

WHAT KIND OF DOCUMENT?

By HOWARD J. GRAY

THE DESIRE for authenticity has probably never been stronger. It is a desire which transcends occupations, political parties and ethnic identities. It is the human desire to find harmony between what people profess and what people actually do. When there is a discrepancy between words and deeds, people become disillusioned. Our religious climate is no different from our wider cultural climate. Religious people today seek authentic models of living faith and ardent practice. If there is a contemporary secular disillusionment because professionals and politicians so frequently act in ways which are at odds with their proclaimed values, there is a concomitant disillusionment among people who take religion seriously. These have found too often that greed, lust and ambition have smothered the pure love of God and of neighbour which they have expected to discover in their leaders. In recent years the press has energetically catalogued a series of financial scandals, promotional swindles and sexual misadventures among a variety of religious leaders. In disillusionment many have abandoned formal religion or sought integrity in the atavism of religious fundamentalisms. Our times need religious leaders, as well as secular leaders, whose words and deeds are in graced harmony. We can accept weakness; we cannot accept deceit. We hunger and thirst for our saints.

The *Constitutions* of the Society of Jesus represent a systematic effort to bring harmony to belief and to actions, between what Ignatius of Loyola called the order of intention and the order of execution.¹ The *Constitutions* come from the lives of men—Ignatius and his early companions—who tried to witness to the authenticity of their gospel profession.² Granted that there is a cultural distance between the world of Ignatius Loyola and the modern Jesuit—in their ecclesiologies, pastoral experiences and apostolic situations—there can be no discrepancy between the values professed in the *Constitutions* and the way Jesuits live and work today. The *Constitutions* of the Society of Jesus retain a privileged place in the heart

of every contemporary Jesuit because they are a touchstone for his authenticity. The *Constitutions* bind a Jesuit to his foundation in faith, touching as they do his vocation to be a man of the gospel and to his witness to his times, touching as they also do his presence among his contemporaries. For Jesuits the *Constitutions* represent their spiritual patrimony. Consequently, how this document influences contemporary Jesuit life and work is important because it is an important norm for assessing contemporary Jesuit integrity. Furthermore, because Jesuits continue to touch the lives and works of others in and outside the household of faith, the *Constitutions* have value, too, for non-Jesuits. This is a modest reflection on the value of the *Constitutions* for the contemporary Jesuit and his collaborators.

What the Constitutions mean to a modern Jesuit

There are four constitutive elements in coming to understand the *Constitutions*. First, they are a wisdom document. Second, they represent the pilgrimage of the human spirit, seeking to find God's ways. Third, they are a commitment to compassion. Fourth, and finally, they represent the way one becomes a contemplative even in the midst of intensive activity. These four elements—of wisdom, pilgrimage, compassion and contemplative action—constitute for all Jesuits 'the way'.³ It is their translation of the gospel.

The *Constitutions* certainly are a document of legalities and of directives, guiding a Jesuit in all the circumstances of his life and work. They are also a witness of the Church's incorporation of the Society of Jesus into her mission. But they are even more radically an instance of wisdom literature;⁴ and, I would suggest, it is this which is of importance to the authenticity of a Jesuit because it touches as well the great gift of the *Exercises*, that of affective knowledge.⁵ This affective knowledge, the grace of the third prelude of the Second Week of the *Spiritual Exercises*, is not only love of God but insight into God, not only knowledge but the dynamism of service in its highest expression, union with God through Christ:

The wisdom that is a gift of the Holy Spirit renders right judgment of divine realities and of other things in the light of divine rules. This judgment is based in a certain connaturality or union with those divine realities, which, in turn, is realized through charity. Therefore, the wisdom of which we speak is charity.⁶

This affective union with God is the medium or way through which a person judges or discerns everything in the light of God. It is clear from the *Exercises* that for Ignatius Jesus Christ was the exemplar of such wisdom, that the following of Christ was essentially taking on the habit of discerning love modelled on Christ's love. The *Constitutions* presume a man of the *Exercises*, a man of such affective knowledge, one who desires and exercises a power to choose what most leads to God. Perhaps nothing in the *Constitutions* better illustrates this affective union which is wisdom than does the Ignatian reflection on the qualities of the superior general of the Society:

In regard to the qualities which are desirable in the superior general, the first is that he should be closely united with God our Lord and intimate with him in prayer and all his actions, that from God, the fountain of all good, the general may so much the better obtain for the whole body of the Society a large share of his gifts and graces, and also great power and efficacy for all the means which will be used for the help of souls.⁷

From this initial reflection to union with God, Ignatius enumerates six other qualities which should characterize Jesuit leadership. The general should also be a man of virtue (especially of charity, humility, balanced temperament, compassion, magnanimity), good judgment, alert in initiating and carrying through apostolic projects, a man of external authority and of great love for the Society.⁸ These qualities are all governed by the first because union with God is the source of that wisdom which will guide the general in the use of all his gifts and sustain him where such gifts are less vigorously present.

From the opening reflections of the *Constitutions*⁹ Ignatius insists on divine initiative and human cooperation, especially through that discerning love which chooses what is genuinely from God and leads to God. This reliance on divine wisdom as the initiator, sustainer, judge and reward of Jesuit life pervades the *Constitutions*. Jesuits will always have to make adjustments to details of the *Constitutions*; for example, our modern history has been one of reconciling the Ignatian ideal of poverty with the economic realities of running major institutions, supporting international works, and training men to work as capable professionals and scholars.¹⁰ But the enduring wisdom of Ignatius regarding poverty is twofold. On

the one hand the poverty he espouses is apostolic, looking at the example of simplicity associated with Christ's initial ministry and also looking at the ability to do the greatest effective good for the neighbour.¹¹ Such apostolic poverty demands faithful adaptation to people, places, circumstances. On the other hand, Ignatius insists that the canker of avarice will endure throughout human history and will attempt to influence intentions in any age and among any group of Jesuits.¹² This is what I mean by Ignatian wisdom: the ability to adjust while remaining both faithful to what is essential and alert to what would enfeeble the energy with which Jesuits should pursue those essentials.

The *Constitutions* originated in wisdom because God guided and gifted Ignatius's reflections. What the *Constitutions* call a Jesuit to be is similarly one guided by wisdom, to become an instrument joined to God.¹³ The *Constitutions* invite a Jesuit to make practical judgments but not out of human shrewdness alone.¹⁴ Further, the *Constitutions* invite the Jesuit to become part of a wisdom community, a fraternity of those who have learned how to dispose themselves to God's leadership, how to assess God's directions, how to recognize when and where they err, how to discover peace and even joy in surrendering to divine wisdom, how to foster that affective knowledge which allows one to choose in the likeness of Christ.

If the inspiration of the *Constitutions* is wisdom, their structure is that of the pilgrimage. The importance of the pilgrimage in the life of Ignatius and in the formation of young Jesuits is established.¹⁵ Perhaps less developed is our understanding of how this same reality influences the structure of the *Constitutions*. As John Olin has pointed out, the term pilgrimage can be used in at least three different ways.¹⁶ In its literal meaning, as 'a journey to a shrine or sacred place as an act of religious destination',¹⁷ pilgrimage represents an honoured and familiar religious practice, which has been part of popular Christian tradition for centuries. In its allegorical meaning pilgrimage can refer to the journey through this life of trial, temptations and threats into the life to come. Such was the allegorical use in the Epistle to the Hebrews, in Augustine's *The city of God*, in Bunyan's *Pilgrim's progress*, and in Dante's *Divine comedy*.¹⁸ Finally, in its spiritual sense, pilgrimage can stand for the search for God, the pursuit of vocation, the quest for an ethico-religious ideal.¹⁹ Saint Ignatius's notion of pilgrimage was, as

Professor Olin illustrates, a developmental one—from his pilgrimage to Jerusalem, to his internal pilgrimage to discover his place in the Church, to his establishment of a religious community. This multi-layered symbol became for Ignatius 'an archetypal idea'.²⁰ It is operative in the *Constitutions* as well.

Parts I and II of the *Constitutions* discuss the essentials for admitting or dismissing candidates; Parts III and IV lay out the spiritual and academic formation of the members; Part V describes the incorporation of scholastics into the body of the Society; Part VI talks about the religious life of those who are fully incorporated into the Society. While Part VII explains the mission of the formed Jesuit, namely, to travel wherever needed, Part VIII balances such apostolic mobility with a concomitant call to deeper religious and fraternal union. Parts IX and X deal with two specific sources of unity: the liaison with the general superior of the order and the conscious cultivation of those religious, ascetical and commonsense means which will continue to keep the corporate Society healthy and developing.

These parts do not constitute merely a governmental structure, because it is clear that the relation of one part to the next is also a movement through time: from initiation into the novitiate and formation and then into formal incorporation into the Society. From that incorporation the Jesuit assumes his responsibility to contribute to the Society's community life, to undertake its ministry, to support his fellow Jesuits, his superior general, and the Society's future. This movement is the progressive personal assimilation of one's vocation, of moving into that sacred place where each Jesuit can say, in truth, 'I am the Society of Jesus; its life is entrusted to me; I have journeyed into the maturity of spiritual ownership before God'. For it is neither geographic sacred place nor specific work nor distinctive religious garb, custom or devotions which establish a Jesuit's identity. Rather it is his commitment to move with God, to be ever the pilgrim, ever journeying in his life and work to discover the 'always more', which is God.

The third element in the *Constitutions* is that which touches its *raison d'être*, service:

The aim and end of this Society is, by travelling through the various regions of the world at the order of the supreme vicar of Christ our Lord or of the superior of the Society itself, to preach,

hear confessions, and use all the other means it can with the grace of God to help souls.²¹

This emphasis needs no elaboration here. It is quite simply the effort 'to help people', to bring the compassionate presence of Jesus to others, especially through the Word of God.²²

Finally, the *Constitutions* are a corporate continuation of the graces and processes of the *Spiritual Exercises*. As the continuation, the *Constitutions* are a living out of the climactic prayer of the *Exercises*, the Contemplation to Attain Love.²³ Recall that the Contemplation to Attain Love has four parts: the appreciation of the range of gifts from creation to personal salvation; the active, dynamic presence of God within those gifts; the labour of Christ, especially in his passion and death, to bring these gifts into God's fellowship, and the final restoration of all gifts to God in the resurrection of Jesus and his lordship over creation. From the reflection of the gifts from God one is led to contemplate the reality of God. The movements of the *Constitutions* parallel the movements of the Contemplation to Attain Love. The discernment of the gifts of a candidate's vocation, its quality, and its apostolic potential (Parts I to IV) parallels the movement within the first point of the Contemplation: to discern God's gift. The incorporation into the body of formed members, especially through obedience, emphasizes how Jesuits live within the community of the Society (Parts V and VI). This incorporation parallels the second point of the Contemplation: to consider how God is present in the gift given.

The reflections on the apostolic mission of the Society (Parts VII and VIII), a twofold labour of being sent and yet being united, parallel the third point of the Contemplation: to consider how God labours—especially in the passion of Jesus which united God to the human family—in the gift given. Finally, the concluding sections of the *Constitutions* (Parts IX and X), with their synthesis in the portrait of the general of the kind of man a Jesuit should be and the kind of union the Society should have, parallel the fourth point of the Contemplation: to consider how God brings all gifts into himself into a new synthesis of origin and destiny.

Just as the Contemplation to Attain Love synthesizes the movements of the *Exercises*, offering the individual retreatant a form of prayer which is a method of discernment, so the *Constitutions*, suggesting as they do the Contemplation to Attain Divine Love, offer the corporate Society of Jesus a form of apostolic life which

is also a way of living discernment. The *Constitutions* present four questions: Is this from God? Where does God dwell? Where would God have us labour? Does all this lead to that truth, peace and union which is God's kingdom? The Jesuit who asks these questions will be living out the *Exercises* as well as fulfilling his vocation; he will become, in his pursuit of those questions, a contemplative in his apostolic activity.

A modern Jesuit sees the *Constitutions*, then, less as a set of particular laws and more as an expression of identity. He realizes that he must open himself to wisdom so that his contemporary world can be related to the perennial presence of God's truth. He also knows that wisdom takes shape in the tedious fidelity to seeking its incarnation through particular choices, in the pilgrim quest to sustain the search for God's will. But that journey is not solitary for the Jesuit; it is a journey that knows God's will is to help others, to be what Jesus was, a man of compassion. Therefore, his wisdom journey is always oriented towards inviting the neighbour into this wisdom and in the direction of the true pilgrimage. In this wisdom journey of compassionate fellowship, the modern Jesuit knows, too, that he will find God precisely because he journeys and specifically in the twists and turns of the journey.

It would be extravagant to claim that every Jesuit spells out his reliance on the *Constitutions* in this way. Most, having studied the *Constitutions* during their formation years, live in that memory and in the trusted reliance on their recent General Congregations to have offered directions which bring the relevance of the *Constitutions* to their present-day challenges and opportunities. But what is comforting to me as a superior is to meet in most Jesuits the underlying reality of the *Constitutions* in the way they live and work.

What the Constitutions could mean for non-Jesuits

In its final report, the 1985 Extraordinary Synod of Bishops enunciated a conviction and an agenda which is important for the entire contemporary Church:

The end for which this Synod was convoked was the celebration, verification, and promotion of Vatican II. With grateful hearts, we feel that we have truly obtained this fruit, with God's assistance. Unanimously, we have celebrated the Second Vatican Council as a grace of God and a gift of the Holy Spirit, from which have

come forth many spiritual fruits for the universal Church and the particular Churches, as well as for the men of our time. Unanimously and joyfully, we also verify that the council is a legitimate and valid expression and interpretation of the deposit of faith as it is found in sacred Scripture and in the living tradition of the Church. Therefore, we are determined to progress further along the path indicated to us by the council. There has been full consensus among us regarding the need to promote further the knowledge and application of the council, both in its letter and in its spirit. In this way, new progress will be achieved in the reception of the council, that is, in its spiritual interiorization and practical application.²⁴

This statement is important because prior to the synod there were reactionary voices calling for essential reversals in the renewal inaugurated at the Second Vatican Council. Many feared that retrenchment would be the dominant concern at this synod. Such was not the case. The synod bishops carefully and clearly recommitted the Church to its own renewal according to the norms and processes established by the Second Vatican Council. For religious communities, including that of the Jesuits, this was most important. Since the Second Vatican Council, the Society of Jesus had, for example, taken systemic and consistent steps to renew its formation, community life and apostolic works. Not all agreed with these directions; some, in fact, voiced the hope and later the confident expectation that the synod of 1985 would reverse much in the Second Vatican Council and return the Society—and other religious communities—to something closer to the life-styles and apostolic concentrations prevalent before the council. The synod stilled such unhealthy nostalgia and attempted to stir minds and hearts to the future. For Jesuits that future—for themselves and for the greater Church—involves a dedication to collaboration, both apostolic and social, not a withdrawal into affective isolation or ministerial self-sufficiency. There should be, then, in all Jesuits a clear orientation towards the collaborative goals enunciated in their last three general congregations, for example:

The involvement we desire will be apostolic to the extent that it leads us to a closer collaboration with other members of the local Churches, Christians of other denominations, believers of other religions, and all who hunger and thirst after justice; in short, with all who strive to make a world fit for men and women to live

in, a world where brotherhood opens the way for the recognition and acceptance of Christ our brother and God our father. Ecumenism will then become not just a particular ministry but an attitude of mind and a way of life. Today it is essential for the preaching and acceptance of the Gospel that this spirit of ecumenism embrace the whole of mankind, taking into account the cultural differences and the traditional spiritual values and hopes of all groups and peoples.²⁵

I believe that Jesuits, by and large, subscribe to the need for collaboration in their schools, pastoral centres and social apostolates. The problem is not so much *that* Jesuits should work towards collaborative ministry for a more collaborative Church. The problem is rather *how* Jesuits can contribute best to that collaboration. Generally, Jesuits have relied on the Spiritual Exercises to provide ideas, processes and norms. This is understandable because the Exercises are a tool for all Christians, not just for Jesuits. Their very universality facilitates wide availability. However, I would want to suggest that the *Constitutions* can, and should, also be utilized in this most crucial mission of collaboration. The Exercises offer a programme of conversion, discipleship and dedication; the *Constitutions* offer a specific way for living out the values of the Exercises. I do not feel that we Jesuits have utilized this dimension of the *Constitutions*, that is to say, their ability to be transferred to our colleagues in the ministry. That transfer cannot, of course, be done mechanically, making 'Jesuits' out of people who are not called to be Jesuits. That would be presumptuous and manipulative, robbing the Church of the specific alternate charisms of their lay, religious or clerical colleagues. But the archetypal spiritual priorities which I have sketched in the first part of this essay are both radically Ignatian and yet transferrable to other charisms in the Church. Moreover, these four priorities of wisdom, pilgrimage, service and contemplated action resonate with the particular directions for sustained renewal offered in the final report from the Extraordinary Synod of 1985. Let me comment on how each of these four priorities from the *Constitutions* could help Jesuits and their apostolic colleagues share even more deeply in their inspiration and their efforts to establish criteria to judge their effectiveness in the ministry.

The wisdom character of the *Constitutions* emphasizes the particular role of the person of faith in a world of competing and frequently hostile ideologies. Ignatius Loyola understood that his men would

be in the world; and, as I outlined earlier, his way of life was not to remove them from this but to find in the midst of even intense secularity the deeply rooted reality of God, of the struggle for the kingdom, of the presence of the Spirit. Wisdom is the ability to see the patterns of salvation or the patterns of destruction in the events of the world and, thereby, to lead oneself and others to sound judgment and good choices. This ability to see, to judge and to choose what is true and good is certainly as needed in our time as it was in the time of Ignatius. The Extraordinary Synod has emphasized this:

The brief twenty-year period that separates us from the conclusion of the council has brought with it accelerated changes in history. In this sense, the signs of our times do not exactly coincide, in some points, with those of the time of the council. From among these, special attention must be paid to the phenomenon of secularism. Without any doubt, the council has affirmed the legitimate autonomy of temporal realities (cf *Gaudium et spes*, 36 and elsewhere). In this sense, a correctly understood secularization must be admitted. But, we are speaking of something totally different from the secularism that consists of an autonomist vision of man and the world, one that leaves aside the dimension of mystery, indeed neglects and denies it. This immanentism is a reduction of the integral vision of man, a reduction that leads not to his true liberation but to a new idolatry, to the slavery of ideologies, to life in reductive and often oppressive structures of this world.²⁶

It is crucial that apostolic colleagues take quality time together to read the signs of the times, to open themselves, together, to the priorities and the means of the kingdom of Jesus, and to choose in peace and courage what is the appropriate Christian response to a situation. In brief, apostolic staffs must become wisdom communities. If they do not do this, then they slip into only acting efficiently or only politically and not religiously.

Apostolic collaboration can never become an obsession with institutional maintenance. It is hard for schools, parishes or even social centres not to think of their survival as the mission. When they do begin to think this way, maintenance can also take precedence over mission. The pilgrimage structure of the *Constitutions* can help Jesuits and their apostolic colleagues to work not only as a wisdom community but also as part of the eschatological

reality of the whole Church. Only in such contexts does change become not only a sociological but a religious event:

The whole importance of the Church derives from her connection with Christ. The council has described the Church in diverse ways: as the People of God, the Body of Christ, the Bride of Christ, the Temple of the Holy Spirit, the family of God. These descriptions of the Church complete one another and must be understood in the light of the mystery of Christ or of the Church in Christ. We cannot replace a false unilateral vision of the Church as purely hierarchical with a new sociological conception that is also unilateral. Jesus Christ is ever present in his Church and lives in her as risen. From the Church's connection with Christ, we clearly understand the eschatological character of the Church herself (cf *Lumen gentium*, 7). In this way, the pilgrim Church on earth is the Messianic people (cf *Lumen gentium*, 9) that already anticipates in itself its future reality as a new creation. Yet, she remains a holy Church that has sinners in her midst, that must ever be purified, and that moves, amid the persecutions of this world and the consolations of God, toward the future kingdom (cf *Lumen gentium*, 8). In this sense, there are always present within the Church the mystery of the Cross and the mystery of the Resurrection.²⁷

A realistic acceptance of our pilgrimage reality allows us to be free enough to let new generations of leadership to emerge, to encourage alternate forms of ministry, and to liberate ourselves from demanding our leadership be the only leadership in a work or even in the Church.

It seems otiose to emphasize that service is essential to the Church's identity and, hence, to her renewal. But a careful reflection on the meaning of service prompts two crucial conclusions. First, the service of people—helping people as Ignatius would say—is disinterested service, authentic help. It means learning the real needs of people and accepting these. This requires tough humility, the ability to listen, to be critical of one's own agenda, and to readjust both aims and strategies. Second, the service of people is a balanced concern for human reality, men and women in their integrity as body and soul, mind and heart, destined for eternity but also defined by their own history and times.

The salvific mission of the Church in relation to the world must be understood as an integral whole. Though it is spiritual, the

mission of the Church involves human promotion, even in its temporal aspects. For this reason, the mission of the Church cannot be reduced to monism, no matter how the latter is understood. In this mission, there is certainly a clear distinction—but not a separation—between the natural and the supernatural aspects. This duality is not a dualism. It is thus necessary to put aside the false and useless oppositions between, for example, the Church's spiritual mission and *diaconia* for the world.²⁸

The Ignatian methodology for discerning true service, especially as found in Part VII of the *Constitutions*, can be adopted by Jesuits and their apostolic colleagues. When coupled with wisdom and a sense of pilgrimage, service becomes the fruit of discernment.

Finally, the report of the Extraordinary Synod presumes that the key to effective renewal is union in the mysteries of Christ's life and in the life of the Trinity. This union is what Ignatius persistently underscores in the *Constitutions* as, I believe, the continuation in Jesuit life of the graces of the Spiritual Exercises. This selection from the final report of the Extraordinary Synod should remind us of the pattern of incorporation into Christ offered in the Contemplation to Attain Love:

The primary mission of the Church, under the impulse of the Holy Spirit, is to preach and to witness to the good and joyful news of the election, the mercy and the charity of God that manifest themselves in salvation history, that through Jesus Christ reach their culmination in the fullness of time, and that communicate and offer salvation to man by virtue of the Holy Spirit. Christ is the light of humanity. The Church, proclaiming the Gospel, must see to it that this light clearly shines out from her countenance (cf *Lumen gentium*). The Church makes herself more credible if she speaks less of herself and ever more preaches Christ crucified (cf 1 Cor 2, 2) and witnesses with her own life. In this way, the Church is sacrament, that is, sign and instrument of communion with God and also of communion and reconciliation of men with one another. The message of the Church, as described in the Second Vatican Council, is Trinitarian and Christocentric.

Because Jesus Christ is the Son of God and the new Adam, he at once manifests the mystery of God and the mystery of man and his exalted vocation (cf *Gaudium et spes*, 22). The Son of God became man in order to make men children of God. Through this familiarity with God, man is raised to a most high dignity. Therefore, when the Church preaches Christ, she announces salvation to mankind.²⁹

It is certainly difficult, if not impossible, to effect ecclesial renewal without personal renewal. It is, in turn, just as difficult, if not impossible, to effect personal renewal without developing one's prayer and one's charity. The Contemplation to Attain Love has influenced, I believe, the way Jesuits come to be Jesuits. In doing this, the *Constitutions* have inculcated a way for Jesuits to see in their lives a recapitulation of Christ's life. The reason for this is the possession of the same Spirit inspiring us to see in prayer how to serve and in service how to pray. This gift of contemplative action, of a harmony between the solitude of prayer and the demands of the apostolate, relies, I believe, on the ability to be engaged in love both by the consolations of contemplation and by the challenges of the mission. Can Jesuits both help their colleagues and learn from their colleagues how to love? While most people do not immediately think of love as the dominant reality in Ignatius—they would, for example, think first of zeal, discretion, service—he was, in fact, an ardent lover. The power to be a contemplative in act comes not from insight but purified affection, the desire to see what good God reveals in prayer and/or in work and to embrace this.

I introduced this section of my essay by suggesting that Jesuits, generally, know *that* collaboration is important but are not sure *how* to do it. What I have urged here is that we Jesuits co-labour best when we live our own integrity and, therefore, are not afraid to share its fruit with our co-workers. Taking the *Constitutions* as an expression of Jesuit spirituality will help Jesuits discover anew their meaning and prompt them to be friends in the Lord not only with one another but with those who share their labour.

NOTES

¹ *The Constitutions of the Society of Jesus* (English translation and edition by George Ganss, S.J., St Louis, 1970), [134].

² Cf Ravier, André, S.J.: *Ignatius of Loyola and the founding of the Society of Jesus* (English translation by Maura, Joan, and Carson, Daly, San Francisco, 1987), pp 25–119.

³ Cf Arrupe, Pedro, S.J.: 'Our way of proceeding', in *Five recent documents from Fr General Pedro Arrupe, S.J. on spirituality for today's Jesuits* (New Orleans, 1980), pp 35–64.

⁴ Murphy, Roland E., O. Carm.: 'Introduction to wisdom literature', in *The Jerome biblical commentary*, edited by R. E. Brown, J. A. Fitzmyer, and R. E. Murphy (Prentice-Hall, Englewood, 1968), p 487: 'The concept of wisdom literature is elusive. The idea has been borrowed from OT studies and applied broadly to various extrabiblical works, and scholars vary widely in the use of the phrase. It seems best to define it according to the oldest

examples . . . These are instructions concerning life and conduct, transmitted from teacher to student (often in the form of father to son). Observation and experience have molded the framing of these teachings'.

⁵ *Const* [516]. For a careful explanation of Ignatius' understanding of affective knowledge, see Ganss note 1, p 234.

⁶ Aquinas, Thomas: *Summa Theologica II-II*, q 45, a 4, c. See Conley, Kiernan, O.S.B.: *A theology of wisdom, a study in St Thomas* (Dubuque, The Priory Press, 1963), pp 105-140.

⁷ *Const* [723].

⁸ *Ibid.*, [725]-[733].

⁹ *Ibid.*, [134].

¹⁰ Tetlow, Joseph A., S.J.: 'The transformation of Jesuit poverty', *Studies in the spirituality of Jesuits*, vol 18, n 5 (November, 1986).

¹¹ *Ibid.*, pp 2-5.

¹² *Ibid.*, p 3.

¹³ *Const* [813].

¹⁴ *Const* [161], [414].

¹⁵ Buckley, Michael, S.J.: 'Freedom, election, and self-transcendence: some reflections upon the Ignatian development of a life of ministry', in *Ignatian spirituality in a secular age*, edited by G. P. Schnier (Waterloo, 1984), pp 65-90, esp. p 83.

¹⁶ Olin, John C.: 'The idea of pilgrimage in the experience of Ignatius Loyola', *Church history*, vol 48 (December, 1979), pp 387-389.

¹⁷ *Ibid.*, pp 387-388.

¹⁸ *Ibid.*, p 388.

¹⁹ *Ibid.*

²⁰ *Ibid.*, pp 388-389.

²¹ *Const* [308].

²² *Formula of the Institute* [3]. Cf also Brian E. Daley, S.J.: '"In ten thousand places": Christian universality and the Jesuit mission', in *Studies in the spirituality of Jesuits*, vol 17, n 2 (March, 1985), pp 3-10; and Michael J. Buckley, S.J.: 'Jesuit priesthood: its meaning and commitments', in *Studies in the spirituality of Jesuits*, vol 8, n 5 (December, 1976), pp 140-151.

²³ An excellent treatment of the place of the Contemplation to Attain Love is that of Michael Buckley, S.J.: 'The Contemplation to Attain Love', *Way supplement*, vol 24 (1975), pp 92-104. I am indebted to this article for the exposition which follows.

²⁴ *Message to the people of God and the final report*, Extraordinary Synod of bishops, Rome, 1985 (Washington, 1986), p 9.

²⁵ GC 32, decree 4, n 86.

²⁶ *Message*, Extraordinary Synod, p 12.

²⁷ *Ibid.*, p 13.

²⁸ *Ibid.*, p 24.

²⁹ *Ibid.*, p 13.