

## AT THE FRONTIERS

**S**INCE PARTNERSHIP IS LINKED TO CHARISM, we might take a look at the connections suggested by Jesuit scholar Michel Dortel-Claudot. In *Les Laïcs Associés* from Médiasèvres, he imagines the charism as the heart's blood which flows out in three joinings: prayer and apostolate, charism and mission, and mission and community. The following reflections are considerably influenced by the Rome Consultation 2002.

First, each charism draws out a characteristic interpenetration of prayer and apostolate. This is pretty clear for the Benedictines and Carmelites, perhaps, whose characteristic prayer is their apostolate. But how do ignatian prayer and apostolate interpenetrate? Easy, of course: "contemplative in action." For ignatian spirituality says that each one's prayer is given by God and each one's action is given by God, personally. This means discernment, so in ignatian spirituality, prayer and action interpenetrate by ignatian discernment. That's easy to perceive in individual persons; but we are talking about partnerships. If we are associates together, we will face the reality that all have to share in discernment about what we are to do. Are Jesuits ready for this? are laity?

Then, second, when partners share a charism, the core spirituality flows into a characteristic mission. So, Marknolls lay and cleric go abroad to catechize; The Cenacle runs retreat houses. Charism shapes apostolate. So we are searching here for a characteristic ignatian mission for laity and Jesuits? Not exactly. Yet, the Exercises everywhere draw us together and bring us to work together. What is characteristic of that togetherness? We are answering: "Friends in the Lord." Fine, now we're a group. And how does being Friends in the Lord shape a characteristic association? What about availability, individual desires, group apostolate? And what formal agreements do friends enter into?

The third interpenetration a charism shapes is that of action and community. How do apostolic action and community support and impede each other? In some charisms, the question is not difficult: The Benedictines open schools in their monasteries; the Dominicans live and work together to pray, study, and preach. The ignatian groups, with some exceptions, appear better at apostolate than at community. Jesuits "struggle" with community life; laity

“struggle” to get associates and CLCs established. Somehow, Ignatian spirituality seems to make weak community. A flaw in our charism? Well, not really. But perhaps current ignatian experience leads less to *community* and more to *communion*. Communion doesn’t mean merely being united or deeply together. Communion means a mutual giving, sharing strength and courage, as members prepare to do something arduous and maybe dangerous. So, the consultation reported in this review did not form a community. It did, however, truly form a communion. This communion may be the characteristic interpenetration of ignatian action and community. The latest general congregations have said associates strengthen Jesuits. All around, laity seek the strengthening of association with Jesuits. Anyhow, that’s where we are right now, on one view. Contact: Michel Dortel-Claudot, S.J. / Médiasèvres / 35bis, rue de Sèvres / Paris 6e / France.

**ALL JESUIT GRADUATES SHARE THE IGNATIAN CHARISM.** Fr General Peter-Hans Kolvenbach told how in a video message to the XIXth Congress of the European Association of Jesuit Alumni/ae (Malta, November past). Fr Kolvenbach remembered how Fr Pedro Arrupe saw education embodying the charism: “Our prime educational objective must be to form men for others,... men completely convinced that love of God which does not issue in justice for men is a farce.” Fr Kolvenbach specified three contested fields of action for Europeans, but they are common fields in global culture. First, the search for meaning in an environment from which the transcendent has apparently vanished; second, handling profound cultural transmutations brought on by migration; and third, the special urgency to focus attention on Africa. The full text of Fr Kolvenbach's message is available at the Jesuits in Europe website <http://www.jesuits-europe.com> in English, French, and Spanish.

**JESUIT-SPONSORED LAW AND BUSINESS SCHOOLS** are asked to be as faithful in doing justice as anything else Jesuit-sponsored. But who’s to say when they are succeeding? Sometimes, worldly folk say, as they did about Jesuit-sponsored law schools in the United States. *The National Jurist*, a magazine for law students, studied and evaluated the contribution that law schools are making to “the public interest.” How much research and teaching deals with

justice issues such as prisoner's rights, the rights of minorities, and the responsibilities of government for the homeless, poor, and elderly? The journal found that twenty schools stand out above all of the other nearly two hundred accredited law schools. Of the twenty, six were Jesuit-sponsored: Boston College, Fordham, Georgetown, Gonzaga, and three Loyolas – Chicago, Los Angeles, and New Orleans. They were joined by the likes of Yale and Harvard, so there can be nothing soft about the academic side of this service. Too bad this fine achievement of faith doing just is rather difficult to understand and appreciate. And rejoice over. Contact: this office.

**A NEW ITALIAN** seems to be the most recent translation of *Spiritual Exercises*. Fr Provincial Vittorio Liberti appointed a commission to give a close, updated translation to what he called this “always current document, read and re-read continually in light of experience.” The commission: Sergio Rendina, Michael Lavra, Mario Gioia, Pietro Schiavone, and Francesco Tata. Fr Schiavone had done a translation single-handed earlier on, as had many others in many languages – William Yeomans, for instance, in English. This version grounded the translation by Michael Ivens and Joseph Munitiz, helped along by Philip Endean, that appeared in *Saint Ignatius of Loyola: Personal Writings*. Michael Ivens himself then did some further tweaking of their translation in *Understanding the Spiritual Exercises*, to accompany his commentary on the experience of the long retreat. The Portuguese have produced a third edition of the translation by Vital Cordeiro Dias Pereira with an interesting layout and notes by Francisco de Sales Baptista. The edition divides the faithfully translated text into a more current book-format: “Part One, Orienting Annotations,” for instance, and “Third Week: A. Contemplation of the Passion Step by Step.” It adds “Complementary Norms” and a “Vocabulario,” created explicitly for “those who make the whole month, so they can read and consult the ignatian text.” However faithful the translation, this use by “those who make the whole month” is not sanctioned by the text itself or by any early practice we know of.

The effort to reach unimpeachable fidelity to the text reached an apogee of sorts in the splendid French translations, printed in parallel columns, of all three authentic texts: the *Autograph*, *Versio Prima*, and *Vulgate*. This was done by a committee of well known scholars led by Fr Maurice Giuliani. The

difficulty and delicacy of translation weighed on the Greek translator, N. E. Loriades, in a volume notable for its scholarship. He chose to include the full Spanish “Autograph” text as it had been edited by Fr Édouard Gueydan, and an extraordinary lexicon of 980 items exploring his Greek equivalencies of the Spanish. A feast for scholars. A feast for ordinary folks came out in Fr Fernando Alvarado Castro’s translation into Quechua, a language spoken by a third of the population of Bolivia (see “Frontiers” in review #95). Currently, translations are in progress into Russian, Shona, Mandarin – How many more? – crafted with the same instinct for accuracy and currency. And, it is to be hoped, done faithfully for the ones who give *Exercises*.

**SPIRITUAL EXERCISES: DIFFERENT VIEWS OF ONE EXPERIENCE.** That is what the sponsors called the Symposium on the Exercises in Bogotá last November. That is also what the presenters presented. The symposium was co-sponsored by the Centro Ignaciano de Reflexión y Ejercicios (CIRE) and the Pontificia Universidad Javeriana’s faculty of theology and its pastoral center.

Both who the presenters were and what they talked about tell where current discourse on *Spiritual Exercises* has moved. Three skilled Jesuits analyzed the re-discovery of the dynamic of the Exercises, the impact of psychology, and issues raised by ethics. Then a first panel presented different experiences: lay women addressed the experience of laity making Exercises and the experience of Exercises in Daily Life; and a Jesuit addressed the experience of accompanying laity one-to-one. The next two speakers, both Jesuits, picked up cultural issues, one on Exercises and Zen, the other on the communitarian in the experience of Exercises. A second panel drew some conclusions and made some recommendations: three Jesuits (a scientist, the formation assistant, and the education assistant) and two lay women (the president of CLC and an associate on the team of the Ignatian Center). All during the symposium – this is also where discourse on *Exercises* has got to – the participants worked in groups. As an ending, one final view: “Eucharist, the dynamic of the Four

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Weeks from the viewpoint of the liturgy.” Nothing like being thorough.  
Contact: Prof. Libardo Hoyos, Director / E-mail: teoeduc@javeriana.edu.co

**G**LOBALIZATION’S INTIMATE IMPACT. Sister Amelia Vasquez, R.S.C.J., of the Philippines told her congregation’s latest Chapter how globalization impacts congregational affairs and its structures. Known as a learned theologian and extraordinarily bright, she had a lot to say about the boundaries between religion and world. In the end, she talked about the superior general of the Society, and by implication, about all superiors and – with the obvious adjustments – about all Christ’s disciples, for that matter.

“The leader knows her organization is a living organism that is vital only insofar as it interacts with its environment, that its life is increased by its commitment to a world bigger than itself, and that it cuts itself off from vital energy if it is not invigorated by creative societal forces. She knows that in the continuous re-creation of the world there is no compartmentalization of “inside” or “outside,” “religion” and “world.” She is, therefore, sustained by this God who can be found both in the depths of her being and in the depths of society.

“Obviously, this requires a continuing reinvention of congregational structures to make everyone (especially the already over-burdened leader) responsive to needs. Mechanisms of administration must be made more efficient while remaining humane (here we can learn from the corporate world) so that leaders are enabled to manage human and other resources with mission in the forefront of their consciousness. Important moments like chapters and assemblies must go beyond consciousness-raising and must make sure there are enabling mechanisms to ensure implementation. Re-education of all of us is needed.

“Active participation in our response to the forces of globalization does not require that we be all young and able bodied – even the sick and elderly can become internet activists and letter writers, monitoring events and letting their opinion be known by decision-makers.” Contact: Sister Amelia Vsquez / FAX: 63 2 724 0138 / E-mail: rscjphil@pworld.nst.ph

**I**GNATIAN SPIRITUALITY IS GETTING VAGUE AND FLOPPY. In fact, the term, itself, may become one of the famous *plastic words* that can be massaged to

cover whatever. This gives French Provincial Jean-Noël Audras some concern. His concern moved him to charge the Jesuits and all their colleagues who give Exercises to meet, not once or twice, but all during this year and all during next year.

His concerns are not trivial and not confined to France. “The basic concepts of the Exercises have gotten integrated into the ordinary language of spirituality. The vigorous energy of our tradition risks being dissipated in a kind of ‘flaccid’ ignatian spirituality.” So the time has come for practitioners to make explicit for themselves “what is specific about the ignatian spiritual experience.” These practitioners, of course, are hardly just Jesuits, any more than they are just French. Fr Audras is talking about the agents of “what is happening in other countries and in other Jesuit provinces.” They are the many “religious men and women, diocesan priests, lay men and women, who have had formation and become competent to give Exercises.” Their rich backgrounds complicate a rich diversity of new ways of giving Exercises.

By and large, all are supported by some Church structure. This is as it should be, for “giving Exercises always stands, at least implicitly, on a some recognition in the Church that authenticates the guide.” As a matter of fact, this rich array of guides do *belong*: to the Company, Ignatian Congregations and CLC. They staff retreat houses or centers. They form lay spiritual movements, and so on. Far from being worried about this, Fr Audras considers it “une richesse,” a wealth. Owning this wealth, however, requires us to take a next step. Beyond just being acquainted with one another, all these colleagues need to reach a mutual approval that is both good-willed and better-informed. This “step” will take longer than a few meetings. Hence, Fr Audras asks, keep at it all during 2002 and 2003. Not a bad plan for any province and friends. Contact: P. Jean-Noël Audras, S.J. / Maison Saint Régis / 7 rue Beudant / 75017 Paris / FRANCE.

**WORKING TOGETHER, TOGETHER.** This hardly new collaboration is the way chosen by the “Colleagues Of the Maryland Province” (COMP). Their association does not stand apart from their work together. These colleagues, Jesuit and lay, find their identity in working together in the apostolates sponsored by the Jesuits. Their description of how they find themselves takes just a few lines:

"We find ourselves at a graced moment in the history of our Church and of the Society of Jesus. We have been invited by Jesuits to share in their mission through a variety of apostolic ministries. We have been formed in Ignatian spirituality and supported by relationships with Jesuits who have helped to inspire and animate our work and witness. Our identity as Colleagues of the Maryland Province is grounded in grateful participation in the Ignatian vision.

"We offer our unique perspectives and gifts in partnership with the Maryland Province to respond to the apostolic challenges we face. We offer our support to the Jesuits and to each other. We offer our discernment of the movement of the Spirit in our work, in our Church, and in our world."

A few of these phrases, and the whole reading of how we got where we are, may discomfort some Jesuits. "You invited us here; we're going to really BE here; you welcomed into your lives and here we are." It may discomfort some of the participants in the Rome Consultation 2002, reported in this review, since the statement mentions being formed in Ignatian spirituality but does not mention making Spiritual Exercises, which the Consultation thought indispensable. We're still learning. Contact: Kevin O'Brien / E-mail: kobrien@ignatianpartners.org

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**T**O BEGIN WITH, the Chicago Province makes its first priority "Evangelize contemporary culture, with special emphasis on the needs and aspirations of young adults." The province chose as its next priority, consciously or not, one of the best ways to achieve its first: "Collaborative Ministry: Strengthen partnership with lay colleagues, especially in leadership roles." The provincial, Fr Richard Baumann, promptly brought collaboration into his own house. He appointed a layman, James M. Thompson, Director of Ignatian Programs (a position already common among religious women and more and more common in Jesuit provinces).

The province's final priority, as though the foundation of all the others, is "Make widely available the opportunity to experience the Exercises." Within a brief time, the provincial moved to make sure that foundational priority was

feasible. “Chicago Province members in formation will, at some point after the novitiate and prior to the end of theology, engage in training in giving spiritual direction and directing the Spiritual Exercises. This training should include supervised practice.” That is pretty much what *Constitutions* Part IV [408, 409] and Complementary Norm [108] require. In our time, it was made a priority by General Congregation Thirty-Two [180], but the glare of a certain other issue threw it into the shadows. Chicago has turned on the light. Contact: Fr Richard Baumann, S.J. / FAX: +01-773 975 6888.