have taken place, the more solid is the foundation for the succeeding phases of growth. It is almost as though these meditations were a kind of cement which was being used to fix the simultaneously progressing identity formation. Significant identifications with Christ are thereby fused into the overall picture which is governed by the dominant theme of self-abnegation and indifference.

In this meditation, as in the meditation on the Kingdom, the program of Ignatius can be more clearly discerned. It is a progressive deepening of the realization of and commitment to the basic principle of indifference which was proposed in the foundation in the first week. Here the program of Christ is sketched as a progression first to poverty of spirit, secondly to desire of reproaches and contempt, and thirdly to humility. These are sketched as stages in a program of development, and from a psychological perspective they would seem to correspond to the progressive phases of ego-synthesis which constitute spiritual growth. It is important to note that the mechanism and the motivation for this development are formulated in the words of the colloquy, "the better to imitate Him." Likewise, the program is set in relief by contrast with the process leading from inordinate attachment to pride.

The Ignatian technique of progressive recapitulation seems to reflect his own profound spiritual experience and growth. The stress on indifference and abnegation which is proper to the spirit of the first week returns again in the second week, now elevated to a new level in the following of Christ. In his own spiritual development, Ignatius seems to have mirrored this process, for at the end of his life, his spirituality was marked by the presence of the apparent extremes of the high-

est mystical gifts together with an intense and genuine concern for examination of faults and self-abnegation. Likewise, he never ceased to emphasize the need for abnegation in his followers. (DeGuibert, 27-57) It is as though he had never passed through any particular stage of his growth, but rather carried each phase along subsuming it at each stage in a higher synthesis. So I think we should consider the *Exercises* in the light of the growth in spiritual identity. One never leaves the work of the first week behind, but he carries it along into the second week and there integrates the gains from the first week with the new fruits of the second week in a new synthesis which loses none of the gain.

Ignatius places the meditation of the Two Standards in a graphic confrontation of Christ and Satan. In our supposedly advanced age of psychological sophistication, we are reluctant to accept the influences described as demonic; we much prefer to ascribe them to psychological dynamics of one sort or another. While it is true that to Ignatius' mind of the sixteenth century, more was attributed to the influence of Satan than was his due, it is nonetheless part of Catholic teaching that Satan does exist and that he does do us in. That much is revealed. How much of the deordination and temptation experienced by men can be laid at his door is another question which cannot be resolved without special revelation. We cannot deny that Ignatius may have had that, but it remains private revelation and we are free to interpret. From whatever source such influences come, natural or supernatural, they are psychologically indistinguishable. Therefore, if we regard them purely as psychic phenomena, as we shall in this consideration and later in discussing the discernment of spirits, this does not imply any denial either of demonic influence or of grace. Both, for that matter, work through nature and it is generally the operations of nature we have to deal with phenomenologically. Anything beyond that is in the realm of theology.

The Three Classes (149-157) : Ignatius strikes again while the iron is hot! He is striving in this meditation for the highest possible degree of detachment and libidinal control. The solemnity of this exercise is striking. Ignatius places the exercitant in the presence of the Divine Majesty and the heavenly

court. He is asked to place himself in that disposition which would be best in the light of his previous commitment. The first two classes represent inadequate solutions of the problem which reflect the deficiency of ego-strength.

As Ignatius presents the parable, each class is presented with a conflict between their desire to save their souls and their attachment to money. The money is symbolic of any object to which the libido can become attached in such a way as to make that object significant to the self. The solution of the first class is defective in that the ego is unable to pass beyond mere desire to resolution and execution. This is the solution of the ego with a low degree of ego-strength, insufficient to counteract this particular libidinal attachment. It does not have the resources to mobilize its energies to effect what it knows it must. The solution of the second class is not altogether ineffective but it is also defective in so far as the ego resolves the conflict by an effort to counteract a substitute attachment, which offers less resistance, or by a compromise with the demands of conscience. This is the solution of the ego which lacks sufficient strength to assert its control over libido in this particular critical area of attachment where significant resistance is experienced. Consequently, it allows itself to be satisfied with a compromise. But, as Ignatius well knows, compromise with the id is a defeat for the ego. The two solutions, consequently, must be regarded as the solution of the ego which has not effectively resolved the essential crisis of the first week. The meditation on the Three Classes is equivalently a testing of the progress of the exercitant.

The third solution is the only adequate one, since it represents the epitome of ego-control. The ego is so master of itself that the libidinal attachment is powerless to affect it one way or another. Ignatius pictures the ego as motivated by a desire to attach themselves or detach themselves only in so far as attachment or detachment seems better oriented within the value-system of the spiritual life—God's will.

There is a nuance in this portrait which is of vital importance. None of the three classes of men actually surrenders the money. Actually, surrendering the money is never in question directly. What is sought for is the surrender of their attachment to the money. The first two classes fail in this, the third

succeeds. But particularly to be emphasized is this: that the solution of the third class does not involve any repression or suppression of the impulse to gratification. The ego permits itself to wish for the money or not, but only in so far as the course it determines on is in conformity with its own internalized values. In this delicate nuance lies all the difference between the domination of ego and that of superego.

The strong ego, which is secure in its mastery of itself and its libidinal drives and impulses, has no need to throw up rigid defenses or allow itself to be drawn into the opposite extreme of compulsive avoidance. From the point of view of the autonomy of function, which is proper to the ego and necessary for its spiritual growth, either extreme—inordinate attachment or compulsive detachment—is or can be an impediment.

Thus, as the *Directory* points out, the whole meditation bears on the single point of "what a shameful and wrong-headed thing it is to refuse to strip off inordinate attachments, and not merely that, but even if willing to strip them off, to will it only in the way that pleases oneself, instead of resigning oneself into the hands of God." (Dir. XXIX, 6.)

Ignatius adds a note (157) to this meditation which is of central importance to the understanding of the Ignatian method. He advises that, when under the influence of an inordinate attachment, repugnance is felt to its opposite, it helps in overcoming this attachment to beg that God chose us to the condition for which we feel the repugnance. The strategy here is to mobilize the countercathetic energies of the ego. (See remarks on Annotation XVI above) Repugnance is undoubtedly a form of libidinal resistance to ego-control. Where such resistance to the efforts of the ego to establish control is too strong, Ignatius suggests a diversionary tactic. The ego, by begging that God order it to embrace that which it finds repugnant, can bring itself to a desire of it in so far as it sees that it is part of what it has already chosen and seeks with great desire, namely, God's will. Psychologically, this represents an activation of ego-energies and an intensification of motivation, which tend to break down or circumvent the resistance of the libido. The principle is practical and provides an insight into the concept of working-through ego-id conflicts which Ignatius employed.

The Three Degrees of Humility (164-168) : It is suggested in the *Directory* that the consideration should not be assigned to a fixed hour of meditation, but it should be expounded simultaneously with the meditations of the Two Standards and the Three Classes. (Dir. XXIX, 8.) The reason given is that the consideration of the third degree is to be continued throughout the entire day, even though the exercitant continues the series of meditations. Consequently the almost casual manner in which Ignatius proposes this consideration should not mislead one in estimating its significance.

The third degree of humility, in fact, marks a central and decisive crisis in the development of the exercises and in the spiritual development programmed in them. In the context of a retreat of election, however, the focus of attention on the election can have the effect of overshadowing and diminishing the effectiveness of the consideration of the third degree. Historically, of course, the election was the central point of the *Exercises*, the determination of state of life. And, in fact, the *Exercises*, as a series of compact exercises can also be centered around the election, not necessarily of one's vocation, but any other significant decision where the honor and service of God is at stake. Although the centrality of the third degree can be overshadowed in this sort of employment, it does not lose its importance in the organic development of the *Exercises*. When the program of the *Exercises* is projected to the scale of lifelong spiritual growth, the election fades into the background and the third degree emerges as one of the most significant, if not the most significant, moments in the growth to spiritual identity.

In the meditation of the Two Standards, Ignatius had sketched the program of Christ as a progression from poverty of spirit to a desire of contempt, and finally to humility. From there, the way was open to further growth as it pleased God to grant the grace for it. Here, Ignatius probes more deeply into humility itself.

The three degrees in themselves represent a recapitulation, according to the manner of Ignatius, of the preceding levels of development, and an important accretion. The first degree represents the maturity of spiritual identity which is attained at the end of the first week. It represents an intense realiza-

tion of the value-system of the first week, an effective internalization of it, and a level of ego-resynthesis which makes this internalization an effectively functioning and organically integrated part of the ego's own structure.

The second degree represents an advance over this. It represents the maturity of spiritual identity which was reached in the second week in the meditations of the Two Standards and the Three Classes. Then, the second degree represents a new stage in spiritual growth in which a new crisis is faced, worked through and resolved. It entails the acceptation and internalization of a new set of values, which include the previous values of the first week but add to them a new perspective of perfection. The internalization of this new perspective, drawn on by the guiding norms of the foundation and the kingdom, energized by the motivating power of love and grace, leads the ego to a new stage of synthesis in which the whole series of previous syntheses are recapitulated and elevated. Specifically, the second degree represents an advance to a level of more or less perfect ego-control over libidinal attachments and the integration of a value-system which prohibits the slightest capitulation to libido demands. This refinement over the first week intensifies the norm of adherence to God's will so that the ego's effective sphere of operation now excludes any deviation from the full range of the moral order. It is not difficult to estimate the perfection of the degree and the level of ego-strength it requires, since so few in fact are able to live habitually in it.

But Ignatius is not satisfied. For the demands of the election, the second degree is sufficient and to a certain extent necessary. But it does not represent the limit of spiritual growth. Ignatius opens a whole new order of development to the ego in the third degree. The first two degrees have presented a resumé of what has led up to this point. In the third degree we advance not simply to a new phase, but we enter the whole range of higher spiritual values which have no limit, no higher cut-off point, and in which the ego proceeds to higher and higher levels of realization and synthesis. The ego passes beyond indifference and control to a new level in which it is able to desire and choose poverty and contempt and all things opposed to the gratification of self in order the better to follow Christ Our Lord and identify with Him.

This new orientation requires a conceptualization of a whole new order of spiritual values, different from those which have preceded. The primary impulse through the second degree has been the consolidation of ego-control in order that it might respond without interference from libido-attachments or cathexes to the directives of God's will. With the third degree, however, we enter a totally new phase which sees the primary impulse directed toward the ultimate realization of the life of Christ in us. This is the definitive crisis and commitment of the second week. Successfully resolved it can lead to the highest degree of spiritual growth.

It is important to remember that this third degree includes and recapitulates the previous two. It represents an advance, therefore, in which the value orientations of the previous degrees are elevated and resynthesized into a new level of synthesis. Consequently, one must be careful of expressing this progression in terms of self-annihilation; it is in fact an evacuation of the lost remnants of self in the sense of the self which is the object of narcissism in all its forms. But at the same time, it is a product of the highest and most intense activity of the ego (in the sense we have been using all along) in which a profound work of ego-synthesis and organization is accomplished. It achieves, therefore, more completely and more perfectly the objectives which have been leading the ego from the very start.

The Election (169-189) : The election, as has been noted, was directed primarily to the determination of one's state of life, but the method proposed by Ignatius is applicable to any important decision. The purpose throughout is to disengage the observant from the participant ego and, in a condition of tranquil and secure ego-control, make a determination according to the dictates of reason. It is important, therefore, that the ego have achieved a certain amount of control of libidinal impulses so that these will not affect or interfere with the effort to make a reasonable decision. The *Directory* thus recommends that the exercitant who seeks to make an election have achieved at least the second degree of humility. (Dir. XXIII, 3.) It is likewise of the greatest importance that the ego apply itself carefully to this effort of self-determination. (Dir. XXIII, 5.) The

success of the election in any case depends to a very large extent on the degree of achieved ego-autonomy.

St. Ignatius suggests three different times (175-178) in which a sound election can be made. The treatment of these three times compresses into a capsule a whole psychology of grace. Each "time" in fact represents a way in which grace works its effects upon the functioning of the ego. In the first "time," the movement of grace is so overpowering and convincing that the ego responds almost immediately and with perfect security and effectiveness. Ignatius cites the biblical examples of the remarkable conversions of St. Paul and St. Matthew. It is to be noted that such a remarkable influence of grace is far from ordinary and deserves to be thoroughly tested before the exercitant is permitted to make any permanent or far reaching changes in the external forum. From a psychological standpoint, however, what is effected in such a remarkable grace is in relation to the process of spiritual growth no different than the process of ego-synthesis we have been describing. The response of the ego is an essential aspect and is necessary for the effectiveness of the grace. The response, totally free and spontaneous, is in fact the effect of the grace. What is effected is the complete and effective mobilization of ego-energies in relation to the relevant functions—whether it be judgmental, or affective, or executive, or what.

The second "time" is more ordinary and represents a less effective mobilization of the energies of the ego. Here grace works in a more piecemeal fashion—gradually reinforcing the efforts of the ego in the direction of God's will and step by step withdrawing it from other interfering object-relations and attachments by the delicate interplay of consolation and desolation. The process in the end is the same, but whereas the mobilization within the ego was instantaneous and its response was complete in the first "time," here in the second "time" the ego must be led through certain resistances which impede its spontaneous and freely autonomous self-commitment.

The third "time" is of course the most ordinary. In it the operation of grace never reaches the phenomenological level. The ego is forced to labor its way along, following the norm of reason as the index of God's will. Ignatius insists that it is very important at this stage that the ego be tranquil and un-

disturbed by the influence of emotion or under attachment. It must be able to exercise its judgmental and evaluative functions freely and quietly. The methods proposed for making this election in the third "time," demand indifference and adherence to the determination of reason, which is the voice of ego, and not to any sort of self-gratification, which is the voice of id. Grace imperceptibly supports and sustains the efforts of the ego to achieve this.

Consequently, in all three "times," the ego must respond or else grace is without effect. Even the most efficacious grace does not violate man's most precious gift, his freedom, but rather it works in and through the free response. Projecting this to the level of the psychological growth of spiritual identity, such a development is constituted by a progressive and continuing process involving at each stage the autonomous activity of the ego and terminating in a fresh synthesis within the ego itself. From a psychological perspective, there is no other agency which can effect this continuing and progressive resynthesizing (because it is an active, on-going and continuing process which never reaches completion) than the ego itself. Thus, growth in spiritual identity becomes a function of autonomous ego response to the promptings of grace.

At each stage of spiritual growth, the ego is confronted with a decisive crisis. In Ignatius' reconstruction, the decisive crisis of the first week evolves around the acceptance of man's basic finality and the perversion of that finality through sin. In the second week, the crisis evolves around the determination to perfection in following Christ. These are not the only crises, but they serve as examples. Each crisis must be faced and worked through by the ego, and only in so far as each crisis is successfully resolved can the ego move on to the next crisis. At each step there is required a decisive commitment, an acceptance of the values inherent in that level of development, and the consequent reconstruction within the ego itself. If we regard the free act as a "*position du soi par soi*" (Fessard) or as the act by which man determines himself to be what he is in the existential order, human freedom implies on the psychological level the progressive actualization of self and the gradual realization of the potentiality of the ego. The resolution of each stage in the growth of spiritual identity is achieved at the

cost of a projection of itself within the ego to a new phase of being. The progression within the ego from non-being to being signifies the more complete actualization of the ego by itself—the “*position du soi par soi*.” Thus the process we have been describing in psychological terms of internalization and synthesis is from another point of view a process of self-determination through the free response to the promptings of grace. Consequently the progressive synthesis of the ego is equivalently a continual “*position du soi*,” a prolongation and extension of the process of election.

In the psychology of the spiritual life, it is important to realize that in the development of the spiritual identity, each new level of synthesis draws the ego to a new level of sensitivity and responsiveness to grace. At higher levels of spiritual growth, the ego becomes capable of increasingly more complete and effective reorganizations and coordinations, so that the response which is rooted in liberty can become more and more spontaneous. And thus, by a normal law of development, the ego can pass from the more labored commitments of the third “time” of election to the more fluent and spontaneous responsiveness of the second and first “times.” This is not to say that every response to grace of the ego possessing a mature spiritual identity must follow the pattern, since it remains profoundly true that spiritual growth, as all growth, remains differential, and thus there is a sense in which no ego ever passes out of the purgative process of the first week. But growth in spiritual identity does imply a sensitivity and an internalized acceptance of God’s will, the response to which becomes generally more facile and spontaneous. We sometimes marvel at the ease with which the great saints accomplish the most difficult things.

This very sensitivity, this responsiveness to grace, implies an ever increasing facility in the exercise of freedom—a growth in freedom itself. This would seem to be a concomitant and resultant of the increasing security and autonomy of the ego. Thus, by slow degrees, the ego comes to participate in “the glorious freedom of the sons of God” (Rom. 8:21) which reaches its apogee of perfection in perfect submission and responsiveness to the impulses of divine guidance and inspira-

tion. This is the liberty which St. Augustine defended so well, and which has been well described as "liberté sans option."

Third Week

Objective: The objective of the third week is usually set down as "confirmare electionem." From the point of view of a retreat of election, this would signify that the exercitant offers his election to God and seeks to strengthen his motivation for carrying it through by the meditations on the Passion. This applies also in the broader context of spiritual growth. The exercitant as he enters the first phases of the third week, has merely set foot in the vast continent of the third degree. He must now begin the exploration and settlement of that vast region.

The ego has been intent upon identity formation through identification. Likewise the motivating force behind the mechanism is a growing and deepening love of the person of Christ. The context for this activity has been meditation and contemplation of the mysteries of the life of Christ. In progressing into the third degree, this entire process is shifted to a new level, a level of greater intensity and depth. Paralleling this shift, Ignatius turns the attention from the mysteries of the rest of Our Lord's life to the culmination of that life in the Passion and Death. Here is the most sublime expression of all that Christ stood for and the consummate sacrifice of His love. The great saints and mysteries of the Church have always turned to the Passion as the great lesson of love and self-sacrifice. Here is the consummate realization of the third degree of humility.

Consequently, the third week strives to confirm and solidify all the previous gains. These are all subsumed and ratified by an identification with Christ crucified. But at the same time, the most powerful motives for spiritual growth are brought to bear. Ignatius remarks: "the peculiar grace to be demanded in the Passion is sorrow with Christ, Who is full of sorrow, anguish with Christ in anguish, tears and interior pain for the great pain that Christ has suffered for me." Thus, the psychological process of identification with Christ, which was begun in the second week, is here continued and extended on the most sublime and intense level.

Amplifying the emphasis of Ignatius, the *Directory* puts particular stress on the affective response to the Passion. Besides compassion with Christ crucified, it itemizes the objectives to be striven for: hatred of sin, knowledge of God's goodness, confirmation of hope, love for God, incitement to imitation of Christ, and zeal for souls. (Dir. XXXV, 4-10) Underlying these objectives is an activation of emotional responsiveness, now organized and directed by the ego to the objectives and purposes it has made its own. This affective reorganization has proceeded apace with the synthesis within the ego itself, so that through the transformation of the ego, the entire psychic structure is reorganized and directed to the objectives of spiritual growth.

Method (206): No essential change in the basic Ignatian method. Ignatius modifies the second and sixth additions, adapting them to the specific objectives and mood of this week.

Fourth Week

Objective: Even more than was the case in the third week, psychology begins to overextend itself in trying to analyze what transpires in this fourth week. We have entered a realm in which what is effected is on such a lofty plane that the mere psychological dimension fails to capture the essence. Grace utterly dominates the picture. Ignatius himself has so little to say that this must have been the nature of his own mystical experience.

The exercitant is directed to seek "grace to be intensely glad and to rejoice in such great glory and joy of Christ Our Lord." Just as the ego has sought identification with Christ crucified and anguish with Christ in anguish, so now it seeks to rejoice with Christ resurrected and triumphant. While the emphasis of the third week fell on the consolidation of previous gains and the intensification and development in the third degree of humility through identification with Christ in His supreme moment of contempt, sacrifice and humility, the emphasis of the fourth week falls rather on the ultimate facet of the perfection of spiritual identity—the positive union of love with God. This is accomplished through the intensification of the theological virtues of faith, hope and especially love. The meditation on the mysteries of the resurrection and exaltation

of Our Lord bring the exercitant ever more deeply into the mystery of God's love. In the resurrection the soul finds the assurance of faith and the confirmation of hope. These virtues have been dynamically operative at every phase of the process of spiritual growth, and each progression has been accompanied by an intensification of them so that they have come more and more to dominate the orientation of the ego. Here in the fourth week they emerge to the full flowering of their potentiality, becoming the dynamic foci at the very core of this highest phase of ego-synthesis. In this lofty plane of spiritual identity, all the rest is brought to a new level of synthesis and perfection.

Method (229): Ignatius is sparse in his suggestions, prudently recognizing that at this level the exercitant will receive all the direction he needs from the inspirations of grace. He makes no change in method, with the exception of the second, sixth, seventh and tenth additions, which are adapted to the mood of this week.

Contemplation for Obtaining Love (230-237): This is unquestionably the *terminus ad quem* of the *Spiritual Exercises* and the summit of spiritual development. It is, moreover, characteristically Ignatian in that it weaves together the dominant themes on which he has played throughout into a magnificent synthesis. The initial emphasis is placed on effective action and the desire to give, as the hallmarks of true love. This recapitulates the theme of service which was struck in the Foundation and re-echoed through every succeeding phase. The same theme is woven into the fabric of God's love and goodness which was woven into the third and fourth weeks, when the exercitant is told to ask for "an interior knowledge of the many and great benefits I have received, that, thoroughly grateful, I may in all things love and serve His Divine Majesty." The two dominant themes of love and service thus rise together to a thundering climax.

To these are added the third major motif which Ignatius has been improvising from the beginning of the first week. "Take, O Lord, and receive all my liberty . . ." The theme of self-denial, of surrender to the will of God, thus reaches its fullest realization. The most perfect act of that liberty, which has been growing apace within the developing ego, is the free sur-

render of that liberty, along with its complete identity, to Him Who has fashioned and sustained them in being. Ignatius here reaches out to the last and highest peak of human perfection and the summit of spiritual identity in the love and grace of God.

(to be concluded)

Institutes of Spirituality

1960-1962

Those who have attended any of the Ascetical Institutes held at our American theologates in the past several years can testify to the fact that the written proceedings are but a pale reflection of the vital reality which those participating experienced. This survey must plead guilty to carrying the process a step further. Yet the project seems worthwhile. The proceedings of the Institutes run to some 800 pages. The present purpose is to summarize their highlights in an article of reasonable length. We have restricted ourselves almost entirely to the main addresses of the Institutes. All but a very few of these have been included. The editor is well aware that some of the most valuable insights of the Institutes are to be found in the commentators' remarks, and especially in the discussions that formed part of each session. Frequently it was there that a problem was pinpointed or a consensus reached. The reader is strongly urged to consult the proceedings in areas of his interest, since the limitations of this survey made the inclusion of that material almost entirely impossible. Finally, the editor asks the indulgence of the eminent Jesuits whose thought he has presumed to synopsise. Care was taken to avoid all interpretation and evaluation, except that necessarily implied by the decision on what to omit and what to include. The editor apologizes for whatever distortions may have resulted.

JOSEPH P. WHELAN, S.J.

ALMA, Sept., 1960	Problems in Jesuit Asceticism
ALMA, Sept., 1961	Meaning of Jesuit Obedience
ST. MARY'S, Nov., 1961	Problems in Jesuit Asceticism
WOODSTOCK, Aug., 1962	Community Aspect of Religious Life
ALMA, Sept., 1962	Jesuit Maturity

ALMA, 1960: PROBLEMS IN JESUIT ASCETICISM

OBEDIENCE IN THE LIFE OF A JESUIT SCHOLAR.

Edmund J. Smyth, S.J.

The context for this discussion presupposes professed religious who are highly trained critical scholars and mature adults. We are beyond the novitiate simplicities, therefore, of "Father Master says so!" Let us state the conclusion at once: there is no dichotomy between a self-sacrificing yet vibrant religious life and an intensely dedicated yet critical scholarly life.

There *are* problems, capable of intelligent and mature solution. That solution will demand the best of both religious and scholar. We are presuming, and therefore bypassing, any detailed study of Ignatian obedience. The problems of complete and perfect obedience arise on the part of the subject from three major causes: the nature of man, the virtues of scholarship, and the activities of superiors. The first cause is well known and amply treated elsewhere. The second source of problems is related to virtues intrinsic to the life of learning. These virtues are: a critical spirit, a scrupulous honesty, independence, initiative, and imagination. They are virtues, but the problems they can raise for obedience are obvious. The third source of the difficulty is superiors. According to Society documents, the superior should be a compendium of virtues. But reality rarely squares with theory. It may even, on occasion, go wildly off the mark. But it is human authority, not human wisdom, which is the divine instrument of government in the Church and in the Society. Superiors are a fact in religious life. More often a help, perhaps, they can also be a difficulty in religious obedience.

Several solutions propose themselves. By way of preamble, it might be noted that in the day-to-day affairs of community life, the superior would do well to give the reasons for his commands whenever possible. The first solution is to heed the advice to pray first about our problems. There is no better way of separating the chaff of emotion from the wheat of intelligence than the Ignatian election. This solution demands the best of the religious. The second solution is to apply the standards of scholarship to our criticisms of the superior. The professional does not exercise his critical faculties or pass judgment unless all the facts have been ascertained with precision. This solution demands the best of the scholar. But there are times when we shall have banished emotion and examined a directive with balanced judgment, and still disagree. Only the manifestation of conscience and representation can answer this difficulty. Further, even these instruments of obedience will be found wanting unless the subject is a man of Ignatian indifference.

RULES AND RELIGIOUS PERFECTION.

Patrick A. Donohue, S.J.

There are indications that the real problem of many modern Jesuits lies with a faulty notion of the Jesuit vocation. Towards a solution of this problem, there are three areas of inquiry that might be proposed to Ours during their training in the novitiate.

1. An historical survey of asceticism, in the context of which the contribution of the Society may be viewed in its proper light.

2. A thorough explanation of the nature of the Jesuit Institute, especially of those documents which enable a man to make a critical appraisal of the Jesuit vocation.

3. A heavy emphasis upon the dogmatic aspects of the nature of the supernatural life.

FRUSTRATION AND DISILLUSIONMENT.

Francis J. Marien, S.J.

We will limit our discussion to these phenomena as experienced by the Jesuit scholastic going through his training. Disillusionment is that debilitating psychic shock experienced by one newly confronted with the realization that some shining source of inspiration is clay-footed, that some value previously held secure is seen to be questionable, unreliable, that some romanticized ideal is seen to be unattainable. Disillusionment in some degree is only the growing pains indispensable for the achievement of adulthood. It can exist only in and for those as yet too dependent individuals who have not attained to adequate self-definition. It remains permanently debilitating for those for whom it does not become a moment of growth. It is not measured by the fact which occasions it, but by the insufficiency of insight in the one in whom it occurs. And this insufficiency is measured by the degree to which the disillusionment occasions a withdrawal of personal commitment. For the adult Christian and Jesuit there are no disillusioning facts. There are only occasions for deeper concern, more complete commitment, and new levels of self-definition and self-acceptance.

Frustration is an institutionally imposed check on the development and/or exercise of a real capacity or talent which an individual has. Five brief statements may be made about this experience. 1. This check should be looked upon as a *malum; simpliciter*, if imposed for neither the individual nor the common good; *secundum quid*, if imposed for the individual's greater good or the common good. 2. There are unavoidable elements of frustration in all human existence and, *a fortiori*, in all institutional forms. 3. Frustration in some degree is the normal means of human devanitization and of effecting greater adulthood and mag-

nanimity. 4. It cannot be held against superiors that some talents are frustrated because coupled with defects which, if exercised, would endanger the individual or common good. 5. The ultimate commission of the Society is determined by the needs of the Church. But the Society's immediate role is determined by the talents of its current members. Realistic *informationes* and serious use of representation are necessary conditions for the detection and the evaluation of the real talents and defects of all our men.

COMMENT.

Clarence J. Wallen, S.J.

1. Much disillusionment and frustration is due to the failure of our men to integrate the twofold end of the Society into a *unified* principle of life and action.

2. We would do well to consider locating houses of study near universities, giving an atmosphere more conducive to the training of men for the apostolate.

MOBILITY AND ADAPTABILITY.

Herman J. Hauck, S.J.

We wish to direct our thoughts to the phenomenon of change and non-change in a Jesuit's life. The changes which our asceticism must seek to integrate will vary widely in their difficulty, their predictability, and in their merit. The young Jesuit can make many mistakes through lack of courage or through a misunderstanding of the asceticism that life in the Society demands. The mistake most pertinent to our topic would be his failure to see contemporaneity as an ineluctable quality of the spatio-temporal revelation of God's will and of the decisions of Church-Society agencies revelatory of that will. Two generalizations may be made here, one psychological, the other ontological.

In facing the phenomenon of change, we are confronted with original sin stacking the cards against us both ways: to reject change desperately, and to embrace it extravagantly. The letter-of-the-law man may really be a coward afraid of any but a simple universe; the broad applier of the law may equally be a coward afraid of effort or sacrifice. The conservative may have a real vision of the structure of things, or no vision at all. The liberal may be either the precursor or the slayer of the Lamb of God. Utter honesty, therefore, must be the climate of life equally for superiors and for subjects.

Independent of any psychological bias in men, it is the ontological nature of a contingent revelation of the glory of God that men "pace expectantly in the aura of God's daily directive will." Decisions must be continually reconstructed if they are to keep abreast of the divine

intentions. It is a risky business, a dangerous occupation, and a successful asceticism must be "gaspingly alert and wide-eyed."

There is an astonishingly wide-spread machinery of "Consultation" in the Society, and obedience lays a heavy hand on all to make daily use of it. The "constants" of the Society are mainly in the area of methodology; her projects are recissible. She is both conservative and progressive in any age.

We may offer one brief observation on the volitional success of one's asceticism. We are the summation of our habits. If our daily rising is not as to a universe and life newly created and awaiting our *creatio secunda*, if we crystallize our catalogues and make museums instead of arsenals of our archives, we will lose the character of Jesuits: men standing tip-toe at the prospect of *contemplatio* and plunging forward "with great strides" toward the fulfillment of the Kingdom of Christ, the will of the Father.

Note: *Father Eugene J. Schallert, S.J., sociologist, investigated the subject, "The Individual and the Community" at this Institute. Any adequate summary of his profound analysis seemed impossible within the limits imposed by the length of this survey, especially by one who is not a sociologist. It is for this reason that his address is not included here.*

ALMA, 1961: MEANING OF JESUIT OBEDIENCE

VALUE OF OBEDIENCE IN AN APOSTOLIC ORDER.

Joseph E. Conwell, S.J.

The ultimate meaning of our obedience, as of everything else, must be found in the Trinity. The eternal will of God to create is the will to express in a finite manner the inner actuality which is the life of the Trinity. Upon analysis, that shattered fragment we call obedience in us is seen to correspond to filiation in God. What would have been an obedience of servitude in the natural order has been elevated, in the supernatural order, into the eager obedience of sonship. In the supernatural world of fallen man, in which the Eternal Word has become Incarnate, the new element of suffering has been introduced. Christ does not seek suffering, but suffering comes to Him by reason of the obstructionist tactics of fallen man. Christian obedience, quite obviously therefore, since it is our own finite embracing of that same will of the Father that Christ united Himself to, means suffering and crucifixion also.

Christian obedience of its very nature is apostolic. Obedience in the Society bears witness to this fundamental Christian necessity. Saint Ignatius introduces his discussion of obedience in the *Constitutions* in

the section where he treats of "the service of God and the help of our neighbor." In the letter on obedience, he links this virtue with the obedience of Christ "whereby He redeemed the world." The apostolic orientation is clear.

The theology behind obedience is designed for a perfect apostolate: the Father, willing the salvation of the human race, communicates that will to the Incarnate Son and He in turn communicates it to the Church through His Holy Spirit, in particular to His Vicar, from whom derives all authority in religious orders. Nothing could be more sublime. But once it reaches the human level it is capable of distortion. In theory at least, the Roman Pontiff, religious superiors, and ourselves will have only one thing in mind: fighting for the Kingdom against Satan under the banner of the cross. This would not be mere passivity either, but a wholehearted contribution on each one's part of his entire self to the work given him. In this theoretical field, it is very clear that obedience of execution only would be an unapostolic attitude, that obedience of will would hardly match the sublime certitude that this work is an integral part of man's salvation, that the only worthy type of obedience would be a total submission of the whole man, intellect included.

The difficulty comes with the realization that it is quite possible for the divine will to be distorted when it comes in contact with human instruments. The solution lies in the fact that God has willed the salvation of man through faulty instruments capable of distortion. He took upon Himself all the weaknesses of man, except sin alone. He willed weak, fallible men to be instruments of salvation the way His weak and suffering human nature was the instrument of salvation. The incarnational principle deliberately works in weakness rather than in strength. We must will to work the same way. What we embrace in obedience, therefore, is not the weak and the inadequate; we embrace the divine will to work through the weak and the inadequate.

This framework allows ample room for representation, but none for rebellion. One does not embrace the weak, the inadequate, but the glory of God revealed in them.

DEGREES OF OBEDIENCE.

Joseph B. Wall, S.J.

In his classic letter on the subject, Saint Ignatius distinguishes obedience of execution, of will, and of understanding. It is concerning the last degree that his remarks are most distinctive. We follow him in this regard, perhaps to the detriment of our comprehension of the first two degrees, and ultimately of the third degree as well. Let us change the Ignatian emphasis then, without, it is hoped, changing the Ignatian doctrine.

Obedience of execution is to choose the act, but not the good of the act. It is to choose the lesser of two evils, which, in the concrete, is to choose out of fear. Morally, it is not obedience at all. It is disobedience, the kind to which we are habitually tempted. We are frequently, for years at a time even, men under threat. The requirements for vows, ordination, etc. are ample witness to this. There is a temptation to act out of fear. It cannot be overcome except by the individual subject whose temptation it is. He himself must pass over to the second degree, which is obedience of the will.

Now this is to pass over from fear to love, from the appearance to the reality. This is the decisive step. We do not have the perfection of obedience yet, but the essence, the essential motive is here. Obedience of the will is the acceptance that my way to God, my religious life, is not a naked relationship between myself and God, but is a relationship in which a decisive part is played by the free choices of other fallible human wills. This is the concept I am morally bound to recognize, the will of God declared to me in Christ, and in the whole Christ which is His Church. Obedience makes sense only against this framework.

But while I am commanded to be a member of the Church, I am not commanded to be a Jesuit. I cannot submit myself to this further authority unless I am convinced that submission to it more effectively leads me to fulfillment of my purpose. So, the understanding that is involved in obedience of the will is the realization that the Church, in approving the *Constitutions*, shares its Christ-given authority with superiors when they command according to the *Constitutions*. This is what it means to see Christ in my superiors.

This whole process is a supernatural reality, intelligible only in the light of faith. This does not mean that sometimes obedience does not make sense. It is occasionally implied that when the superior is right, one obeys without recourse to supernatural motivation. But that when the superior is wrong, it is necessary to be supernatural. This mentality is wrong on two counts: first, in that it implies that when the superior is right, there is no need to see Christ in him; second, in that it suggests that the supernatural is really an area that does not make sense.

Finally, obedience of the judgment. Obedience of the judgment is the tendency of the will to influence the intellect along the line of the intrinsic value of that which the superior commands. Three brief observations may be made about this obedience. 1. It operates in the area of the dubious, the contingent, the probable. And it is easy to pretend that we are not in this area. 2. It is valuable not only when there is full, but even when there is partial success. If you cannot make the superior's judgment your own, it will help if you can at least realize the inherent reasonableness of his decision. 3. Obedience of the judgment is related to a natural perfection: the ability to call one's own probable opinions by their rightful name: probable. And to do that is to recognize the probability of the opposite view.

PRACTICE OF OBEDIENCE.

Charles Dullea, S.J.

Part VIII, Chapter I of the *Constitutions* points out the necessity for *unio animarum* if the Society is to be preserved or governed, or is to achieve its end. And "since this union is accomplished principally through obedience, this virtue must always be kept flourishing." So union of spirit is greatly helped by obedience. Likewise the converse. Obedience is greatly helped by union of spirit. If neither superior nor subject knows the other as a person, or what he is thinking, or trying to do, or why, cordiality is not likely to ensue. Communication is the indispensable corrective for this, and in both directions.

Communication is not a panacea for all obedience problems. But it does go far toward solving one of the biggest obstacles: lack of *unio animarum*. It is difficult and rare to dislike anyone we know and understand. The communication in question must be mutual, of course. Yet the superior cannot communicate everything, as a simple reflection will indicate. Nor should the subject communicate everything, but only the important things, lest the channels of communication become clogged. We will limit our remarks now to one aspect of communication: subject to superior.

Manifestation of Conscience: 1. Frankness is expected. And superiors are quite shockproof. 2. Frankness is necessary, but, 3. superiors being human, it is not always warmly received. 4. Frankness is not held against you. Brashness may be, but not frankness.

Manifestation of others: 1. It is mighty important. It may save a man's vocation. 2. We should take an objective view. Responsibility is inevitable. The decision not to manifest is to take full responsibility for the outcome of a situation, while the decision to manifest leaves ultimate responsibility with superiors. We are presuming here, of course, that the situation warrants manifestation in the first place. Except for grave reasons, such representation should be made to immediate superiors.

Representation: 1. It is not a concession to the subject's weakness, but an integral part of obedience. 2. The vigor of representation should vary with the importance and urgency of the matter, with the definitiveness of the decision made, and the previous information had on the matter by the superior. To say that the matter should be dropped after the first refusal is simply not true.

MORAL STRUCTURE OF OBEDIENCE.

Joseph Farragher, S.J.

Obedience, viewed from its positive side, can be defined as the virtue which inclines the will to submission to lawfully constituted authority. Saint Thomas distinguishes three stages; two that belong to the virtue, and one which is an abuse of the virtue. 1. The obligatory stage, where

the subject obeys a strict precept of a legitimately constituted superior acting according to his authority. 2. The perfect or supererogatory stage, where a subject follows the mere will of the legitimately constituted superior, without a formal precept, but in the field of his legitimate authority. 3. The abuse of the virtue, where a subject follows the will of the superior even in things which are morally evil.

The matter may be further clarified by considering the negative aspects; that is, how does one commit a sin against religious obedience? 1. By violating a rule or order which legitimately invokes the vow of obedience, given by superiors in the proper manner. 2. By formal contempt for authority itself.

Further, one may sin against some other virtue or vow on the occasion of a violation of a rule or order. One may also sin against the virtue of religion on the occasion of violating a rule or order, if this violation would endanger the fulfillment of one's perpetual vows.

Some of the more pious ascetical theologians speak of violations of the rules being very often sins, not because the rules bind under sin, but because of a sinful or an imperfect motive. It is stressed that this is only the general norm of morality, that any act done from a sinful motive will be sinful. So, before an act will be sinful, it will have to be a sin even apart from the rule.

How often is a violation of a rule or order sinful? Suarez judges rather harshly that it is most common that a violation of a rule will be sinful for a sinful motive. Others say that habitual violation of a rule will usually or often involve sin, but that individual violations of a rule will not so often involve sin.

CRITICISM AND OBEDIENCE.

Clarence J. Wallen, S.J.

In the personal reflections that follow, criticism will be understood as the act of judging with knowledge the good and bad features of some object, act, or state. The judgment, therefore, is based on knowledge, and not on imagination, hearsay, or feelings. We are speaking then of the criticism of the normally good, obedient religious. Such criticism is necessary for the successful functioning of the Society. The rules for representation, therefore, are at once an opportunity and an obligation. From this it is clear how important it is that members of the Society learn to give and take criticism.

The critic should be aware that the instrument he uses, like the surgeon's knife, can be salvific or lethal. The salvific effect cannot be overstressed. Constructive and good ideas are not noticeably overabundant; therefore the critic should take care to conserve and encourage the good in any existing situation. Good criticism often does destroy, but always as a means to the good, never as an end in itself.

Criticism affects not only ideas and objects, but also persons and societies. Hence the salvific effect must take into consideration both justice and charity. Because the knowledge necessary to good criticism is rarely complete, the critic must proceed with caution. And because of the human equation involved, he must employ great prudence and tact, even when his knowledge is more or less complete.

It is clear that criticism which lacks the qualities mentioned may be sinful. In dealing with the defective or negative critic, superiors should do more than point out the defect. The negative critic is often a man of great ability and perception. Turning those abilities to positive account will prove at once a better corrective to the individual and perhaps furnish valuable service to the project or situation in question. The superior should encourage the critic to go over his facts carefully and to make a report that includes constructive suggestions. In this way the critic will learn to criticize properly. And he may also produce a constructive report.

PSYCHOLOGY AND OBEDIENCE.

Richard P. Vaughan, S.J.

Obedience is a necessary part of human living. Group living demands some sacrifice of personal freedom, but a man is not less a man for obeying. Rather he completes himself, for by obedience he acknowledges his God-given social nature.

Obedience is not in-born. It is learned by obeying. A child's motivations will vary. At first he obeys out of fear and punishment. Later, as he comes to identify with his parents, admiration will motivate his obedience. Shame and guilt at unacceptable behaviour patterns are also factors. With the advent of adolescence, the boy will re-evaluate parental values. Frequently he rebels, not because he does not respect the values in question, but because they are not his own, but his parents'. It is part of growing up. The final phase is an intelligent obedience to the laws of God and the state, and to the demands of lawful superiors. Such an obedience is seen by the mature adult as a necessary element in the philosophy of life which he has worked out for himself and made his own.

Religious obedience is built on this natural foundation. Where that foundation is weak or warped, where a necessary stage in the development was skipped, obedience will be faulty. Fear, punishment, shame, much less rebellion, are not the ingredients of mature religious obedience.

Mature obedience is a human act. It is not a mechanically performed, childish submission to authority. It is a free, intelligent choice. It does not abrogate the responsibility of judgment, though it will sometimes call for the sacrifice of that judgment to the higher good. The motivation of religious obedience cannot be the natural one of childhood or of

adolescence. It must be the supernatural motive which accepts "the yoke of obedience for the love of God, submitting . . . to the will of the superior in order to become more conformable to the Divine Will." The mature religious has rooted his obedience in faith.

A Jesuit attains to mature obedience by building on nature. And he must compensate for deficiencies in his natural background by re-education, counselling, and most especially, by a highly personalized spiritual and ascetical life. He must come to value the sacrifice of obedience. There would seem to be no value in practicing the young religious in senseless acts of obedience. Mature religious obedience flows from a conviction, not from frequently repeated acts.

Psychological growth demands continued responsibility in the subject. It is only the child who has all his decisions and judgments made for him. Mature religious obedience is no deterrent to personal initiative and creativity, provided the superior does not make his subject a passive extension of his own *ego*, and provided that the subject does not make his obedience a pretext for withdrawing from choice and from the responsibilities attendant upon choice. If the contrary were true, of course, it would not be mature obedience, and while it might be the obedience of a religious, it would not be religious obedience.

ST. MARY'S, 1961: PROBLEMS IN JESUIT ASCETICISM

SOCIOLOGY OF OBEDIENCE.

John L. Thomas, S.J.

The sociology of obedience may be regarded as an attempt to marshal what we know about the various social factors affecting the development of our value-concepts and to bring this knowledge to bear on the interpretation of the Jesuit ideal of obedience. Every age having its own *Weltanschauung*, it would be strange if interpretations of the Jesuit ideal were unaffected by the cultural milieux in which they develop. The problem, then, is one of cultural relatedness and obedience.

Despite the fictional stereotype, Jesuits are men of their age. This does not mean that the Jesuit ideal is relative, but it is related to its own cultural context in any given period. Attitudes toward authority, for example, will differ markedly in those whose lay experience has been in a hierarchical society, as opposed to those who matured in a democratic context.

The profound implications of cultural relatedness are sometimes ignored. As a result, through a lack of creative reflection, past interpretations are occasionally clung to because we identify them with the values themselves. Such a mechanical repetition of interpretations that are no longer ade-

quate indicates deficient appreciation of the ideal itself. Since the Society's apostolate requires constant adjustment and adaptation to rapidly changing cultural phenomena, perfect obedience raises questions about dynamic, imaginative leadership.

Some dimensions of the problem of obedience may be clarified by reviewing a few of the misconceptions that are too easily assumed or ignored: 1. It is more meritorious to do the will of another than one's own. This is contrary to the law of nature, a law which expresses God's will for His creatures. Obedience is consonant with adult dignity only if the "other" has a clear title to authority. 2. Obedience is simply for efficiency. This is an anti-Christian and post-Renaissance notion ultimately reducible to penal law. 3. Authority is essentially paternal. This assumption about obedience in the Society is misleading, for the exercise of the paternal function of authority is necessitated only by deficiency in the subject. Thus the father substitutes his mature judgment for that of the still immature child. Since the paternal function of authority is pedagogical, it is not essential but substitutional, and rightfully aimed at its own disappearance. Because religious authority extends to the personal life of the subject, it does not follow that it is paternal.

There are several elements which affect obedience in its total context. First, obedience is a dedication to an ecclesiastical state of life. It is one of the vows of religious life, a canonically constituted state in the hierarchical Church. Religious authority ultimately derives from the Vicar of Christ, and obedience to this authority is not merely a series of acts of submission, but a total oblation of self, in imitation of Christ Who was obedient even unto death.

Second, religious obedience, because it is communal and apostolic, will have an aspect of organization and efficiency. Because it is an essential means to evangelical perfection, it necessarily includes an ascetical aspect. And because it is a prolongation of the Saviour's life on earth, religious obedience will have a mystical aspect.

Finally, obedience is specified by the apostolate. Only when the apostolic response is total can the authority-obedience process function. This process is a dynamic thing in an organized community. It implies self-development, preparation and initiative on the part of the subject, and serious representation.

PRIMACY OF CHARITY IN JESUIT OBEDIENCE.

Edmund J. Stumpf, S.J.

The Society is sometimes accused of basing Ignatian spirituality too exclusively on the *Exercises* and the *Letter on Obedience*. Ignatius' reaction to concrete situations, as manifested in his life and other writings, must be taken into account. Above all, the *Constitutions*, submitted to the prudent judgment of the original companions and approved by the Holy See, deserve consideration.

The *Constitutions*, despite their emphasis on obedience, indicate that the primary law of Ignatian spirituality is the law of charity. This is in full harmony with the contemporary tendency in all branches of theology. We do not have to bring the *Constitutions* up to date, therefore. Charity was built-in by Ignatius himself. Has the modern Society preserved the Ignatian emphasis on charity in dealing with obedience?

Obedience is related to charity as the moral to the theological virtues. This relationship should be carefully observed. The two great commandments energize the whole of Christian life. Obedience is a part of that life. Our charity should be both affective and effective. The former will govern the cordial relations in community life. The latter will motivate the authority of superiors and the obedience of subjects.

THE APOSTOLATE WITHIN.

Michael P. Kammer, S.J.

Where there is mutual warm love and esteem between superior and subject, no matter how much they may try each other's patience, no matter how inept either may be, there is no *fundamental* difficulty. To a man and woman on a happy honeymoon, an airhammer is merely funny. When love and esteem have gone, however, the crunching of cornflakes at breakfast can rasp the imagination until it is bloody with thoughts of murder. Our union with superiors is as intimate as marriage. Only love can make it easy. Perfect love can make it a joy.

What makes the marriage such a loveless affair for many? We pass over the neurotic, who deeply despises self, and who therefore could never love anyone *as himself*. We pass over the very holy, whose problems of obedience are rarified indeed. Let us look at a few of the problems which pose themselves for the rest of us.

Somewhere along the line, many a Jesuit decides he is never going to be a superior. A number of things quite commonly happen to his attitudes. He often feels like a man condemned to life on a checkerboard, to be moved, even sacrificed, according to the will of a player who he hopes will understand him. If permanent, this attitude will lead to one of two others: dull resignation, or else hostility toward superiors and toward his fellow pieces trapped on the board till the game ends.

An obvious answer is that such a man should practice the supernatural virtue of contentment. That is part of the answer, but Ignatius never intended it to be exclusive. The other part of the answer lies in the apostolate.

Perennial subjection to authority is far less difficult if one is working at an active apostolate, not just outside, but also inside the Society. Especially if one includes the superior in the apostolate. This apostolate must be neither moral nor doctrinal, but psychological. The Jesuit who

endeavors to help his superiors to be themselves, to be happy, achieves, not authority, but something a great deal more satisfactory: influence. An influence Ignatius would bless.

There is another group of men who feel, with some reason, that they are likely to become superiors. Obedience is temporarily easier for such, because they are able to identify with the superior. There is rapport. This is not healthy, if the focus is on office rather than on persons. If such a subject doesn't become a superior, he may lose the basis for his loving obedience. If he does become a superior, he may perpetuate this boss-apprentice relationship with certain of his own subjects.

The final group to be mentioned is made up of those who are actual superiors. Many view themselves as sinners who must conceal the fact. The mask is a mistake. The superior must give good example, but this comes from not indulging his defects, or at least, if he does indulge them, from not taking them lightly. A superior cannot be a zombie. He must be a man, if he is to sorrow with his brothers.

COMMENT.

Joseph B. Wall, S.J.

An emphasis on Father Kammer's phrase, "apostolate toward superiors." This apostolate is an expression of love. The superior is redeemed by Christ, and my love of Christ is measured by my love of the superior. This love is not a mere series of actions, but an attitude of soul. Nor is it merely loving God and, so, pretending to love the superior. To the extent my love of God is genuine, I will really love this man. To practice love is a far more striking thing and a far more difficult thing than to obey.

The criticism which a healthy intellectual life develops is a quiet and modest thing, expressed where it will do the most good. There is another kind that ends in disgust. It can make a man incapable of action, if overdone in his own regard. It can do the same to an organization. It is good to think about how much debilitating criticism the Society can take without weakening its inner fibre.

CONCEPTS OF SUPERIOR-SUBJECT RELATIONSHIP.

Maurice E. Van Ackeren, S.J.

Today's young religious enters the Society from a world vastly different from what it was just a few years ago. A world far more complex, more abundant, far more insistent upon the values of freedom and independence. Specialization and professionalism are the young Jesuit's goals, the critical spirit is his heritage. And all have profound effects upon his religious life.

However, in spite of these differences, and the Society's fostering of

them, the basic relation between subject and superior remains that of father and son. Not the parent-child relationship, but that of the mature adult, offering himself and his abilities to his Lord through superiors. Appointment to office is not a title to omniscience, and the successful superior must constantly avail himself of the advice and specialized competence which his adult sons must offer him in the increasingly complex apostolate of the Society.

The last General Congregation counsels superiors to kindness and charity, and openness to representation. It counsels subjects to a renewal of filial reverence, and warns against the type of criticism which results from seeing, not Christ, but only a man in the superior. The paternal-filial relationship is built on the important meditations of the Kingdom of Christ and the Two Standards. Our Leader, Jesus Christ, holds out to each of us a world to be won. Not alone, but at his side. This is the Jesuit life—dedication to the person and cause of Christ in the world. Superior and subject have one and the same task, to further the kingdom. The superior rules in the Spirit of Christ. His subjects are co-workers in the cause. The subject looks beyond the mere personal qualities of the superior and finds the person and cause of Christ Himself.

With this ideal in mind, the superior will seek to develop the qualities of a good father: prudence, spirituality, kindness, and firmness. On the other hand, the subject who deeply devotes his energies to the cause of Christ will easily develop the qualities that bring about filial respect and reverence: trust, cooperation, candor, and a supernatural view of the superior's abilities and defects.

FINDING TRUE INDIVIDUALITY IN THE SOCIETY.

John LaFarge, S.J.

The fact of individuality is well recognized inside the Society, even though the myth of the "mold" still haunts our literature (e.g. Joyce). Our task is to reconcile the infinite fruitfulness of true individuality with that supremacy of common life for which we are trained, to which we solemnly commit ourselves.

In giving ourselves to the Society, we freely enter a *contract*—a contract with that specified life embodied in our *Constitutions*. We do not undertake to alter our personalities, but to adjust them to the specifications of the contract: nothing more, nothing less. We cannot be other than we are. In our meditations and retreats, in all our lives, we undertake that painful conversion whose term is to become our true selves. Personality comes from our Creator; our job is to convert it within its unchanging limits into a likeness of the personality of Christ. The more creative and imaginative we are, the more difficult this process is. Hopkin's experience is a drastic example of this. The outcome can

be disastrous, through misunderstanding or indulgence or suppression. But the conflict, the "crushing" in the oil press, can yield fruit—the fruit of sanctity.

A further cause of disaster in our time has been the modern Society's failure to develop a philosophy of the creative imagination. Scant attention has been paid to the arts in our schools and houses of formation. It has been said that our aim is to *act*, rather than to *be*.

The task is not to find utilitarian ends for creative individuality where it is discovered, but to make our abilities a way and source of perfection. The mind of the Church itself leads the way in this regard. Witness the Bible, whose modes of thought and expression are highly individual; and the Liturgy, where the creative imagination serves on every level as the avenue of revelation for the great redemptive mysteries.

Communication—the giving of self, the reaching out to another—perfects and develops individuality, as is clear from the lives of the saints. But this is communication in charity, which, while seeming to humiliate self, actually heightens and defines true individuality. In the charity of Christ, we find our real, inner selves.

COMMENT.

Louis J. Twomey, S.J.

The Society can summon for its work a greater potential than any other group in the world. If the Society can be accused of sin, it is the sin of mediocrity. The Society lacks vision, that creative imagination that Father LaFarge spoke about. And it lacks courage. We are not, therefore, training leaders, the thing we are best trained to do.

THE INSTITUTION AND THE INDIVIDUAL.

Clement J. McNaspy, S.J.

The problem is sketched by a quotation from Newman: "What a great idea is the Society of Jesus! What a creation of genius is its organization! But so well adapted is the institution to its object, that for that very reason it can afford to crush the individual in his personal gifts." The problem is further amplified by Hopkins, who indeed is the problem in one of its most intense enunciations: "We have had for three centuries often the flower of the youth in numbers enter our body: among these how many poets . . . there must have been. But there have been very few Jesuit poets, and, where they have been, I believe it would be found on examination that there was something exceptional in their circumstances, or, so to say, counter balancing in their career. For genius attracts fame, and individual fame Saint Ignatius looked on as the most dangerous and dazzling of all attractions . . . Brilliancy does not suit us."

The detached non-Christian observer would probably look at the Society as a rather typical sociological example of progressive institutionalization. In the beginning, we have the deep insights of Saint Ignatius, a living reality, vital, dynamic, informal. Then the founder's thought becomes more structured, more fixed. The Rule becomes a norm for repetition. After the suppression, the institutionalizing tendency becomes even more drastic. Flexibility is lost and *the* Spirit of the Society emerges. The detached observer would find the new Society quite different from the Society in its earlier phase. Finally we arrive at the survival stage. To the Ignatian caution: "Don't tie yourself down!" the institution replies: "Don't change!" We have developed the Mount Tabor complex: "Lord, it is good for us to be here."

A theoretical view of the individual vis-a-vis the Society might investigate the symbols of the *compania* and the father-son relationship. Both valuable, they can nevertheless offer difficulties. The *compania*, which operated with a high degree of person-to-person inter-action, can succumb to its own militaristic caricature. The notion of son in the symbol of the father-son relationship can acquire the overtones of adolescent.

A twentieth century outsider would see an organization with enormous *esprit de corps*. He might also see several different Societies. One of them is theoretical, idealized, monolithic. Another, which is many different Societies in the concrete, is very differentiated, and conscious of the fact. The outsider would note the lack of group or sub-group activities, although the opposite would have been his expectation. The twentieth century is notable for creative activity by teams, e.g. scientists. There is little of this in the Society. The magazine *America* serves as an exception. The outsider would also notice that there is no reward system. This presupposes that everyone will be a saint. But the normal person is a mixture of grace and nature. Finally, the outsider will notice that, by and large, Jesuits acquire standards of excellence from awareness received outside the Society, usually from study in other, especially secular, universities.

For pedagogical purposes, this analysis has put the problem at its worst. Some aspects of the solution seem to lie in greater use of the data of recent research in psychology and sociology. Further, because of the complexity of the modern reality, visitors to provinces should be committees, not individuals. Finally, following Karl Rahner, we might reflect on whether the Society has anything to learn from the political experience of the centuries since the Renaissance. Paragraphs 91 and 92 of *Mater et Magistra* offer matter for thought along this line.

JESUIT AS APOSTLE.

Louis J. Twomey, S.J.

The apostolate is the effort to extend the redemptive mission of Christ and the Church and to project men and society into an incarnational perspective. This activity may be viewed in its individual and social aspects.

The human person, his conversion and growth in Christ, is the object of the individual apostolate. It is the almost exclusive preoccupation of Catholic education in school, pulpit and seminary. While indispensable to development in the ways of Faith, such a purely individualistic apostolate does not meet the demands to total Christian living. Catholicism in America is infected with the "Jesus and I" mentality, which the products of Jesuit education have not escaped. It is a myopic view of Christianity, and reduces the Church's authority to compartments of life, when in reality the message of Christ pertains to the whole of Christian living.

The deficiency just alluded to has had serious consequences for the social apostolate. We may define that apostolate as the effort to make a Christian impact on the society made up of men. This apostolate operates in two chief areas: the family, and society at large.

Everyone knows of breakdowns in Catholic marriages, even when both parties have been irreproachable in their private conduct. "Rugged individualism" has much to do with this. Yet there is noticeable improvement in the matter, especially in recent years. The Society's record in this area has been impressive.

We merit no such commendation, however, when we examine ourselves or our graduates in the wider areas of the social apostolate, such as race relations, public housing, foreign aid, the Alliance for Progress, and so on. There is no pat Catholic line on these issues, but there is a way of approaching them with a Catholic mind. In this we are sadly deficient. Indifference and even negative attitudes toward these areas of human life is widespread among our graduates and in the Society itself. Our students are not being given the social dimensions of dogma, so necessary for an integral Catholicism. This is largely explained by a similar deficiency in seminary training. The social teachings of the Church and of our Fathers General are not being implemented because they are not being taught.

IGNATIAN ATTITUDE TOWARD THE APOSTOLATE.

Joseph B. Wall, S.J.

Lest the title cause any misunderstanding, it should be said at once that there is but one apostolate—the Christian apostolate. With Ignatius as guide, therefore, let us look at the apostolic meaning of Christian life.

The purpose of human life is to be joined in Christ to the Father. I

was created to hear the call of Christ, live His life and, more to the point here, do His work. To say I was created to save my soul is a misleading substitution of the part for the whole. I am of the Body, and so I must work in and for the *whole* Christ.

My only sanctity, my only service is what my own sincere judgment, what the intimations given me by Christ's Spirit, and what obedience conspire to point out as my share of Christ's responsibility for men and His Father's glory. Christ can ask a man to be a contemplative. If so, contemplation is not only his source of holiness, but his way of service. Christ has asked the Jesuit to work for the salvation of souls. For me, then, this work is not only my service, but the source of my holiness. The work is neither in itself, but only insofar as it is done in obedient union with Christ.

The problem for Jesuits is perhaps especially difficult because our apostolate is so often indirect. If assigned to theoretical physics, there lies a man's service and source of holiness. Spiritual exercises will be continued, for without them the work may cease to be done in and for Christ. Obviously apostolic works, such as hearing confessions, will be necessary to this physicist to the extent that he needs them to keep alive his concern for human beings. But he does not need the meditation as a primary source of his sanctity; striving for competence in physics must be that. Nor does he need direct priestly dealing with souls for an apostolate; he has one, striving for competence in physics.

Apostolic works are very much indicated in the novitiate, lest zeal for souls run the risk of being rhetorical. In the course of studies, apostolic works are both a help and a danger. A help, in that they enlarge the scholastic's understanding of the fullness of life's meaning. They are a danger if zeal for these works is allowed to dim the truth that a scholastic has an apostolate—study. Studies are not just a preparation for a future apostolate. They are the scholastic's present contribution to the redemptive mission of the Church. Just as he fails to grasp the Ignatian "finding God in all things" if he conceives formal prayer as a period of so strengthening his union with God that even a day of study cannot dissipate it, so too he makes an analogous mistake if his study is regarded as a long interval between his few rare chances to be apostolic. Directly apostolic work, therefore, is an advantage to the scholastic. But it does not give him an apostolate. He has one.

WOODSTOCK, 1962: COMMUNITY ASPECT OF RELIGIOUS LIFE

PERILIOUS QUEST.

John Courtney Murray, S.J.

The vows of poverty, chastity and obedience are free acts which launch the religious into a new mode of existence, whose project is Christian perfection. Freedom, existence, project—all connote risk. What are the risks of the religious vows?

In no circumstances is it easy for a man to “ex-sist” as a man, to emerge from adolescence into freedom, integrity, manhood. This passage is normally accomplished by encounter with—and mastery of—the earth, the woman, and the spirit of man himself.

Earth is the primary source from which man must wrest, by work, his subsistence. By earth here we also include man’s living conditions. The controlling and organizing of his environment is man’s first necessary task. It confers his first dignity, that of being a worker. If he fails in this struggle with his first antagonist, he pays the penalty of dependence on others. This entails loss of dignity. He is less a man.

The passage to manhood also takes place through the shared life with the woman. A sort of law may be derived from Saint Paul, “As the woman from the man, so the man through the woman” (1 Cor. 11:12). Through the woman man becomes the husband and the father; and therefore more man. The two are one in law and one in flesh, in life. This oneness is the completion of each. Man is the head of woman, he is born to rule. Through his knowledge of the woman, man comes to know himself. For a man to risk this headship is for him to risk his manhood.

The third moment in the passage to manhood occurs when a man meets and answers the question of the Sphinx: “What is your mind?” What have you chosen to do and not to do, to be and not to be, that you may be you? “What shall this child be?” (Luke 1:66). The question put about John is put about every man who is born. Only he can answer it. If he declines the question, which takes the form of a life-long series of choices, if he look to others for the answer, he risks that unit, that thread of purpose that is the mark of manhood.

And so the risk of the vows begins to appear, for it is the risk of not making the passage to integral manhood.

By the vow of poverty the religious escapes the primitive struggle with the earth, the struggle for bread. The risk is in the consequence. A child depends upon his family for “bread,” but only because he is a child. If the arrangement is permanent, as in the poverty of dependence, the religious may fail to make himself a man.

By the vow of chastity, the religious makes a radical refusal to enter the world of the woman. The vow takes him out from under the Pauline law, “through the woman the man.” Is he to be a disembodied head, cut off from life and energy, isolated in the cold regions of Reason and Law?

The danger is coldness and aloofness, and only a spurious integrity. Emotional immaturity is another possible consequence. The two halves of man may fail to become polarized and united in that healthy tension which makes for the free flow of energy. In a word, the risk is that a man fail to grow up.

By the vow of obedience a religious may answer the question of the Sphinx by saying, "I have no mind of my own. The community will make it up for me." And to the biblical question the answer may be equally simple: "I shall do and be what I am told to do and be." There are no crossroads then, no agonies of personal decision. One inquires of others, or simply follows the crowd. Mediocrity, purposelessness follow such a course. The risk is that a man fail to find his own mind, the deep mind where those free, personal and responsible decisions are made, which, because they are made in the depths, make the man.

A one-sided view. And in this little essay, no solution. At that, anyone who grasps the reality will see that the solution lies in a paradox. The risk involved in poverty, chastity, and obedience is overcome by being poor, chaste, and obedient.

COMMUNITY AND CONFORMITY.

Joseph H. Fichter, S.J.

Community and Conformity, along with its other dimensions, is obviously and penetratingly a sociological phenomenon because it is a question of social relations and social structures. Due to the meager nature of the scientific data, our discussion must be exploratory rather than definitive.

The crisis in modern religious life is one of authority. Our approach to the problem here is sociological, not ascetical. It centers around four areas: conformity and socialization, community and organization, social solidarity, and professional personality and social structure. (Note: *the fourth heading, just mentioned, is not included in this summary.*)

Conformity and socialization. There is a trend toward diminishing docility and increased individualism among young religious. On the other hand, many other young religious say that religious institutions are in danger of stagnation and that adaptation of the traditional patterns of behaviour is in order. Some Jesuits think in terms of social order, others think in terms of social change. Actually, the dynamic and the static are inextricably intertwined. Change becomes structured, and structures change.

Conformity is aimed at standardization of social behaviour, and if this did not occur, there would be no social science. In this sense, every normal human being is a conformist. If it were not so, there would be no economy or efficient activity.

Change itself can become a conceptual pattern, and young Americans today are the patterned products of a dynamic, future-orientated culture.

Community and organization. The person who lives and works as a religious is not related merely to a set of behavioural norms to which he tries to conform. He is related to a group of human beings, a religious community. In the world of work, after the training period is over, the community is ordinarily a group of men with a corporate goal. Often it is an educational goal. The central function of the members, therefore, is not to maintain the community, but to educate. Obviously then, it is the work that counts. The community is an instrument, a means. The ideal community is flexible, experimental, energized by its functional goal.

Social solidarity. Religious orders have a reputation for group loyalty, for solidarity. Solidarity arises from many sources, especially the sharing of values or functions. This brings us to the heart of the question of the sense of community, and to the question whether functional solidarity is possible, or even desirable in modern apostolic groups. Certainly, after our training period is over, solidarity based on function (*gemeinschaftliche*) sharply diminishes.

Durkheim recognized an associational (*gesellschaftliche*) and secondary type of society which provides an organic as opposed to a mechanical solidarity. It is based on the specialization of individuals. This individualism, however, is not the *laissez-faire* of the liberal economists. Rather, as it characterizes the differentiated expert in modern society, and especially in the apostolic religious community, individualism is an "obligation laid upon each member of the society to individualize himself by intensive specialization so that he could make the best possible contribution to that society." The concept of moral duty inferred above lifts social unity off the level of the mechanical. This kind of social unity does not "just happen." It is rational, it is intended, it is understood. Since it is not automatic, it is not easy. It presupposes fraternal charity, the supernatural love of our fellow men.

Saint Ignatius was not an organization man. He did not want roots and stability and foundations. He was a functional man. He was "illimitable," as Hugo Rahner tells us, ready to dare and do all for Christ. He transmitted this spirit to the Jesuits. Many things have changed since Ignatius' time, but his concept of the professional seems to be as valid as ever. In fact, it seems to have foreseen the ideal adaptive and detached personality that bespeaks the successful modern men of western civilization. Ignatius is not interested in procedures, except as means. His aim is performance.

MODERN RELIGIOUS COMMUNITY.

Edward J. Sponga, S.J.

The increasing complexity of religious life, caused by added numbers and diversification of works, calls for ever greater analytic and scientific investigation of today's religious reality. Sociology and psychology are performing that task. Their findings indicate that the central function

of the members of a community is to perform apostolic tasks, and not to maintain the community as such. Our communities are becoming more and more outwardly orientated. Is this an inevitable aspect of the evolution of religious groups? The sociologists have performed the service of facing us with the facts. We must make the agonizing appraisal of what is in terms of what ought to be.

Should the apostolic community be inward or outward directed? Certainly both. Now either you give one priority, or you determine that somehow the double orientation can be effectively seen as one. Specifically, an apostolic community must include in its goal, with a degree of primacy, the members of the community themselves. The "other" must somehow turn out to be, first of all, my brother. If he is not, then he stands as a challenge questioning the motive of my "extern" apostolic work. Ultimately, apostolic work outside one's community will be the result of one or two core motivations. External apostolic work will tend to take on the coloration of either an "escape" from my community or an overflow or extension of the charity I have first to my religious family.

RELIGIOUS COMMUNITY AND APOSTOLATE.

Donald R. Campion, S.J.

Every religious community has a charismatic quality. It is charismatic in founder and foundation. This charism is not immune to distortion from present-day administrators, especially if the community's orientation is apostolic.

We shall proceed concretely in discussing our topic, noticing, by way of preface, that recent papal statements, as well as documents from the Congregation of Religious, explicitly allow for the adaptation of religious communities to the exigencies of modern apostolic realities.

Conflict or tension in human affairs is not always a bad thing. Polarities have a way of evolving, and a maturing purification may take place. The conflict arising out of an unbalanced relation between the religious community and the apostolate can be viewed in one of two forms. One sees the apostolate as threatening community life or the individual's quest for perfection. The other views a common religious regime as apparently destructive of apostolic initiative and efficiency.

For the individual member of an apostolic institute, the prayer-action tension arises from the distinctive character of his way of life. Yet Ignatius seemed to feel that the integrity of a "contemplative in action" would be the characteristic trait of all his sons. History seems to indicate otherwise.

De Grandmaison solves the problem by "virtual prayer," which consists in being docile to the Holy Spirit. It is clear that what is called for is more than just swallowing a dose of prayer. Prayer is necessary, says

Father Charmot, "because prayer is part of the profound demands of friendship with God or of love . . . (It is) an end to which friendship tends." This seems to dispose of any misunderstanding about "prayerful semi-pelagianism."

Conflicts between community life and the apostolate can arise out of misunderstanding about the true nature of the one or the other. Some religious grow up under the impression that they have entered a *Gemeinschaft*, a misapprehension capable of disastrous consequences. The early years of formation go far to explain this mistake. Nevertheless, though an apostolic institute more closely resembles a *Gesellschaft*, it does not follow it must be a bureaucracy in the modern sense of the term.

Two suggestions for possible adaptations of apostolic congregations may be in order here: 1. While authority does and must remain the prerogative of superiors, the steps leading up to an organizational decision are not the function of authority alone. The setting up of a committee of qualified persons to uncover, analyze, and offer solutions to apostolic opportunities and problems would go far toward increasing apostolic effectiveness. In an age as complex and specialized as ours, superiors cannot do it alone. 2. Provision should be made for the preparation and training of superiors.

Finally, in an apostolic institute where common life is at a minimum, superiors must recognize the primary importance of unity of spirit and see to its inculcation in young recruits and to its revitalization in more mature members. The problem of symbolism is acute here. The ideal of an institute ought not change. But its symbolic expressions will vary as they react to the psychological patterns of each generation. The symbols around which are grouped the heartfelt loyalties of the members must be kept viable at all costs.

POVERTY AND THE LIFE OF THE CHURCH.

Daniel J. Berrigan, S.J.

The laws of man's life in God follow the laws of biology in many respects. The organism experiences a period of youthful, explosive life; then a period of full development, which is self-aware, imaginative, and highly responsible; finally, a period of old age, marked by diminished power and freedom, by caution and helplessness before the demands and queries of the young. Within systems of authority, by way of analogy, one notes at this final stage an amassing of regulations, a stress upon experience, and a prudential view of religious life. The question arises as to the continued usefulness of such an organism in the body of the Church. The Church is promised a perennial youthfulness, but it is by no means clear that this has been promised to individual organs within the Church. In her continual process of being and becoming, she might well replace the old with the new.

The personalism which must govern all life that deserves the name human is impossible in practice to an aged mind, even if that mind wears a young face. The Church cannot tolerate a retreat from life. Dissociation from the living Christ and the human community, of the vows, of work, of the rule, of prayer—these are the bitter fault in the Church of dissociation from life. Reductively, it is an act of irreligion. The blood of Christ in the Eucharist must not be separated from the blood of living Christians poured out in labor, in prayer, in works of mercy.

In the early Church, poverty helped to self-understanding. As sign and reality it was profoundly unitive. It pointed to the truth of the human condition: the incompleteness of man, his reality as creature, his total inability to enter the kingdom alone, the fact of his sonship, and the social dimension of his need. The Church came to know that all men are, in their deepest existence, poor men.

The drama of poverty, then, is central to man's condition. It is the suggested thesis of this paper that the exploration of this drama of humanity is the truest meaning of the vocation to which certain men and women of the Church are called. Drama is the purifying class of spiritual forces, a struggle of heroic wills. Defeat is the prelude of victory, and heroism is an achievement won from the deepest reaches of suffering. Deformed by sin, man must die to be restored in Christ. The ecclesial man of poverty is protagonist of this drama; in him the drama of all humanity is intensified. Freed by the purification which poverty affords, he deepens and multiplies his occasions of choice and thus invites his life into the mainstream of history, not like a corpse riding a current, but as a seer, creator, and lover. Such men have shaped the history of their times. And they will continue to do so.

COMMENT.

Matthew J. O'Connell, S.J.

Two questions may be asked:

1. What is the fundamental, essential note of poverty for an apostolic religious order today? If poverty simply means obtaining permission for what we have and use, then it is nothing but an aspect of obedience. The proof of this reductibility is that evangelical poverty, so conceived, cannot exist apart from obedience, as chastity can, and as poverty ought to be able to do.

2. If actual poverty, with its insecurity and its need to rely proximately on divine Providence, is not a workable reality in the apostolic orders, then do these orders practice evangelical poverty? Is actual poverty as described an essential note of evangelical poverty?

PERFECT CHASTITY AND HUMAN LOVE.

Felix F. Cardegna, S.J.

This generation is uneasy about the traditional esteem accorded to virginity and to renunciation in general. In an age when fulfillment and creativity, and the primary role married love plays in their achievement, are receiving such attention, it is not so much the possibility of virginity, but rather its value that is being questioned.

The problem is to define the object of the renunciation entailed in virginity and to measure its effects upon human affectivity. The virgin renounces sexual pleasure, the affective development consequent upon married love, children, and the affective development consequent upon parental love. These renunciations go deep in the human person. Can the virgin still love humanly?

The answer is a confident "Yes." Human love is not co-extensive with married love. Friendships, by no means devoid of emotional content, attest to that. Human love is emotional and sexual in the wide, radical sense. It is not, of its essence, sexual, in the narrow sense renounced by the celibate. In its essence, human love is personal, a love between persons, a transcendence of self through self-donation. This may take place through sexual union. It may also take place through another and, in the Christian dispensation, more preferable love. This is virginal love.

Deep as the renunciations of evangelical chastity are, they do not involve the renunciation of masculine affectivity, nor the sacrifice of human love. The legion of virgin saints, nurses, missionaries, apostles, gives ample testimony of this. "Spiritual" fatherhood and motherhood are often attributed to these people, but the deep affective overtones of their relationships with their fellow men, both in and out of cloister, need to be stressed much more.

These human loves are perfectly compatible with the "total" and "immediate" love of God to which the religious has consecrated his life. In fact, it is precisely his fidelity to God which makes his human friendships capable of such intense depth. It will be the constant corrective of possessiveness and selfishness. It will render his friendships true and warm.

Our spiritual literature has not been too kind to human affectivity. Some sort of "spiritual" love is often recommended. This advice to, as it were, disembodiment himself, opens the young religious to the risk of dehumanization. Yet if he rejects the advice, it may cause him to leave. And this is sad, because he is not leaving religious life, but a caricature of it.

At the other extreme, and more often, the literature treats human love under the rubric of "particular friendships." The dangers of these exclusive relationships are real, but the negative emphasis is unfair. The experience of such a friendship is common in early religious life and much can be learned from it. One has to learn to love in a virginal way.

Ultimately, the problem of perfect chastity and human love comes down to the question of the role of feelings. Continence seems so easily to imply a denial of all emotion and feeling. This suppression of human love will certainly arrest affective development. The narrow mentality of playing it safe largely accounts for such a course of action. But life and love always involve risks. They simply have to be taken. The human person needs love more than the air he breathes. The virgin must love both God and others; God, lest he destroy his religious life, making his human loves escapes and compensations; others, lest he become an eccentric bachelor, cold, shrivelled-up, proud, and thus incapable of loving even God to any degree. Virginal love is human or it is nothing.

ALMA, 1962: JESUIT MATURITY

THE ENTRANT.

Joseph R. Caldwell, S.J.

Four years of extensive counselling of males ranging in age from 17 to 27 has revealed that the following factors decisively hindered the development of emotional maturity in the young men counselled.

1. Excessive emotional dependence on one or both parents. This factor is not only first, but foremost. The dependency is emotional, not merely economic or social. When excessive, this dependency prevents adulthood, which is to assume responsibility. The boy fears failure and is terrified of making a mistake. Decisions are difficult for him. He needs the experience of independent behaviour. He must feel free. *Question:* What about our novitiates, our novice masters? Do our novices experience emotional independence?

2. Perfectionism. What we are talking about here is something quite different from the Christian perfection which the religious strives to achieve. It is a crippling disease which presents an adequate and realistic self-concept. The boy who suffers from perfectionism sees himself as having value only to the degree that he can achieve his ideal. But his ideal is generally so high and so absolute that it excludes any degree of achievement short of the absolute. He cannot accept limitations, and he feels he is of no value unless he does everything perfectly. Behind such a boy usually is a perfectionist parent who has communicated to him that acceptance is based solely on achievement. And the boy's achievements are never good enough. The result is often an inability to achieve on a level with his real capacities. Since nothing but the best will do, he is afraid to risk doing anything. *Question:* What about such a boy in

the novitiate? With its emphasis on external conformity, its emphasis on perfection, its constant evaluations preparatory to vows

3. Confused and negative attitudes about sex. Generally, there has been no sex education. The boy is embarrassed about sex and fearful of sins "against purity." He is scrupulous about it. One result is his inability to establish a relatively successful relationship with girls. A possible consequence is homosexual tendencies, and what is worse, his capacity for love may be seriously affected. *Question*: Does this boy in the novitiate get sex education relevant to his personal needs? How does the doctrine on "particular friendship" affect his capacity for real friendship? Can his supernatural life build on his natural life if the latter is not developed?

4. An inability to recognize and express real feelings. Often the boy is unaware of what his real feelings are, because he has been taught that feelings are not important. Feelings, he has learned, are feminine traits; hence, they should be discouraged. This kind of boy is often guilty about his feelings, especially if they are negative. He is in effect unaware and afraid of his real feelings. He cannot therefore deal with them on a conscious level, and so he does not develop emotional maturity. *Question*: Does this boy in the novitiate feel free to explore and express his real feelings? Even if they are negative?

INTELLECTUAL MATURITY.

John P. Leary, S.J.

Intellectual means an assimilation of many dimensions of the real. It is a grasp of how weird and how devious the real is; it is a constant effort to take new looks at this torrid flux that we call the contemporary world. And maturity, what is that? It is a coming to fullness; it is not being there; it is a coming, and we are always coming. In a sense, we can say that maturity is poise, and when we say poise, we do not mean being a "stuffed shirt." We do not mean never giving in to feelings. We do mean having a profound and genial balance.

For brevity's sake, we will reduce the many possible ramifications of our subject to a brief list of problems.

1. How effectively can the renaissance man, who was the modern man of the early Society, confront the nuclear man, who is the contemporary man in 1962? Are they contradictions? Do they share much in common? Where are they different? Many of these questions are not easily answered, but their statement may clarify the issue.

2. In being traditional, and we must be (even conversation is a waste of time unless continuity is there), do we hang on to accidents? and canonize the accretions of a given age? Doesn't the familiar yield under duress?

3. Yet, in moving toward an open system, are we in danger of making a fetish out of progress? Hegel is at work in much modern thought, both dynamically and therefore admirably; but also, at least implicitly, his spirit cultivates a sweeping equivalence in values. The new is the good. Innovation is advance. There is a tendency to disarm intelligence in its very plunder of the riches around. Everything seems to epitomize abundance. There is a fascination in novelty. And so discriminating judgment becomes a harder task.

4. Are we, getting more specific now, the mobile militia that Saint Ignatius envisioned on all levels? For example, a question in the outline of this talk asks whether or not monastic retirement precludes creativity. Of course the answer is *no*. But we are not monks, and therefore the question is only partially valid. As for mobility, we shall have to be increasingly on our guard against the impersonal, the bureaucratic, the contingently traditional for its own sake.

5. We have the psychological problem of *age* being in the saddle, for the most part, throughout the Church and the Society. Yet we have to remember that one doesn't have to be old to be old, or young to be young.

COMMENT.

Daniel J. O'Hanlon, S.J.

What single concrete move will most effectively help to promote the intellectual growth which we want to see in ourselves as Jesuits? The answer in its simplest form is that we should expose our men much more than we do to the stimulating challenge which comes from direct contact with those kinds of thought which form the minds of our contemporaries. Challenge and response have always been the law of intellectual growth.

The world as a whole today is, of course, not a world shaped by Catholic, or even Christian ideas and ideals. Neither is our own country. If we are to bring Christ to our contemporary world, we must train ourselves to understand and speak to that world. If we are to arouse in ourselves an apostolic concern for that world without Christ, we must be made aware of those needs. Most Jesuits grow up with only a notional knowledge of that world and its needs, largely because contacts with the reality itself have been scarce or almost totally absent. The challenge of this contact is not to be had merely by *hearing* about it from Jesuit professors. Only personal contact of some kind with intelligent contemporaries who are personally committed to humanism or atheism or logical positivism or scientism or merely polite indifferentism—only personal contact with persons will really have the effect we are looking for.

A solution lies in associating our houses of study, beginning with the juniorate, with the large and influential secular universities, so that our men, while they are being formed into apostolic priests in our own houses of study, will be in contact with the world in which they, and all Catholics in this country, will live and witness to Christ in His Church.

Were this situation to exist, young Jesuits would grow up within the type of situation in which Ignatius placed and formed the first Jesuits, namely, within the most significant and influential academic community then in existence. The problem of seeing the apostolic meaning of study would disappear: the very world surrounding the Jesuit (and his teachers) during his training would force him to see the apostolic meaning of his study. The questions which become dead *adversarii* in a mere book would come from real people for whom they are real questions.

It might be suggested, it *will* be suggested, that this is a dangerous procedure. It may be said that not to proceed in this way is far more dangerous. If our men cannot meet and deal with the questions our contemporaries put to us while they have the instruction and guidance of a trained staff of experts, how will they deal with these problems—and they must deal with these problems or retire from the world—how will they deal with these problems later when they meet them alone? A new world is in the process of formation, and we must be present where this crucial formation is taking place.

Or do we perhaps think that the Christian faith is too fragile to stand such a strain? Are we secretly afraid that it will not stand such a challenging scrutiny? Do we seriously believe the words we heard from Our Lord in the meditation of the call of "Christ the Eternal King": "My will is to conquer the *whole* world and *all* enemies, and thus enter into the glory of My Father?"

Note: *In a supplementary remark in connection with the preceding commentary, Father O'Hanlon was at pains to point out that he was not denying the need of a degree of separation from the world, especially at the beginning. His point was that the degree of separation during the years of study has become excessive and unduly prolonged.*

Session V of this Institute is a panel discussion which gives an excellent treatment in some depth of the suggestion made in Father O'Hanlon's comment. The session also provides a good treatment of the currently much-discussed five year plan which, as proposed, would replace our present 2-3 system of Juniorate and Philosophy.

MATURITY IN THE FORMED JESUIT.

John J. Evoy, S.J.

The common denominator of maturity in an apple and a Jesuit is that maturity says in each that it has arrived at what it ought to be. The manner in which the apple and the Jesuit achieve their maturity, however, is radically different. The apple achieves it with a built-in, biological dedication. The Jesuit's dedication, on the other hand, is motivational, based on obedience and his own prudential judgment.

Saint Ignatius was very clear about what he meant by a mature Jesuit. He envisaged a man in the active religious life who, upon the spiritual foundation of crucifixion to the world and dedication to God, had structured a liberal education. His formed priest would be one schooled in history and literature, philosophy and theology, one who approached contemporary issues with both the finest thinking of the ancients and the requisite skills for the work at hand. Above all, he would be prudently venturesome, longing to change people's ideals and their vision in the service of Christ his King.

Much of this portrait concerns the internals of a man, and this makes it difficult to measure the contemporary Jesuit against the Ignatian ideal. It would seem more profitable, therefore, to confine our remarks to some observable privations in Jesuit maturity, and specifically to two of them: fear, and a cluster of other privations which slip in unnoticed.

There are a number of Jesuits who never realize their capabilities because they are held captive by fear. It is a form of slavery, originating often in early childhood. The problem is encountered in many degrees and variations. A character sketch of one of the more common patterns may clarify our point.

Father X is convinced that he is worthless. For him it is a self-evident truth. And while he cannot deny it, neither can he accept it; but he must prove to himself that it is *not* so. He must aim at, and he often succeeds in, achieving much. But once achieved, his conquests prove nothing *to him*, however much they may be admired by others. So each successive goal, which promised that once achieved it would at last allow him to relax on the laurels of his proven adequacy, fails to live up to that promise. But he cannot give up, and so life is a series of strivings and disillusionments. Father X can have no real concern for others, because for him *primum est vivere*. Moreover, he is petrified at the thought of venturing out upon the unproven, because he cannot afford the luxury of failure. Every instance of it somehow destroys him. So he remains at a distance, cold, empty, but safe. He cannot accept the fact that God loves him. How can God love a nobody? Love? What is love? It does nothing for him. Father X knows only too well that he has failed to reach the maturity of a formed Jesuit in many areas. But what can he do about it? And there are such Jesuits.

This experience, which is often labeled neurotic, is a reality which every Jesuit should be aware of. Such knowledge should prevent us from offering pat advice to these hurting ones. It should make us cautious about proposing simple spiritual solutions for fundamentally psychological problems. There are some things which these people simply cannot do. But they are not psychotic. The psychotic abandons reality. These people rigidly cling to it. Our knowledge of these states should preclude impatience and pat solutions.

The second cluster of immaturity-manifestations centers around those which for the most part can slip unnoticed into our lives and need but to be called to our attention to afford us the opportunity to start doing

something about them. Let us briefly list some of them. 1. The dependence involved in Jesuit obedience can be extended illegitimately, stunt a man's growth in responsibility, with a resulting loss of maturity. 2. The humility asked of a Jesuit can lead to a lack of the right kind of ambition. Initiative and perfect obedience are not mutually exclusive. The mature Jesuit does not do only what he must, he does what he can. 3. Immaturity of judgment results from the habit of assuming that the prudential judgments of a superior should be flawless. 4. There is a kind of immaturity which leads to a progressive restriction of one's interest in the great events of the modern world. Closely allied to this is the immaturity expressed in the progressive avoidance of contact with externs, so that religion becomes solely a sanctuary into which one escapes from the world, and no longer a fortress of reinforcement from which one passes out to do battle for God.

Notes and Reports

I.L.T. Explores New Catholic Frontier

FOLLOWING THE ACTION OF THE ECUMENICAL COUNCIL towards the increasing role of the layman in the Church, the Institute of Lay Theology has thirty graduates serving as Inquiry Forum directors in Western dioceses, and a class of 23 is in training.

The school was founded by Father Eugene R. Zimmers, S.J., at the University of San Francisco in 1960, to train Catholic laymen to absorb a psychology of conversions geared for the modern mind and to become professional lay apostles.

The Institute (known as ILT) began operations with six students and one diocesan sponsor. Today, ILT is in its fourth year, and is sponsored by 14 Western dioceses. The 30 graduates are working in 45 parishes in the dioceses of San Francisco, Monterey-Fresno, Sacramento, Tucson, Reno, San Diego, Portland (Oregon) and Spokane. Of the graduates, ten are functioning in the archdiocese of San Francisco, directed by His Excellency Joseph T. McGucken.

Prior to departing for the Ecumenical Council last September, Archbishop McGucken told NEWSWEEK magazine: "Occasionally one hears that more opportunity must be given to laymen than is available at present. . . . These statements usually come from people who are not actually involved nor intimately acquainted with the Lay Apostolate that is actually going in their parishes or their archdiocese. . . . The laymen (in our lay apostolate) are the product of the Institute of Lay Theology. . . . This is an experiment, but it is one which already promises to be a successful one."

In predicting success for the ILT, Archbishop McGucken joined His Eminence Richard Cardinal Cushing, one of the pioneer supporters of ILT, who said: "I believe that the Church in modern times cannot function to its fullest extent without the apostolate of the laity."

Indicative of the demand for trained lay spokesmen for the faith is that all the members of the present class of 23 have been contracted for by parishes in the dioceses of San Francisco, Stockton, Santa Rosa, Helena, Yakima, Boise and Vancouver (B.C.).

The idea for ILT was conceived by Father Zimmers while doing mission work in Phoenix, Arizona. There he noted a shortage of priests who

were needed to instruct. To Father Zimmers, the answer to the problem was obvious: recruit talented laymen who would be given the theological knowledge necessary to function effectively in the convert-making field at the parish level.

Contrary to many beliefs that ILT is a graduate school at U.S.F., it is, in reality, a professional school.

The ten-month curriculum covers some 1100 hours of Theology, Church History, Christology, Ecclesiology, Practice Inquiry Forums, Convert Guild Formation, Post-Baptismal Care and Modern Communications Arts. The faculty is drawn mainly from the Theologate of the Jesuit Province, Alma College at Los Gatos, California. Experts are brought in for their special fields. These include 12 ministers of other faiths.

Upon graduation, the Inquiry Forum Director, is given a three-year contract and serves one or two parishes. His starting salary is \$7,200 a year. Annual increases are given.

An applicant for ILT may be of any age over 28, with a degree from a Catholic university or its equivalent, military service completed, preferably married and able to sustain himself and his family during the training period. The tuition at ILT is \$800. A student is obliged to purchase his own theological library, which costs approximately \$300.

Of the fifty-three men in ILT, in the field and in training, the median age is 36, with the oldest being 51 and the youngest 28. All are married and have an average of 4.5 children. They have come from the Law, Engineering, Teaching, Military, Sales, Insurance, Newspapers, Radio-TV and Business Administration.

ILT's progress report discloses that an Inquiry Forum director, after two-years experience in the field, develops an average of 64 conversions and 24 re-conversions annually. (A re-conversion involves the return to the Church of a lapsed Catholic.)

The hard-core of ILT training revolves around the preparation of the 20-24 lectures that comprise the Inquiry Forum series, which a director gives four times a year in each parish in which he works.

One of the most successful of the men who have been in the field but one year is William Flanagan, Inquiry Program Director, St. Francis Cabrini Church, Cambrian Park, San Jose, California. Of the program, Rev. Robert E. Essig, the pastor, said: "Since October of last year, there are 89 convert baptisms recorded in the parish register. An additional three baptisms anticipated by the end of the month (September) will bring the total to 92. I feel quite certain that the objective of 100 convert baptisms by the middle of October will be realised. Individual members of the parish have been stimulated by the overall program. We know of at least 25 people who have returned to the church through this program. The number of marriage validations in the parish has also risen due to this overall program. I am pleased with our operation and with our lay theologian. . . . William Flanagan. . . ."

Another successful one-year man is John Prizmich, who works in St. Patrick parish, Watsonville, California, Monterey-Fresno diocese. In his

first Forum series (October 1962) Prizmich's group included eighteen non-Catholics, of whom 17 were baptized. In his second Forum series (January, 1963) Prizmich's group included 17 non-Catholics, of whom 15 were baptized. In two ensuing Forums, Prizmich had 29 more conversions, giving him a total of 61 converts during his first year in the parish.

In speaking of Prizmich's performance, Monsignor Michael D. O'Connor, pastor of St. Patrick's, said: "John's work here has exceeded my fondest hopes and exceptions. The convert statistics do not disclose warm and heart-filling figures: the number of people who have returned to the faith, John's part in parish revitalization and other things beyond the call of duty."

What is involved in "parish revitalization?"

"I am, in effect, the chief lay administrative officer in the parish," said Prizmich. "I work full-time, maintain an office, and have a permanent secretary. To fashion the parish into a dynamic spiritual entity, modern methods created by ILT are utilized in a sustaining program. Our first step involves research. We make a scientific 'profile' of the parish, a block-by-block procedure, which reveals active Catholics, lapsed Catholics, the uncommitted, the mixed marriages, the enrollment of Catholic children in the parochial and in the public schools, the racial composition of the parish, the industrial and business base, and the psychological attitudes of other religious groups.

"When the 'profile' is completed, a parish dinner is given. The program and its objectives are explained. Then the program shifts into high gear: the development of a corps of Home Visitors who extend the spiritual shadow of the parish; personal interviews by the director; talks to civic groups in which the modern Catholic church is projected; appearances on Radio-TV and meetings with the religious and secular press; talks to parish groups; dialogues; and the creation of advertising material to build up Forum attendance."

Pastors report other advantages:

The director relieves pastors and their assistants for functions proper to their clerical role;

The program exposes young assistants to the scientific methods used for the organization of church workers, their motivations, and the follow-through procedure. When these assistants are assigned as pastors to rural parishes (which cannot afford the program) they have an idea about how to build parish life;

The presence of the director and his work is an inspiring example for youngsters in the parish who are thinking about the priesthood;

A better organized parish makes the parishioners more responsive to the pastor's appeals.

Rev. John Doran, pastor of St. Thomas the Apostle in Phoenix, and a nationally-syndicated columnist, was one of the first pastors to sense the potential of a trained lay theologian.

"Thomas P. Grace, of ILT's first class, works in our parish," said

Father Doran. "The presence of this layman and the work he has been doing is helping to awaken in my parishioners the realization that the conversion of America can be achieved only through the work of the laity."

"It seems to me that the work of making converts is a layman's work," amplified Father Doran. "All Catholic action is built, I think, upon the principle of the apostolate of like to like. The likeness in the field of conversion is that of lay person to lay person. Too wide a gulf exists between the priest and the non-Catholic lay person; between the Catholic lay person and the non-Catholic, there is still the difference of religion, but not a difference of general living and milieu. . . . Three priests in a parish of 6,000 Catholics, which means in a parish of some 20,000 souls, represents a shortage of apostolate man-power. If these Inquiry Forum directors can awaken their fellow laity to the truth that America will be converted by the laity, or probably not at all, they will have moved a long way forward in our overall project of restoring all things to Christ."

Mr. Bert Dunne

The Feeling of Discomfort with regard to the *Spiritual Exercises*: Its Causes and Consequences

On September 18, 1963, at Woodstock College, Fr. William A. M. Peters, S.J. delivered an informal talk on developments in the interpretation of the *Spiritual Exercises* and on current attitudes concerning their relevance to the contemporary scene. Fr. Peters stressed the point that his remarks were intended to serve as a stimulus for further investigation and consequently they did not give a definitive evaluation of recent trends within the Society on this vital issue. The following report is a summary of the main features of Fr. Peters' observations.

THE PURPOSE OF FR. PETERS' ADDRESS was to give a brief resume of what is being done throughout the Society with regard to the *Exercises* and to counteract the feeling of uncertainty with which some members of the Society view them. Today we are dealing with a reaction to the way the *Exercises* have been given and are being given. In the Age of Dialog and Encounter what is the purpose of the *Spiritual Exercises* in the mission of the living Church? Are they merely a random collection of points designed for medieval minds but useless for the modern apostolate? The skeptics maintain that that the *Exercises* have done their job and must be completely recast or rejected completely. Others, who favor the use of the *Exercises*, object to their mechanical structure with its repetitious and methodical meditations which seem to overemphasize the human will and consequently leave little room for the action of God. This ascetical voluntarism is heightened by the artificial spirituality of the

retreat atmosphere in which the exercitant dons his "retreat coat" and makes his resolutions in the somewhat fictional context of silence, separation, and estrangement which is meant to be conducive to prayer and recollection but is often irritating and burdensome to the exercitant. These are some of the objections which are voiced covertly or overtly against the *Exercises* which St. Ignatius termed . . . "the most important spiritual weapon in the armory of the spiritual life."

Fr. Peters suggested three possible reasons for the feeling of skepticism with regard to the *Spiritual Exercises*. The critical attitude or disillusionment may be due to exposure to inept retreat masters, to a faulty understanding of text and tradition, or to a weakness inherent in the *Exercises* themselves. If we investigate the second possibility which seems to be responsible for the other two, Fr. Peters maintains that a number of commonly accepted presuppositions appear to distort the meaning of the *Exercises* and weaken their effectiveness. Several key areas of the *Exercises* were pointed out in order to reveal a fundamental misreading of the directions of St. Ignatius.

Historically, it is important to note that the *Exercises* were originally under suspicion because of their supposed Illuminism. St. Ignatius' relations with the Inquisition are ample proof of this suspicion. Furthermore, the Quietist controversy caused the Society in the 17th century to react strongly to any spirituality that smacked of Illuminism or Quietism. Because of these historical factors, we have been forced into a one-sided approach to the *Exercises*. Today, due to the research of Fr. De Guibert, Fr. Hugo Rahner, Fr. Iparraguirre and others, the *Exercises* appear not as a psychological weapon to brainwash the exercitant but rather as the result of an intense mystical illumination which St. Ignatius believed was meant not merely for himself but for all who desired the life of perfection and service.

As a result both of the doubts about the *Spiritual Exercises* and of the interest generated by the study of the evolution of Ignatian spirituality, several methods of approaching the *Spiritual Exercises* and the retreat can now be discerned. Fr. Peters divides these approaches into four major categories. Obviously such a categorical division cannot do justice to the complete range of thought which exists in the Society regarding the *Exercises*. The classification serves merely as a pedagogical device.

The first category contains those who have lost all faith in the *Exercises*. According to this school, the *Exercises* have done their job and must now be subjected to a complete revision in order to be compatible with present-day demands. Consequently a retreat given by this group will contain a heavy emphasis on the Bible and the Liturgy and their role in the Encounter and Dialog. Within this retreat the bare framework of the *Exercises* may be discernable. For example, the exercises of the First Week will consist of what amounts to discussions of modern theories on original sin, the possibility of committing mortal sin, the nature of hell and other topical problems in theology. Silence is not stressed and community worship supplants to a very large extent private

meditation. The *Exercises* as a result are practically unrecognizable in this type of retreat which is certainly not countenanced by authority.

Karl Rahner, Jean Danielou and others seem to favor a second approach which Fr. Peters terms the "kerygmatic approach." Basically a retreat is kerygma: it proclaims the story of God dealing with men. Consequently the *Exercises* consist of episodes in the story of salvation which is enacted not merely in the whole human family, but also in each individual. This method fits easily into the framework of the *Exercises*, although there is no room for the Reformation of Life or the Election, which Fr. Peters believes to be a sound omission. This method naturally attaches Pentecost and the Parousia to the Fourth Week. Such a retreat is evolutionary and tries to keep in step with developments in ascetical theology and liturgical practice within the Church. At the same time however, it very much insists on silence, meditation and docility in accordance with the traditional norms. This method is well received and seems to enjoy favor in Rome.

The third method adheres more strictly to tradition but utilizes fully the results of historical research. This group interprets the *Exercises* as primarily an aid in the election or reformation of the exercitant's state in life. Great stress is placed on the fundamental exercises of the Foundation, the Kingdom, and the Two Standards; the personal role of the exercitant is strongly emphasized. The phrases *agere contra*, *vince teipsum* and *magis* are the watchwords of this retreat.

The fourth method likewise uses historical sources but emphasizes the fact that the *Exercises* can only be understood in relation to St. Ignatius' own experience at Manresa. The *Exercises* were written by a man and embody the result of intense mystical illumination. Since the essence of the *Exercises* is to dispose the exercitant to receive the action of God, the principles of the fifth, fifteenth, and seventeenth annotations become the starting points for a retreat of this kind. The key exercises are those on the Incarnation, followed by the mysteries of the life of Christ.

This fourth method stresses the important difference between meditation and contemplation, and brings out the elements of admiration leading to adoration or knowledge culminating in love. Consequently instead of focusing on reformation and choice, "what must I do," the exercitant "*disposes himself* to reach perfection in whatever state or way of life." (135) The key words in this retreat are: *pax*, *tranquillitas*, *quies*, *dulciter*, *suaviter*, *leniter*, which are found in the most important rules for the discernment of spirits. The retreatant must realize that God is the main agent in the *Exercises*: the retreat master stays in the background and watches.

Fr. Peters concluded his remarks by presenting a possible objection to the second or kerygmatic approach. The retreat director in this type of retreat must be a good theologian and because of the nature of the considerations his influence might become too prominent. A possible solution to this difficulty would be to make this type of retreat first and then follow it with the fourth type at a later date.

Throughout his talk Fr. Peters cautioned his audience not to make a judgment on a particular method until they had sifted the evidence for themselves. In the final analysis he hoped his thoughts would encourage a more detailed and intensive study of the text and theological content of the *Exercises*; this will result in a more profound experience of their undiminished efficacy.

Raymond Adams, S.J.

The Le Moyne Conference

During the Easter Week of 1963, Le Moyne College was the meeting place for an impressive gathering of clerical and lay leaders who had come to attend a three day conference on "The Jesuit Campus and the Formation of Lay Volunteers." The participants included Jesuits and lay members from 16 Jesuit colleges or universities, the leaders of the major American lay volunteer groups, students, and representatives of the Jesuit mission offices. In addition, there were observers from the diocesan clergy of the United States and Canada, Maryknoll, Holy Cross and Paulist Fathers, and seminarians from all over the country.

The purpose of the Conference was to discuss the problems of the layman involved in lay-apostolic work, to propose solutions, and most specifically, to suggest formation programs that would effectively prepare these volunteers for their apostolic work all over the world. In the course of the Conference, certain ideas, themes, if you will, seemed to emerge. Time and again these same fundamental ideas reasserted themselves in the various papers and subsequent group-discussions. It is the purpose of this paper to present a few of the more prominent themes of the Le Moyne Conference.

Father Daniel Berrigan's opening address on the nature of the Church's mission to the world expressed the spirit of the Conference at its very outset. During this address he expressed the view that the contemporary world, believing implicitly in itself, is a world convinced that with or without the Church, the chains of colonialism will be broken, with or without the Church, men will be free and masters in their own house; in brief, with or without the Church, man will reach the fulness of his manhood. This very boast, partially justified by the progress that a secularized world has made toward achieving its goals of freedom, unity and temporal prosperity, demand that the Church realize that its role of building the bridge between man and God "cannot be constructed or carried forward by Church minds alone. It must in fact go forward as contemporary life is showing us, *not only on the Church's terms, but on the world's terms as well.*" Father Berrigan, therefore, would have the Church, in her apostolic endeavors, enter into dialog with the world. Such dialog, he claimed, is of the very nature of the Church, whose mission "is to act as the soul of the body of man, and in that very effort to become incarnate in mankind, again and again, according to the forms

which consciousness, culture and community are giving to man's cosmic body." I think it is true to say that the rest of the Conference was a further articulation of how the Church is to reassert her destiny as the "soul of the world."

The next talk, given by Mr. Romeo Maione of Ottawa, Canada, stressed the need of a Catholic commitment to a world that is ever more rapidly becoming one economically, politically and socially. He cited "Pacem in Terris" as a document which elicited comments in the leading newspapers throughout the world because it showed that the Church was interested in the problems of the modern world. However, Mr. Maione claimed that at first the Church only confronted these problems because she was backed into such a confrontation; Catholics felt they "had to do something about the world problems because if we didn't the Communists were going to do something, and that was bad." The error in such a viewpoint was, of course, a failure to realize the intrinsic value of the world and the very nature of the Church's apostolate. Mr. Maione went on to say that we Catholics have a creative role in the world, the role of accomplishing creation not only by building up new economic and political structures, but also by revealing Christ to the world. This can be done only by becoming "one with humanity, one with the sufferings of the world. . . . The Redemption does not mean just a redemption of people; it doesn't just mean that God took people out of a hock shop. He took the whole plan of the Father for the world out of the hock shop. To fulfill that plan we need a spirituality that will plunge us into the world to accomplish God's creation. It is there we shall find God. . . ."

After these two talks, which served as something of a foundation and orientation for all that was to follow, the specific question of the apostolate of the laity was brought to the attention of the Conference. The first two speakers had both claimed that the spirituality preached to the Catholic laity had for centuries been too heavily monastic; the succeeding speakers presented their concept of a dynamic Catholic laity, actively cooperating with the clergy in the great task of Christianizing the world.

Mr. Thomas Quigley initiated this section of the program with a history of the lay apostolic movement. In the course of his historical survey, he mentioned that "over 400 years ago (1554) St. Ignatius advocated the use of the layman in the proposed Jesuit mission to Ethiopia, suggesting that the Fathers bring with them ' . . . some very talented lay people who would teach Ethiopians how to make bridges for their rivers, how to introduce methods of agriculture and fishing, among other things, as well as doctors and surgeons. . . .'" Mr. Quigley also said that 20 laymen accompanied Ignatius of Azevedo to Brazil in 1570. The whole concept, then, of the lay missionary is by no means something foreign to the Society of Jesus. On the contemporary scene, the significance of the lay apostolic groups that have developed in Europe and the United States lies in this, that "they have centered on the work of the laymen in their own sphere, not solely as helpers of priests in work considered proper to priests." Time and again during the

Conference, this same idea was reiterated in various ways. The professional man, the doctor, the architect, is to assist the Church in her apostolic endeavors precisely in his role as a professional man. The doctor pushes forward the frontiers of the Kingdom by serving in his professional capacity either here at home or abroad. Such work is an "authentically lay response to the needs of our day." Mr. Quigley went on to stress that "business and industry, governmental and private agencies as well as educational institutions all have significant international programs in which Christians, as laymen in the theological meaning the term, have their role to play."

The very proliferation of lay-apostolic groups here in this country brought out another theme in the Conference, the need for unity. Time and again the speakers and participants stressed the need for greater unity among the various lay organizations. One particularly pressing example was cited. In the past few summers an increasingly larger number of students from Catholic colleges have been going to Central and South America to perform lay apostolic work. They have gone as units from their respective colleges to build houses, direct recreational centers, etc. The more prominent leaders of the lay-apostolic movement in this country, while lauding the zeal of these students, deplored the lack of organization in this enterprise. It was felt that cooperation between colleges in this undertaking would lessen the dangers of failure and consequent disillusionment as well as increase the chances of more profitable service to under-developed communities. The question arose as to where this unity and organization were to come from; an answer was promptly given by Gerry Mische of AID: "We (the leaders of the lay apostolic movement) are looking for cooperation, we are looking for help in international work. And when I look around the world I do not see another structure such as that which the Jesuits have. Through this structure there are enormous possibilities for screening and training lay leaders in this country and overseas, enormous possibilities for international service." His words were a fine tribute to the Society; they are also a moving challenge to all of us.

In addition to the unity sought among the lay groups themselves, the need was felt for a closer contact between these groups and the clergy. The view was expressed that too often the clergy is inclined to underestimate or even mistrust the work of lay people. It was suggested that not only should the clergy be more actively engaged as counsellors and spiritual directors to the members of lay groups here in this country, but also that this contact between the clergy and laity is even more pressing for laymen working on apostolic projects abroad. Mr. Frank Sheehan of Boston College remarked that while serving as a volunteer worker in the West Indies he was unable to get the spiritual direction and encouragement that he needed in the lonely task of helping foreign people to help themselves.

The final theme in this Conference was the theme of formation. Almost every speaker stressed the pressing need for a carefully planned program

of formation for the men and women who are to serve as lay-apostolic workers. These workers need more than mere competence in their own field of work; if they are to serve in various parts of the world as a living extension of the Church they must be prepared for this great work. All the speakers were unanimously agreed that a deep interior life is absolutely essential for the lay apostolic worker. Before beginning his work, he must be instructed in a theology which, as Mr. Charles Lamb of AID said, "unfolds the real dynamic vision that is the Christian heritage, one which inspires and challenges. It must be an incarnational theology—a theology of involvement. It must be a biblical theology which reveals God's plan for the world and for His people." Instruction in the social teaching of the Church would be yet one more aspect to the religious side of his formation. In the secular field, he must have courses introducing him to the language, customs and culture of the people whom he is to serve.

In conclusion it can certainly be said that the Le Moyne Conference was an inspiring experience for all. The zeal of the laymen, anxious to work with and for the Church in all parts of the world, in so many diverse capacities, reveals a vast source of energy that is only waiting to be utilized to its capacity. With this in mind, the closing act of the Conference was the formation of a committee of two Jesuits and four laymen whose purpose was twofold: first, "to seek formal recognition and support of the Lay Movement on Jesuit campuses from the Fathers Provincial;" and, second "to act as a liaison group between lay groups and Jesuit campuses, to stimulate awareness and concern amongst faculty members and students, to serve as a clearing house for information on the *Lay Movement* in a variety of ways." We may sincerely hope, therefore, that the full value of this Conference for the work of the Church has not yet been seen.

Thomas P. Walsh, S.J.

Father William T. Costello

Scholar and Priest among Men

LEE TEUFEL, S.J.

RARELY HAS THE GONZAGA UNIVERSITY COMMUNITY been stunned as it was May 5 by the death of the Rev. William T. Costello, S.J., at the age of 48. He had served as chairman of the English department from 1953 to 1956 and from 1958 until his death.

Father Costello had been hospitalized April 22 after his companions had found him early that morning lying unconscious near his room. He never regained consciousness. He had suffered what was later diagnosed as a massive cerebral hemorrhage.

Buried from St. Aloysius Church on the Gonzaga campus, his funeral drew a large crowd that cut across social and religious lines. His body was interred in the Jesuit cemetery at Mt. St. Michael's on the outskirts of Spokane. The funeral cortege stretched for over a mile down the hill below the cemetery.

A perceptive and sensitive man, Father Costello seemed to have a premonition of his death. This is revealed from conversations with him shortly before he was stricken and from the writings which he left. He had never complained of illness during his Jesuit life. That is partly why his death had such stunning impact.

Father Costello was born in Spokane, Nov. 29, 1914. Upon finishing Gonzaga Prep, he entered the Novitiate of St. Francis Xavier of the Oregon Province, July 30, 1932. In due course he was assigned to philosophy at Mt. St. Michael's, Spokane, and spent his regency of two years teaching English at the Juniorate.

He was sent to Alma College, California, for his theological studies and was ordained in San Francisco, June 17, 1944. Father Costello was professed, Aug. 15, 1949.

He made an impressive record during his studies in the Society and in the doctoral work to which he was assigned following Tertianship, 1945-46. In all of his examinations during his training, including the "ad grad," his grades were superlative.

But Father Costello was not an academic drudge. Far from it. He loved the community and contributed much to it. His wit was incisive but it never wounded. His imagination made him quick to see the ridiculous and his appreciation of the incongruous caused him to smile easily. Father Costello was a welcome conversationalist because he listened keenly and was quick to see distinctions.

As chairman of the department of English, one of the largest departments of the University, he wrestled privately with administrative problems; he shared them with others only when he had to. Rather than delegate an assignment, Father Costello tried, when he could, to do it himself. This proved too much for his slight, wiry frame and in 1956, after he had been chairman for three years, he became so exhausted that he had to leave Gonzaga for a less taxing assignment teaching the Juniors.

He returned to Gonzaga, a campus that he deeply cherished, in 1958 to resume his work of teaching and directing the English department. He continued in the assignment until his death.

Father Costello always had time to help and he was constantly being asked to undertake a variety of writing chores. The bromide that "If you want some help in a Jesuit community always ask the busiest man in it because he is the only one who has time," is a tribute to Father Costello.

The desperate Sunday supply call that develops Saturday night; he would take it. The troubled person seeking a priest's ear; he had time to listen. The student poem; Father Costello had time to recast its faculty meter.

In spite of a full classroom load, the administering of the English department and the chores he assumed in charity, Father Costello found time to write poetry. He found relaxation in rhyming. He was a master of the short poem that was

at the same time whimsically simple and startlingly profound.

His desk yielded hundreds of such poems when his papers were examined at his death. Some of the poems were scribbled on scraps of paper, on the backs of envelopes, even on the inside of books of matches, whatever was handy to the inspiration. Father Costello was adept at catching the mood, the insight of the moment, in spontaneous, flowing verse.

A collection of his poems is now with the province censors in preparation for publication.

He enjoyed browsing in the collection of rare books in the Crosby Memorial Library. Some of his findings were reissued by Scholar's Facsimile and Reprints. One of the most charming of these is *Robert Parsons, S.J., 1546-1610. The Judgment of a Catholicke English-man living in banishment for his religion (1608).*

After Father Costello had completed tertianship, he was sent to Harvard to study for a doctorate in English. He commuted to the University from Boston College High School.

At Harvard, the talents and intellectual gifts of Father Costello were quickly recognized, especially by Howard Mumford Jones and Perry Miller of the English faculty. The priest developed several deep friendships among his professors at Harvard. They were impressed not only by Father Costello's devotion to scholarly research and by his talent for expression, but also by his priestly attitude, his "approachability" and by his tempered zeal. Among such friends he was known as "Father Bill."

When he had received his doctorate from Harvard and had been assigned to Gonzaga, Father Costello invited Doctor Jones and Doctor Miller to lecture at Gonzaga during two summer sessions. They were happy to accept Father Bill's invitation.

When he was told of Father Costello's death, Jones wrote expressing his shock: "He was one of the most wonderful beings I ever knew. Father Bill was wonderful in his joyousness, his love for all sorts and conditions of men."

Doctor Miller, traveling in Greece when advised of his friend's death by the Very Rev. John P. Leary, S.J., Gonzaga's president, wrote, "You understand at least a little what Bill was to me! And to my wife. Had he been our own son we could hardly have loved him more. We have spent a restless

and anguished night trying to come to terms with the fact that the world no longer contains him. For us, and especially for me, it is a much, much poorer place."

These two expressions, coming from non-Catholic professors who knew him well, expressed the tenor of hundreds of other condolences received at Gonzaga when the Associated Press carried the news of his death.

In 1949, Father Costello, availing himself of a Fulbright scholarship, interrupted his studies at Harvard to enroll at Emmanuel College, Cambridge, to do research for his doctoral thesis. This marked the first time a Jesuit had been admitted to the English college since the Seventeenth Century. Here, also, he made many fine, lasting friendships among the dons who were his associates.

The Rev. Martin D'Arcy, S.J., wrote from Boston College upon learning of his death: "I hoped he had a great work for God in front of him. He was beloved by all who knew him, by non-Catholics as well as Catholics, as I knew well from the impression he made at Cambridge in England."

Father Costello returned to Harvard after a year at Emmanuel and was granted his doctorate in English in 1952. His thesis, *"The Curriculum at Seventeenth Century Cambridge,"* was published by the Harvard University Press in 1958. The work, reflecting exhaustive research, received glowing reviews in the finest scholarly journals.

The priest held membership in several learned societies and associations and somehow found time to contribute to their journals. He was, moreover, asked regularly to read papers at their meetings. His style in such papers, while substantial and direct, carried overtones of whimsy and humor rarely found in such surroundings and his imagery revealed a poet's heart.

Father Costello was the eldest of three brothers and the second oldest of seven children. One of the brothers, the Rev. Frank B. Costello, S.J., academic vice president of Seattle University, offered the requiem for his brother. The father of this family was a bridge and building supervisor for the Northern Pacific Railway. He was killed in a railroad accident in 1946.

Proud of his simple, solid origin, Father Costello was most familiar with the kind of work his father did, loved to talk of it, and had a passion for railroads and "railroading."

Several years ago he went through "all the channels," even to the president of the Northern Pacific to get permission to "ride the head end" of a freight train with an engineer friend of his. He "deadheaded" to Wenatchee, Wash., and rode in the cab of the deisel back to Spokane.

He enjoyed standing on the edge of the campus and watching the vagaries of a switch engine shunting cars, and a freight train pulling out of town had a real fascination for him. Many of his friends were railroaders, Catholic and non-Catholic, and he pursued a quiet, meaningful apostolate among them.

The aged and the "forgotten" were also close to his heart. He disliked visiting but he made regular calls in many homes to bring Holy Communion, hear confessions and console the "shut-ins."

In a few remarks following the requiem, Father Leary beautifully epitomized the life of the priest. "God had put together a sprightly and profound man in Father Bill Costello," he said. "... A great light has gone out of our lives. . . . There is sorrow today that is genuine, because we have lost from our corporeal midst this devoted teacher and priest, this warm human being."

Father Costello was a scholar. He could walk assuredly with other scholars, discoursing knowingly with them. But he was a priest above all, a priest dedicated to all men, no matter their station, their condition, their "forgottenness."

Books of Interest to Ours

Revival of the Liturgy. *Edited by Frederick R. McManus.* New York: Herder and Herder, 1963. Pp. 224. \$4.50.

"For the liturgy, through which the work of our redemption is accomplished, most of all the divine sacrifice of the eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the Church" (n.2) *Constitution on the Liturgy*, N.Y. Times, Dec. 5, 1963

The above words must sound like music in the ears of Father Godfrey Diekmann, O.S.B. For this statement of principle most certainly sets the seal of approval on the journal which he has so ably edited for a quarter of a century. Within the pages of *Worship* Father Diekmann has "given shelter to the ideas of many an author of bold vision: the evening Mass, the use of modern languages in the liturgy, the thorough reform of the liturgy, the ecumenical movement, the new kerygmatic attitude in teaching and Scripture . . .," and other farsighted considerations. The editorial offices of *Worship* must consider December the fourth, 1963, a red-letter day, and a crowning tribute to Dom Godfrey,—a marvelous gift from the Council for his silver jubilee as editor. His friends and co-workers for all these years, Father Gerald Ellard, S.J. must have smiled his gentle, shy smile from his place at the heavenly liturgy. That God our Father be more sincerely and fully praised was their common goal. Vatican II has made a giant step in this direction.

The Revival of the Liturgy preceded the *Constitution on Liturgy* by just a few months. Edited by Father Frederick McManus, the volume is a *festschrift* to honor Father Diekmann on his jubilee with *Worship*. And read in the light of the *Constitution* it roams the areas of reform and practical liturgy that the Council envisions. The *Constitution* lays down general principles for the restoration and promotion of the sacred liturgy. Its first chapter is composed almost totally from the sacred Scripture. In the *Revival of the Liturgy*, there is a fine study of the Scripture and liturgy in Christian living by Father Carroll Stuhlmueller, C.P. Father Carroll argues that Scripture in liturgical context gives a whole beautiful dimension to Christian life—even a dimension of unity with our separated brethren and a "transformation of this world we live in". Liturgy is not just made up of Scripture, but is itself an important factor in the understanding of Scripture. The Old Testament seen against the background of Israel's worship unfolds for us a new setting for our New Testament liturgy, and opens wide our understanding.

Father Gerald Sloyan's article, "Liturgy and Catechetics", emphasizes the role of the liturgy in "informal catechizing." In so doing he is responding in a practical way to the *Constitution's* call to pastors "to insure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects" (n.12).

Father William O'Shea has a chapter on the formation of candidates for the priesthood. His article too, seems now a direct response to the *Constitution* (n.14):

"It would be futile to entertain any hopes of realizing this active participation unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical of the clergy."

Father O'Shea remarks that the liturgy is the sanctifying presence of Christ in person. Priestly formation must bring this home to the very spiritual depths of every seminarian and priest. Liturgy is, therefore, not merely another "major" course in seminaries. It must be the basis for spiritual formation—a priestly attitude from a priestly spirituality.

In number 42 of the *Constitution* the Fathers of the Council urge that "the liturgical life of the parish and its relationship to the bishop must be fostered theoretically and practically among the faithful and clergy; efforts must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass". Father Joseph Connolly's article entitled, "The Parish: A Total View", seems in retrospect a commentary on both the theoretical and practical requests of the Fathers. Shunning juridical considerations, Father Connolly sees the parish as an organ of the Mystical Body—the Church alive and pulsating on the local level. It is a vital community where life, fellowship, instruction, grace come from the Eucharistic sacrifice. From thence it can look out, take stock of the world, and enter into it wholeheartedly and completely—Christ here and now, teaching, saving, making men holy in this limited territory, but with effects felt far beyond its limits.

Articles on the People of God, liturgy and social order, religious art, are further excellent commentaries on the spirit of the *Constitution*. Chapter VI of the *Constitution* deals with Sacred Music. In its exhortation to composers (n.121), the Council insists: "Let them produce compositions which have the qualities proper to genuine sacred music, not confining themselves to works which can be sung only by large choirs, but providing also for the needs of small choirs and for active participation of the entire assembly of the faithful". No more appropriate a commentary on this chapter can be found than Father Clement McNaspy's penetrating article, "The Sacral in Liturgical Music". The polarity that exists between the profane and sacred, between the popular and professional in church music is here clearly analysed. This article is certainly the most profound in the collection, and certainly deserves thoughtful consideration by all interested in music and singing as part of our liturgical renewal. For renewal is a continuing thing—not just for 1964, and this is vividly

seen in the problems of church music. If the Church is one and many, divine and human, transcendent and immanent, past and future, it goes without saying that her forms of worship (and especially her music) will reflect this complexity.

The final article by Father McManus, "The Future: Its Hopes and Difficulties", deserves reading as background to the marvelous *Constitution on Liturgy*. Not only are its hopes realized, but the difficulties too have now a pertinence. They must be met, faced, answered intelligently. But a start has been made. "The liturgy, especially the Eucharist, is the meeting place of conciliation and charity". As the Fathers of the Council bring their respective churches and the Church universal into a deeper penetration of the mystery of the Eucharist, we are inescapably closer to all Christians who seek to be united at the table of the Lord. Perhaps this reform—meditated within the Society of Jesus—could bring this least Society into closer internal union in these days when our various individual tasks tend to pull us apart.

WILLIAM H. OSTERLE, S.J.

The Future of the Liturgy. By Adrien Nocent. New York: Herder and Herder, 1963. Pp. 215. \$3.95; and, **The House of God.** By R. Kevin Seasoltz. New York: Herder and Herder, 1963. Pp. 272. \$4.95.

It is very appropriate to consider at one time these two books which come to us through the increasingly more impressive publishing house of Herder and Herder. The volume of Dom Nocent, the Benedictine liturgist, is an attempt to put into focus the pastoral concern which underlies the efforts of Vatican II towards the renewal of Catholic liturgy. Men of today, the thesis goes, are more taken up with the concrete things of life. The meaning of the physical world about us, and man's place in it, receives more and more attention from the various sciences as well as from the flesh-and-blood members of the world community who are presented almost daily with the conclusions of this scientific inquiry. The meaning and relevance of symbol and sign, of sacrament and a "sacramental view" of the universe and religion, have, in this context, a new opportunity. The tangible and sensible efforts of an incarnate God to sanctify men are open to a new understanding and, it is hoped, response. But there is more than opportunity here. There is crucial need. "The man of the 20th century needs a religion which competes with the reality of flesh and blood. A religion of abstraction no longer appeals to the mass of modern men. The world needs a tangible religion whose every rite is more than just a rite. That is the essence of the requirements of our time". The author presents, with considerable historical and theological authority, an explanation of how the reform of the Church's liturgy would come to grips with this opportunity and need of our day. Most emphasis is given to the Eucharist and the Word, and there is also a chapter on the sacraments. It is a very clear and very readable account.

Fully in accord with the principles of Father Nocent is the description given by Father Seasoltz of the meaning of the church in which the

liturgy is celebrated. Basic to the planning of any new church, or the renovation of an old one, must be a clear understanding of a church's purpose. Attention must therefore be given to the best possible arrangement of a community celebration which is arranged and structured, like the Church herself, with a hierarchy of roles. The place of altar (table of sacrifice) and its appointments, of celebrant, lectern, deacons (or leaders), people, choir and organ will all need to be better understood for the better understanding and celebration of the liturgy. This book therefore fills a real need at the present time and will be welcomed for that reason.

JOHN GALLEN, S.J.

Liturgy for the People, Essays in Honor of Gerald Ellard, S.J. *Edited by William J. Leonard, S.J.* Milwaukee: The Bruce Publishing Co., 1963. Pp. xiv-254. \$5.50.

When this collection of essays was announced to Father Ellard in the course of his Jubilee celebration at St. Mary's, he jokingly remarked that he would give the book a good review. Had he lived, that eminent reviewer of numerous books in this field, would certainly have given this book a good review. It is a fitting tribute to this pioneer American Jesuit in the liturgical apostolate. This collection continues his work of deepening our understanding of what the true worship of God's people means.

The collection is of assorted pieces, but all of a high quality. To this reviewer their particular value lies in the fact that they can clarify so many ideas on just what the liturgy is, and what it involves for every Christian in this day and age. In particular it can help the Jesuit to see what the implications for his life and work are in this revival, and the change of emphasis involved in this insistence on the primacy of the sacramental life.

This book deserves detailed criticism and its many points deserve extended treatment. But here only a brief summary of its contents can be given. Father La Farge shows that he understood exactly what Father Ellard was doing in this field; as well as presenting the basic connection that exists between true Christian living and its expression in a worship that is public and social. Father Terrence O'Connor makes clear the great similarity in the presentation of the essential Christian message, by first, the instruction of the catechumens in its liturgical context in the early Church, and then in *The Spiritual Exercises*. Mrs. Mary Perkins Ryan questions the suitability of a liturgical piety for Catholics in America. In detail she points out the obstacles to such a piety, and demonstrates how a false concept of the liturgy has done much harm. By presenting a more complete and sound picture of just what liturgy is, and drawing on her experience as a lay woman completely familiar with this field, she answers her own doubts, and those of her readers as well.

There are three essays based on the relation of Scripture to Liturgy. Father Maly shows how the formation of God's people in the Old Testament was a liturgical formation, and how much of their tradition was

maintained in the context of their worship. Father Stanley presents some very clear insights into the relationship of Liturgy and Scripture. They are the sources for those who would bring the Christian message to God's worshipping people. Mother Sullivan exposes the riches of the liturgical hymn which makes up the first chapter of Ephesians. In doing so she opens up a rich vein for possible future consideration.

This technique of showing us how to approach liturgical text is most admirably followed by Father Matthew O'Connell in his discussion of the text used in the blessing of Holy Chrism. He looks at these texts in so far as they shed light on the anointings in Baptism and their implications for the priesthood of the laity. One hopes that this is but a beginning in the theological exposition of liturgical texts. Fr. Weiser also presents a study of certain blessings from the ritual. His treatment is more of a historical character. He is concerned with the blessings of children.

To many, the questions of art and music are peripheral to their consideration of the liturgy. This is unfortunate. Only if our ideas on these subject are sound can we properly evaluate their contribution to the art and science of worship. We must therefore be grateful to both Father Berrigan and Dom Rembart Weakland for their contributions on these subjects. Mr. Theodore Marier's suggestions on a *schola cantorum* to be formed in the parish school seem somewhat impractical until one becomes aware that he is more practical in facing up to the problem of American Church music, that we are in dismissing his plan. These three essays have particular relevance in the light of the changes determined by the Second Vatican Council.

Two well written essays will interest almost everybody immediately. Fr. McNaspy presents a sound case for the vernacular in our worship, and this case is based on a familiarity with Latin, with music and with the nature of Liturgy. Concerning the Chant, Fr. Howell offers some very real suggestions on how to preserve this ancient treasure. Not all will accept his solutions, but all will be grateful for the clarity with which he presents the issues involved.

Four essays by four giants of the Liturgical Movement complete this volume. In a disarmingly simple essay, Fr. Jungman sheds significant light on our modern evening devotions, and especially on their historical background. Father Shawn Sheehan makes clear to us the nature of the community at worship. This essay is most practical for those who are called upon to lead God's people in worship. Father Hellriegel opens new vistas on the liturgical year, and how through it we can grow into the life of the Divine Head and His Mystical Body. Father H. A. Reinhold's title is deceiving. Far from being a remote and abstruse study of an almost unknown ninth century churchman, it is rather a clear insight into a whole school of thought in the history of the explanation of the Mass. It is also rich in comments of the present state of our liturgical approach.

A most complete bibliography of Fr. Ellard's own books and articles completes the volume.

These essays are not all simple and easy to read. But they are worth reading and worthy of the scholarship and care of the man to whom they are dedicated.

ROBERT V. CALLEN, S.J.

For Jesuits. Edited by John A. Hardon, S.J. Chicago: Loyola University Press, 1963. Pp. 462.

In the spirit of *aggiornamento* so prevalent in most of the Church's life today, with his book *For Jesuits*, Father Hardon has given himself to "bringing up to date" the *Liber Devotionum* which most of us have known and used from the first days of novitiate. In this endeavor Father Hardon proves himself as competent an editor as he was an author in his own writings. The book's format is plain, its size makes it easy to handle in chapel or on a vehicle of public transportation. The selections chosen for this book of devotions show good taste, deliberation, variety, and a definite attempt to blend the old familiar with the new and the old not-so-familiar prayers and inspirational writings. The author makes an appeal to the masculine approach to God in prayer.

For Jesuits is divided into eleven different sections, yet there is a bond which links all sections together—the Lord. Each section contains excerpts from Holy Scripture, the writings of the Popes, the thoughts and prayers of many of the Church's great. Despite the wide range of diversity in the material selected for the book, each selection seems to lead through the paths taken by the Saints, Our Lady, and Christ to the Father.

Although Father Hardon edited his book with members of the Society in mind, with a few changes I think it would be a worthwhile and a welcome prayer book for priests, other religious and many laity.

Under the pressures of the number and variety of works asked of them in these times, many Jesuits become so physically and mentally exhausted that it is almost impossible for them to find the energy or time for formal mental prayer and the spiritual reading necessary for prayer. Especially in such circumstances this will prove a good book to have at hand on the prie-dieu or on the chapel bench.

For Jesuits fills a real need for that rather rare find, a good book of prayers and devotions in English for male religious. In view of its many fine qualities, for which we owe thanks to Father Hardon, this book should be available to all English-speaking Jesuits.

LEO P. MONAHAN, S.J.