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**Jesuit Priesthood and the Ministry of Reconciliation: A
Theological Examination of U.S. Jesuits in the Public Square**

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**Jesuit Priesthood and the Ministry of Reconciliation:
A Theological Examination of U.S. Jesuits in the Public Square**

A thesis by
Alex Anthony C. Llanera, SJ

Presented to
Faculty of the
Jesuit School of Theology
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Abstract

Since the inception of the Society of Jesus, Jesuit priesthood has consistently been linked to the ministry of reconciliation. In this thesis, I look at the historical, ecclesial, and theological justifications that led the early companions to dedicate their ministry to this specific work. I also examine how this ministry has developed through time and how it is carried out today in the United States. Given the growing secularism in contemporary society and a strict U.S. constitutional provision that separates church and state affairs, I investigate how the ministry of reconciliation can be carried out in these circumstances. Finally, I integrate theory and praxis by interviewing five Jesuits working in a variety of high profiled apostolates to see how their work incorporates the ministry of reconciliation.

This thesis is a systematic theological exploration of priesthood expressed by the Society of Jesus in the context of the United States by further questioning how the Jesuits continue to implement the original goals of Ignatius of Loyola.

Professor Eduardo Fernández, S.J., Director

Acknowledgements

My vocation to the priesthood began as a high school student at Jesuit High School in Sacramento, California. The faculty, staff, and Jesuit Community were people full of faith, joy, and compassion. Because of my time there, I dared to consider religious life. Throughout my eleven years in the Society of Jesus, I have encountered many men and women, who have shaped my vocation. My desire has always been to serve the Church and the Society of Jesus as a humble, faithful, and zealous priest for the people of God.

With this project, I have come to the deep realization that priesthood is not possible without a deep and abiding friendship with Jesus Christ. Because of my topic, I had the chance to engage in meaningful conversation with my brother Jesuits about our charism in the Church. I would like to thank my director, Fr. Eduardo Fernández, who encouraged and challenged me to examine this topic with great reverence and curiosity. Additionally, I am thankful to my thesis reader, Fr. Christopher Hadley who taught my *Theology of the Priesthood* course and in our conversations demonstrated the beauty of priestly ministry. To Bishop Barber, Frs. Pat Conroy, Jim Martin, Tim Kesicki, and Mitch Pacwa, your priesthood and commitment to Christ and his Church is inspiring. I left our conversations consoled and motivated to labor under the “banner of the Cross.” Thank you for your honesty, generosity, and most importantly, your fraternal support for this project. Without it, a major part of the thesis would not exist. May God continue to bless the Society of Jesus as we strive to be faithful to the ministry of reconciliation.

Introduction

In 1975, Fr. Pedro Arrupe, the Superior General of the Jesuits initiated a month of prayer and reflection for men preparing for Holy Orders. The *Arrupe Month*, as it has been called, gathered scholastics (candidates for ordination) studying theology “to deepen even further their convictions about the most important convictions of their time and vocations, and prepare their answer to the call of ordination in the great possible enlightenment and freedom.”¹ During my *Arrupe Month* in the summer of 2016, older Jesuit priests came to present on different aspects of priestly ministry, Ignatian Spirituality, Jesuit history, and the story of Ignatius of Loyola.

While many of them described the variety of different Jesuit ministries they engaged in, scholastics asked what, if anything, made Jesuit priesthood distinct. Much of the answers given were *via negativa*, describing what Jesuit priesthood “was not”. Jesuit priesthood is not cloistered, which is why we do not pray the Liturgy of the Hours in common. Jesuit priesthood does not ambition for ecclesiastical honors. Jesuit priesthood is not overly concerned about liturgical matters. The question arising from scholastics became, well, what is Jesuit priesthood? Is it distinct from other charisms in the Church? Are we meant to live out a different expression of the priesthood? Is there anything common we share with other priests? This project stemmed out of that experience in a hope to try and explore what Jesuit priesthood is and how it is lived out in the U.S. context. As a Jesuit priest, this is a personal investigation into the charism that I have studied throughout my formation paired with a curiosity on how to better live out of

¹ Pedro Arrupe, “De Peculiari Praeparatione Spirituali Ad Sacerdotalem Ordinationem.” (Jesuit Curia, December 27, 1979).

the charism for the universal church. To begin deciphering what the Jesuit charism is, one needs to look at the founding document of the Society of Jesus.

In 1540, Pope Paul III in his apostolic letter *Regimini Militantis Ecclesiae* approved the *Formula of the Institute*, which outlined and defined Jesuit ministry. Simply stated, the purpose of the Society was the “progress of souls in Christian life and in doctrine.”² Ignatius then proposes several methods on *how* to achieve this end including giving the Spiritual Exercises, public preaching, ministering the Word, acts of charity, teaching, and sacramental ministry, especially hearing people’s confessions.³ The ministries listed by Ignatius involve a sense of audible or performative aspect of communication. Meaning, Ignatius envisioned that the vast majority of a Jesuit’s ministry would be encountering people in a relational type of way. In an age of reform, Ignatius would translate this type of relationality into what he wanted priests within the Society to be, and that is *apostolic*— men on mission available to serve in a variety of positions and places so that others may come to know the faith.⁴

Since the inception of *Formula of the Institute*, the Society discerned new ways of understanding and implementing its primary goal. General Congregation 36 explicitly links the priesthood to the ministry of reconciliation. In Document One, the Congregation hoped that all ministries in the Society would be “founded in hope...characterized by depth... to promote dynamics of personal and social transformation.”⁵ This description portrays an internal disposition that would address

² John Padberg, ed., *The Constitutions of the Society of Jesus and Their Complimentary Norms* (St. Louis, MO: Institute of Jesuit Sources, 1996), 4-5.

³ Padberg, 4-5.

⁴ Padberg, 4-5.

⁵ General Congregation 36, *Companions in Mission for Reconciliation*, 6-7.

some of the pressing issues of our time such as migration, the environment, and accompanying the youth.

Cardinal Avery Dulles wrote that priests are not replacements for the Body of Christ, but a tool through which the people of God pray and profess their faith so that “Christ makes himself visibly and sacramentally present.”⁶ Priests are instruments of Christ by representing him in the hierarchical church. The kenotic disposition that the priest daily imitates in his ministry is necessary for the Spirit of the living God to preach Christ’s word of reconciliation. The spiritual life of the Jesuit priest necessarily feeds his apostolic ministry. They go hand in hand. Therefore, how one prays, preaches, and publicly professes the message of the Gospel is just as important as the content of what one says.

In this paper, I will explore the charism of Jesuit priesthood, the celebration of the sacraments with the Society’s prioritization on the ministry of reconciliation, and how U.S. Jesuit priests exercise their ministry in the public square. The ministry of reconciliation attempts to heal divisions in society, which involves bringing opposing parties together to find resolution. This work is not only limited to and for the Church but to all people in need of consolation. Ministering in the public square can lead to some pushback. In particular, the U.S. respects religious freedom and worship, while maintaining a separation of church and state. Theologian John Courtney Murray championed the incorporation of religious liberty into the Church’s understanding of faith and society, one which continues to resonate in today’s politics. Also, the U.S. holds in high regard the freedom of the press and free speech, which allows a pluralism of voices

⁶ Avery Dulles, *The Priestly Office: A Theological Reflection* (New York: Paulist Press, 1997), 14.

and ideologies to co-exist without fear of imprisonment from the government. Because the *Formula* outlines many different ways to carry out the ministry of reconciliation, it is appropriate to closely examine through case study analysis, how it is understood, lived out, and effective in today's setting.

Chapter Outline

This thesis is divided into three chapters. Chapter One looks at the theology of Jesuit priesthood in two parts. First, it examines the Church's understanding of the ministerial priesthood, and second, the chapter analyzes the church's priesthood through the Ignatian charism. Jesuits serving as priests contribute something unique but not separate from the universal priesthood of the church. Original sources of the Society of Jesus understood the priesthood to be reformed, on pilgrimage, and poor.⁷ The ultimate goal was to have a Christo-centric charism that would work towards the care of souls. Specific programs or directives were not expected from Jesuit priests because it was understood the manifestation of priesthood would be discerned within the known context of the church's understanding of that office, and the mission given to the individual Jesuit would be bestowed on him by his superiors.⁸

Once a Jesuit priest receives his mission, he begins his work in a specific apostolate. Is his work simply limited to the apostolate and the people attached to it? The influence of the apostolate has ramifications with the wider community. Chapter Two examines the tension between the ecclesial and public square. When priests preach the Gospel in a variety of activities, it is not always well received. A parish that ministers

⁷ André Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus* (San Francisco: Ignatius Press, 1987), 25.

⁸ Ravier, 123.

to a heavy migrant population may hold rallies or organize protests in the city. Do priests have a right to be politically involved? Are there limits to their speech? Are forms of social organization and political protest in line with the Society's idea of the ministry of reconciliation? Do spiritual and liturgical celebrations have a role in social activism, and if they do, how can they be incorporated? Pragmatic political solutions may contribute to addressing societal problems, but I argue that social advocacy is shallow unless they are grounded in spiritual and sacramental activities, which provide the grace necessary to carry out the intended goal of reconciliation. Because the Church ordains priests to help build the kingdom of God, their form of social activism must include a spiritual element that draws from their responsibility of sacramental celebration.

The theology of the priesthood and the examination of the *Formula of the Institute* provide a schema of how to live out the clerical office. Yet, it is also important to look at the praxis and actual application of how Jesuits live and work in the apostolate. Chapter Three explores the ministry of one Jesuit bishop and four Jesuit priests: Bishop Michael Barber, Frs. Patrick (Pat) Conroy, Timothy (Tim) Kisecki, James Martin, and Mitchell (Mitch) Pacwa. I intentionally chose these men because of the geographical locations of their work, their high national profile, and the diversity of ideas they represent. As the bishop of Oakland, Michael Barber has served the diocese since 2013. Fr. Conroy is currently the chaplain to the U.S. House of Representatives in Washington, DC. Fr. Kisecki serves as the president of the U.S. and Canadian Conference of the Society of Jesus. Fr. Martin is a popular author and editor for *America Magazine*, whose has also heavily advocated for Lesbian, Gay, Bisexual and Transgender (LGBT) Catholics. Fr. Pacwa works with Eternal Word Television Network (EWTN) and hosts a

regular program interviewing Catholics in a variety of projects. This chapter highlights my conversations with them to qualitatively determine their understanding of the priesthood in the Society of Jesus and the link with the ministry of reconciliation.

The theory and praxis analysis of the priesthood exercised in the Society of Jesus will help determine how Jesuits understood their distinct role in the Church, and how it can more effectively contribute to the growing need of reconciliation within the United States. In the last chapter, the data from the interviews show that while Jesuits may exercise a variety of ministries and emphasize different aspects of church teaching, their answers hold commonalities and an esteem for Jesuit formation, the *Spiritual Exercises*, and their love of the priesthood. Additionally, their work holds true to the original motivations which provoked Ignatius to form the Society of Jesus over 450 years ago. The fact that there has been a remarkable faithfulness to that charism after many years proves that the ministry of reconciliation is not only a necessary element to help build and aid the Church and society, but that the Society is uniquely positioned to carry it out.

Chapter One:

The Sacerdotal Character of the Society of Jesus in an Age of Reform

The prominent themes of reconciliation and justice during the 36th General Congregation became the subject of the first decree. Drawing from the experience of the first Jesuits in Venice and Rome, the congregation wanted to highlight key events of Ignatius' discernment which led to the formation of the Society. In Venice, the companions investigated the best way to serve the church. Ultimately, they wanted to be bound to Christ under "a pure intention of the divine service... and a sincere zeal for souls for the sake of the one who created and redeemed them."⁹ This led to another question—*whom* should they serve? Ignatius entrusted the Jesuits to the papacy and pledged obedience "to go any place where he judges it expedient to send them for the greater glory of God and the good of souls."¹⁰

A Jesuit's encounter with Christ deepens by praying with the Spiritual Exercises and celebrating the sacraments. His offering to serve comes from imitating Christ, who calls him to live in a life of love. This gift of love comes in the form of spiritual freedom and grace. Love activates the role of the intellect and will, moving the person to a state of transcendence and authenticity.¹¹ He becomes the vessel by which God's reconciliation shines forth.

From the *Spiritual Exercises*, *The Call of the King Meditation* invites him to labor "under the banner of the Cross."¹² The labor has both an individual and corporate

⁹ The Constitutions of the Society of Jesus, 813.

¹⁰ Ibid, 603.

¹¹ Bernard Lonergan, "The Response of the Jesuit, as Priest and Apostle in the Modern World," *Studies in the Spirituality of the Jesuits* II, no. 3 (n.d.), 93.

¹² Ignatius of Loyola, "The Call of the King" in *The Spiritual Exercises*, (Chicago; Loyola Press, 1992), 53-55.

dimension. Christ calls him “to a radical individual ethic... that only God himself can directly make known” to him within the context of a community.¹³ By accepting the invitation to serve, the man does not put his faith in something abstract, but he completely surrenders his own ego to follow Jesus Christ. When the Jesuit receives and lives out his apostolic mission, “the Church’s life is built up as the *ramification* of the fullness of Christ in his Mystical Body.”¹⁴ Faith challenges the man to trust in the grace of the Holy Spirit working through him. The fruits of this faithfulness have a consequential effect that helps build God’s kingdom.

In the Constitutions of the Society of Jesus, *The Formula of the Institute* outlines how to help build the Kingdom through the care of souls, one which includes the defense and propagation of the faith, the education of others, the giving of the *Spiritual Exercises*, and administering the sacraments. Most of all, Ignatius says that the Jesuit “should show himself ready to reconcile the estranged.”¹⁵ While the ministerial priesthood is not explicitly mentioned, Ignatius understood the Society as a sacerdotal order which would naturally link the works of charity with the celebration of the sacraments.

In 1990, former Superior General Fr. Kolvenbach mentions that priests and brothers share and contribute to “a single apostolic vocation.”¹⁶ Generational Congregation 34 added that priesthood has a dynamic charism “of the Church’s ordained ministry; the Church, in turn, accepts this apostolic service offered by the Society and

¹³ Rahner, *The Priesthood*, (New York; The Seabury Press, 1973), 19.

¹⁴ Balthasar, “Charis and Charisma,” 308.

¹⁵ Constitutions, Formula of the Institute, 4-5.

¹⁶ Peter-Hans Kolvenbach, Address to the First Congregation of Provincials (26 September 1990), *AR 20*, 494.

recognizes what Jesuits bring as an enrichment to the priestly office.”¹⁷ Jesuit theologian Pascual Cebollada goes further to argue that the priesthood allows the necessary elements of the charism to be fulfilled.¹⁸ Additionally, Paul VI declared the ministerial priesthood to be an “essential character” of the Society.”¹⁹ Therefore, the GC document confirms that priesthood in the Society “is a gift from God for universal mission... and its aim is apostolic and it is exercised under the pope’s universal solicitude for the needs of the Church and the world.”²⁰ How is the Society’s priesthood different than others who exercise ordained ministry in the Church? Cebollada argues that the Jesuit priest’s practice of the *Examen*, his missionary zeal, and most importantly discernment are tools to help others.²¹ The grace imparted on the man at his ordination disposes him to act *in persona Christi*, the head of the Church and to “save those who draw near to God through him, since he always lives to make intercession for them” (Hebrews 7:25).²² The priesthood of Christ continually calls people back to God.

For the Jesuit priest, the ministries of the word and the sacraments reflect the nature of the priesthood. Ignatius’ own devotion to the Eucharist and his conversations

¹⁷ General Congregation 34, “Decree 6: ‘The Jesuit Priest: Ministerial Priesthood and Jesuit Identity,’ General Congregation 34 (1995),” in *Jesuit Life and Mission Today: The Decrees & Accompanying Documents of the 31st-35th General Congregations of the Society of Jesus*, ed. John Padberg (St. Louis, MO: Institute of Jesuit Sources, 2009), 559–69., no.7.

¹⁸ Original Spanish Text: “La vocación jesuítica incluye desde entonces el elemento sacerdotal como algo necesario para desempeñar adecuadamente su función en la Iglesia, para que el carisma propio llegue enteramente a sus destinatarios. Dicho negativamente: si entre sus miembros no contará con sacerdotes, no llevaría a cabo la misión encomendada.” Pascual Cebollada, SJ, “Consideraciones sobre el sacerdocio del jesuita,” *Manresa: Espiritualidad Ignaciana* 74, no. 293 (December 2002), 313.

¹⁹ Paul VI, Allocution to the General Congregation 32, 3 December 1974, n.2.

²⁰ General Congregation 34, Decree 6: Ministerial Priesthood and Jesuit Identity, n.9.

²¹ Original Spanish Text: “A la hora de pensar en el tipo de sacerdote que es el jesuita y en lo que como tal ofrece al pueblo de Dios, solamente queremos indicar un rasgo tradicionalmente destacado en su acción pastoral: el discernimiento. Su propia oración, examen de conciencia, modo de relación con Dios, concepción del trabajo y del tiempo, etc., así como aquello en lo que mejor puede ayudar a los otros.” Pascual Cebollada, SJ, “Consideraciones sobre el sacerdocio del jesuita,” 314.

²² New Revised Standard Version.

with those close to him reflect this reality; in fact, many considered the first companions good priests because they celebrated the sacrament of reconciliation with devotion and carried out various catechetical sessions and were known for their preaching.²³ The nature of Holy Orders understands that “spiritual power is conferred upon them for the building of the church treating all with exceptional kindness in imitation of the Lord.”²⁴ The ordained dimension of priesthood enhances the ministerial aspect of the mission. The liturgical and spiritual life of the Church becomes the foundation by which the priest goes forth to perform the corporal acts of charity. Above all, the ministerial priesthood is at the service of the priesthood of the baptized.

While the common priesthood of the faithful is exercised by the unfolding of baptismal grace—a life of faith, hope, and charity, a life according to the Spirit—the ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians. The ministerial priesthood is a *means* by which Christ unceasingly builds up and leads his Church.²⁵

This is exemplified in the Eucharistic Sacrifice, when the priest participates in Christ’s self-offering. The priest receives and shares the love of God as food for the faithful and all are united “with the intention and love of Christ.”²⁶ Sacrifice and self-emptying leads to unity and love.

The priesthood demands this sacrificial disposition so that Christ, not the priest, may be seen. For Jesuits, the spirituality of the Exercises adds another dimension to

²³ Cebollada, SJ., 315.

²⁴ Paul VI, “Presbyterorum Ordinis,” accessed October 18, 2018, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_presbyterorum-ordinis_en.html.http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_presbyterorum-ordinis_en.htmlPaul VI., 21.

²⁵ “Catechism of the Catholic Church,” accessed October 27, 2019, http://www.vatican.va/archive/ENG0015/_INDEX.HTM., n. 1547.

²⁶ Paul VI, “Presbyterorum Ordinis.”, 15.

priesthood. It is important to first look at the historical factors that led to the founding of the Society, and to also understand how this would eventually lead to the Society's desire to "help souls."

The Need for Ecclesial Reform

The state of the clergy in the 16th Century had many problems concerning church governance and catechetical formation of the lay faithful. One of the key issues involved the papacy and the "abuse of the property of the Church."²⁷ Some scandals were primarily economical and focused around issues of simony and benefices from titles, but one of the gravest scandals involved the "promotion of ignorant and totally unworthy men to holy orders."²⁸ Because many candidates lacked the sufficient moral, canonical, and doctrinal training for the office, abuses were rampant, particularly in the area of benefices, the bestowing of titles, and dispensations from grave sins without proper examination.²⁹

When Ignatius and his companions presented their desire to form a religious order, many cardinals and advisors to Paul III counseled against it because "many regular priests are so corrupt that they really scandalize the laity and gravely hurt the Church by their example."³⁰ It was not until Paul III convened the Council of Trent that reform to the ecclesial hierarchy and the priesthood began to happen. The Church wanted clergy willing to live lives of simplicity, humility, and learnedness—all qualities that had been severely lacking.

²⁷ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 39.

²⁸ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 39.

²⁹ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 40.

³⁰ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 40.

Aside from clerical abuses in the hierarchy, the divide between the rich and the poor continued to widen. Jesuit historian André Ravier outlines three reasons for this: money, culture, and insufficient catechetical training.³¹ While industry and technological progress occurred, only a few powerful families, like the Medicis, controlled the power of the purse. Certain sectors of society, particularly women, were victims of this new reality. Many were courtesans, who did not have the resources to survive. As a solution, Ignatius founded the “House of St. Martha”, which provided an opportunity for these wayward women to live respectable lives.³² Examples of excessive wealth and economical abuse deeply impacted Ignatius and would inspire him to form a religious order dedicated to the poor and the vulnerable.

A lack of access to education was the second contributor to the social gap. Because families hired tutors to instruct young students in the arts and sciences, this excluded many of the poorer families, who could not afford the tuition.³³ An education was one of the surest ways towards social mobility, especially for professional careers in medicine, law, government, or business. Additionally, access was almost exclusively for young sons, and girls were rarely given the opportunity to obtain an education. Young women, who were not able to take care of households or have access to decent work, resorted to prostitution.³⁴

Finally, proper catechesis was scarcely available to both the rich and the poor. Religion was reduced to superstition, and issues involving magic, sorcery, and diabolism were easily mixed or confused with holy symbols found in churches and chapels; this

³¹ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 47-50.

³² Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 48.

³³ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 49.

³⁴ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 50.

lead some to equate it with pagan mythology.³⁵ Candidates for the priesthood were not exempt from this type of obliviousness. In fact, the early companions “kept running into the ignorance of the clergy and its absence of sacramental education; some priests mumbled any old formula for absolution, and some did not even know how to read the missal.”³⁶ When reform came, basic catechesis in moral theology needed to be given to young clergy, as it was not unusual to see some “living with concubines in full view and with the full knowledge of their flocks.”³⁷

Given these three circumstances, Ignatius wanted an order of poor and learned priests to serve the Church. In his commissioned letter from Polanco to the Jesuits in Padua, Ignatius understood that poverty provided a freedom from the abuses that he saw in society.

Poverty makes it easier in every case to hear better the voice, i.e. the inspiration, of the Holy Spirit, removing any obstacles in its way. It also makes prayers more effective in the sight of God, ‘The Lord heard the prayer of the poor’... It is the foundation on which Jesus Christ seems to have shown that the edifice of perfection is to be built when he said, ‘If you would be perfect, go, sell what you possess and give to the poor, and follow me.’³⁸

For Ignatius, poverty was a gift that had to be freely accepted. Before receiving their official papal charter to be a religious order, the first companions were ordained in Venice “*ad titulum paupertatis*” meaning they were poor priests.³⁹ This would provide the opportunity to fully give of themselves to prayer and ministry. Poverty was not a burden one would take for the sake of mission. If one lived this evangelical counsel

³⁵ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 50.

³⁶ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 51.

³⁷ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 51.

³⁸ “Experience of Poverty, Padua 1547.” Joseph A. Munitiz and Phillip Endean, trans., *Saint Ignatius of Loyola: Personal Writings* (England: Penguin, 1996), 192-193.

³⁹ George Ganss, ed., *Ignatius of Loyola*, The Classics of Western Spirituality (Mahwah: Paulist Press, 1991), 108.

authentically, it would be a joyful and attractive way of being with the poor Christ. In the first document presented to Paul III, the following is said about the Society's views on poverty: "We have experienced the fact that no life is more joyous, more pure, more apt to enlighten one's neighbor than that which is the most removed from the blight known as the love of money and which seeks instead to be as close as possible to evangelical poverty."⁴⁰ This is why Ignatius heavily discouraged Jesuits from receiving benefices or episcopal appointments. Such offices provided significant financial income, but abuses were commonly associated with these titles.

In his 1546 letter to Ferdinand I, Ignatius outlines three reasons why bishoprics would not be good for the individual Jesuit but for the whole Society. First, Ignatius says that one of the most important characteristics of a Jesuit is the ability "to move on from one city to another in complete simplicity and modesty...not to settle ourselves in one specific place."⁴¹ He goes on to say that it is not only the mobility, but the ability to move *in simplicity*. The reference to poverty once again is intentional. When a Jesuit lived simply, he was living his public religious profession with integrity. He goes on to say that "if we abandoned our simplicity, the abandonment would be of everything, destroying our spirit, and revoking completely the religious profession we have made. After such undoing, the Society would be completely wrecked."⁴² It was important for Ignatius to communicate to the king that the episcopal appointment did not only affect the individual man, but the dignity of the order.

⁴⁰ "Prima Societatis Jesu Instituti Summa": Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus.*, 106.

⁴¹ "Refusing Episcopal Dignities, 1546, No. 149:1, 450-53: Spanish," Munitiz and Endean, *Saint Ignatius of Loyola: Personal Writings.*, 169.

⁴² "Refusing Episcopal Dignities, 1546, No. 149:1, 450-53: Spanish," 169.

Secondly, the Society's work with spiritual direction and catechesis was beginning to grow throughout Europe. A Jesuit's mobility was crucial to the mission, and kings from other parts of Europe had already utilized them to do pastoral ministry not only in their regions, but around the world as well.⁴³ Ignatius goes to great lengths to describe the number of converts coming to the faith, and this is all done by men who have "renounced worldly concerns."⁴⁴ Because a bishop must maintain and care for property, this goes against the vow of poverty. Naming a Jesuit to this post would cause him to focus more on the care for temporal goods than allowing him to give more attention to the people. Ultimately, a bishopric would limit the priest's ability to move, where the need is great.

Third, he tells Ferdinand that many of his men have already been offered bishoprics, and that the policy of the Society was to refuse them all. He is cautious that if one man accepts the post, there would be pressure and precedent for others to do so as well. Because of the limited number of men in the Society thus far, accepting bishoprics at this early stage would do detrimental harm, and "the greater good would be lost for the sake of the lesser."⁴⁵ Finally, he tells the king that accepting these posts would could cause possible scandal. Because bishops naturally have more ties to the papal and kingly courts, such connections may lead to "gossip and criticism" especially from people who already were suspect of the Society.⁴⁶

⁴³ "Refusing Episcopal Dignities, 1546, No. 149:1, 450-53: Spanish," 169.

⁴⁴ "Refusing Episcopal Dignities, 1546, No. 149:1, 450-53: Spanish," 169.

⁴⁵ "Refusing Episcopal Dignities, 1546, No. 149:1, 450-53: Spanish," 169.

⁴⁶ "Refusing Episcopal Dignities, 1546, No. 149:1, 450-53: Spanish," 170.

Ignatius was keen to protect his priests from what he saw as easy abuses of power in the early church. His preventive measures against accepting prelacies can be clearly found in the promises made by the solemnly professed. In these promises made before the provincial superior (or his appointed representative) and his brother Jesuits, the priest accepts that he will not ambition for prelacies, dignities, or the episcopacy,⁴⁷ and that he will denounce anyone who ambitions for such honors.⁴⁸ These promises are not just procedural. For Ignatius, they became a spiritual and cultural norm within the Society that it was not in the “way of proceeding” to commonly serve the church in this particular fashion. Ambitioning for such offices only increased the probability for abusing power and left the Jesuit less available to fulfill the missionary or pilgrim spirit he found to be crucial to the charism of Jesuit priesthood.

Understanding the Pilgrim Spirit

To the early companions, Ignatius’ spiritual story became the example they wanted to embody. He was not simply the founder of the Society, but he was considered “the very soul of the group.”⁴⁹ When he was encouraged by the early companions to compose his autobiography, he successfully did so by dictating his testimony to Câmara. From the beginning, Ignatius refers to himself as “the pilgrim.”⁵⁰ His story would not only become an inspiring tome, but a template to emulate.

A word dear to Ignatius and to his companions summarize and symbolizes the Ignatian mentality: pilgrimage. They were essentially pilgrims, they always marched towards one Jerusalem

⁴⁷ NORMS Part V: No. 139, Padberg, *The Constitutions of the Society of Jesus and Their Complimentary Norms.*, 211.

⁴⁸ NORMS Part V: No. 141, Padberg., 211.

⁴⁹ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 55.

⁵⁰ Ganss, *Ignatius of Loyola.*, 86.

or another, first the terrestrial one and then the celestial one. They went on the Way according to the will of God in his... The way consisted of all the roads of the world. However, it was still more the way of mystery and light that the Lord made them follow in the course of the long earthly marches. On the pilgrims' route there was also self-abnegation, poverty, sometimes hunger and thirst, the capriciousness of the seasons and the uncertainty of the future. There was also a freedom of the spirit, the infinity of the horizons without limit or constraint, the overflowing joy of adoration, of offering oneself and of acts of grace.⁵¹

To be on pilgrimage was to depend entirely on God's providence. Ignatius trusted the Spirit to lead him in all the areas of his life from his conversion and to the founding of the Society. This trust deepened through his prayer and devotions allowing him to discern God's will. The process involved many mistakes. Case in point, Ignatius imagined that he would be devoting his whole life in Jerusalem. Later, he would recognize that much of that desire was fueled by his ego,⁵² but his goal to be apostolic and to minister to God's people was a direct fruit of that discernment.

His initial intent to go to the Holy Land was to visit the holy sites and "help souls", a term that would involve a life of prayer, penance, and engaging in spiritual conversation with other pilgrims.⁵³ Later on after the creation of the Society, the term to "help souls" meant to minister to "the whole person." The goal was to

help the person achieve an ever-better relationship with God. They sought to be mediators of an immediate experience of God that would lead to an inner change of heart or a deepening of religious sensibilities already present. With varying degrees of clarity, that purpose shines through all they wrote and said as the ultimate goal they had in mind when they spoke of helping souls,

⁵¹ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus.*, 96.

⁵² Ganss, *Ignatius of Loyola.*, 83.

⁵³ Ganss., 87.

whether through the simple *Christianitas* of their catechesis or through something more profound.⁵⁴

The Jesuits understood that a greater encounter with God also involved a deeper understanding of the faith and the Church's traditions. Paul III utilized their learned backgrounds to give the early companions their first mission, which was the "teaching of the catechism in all the schools of Rome" and they did so by using the "First Week of the *Spiritual Exercises*"... "these lessons in Christian doctrine were often followed by confessions."⁵⁵ From the beginning, the ministries of the word were paired with the sacraments because Jesuits understood that both were needed to bring healing and unity. During the Reformation, many did not receive proper faith formation. Ignatius and his companions understood that "people desired to live an authentically Christian life in their professions" and to do so meant providing both the spiritual and intellectual formation many people lacked during this time.⁵⁶ Reconciling people to God meant more than an assent to orthodoxy. The early Jesuits desired to accompany people in their current state, so that they may experience Christ and his church active in their lives.

Ignatius was determined to help people encounter the loving and merciful God that brought him to tears and who showed him the world created with tremendous light and joy.⁵⁷ For the early Jesuits, encountering this God, would lead people to conversion, which for them was a "change of heart"—a heart open and willing to give their life over to the "care of God."⁵⁸ Jesuits knew that this type of spiritual conversion would be done through the power of the *Spiritual Exercises*, which is why it became a central part of

⁵⁴ John W. O'Malley, *The First Jesuits* (Cambridge, Mass: Harvard University Press, 1993), 19.

⁵⁵ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 52-53.

⁵⁶ Ravier, *Ignatius of Loyola and the Founding of the Society of Jesus*, 53.

⁵⁷ Ganss, *Ignatius of Loyola*, 80.

⁵⁸ O'Malley, *The First Jesuits*, 19.

their ministry for reconciliation. *The Spiritual Exercises*, the vow of obedience, and the work on the peripheries highlight key aspects of Jesuit priesthood that illuminate the intent behind the Society's motivations to work for justice, especially with those in need of healing and consolation.

Jesuit Priesthood within the Context of the *Spiritual Exercises*

The *Principle and Foundation* defines the telos of man to "praise, reverence, and serve God and by this means to save one's soul." This prescriptive tryptic invites a person into a loving relationship with God, which ends in a holistic offering of the self to follow God's will. To praise, reverence and serve are three elements of the human person that leads to her flourishing, and it is accomplished through contemplation, particularly, on the person of Christ.

At the end of the First Week of the *Exercises*, the *Call of the King* meditation invites the exercitant to love and serve Christ. Through obedience, the person participates in the work of the Trinity. The Father sends the Son for the salvation of the world, and through this commission, the Son calls others to join the cause. The love of the Father and the Son is the Spirit, whose breath gives life and encouragement. Jesus lives out a loving obedience to the Father, who gives him authority to act.

The authority of Christ is based on his office, which is identical with absolute love and therefore displays itself in the Church with equal immediacy as fraternal love; this is why the authority of the priest must be displayed in his life in such a way that it points to the love of Christ and at the same time permits fraternal love to become visible in the priest's behavior.⁵⁹

⁵⁹ Hans Urs Von Balthasar, "Priestly Existence," in *Explorations in Theology, Vol II: Spouse of the Word* (San Francisco: Ignatius Press, 1991), 395.

The mutual, intentional, and perfect relationship of the Father and the Son creates a bond that is extended to those participating in the same mission. This meditation helps the man “transform his life in which he must find peace in the will of God” because meditating on Christ’s call is “the very heart of the Exercises.”⁶⁰ Hugo Rahner’s claim holds incredible consequence. By choosing the will of God, the man discerns God’s will for “his particular situation” in order to “take part in the battle between Christ and Satan.”⁶¹ Again, we see how the discernment focuses both on the personal and universal mission. To follow Christ means to acknowledge him as the model and example of how to live one’s life. A commitment to Christ elevates the man’s desire to a divine state. Every Jesuit is individually invited to follow Christ, but he also chooses to join the Society in order to continue its corporate mission to build up the kingdom of God by combatting forces that would seek to destroy it through disunity and dissension. As High Priest, Christ bestows grace on the priest to be that sign of love, but the Jesuit must actively “abide in that love” (John 15:9). The work of reconciliation occurs when he freely loves God and neighbor, as it was primarily shown by Christ through the cross.

A Jesuit grows in deeper conformity with Christ when he accepts his creaturely state and takes on the trifold posture to praise, reverence, and serve God. The ecclesial model of Jesuit priesthood is an openness and availability to mission. The submission of the personal will to God’s will deepens a trust that is sanctified by grace. Through grace, God bestows the gift of leadership so that others may come to know and follow the Word. This is not only limited to those in the church. Jesuit theologian Michael

⁶⁰ Hugo Rahner, SJ, *Ignatius the Theologian* (London: Geoffrey Chapman, 1968), 55.

⁶¹ Hugo Rahner, SJ, *Ignatius the Theologian*, 55.

Buckley acknowledges that there is an *ad intra* and *ad extra* element to the ministerial priesthood in which the priest “acts on behalf of the church so that the church might be the church, to act in the name of the church in its presence within the world, so that the church act through him”, and by doing so, he also actualizes “the priesthood of the faithful at this time and this place.”⁶² There is a reciprocal relationship. The man is called from the community to actualize his vocation, and the church acts through him so that she may also be authentically herself. This vision of greater authenticity is also a vision of freedom. The Church cannot be herself without her priests because Christ, who is both priest and sacrifice, must continually be remembered and celebrated, particularly in the Eucharist. The ordination rite makes this known, when the man is “configured to Christ specifically as a ‘spotless victim,’ as priest, and as ‘head’... Christ is both victim, that which is offered by the priest, and priest, the one who offers the victim.”⁶³ The Church requires humble ministers willing to instruct and lead the faithful in the ways of the spiritual life. The Jesuit does not draw this courage on his own but from Christ and from the grace of his priestly office.

In his ministry as a spiritual father, the Jesuit priest navigates between the active forces of good and evil. By serving under the banner of the cross, he embarks on this spiritual battle defending his flock from the snares of the evil spirit. The Jesuit “should study the life of Christ in such a way as to see that the contest with the ‘murderer from the beginning’ is also a battle of spirits which he must be prepared to fight out in his own soul, a re-enacting of the great fact of redemption that this enemy was overcome only

⁶² Michael Buckley, SJ, “Likewise You Are Priests...’: Some Reflection on Jesuit Priesthood,” in *Spirit, Style, Story: Essays Honoring John W. Padberg, SJ* (Chicago: Loyola Press, 2002), 16.

⁶³ Susan Wood, *Sacramental Orders*, Lex Orandi (Collegeville, MN: The Liturgical Press, 2000), 120.

through the crucifixion of the creator and Lord.”⁶⁴ The display of the crucified Word becomes the glorified display of Trinitarian love, effectively combating the selfishness of sin through self-sacrifice. The tortured body of Christ on the cross may look like a sign of abandonment and failure, but it actually becomes the counterintuitive sign of the Trinity’s love of communion and reconciliation with mankind.

The priest maintains this posture of reconciliation only through prayer. If he neglects his *responsibility* to reflect and pray, he loses a sense of stability in the Lord. Danielou argues that “the essence of contemplation is the immensity of divine Reality progressively and imperceptibly becomes more real for us. Inversely, all the chaff of outward appearance gradually loses the substance we lend to it.”⁶⁵ Contemplation connects human nature with the divine and with creation. When a Jesuit embraces humility, poverty, and submits to the transcendent reality of God, above all else he is embracing the idea of *Deus semper major*.⁶⁶ The discernment of spirits is one’s ability to recognize the good and the bad, while always striving to choose and to follow the crucified Christ in absolute freedom.⁶⁷ Reconciliation cannot be attempted without first surrendering oneself to the deep mystery of God and to freely embrace the unknown. This incomprehensibility should not frighten man, but it should liberate him to freely give himself over to the original directive laid out by the *Formula* to praise, reverence, and serve for by doing so we come to know ourselves.⁶⁸ Opening oneself to this mystery allows God’s transformational grace to function within the interior life. To experience

⁶⁴ Rahner, SJ, *Ignatius the Theologian*, 98-99.

⁶⁵ Jean Danielou, SJ, *God’s Life in Us* (Denville: Dimension, 1969), 52.

⁶⁶ Karl Rahner, SJ, *The Priesthood* (New York: The Seabury Press, 1972), 178.

⁶⁷ Karl Rahner, SJ., *The Priesthood*, 179.

⁶⁸ Karl Rahner, SJ, *The Priesthood*, 25.

this reality of God's fullness is to experience reality itself.⁶⁹ God, who preserves all creation into being, sustains it by his love. His actions are the premiere example of humanity's possible ecstatic and joyous reunion with the Father, a reunion formulated by a perfect Trinitarian love.

The Vow of Obedience

One of the key characteristics of the Jesuit life can be found in the vow of obedience. It contains the ecclesial model for understanding the Society's priesthood.

In addition to that ordinary bond of three vows, we are to be obliged by a special vow to carry out whatever the present and future Roman pontiffs may order which pertains to the progress of souls and the propagation of faith: and to go without subterfuge or excuse, as far as in us lies, to whatsoever provinces they may choose to send us.⁷⁰

Again, Ignatius emphasized once again the importance of souls and the spreading of the faith. Through evangelization, the main goal was to have people encounter Christ, the reconciler. These complimentary objectives in the fourth vow demonstrate that for every Jesuit, but especially priests, no territory is exempt from this mission. Priests are "to be of service to the universal church in its mission to the entire world is to be of aid to the one who holds this charge precisely in his task of a universal care."⁷¹ Because the Roman Pontiff has a universal perspective on the Church, he is entrusted to send Jesuits whenever is most prudent for the salvation of souls.

Ignatius recognized that Jesuits can help carry out the Petrine ministry through specific tasks. These actions include ministering to the socially outcast, the destitute, and those who cause scandal to the faith.

⁶⁹ Danielou, SJ, *God's Life in Us*, 52.

⁷⁰ Ignatius, *Constitutions*, 68.

⁷¹ Buckley, "Likewise you are priest...", 20.

The full concept of the priesthood, enriched by these biblical data, centers on the ministry of reconciliation. The priest is a faithful emissary sent by God to rescue a whole people from death to set them on the way to life. The mission involves self-offering and intercessory prayer for the sake of others. It also involves teaching and directing them in the ways of the new covenant with a view to their sanctification.⁷²

For Dulles, the *full concept* of the priesthood happens in the ministry of reconciliation because he is sent on mission to save souls. The foundation of his ministry *is prayer* manifested in one's own self-offering and intercessory petitions. The priest leads his people from a state of prayer, and only in this state, is he able to authentically act from a true place of authority. The focus centers on the encounter with the new covenant, which is the Eucharist, the ultimate source of reconciliation. *In persona Christi* and *in persona ecclesiae* are additional elements of this sacerdotal authority that further the apostolic mission of the pope, for having "authority from the other and to act in virtue of that authority... the priest acts as an instrument of Christ, consecrating, absolving, and sanctifying."⁷³ The man is called from the church to serve the church, and his ordination conforms him to the person of Christ, to celebrate and sacraments that lead to reconciliation with God.

The office of the papacy contains a universal charge to care for the flock as the Chief Shepherd and Vicar of Christ. Yet, the apostolic nature of the Church also entrusts her kerygmatic vision to certain members consecrated to teach, govern, and preach. Their consecration to this mission utilizes their own unique talents for the salvation of souls. Collectively, the episcopal hierarchy finds its unity in Christ. The Church's

⁷² Dulles, *The Priestly Office: A Theological Reflection*, 7.

⁷³ David Power, "Representing Christ in Community and Sacrament," in *Being a Priest Today*, ed. Donald Goergen (Collegeville: The Liturgical Press, 1992), 100-101.

diversity of persons does not hamper her work for it is grounded in something greater than personality or ideology.

The development of the papal authority highlights the attributes of the office. The early church understood the seat of Peter as mystical, becoming a reliable witness “to the faith of the apostles.”⁷⁴ The Middle Ages focused more on the papacy’s monarchical role, which sought to unify both the spiritual and temporal with bishops being more ambassadorial in nature than exercising any real power.⁷⁵ The Second Vatican Council reaffirmed the shared episcopal nature through the college of bishops, and we see this synodal model manifest in Pope Francis’ ecclesiological vision. In communion with the papacy, the college of bishops works in building and maintaining the Church. The papal dimensions of mysticism, monarchy, primacy, and collegiality are not opposing forces. All of these dimensions help to reinforce the relationship between the hierarchy and the lay faithful. Therefore, the Jesuit priest collaborates with various ecclesial parties.

Christ’s commission to Peter revealed a missionary directive to preach the Gospel. The consequence of that grace filled encounter now reverberates to the church today through the sacraments. *Sacrosanctum Concilium* claims that the church is the most visible through the celebration of the Eucharist and occurs with the priest and members of an active laity.⁷⁶ “The Church as sacrament must signify and embody the presence of God’s saving love in Christ, renewing the face of the earth.”⁷⁷ The ideal image of the church is a unifying, reconciling, and incarnational body where “members

⁷⁴ Avery Dulles, *The Catholicity of the Church* (Oxford: Oxford Scholarship Online, 2003), 8.

⁷⁵ Dulles, *The Catholicity of the Church*, 8.

⁷⁶ Dulles, *The Catholicity of the Church*, 8.

⁷⁷ Avery Dulles, *The Resilient Church: The Necessity and Limits of Adaptation*, 1st ed (Garden City, N.Y: Doubleday, 1977), 26.

are united to one another and to God through holiness and mutual love, and when they visibly gather to confess their faith in Christ and to celebrate what God has done for them in Christ.”⁷⁸ The emphasis on holiness and mutual love displays a Trinitarian anthropology calling humanity to rise above the ego and enter into a relationship with God. Dulles’ model of the church emphasizes that love is the unifying principle to the Body of Christ, and this is only possible when two elements manifest: *confession of faith* and *celebration of the sacraments*. As we see, these qualities return us back to the *Formula* and the ways in which Jesuits work towards the progress of souls. Dulles mentions that both elements are necessary for the unity of the Body of Christ.

Priesthood for the Sake of Mission

In his address to the delegates of the 35th General Congregation, Pope Benedict XVI reminded the Society of their important role in the Church.

This is why the Church is in urgent need of people of solid and deep faith, of a serious culture and a genuine human and social sensitivity, of religious priests who devote their lives to stand on those frontiers in order to witness and help to understand that there is in fact a profound harmony between faith and reason, between evangelical spirit, thirst for justice, and action for peace. Only thus will it be possible to make the face of the Lord known to so many for whom it remains hidden and unrecognizable. This must therefore be the preferential task for the Society of Jesus.⁷⁹

This extraordinary charge from Benedict XVI became a mantra for the contemporary Society “to stand on the frontiers.” His invitation demonstrated two things. First, he expressed an explicit trust for Jesuits to venture into uncomfortable places where ministry is difficult. Second, he asked the Society to act with deep faith. His directive prioritizes *where* Jesuits should go and focus their priestly ministry, which is not solely limited to

⁷⁸ Avery Dulles, *The Models of the Church* (New York: Image, 1986), 68.

⁷⁹ Benedict XVI, “Address to the 35th General Congregation of the Society of Jesus,” February 21, 2008.

geographical locations, but also concerns the complex dimensions of the human spirit.

He recognized that Jesuit priesthood already contains within its charism a fearlessness to journey into the areas of the world where an encounter with Jesus the reconciler can happen.

The charge from Pope Benedict emphasized the ministries of mercy found in the *Formula*. For Pope Francis, his focus during his address to the 36th General Congregation was about priestly disposition, particularly with the Spanish word *aprovechamiento*, which translates to the “benefit” of others. In his address, he says that *aprovechamiento* strives for community by helping one’s neighbor, harmonizing tensions of different groups of people, and is ultimately the *magis*, the fuel of one’s priestly ministry to make a real impact in the lives of people, particularly through teaching.⁸⁰ Pope Francis understands the spirituality of the Society of Jesus, and is aware that Jesuits have always existed to serve a diversity of peoples in a variety of circumstances. Yet, it is interesting that in his view, Jesuit priesthood had approached a type of standstill, a loss of fervor. The reclamation of his zeal comes from the idea of the *magis*, which paradoxically leaves the priest in joyful state of dissatisfaction. The joy comes from striving evermore for God’s greater glory. The pursuit of that glory never finds content in one’s own personal will, but through continually discerning how God continues to call the priest to greater service.

This chapter examined the historical factors which led to the founding of the Society and looked at the goals of the *Formula of the Institute*, which outlined the

⁸⁰ “Address of the Holy Father during the 36th General Congregation of the Society of Jesus (24 October 2016) | Francis,” accessed October 27, 2019, https://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161024_visita-compagnia-gesu.html.

importance of the ministries of the word done for the sake of souls. The narrative of Ignatius' spiritual journey helped give the Society's pilgrim spirit a focus on poverty, a chance to encounter Christ in the *Spiritual Exercises*, and a charge to celebrate the sacraments for the edification of the Christian people. The vow of obedience gives the Society its missionary thrust and disposition of spiritual freedom to reconcile those seeking God's mercy. Finally, discernment emphasizes the importance of prayer that grounds the Jesuit in his work.

The following chapter explores how the Society understood sacramental life in the context of helping souls. In a pluralistic society, like the United States, we also look at the complications of living out the Gospel in a country, where strict separation of church and state are in play. The ministry of reconciliation has proven to be controversial and is not always well received. We will see how the Society understands her ministry in the public square, while attempting to radically involve herself in the prophetic role of reconciliation within a divided and at times contentious arena.

Chapter Two:

The Celebration of the Sacraments and Ministering in U.S. Public Square

Previously, we examined the Society's charism of the priesthood which particularly draws from *The Spiritual Exercises* and the *Formula of the Institute*. Some of the consistent themes are the tools for discernment, the vow of obedience, and the ministries of the Word. In the Society, the priesthood is primarily for mission. Drawing from Ignatius' own spirituality and conversion story, Jesuits represented a reformed priesthood that offered the church learned priests, who were available to minister in difficult places for the sake of reconciling parties in need of healing.

This chapter will discuss how the sacraments have affected the Society's priestly ministry and how that ministry is received in the U.S. public square. First, I look at the Society's history with the celebration of the sacraments of Baptism, Reconciliation, and the Eucharist, as well as, the Society's historical perspective on sacramental celebration, and how Ignatius saw it as an important ritual to deepen one's relationship with Christ. The Jesuit priesthood has always linked sacramental celebration with its apostolic charism, and when it has done so, a multiplying effect transforms the lives of many, thereby fulfilling the *Formula's* goal of doing everything for the greater glory of God and for the good of the Christian people.⁸¹

The second part of this chapter examines the church's role in preaching the Gospel outside the formal confines of the institutional church. I look to John Courtney Murray, William Cavanaugh, H.R. Niebuhr, and Laura Olson, who support speaking from a place of faith in the public square. While these authors vary in degree and

⁸¹ Ignatius of Loyola, "Conduct at Trent, 1546," in *Saint Ignatius of Loyola: Personal Writings* (London: Penguin, 2004).

intensity of what and how faith is preached, they each provide relevant arguments on the subject. I also look to Stanley Hauerwas, Richard McCormick, and Dorothy Day, whose pushback emphasizes a need to bypass the public sphere and instead create intentional communities to enact change. Finally, I use the example of Pope Francis and Patriarch Bartholomew, who both use liturgical theology to advocate and advance the issue of care for the environment, to model how the ministry of reconciliation can be expressed in a liturgical model.

Jesuit Priesthood and the Sacraments

God's abiding love fuels the faith of the humble Christian, and the resurrected Jesus finds embodiment in two key elements: the ecclesial nature of the church in the priesthood and the people of God through their baptism and confirmation.⁸² The sacraments find their true physical form in the communication and reception of grace. The ecclesial nature of the Church has an evangelical focus to spread the Gospel as its primary mission. The Church is not only an instrument of salvation because it is salvation itself.⁸³ The sensory experience of the sacraments focusses on word, gesture, symbol, and sign that points the receiver in understanding that the invisible is truly made visible in the basic instinct of worship. Through the ritual, Christ himself dispenses grace from the sacramental worship.

Christ's salvific work has temporal and spiritual consequences that affects the very nature of every sacrament celebrated. The mystery of the cross was not an isolated event that is commemorated and play-acted time and time again.⁸⁴ It is a living mystery

⁸² Edward Schillebeeckx, OP, *Christ the Sacrament of the Encounter with God* (Lanham: Sheed and Ward, 1963) 49.

⁸³ Schillebeeckx, OP, *Christ the Sacrament of the Encounter with God*, 60.

⁸⁴ Schillebeeckx, OP, *Christ the Sacrament of the Encounter with God*, 62.

that brings the people of God to encounter Christ. He is the high priest, who during the Eucharistic celebration, works through human acts of sacrificial love, communicative joy, and the memorial offering. In this particular way, Christ makes an affirmative commitment that is particular to each Christian called to live an authentic life. Through grace, sacramental celebration incorporates the good of creation done by the Father through the Son and lived out in his body, the Church.

The sacramental life has always been a crucial part of the Society of Jesus. For Ignatius, he had a personal devotion to the sacraments of Penance and the Eucharist because they played such an important role in his conversion story.⁸⁵ Ignatius never intended the Society to have their own theology on the sacraments, but he did intend for his priests to be regular sacramental practitioners. The *Constitutions* explains that the sacraments co-exist with the apostolic nature of Jesuit priesthood, which is why the dispensation from doing the Liturgy of Hours in choir and sung masses in common were necessary, so that Jesuits could fully engage in the apostolic mission.⁸⁶ While there is not a “Jesuit Rite” to celebrating the sacraments, Ignatius intended Jesuit priests to be apostolic, which encouraged them to celebrate the sacraments with a spirit of accompaniment. Initially, Ignatius did not want Jesuit priests looking after parishes because it would limit their availability.⁸⁷ He saw the accompaniment of people just as important as celebrating the sacraments. Jesuit priests were not to be seen as sacramental dispensers, but men, who drew people into relationship with the Church and with Christ.

⁸⁵ José Ignacio García Jiménez, SJ, “Sacramentos,” in *Diccionario de Espiritualidad Ignatiana*, ed. José García de Castro (Bilbao: Sal Terrae, 2007), 1589–93.

⁸⁶ García Jiménez, SJ., 1593.

⁸⁷ Ignatius of Loyola, “Criteria in the choice of parish work”, Munitiz and Endean, *Saint Ignatius of Loyola: Personal Writings.*, 264.

Ignatius knew from his past experiences in giving spiritual direction that when people were given a vulnerable and safe space to share their hearts, they would be open to God's grace; "he did it to accompany and help others, orienting them, and encouraging them in their spiritual life. The experience he previously had (during his conversion) from God had allowed him to put himself at the service of others."⁸⁸ Celebrating the sacraments was about building relationships with people, so that they felt connected to the ecclesial community, and when they were celebrated intentionality, the goal of reconciliation became a lived reality. It is within this charism that Jesuits lived out the priesthood.

The Celebration of Baptism and Penance

Through the reception of baptism, the recipient becomes "an adopted child of God... and is given by grace a participation in the divine nature, from which springs a knowledge of God."⁸⁹ Additionally, the sacrament reconciles the faithful to God by "imparting the life of Christ's grace, erasing original sin and turning a man back toward God."⁹⁰ Baptism heals wounds and incorporates an individual within the Body of Christ. Within this community, the individual participates within the life of the church with the help of spiritual brothers and sisters that aid in the work of reconciliation.

The effects of baptism throughout history have demonstrated how they have become instruments of peace. In his 1643 letter to his provincial, St. Isaac Jogues wrote about Eustache, a Huron who converted to Christianity, and what occurred when he was

⁸⁸ "Él fue aprendiendo de dios y de su experiencia con los hombres y mujeres de su época que convenia, a veces, para gloria de Él, abrir, su corazón y su conciencia a otros. Ignacio no dudó en abrir su interioridad para buscar el a. espiritual de otros; pero también lo hizo para acompañar y ayudar a los demás, orientádoles, y animádoles en su vida espiritual." José Domingo Cuesto, SJ, "Acompañamiento," in *Diccionario de Espiritualidad Ignatiana*, ed. José García de Castro (Bilbao: Sal Terrae, 2007), 79–83.

⁸⁹ Colman O'Neil, *Meeting Christ in the Sacraments*, 110.

⁹⁰ "Catechism of the Catholic Church," accessed October 27, 2019, http://www.vatican.va/archive/ENG0015/_INDEX.HTM, 405.

tortured. As Jogues watched Eustache get burned alive and cleaved with a knife, Eustache “in accordance with the Christian spirit that had impregnated him at his baptism, *begged* his Huron compatriots present at the scene not to let any consideration of his fate become an obstacle to the peace that should be made with the Iroquois.”⁹¹ Jogues connects Eustache’s courage, resilience, sacrifice but above all, his desire for peace and reconciliation with his baptism. As a layman, his baptism marked his identity. The gift of the Holy Spirit at baptism moved him to be charitable. Eustache’s motives were not his own but were the initiative of the Spirit that gave him the internal strength to take the blows and humiliations of his present reality. Because baptism bestows these graces, the sacrament encourages all Christian to take their baptismal call to holiness seriously highlighting the true witness of the lay state.

When members of the Body of Christ give into temptation, the Church does not abandon him or her. In being a sign of the Father’s mercy, the Jesuit priest celebrates the sacrament of reconciliation in order to truly unite the sinner back to God and the Church. St. Pope John Paul II called it the “most difficult and sensitive, the most exhausting and most demanding... but also one of the most beautiful and consoling.”⁹² In his Apostolic Letter, *Misericordia et misera*, Pope Francis describes forgiveness as “the most visible sign of the Father’s love... the full freedom of the love with which God enters in the life of every person. Its source is in the love with which God comes to meet us.”⁹³ As the

⁹¹ Isaac Jogues, *Jesuit Missionaries to North America: Spiritual Writings and Biographical Sketches*, ed. Francois Roustang (San Francisco: Ignatius Press, 2006), 266.

⁹² Avery Dulles, *The Priestly Office: A Theological Reflection*, 29.

⁹³ “Apostolic Letter *Misericordia et Misera* (20 November 2016) | Francis,” accessed October 29, 2019, https://w2.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco-lettera-ap_20161120_misericordia-et-misera.html, 2.

priest listens, Christ works through the priest to provide the gift of forgiveness, mercy, and ultimately joy.

The charism of the Society of Jesus has always involved the work of reconciliation. Jesuit theologian Carlos Coupeau emphasizes that this ministry is not only about helping the recipient gain self-knowledge, but through that knowledge, the person comes to understand the trinitarian love God has for that person; these are elements of Ignatian experientiality and important aspects Jesuit charism.⁹⁴ He also argues that “*Formula of the Institute* translated the desire and practice of the first companions to restore peace in troubled places. The *Formula* referred, first, to the priestly ministries and to hear confessions. Reconciling the disenfranchised was a primary work of charity to which the early Society was consecrated.”⁹⁵ The Society’s intent to reconcile people back to God provided an opportunity to not only hear confessions, but to do so in a wide variety of circumstances.

Jesuits were pioneers in adapting the sacrament’s administration and implemented a new model moving away from the “priest as judge to the priest as spiritual director.”⁹⁶ On this point, Jesuit Claude de la Colombière argued that “the better the confessor knows you, the more merit you gain” and that it was important to “choose one person to whom

⁹⁴ Reconciliar es un ministerio por el cual se profundiza en la r. como don del la Trinidad. La espiritualidad ignacina progresa a partir de este ministerio y elevándose a los manantiales de este don (“reconciliarlo fontalis”, *Reconciliatio...*, 4). El conocimiento de uno mismo y su aceptación el conocimiento de los demás y su aceptación son factores del dinamismo ignaciono. Carlos Coupeau, SJ, “Reconciliación,” in *Diccionario de Espiritualidad Ignatiana*, ed. José García de Castro (Bilbao: Sal Terrae, 2007), 1534–38.

⁹⁵ “La *Formula Instituti* traducía así el deseo y la práctica de los primeros compañeros por hacer que la paz regresase donde una vez había existido. La *Formula Instituti* se refería, primero, a los ministerios sacerdotales y al ‘oír confesiones’. ‘Reconciliar’ a los desavenidos sigue a continuación a la cabeza de las obras de caridad a que se consagró la primitiva Compañía.” Coupeau, SJ., 1534.

⁹⁶ J. William Harmless, SJ, “Jesuits as Priests: Crisis and Charism,” *Studies in the Spirituality of the Jesuits* 19, no. 3 (May 1987), 38.

you make known your interior life” or risk “never making any progress.”⁹⁷ Therefore, it was important for a Jesuit to be properly trained in order to help a person grow in their spiritual life. In his letter to Cornelius Wischaven, Jesuit Peter Faber provides instruction on how to give confession, a ministry that he considered crucial in the Society. For Faber, the confessor was also a catechist. It was important to properly teach “penitents how to apply their prayers and other good works. Many persons pray a lot and of many good things, but without an awareness of to whom and for whom or what they are praying.”⁹⁸ Second, penitents should be taught “elements of the catechism” pertaining to the moral teachings of the Church in order to form their conscience and their knowledge of the faith.⁹⁹ Third, penances given should not just be perfunctory, but should help improve “their lives in the future.”¹⁰⁰ Most importantly, a confessor should be “meek and forbearing, preserving a spirit of gentleness, never giving admittance to the spirit of bitterness... so that no sinner is ever made to feel bad in the very place where he came for the sole purpose of being examined, instructed and judged by us, to whom he has come as the representatives of the gentle Christ.”¹⁰¹ Faber believed that the sacrament of confession not only allowed a person to spiritually convert their lives away from sin, but offered them a choice to radically change their lives for the good. By doing so, they would come to experience mercy on a deep and personal level, which could positively alter how they went about their daily lives.

⁹⁷ Claude de la Colombière, *The Spiritual Direction of Saint Claude de La Colombière*, trans. M. Philip, IBVM (San Francisco: Ignatius Press, 1934), 11-12.

⁹⁸ Martin Palmer, SJ, trans., “To Cornelius Wischaven, on How to Hear Confessions: Cologne, Late January 1544, MonFabri, 245-252 (Epist. 82),” in *The Spiritual Writings of Pierre Favre* (St. Louis, MO: The Institute of Jesuit Sources, 1996), 358.

⁹⁹ “Letter to Cornelius Wischaven, on How to Hear Confessions,” 359.

¹⁰⁰ “Letter to Cornelius Wischaven, on How to Hear Confessions,” 359.

¹⁰¹ “Letter to Cornelius Wischaven, on How to Hear Confessions,” 360.

To accompany someone in confession and in direction had the potential to be a multiplier effect of grace. Meaning, when someone received the sacrament, the effects of their conversion could impact the lives of many others. This is why Ignatius was keen to have Jesuits available to be confessors for a variety of people regardless of their status. In a 1553 letter, he asks two Jesuits under holy obedience to accept the post of royal court confessors to the Portugal's King John III. The two Jesuits were reticent to agreeing because of the prestige associated with the royal court, the potential gossip people might spread, and the desire to not be involved with high powered individuals. Ignatius does not automatically refute these claims but acknowledged them with great charity addressing each of their concerns with the following points. First, as ordained ministers, they were required "to administer the sacraments of confession and communion to people of all classes and ages."¹⁰² Second, anyone searching for spiritual counseling should be given the proper attention, especially with people of influence.¹⁰³ Finally, a Jesuit priest's vocation is someone available to everyone regardless of circumstance; if the life of a religious is lived in humility and maintained in service to God, what others may say is irrelevant.¹⁰⁴ Because Jesuit priests ministered in a variety of scenarios and situations, it was crucial that scholastics training to be confessors not only had to be aware of the church's moral tradition, but to "have at hand a list of sins and practical suggestions for overcoming them and that the confessor reflect on his experience as an aid to his ministerial ability."¹⁰⁵ The founder's devotion to the sacrament actually

¹⁰² Ignatius of Loyola, "Agreeing to Be Royal Confessors," in *Saint Ignatius of Loyola: Personal Writings*, ed. Joseph A. Munitiz (London: Penguin, 1996), 248.

¹⁰³ "Agreeing to Be Royal Confessors," 249.

¹⁰⁴ "Agreeing to Be Royal Confessors." 249.

¹⁰⁵ J. William Harmless, SJ, "Jesuits as Priests: Crisis and Charism," 39.

encouraged regular reception of the sacrament because he recognized its healing powers, and its ability to bring people peace and consolation.

Through the intimate action of listening and reconciling, the Jesuit priest presents to God the lost sheep of the fold. In order to receive the estranged and neglected back into the community, he must be predisposed to a life grounded in the mercy and tenderness of God having experienced it himself through the regular practice of penance and prayer. The balance of true mercy holds up both justice and compassion by recognizing the gravity of sin, calling the penitent to conversion, and forgiving the sinner with the Father's love. Acknowledging the Christian's courage to present herself before God highlights the divine grace of the Holy Spirit to voice a desire for healing and conversion.

The Eucharist

The celebration of the Eucharist unites the Church and manifests the divine intention of true reconciliation. In a spirit of humility, the priest is called to imitate Christ on behalf of the universal church, not to replace the people's prayer, but to be an agent of Christ so that he may be "visibly and sacramentally present."¹⁰⁶ The presidential function of the priest "makes present the redemptive reality itself and gathers the community around the table of the Lord."¹⁰⁷ In presiding, the priest facilitates and engages the assembly in the sacred Eucharistic ritual where "grace is poured out upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities

¹⁰⁶ Dulles, *The Priestly Office: A Theological Reflection*, 14.

¹⁰⁷ Dulles, *The Priestly Office: A Theological Reflection*, 22.

of the Church are directed as toward their end, is achieved in the most efficacious possible way.”¹⁰⁸

Ignatius saw the Eucharist as clear sign of God’s love and a tangible way in understanding the Incarnation. Christ’s presence in the Eucharist communicates his intentions to walk and accompany people on pilgrimage, and even becomes their physical sustenance by providing hope and healing. Celebrating the Eucharist was part of the apostolic mission because was the clearest sign of God’s presence and love in the world.¹⁰⁹ The Eucharist was “the daily source of his apostolic plans,” which is why Ignatius spiritually prepared each time to say mass in order to do it with great devotion and reverence.¹¹⁰

Ignatius encouraged the frequent reception of communion because it connected people to God. He encouraged one of his directees to receive frequently so that she may be “inflamed with love for our Creator and Lord” knowing that its benefits include “sustenance, peace, and tranquility, preserving and advancing you in his greater service, praise, and glory.”¹¹¹ Here, we see that he connects the traits of spiritual consolation to the reception of the Eucharist to demonstrate the Christocentric quality of the *Exercises* and to prayer.

¹⁰⁸ Second Vatican Council, “Sacrosanctum Concilium: The Constitution on the Sacred Liturgy,” 1963, https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html, no.10

¹⁰⁹ “De su conversión en adelante Ignacio fue verdaderamente un hombre de oración. La eucaristía celebrada todos los días con fervor era la fuente de su vida apostólica: este sacramento del mas grande amor, como él llamaba a la liturgia divina, inspiraba toda su vida activa, toda su vida misionera.” Pietro Schiavone, “Misa,” in *Diccionario de Espiritualidad de Ignaciana*, ed. José García de Castro (Bilbao: Sal Terrae, 2007), 1238.

¹¹⁰ ““El sacrificio eucarístico era la fuente diaria de sus planes apostólicos’ (Leturia 1957, 272). Y Larrañaga afirma: ‘La Santa Misa es el sol que aparece cada mañana en el horizonte de su alma.’” Pietro Schiavone, “Misa,” in *Diccionario de Espiritualidad de Ignaciana*, 1234.

¹¹¹ Ganss, *Ignatius of Loyola*, 341.

In the *Exercises*, celebrating and receiving the Eucharist would be most beneficial, especially during the long retreat because it invites the person to contemplate the sacrifice of Christ. Jesuit Pietro Schiavone gives Ignatius assessment on the matter: “‘Christ’s institution the most sacred sacrifice of the Eucharist is a very good sign of his love,’ [and] is, in my opinion, the visual angle from which to contemplate the Eucharistic mystery and passion... To place oneself there, one must also consider what Jesus ‘suffers in humankind or wants to suffer’ and how divinity ‘allows the most holy humanity to suffer so cruelly.’”¹¹² Contemplating the gift of the Eucharist would lead the person to ponder the depths of God’s love. As a spiritual director with a deep knowledge of the *Exercises*, Claude de la Colombière said that frequent communion helps unite us to the source of love and would strengthen one’s service to God.¹¹³ Ignatius understood that as a presider, his personal devotion for the Eucharist had a profound impact on his life, and he realized that this love could help enhance other’s people’s prayer. Similarly, de la Colombière’s recommendation for the frequent reception of communion underscored how one could experience ritual, community, and divine sustenance in an experience that left the person feeling connected and loved. These sacramental properties aid a person’s spiritual life towards reconciliation with God and others.

Priestly Propheticism in the Public Square

Drawing from St. Augustine, the Second Vatican Council preaches an eschatological reality of the beatific vision, but the Council also had a responsibility to

¹¹² “‘Instituyó el sacratísimo sacrificio de la Eucaristía, en grandísima señal de su amor’ [*Ej289*], es, a mi parecer, el ángulo visual desde el cual contemplar el misterio eucarístico y la pasión. Para situarse ahí hay que considerar también lo que Jesús ‘padece en la humanidad o quiere padecer’ y como la divinidad ‘deja padecer la sacratísima humanidad tan crudelísimamente.’” Pietro Schiavone, “Misa,” in *Diccionario de Espiritualidad de Ignaciana*, ed. José García de Castro (Bilbao: Sal Terrae, 2007), 1236.

¹¹³ de la Colombière, *The Spiritual Direction of Saint Claude de La Colombière*, 6.

translate that desired reality into values which guide society towards the common good.¹¹⁴ These values are the light by which the Church moves to heal and elevate the dignity of the person in order to strengthen the individual and the community.¹¹⁵ Therefore, priests preach gospel values to form and guide the faithful. Political activeness is not limited to priests but to all the faithful, who have an “obligation to participate in political life” because it is “rooted in our baptismal commitment to follow Jesus Christ and to be a Christian witness in all that we do.”¹¹⁶ The document also emphasizes as *Gaudium et Spes* mentions, that priests together with the bishops have a particular role in handing down the moral and social church teachings through a variety of methods: preaching, providing workshops, diocesan project initiatives, or advocacy networks.

Prophetism is not limited to the hierarchy, and scholars have written about the important public witness of faith. Political theologians Miroslav Volf and Ryan McAnnally-Linz argue that “Christians are not Christ’s followers just in their private and communal lives; they are Christ’s followers in their public and political lives as well.”¹¹⁷ Intentionality creates a necessary motivation to share a good they have experienced.

Strict debate or preaching does not limit how to express faith. While this is a common way of proceeding for citizens, there are other avenues of expression as well.

¹¹⁴ Second Vatican Council, “*Gaudium et Spes*,” December 7, 1965, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html, 43.

¹¹⁵ “*Evangelii Gaudium: Apostolic Exhortation on the Proclamation of the Gospel in Today’s World* (24 November 2013) | Francis,” accessed November 2, 2019, 131.

¹¹⁶ Catholic Church and the United States Conference of Catholic Bishops, *Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States ; with Introductory Note*. (Washington, D.C.: United States Conference of Catholic Bishops, 2015), 8.

¹¹⁷ Miroslav Volf and Ryan McAnnally-Linz, *Public Faith in Action: How to Engage with Commitment, Conviction, and Courage* (Grand Rapids: Brazos Press, 2016), 3.

Liturgical action, as has been discussed, can also be another way of publicly displaying one's belief. Worship is not only a spiritual act; it is a political one too. Liturgy "facilitates the presence of God" and "transgresses the borders of the nation-state and of the world through the participation in the transnational body of Christ both on earth and in heaven."¹¹⁸ Additionally, the church "must not quarantine the liturgy into a 'sacred' space, but allow it to shape the way we form our mundane communities, our goals, allegiances, and relationships."¹¹⁹ Events, such as *The March for Life*, incorporate not only a public form of protest through a physical march through the streets of Washington, DC, but many of the protesters *pray* devotions like the rosary during the march itself. Also, in the fight for racial justice, many religious leaders gathered after the Ferguson shootings to pray for peace and to advocate for racial justice.¹²⁰ These acts communicate two vital points. First, Christianity has a vested interest in the good of humanity. Second, prayer and liturgy are not only a means of displaying faith, but in fact, are an agent of the people's desire for social and political change. They do this by praying for God's intercession to convert hearts towards the truth and goodness. The pastoral application of theology manifests how theoretical ideas can lead to concrete consequences. The Christological reality of the Church is incarnational, encompassing both word and action.

¹¹⁸ William T. Cavanaugh, *Migrations of the Holy: God, State, and the Political Meaning of the Church* (Grand Rapids: W.B. Eerdmans Pub. Co, 2011), 28-29.

¹¹⁹ William T. Cavanaugh, *Migrations of the Holy: God, State, and the Political Meaning of the Church*, 29.

¹²⁰ Joseph Kenny and Jennifer Brinker, "Archbishop Calls for Peace after Verdict, Asks Community to Come Together," accessed November 17, 2018, <http://www.catholicnews.com/services/englishnews/2017/archbishop-calls-for-peace-after-verdict-asks-community-to-come-together.cfm>.

In a pluralistic society like the United States, this raises questions. How does one preach values that are not universally shared by many? Should religious rhetoric and worship be tempered or taken out to accommodate other opinions? As an atheist, Stout does not think *strictly* banning religious rhetoric from public discourse is prudent, but that it does depend on the situation and policy issue.¹²¹ Additionally, beliefs that are reasonably argued can also be a faith-claim and that it is not necessarily held exclusively by religious people.¹²² What is needed in a pluralistic society is the necessity to engage in a mixture of “normal discourse and conversational improvisation.”¹²³ Therefore, there needs to be a way to navigate through a different vocabulary, which does not necessarily stop the conversation.

The restriction of any rhetoric trounces on freedoms necessary to society. For Carter, the public sphere should not restrict access to citizens willing to speak with either secular or religious speech.¹²⁴ Dialogue in the public square allows for truth to be discovered, and this includes all deeply held beliefs—religious or not.¹²⁵ The state should not regulate this speech, because it is securing a claim on what they deem true or false. Therefore, the need to listen and to give another *the right to speak* is crucial for a just society.¹²⁶ The public should not be afraid of listening to religious rhetoric and allow citizens to express themselves in ways that mutually enrich all parties. While some may

¹²¹ Jeffrey Stout, *Democracy and Tradition*, New Forum Books (Princeton, N.J: Princeton University Press, 2004), 86.

¹²² Jeffrey Stout, *Democracy and Tradition*, 87.

¹²³ Jeffrey Stout, *Democracy and Tradition*, 90.

¹²⁴ Stephen L. Carter, *The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion*, 1st Anchor Books ed (New York: Anchor Books, 1994), 214.

¹²⁵ Stephen L. Carter, *The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion*, 217-218.

¹²⁶ Stephen L. Carter, *The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion*, 230.

argue that prayer and worship outside of sacred spaces are simply used as weapons to support a certain ideology, this does not justify limiting such practices in public. Finally, at the heart of every public act of prayer should be an act of peace motivated to bring people closer to God in charity.

Arguments Against Speaking in the Public Square

Freedom of religious expression has been met with some resistance. Because religious rhetoric is not universally shared, critics argue that limits should be put in place. For Rawls, reason should be the primary mode of communication through an establishment of universal principles which should always remain consistent.¹²⁷ When “people accept the account of the good... they would prefer more primary social goods rather than less.”¹²⁸ The inclusion of another set of values would disproportionately manipulate how people see justice and would create an unequal environment. A natural set of values would satisfy man’s ability to function within society, but this would only be possible if society were to operate from a purely rational state. His argument offers one of the strictest limitations of religion in the public sphere, while others have been moderate offering some precautions.

In a pluralistic society, McCormick proposes that civil discourse is only possible when non-Christians receive logical points of view people of faith. As a believer, he argues that his thoughts are “inherently intelligible and recommendable” which should be the way to engage society properly.¹²⁹ This begs the question, can a Christian participate

¹²⁷ John Rawls, *A Theory of Justice*, Rev. ed (Cambridge, Mass: Belknap Press of Harvard University Press, 1999), 139.

¹²⁸ John Rawls, *A Theory of Justice*, 142.

¹²⁹ Richard McCormick, “Theology in the Public Forum,” in *The Catholic Church, Morality and Politics : Readings in Moral Theology No. 12*, n.d., 125.

in the public square without being explicitly Christian? To McCormick, he sees reason shaped by faith to be a logical perspective that should be able to touch multiple parties to a convincing persuasiveness.¹³⁰ Christian rituals cannot be divorced from their source. When people are praying for justice, they cannot do so in a purely secular manner. Prayer inherently asks the person to humble herself before the great mystery of the divine, so that God may work through her and others for justice. When done properly, ritual can be attractive. While it may not always be intelligible to people, they are drawn to its beauty when people's hearts are drawn together in worship.

John Courtney Murray recognized the importance of religious freedom but was also a realist with how religion could adequately be discussed in the public square. He argued that pluralism requires a sense of civility where people recognize other people's diversity and not fall into barbarism, but instead use reasonable conversation as an instrument for dialogue.¹³¹ Positive engagement is crucial for an encounter to happen. Kaveny supports this common ground idea, especially when it comes to the content of a preacher's homily. Instead of prioritizing controversial issues like abortion, clergy should focus on issues that contribute to the common good and that are not perceived to be overly polarizing.¹³² A homily is an influential tool that could reach a wide variety of people. Because of his role in the community, a priest has been given inherent political sway in his community. How this plays out in the public square will provide further clarification on the expectations placed on priests.

¹³⁰ Richard McCormick, "Theology in the Public Forum," 123-125.

¹³¹ John Courtney Murray, *We Hold These Truths: Catholic Reflections on the American Proposition* (New York: Sheed and Ward, 1960), 13.

¹³² Cathleen Kaveny, *Law's Virtues: Fostering Autonomy and Solidarity in American Society*, Moral Traditions (Washington, D.C: Georgetown University Press, 2012), 199.

Priests in the U.S. Public Square

The First Amendment in the U.S. Constitution outlines the distinct roles of church and state but does not exclude the expression of moral and theological views from public speech. While the platforms granted to individual clerics vary in demographic, cultural, and geographic location, clerics interact with *two concentric communities*—their parish community (this community involves the diocese, and the wider *international* Roman Church), and the secular community (comprised of non-believers, local, state, and national community). These communities are not mutually exclusive, but co-mingle with one another creating a natural political dynamic, allowing moral teachings to spill into the political realm and vice versa. Political Scientist Laura Olson identifies two influential ways priests reach the public: advocacy and activism.

Advocacy primarily manifests a dialectic form of communication. Clerics preach about church teachings contentious with the wider secular public, pen articles in church bulletins or other forms of media, and may organize public protests on issues (e.g. pro-life marches, immigration rallies, etc.).¹³³ They may also talk to other religious leaders, government officials, and other community leaders to try and rectify social ills. While the priest may advocate for certain issues, he never *explicitly* endorses a political party or candidate. In preaching, he enables his parishioners to make a discerned decision on their own.

Activism entails more mobilization and investment. While the advocate priest may be content preaching about issues and engaging with community members, clerics who choose to become activists take a more controversial and partisan stance on issues.

¹³³ Laura Olson, “Clergy and American Politics,” in *The Oxford Handbook of Religion and American Politics* (Oxford: Oxford University Press, 2009), 380.

This could involve running for public office, publicly endorsing a political party or candidate from the pulpit or engaging in a movement that is highly controversial and combative (e.g. Occupy Wall Street).¹³⁴

How a priest chooses to wield his influence is important because studies show that parish priests have more influence than the bishops and other members of the hierarchy.¹³⁵ Because parishioners see their priest with greater regularity, the probability of having an impact is much higher. There are a couple of indicators, which demonstrate a priest's effect on a parishioner: one being a well-crafted homily, and second, a willingness to receive guidance from the church particularly on moral issues, abortion being a salient one."¹³⁶ Homilies and personal accompaniment are proven factors of influence. What a priest says to people and how he ministers can have lasting effects. This is why the work of a priest is always public because he is constantly functioning as a cleric. Therefore, if a priest continues to live out his priesthood—the work for reconciliation never ceases. He is an embodiment of the gospel message. How he chooses to live that out must follow his own discernment, but it is clear that he preaches not only through words but through actions.

Fr. Robert Drinan, S.J.: Priest and Congressman

In the U.S., there are examples of Jesuits who have exercised both elements of Olson's paradigm of advocate and activist. Jesuits do not necessarily automatically fall

¹³⁴ *Occupy Wall Street* is the name of the 2011 movement that protested corporate influence in the democratic process. Originating in Manhattan, the movement attracted thousands of people to protest money in politics, corporate greed, and the continued racial and economic injustices in U.S. society. "Occupy Wall Street: 5 Years Later - CNN," accessed January 4, 2020, <https://www.cnn.com/2016/09/16/us/occupy-wall-street-protest-movements/index.html>. Olson, 380.

¹³⁵ Gregory Allen Smith, *Politics in the Parish: The Political Influence of Catholic Priests*, Religion and Politics Series (Georgetown University) (Washington, D.C: Georgetown University Press, 2008), 37.

¹³⁶ Gregory Allen Smith, *Politics in the Parish: The Political Influence of Catholic Priests*, 178.

into either category. Yet, there are limits to what Jesuits can do politically, and the activist model that Olson proposes exhibits clear boundaries that clergy cannot and should not engage. While Jesuits have consistently fought for social justice, there have been examples where some of them have gone too far.

The downside of the activist model forces a Jesuit to choose a political side, and this can have negative consequences. One of the clearest contemporary signs of a Jesuit exercising the activist model was Robert Drinan, S.J. As a priest, lawyer, law school dean, professor, and elected official, he represented the third district of Massachusetts in the United States House of Representatives.¹³⁷ His legacy leaves behind a mixture of controversy and praise from both friends and enemies within government and the Church. Yet, his career leaves behind an interesting case study to analyze, especially the tension between being a priest and U.S. citizen.

The 1960's and 1970's brought tremendous political change within the United States. The fight for civil rights was nothing less than extraordinary. Clergy in particular contributed significantly to the moral momentum needed to pass legislation. Catholic priests joined the ranks of millions of Americans, who marched across the country in support for African Americans. These actions gave moral legitimacy to Catholic priests, who put faith into action; and the radicalization of liberal activism formed a breed of activist priests.¹³⁸

The messiness of the Vietnam War gave Drinan a centralized moral message to rally against. In 1970, Drinan won his congressional seat against the incumbent

¹³⁷ Raymond A. Schroth, *Bob Drinan: The Controversial Life of the First Catholic Priest Elected to Congress*, 1st ed (New York: Fordham University Press, 2011), 3.

¹³⁸ Olson, "Clergy and American Politics," 373.

Republican, Congressman Phillip Philbin. He rallied the charge for ending the Vietnam War. When information against President Richard Nixon regarding wiretapping and breaking into the Watergate hotel came to light, he was one of the first Congressmen to pass a resolution seeking presidential impeachment. He continued to serve in Congress until 1980. Drinan's controversy primarily dealt with his opinions that contradicted Catholic teaching, especially his position that supported federal funding for abortions. This caused major ripple effects within the Catholic hierarchy and left many Catholics troubled.

Around this time, John Paul II was elected Roman Pontiff in 1978. There was a growing suspicion from members of the Vatican that Jesuits were lax in preaching and professing sound Catholic teaching. "On Sunday, April 27, 1980, the Roman headquarters of the Society of Jesus called Fr. Edward O'Flaherty (Drinan's religious superior) with the news that John Paul II had ordered that Drinan withdraw his candidacy for a sixth term."¹³⁹ Drinan was geared to win an easy re-election, and his seat was comfortably in a heavy Democratic leaning district. Being obedient to the Vatican's instructions, Drinan decided to remain a Jesuit priest, and did not run again. While disappointed with the papal mandate, Drinan left the press with these words, "I am grateful to have had these opportunities as a moral architect. I can think of no other activities more worthy of the involvement of a priest and a Jesuit. I am proud and honored to be a priest and a Jesuit. As a person of faith, I must believe that there is work

¹³⁹ Raymond A. Schroth, *Bob Drinan: The Controversial Life of the First Catholic Priest Elected to Congress*, 1st ed (New York: Fordham University Press, 2011), 309.

for me to do which somehow will be more important than the work I am required to leave.”¹⁴⁰

Drinan’s departure points to the conflict within two concentric circles: the American electorate and the Catholic Church. Drinan was clearly legitimized by his district, which elected him five times to serve as their representative. Yet, there was backlash from religious superiors in Rome, who staunchly condemned his political actions. The religious superiors interpreted his actions as dangerous not only to the Catholic Church but to the wider community. Drinan’s political career led to the creation of Canon 285, which banned clerics from doing things “unbecoming to their state” and “to assume public offices which entail a participation in the exercise of civil power.” The Church does not condemn advocacy, but it did want to set limitations on the clerical state not only to protect of the office of the priesthood from partisanship, but to also make a distinction between the lay and ordained state. While priests have a responsibility to lead people in prayer and to preach the Gospel, lay people are charged to take a more active role in society, even in public office because of their ability to deal more frequently with temporal matters.

Advocacy gives clerics a way to preach morality without ostracizing or condemning political parties or candidates. Not all priests follow this system, and there are those who do cross the boundaries and explicitly advocate for certain candidates and issues. Ideally, this political freedom allows them to navigate between different parties. “Today’s clergy risk loss of livelihood or legitimacy if their congregations perceive them as excessively or inappropriately political.”¹⁴¹ This strict separation of Church and State

¹⁴⁰ Schroth, 312.

¹⁴¹ Olson, “Clergy and American Politics”, 372.

does not exclude moral and theological voices. In fact, there is a legitimacy given to Catholic clerics in giving political relevance and moral immediacy to the social issues of the time. When a priest's advocacy is grounded in prayer and worship with the intent of seeking reconciliation, the effects can have tremendous resonance with people. Pope Francis' efforts to bring a greater awareness to the issue of climate change and care for creation is a prime example of priestly advocacy.

A Prophetic Case Study: Pope Francis and Patriarch Bartholomew

The Church has a theological stake in the pursuit of the common good. She tirelessly works toward accompanying the poor and the vulnerable, also acknowledging that true justice will not come until the end of time. Justice “transcends the structured relationships of human society... True justice, in fact is an eschatological blessing to be conferred at the end of time by the coming of God himself.”¹⁴² The Church understands its continuing goal to build bridges with others and that the powerfulness of the Gospel underscores an inclusive community available to all people. This is only possible when she engages in fruitful dialogue with others. Division breeds distrust and fear, undermining the work of the Spirit. Ideological categories and polarization “are more deleterious to the Church than any external opposition... Polarization produces lethargy and disgust.”¹⁴³ Reconciliation can function in a variety of forms, and ecumenism is one tool that helps to heal the internal wounds of Christianity. The fractured nature of the faith can become a scandal to the world, especially when some Christians only desire a perceived orthodoxy over the possible unification of all denominations of Christianity.

¹⁴² Avery Dulles, *The Resilient Church: The Necessity and Limits of Adaptation*, 1st ed (Garden City, N.Y: Doubleday, 1977), 22.

¹⁴³ Avery Dulles, *The Resilient Church: The Necessity and Limits of Adaptation*, 1st ed (Garden City, N.Y: Doubleday, 1977), 37.

Contemporary ecumenical efforts by Pope Francis and Patriarch Bartholomew mark a continuous dialogue between the two Christian denominations, as they both accompany and lead their people in faith. The need for vigorous advocacy comes at a time of pronounced movements in nationalism, increased xenophobia, terrorist activities, and attempts to dismantle international environmental and refugee agreements. The pedagogical approach of advocacy by Pope Francis and Patriarch Bartholomew begins with a theological framework, which seeks to draw upon their respective traditions, then move into the realm of political critique. Their approach could demonstrate an effective way to implement the ministry of reconciliation through the priesthood.

Grounded in Worship

Because Pope Francis and Patriarch Bartholomew share a common Christian heritage, there is an appreciation for Christian scripture and tradition. While historical, schismatic dynamics present challenges to unification, both leaders are attempting to find common ground through their advocacy for the environment. Prayer and contemplation are necessary practices towards an effective ecological preservation campaign. Patriarch Bartholomew provides a liturgical example through his explanation of the “cosmic liturgy.

The spiritual life demands an appropriate veneration—though not an absolute worship— of God’s creation and in the way, we relate to God. The breadth and depth, therefore, of the Orthodox cosmic vision imply that humanity is a part of this theophany, which is always greater than any one individual... In this way, the natural environment ceases to be something we observe objectively and exploit selfishly and becomes a part of the “cosmic liturgy” or celebration of the essential interconnection and interdependence of all things.¹⁴⁴

¹⁴⁴ Patriarch Bartholomew, *Encountering the Mystery* (New York: Doubleday, 2008), 90, 94.

When believers come to understand their role in the liturgical celebration, this awareness changes the way they live their lives. It moves the person away from the self and towards a recognition of God's undeniable goodness in creation. One is less likely to objectify or exploit creation if it is viewed as sacred. In addition, we see a similar invitation to conversion from Pope Francis. He recalls the Benedictine motto of *ora et labora*, work and prayer—two necessary elements of society to remind people that work is an integral part of ecology.¹⁴⁵ Human beings use their talents towards tending the earth by means of prayer and action. Contemplation is set aside for reflection to appreciate the labor one has accomplished.

Liturgy from the Greek *leitourgia* means “the work of the people.”¹⁴⁶ By emphasizing work, Pope Francis reminds the world that “the broader objective should always be to allow them (the poor) a dignified life through work.”¹⁴⁷ The vocation to participate in God's work is a divine calling and can be understood in a liturgical dimension. Worship and creation are intimately linked the goals are the same—“divination, a world of freedom and love... The creature, existing in its own right, comes home to itself, and this act is an answer in freedom to God's love. It accepts creation from God as his offer of love, and thus ensues a dialogue of love, that wholly new kind of unity that love alone can create.”¹⁴⁸ The human person interacts socially within the community to labor towards the common good. The sacramentality of the liturgy moves

¹⁴⁵ “Laudato Si’ (24 May 2015) | Francis,” accessed November 4, 2019, http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html, 126.

¹⁴⁶ “Catholic Encyclopedia: Liturgy,” New Advent, accessed January 4, 2020, <http://www.newadvent.org/cathen/09306a.htm>.

¹⁴⁷ Pope Francis, *Laudato Si*, 129.

¹⁴⁸ Joseph Ratzinger, *The Spirit of the Liturgy*, 28, 32-33.

outside the confines of the ritualistic act prayed by the community into a lived reality of creation itself. Patriarch Bartholomew links this *work* of the cosmic liturgy with the *work* of advocacy. When people speak on behalf of creation, they praise, give thanks for, and respect the work of God.

In a contemporary context where dialogue seems difficult and polarization becomes more rampant, Pope Francis and Patriarch Bartholomew continue to demonstrate that differences do not necessarily need lead to permanent division. Common causes can bring people together. Antagonistic attitudes toward religion and an increased view of secularism do not necessarily deter the work for justice. As Patriarch Bartholomew admits, “I am also not naively ignorant of the limited influence of religious leaders. The great majority of people in our affluent societies appear to be caught up, tempted by the illusion that maximal gain and material profit can be pursued without limit... Religious leaders must remind their faithful that the economy is not an altar on which human welfare is to be sacrificed.”¹⁴⁹ While it may be discouraging to realize that the platform of religious leaders in society is diminishing, this does not lessen the fervor or the urgency of the issue. Worship is an integral part of what it means to be human. It calls people together as one and to draw people closer to God.

Since publishing *Laudato Si*, Pope Francis has continued to push for greater ways to integrate prayer and advocacy for the environment. While the pope shows his perseverance in pursuing this agenda, the most important factor to consider is the source of his advocacy, and that is his prayer. The solemnness with which he approaches the Eucharist is an exterior manifestation of an interior spiritual freedom. Under close

¹⁴⁹ Patriarch Bartholomew, *Encountering the Mystery* 116.

inspection, one can see themes from the *Spiritual Exercises* and the *Formula of the Institute* in his writings. In *Evangelii Gaudium*, his instrumental thrust for evangelization grounds itself in having a “missionary spirit” freely guided by the Holy Spirit to properly discern the will of God with the goal being reconciliation.¹⁵⁰ *Missionary spirit, discernment, and freedom* are common traits found in the Jesuit charism, and given his priestly training in the Society, it is no surprise that Pope Francis would articulate these ideas in his papal writings.

The prophetic nature of Jesuit priesthood sees prayer as moving towards service. A religious leader may be ignored because of the radicalness of his message. Yet, if he is a man of authenticity and humility, his message resonates with many believers and nonbelievers alike because his spiritual demeanor grounded in the Lord makes him attractive to many people.

Pope Francis and Patriarch Bartholomew show that the path of ecumenism can be laid by advocating for universal issues. Their work for the common good, especially for creation, stems primarily from their religious tradition. They recognize that they fight for justice is a Christocentric reality, which beckons people to transformation and conversion by challenging people to turn away from the self and to be in relationship with others and creation. Because their message has a foundation in prayer, worship, dialogue, and love, the efficacy of their advocacy can be seen in its positive reception. These men understand the trinitarian dynamic of communion and love, which works towards

¹⁵⁰ Pope Francis, “*Evangelii Gaudium: Apostolic Exhortation on the Proclamation of the Gospel in Today’s World* (24 November 2013),” accessed November 2, 2019, http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html, 280.

allowing others to share in that gift of self-offering. This fundamental right of sharing oneself is a direct mirroring of Jesus Christ, who invites all people into right relationship.

Conclusion

For the Jesuit priest, he encounters Christ regularly in the *Exercises*. This daily encounter with the Word allows him to faithfully act *in persona Christi*. The graces of his prayer lead to a radical availability to be available for mission. This constant exercise of prayer and sacramental work contributes to the ministry of reconciliation. The act of prayer and discernment help the priest to exercise his prophetic voice.

Pope Francis has become one of the prime examples of this model, as he invites the faithful to conversion. His advocacy is the fruit of his prayer, discernment, and sacramental celebration. The life of a Jesuit priest communicates love. Christ's sacrifice, celebrated in sacred ritual and lived out in its ethical manifestations, becomes the Eucharistic symbol and model for a liberated life grounded in truth, compassion, and charity. The Church provides a shelter and comfort to all people, but especially to the vulnerable and to those "on the frontiers" who struggle to know and love God. In the Eucharist, the priest's presidential role can help facilitate that encounter. Ultimately, like the grace of the *Spiritual Exercises*, priesthood helps people encounter Christ so that they may be full of gratitude and joy.

The *Formula* works towards the progress of souls. We have identified that those ministries are chosen through a process of prayer and discernment that seeks to reconcile God's people. The vow of obedience binds the Society to the Petrine Office and works on behalf of the church in order to go wherever he deems is most necessary. The following chapter now looks at five Jesuits who exercise active ministry in the United

States ranging from diocesan administration, media publication, and chaplaincy work. In their different ministries, we will see how Jesuits practically carry out the ministry of reconciliation and see the various ways they engage their apostolates. The threads of their narrative will hopefully illustrate how the Jesuit charism plays out in the church today and how the goals of the *Formula* are made manifest.

Chapter Three:
Jesuit Priesthood in “The Vineyard of the Lord”:
Understanding the Ignatian Charism through Interviews with
Jesuits in the Public Square

The goal of the *Formula of the Institute* is to “care for souls.” Given the historical context of the Society’s origins, Ignatius was determined to have Jesuits be available for this mission. The priesthood of the Jesuits started by addressing specific needs of the time like catechizing the ignorant and providing spiritual counseling to those in need. In this chapter, I now look at how five U.S. Jesuits have lived out this charism in their ministry.

Purpose of the Study

The purpose of this study was to examine how the Jesuit charism is lived out in the lives of five U.S. Jesuit priests with high profiled positions in the media, politics, and church governance. I also wanted to know how the goals of the *Formula of the Institute* were carried out in a variety of ministries, and to see how Jesuits understood the ministry of reconciliation. Additionally, I study how these priests utilize their sacramental role. Finally, I ask how their work had been received in the public square and how they have responded to any challenges in the field.¹⁵¹

Participants

This study looked at one bishop and four priests: +Michael Barber, Patrick (Pat) Conroy, Timothy (Tim) Kesicki, James Martin, and Mitchell (Mitch) Pacwa. All

¹⁵¹ See Appendix for a list of questions asked.

participants are white men with ages ranging from the late 50s to late 60s. All of them have been priests for more than 30 years.

Bishop Michael Barber currently serves as the Bishop of Oakland in California and is a member of the U.S. West Province of the Jesuits. He was appointed in 2013 and had previously served as a professor and spiritual director at St. John's Seminary in Boston. He is also an active member of the U.S. Navy serving as a chaplain in the Armed Forces. Pat Conroy serves as the chaplain to the House of Representatives. A member of the U.S. West Province, he has been Formation Director for scholastics and brothers in formation, a high school teacher, and a parish priest on an Indian Reservation. James Martin is the editor-at-large at *America* magazine and a popular author. Recently, he has been heavily involved ministering to Lesbian, Gay, Bisexual, and Transgender (LGBT) Catholics, which has received both praise and criticism from many circles in the church. Mitch Pacwa is a frequent host of several programs on the Eternal Word Television Network (EWTN) that provides Catholic programming 24 hours a day. Based out of Birmingham, Alabama, EWTN offers televised Catholic apologetic and catechetical programs. Finally, Tim Kesicki serves as the Conference President for the U.S. and Canadian Assistancy of the Society of Jesus. Before this role, he was the provincial of the Chicago/Detroit Province and helped with the merger of the new U.S. Midwest Province. Most of his work is collaborative with the six provincials of the conference.¹⁵²

¹⁵² A Jesuit conference represent provinces within a nation or hemisphere. It is a governing structure within the Society of Jesus. Fr. Kisecki coordinates with the provincials of the United States and Canada to execute certain apostolic priorities for the region.

Method of the Interviews

Every participant was asked to sign a waiver acknowledging that the interview would be recorded and that their answers would be used in this chapter.¹⁵³ Participants had the opportunity to abstain from any asked question or to terminate the interview at any time. No one opted to end the interview early. Two of the interviews (Martin and Pacwa) were done over the phone and the other three (Barber, Conroy, and Kesicki) were done in person. A set of interview questions were approved by the Santa Clara University's Human Subjects Protocol Office. While this was used as a guide, other follow up questions were asked that either clarified a given answer and/or explored the specifics of each participants ministry. Interviews were individually scheduled and conducted between the months of October and November. Each interview lasted approximately one hour. Questions covered three areas: the Jesuit charism and the ministry of reconciliation, the celebration of the Eucharist and reconciliation, and specific struggles and joys experienced in their specific ministries.

Results of the Survey

The Ministry of Reconciliation

For the first question, each participant was asked to define how they would define the "ministry of reconciliation." Conroy and Martin framed it as a ministry of encounter and the unique role the Society of Jesus has in bringing people together. For Martin, this encounter happens with people who "might be at odds with another or even groups within the Church, it is about bringing them together."¹⁵⁴ Additionally, Conroy says that preparing to bring contentious groups together can be difficult work, so it is important for

¹⁵³ See Appendix for waiver form.

¹⁵⁴ Martin, James. Interview with Alex Llanera. Personal interview via Skype. October 30, 2019.

Jesuits to have a certain positive disposition: “For Jesuits, the ministry of reconciliation ought to be apparent by our behavior towards everyone, in so far as, we are being intentional about trying to reconcile differences... the personal witness for a Jesuit who bears the name of Jesus would be in our lack of judgment and acceptance as the beginning of any encounter.”¹⁵⁵

Barber and Pacwa saw the ministry primarily as Jesuits providing the sacrament of confession and spiritual direction. After being ordained for 43 years, Pacwa reflects on the power of the sacrament of reconciliation. Whether it was working on Skid Row in Chicago or in prisons, “this is a key element because you get that one on one involvement in some of the most intimate areas of people’s lives.”¹⁵⁶ For Pacwa, confession allows people to accept personal responsibility. “It’s not that people feel overburdened by guilt, it’s that they don’t feel enough guilt for the bad things they do...So being able to be there and help people sort through the difference between emotional guilt and actual moral guilt is a very privileged moment.”¹⁵⁷ Additionally, Pacwa acknowledges the heightened level partisanship in the public square, and that the Society has a specific role “to help people think through the elements that divide us. Our education involves so much philosophy we can take a look at basic principles underlying the divisions in society.”¹⁵⁸ This intellectual formation can be a valuable tool for reconciliation. Conroy says, “our training and formation by design does not give us the option of ignorance. The impact of

¹⁵⁵ Conroy, Patrick. Interview with Alex Llanera. Personal interview. Washington, DC, November 14, 2019.

¹⁵⁶ Pacwa, Mitchell. Interview with Alex Llanera. Personal interview via phone. October 31, 2019.

¹⁵⁷ Pacwa, Mitchell. Interview with Alex Llanera.

¹⁵⁸ Pacwa, Mitchell. Interview with Alex Llanera.

culture in our world and the effects of culture give us the opportunity to prepare for reconciliation.”¹⁵⁹

As bishop, Barber sees Jesuit priesthood and the ministry of reconciliation as helpful tools for the local church. Barber believes there is a domino effect when Jesuits minister to the diocesan clergy. Because diocesan priests also need ministering to, “Jesuits can be an important resource to serve as confessors and spiritual directors... because when he has time to help that diocesan priest, he then helps that whole priest’s congregation. The Jesuit affects the way the priest’s hears confessions in his parish, the way he preaches, and helps and encourages him to keep his priestly office.”¹⁶⁰ Additionally, Barber and Kesicki both mention the importance of the corporal works of mercy, as a key element to reconciliation. For Barber, he has incorporated them as one of his diocesan priorities as a way to reach out to fallen away Catholics “to welcome them back.” He says that he has tried to prioritize ministries like *Catholic Charities*, *St. Vincent de Paul*, and *the Catholic Worker* “because when people participate in those it helps reconcile the ministers as well as the people who are being served.”¹⁶¹ As the local bishop, he says that it is important that he also participate in the works of service, so that others may follow his example.

Kesicki frames the corporal works of mercy within the context of Ignatius and his companions. Citing the “Venice image”,¹⁶² Ignatius knew that the priesthood was always

¹⁵⁹ Conroy, Patrick. Interview with Alex Llanera.

¹⁶⁰ Barber, Michael. Interview with Alex Llanera. Personal interview. Oakland, November 20, 2019.

¹⁶¹ Barber, Michael. Interview with Alex Llanera.

¹⁶² In this image, “the companions confronted the frustration of their plans to go to the Holy Land. This drove them to a deeper discernment of the Lord’s call. Where was the Spirit drawing them? As they discerned new direction for their lives, they held fast to what they had already found to be life-giving: sharing their lives together as friends in the Lord; living very close to the lives of the poor; and preaching the Gospel with joy.” General Congregation 36, “Decree 1: Companions in a Mission of Reconciliation and Justice” (Society of Jesus, 2007).

connected to “healing in relation to souls.” Kesicki says more was known about “where Ignatius ministered than where he was ordained.”¹⁶³ The focus was always outward because there were always people in need, and for Ignatius, ordained ministry helped people connect to God. Reconciliation cannot “just be abstract... it is grounded in that Venice image of feeling, touching, accompanying, and knowing in the flesh the mercy of God.”¹⁶⁴

The corporal works of mercy were not only central, but those on the margins were given priority. Martin argues that a Jesuit must always know where he stands on issues. This is in direct obedience to the pope’s invitation to “go to the peripheries and on the margins... The Jesuit who is standing on the outside must work for reconciliation. I think the Society has always been a place where people struggling, especially in the U.S., found a space to be within the church. That charism is just part of who we are as Jesuits.”¹⁶⁵ Additionally, Kesicki mentions that the mission is intentionally going to those places that “make us uncomfortable in order to bring the Gospel, which is always followed by the sacraments and preaching.” The goal at the end is always about furthering “the healing message of Jesus Christ.”¹⁶⁶ For Jesuits, reconciliation is based on reality with all of its messiness, brokenness, and division, and by going to those places, the priesthood can bring healing through a variety of measures both sacramentally and through works of mercy.

¹⁶³ Kesicki, Timothy. Interviewed by Alex Llanera. Personal interview. Washington, DC, November 14, 2019.

¹⁶⁴ Kesicki, Timothy. Interviewed by Alex Llanera.

¹⁶⁵ Kesicki, Timothy. Interviewed by Alex Llanera.

¹⁶⁶ Kesicki, Timothy. Interviewed by Alex Llanera.

Discernment

Participants mentioned how important the *Spiritual Exercises* are to their ministry, especially the tools of discernment. They touched on multiple angles of discernment: discernment within the governance of the Society, their own personal discernment, and discernment as a means for spiritual accompaniment. As a former provincial and current conference president, Kesicki explains that discernment is linked with obedience. Superiors have the responsibility to determine the apostolic needs, and then mission men to those works. “Obedience is about the man and his superior discerning what the Lord is asking us to do. That’s heavy... Obedience is everyday discerning what is the will of the superior, who sent me, and to pray with where and what is he asking me to do. Superiors can acknowledge that missions sometimes can be difficult for an individual, but the man also needs to see how the Lord is present in his own prayer and recognize the heaviness, the gravity, and the need to do this. Obedience and discernment are interconnected.”¹⁶⁷ Governance in the Society of Jesus facilitates how men are sent to be ministers of reconciliation, but it is not perfect. Sometimes, we are blind to our own biases.

Communal discernment involves a radical trust in the Holy Spirit and in the members, who are asked to do the difficult work of prayer. Internally this can be disconcerting because Jesuits are asked to enter into a deep spiritual freedom. Martin recalls a province gathering, where men were asked to list the priorities of the province. After an extended listening session, three initiatives were listed: giving the *Spiritual Exercises*, being missionaries abroad, and working in the inner cities. Yet, the province

¹⁶⁷ Kesicki, Timothy. Interviewed by Alex Llanera. Personal interview. Washington, DC, November 14, 2019.

office met to reassess those priorities and six months later, a different list of priorities was listed: universities, high schools, retreat houses, etc., essentially all current works of the province. “So, what was the lesson for me? If you really let the Spirit take hold, it could be very frightening for people. We can really dig our heels in.”¹⁶⁸

Yet, when discernment is done well, it has lasting effects. Right after his ordination, Conroy had a desire to work on an Indian Reservation, but he quickly realized that working with native peoples was “admirable by all, but it wasn’t life giving for me, and praise be to God my brother Jesuits who are in native ministry, who loved that I was with them in this work, finally looked at me and said, ‘You have to leave.’ Because they could see it was making me unhappy. Again, that’s the freedom of the *Exercises*. That’s the use of discernment to realize that the Lord puts before us life and death...choose life! And we get tricked by wanting to do good things that are not lifegiving for us.”¹⁶⁹

Discernment involves an openness Lord’s grace, and prayer is a necessary part of the process. Without prayer, one could be spiritually stagnant and frustrated. “Sometimes our own ego can get twisted. You know in my life; I have known an awful lot of ‘peace and justice’ types who are the angriest people that I have ever encountered. You don’t need to go looking for a cross to carry. You don’t need to go looking for it. Choose life. The cross will come, especially if we are faithful to our vocation, if we are faithful to reconciliation. There are a lot of people in this world who do not want to be reconciled and attempting that automatically puts us in challenging situations.”¹⁷⁰ Because Conroy

¹⁶⁸ Martin, James. Interview with Alex Llanera. Personal interview via Skype. October 30, 2019.

¹⁶⁹ Conroy, Patrick. Interview with Alex Llanera. Personal interview. Washington, DC, November 14, 2019.

¹⁷⁰ Conroy, Patrick. Interview with Alex Llanera.

knew what the gift of discernment had on his own life, he explains how it can assist people with making an election.

A lot of members have been state legislators, and some of them realize that you can actually get things done closer to home. DC is much harder, and it is not for everybody.... I remember a guy years back who announced that he was not running for re-election because he was going to run for governor of the state. He's a pretty extroverted guy. But I was observing his behavior and his behavior is changing. and he was getting quieter and quieter. So, I went up to him one day and I asked him how he was doing. He said, "you know this is really difficult to be leaving Congress and to run for governor." And I told him those are two different decisions, it's not one. You have to ask yourself first: is it time to leave Congress? The second question is: should I be running for governor? It's not the same question. I could see his face change and he said, "oh my God, that makes it a lot easier." He would never have heard that from anybody else here at the Capitol.¹⁷¹

There is a ripple effect that occurs when a person feels that sense of freedom and accompaniment. Spiritual counseling has always been associated with the work of the Society of Jesus and continues to be something expected from Jesuits.

Barber talks about the profound influence Jesuits have had on his men, especially when it comes to spiritual direction and discernment.

Sometimes if diocesan priests get in trouble, tempted to leave the priesthood, or are having a crisis or spiritual crisis, there have been few extraordinary Jesuits whose full-time Ministry was to help other priests, and I've been able to refer my guys. Some of them have come back changed and renewed. There was one guy who was really almost out the door. He came back from his 3-day retreat with a Jesuit and he said that it was one of the most marvelous three days of his life. He said that he was ready to go back to work. These are miracles, and this has happened more than once. There was another guy, who was on his way out the door, and he was convinced of something in his life. So he did a weekend retreat with another Jesuit one-on-one and came back it has much more clarity in his spiritual and personal life. So those Jesuits saved a couple of pastors, who are now serving the church. And it's very quiet and behind the scenes, but it's a key

¹⁷¹ Conroy, Patrick. Interview with Alex Llanera. Personal interview. Washington, DC, November 14, 2019.

reason given to our order, and I believe in the time of Saint Ignatius we have always been available to help other priests quietly and discreetly.¹⁷²

While one can argue that parish ministry is not a main charism of Jesuit priesthood, ministering to parish priests has been. In a direct way, Jesuits have helped heal and reconcile priests struggling with their vocation. The *Spiritual Exercises* have always been a gift to the church, for the church.

The Role of Prayer and Liturgy

Intentionality is key when it comes to prayer and the liturgy. In their various ministries, all of them mentioned the power of scripture, and how its influence can help inspire thought, highlight the importance of an issue, or help foster unity. Here, Conroy explains his responsibilities and process of trying people to pray together in a common space, especially when things are divided and tense in the current political climate.

If you are going to be intentional, pick the right scripture passage. I can make a passing reference to how the Lord has been passionate and merciful and that we are called to be the same to one another... My work here is not liturgical in the sacramental sense. I only get to preach every other January 3rd, which is the opening day of the second session of Congress. So, I have readings and prayers from scriptures, all inviting them to be our best selves. And that's the message that I always give. "You are doing God's work, so let's be godly people. So, go do it." Usually, members walk out grateful and I think appreciative, but then it's hopeful beginning of acceptance of one another in our diversity. We sing *America the Beautiful*, and everyone sings together, and singing always helps. The Catholic thing that I bring is the Prayers of the Faithful, and we have different members lead those prayers, and everyone says, *Lord hear our prayer*. Every day in the prayer that I say in the House, I try to make it possible for everyone to say "Amen," so that if nothing else, this is the one thing we agree on... we are all in this together. With my own approach to everyone here, I don't want anyone to encounter judgment or condemnation or criticism from me but acceptance, joy, and greeting people with a "glad to see you", "have a great day", and "be yourself." It's not a

¹⁷² Barber, Michael. Interview with Alex Llanera. Personal interview. Oakland, November 20, 2019.

harangue. Modeling is important here, because in the public sphere it's impossible.¹⁷³

In a country where the issue of prayer can be divisive, the liturgy can help bring unity, whether through singing or even through a simple *Amen*. How the minister prays is just as important as the content of his prayer.

For Martin, the Eucharist by its very nature can be a unifying ritual. To have the liturgy celebrated in so many parts of the world, especially in conflict ridden areas, is a way to signal to people there that God's presence is here and that he desires to be close with his people.

The Mass itself is a sacrament of unity. I think that one of the great things about the mass is that even if you put Catholics who are bitterly opposed to one another in positions next to one another the thing is as Catholics they will put their differences aside and participate in the mass. I think when people worship together something happens. The mass they had at the border where they were giving communion to people literally through the border fence is a great example of this. When reporters ask me, "how was this mass different?" I say it's the same mass, but bringing the Eucharist there is a prophetic act. It reminds people of Christ's presence here in our midst, whether it is with refugees in Lampedusa or at St. Ignatius Parish in New York, where we had a mass of welcome for the LGBT community. That's also a sign that the church throws the spotlight on this particular event or situation or issue. What did Pope Francis' mass at Lampedusa do? Well it threw a spotlight on those people reminding them that Christ is there among them in the Eucharist and in each other, but it also a sign that the church is there as well.¹⁷⁴

Standing at the margins has always been a consistent with Martin's vision of GC 32 of a "faith that does justice." Naturally, by placing oneself with the poor and the vulnerable, the priest celebrates the presence of Christ in their midst. Martin not only makes a

¹⁷³ Conroy, Patrick. Interview with Alex Llanera. Personal interview. Washington, DC, November 14, 2019.

¹⁷⁴ Martin, James. Interview with Alex Llanera. Personal interview via Skype. October 30, 2019.

sacramental argument but an ecclesiological one as well. Like Martin, Kesicki argues that the Society persistently attempts to incorporate the conciliar documents of Vatican II into our daily experience because that is what helps bring the *Exercises* to life. “Making sure that our prayer is interconnected with the modern world is very important.”¹⁷⁵ The liturgy not only reminds people of Christ, but it should also point towards a sign of hope.

The intentional celebration of the liturgy done by both the minister and by the active participation of the people should remind Christians of their desire to be close with God. Barber says that the priest’s disposition when celebrating the Eucharist must mirror that of Christ’s humility because individual priests “are here to serve the liturgy not to be masters over it.” Looking to Pope Francis’ example, Barber says,

My favorite homily by Pope Francis is the one that he gave on the Feast of the Transfiguration, “Every Christian that goes to mass should have an experience of the Transfiguration, where heaven is open, and they don’t know if they are on heaven or on Earth because they have such an experience of Christ.” I think with a beautiful liturgy that stresses the sacred, the reverent, and the transcendental, we can open heaven to our people. The Society of Jesus has always known and done this in our history. What we need to do to attract and reconcile people back to the church is to lead with beauty. Look at the beauty of the Church of the Gesu or San Ignacio, or the beautiful churches in Lucerne, Switzerland, or go to Farm Street England, or go to Mexico or South America when the Jesuit missionaries went there. They built something beautiful because immediately the locals knew there is something beautiful and something more on Earth here. There is Heaven here in the way they were designed. Sadly, we have kind of ignored that tradition... I believe very much what Benedict XVI said about the hermeneutic of continuity that we don’t chop the limb off the tree, but the church is always ancient always new. We are not a traditionalist order like the FSSP where everything stopped in 1962. No, not at all, but it also didn’t begin in 1965. If we use some of the things that we have inherited from the Society of Jesus and from the Catholic Church, we will be able to respond to what is going on right now.¹⁷⁶

¹⁷⁵ Kesicki, Timothy. Interviewed by Alex Llanera. Personal interview. Washington, DC, November 14, 2019.

¹⁷⁶ Barber, Michael. Interview with Alex Llanera. Personal interview. Oakland, November 20, 2019.

Liturgical beauty and sacred music could be a way to bring people into the richness of the faith. The *via pulchritude*, the way of beauty, points to the Logos, the source of all beauty, and calls the observer back to relationship with Christ.¹⁷⁷ Citing the historical works of the Society in Latin America or the missionaries in New France, he said that Jesuits always had a tradition of incorporating the local culture into the liturgy, but to also share what the church already had in order to catechize and evangelize the faithful. “I went to the shrine of Kateri Tekakwitha in Montreal, and they have a museum displaying the Jesuits’ translation of the Latin of the mass into the native language. It was extraordinary in those days to celebrate liturgy in the vernacular. They even transposed Gregorian chant notes with the Indian lyrics for the Eucharist. It was sacred. It wasn’t dumbed-down. It raised people to a very holy level.”¹⁷⁸

Pacwa argues that the sacraments of confession, Eucharist, and matrimony all have a contributing and powerful role to play in today’s Society.

What is the number one cause of poverty in our country? It is the lack of a family structure. Kids who were born to unmarried parents are six times as likely to be poor as kids were born to married parents. Here’s where the sacraments can come in. We let people know we need Jesus. You need to receive his body and blood, but you have to receive him worthily, and not in a state of mortal sin. That means promoting family structures and values. People need their father and mother. They need people who are committed to them all the way through. We need the sacraments including matrimony and getting them to confession for the misbehaviors they do which is plenty and the variety of misbehaviors. The whole point of going to confession before mass is that you could receive communion in a state of grace. This is a key factor in ending the poverty. This doesn’t do it in something that’s automatic. It’s not magic, but it provides for overcoming the biggest cause of poverty in our country.¹⁷⁹

¹⁷⁷ Joseph Ratzinger, *The Spirit of the Liturgy* (San Francisco: Ignatius Press, 2000), 154.

¹⁷⁸ Barber, Michael. Interview with Alex Llanera. Personal interview. Oakland, November 20, 2019.

¹⁷⁹ Pacwa, Mitchell. Interview with Alex Llanera. Personal interview via phone. October 31, 2019.

Pacwa provides numerous statistics of ethnic minorities affected with the struggles of poverty.¹⁸⁰ He goes on to argue that the church must continue to step up and advocate for these issues by celebrating the sacraments, and to encourage people to live a healthy family life. By doing so, this would mend many divisions currently afflicting many conflict ridden areas of the country.

One of the greatest assets Barber attributes to Jesuit priesthood is the preaching. Because of formation, Jesuit priests have an ability to articulately comment on the situations of today.

One of our strong suits is our ability to preach with some depth and not just tell stories of what life is like when we were kids. But to know the teachings of the Church and Scripture that could help open people's eyes, as well as being well-read and knowing what's going on in the news, literature, art, and movies. This helps us provide illustrations that captures people's attention. So a big benefit of having Jesuits at JST in our diocese is a lot of my pastors want to have a Jesuit deacon. When the preaching is intelligent and informed, it's a great help.¹⁸¹

A well-prepared homily also allows the congregation to connect with the Word of God. Martin believes that the message should really about the “spirituality of what the gospel is for that day.” He argues that the priest should “recede a little when it comes to celebrating the mass” because “it is not our mass.”¹⁸² One of the things that individual Jesuits bring to the liturgy is their prayer and experience when they break open the scriptures.

¹⁸⁰ “In the United States, we all see this how the sacrament of reconciliation can really help the poor. What is the number one cause of poverty in our country? It is the lack of a family structure. Kids who were born to unmarried parents are six times as likely to be poor as kids were born to married parents. In prison, 80% of all inmates are the children of unmarried parents: 80% of the white guys 80% of the Hispanic guys and 80% of the black guys.” Pacwa, Mitchell. Interview with Alex Llanera. Personal interview via phone. October 31, 2019

¹⁸¹ Pacwa, Mitchell. Interview with Alex Llanera.

¹⁸² Martin, James. Interview with Alex Llanera. Personal interview via Skype. October 30, 2019.

The Liturgy of the Hours can also be an important role to the celebration of the Eucharist. Jesuit priesthood became one of the first apostolic orders to be dispensed from common prayer, but it is always trying to find a balance of integrating one's personal prayer with their religious community. Here, Pacwa explains its importance.

If there is a challenge that is unique to us in the Society, Ignatius wanted us not to mirror monastic communities and pray in common. He wanted us to pray the Liturgy of the Hours and daily Eucharist, but he did not want us constantly coming back to choir to do it he wanted us to be alive in the world. We sometimes mistake that for a tendency for more advocacy, more activism, more direct engagement in the world. If there's anything that we can never miss we absolutely need not only to pray individually, but also in common for that world that we are trying to change.¹⁸³

Pacwa sees that the Liturgy of the Hours has an intricate role to play in the Eucharist, and he comments that there were cultural trends following the Second Vatican Council involving the neglect of praying the Divine Office that still linger in today among priests. "A lot of prayers from the feast days in the Liturgy of the Hours is also woven into the prayers of the Eucharist and we see this in the Maronite Church. I think another thing that's very important is praying with the text with the scriptures so that when I go to mass it's a continuation of my prayer. Prayer is connected with it. They are an extension of each other. But these days, a lot of priests do not seem to be faithful to praying them, even when we make a promise to pray them at ordination."¹⁸⁴ It seems that the issue is not only how intentional priests maintain their prayer life, but what they include in their prayers as well. The Society has always seen itself as a reformed order mandated to go to areas of the world that other priests find difficult, but one must also be careful not to discard some of the central tenets of priestly spirituality that are foundational to his

¹⁸³ Pacwa, Mitchell. Interview with Alex Llanera. Personal interview via phone. October 31, 2019.

¹⁸⁴ Pacwa, Mitchell. Interview with Alex Llanera.

ministry. Culturally within the Society of Jesus, different priests place an emphasis on the regular practice of the Liturgy of the Hours. Because it is not usually prayed in common, there have been instances where other forms of prayer have replaced it. Jesuits have continued to find ways to integrate the Liturgy of the Hours, but further conversation may be needed to address ways of upholding both the tradition of the Church, while respecting an individual Jesuit's mode of praying.

Reconciliation in the Public Square

The “healing of souls” is a ministry that extends beyond the celebration of the sacraments is done through works of mercy that affect many people. Through their priesthood, there is always a sacramentality Jesuits bring to their ministry to both Catholics and non-Catholics. The following accounts highlight the struggles and grace filled moments of the ministry of reconciliation.

*Jim Martin on his ministry to the LGBT Community*¹⁸⁵

As one of the most prolific Catholic authors in the United States, James Martin has received both praise and criticism for his work with the LGBT Community. He shares that this ministry “came as a surprise” and piqued his interest after the club shooting massacre in Parkland, Florida. At first, he says he was resistant to it because “it’s controversial and it pushes buttons” but he says that he feels that the Holy Spirit moved his heart in prayer to do this work, especially through “a real invitation to detachment” when it comes to hurtful comments he has received. He says that he is the recipient of many polarized attacks online that tell him: “you are leading people to hell, you’re in hell, you’re a heretic, you’re an apostate, you’re a sodomite, you’re a faggot.

¹⁸⁵ Martin, James. Interview with Alex Llanera. Personal interview via Skype. October 30, 2019.

Yet, it is the Jesuit sense of detachment that I have really grown to appreciate to have the freedom to not need the approval from everyone.” The approval he depends on comes from Christ from his prayer. Recalling a significant meditation during his retreat, Martin says that he contemplated Jesus being rejected at Nazareth. When Martin saw Jesus receive humiliations, he asked Jesus, “How are you able to stand up and preach those things?” And he responded, “Must everyone like you?” Christ’s example has helped him focus on the good of the ministry. His desire to be an advocate for “the people on the margins and the voiceless” and to follow Christ motivate him to continue this work.

Even when he has received numerous attacks for his ministry, he acknowledges that communicating the Gospel online is important.

It's always about going where people are. It's going to social media and speaking their language. I love this story when Jesus called the first disciples. He went where they were, and then he went from Nazareth to Capernaum to call Andrew James and John, and that's where I see the medium is, we go where the people are. Whether that is *Twitter*, *Facebook*, *Snapchat*, or *Tik Tok* right now. When he gets there, he speaks their language. Notice, Jesus doesn't speak like a carpenter. He doesn't say let us lay the foundation of God's reign. He says come after me and I will make you fishers of people. Even when he is there, the carpenter is speaking the language of the fishermen. Isn't that interesting? So that's what we need to do we need to go to the social media. We also have to speak in their language. The words and the symbols that we use are tailored to each of those groups.

His resilience to preach in a variety of different forums, even in the midst of resistance, comes from a confirmation that many people have expressed gratitude for his courage and ability to speak on behalf of them, even when it is tense or difficult.

His relationships with members of the hierarchy are quite mixed. In all of his published works, Martin makes a clear disclaimer, “I'm not going against Church teaching, and I'm not challenging anything fundamental,” but some bishops have said that

his talks and presentations do not present a clear endorsement of the church's moral teaching. Because of this, he has received explicit criticisms from some members of the hierarchy. Recently, Archbishop Chaput wrote an article stating his issues with Martin, which included how he "regrettably contributes ambiguity to issues that demand a liberating biblical clarity." Martin wrote a response to Archbishop Chaput's article thanking the archbishop for "his thoughtful response" to his published work on ministering to LGBT Catholics.¹⁸⁶ This polite and cordial exchange on social media became an example of how different points of view could be exchanged without resorting to demonization. Martin comments: "We might disagree on things, but certainly as a Jesuit, I am very respectful to bishops, always. Just out of charity, but also, it's a very important thing for the Society to do. I never try to pick a fight with the bishop or try to denigrate him in any way."

Yet, Martin has also had a swell of support for his work. He emphasizes that he followed proper protocol to receive permission from Jesuit superiors to do this ministry and to publish on this topic. In his 2018 book *Building Bridges*, he also received endorsements from high ranking Vatican officials like Cardinals Tobin and Cupich. "Having cardinals and archbishops who I really respect blurb the book and support me, I would say is a confirmation of this kind of ministry. Ecclesiologically it helps people listen to it. On a human level, it is very consoling." On September 30, 2019, Pope Francis had a personal meeting with Martin. At the conclusion of the meeting, the Holy Father told Martin that "he could go ahead and do his ministry in peace." Martin said that his audience felt natural "because I was talking with a brother Jesuit." Having papal

¹⁸⁶ "Fr. Martin Responds to Archbishop Chaput's Critique," Catholic Philly, accessed November 30, 2019, <https://catholicphilly.com/2019/09/commentaries/fr-martin-responds-to-archbishop-chaputs-critique/>.

support for his ministry has been confirming for Martin, and he accepts that there will still be critiques for what he does, but he takes greater consolation moving forward knowing that he has the Society's support and that his ministry has helped heal those, who feel hurt by the church.

*Tim Kesicki on Acknowledging the Historical Sins of the Society*¹⁸⁷

As Conference President of the U.S. and Canadian Jesuits, Tim Kesicki was asked to participate in a formal apology on behalf of the Society of Jesus for the buying and selling of slaves in the early 19th Century. In the early history of the Maryland Province, Jesuits sold two hundred and seventy slaves with the permission of the Fr. Roothaan, the Superior General at the time. Confronting this evil was important for the Society. Kesicki says that one of lines from his speech that he returns to often is “we resist moving on but embrace moving forward to help.” For him, reconciliation had to be in dialogue with the descendants of the people affected by slavery. The process for the past sins of the Society needed to be intentional and transparent, which required the involvement and good will of multiple parties.

This dialogue together with descendants about how we reconcile, I can only say, is imperative. You are seeing that it cannot be a unilateral thing that the Society of Jesus cannot by itself go into a room and say, “Wow, we sinned. Let us do this.” Dialogue is one of the hardest things. If you look at historic reconciliations like what they did in South Africa or Nazi Germany, it's not just one group deciding how they are going to reconcile with each other because there is so much complexity in every situation. Coming together is important to ask a question, how can we all move forward?

¹⁸⁷ Kesicki, Timothy. Interviewed by Alex Llanera. Personal interview. Washington, DC, November 14, 2019.

Kesicki emphasizes that while he was charged to formally represent the Society of Jesus, all Jesuits must be aware of the injustices they implicitly are involved with in their daily lives.

Whatever emerges is not just the work of a few. If it is true reconciliation, it has to be the work of all. Jesuits, whether directly or indirectly involved have benefited from this history. Now they didn't commit the sin of slavery, but we entered into the society that is intimately connected with the history. We're all connected to it. The reconciliation is not just about a few atoning for the whole. Atonement is going to have to involve everyone... The other thing about reconciliation is you don't settle. It's not like you say, "okay now we're going to give you this and we're done. Now let's move on." It's almost like a recovery. It is lifelong. Racism is not something you cure; it's never going to go away. We're always in a sense of recovery. Just as a recovery, you have to go through certain steps, and you do something to really restore human dignity. There are steps that have to be taken, and there are sacrifices that are going to have to be made. Because that's where conversion comes from, and that's what we're going to need to see each other differently.

The event at Georgetown drew national news, and the situation continues to unfold as the university finds ways to provide different types of just reparations. This type of apology was not the first Kesicki had to handle. During his time as provincial, he was involved with apologizing and meeting with victims of sexual abuse. While it was difficult, "it was the right thing to do." The role of the Society is to try "and make the individual whole again to the extent that it is possible and then learning from it." Reconciliation is not only recognizing and acknowledging past mistakes, it is about knowing one's history, so that positive change may be possible. Knowing one's history, owning to any sins or faults, and making amends for them make it possible to work towards that necessary healing.

*Pat Conroy and the U.S. Congress*¹⁸⁸

During his eight years as chaplain to the U.S. House of Representatives, Conroy explains how his ministry not only links him to a powerful body of legislators, but it also gives him the opportunity to help build community in one of the most ideologically polarizing places in the United States. In his position, he is one of maybe ten people in the House that “knows everyone by name” allowing him to introduce members to each other. He says that some interactions can be contentious and awkward.

He recalls introducing two Members from opposing parties. During the exchange, one says to another, “You called my bill last week the stupidest bill you have ever seen on the floor of the House.” Conroy said that the Congressman would not have used that language “without really knowing who he was and knowing the person.... It would be a different criticism, but that’s the reality of this place.” Conroy believes that if people are given the opportunity to encounter each other as people, government would function very differently. “It’s difficult to know 435 people when you’re busy all the time. Members tend to get to only know people that are on their committees because it’s all consuming. Members may see one another in the same room when they get together, but they don’t really know them.”

Another issue among the members deals with presuppositions that many people automatically associate on a political party. There was a situation when a Member and his wife adopted a baby, and Conroy suggested that he speak with a Member from the opposing party, who has two adopted children, in order to share common experiences. The Member responded, “Isn’t his position on this important issue opposite to mine?”

¹⁸⁸ Conroy, Patrick. Interview with Alex Llanera. Personal interview. Washington, DC, November 14, 2019.

Conroy was surprised by the reaction and thought to himself: “You both adopted children and the first thing that you thinking is what you disagree about? How about we start with something we agree on? Let’s start with common ground with and the most positive thing, and then you move on to the things also worth addressing. I think those are the cultural and American structures that any reconciler is going to have to deal with. People bring a lot of contentiousness and a lot of argument to almost everything.”

Conroy was also the subject of controversy when Speaker Paul Ryan asked him to resign his post on April 2018. Members on both sides of the aisle were shocked by this sudden decision. When asked if this was a partisan issue, Conroy clarified that it was not, but that some members of the caucus were unhappy with having a Catholic priest as the House Chaplain. After sources revealed that there was no substantial reason for Conroy to depart the post, Speaker Ryan allowed Conroy to continue as chaplain. Conroy argues that even though the experience caused tension and frustration from both sides of the aisle, it allowed honest debate about his role.

The whole episode was very healthy for the House because it got stuff out and it caused people to reflect upon the office of the chaplain, its values in this place, and who should be in this office. How do you remove a chaplain? How do you replace a chaplain? All those types of conversations have happened since. I think a number of people still are expressing to me, which is personally gratifying, their gratitude to me for being here. And that it matters to them even though I don't know how it matters to them. I was just sitting with a member the other day and he was saying, “Padre, I really appreciate everything that you do here.” And I said, “I don't really know what I do here.” He replied, “Well you do a lot and its really appreciated.” I said, “That's probably true what you do, too. We are both doing holy work.”

When I asked about his relationships with the members who initiated the resignation process, Conroy says that the “relationships have never been the same. Things are

cordial but awkward, but over time we have become mutually respectful of each other and have gotten beyond the ideological division.” Even after the resignation debacle, Conroy continues to move forward because he still sees an opportunity to continue bringing people together despite their differences. In a role where he is asked to abstain from politics, he sees this as an occasion to “never be judgmental and to encourage people to do their very best. That is my vocation.”

*Mitch Pacwa on working with Christians in Alabama*¹⁸⁹

Since 1984, Pacwa has been working for the Eternal Word Television Network. The station reaches 220 million homes in 144 countries.¹⁹⁰ Pacwa sees his ministry of reconciliation primarily through apologetics as a way to defeat ignorance and to mold a well-formed conscience, and this is something he sees within the Jesuit charism. “Our folks are not well catechized... When I do an exegetical exercise on Scripture and explain what things are, people can sort of relax and have a greater integrity in their faith formation. They say, ‘Oh, that’s why it makes sense to be Catholic.’ The work of reconciliation involves what the church says and does, and this is important to the mission.”

His doctoral work in Scripture from Vanderbilt has helped build ecumenical relationships with other Christian leaders in Birmingham. “In the South, Catholics are such a minority. We are only 4% in Alabama and that is twice of what it used to be.” Because partnering with neighboring churches is important, he became a founding member of a group of Christian ministers that meet twice a month to discuss various

¹⁸⁹ Pacwa, Mitchell. Interview with Alex Llanera. Personal interview via phone. October 31, 2019.

¹⁹⁰ “Celebrating Life: Father Mitch Pacwa, SJ,” accessed December 2, 2019, <https://jesuits.org/story?TN=PROJECT-20140115115936>.

moral issues from corruption in politics to poverty. “Our group is 60% African American and 40% White. It's fascinating. There was a certain amount of polite restraint about there being a Catholic, and now they boast about the fact that I am there because I am the best of the educated among them. I bring in a lot of data. For example, we were talking a lot about gun control, and I said the first wave of gun control laws were passed by the Democrats in the 1880s, but they only applied to blacks. Within 10 years, lynching began because blacks could not defend themselves at that point. I bring a lot of theological and historical analysis to the group.”

His relationships with local leaders include Bishop Jim Lowe, who as a child during the Civil Rights Movement suffered the 16th Street Baptist Church bombing done by the Klu Klux Klan. This partnership has given Pacwa an opportunity to speak on issues affecting the local community everything from abortion to family structure. Yet, in the South identity politics have proven to be a complex situation. With a majority of African Americans voting for the Democratic platform,¹⁹¹ Pacwa has seen his group receive resistance from local politicians regarding religious stances on political issues in the public square.

Two of the politicians came for our meeting. They were state representative Black ladies. They both said, “Oh, you preachers need to stop talking about abortion and you cannot speak against gay marriage. This is the law and you can't talk about it.” She's telling us what we can and can't preach. The other ministers weren't even listening to her, but they were watching me because under the table I was saying my rosary. The ministers said, “We noticed that you were touching those beads and the more she talked the faster you prayed those beads.” When she finished, I said, “Look you are going to tell preachers of the Gospel of Jesus Christ in Birmingham, Alabama that we cannot address moral issues? You could not vote in the city and you could not run for

¹⁹¹ Tess Bonn, “Poll: Overwhelming Majority of Black Voters Back Any 2020 Democrat over Trump,” Text, TheHill, October 7, 2019, <https://thehill.com/hilltv/rising/464680-poll-overwhelming-majority-of-black-voters-choose-any-given-2020-democrat-over>.

office if it wasn't for Reverend Ralph Abernathy and Reverend Martin Luther King Jr., and you are going to tell us what we can preach?" When I said that, that put a stop to all that nonsense. Since that moment, the guys have switched from pro-choice to pro-life. It's been a slow change, but these guys are seeing that these policies are killing our babies. We cannot let this go on. Part of reconciliation is to see that what the politicians promise and what they give to us have to be judged by the Gospel of Christ and not by their agenda. I'll do the same for the Republicans and the Democrats, but you have to be judged by the norm the gospel and not by the norms of the party.

Pacwa sees that ecumenism is only possible when people are open to knowing their history and their faith. He accredits a great part of his ministry to the intellectual formation he received and says that it is crucial for Jesuits to continue this work. While obtaining a classical education and the ability to converse intelligently is important, he also says that the work of reconciliation is not possible without prayer. At another meeting with Christian leaders, he reminded them, "Gentleman we have to make sure that we are praying too, otherwise we are going to be hollow gongs here. Our work is key, but we also have to pray." For him the Holy Spirit must be able to work through ministers in order for the Gospel to resonate.

*Bishop Barber and the City of Oakland*¹⁹²

As the bishop of Oakland, the church can offer resources and an openness to assisting the poor and vulnerable. This type of reputation allowed the city to approach the diocese with certain projects. A couple of years ago, the district attorney, the police chief, and the mayor's office of Oakland, all requested a meeting with Barber asking if he could help solve a problem the state could not handle. Girls, who were victims of sex trafficking, were being arrested for prostitution on the streets. They were brought from other countries with no family and nowhere else to go except to go back the traffic

¹⁹² Barber, Michael. Interview with Alex Llanera. Personal interview. Oakland, November 20, 2019.

manager. These victims would be put in jail, but would then be back on the streets, continuing the vicious cycle. Because the state had no formal institution to solve the problem, they asked the diocese to step in and assist. Barber worked with Catholic Charities to mirror a faith-based program in Georgia that did a similar type of ministry and were able to bring back that model to Oakland.

Next, they needed space to house the women. Barber recalls that finding a location required letting go of valuable diocesan property to make it work. “There were five convents that we were not using, but none of those seem to be appropriate. We had a property and it was a beautiful place that I wanted to use for a priest retirement home. But I said no, we have to make a sacrifice too, so I said okay you can use that.” Once the project was announced, the diocese received numerous donations from local contractors, roofers, and painters to accommodate room for twelve girls.” Barber said that many in the community were inspired and appreciative of the work done on behalf of vulnerable women. Because of the project, Barber remembers a moment with a young staffer from Senator Feinstein’s office, who was a fallen away Catholic. After the groundbreaking ceremony, she approached one of Barber’s staff and said, “You know I’ve started to go to mass again because I so appreciate what the Catholic Church has done and the generosity, they have to take care of these girls. It has meant so much to me.” He comments that people are attracted to the works of mercy, evangelized by them, and desire to return to full communion.

While there are have been opportunities to partner with the church, there have also been numerous challenges as well. Racism, poverty, and political polarization are some of the many things inflicting the city. “Oakland is a place of a lot of politics, and

there are a lot of deep divisions reflected in the current political climate, and one of the big challenges is how to respond to injustice, but from the perspective of Christ and not from your political party or from the other opposing political party. I find a lot of Catholics are politically partisan following the dictates of a political party without the love and compassion that Jesus brings, and that is our challenge. I think that is what we as a church have to bring to the table.”

As a bishop, Barber says that he encourages Catholics in his diocese to always have a Christian disposition. He accredits this to the “presupposition of the good” found in the Exercises. “Do have a place in your heart to love the person that you are engaging with and not this condemnatory, vicious bitterness. I’ve seen that reflected in some parishes I have gone, where the bitterness takes the lead and I go, ‘Oh no!’ That is not Christ, and that is not who we are.” He acknowledges that he also must listen to variety of voices and lead by example when it comes to dialogue. In today’s current climate, he acknowledges that the Church must do more to reconcile its damaged relationship not only within the Church but with the wider public due to the clerical sexual abuse. He understands that much of the church’s credibility has affected the way people listen to clergy. “If people that don’t agree with us, they will just say that you are a bunch of child molesters. Detractors will comment, ‘Who are you to tell me what to do on any of these issues?’ It also extends to our influence in politics. I am a member of the USCCB and a member on a number of committees. When we have feedback from our people in Washington, they say politicians used to welcome and give us time, now they do not return our calls because of the scandal that we have caused. Sin does that.” While the challenges may seem overwhelming at times, he says that his ability to connect with a

diversity of people in his diocese gives him time to build positive relationships and care for every soul in his charge.

Common Threads

These reflections from five U.S. Jesuits provide a small insight into some of the most public figures in the country. The diversity of their work demonstrate that the ministry of reconciliation manifests itself in a variety of ways. Their answers show three commonalities: showing an appreciation of their Jesuit formation, maintaining an active prayer life, and having a deep sense of gratitude and joy for their ministry.

All the participants explicitly referenced how the rigorous nature of Jesuit formation helped them do the work they do now. A classical philosophical education paired with apostolates with the poor helped them to navigate through the underlying issues affecting people today. For many of them, they also appreciated that the Society is a place, where further study is encouraged in order for Jesuits to be men of depth. They were all aware that Jesuits are not only known for, but consistently offer any apostolate an articulated vision of the world that is grounded in the teachings of the church, but that also acknowledges the complex realities of the world.

Second, the participants mentioned how important *the Spiritual Exercises* were essential in their ministry, especially the annotation on the “presupposition of the good” found in the beginning of the document, as well as, the tools for discernment. Because their positions are high profile, many of them have and continue to deal with conflict and tension. Sometimes these battles make headlines and can make engaging with opposing parties difficult. In order to build relationships and be collaborators of reconciliation, presupposing the good and engaging in dialogue are important tools for their ministry.

Importantly, they mentioned that their personal prayer lives keep them grounded in maintaining a sense of indifference and freedom to continue moving forward, and that ultimately fulfill their desire to be faithful to God's will. Many of them did not choose or see themselves doing their current ministry, but they have found that through discernment and obedience, they have come to enjoy it. They also attribute the work of personal discernment and relish moments to be spiritual directors to be an important part of their ministry.

Finally, all these men were people of joy. It was clear in the interview that they all maintained a healthy sense of humor, which grounded who they were. Laughter was very much part of the conversations. While they mentioned some challenges, these five priests demonstrated a deep appreciation for the Society and to the Lord for their vocation as priests. Most importantly, they expressed that there had to be an intimate relationship with the Lord and a trust that the Holy Spirit was working through them and the Society of Jesus. Reconciliation is a difficult process, but the spiritual benefits of it leads to a sense of joy and a hope that God's grace ultimately brings healing and consolation to those most in need.

Conclusion

In 1551, Ignatius wrote a letter to his general counselors requesting a replacement as Superior General of the Society of Jesus. The letter was eventually rejected. Yet, the last line illustrates how he viewed his position and vocation within the Jesuits. “I implore them out of love and reverence for God Our Lord kindly to commend it with great fervor to His Divine Majesty that in all things His most holy will be done to His greater glory and to the greater universal good of souls and of all of the Society, and that they bear in mind in all things the greater praise and glory of God forever.”¹⁹³ Looking at the line, it almost mirrors the language of the *Formula of the Institute*. There are a couple of points worth mentioning. First, Ignatius stays true to the vow of obedience by manifesting what he believed to be honest about his ability to serve the Society and the Church. Second, he expresses these sentiments out of a deep “reverence for God” and for the “universal good of souls”. Finally, in the end, after prayer and discernment, he urges that everything should be done for the “greater praise and glory of God.”

While Ignatius felt that he was inadequate for the job of Superior General and desired “for a better man to carry out this charge”, he accepted his mission to serve.¹⁹⁴ His love for God and the Church were the foundation of his obedience. Certainly, Ignatius would not have made this decision lightly. It would have been the result of many hours of prayer and contemplation discerning the will of God. However genuine his sentiments, Ignatius also believed that the Society and her counselors represented the

¹⁹³ Ignatius of Loyola, “26. Letter of Resignation, 1551 (No. 1554: III, 303-04: Spanish),” in *Saint Ignatius of Loyola: Personal Writings, Reminiscences, Spiritual Diary, Select Letters Including the Text of the Spiritual Exercises*, trans. Joseph A. Munitiz (London: Penguin, 2004), 241–42.

¹⁹⁴ Ignatius of Loyola, “26. Letter of Resignation, 1551 (No. 1554: III, 303-04: Spanish),” 241.

voice of Christ and that Christ was asking him to continually be interiorly free and available to serve him in this particular vocation.

Ignatius' spirit of freedom, humility, prayer, and love for God and the Church are all qualities of his service, and in particular, how he served as a priest. His priestly archetype has been studied and integrated into the Society's way of proceeding. Jesuits in formation learn about the *Constitutions*, engage in ministries with the poor, experience a rigorous study of philosophy and theology, and serve the Church in a diversity of ministries and apostolates. The question remains: is the contemporary Society faithful to Ignatius' vision for the Society?

Originally, this project sought to answer the question of whether the Society had a particular priestly charism in the Church, and if so, what was that charism and was it being lived out faithfully. Investigating the primary sources of the *Constitutions*, the *Formula of the Institute*, the *Spiritual Exercises*, and Ignatius' letters, the Society's priestly charism was about expressing the Jesuit's encounter with Jesus Christ. This encounter helped establish a deep love and devotion for service in the Church for the good of souls. In the end, Jesuit priesthood is about fulfilling the command of Christ: to love God and neighbor. This command is not limited to the priesthood, but it has shaped the very nature of how Ignatius saw how Jesuits would minister to the world. They were to be poor pilgrims, available to help souls by means of educating the faithful on the love of Christ, so that their lives would be reconciled back to God.

From the beginning, the Society began out of necessity. Reform was needed and the Church saw how learned priests could accompany wounded souls back to Christ. Jesuits went through a rigorous humanistic course of study and work with the poor, so

when a need came, they would be available to answer. Obedience became a hallmark of the Jesuit charism. The Society was known to be a faithful company to the Church and to aid her during times of trials.

In the apostolate, Jesuit priests used their sacramental capabilities in any way possible to further the ministry of reconciliation. Whether through the sacrament of penance or the Eucharist, Jesuits attempted to make Christ and the Church present even in the most desolate of places because they believed in the power of prayer and the transformative nature of what the sacraments could bring to people's lives.

The ministry of reconciliation, especially in places where strict separation of church and state are upheld, like the U.S., may present challenges, but the Society has always found creative ways to preach and advocate for justice in order to help souls. In the last chapter, I looked at five different Jesuits to see how the Society understands her priesthood today. Initially, as I was looking at who to interview, I wanted to draw from Jesuits who had high public profiles. While all of them had received a decent amount of success, they also had gone through challenges and acknowledged that they experienced a considerable amount of scrutiny for their work. Both in and out of the Society of Jesus, these men had been personalities openly talked about in Jesuit social settings or in conversations with lay people. When I shared with others the names of these men, I heard responses like, "Wow, he's very conservative and close minded", "Is he still even Catholic?", or "He only has that job because he likes power." Normally, I would follow up and ask if they actually met or knew these men personally, and usually, it would be answered with a no. So much of these opinions were formed from perceptions and not

really grounded in any real encounter. Part of this investigation was to also try and see if these five men were the caricatures others made them out to be.

With all five of the Jesuits I interviewed, I found certain traits they all had in common. First, they were all approachable. When I reached out, all of them were generously available to do so. I did have backups if any of them refused, but all of them quickly accepted my invitation. I was met with a gentle smile or a warm fraternal greeting. These men did not put on any airs or act arrogantly, nor did they flaunt their position or status. Second, they were all kind, joyful, and passionate people. Each Jesuit spoke with a deep tenderness and apostolic zeal for their work. There was an urgency and importance to what each of them were doing, and they did not shy away on how each of their ministries furthers the cause of the Gospel. Finally, these were men of prayer. Each expressed a deep and abiding love for Christ and the Church, and their resolve to continue the ministry of reconciliation was only possible because of their prayer lives. Discernment was a crucial tool to help them continually work towards being spiritually free and attentive to God's voice. All of them were equally surprised about the current ministries they were in, and never imagined they would be doing their line of work. Most were asked by religious superiors to take on their mission. While they initially bristled or were surprised, in the end, they found themselves striving in the apostolate. Being open to the Holy Spirit, as many of them would say, is a crucial element to Jesuit priesthood that allowed them to truly enjoy their vocation. While people placed these men into different and strict ideological categories, I left each interview edified and consoled. These were complex Jesuits, who believe that each of them was faithful to the Holy Spirit and to the Gospel.

Given the traits they all shared, there were also differences, not so much with foundational elements of the ministry of reconciliation, but with factors dealing with the cultural, political, or ecclesial nature of how Jesuits live out our spirituality or our priesthood. These issues involved prayer practices or the celebration of the Eucharist. For example, some felt the Liturgy of the Hours was not a spiritual practice that is strongly encouraged. Priestly concelebration should be a common practice at community and province events to show the fraternity of the priesthood. When celebrating the Eucharist, Jesuits could give more attention and intentionality on providing beautiful liturgy by wearing proper vestments and incorporating more of the church's tradition. These are contentious issues that have been seen as divisive. This project does not seek to answer those questions, but to convey that there are topics worth discussing openly and honestly, as Jesuits continue to discern how to express religious life.

As the history of the Society of Jesus has shown, there is no cookie cutter approach to priesthood. At its foundation lies an encounter with Jesus Christ in the *Spiritual Exercises* that moves the man to serve God and the Church. The tools for discernment, prayer, and the sacraments develop the Jesuit's availability to be obedient to the will of God manifested through his superiors. Ignatius continually desired for his men to be internally and spiritually free so that the Jesuits could serve in a variety of ministries, where the need was great. The Society's intention of linking the ministry of reconciliation with priesthood reemphasizes the apostolic and pilgrim nature of the work. Utilizing their intellectual and spiritual formation, Jesuit priesthood is about

accompaniment that leads to advocacy for justice, ministry to the broken, preaching to the faithful, and being obedient to the tradition.

While the Society attracts a diversity of talented men into her fold, what unites all sons of Ignatius is a desire to serve. Differences in pastoral methods or ecclesial dispositions should not alienate, scandalize, or divide people into camps. The *Spiritual Exercises* warns about the evil spirit's ways of sowing division to cause confusion. In a highly polarized and partisan environment like the United States, it is easy to dismiss certain men because of pre-conceived notions or perceptions. The expression of the priesthood does not have to be and should not be contentious because at its core it seeks to become closer with Christ. At their best, Jesuits exercise the ministry in places, where the wounded and the ignorant are found, so that through knowing the love of Christ, they too may know their dignity. When Jesuits focus on reconciling others to Christ, listen obediently to the Spirit, and serve the Church with fidelity and joy, they will continue to flourish under the original direction Ignatius set forth.

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**Appendix I
Interview Consent Form**

PRIESTHOOD AND THE MINISTRY OF RECONCILIATION CONSENT FORM

Dear Participant,

My name is Rev. Alex Llanera, S.J., an STL student at the Jesuit School of Theology of Santa Clara University under the direction of Rev. Eduardo Fernandez, S.J. I am conducting a research project exploring the liturgical, social, and ministerial functions of the priesthood, particularly, how it is exercised in the Society of Jesus.

I am requesting your participation, which will involve an hour-long recorded interview. Your participation in this study is voluntary. If you choose not to participate or to withdraw from the study at any time, there will be no penalty. The results of the research study may be published and because of the small polling sample, your name and answers will be made public.

There is no direct benefit to you anticipated from participating in this study. However, it is hoped that the information gained will help further illuminate the ministerial connection between the ministerial priesthood and the social apostolate of the Society of Jesus.

If you have any questions concerning the research study, please call me (314) 873-7564, or Rev. Eduardo Fernandez, SJ at (510) 549-5026.

Sincerely,

Rev. Alex Llanera, S.J.

By signing below, you are giving consent to participate in the above study.

Interview Release Agreement

For consideration which I acknowledge, I consent to the recording of my statements and grant to Alex Llanera, SJ and the Jesuit School of Theology of Santa Clara University licensees and successors the right to copy, reproduce, and use all or a portion of the statements for incorporation in the following work *Priesthood and the Ministry of Reconciliation: A Theological Examination of Jesuits in the Public Square*. I permit the use of all or a portion of the interview in the work in all forms and media, including advertising and related promotion throughout the world and in perpetuity. I grant the right to use my image and name in connection with all uses of the Interview and waive the right to inspect or approve the use of my interview as incorporated in the work.

Signature

Printed Name

Date

If you have any questions about your rights as a subject/participant in this research, or if you feel you have been placed at risk, you can contact the Chair of the Human Subject Committee, through the Office of Research Compliance and Integrity at (408) 554-5591.

Appendix II Interview Protocol

SAMPLE INTERVIEW PROTOCOL Interview Protocol

Note to HSP Committee: These are preliminary questions, and the list is far from complete as of yet. I expect interview to be open-ended, and that other pertinent questions will emerge both from the interviews themselves and from my ongoing research in the field of systematic and liturgical theology.

Some basic information: What is your name? When were you ordained to the priesthood? What is your current ministry?

Questions regarding the Society of Jesus:

- How do you understand General Congregation 36's call to link the priesthood of the Society of Jesus to the ministry of reconciliation?
- Is Jesuit priesthood different than other charisms in the church, and if so, how would you define those differences?
- How does the charism of the Society of Jesus bring about the goals mentioned in the Apostolic Priorities from Father General?
- In what ways are Jesuits equipped to help bridge the divisions and partisanship that is currently at play in many parts of the United States?
- Is the ministry of reconciliation mainly seen from a purely social apostolate point of view?
- In what ways can liturgical expressions of the liturgy be used to move forward on social issues?

Questions regarding priesthood in the field:

- How has your ministry been received by Catholics and non-Catholics alike?
- What are some of the positive aspects of your ministry, and what are some of the negative?
- How do you deal with some of the criticism that you have received for your work in the field?
- How often do you celebrate the sacraments, particularly the Eucharist and the sacrament of reconciliation?
- In your work, how do you collaborate with the laity, the diocesan clergy, and the local ordinary?
- In your work how do you collaborate with other ecumenical groups?
- In terms of dress and manner, how important do you consider external symbols of the priesthood, e.g. clerical attire?