

AT THE FRONTIERS

THE WORLD TRADE CENTER will remain in the common vocabulary for some time. With it, everyone says, “the world changed.” If it does not seem excessively self-important, we might ask What has ignatian spirituality, a spirituality for the marketplace, to say to this? Major Jesuit journals of political and social thought – beyond the analysis of relations in and with the Islamic world – have seriously addressed issues of public morality such as the just war theory. Truly astonishing numbers of e-mails flew around among Jesuits, friends, and colleagues, offering and calling for compassion and reflection. The provincials of the United States collaborated in a letter to President Bush calling for restraint and for steadier attention to justice, particularly in the Third World.

After spiritual affects of compassion and sympathy, and trust in God in the face of the fragility of the human condition, the ignatian mind *considers*, seeking reasons and causes and thinking critically. Sensible people recognize that violence will continue as long as there is gross injustice abroad in the world. Many suggest that the United States and the developed world in general must reflect on their foreign policies. They surely must. They will face pro’s and con’s in many policies. That reflection is crucial, but it must not coddle us into ignoring another side: the explicitly announced motives of at least some of the extremists. They have intelligently and ruthlessly set out to destroy other people’s peace and safety, and their actions were and are profoundly evil. Them, we cannot judge, God will; their actions, we must judge. The extreme Islamists want to re-create a kingdom ruled by their understanding of the Koran. Given power, they often systematically and violently exclude all other religions. We do not have to believe that that conflict represents a so-called “clash of civilizations” to believe that it does symbolize the enduring unequal struggle to establish a Kingdom of justice, mercy, and love. The two standards are not an image; we can follow one or another in our own lives and in our nations. This is how the Church is

thinking, if we hope to think along with it. This pontiff, following Vatican II, has repeatedly proclaimed mutual understanding, forbearance, and tolerance.

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A principled ignatian response, nonetheless, must begin with the spirituality's fundamental insistence on gratitude to God for gifts given. Thank God for the gift of a new openness to religion in the developed world, where it has declined for generations, and for a generous spirit of dialogue among the great religions. Thank God for the gift of democracy, which has hardly produced paradise, but which has been slowly eroding the most vicious other kinds of government. Thank God for the gift of technology, which can be used for bombs and poisons, but which we have used to banish plagues and double the world's food output in two generations. Thank God for the Church's defense of the working class, however fumbling, and for the Company's and Ignatian Congregations' turn to faith doing justice, however slow.

Thank God even for a tragedy which reminds us of evil abroad in the world. We had perhaps grown too thoughtlessly convinced that, given good effort and enough time, we would eradicate evil. With WTC, we can hardly escape feeling the virulence of sin. Now we know that sin is like anthrax spores, everywhere, we do not know where, and if it has not destroyed us, that is because God is cherishing us. Thank God even for this, that we have occasion to forgive our enemies. They act in envy and hatred and out of a grievously mistaken conscience. A significant part of our forgiveness (think of *Spiritual Exercises*' paragraph 22) is to comprehend them wholeheartedly, and their historical situation. As we ask forgiveness, in that measure we forgive.

The World Trade Center and the world's reactions to the act demonstrate the complexity of our duty to continue courageously working for justice and for peace. This is unarguable. But it is not progressivism. For us, the last word has to be, Thank God that we can hope in the resurrection, when all tears will be wiped away and there will be no more envy or hatred or mistaken consciences – or suffering of any other kind.

IF IGNATIUS WERE ALIVE TODAY, DAVID COGHLAN ASKS, would he get into organization development? His answer is so persuasive as to make the question seem a set-up. Did Ignatius write *Constitutions*, which shows how individuals and the whole membership develop through time? Did he write several dozen letters to give his men clear directions not only about what to do but also about how to do it? David Coghlan brings him back alive – so to speak – and shows that Master Ignatius would now be at the frontiers of organization development. To establish his point, Fr Coghlan analyzes an important instruction that Master Ignatius wrote for the Jesuits who were going to the Council of Trent. In the article “Ignatian Teamwork,” he then compares Master Ignatius’ organizational approach to a current method of organization development and change. His conclusions are very instructive. They are also significant, because religious life – perhaps the Church, itself – is firmly fixed for the time being on the frontier of organization development. From great organizations like the Sisters of Notre Dame, now making revisions in their institute, to the small staffs of just about every retreat house and center, we are developing our organizations. We are defining aims and purposes, choosing appropriate means, making concrete decisions – all through the development of team processes that free us from the social and political imperatives that bind us. If anyone wonders whether a group can reach real discernment, Fr Coghlan suggests one answer. Quite a fine one. Contact: David Coghlan, S.J. / Dominic Collins House / 129 Morehampton Road / Dublin 4, Ireland. Tel: +353-1 608 2323. E-mail: David.Coghlan@tcd.ie

AMSTERDAM’S IGNATIUSHUIS is a spirituality center with a history and an attitude. The second Saturday in September, a group of about twenty people met in Amsterdam to discuss the Exercises, which many of them regularly give. They meet twice a year, ordinarily in Ignatiushuis, but on this week end, the center’s half-dozen meeting rooms were all serving other activities. No surprise: the ignatian center offers about fifty different programs: in Bible, dance, Christianity and new age, prayer and mediation, programs for young adults and especially for women, art and religion, mysticism and spirituality, psychology and religion. And spiritual direction is always available. Then on

Monday, another group found space at the center to hear and talk about the Exercises in postmodern life.

Jesuits have had a presbytery and church on the Singel canal in the heart of Amsterdam since 1654 – remaining during the Suppression as plain priests – but outlawed by the Calvinistic government for much of that time. From 1584 to around 1800, they disguised a then-illegal place of worship behind the facades of two houses, a “hidden church.” As a boy, the future Jesuit general, Jan Roothaan, served Mass in this hidden structure (he was sent by the clandestine “Jesuit” pastor to Russia to join the smoldering Society of Jesus). Napoleon declared religious freedom at the beginning of the 1800s. But it wasn’t until the end of the 1900s that a huge public church was built facing the canal. The structure of the old church remains, now the rear of the Jesuit residence. It is divided into storeys that hold a “Jesuit” library, open to anyone interested, and the beginnings of The Netherlands Institute for Jesuit Studies.

Since the middle of the 1800s, free to move around again, Jesuits have made this residence the center of a spider-web of apostolates. They launched, for instance, a college named for Ignatius, a discussion club for intellectuals called Faith and Science, and a number of works among the poor. In 1907, around a corner from the church, they built a house to teach catechism to underprivileged children. LIEBERWERK DE CATECHISMUS remains over the front door, but the building has been transformed into the spirituality center. During the 2000s, the Company also had well-established faculties of philosophy and theology in the city. In 2001, these institutions are gone. In the 1960s, the church itself was threatened with closure, as are many city churches worldwide. The church still functions, and is a measure of the work to be done in the Lowlands, since it was “saved” from the archdiocese’s plans by a quite conservative population. Pressured by the truly extraordinary developments in Holland (legalized drugs, legal abortion and euthanasia), apostolic work is complex. The church remains, serving this and other populations. Ignatiushuis remains, serving a rather post-Christian population of seekers and believers.

Perhaps understandably, the six resident Jesuits have nine apostolic works. The associate director of the center was a Reformed Church pastor. She is deep into ignatian spirituality and crucial to the center’s work. A board

of directors includes lay men and women and a Jesuit and, among other committees, a program committee of six young people with six professional backgrounds (politics, theology, dance, and so on). The center teems with so many activities as to require the publication of two elegant programs each year. Contact: P. Paul Begheyn, S.J. / Beulingstraat 11 / 1017BA Amsterdam / Netherlands. Tel: +31-20 679 8207; FAX +31-20 670 2015. E-mail: ignatius@knoware.nl

THE JESUITS AS FRONTIER MEN, was the title of some paragraphs that Fr Aloysius Pieris addressed to Jesuits (*Ignis* 1993:3). Just at this juncture, what he wrote helps define what we mean by *ignatian*.

"There is a certain attraction among Christians to forms of Meditation traditionally taught in Asian cultures. I have myself learnt these methods under various gurus, practise them with great profit, and teach them with great enthusiasm. But I would hesitate, under the influence of such practices, to treat the Ignatian Exercises as a "school of contemplative prayer" rather than what Ignatius really intended it to be, namely a spiritual *gymnasium* (Sp.Ex. no.1) where "formal prayer" (in all its vast variety) is one of the many indispensable "exercises" for training the Jesuits for action, to make his spiritual muscles fit for apostolic involvement in which he finds his salvation.

"The exercises – a daily affair!– are meant to produce a life of engagement in the battle for God's Reign under the Standard of the Cross. Such engagement constitutes a continuous prayer of a non-formal kind. I believe that Formal Prayer (i.e., "acts of prayer" done at determined times and places according to determined methods) is "an exercise", not an end in itself. The aim of spirituality (see Sp.Ex. no 23) is a *permanent attitude of indifference and self-discipline, a sustained posture of openness to God who continually summons us to express our love in action*. Contact: Fr Aloysius Pieris, S.J., Tulana Encounter Centre / Kohalwila Rd. Gonawala, / Kelaniya 11600 / Sri Lanka. Tel: +94-1 911 576. E-mail: aloypp@slt.lk

CROATIA DECIDED TO CELEBRATE the tenth anniversary of the arrival of the Christian Life Community. An e-mail from Fr Luka Radja, S.J., reports on "an intensive course in ignatian spirituality." It was surely longish: from January

to June of 2001. And it was intense: two sessions a week, the first to hear a lecture and the second to meet as a group “to do practical exercises on ignatian prayer and reflection.” And it was certainly well attended: about 150 lay men and women. In case they missed anything, they ended with an eight-day retreat. Fr Radja reports that “we were pleasantly surprised by the great interest and enthusiasm” of those who attended the course. Their first hope was that the course would draw more people to the CLC. Now, Fr Radja reports, they begin also to hope to launch a Center of Ignatian Spirituality. He wonders “how to do that.” Recommendation from CIS: try a course in ignatian spirituality that is longish, intense, and well attended. Contact: Fr Luka Radja, S.J. / Palmoteceva 33 / HR - 1000 Zagreb pp 699 / Croatia. Tel: +385-1 480 3000; FAX +385-1 480 3001. E-mail: luka.rada@zg.hinet.hr

QUITE UNLIKELY, BUT POSSIBLE. Someone interested in Exercises might believe that preparation for giving Exercises today is poor. Or inadequate or incomplete. If you are among the doubters, have a look at the Fifth Workshop-Seminar for Those Who Give the Exercises, to be held at Los Teques (Venezuela) next year from 30 June to 4 August. Here is the announcement:

“To whom is this directed? The workshop-seminar is planned for those Jesuits, religious, laity, and diocesan clergy who have made the Exercises of Saint Ignatius of Loyola – at least a closed retreat of eight days – and have a sound understanding of their structure and methodology. Their purposes is to deepen their knowledge of the Exercises and to get ready to accompany others in making the Exercises.” Then an added paragraph, to make sure: “The course is not suitable for those who do not know the Exercises of Saint Ignatius well enough, or who have not made the Exercises, themselves. Neither will anyone be welcome who looks to the course as a time of personal spiritual renovation, if they are not going into the ministry of the giving of the Exercises.”

The Workshop-Seminar runs for five weeks at a cost of US \$900.00. Clearly serious enough. But above all, the program, itself, shows that things are done in depth. The first period will be guided by Javier Osuna, SJ (Colombia), who will start the orderly series of topics by dealing with the

first things: Objective and structure of the Exercises; “Seek and find the divine will in the disposition of one’s life”; Accompanying the Exercises according to the Annotations; the Principle and Foundation; the First Week. The second period will be handled by Hermann Rodríguez Osorio, SJ (Colombia), who will take in order discernment in the Exercises (the substance) and accompanying the discernment (the dynamic). The third period is in the hands of Alfonso Carlos Palacio, SJ (Brasil), who will move on to the Second Week, and the Christology of the foundational meditations.

The fourth period will be handled by the organizer of the course, Juan Miguel Zaldua, SJ (Venezuela), who will cover the Third and Fourth Weeks; the Contemplation to attain Love; and the “Thinking within the Church” as the natural issue of the Exercises. And the fifth and final period will be directed by Carlos Domínguez, SJ (España): Exercises and psychology; The role of affectivity in a person’s transformation: and St Ignatius’ “disordered affections.” Anyone interested (and Spanish-speaking) could contact Juan Miguel Zaldua, SJ / Apartado 4241 / Caracas 1010-A / VENEZUELA / Tel: +58-212 862 1173. E-mail: laicos@etheron.net

COLLEAGUES, JESUIT AND LAY, only too commonly live and work at risk of their lives in Colombia. They are in works sponsored by the Company of Jesus “in the search for peace and reconciliation in Colombian society.” The provincials of the whole of Latin America, more and more bringing faith doing justice into the marketplace, have collaborated to write a communication to these colleagues. They wanted the colleagues and brothers to know their concern over the paralysis in Colombia’s peace process. The provincials grieve that stopping the peace process opens the door to worse fighting and also to a staggering deepening of poverty. These then warrant the turn to violence as a solution to this complex situation. One thing, the provincials find particularly grievous: “the majority of the victims of this drawn-out war are to be found in the civilian population – especially children, youths, women, and the weakest parts of society.” They feel that the violence, in a “perverse logic,” is feeding on itself and leading to no end. More, the provincials write, the experiences of all of the nations of the continent teach that the longer a process of negotiations is postponed, the harder and more painful is the way to reconciliation. It also teaches the

importance of an international presence for the resolution of armed conflict.

“Because of our faith, and as disciples of Jesus Christ,” the provincial’ wrote, “we recognize the absolute value of life and feel summoned to be builders of the peace.” Following our way of proceeding, they think with the Church: “Therefore, we back the prophetic stand of the Church in Colombia requiring that every one of the armed sectors give concrete signs of a real will to negotiate to reach a just and abiding peace.” Contact: Conferencia de Provinciales de América Latina / Rua São Clemente, 226(Casa Anchieta) / 22260-000 Rio de Janeiro, RJ / Brazil. FAX: +55-21 537 6787. E-mail: cpal@caplsj.org

NO LONGER A FRONTIER, retreat houses sponsored by the Company of Jesus and by other ignatian congregations are anyhow a frontier still getting settled. The settlements hardly look alike. But there are patterns. Here are two very common ones from the U.S.A., with a third, from Spain, in the next comment.

Grand Coteau started life in the nineteenth century as a college. A third of the way into the twentieth century, St Charles College failed. Though in a densely Catholic population, it stood at the edge of a swamp and far from anything else. Almost instinctively, the Jesuits turned it into their novitiate and juniorate (two years of classical studies). Then, with one third of the twentieth century still to go after Vatican II, this religious house of studies metamorphosed into a retreat house. Then it transmogrified into a center. While the novitiate abides in part of the great old building, the Spirituality Center has been using most of the space for a long generation. The staff has comprised several Jesuits and, for most of that time, at least one religious woman. They do pretty much what the staffs of all such big houses now do. For example: Each year, three thirty-day directed retreats are conducted, and each month, two eight-day periods, which allow individuals to make Exercises of three, five, or eight days. The staff offer ongoing spiritual direction all year long, as well, and conduct Nineteenth Annotation Exercises. The Center also offers a variety of other programs to complement the Exercises and to apply them to some peoples’ special needs (Check that word, *apply*, not *adapt*, and read Fr Endean’s explanatory article further along.) Again, following pretty much standard practice: On one or two

weekends each month the Center offers retreats for Twelve-Step programs (that is, people laboring under ingrained habits, addictions, or compulsions); workshops on dreams and discernment; experiences shaped by de Mello and Zen prayer; and the like. Contact: Albert C. Louapre, S.J. / P.O. Box C / Grand Coteau, LA 70541-1003 / U.S.A. Tel: +01-337 662-5251; FAX +01-337 662 3187. E-mail: jespirtcen@aol.com

At the other end of the spectrum, take a look at Montserrat on Texas' Lake Dallas.

Opened in 1959 in a geographical area populated by many more coyotes than Catholics, Montserrat has struggled to survive. Now well past that struggle (well, life is always a struggle and they didn't find oil or gold under the lawn), and having built some new buildings, Montserrat now offers weekend preached retreats every week of the year excepting Christmas. Any person of any faith is welcome as long as there is a room. In a now-standard maneuver, the staff and visiting experts design retreats for specific groups: Alcoholics Anonymous (that's the original 12-step program); weekends for those who are divorced, separated, and widowed; weekends for alumni of Jesuit schools and universities; for couples, for participants in the Renewed Christian Initiation of Adults, for fathers and sons, for mothers and daughters. If a week end falls open, the staff finds another group to invite. They also direct retreats, when they are available and rooms are open. Many retreat directors are brought in, including lay directors. Four lay counselor-spiritual directors are available during retreats and in between them. And finally – this is no longer unusual in ignatian retreat houses – Montserrat is conducting a training program to train twenty-five people to give *Spiritual Exercises*. Contact: George F. Wiltz, S.J. / P.O. Box 398 / Lake Dallas, TX 75065-9987. Tel: +01-940 321 6020; FAX +01-940 321 6434. E-mail: retreat1@airmail.net

Houses fall outside on both ends of this spectrum. But most are soundly within it. They are no longer on a dicey frontier, but they are not entirely settled yet, either. The next comment suggests one reason: colleagues.

AMONG CHANGING RETREAT HOUSES, San Pablo de Dos Hermanas exemplifies two things: change of management, and persistence of an apostolic aim. The house is situated a dozen kilometers from Seville, just off

the motorway to Cadiz. It is surrounded by old groves of orange trees, and because of its style of architecture and the fields that surround it, the house rather resembles a finca Sevillana. Recently some important improvements were made to the facade and the terrazas, and the rooms were re-done. The house now has twenty-one double rooms and thirty-two single rooms, each with its own bath. These changes, however, are not the exemplary ones.

The first happened about a year ago. The religious who had been directing the house had to abandon the work because of diminishing numbers. This presented the challenge of a new way of doing things and a new kind of management. So currently, the team running the house is a group of laity, all voluntary collaborators. They perform all the diverse tasks required to run a Retreat House. The other exemplary quality is persistence: As far as its mission goes, the house's priority is to serve as a venue for meetings, reflection, and prayer for all of the activities that the Jesuits in the Seville region are engaged in, and for the province, as well. Another priority, however, has persisted as a characteristic of the house from the beginning: the apostolate to the family and to the various family movements. It is perhaps a measure of this apostolic commitment that the director of the house is also director of the diocesan Secretariat for the Family Apostolate.

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IF YOU THINK YOU'VE HEARD EVERYTHING about retreat houses, watch this. A new retreat house, if not a new kind of retreat house, was opened on January 7, 2001. Kita Karuizawa Mahoroba is in the mountains a seventy-minute bullet-train ride from Tokyo. The founder and master of Kita Karuizawa is Jesuit Kokichi Kadowaki. He writes on his webpage that for thirty years, he has tried "to combine Zen style meditation harmoniously with Christian prayer." He began to teach others what he had discovered in the hope of promoting what GC34 called *the dialogue of religious experience*.

This gives occasion for reviewing a vision of the congregation's that seems particularly pertinent after 11 September. The *dialogue of religious experience* is not the only dialogue, and the notion did not originate with Jesuits. In 1991, the Pontifical Council for Interreligious Dialogue and

Congregation for the Evangelization of Peoples issued "Dialogue and Proclamation: Reflections and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ." The Council-Congregation promoted a four-fold dialogue. The world may have changed on 11 September; this dialogue is to go on: the *dialogue of life*, living together not only in tolerance but in the mutual sharing of goods and services that characterizes the free world, though not as much as it might; the *dialogue of action*, making the world more just and safe, being realized emphatically in ecumenical and interreligious work with dispossessed refugees; then this *dialogue of religious experience*, about which below; and the *dialogue of theological exchange*, which has to be carried on among specialist scholars.

The Kita Karuizawa hopes to promote the dialogue of religious experience. Its master and visiting masters like Fr William Johnston hope to train Catholics in Zen contemplation. On the other tack, the house will offer several ignatian retreats this year and its director conducts a training program in Christian Zen prayer which begins with monthly sessions in Tokyo, itself. Through the experience of Zen breathing, it moves people to experience the kenosis of Christ through the Mu. Moving on, the method promotes the experience of the Holy Spirit and of God the Father by substituting *Abba!* for the Mu.

This is surely a serious attempt at the dialogue of religious experience. Contact: Fr Kokichi Kadowaki S.J / 2032 Naganohara-machi, / Azuma-gun, / Genma-ken / Japan. Tel and FAX +279 84 1058 The house's website gives a better explanation of all this, and adds a lot more in Japanese: <http://communities.msn.com/Mahoroba>