

THE SOCIETY OF JESUS: A PRIESTLY ORDER

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IT HAS OFTEN BEEN SAID that the Jesuits are essentially 'a priestly order'. What does this really mean? How does it measure against the non-ordained religious orders to remind us of what is essential to the priestly life? If Jesuit religious life is, in some special way, 'priestly', what issues does this raise?

The meaning of Jesuit priesthood

What does it mean to be a priest? The nature of ministerial priesthood is controversial today. Is a Roman Catholic priest the one who says Mass and absolves us from our sins? Is a priest a community leader? Is he anything other than a deacon or pastoral assistant with sacramental powers?

The word 'priest' in the New Testament is based on an Old Testament understanding of cultic priesthood. But for our purposes, the term 'priest' begins to be used in the late second century. We discover that in the early Church, bishops, presbyters and deacons were responsible for the residential care of the local communities. Apostles, prophets and teachers did ministry flowing from the missionary enterprise. Only later, with the split between clergy and laity, the image of priest was associated with several different roles and ministries: a disciple called to fellowship with Jesus, a mediator, an apostle called to proclaim the gospel, a presbyter responsible for pastoral care, and a presider at Eucharist. The priesthood of all believers came to mean that all are concerned with the sacred, not that all are elders leading and teaching. Contemporary approaches emphasize the priest as prophet, shepherd of the mystery of Christ and servant-leader of the Christian community.¹

Thus it would seem that priesthood can be viewed as continuing Christ's ministerial and prophetic priesthood, and as calling others to conversion. Part of this priestly role is being a fellow-bearer of suffering, a person with a pierced heart.²

For Ignatius Loyola, founder of the Society of Jesus, the realization that it was not God's will for him to remain in Jerusalem

led him to decide to study in order to help souls, *para poder ayudar a las animas*. During his studies, he continued to give the Spiritual Exercises and spiritual direction, to teach Christian doctrine and to care for the poor. Ordination did not begin this kind of work. It ratified it and caught it up within the public mission of the Church. The meaning of Jesuit priesthood evolved in the apostolic life of Ignatius and his companions: preaching, catechetics, the Spiritual Exercises, spiritual direction, and service to the poor and suffering. These priestly ministries were confirmed in the Formula of the Institute. The question this story poses is: is there a necessary relationship between the Society of Jesus as a priestly order and Ignatian spirituality?

Ignatius longed to identify with Christ the prophet, priest and servant-king. He wanted to be ordained because ordination made it possible for him to do what he wanted to do in terms of preaching the gospel, serving the poor and working for the liberation of the oppressed. One can argue that all these activities can be performed by people who are not priests:

Against this, it must be pointed out that precisely in view of historical variability and of theology it is impossible to describe anything as properly and solely priestly, that is, as what *only* the priest can do (TI 19, p 124).

In other words, these activities are part of the priestly office as much as presiding at the Eucharist. In this perspective, priestly spirituality is the radicality of a Christian life and not a supplementary function. The priest is the leader of a Christian community of worship who does not merely say prayers but is a person of prayer in a real relationship with God, accepting poverty with the poor and serving the faith of others. This identification with the poor implies incorporating a political dimension in one's spirituality. At best, the priest functions as prophet and servant (TI 19, pp 128-38).

The first Jesuits were priests from different countries who wanted to form an apostolic body not under a bishop to serve a diocese but under the pope to serve the universal Church. They were called 'priests of reform' because they were neither mendicants nor monks, but rather 'clerics regular'. In the beginning, they avoided any notion of forming an organized congregation. They did not see themselves as exclusively ministers of the word, but as leading others to sacramental incorporation in the paschal mystery of

Christ. The apostolic vocation did not imply priestly consecration but Ignatius and his companions felt called to this as a form of the *magis*, the greater glory of God and the greater help of people. From this frame, Kolvenbach made his judgment: 'It is the primary vocation to be like the apostles which marks henceforth the way of being "priest" in the Society of Jesus'.⁴

What, then, is this way of being 'priest' in the Society of Jesus? It is to be like the apostles, ones who are sent; it is a prophetic ministerial priesthood. If we look at, on the one hand, the vocation of a monk, we identify a vocation of witness and prayer wherein the priest functions to meet the religious and ministerial needs of a particular Christian community of brothers. This monastic vocation includes choir and stability. 'In stark contrast', according to Michael Buckley, 'the Jesuit vocation is essentially priestly, an ecclesial consecration to the service of the word within the entire world, to a ministerial availability to the universal Church.'⁵ While it is true every Jesuit is not an ordained priest, every stage of being a Jesuit is meant to prepare for and support this ministry. By the same token, the Jesuit is neither a mendicant nor a diocesan priest.

On September 27 1540, Paul III issued the bull *Regimini militantis ecclesiae*, whereby the official Church sanctioned the existence of the Society of Jesus. The members of this new society of priests were available to be sent anywhere by the pope in the ministry of the word and of the sacraments for the good of the Church and for the greater glory of God. When Ignatius and his priestly companions received the bull *Regimini* approving them as an order of priests, they became an order of 'clerics regular', that is, of priests who live under a religious rule, immediately dependent on their own superior general rather than a diocesan bishop.⁶

One view of the Society of Jesus as a priestly order emphasizes the sacramental dimension of priesthood. It stresses that priests celebrate the sacraments and co-operate with their bishops in many pastoral and administrative ministries.⁷

Another view emphasizes the prophetic dimension of Jesuit priesthood. This understanding of the priestly consecration of Jesuits is not primarily sacramental as it is for a parish pastor or a cathedral canon, although it is a ministry of praise, reverence and service. Nor is it a restrictive priesthood like that of a parish priest, since Jesuits are available for any mission in the world. Thus it is a prophetic ministerial priesthood, combining the service

of faith in the living God with a concern for the just alleviation of human misery.⁸

It must be kept in mind that the Catholic reform of the sixteenth century was a reform not only of morals but also of pastoral practice. In Ignatius's mind, being priestly and being prophetic and ministerial were one and the same. In his day, ministry of the word of God had a pre-eminence as a way of helping souls. This preaching occurred during the celebration of the Eucharist but also on other occasions in churches, hospitals and streets. It included lectures on theology as part of adult education, catechetical instruction and spiritual direction. Jesuits were also active in serving the poor in collaboration with laypeople. Ministry for Ignatius was to anyone in need, especially those who have no one to serve them: 'Thus Nadal interprets the Jesuits' famous fourth vow'.⁹ By reason of the fourth vow, the current emphasis is on mission, a sense of being sent to serve God's people, a zeal to work for peace and justice in the world, a conviction of exercising leadership in a mission Church to form a people on mission by evangelization for radical discipleship.

It may help to identify Ignatius's understanding of the Society of Jesus as a priestly order not so much in the light of but as over and against the Vatican II documents on priesthood. These documents correlated priesthood and ministry, underscoring preaching the gospel as the primary task of the priest, and offering a collaborative model of presbyters working with their local bishop in the ministry of word and sacrament. Underlying this model, however, are assumptions that the priest-minister serves in a parish, works with the faithful rather than with atheists or non-Catholics, and is in a hierarchical relationship with the local bishop. By contrast, the Society of Jesus is a priestly order of men with apostolic mobility at the disposal of the pope, open to dialogue with non-Catholics and non-Christians, and committed to a fraternal, non-hierarchical relationship with their ordinary.¹⁰

The 31st General Congregation, which met in Rome 1965-66, described the Society of Jesus as an apostolic group living by religious vows and raised to the priesthood to be sent by the pope anywhere in the world (GC 31, D 1, nn 2-3). The same Congregation spelled out certain principles of the Catholic faith and of the Jesuit Institute from which criteria for priestly ministry could be drawn. This General Congregation distinguished between the essential nature of the priesthood and concrete historical forms

in different cultures, between the common apostolate shared by all Jesuit priests, scholastics and brothers, and the ordained ministry which priests are called to exercise. This congregation established that the diversified activity of Jesuit priests is based on the general mission of priesthood and the specific charism of the Society of Jesus. It is this specific charism which gives to the ministerial priesthood its prophetic quality (GC 31, D 23, nn 2-12).

In his December 3 1974 address to the members of the 32nd General Congregation of the Society of Jesus which met in Rome in 1974-75, Paul VI advised Jesuits that since they cannot do everything, they ought to do what they can do according to their precise apostolic vocation and the specific character of their spirituality. While honouring the effective role of brothers, he reminded Jesuits that their priesthood is an essential character of the Society, necessary for the sanctification of people through the word and the sacraments by virtue of their dedication to the active life. From the charism of the order of priesthood springs the apostolic character of their mission. Within the role of priest and apostle, the Jesuit is a spiritual leader and an educator of others in Catholic life. Paul VI called the order 'religious, apostolic, priestly, and united with the Roman Pontiff by a special bond of love and service in the manner described in the *Formula instituti*'.¹¹

The 32nd General Congregation of the Society of Jesus addressed this issue in 1975 and concluded once again that the Society of Jesus is indeed a priestly order. It described Jesuits as 'religious, apostolic, and priestly, and united to the successor of Peter by a special bond of love and service reflecting their total availability for mission in the universal Church' (GC 32, D 4, n 15). In addition, it described the prophetic mission of the Society today as the priestly service of the faith of which the promotion of justice is an integral part. Opportunities for apostolic work that are not directly related to the strictly presbyteral function, the General Congregation announced, ought to be compatible with the priestly character of the Society in general, as well as with the essential demands of Jesuit religious life (GC 32, D 4, nn 18, 78-79). The 32nd General Congregation also urged that categories of membership be not divisive and the unity of the Jesuit vocation be promoted so that scholastics and brothers participate fully in the Society's life and ministries.¹²

Not unlike priesthood in general, the priestly character of the Society of Jesus at the moment is diffuse and problematic. This is

not to say that the principles of formation and the legalities of the exercise of priesthood are not definite. But the underlying situation is the crisis of identity in ordained ministry and Roman Catholic priesthood.

Some Jesuit priests would say that they are first of all priests and secondly they are religious. In this view, the primary aim is the exercise of priesthood and all employ means to this end. Other Jesuit priests would say that they are first of all a religious group and secondly they become ordained. The primary thing is the community, so the brothers are as much a part of the Society as priests. They were asked to join in order to pray for Jesuit priests so they share in the priesthood. Still others claim that they are Jesuits and priests. For them there is no dichotomy.

The Society of Jesus is, in the prophetic and ministerial sense, a priestly organization. Priesthood is essential to Jesuits. Moreover, as priests, they are tied into the hierarchy through their vow of obedience to the pope.

Even though the Society of Jesus is a priestly order, brothers need not feel that their presence and work is belittled, since the Spirit gives both vocations as part of a single apostolic vocation exercised in a priestly body. The intra-Societal complexity of the issue, legal and otherwise, surrounding the brothers brings in a whole set of problems *vis-à-vis* Paul VI and the Society's renovation of the Constitutions.¹³ The brothers express their own sense of Jesuit vocation. It would be beyond the bounds of this essay to trace the actual situation of the brothers. I prefer to discuss how Ignatian spirituality has gone beyond the Society of Jesus.

The influence of Ignatian spirituality

Ignatius undertook the pastoral care of many religious women in his lifetime. He specified, however, that Jesuits were not to take women under their obedience nor were they to be permanent confessors or spiritual directors of nuns or of religious women living together in the world. In 1546, he wrote a memorandum in which he stated clearly that he was not planning to establish 'Jesuitesses'. It did not seem advisable at the time since the Society of Jesus needed to increase its male membership and to honour its vow of obedience to the pope making its members available to go anywhere in the world.¹⁴

If we consider the statement that the Society of Jesus is a priestly order to mean that it has a prophetic mission in the Church, then

it is possible for us to consider the influence of Ignatian spirituality going beyond the interior and apostolic life of Jesuits and becoming embodied in Christian life.

In contrast with the unsuccessful model of female membership in the Society of Jesus, of which there are some interesting cases, there is the successful model of Jesuit collaboration with women in the founding of several women's religious congregations. In the early seventeenth century, Mary Ward presented to Rome a Plan for her Institute of the Blessed Virgin Mary modelled on the Formula of the Society of Jesus, and was refused.¹⁵ In 1650, Jean Pierre Medaille founded the Sisters of St Joseph.

In the nineteenth century, Joseph Varin helped Madeleine Sophie Barat to begin the Society of the Sacred Heart of Jesus, Julie Billiart the Sisters of Notre Dame de Namur, and Marie d'Houet the Faithful Companions of Jesus. Pierre Olivaint supported Eugénie de Smet in the beginnings of the Helpers of the Holy Souls. John Grassi encouraged Cornelia Connelly, foundress of the Society of the Holy Child Jesus. Paul Gin hac helped Emilie d'Oultremont to found the order of Marie Réparatrice.¹⁶

And so what are the qualifying characteristics of Ignatian spirituality that have influenced several women's teaching orders? After the restoration of the Jesuits in 1814, several women's religious orders tried to base their own Constitutions on Ignatian spirituality. Interestingly enough, they were given only the *Rules of the summary*, not the *Constitutions of the Society of Jesus* which communicated Ignatius's dynamic spirit and vision of the one aim. Essentially there are four characteristics that emphasize the ministerial and prophetic intuition of the Society of Jesus: the single aim of the glory of God and the service of others, the 'more' or the greater glory of God, indifference or availability for God and the Church, and the process of discernment.¹⁷

With respect to the single aim, it is to be noted that instead of dedicating his order directly to self-perfection and the salvation of others, Ignatius considered the Society to have only one end, namely, the glory of God and the service of others, to which personal sanctification is the means. A second characteristic of Ignatian spirituality that has influenced women's religious congregations is the ideal of 'the more', the *magis*, of working for the greater glory of God and the more universal good, as a factor in choosing one's ministry. 'The more' is also found in the Principle and Foundation of the Spiritual Exercises which had an impact on

many women religious in congregations whose constitutions were not based on the *Rules of the summary* of the Society of Jesus. A third and closely related dimension is the principle of indifference or of availability for God, also described in the Principle and Foundation of the *Spiritual Exercises*. A fourth quality of Ignatian spirituality that has affected women's teaching orders is the process of discernment. This process helped apostolic women religious develop a reverent love for the institutional Church and an interior freedom to choose ministries in light of real needs.¹⁸

Today, religious sisters are questioning anew the impact of Ignatian spirituality on their beginnings and at the present time. They are asking why their foundresses insisted on adopting the Ignatian charism as the way to respond to the needs of the time. They and other laypeople are reflecting on how their experiences enrich the Ignatian charism and are enriched by it. And they are exploring the viability of the Ignatian spirit as ministerial and prophetic for moving forward today.¹⁹

Conclusion

To describe the Society of Jesus as a priestly order is to use a point of contrast for clarification. In Ignatius's day, he wished to distinguish his order from monastic and mendicant orders and signalled that difference by the phrase 'priestly order'. He used this point as one reason to argue against the membership of women in favour of apostolic availability for mission. It can be used to distinguish a Jesuit priest from the priest-minister described in Vatican II documents. Paul VI retained the phrase 'priestly order' to remain faithful to the essential character of this clerical institute. When the 33rd General Congregation reiterated the phrase, it was to indicate that the Society of Jesus is primarily prophetic and ministerial.

Even though the term 'priestly order' indicates a distinction between priests and lay-brothers, it is important to note that there is an emphasis today not on juridical but on pastoral identity. Even though the Society of Jesus is a priestly order, lay people, in particular Jesuit brothers and women religious, can exercise Ignatian spirituality as a way of fostering a ministry of discipleship.²⁰ From this perspective, one may conclude that priesthood does indeed qualify certain pre-eminent dimensions of ministry concerning word and sacrament. It is taken for granted that the Jesuit priest is shepherd of the mystery of Christ. But if the Jesuit charism

and mission today are to remain prophetic, then the service of faith and the promotion of justice are the way of proceeding in Jesuit ministry.

This topic raises issues for Jesuits. For example, do Jesuits identify their various ministries as part of their priesthood? Or do they believe that the eucharistic life of the community is the heart and source of their ministries, especially in their commitment to social justice? Is the formation, then, of Christian community basic to all Jesuit ministries? How do Jesuit brothers relate to Jesuit priests in a priestly order?

At the same time, this topic raises issues for non-Jesuits with reference to Ignatian spirituality. For example, what is the relationship of Jesuit priesthood to Ignatian spirituality and how does it shed light on our living of this spirituality? What does it mean to be 'priestly'? How is Jesuit priesthood different from the universal priesthood to which we belong by baptism? Is priesthood in the Society of Jesus a fulfilment of Jesuit spirituality that is somehow differentiated from Ignatian spirituality? Is the difference only canonical?

Perhaps today the 'more' urgent invitation is to reflect on Ignatian spirituality as ministerial and prophetic in our culture. For example, how can we in North America and elsewhere who claim to live Ignatian spirituality be voices of prophecy to people numbed by capitalism, militarism, consumerism, manipulative advertising, unjust systems and structures, unfair practices in banking and trading? How can we build community and resist cultural oppression creatively according to gospel values in a culture that rewards competition, individualism and the exploitation of the underprivileged? How can we affirm and support what humanizes and denounce what dehumanizes?²¹

It may well be that our contemporary understanding of what it means to be ministerial and prophetic comes close to Ignatius's sixteenth-century understanding of what it means to be priestly, that is, in confrontational dialogue with culture. If that is so, then Ignatian spirituality calls us to be priestly in our day, to preach the gospel, serve the poor and work for the liberation of the oppressed.

NOTES

¹ See *Presbyterorum ordinis*, in *The documents of Vatican II*, ed. Walter M. Abbott S.J. (New York, 1966), pp 532-79; Gray, Howard J., S.J.: 'Assumptions and issues on the theology

of priesthood', a paper prepared exclusively for the 1987 Assembly of ordinaries and rectors of theologates, June 30 1987; Gray: 'Shift in theology', *The Way Supplement* 65 (Summer 1989), pp 54-69, in which he describes the shift for apostolic religious from juridical to pastoral identity and mission; Lonergan, S.J., Bernard: 'The response of the Jesuit as priest and apostle in the modern world', *A second collection*, ed William F. J. Ryan S.J., and Bernard J. Tyrrell S.J. (London, 1974), pp 165-87; McBrien, Richard P.: *Catholicism* (Minneapolis, 1981), pp 798-816; and McBrien: *Ministry: a theological, pastoral handbook* (San Francisco, 1987), pp 27-49.

² See Karl Rahner S.J., 'The man with the pierced heart', *Servants of the Lord*, tr Richard Strachan (N.Y.: Herder & Herder, 1968), pp 107-19; *The priesthood*, tr Edward Quinn (N.Y.: Seabury/Crossroad, 1973), pp 99-169; 'Part two: priesthood', *Theological investigations* (= *TI*), Vol 19, tr Edward Quinn (N.Y.: Crossroad, 1983), pp 55-138.

³ See *The autobiography of St Ignatius Loyola*, ed John C. Olin, tr Joseph F. O'Callaghan (San Francisco, 1974), p 49; and 'The formula of the institute of the society of Jesus', *The constitutions of the society of Jesus*, tr George E. Ganss S.J. (St Louis, 1970), p 64. Cf Buckley, Michael J.: 'Jesuit priesthood: its meaning and commitments', *Studies in the spirituality of Jesuits*, 8 (1976), pp 140-46; and Rahner, Hugo, S.J.: *Ignatius: the man and the priest*, tr John Coyne (Rome, 1977), pp 5-19.

⁴ Kolvenbach, Peter-Hans, S.J.: 'Final address', Congregation of provincials, Rome, June 29 1990, p 2 of English translation. See also Ravier S.J., André: *Ignatius of Loyola and the founding of the Society of Jesus*, tr Maura Daly, Joan Daly, and Carson Daly (San Francisco, 1987), pp 25-35.

⁵ Buckley, 'Jesuit priesthood', p 138.

⁶ See 'The formula of the institute', #2: 'The general examen and its declarations', #30; *Constitutions*, ##308, 406-7, 591-93, 603, 623, 642-43, 645, 650, 793.

⁷ For example, see Council of Trent, 23rd session, Chap 1, c 1: Denziger 949, 957, and 965 (1748, 1764, and 1771); *Presbyterorum ordinis* in *The documents of Vatican II*, ed Abbott, Ch 1, pp 533-38; Paul VI, Address to GC 32, December 3 1974, GC 32, pp 525-26.

⁸ See Buckley, 'Jesuit priesthood', pp 146-66; 'A letter to the ordinands', *The Berkeley Jesuit* (Spring 1972), 1-2; 'The confirmation of promise: a letter to George Ganss', *Studies in the spirituality of Jesuits*, 7 (1975), pp 175-95; and John O'Malley S.J., *Tradition and transition: historical perspectives on Vatican II* (Wilmington, Delaware: Michael Glazier, 1989), pp 168-71.

⁹ O'Malley, p 152. See also pp 127-71.

¹⁰ See *Christus dominus*, *Optatam totius*, and *Presbyterorum ordinis*, in *The documents of Vatican II*, ed Abbott, pp 389-461, 526-79. Cf O'Malley, pp 161-65.

¹¹ Paul VI: Address to the members of the 32nd General Congregation, December 3 1974, *Documents of the 31st and 32nd General Congregations of the Society of Jesus* (St Louis, 1977), p 524. See also pp 519-36.

¹² See GC 32, D 8, nn 1 and 2. Cf Arrupe, Pedro, S.J.: *Five recent documents from Fr General Pedro Arrupe S.J., on spirituality for today's Jesuits* (New Orleans, 1980); and Padberg, John F., S.J.: 'The Society true to itself: a brief history of the 32nd General Congregation of the Society of Jesus (December 2 1974-March 7 1975)', *Studies in the spirituality of Jesuits*, 15 (1983), pp 1-102.

¹³ For example, see 'The formula of the institute', ##2, 6, and 9; 'The general examens', Ch 6, nn 1-8; *Constitutions* #3148-62; GC 31, D 7, nn 1-8; Paul VI, Letter of February 15 1975 in GC 32, pp 539-41; GC 32, D 8, nn 1-2, and D 9, nn 1-3; and GC 33, D 1, nn 15-22. Cf Ganss, George E., S.J.: 'Toward understanding the Jesuit brothers' vocation, especially as described in the papal and Jesuit documents', *Studies in the spirituality of Jesuits*, 13 (May 1981), pp 1-63, esp pp 46-50 regarding Pedro Arrupe's October 1976 talk on the brothers' role and vocation in the Society.

¹⁴ For example, see the cases of Isabel Roser, Sister Teresa Rejadell, and Juana of Austria, in Rahner, Hugo, S.J.: *Saint Ignatius Loyola: letters to women*, tr Kathleen Pond and S. A. H. Weetman (New York: Herder and Herder, 1960), pp 52-67, 251-95, 329-68.

¹⁵ See *The heart and mind of Mary Ward* (Wheathampstead Hertfordshire: Anthony Clarke, 1985), pp 111-24. Due to the accidents of history, she was almost the only one who tried to use the *Constitutions* of Ignatius rather than the *Rules of the summary* in the form approved by the third General Congregation in 1573.

¹⁶ See Padberg, John, S.J.: 'The Jesuits and women', unpublished manuscript, pp 18-20.

¹⁷ See Gorman, Margaret, R.S.C.J.: 'The influence of Ignatian spirituality on women's teaching orders in the United States', unpublished manuscript, pp 4-5; and McCarthy, Caritas, R.H.C.J.: 'Constitutions for apostolic religious', *The Way Supplement*, 14 (1971), pp 33-45.

In many provinces, the Jesuit novices were trained on that *Rules of the summary* rather than on the *Constitutions*, which in the course of time became unfamiliar to most Jesuits, while the *Summary* was read at table every month. Moreover, the *Constitutions* were usually regarded as a document 'For ours only', not to be shown to others, and with one or two exceptions, were not translated into other languages. Hence it is not surprising that those Jesuits who aided the foundresses used the *Summary* rather than the *Constitutions*. In the *Rules of the summary*, the individual statutes or 'rules', although extracted from the *Constitutions*, were outside the context offered by the *Constitutions* as a whole. Thus they were not properly understood; they lost the inspiration underlying Ignatius's *Constitutions* as a whole and tended to become merely 'rules'.

¹⁸ See *Constitutions* #622; 'Principle and foundation', Exx 23, *The Spiritual Exercises of St Ignatius Loyola*, tr Elisabeth Meier Tetlow (Lanham, Maryland, 1987), p 11, and Exx 313-36, pp 105-11; Gorman, pp 6-7, 26; and McCarthy, Caritas: 'Ignatian charism in women's congregations', *The Way Supplement*, 20 (1973), pp 10-18.

¹⁹ See Gorman, p 26.

²⁰ See Daley, Brian E., S.J.: 'The ministry of disciples', *TS* 48 (1987), 605-29; Dulles, Avery, S.J.: 'Imaging the Church for the 1980's', *Thought* 56 (1981), pp 121-38; and O'Malley, p 141.

²¹ For some of the above questions, I am indebted to exchanges with the Regis College faculty, Toronto, in particular, Margaret Brennan I.H.M., and John Costello S.J.