

manner achieve self-transcendence.

thi

the Son (Heb 1, 1.2). His communication is twofold: it is by linguistic meaning and by incarnate meaning. By linguistic meaning he rebuked sinners, announced redemption, provided for the forgiveness of sin, established the bond of the eucharist, promised the gift of the Spirit, and set before men the destiny of eternal life. But such linguistic meaning was endlessly reinforced by the incarnate meaning to be contemplated in the life, in the ministry, and in the suffering, death, and resurrection of Christ.

4. Sending

Communication is immediate or mediated, and mediated communication is spontaneous or institutionalized. Christ's communication was immediate to those with whom he lived, to whom he spoke, who witnessed his manner and his deeds, to whom he revealed himself after his resurrection. To all others his communication is mediated. It is mediated spontaneously by all Christians that by their words and by the example of their lives hand on to others what is theirs in Christ Jesus. All have the role of being personal mediators between Christ and those with whom they live. All have the duty of loving their neighbor, even the least of these my little ones, as they love Christ himself. But besides this spontaneous mediation, which is the living substance of Christianity, there also is an institutionalized mediation. Spontaneous mediation is represented by the child in the verse, "Whoever receives this child in my name, receives me; and whoever receives me, receives the one that sent me." But institutionalized mediation is connected with the fulfilment of an office, as in the address to the seventy-two disciples in

receives me, receives the one that sent me" (Lk 9, 48). But institutionalized mediation is connected with the performance of a task or office. So Jesus is said to have told the seventy-two disciples: "Whoever listens to you, listens to me; whoever rejects you, rejects me. And whoever rejects me, rejects the one who sent me" (Lk 10, 16). Again, when late on the ~~first~~ ^{first Easter Sunday} Jesus appeared to his disciples, he said according to John: "As the Father sent me, I send you... Receive the Holy Spirit! If you forgive any man's sins, they stand forgiven; if you pronounce them unforgiven, unforgiven they remain" (Jo 20, 22 f.).

Institutionalized personal mediation gradually developed in the Church. Let us sketch various components in the process under successive headings, namely, (1) the Twelve, (2) the Seventy-two, (3) the Seven, (4) apostles not of the twelve, (5) their helpers and deputies, (6) bishops and deacons, and (7) presbyters. First, then, there were the twelve, chosen by our Lord himself (Mk 3, 13-19; Lk 6, 12-16; Jo 6, 70) to be his companions, sent by him to preach the kingdom, to heal the sick, to cure lepers, and cast out devils (Mt 10, 7 f.; Lk 9, 1.2; Mk 3, 14 f.) and, after the resurrection, given the mission to preach Christ to the ends of the earth (Mt 28, 18-20; Mk 16, 15-18; Lk 24, 45-49; Act 1, 8). After our Lord's ascension they assembled in prayerful preparation for the coming gift of the Spirit and, during this time, chose Matthias to take the place of Judas, so that there should still be twelve who had been with Jesus from the days of the Baptist and had witnessed his resurrection (Act 1, 21 ff.). After the coming of the Spirit, there occurred the gift of tongues and there followed three thousand converts (Act 2, 8; 2, 41). After the cure of the cripple (Act 3, 1-26), the number was ~~not~~ ^(Act 4, 4) raised to five thousand. ~~Then, presumably there began~~

raised to five thousand (Act 4, 4). Their unity of heart and soul went so far that they sold their fields and houses and placed the proceeds at the feet of the apostles (Act 4, 32 ff.), while the apostles themselves, and especially Peter, maintained their prestige by the performance of miracle on miracle (Act 5, ~~12-16~~ 12-16). But the public authorities grew uneasy; they interrogated Peter and John and then dismissed them with an order to cease preaching (Act 4, 5-22). When they did not obey, they arrested the apostles, ~~then once more~~ had them scourged, and repeated the order; but the apostles continued to teach both in the temple and in private homes (Act 5, 17-42).

The next event in Acts is the election of the Seven. But first should be mentioned the Seventy-two that our Lord selected and sent two by two to all the towns and places (Lk 10, 1) that he was to visit. They were to preach the kingdom and to cure the sick (Lk 10, 9.10); they cast out devils in the name of the Lord (Lk 10, 17), and were immune to the powers of evil (Lk 10, 19). Of the seventy-two there is no further record in the New Testament, so their mission seems to have been not an office but just a task.

The occasion for the election of the seven Seven was the complaint of the Greek converts against the Hebrew converts that their widows were not treated fairly. The apostles felt that their task was not to serve table but to pray and preach, so seven men of good reputation, full of the Holy Spirit and of wisdom, were chosen, presented to the apostles, and received imposition the laying on of hands. Five of the seven are not mentioned again, but ~~the rest~~ the rest of chapter six and all of seven

are devoted to Stephen's sanctity, wonder-working, ~~and~~ exposition of the faith, and martyrdom. Chapter eight mentions the general persecution that ensued and the dispersion of the Christians throughout Judaea and Samaria (Act 8, 1-3), but goes on to tell of ~~another~~ another of the seven, Philip, that went to a town of Samaria, converted and baptized ~~now is the time~~ to a town of Samaria, exorcized devils, cured paralytics and cripples, won over the ~~pop~~ people from ~~Sigon~~ ^m the magus, taught them about the Kingdom and baptized them, and had Peter and John come from Jerusalem to confer on them the gift of the Holy Spirit. Later the same Philip expounded Isaias on the Suffering ~~a~~ Servant to an Ethiopian eunuch, baptized him, and ~~now is the time for all~~ then preached the gospel in the towns from Azotus to Caesarea (Act 8, 26-40). Years later, he was visited there by St Paul ~~now is the time for all~~ when he had four virgin daughters that prophecied, he was visited there by St. Paul (Act 21, 8).

Commonly in Luke and once in Matthew the Twelve are named ~~the~~ apostles or the apostles. But there is at least one, not of the twelve, that also was an apostle ~~now is the time~~ named apostles or the apostles. But the office of apostle was not restricted to the twelve, and of this the most notable example was St. Paul. Writing to the Galatians, he styled himself an "... an apostle, not by human appointment or human commission, but by commission from Jesus Christ and God the Father...." (Gal 1, 1). Writing to the ~~Galatians~~ Corinthians, he exclaimed: "... Am I not an apostle? Have I not seen the Lord? If others do not accept me as an apostle, you at least are bound to do so, for you are yourselves the very seal of my apostolate, in the Lord" (1 Cor 9, 1.2). Speaking before King Agrippa in

Caesarea, according to Acts (26, 15-18), he recounted the words the Lord pronounced to him on the way to Damascus:

"I am Jesus whom you are persecuting. But now, rise to your feet and stand upright. I have appeared to you for a purpose: to appoint you my servant and witness, to testify both to what you have seen and what you shall yet see of me. I will rescue you from this people and from the Gentiles to whom I am sending you. I send you to open their eyes and turn them from darkness to light, from the dominion of Satan to God, so that, by trust in me, they may obtain forgiveness of sins, and a place with those whom God has made his own." ~~Handwritten scribbles~~

Besides immediate knowledge of the risen Christ and appointment by him to a mission, Paul noted other marks of the genuine apostle, virtue, power, and authority. So he wrote the rebellious Corinthians: "The marks of a true apostle were there, in the work which I did among you, which called for much constant fortitude, and was attended by signs, marvels, and miracles" (2 Cor 12, 12). Similarly, to the Romans: "I will venture to speak of those things alone in which I have been Christ's instrument to bring the Gentiles to into his allegiance, by word and deed, by the force of miraculous signs and by the power of the Holy Spirit" (Rom 15, 18 f.). Finally, his conviction of his own authority was manifest in his rebuke to inspired trouble-makers at Corinth: "Did the word of God originate with you? Or are you the only people to whom it came? If anyone claims to be inspired or a prophet, let him recognize that what I write has the Lord's authority. If he does not recognize this, he himself should not be recognized" (1 Cor 14, 36-38).

Paul's miracles in Acts: Paphos (13, 11), Lycaonia (14, 10), Philippi (16, 18), Ephesus (19, 11 f.), Troas (20, 7 ff.), at sea (27, 21), at Malta (28, 3.8).

Besides the apostles not of the twelve, there were their
 the earlier
 helpers and deputies. Besides Barnabas and Silvanus, the little
 19, 22 known Erastus (Act 20, 4) and Epsphroditus (Phil 2, 25-30), and
 many others (Act 20, 4;
 there were the ~~beloved~~ younger, constant, and beloved Timothy
 and Titus. Of Timothy the Romans learn that he is Paul's
 companion in labor (Rom 16, 21); the Corinthians are told that
 he does the work of the Lord as does Paul himself (1 Cor 16, 10).
 His name appears in the inscriptions of ~~the~~ the
 second letter to the Corinthians, in the letters to the Philippians,
 Colossians, and Philemon, and in the first and second letters
 to the Thessalonians. He was sent by Paul on various missions:
 from Ephesus to Macedonia (Act 19, 22), to Corinth (1 Cor 4, 17),
 from Athens to Thessaⁿloika (1 Th 3, 2); Paul once hoped to
 send him to Philippi; and in the first of the pastorals
 the author of
 instructed him on the appointment of bishops and deacons
 (1 Tim 3, 1-13) and later on the treatment to be accorded
 to ~~presbyters~~ presbyters (1 Tim 5, 17-22).

6. The Jesuit Today

What is going on at any time, falls into three distinct categories. There are the fruits of human authenticity, of attentiveness, intelligence, reasonableness, and responsibility. There are the fruits of human unauthenticity, of inattention, stupidity, unreasonableness, and irresponsibility. Finally, there are the fruits of self-sacrificing love that prefers to suffer the absurd rather than permit it to become a premiss self-perpetuating premiss or principle of further absurdities.

6. The Jesuit Today

During Vatican II in Rome I had dinner one night with a former student at the Gregorian, Mike Novak, and explained to him that, in my opinion, what was going on was a transition from classicist to modern culture. Apparently I got across the point that modern culture was historically minded, but in his book

6. The Jesuit Today

In 1918 at the age of thirteen I was sent to the Jesuit boarding-school in Montreal.

6. The Jesuit Today

In certain fundamental respects the Jesuit today is not to differ from the Jesuits of four hundred years ago. If he is to be authentically human, he must be a man of God and so a man of prayer, a man of self-denial, and a man of work. If he is to be sent, so to communicate Christ that to reject him will be to reject Christ, then he must put on Christ; and he must repent his every short-coming that has turned people away from Christ.

It remains that the tasks of today are very different from the tasks of four hundred years ago and, indeed, there is no little obscurity about what the tasks of today really are.

6. The Jesuit Today

The principal function of priests, bishops, popes is to lead and teach the people of God in such a manner that to accept them is to accept Christ and to reject them is to reject Christ. The principal function of the Society of Jesus, in its original conception, was to meet crises. There exists a crisis of the first magnitude today. For all leadership and all teaching occurs within social structures and through cultural channels. In the measure that one insists on leading and teaching within structures that no longer function and through ~~these~~ channels that no longer exist, leadership and teaching cease to exist. The sheep are without shepherds; they are disorientated, bewildered, lost. Indeed, what is true of the sheep, can be true of the shepherds as well; they too can be disorientated, bewildered, lost.

The first and fundamental tasks today are, first, to understand the changes that have taken place and, secondly, to determine what has to be done about them. I shall list three basic changes, ^{to} modernity, to secularism, and to technocracy, and comment briefly on each.

By modernity I mean the fruit of ~~emphatically~~ modern languages and literatures as opposed to the Renaissance ideal of speaking Latin, writing Greek, and reading Hebrew, empirical science as opposed to Aristotle's Posterior Analytics, the new conceptions of philology, hermeneutics, and history introduced ^{by} Friedrich Wolf, ~~August Boeckh~~, Friedrich Schlegel, August ~~Boeckh~~ Boeckh, and Leopold von Ranke in the early nineteenth century, the transcendental turn in philosophy, cultural pluralism as opposed to ^{partly} and ^{partly} imposed ~~a~~ fictitious uniformity, and on-going change and feed-back as opposed to ~~dummy~~ a partly fictitious and partly

imposed immobility. I have been listing the

[The following text is extremely faint and largely illegible due to low contrast and scan quality. It appears to be a list or a series of entries, possibly related to the 'imposed immobility' mentioned in the header. The text is organized into several paragraphs or sections, but the specific details are difficult to discern.]

[Faint text block 1]

[Faint text block 2]

[Faint text block 3]

[Faint text block 4]

[Faint text block 5]

[Faint text block 6]

[Faint text block 7]

[Faint text block 8]

[Faint text block 9]

[Faint text block 10]

[Faint text block 11]

[Faint text block 12]

[Faint text block 13]

[Faint text block 14]

[Faint text block 15]

[Faint text block 16]

[Faint text block 17]

[Faint text block 18]

[Faint text block 19]

[Faint text block 20]

[Faint text block 21]

[Faint text block 22]

[Faint text block 23]

[Faint text block 24]

[Faint text block 25]

[Faint text block 26]

[Faint text block 27]

[Faint text block 28]

[Faint text block 29]

[Faint text block 30]

[Faint text block 31]

[Faint text block 32]

[Faint text block 33]

[Faint text block 34]

[Faint text block 35]

[Faint text block 36]

[Faint text block 37]

[Faint text block 38]

[Faint text block 39]

[Faint text block 40]

[Faint text block 41]

[Faint text block 42]

[Faint text block 43]

[Faint text block 44]

[Faint text block 45]

[Faint text block 46]

[Faint text block 47]

[Faint text block 48]

[Faint text block 49]

[Faint text block 50]

These comparisons, recalling great moments in the Christian past, reveal the momentousness of our own times and of the changes going forward. ~~in~~ They direct attention to the level of thought necessary for an understanding and proper appreciation of contemporary issues, for such understanding and appreciation calls for nothing less than a knowledge of different cultures, an analysis of ~~different~~ their differences, and a grasp of anthropological invariants. Finally, they bring to light the nature of revelation: for revelation is the divine entering into human culture and transforming it through linguistic and incarnate meaning.

~~We hear not a little about the ghetto and we know
and I have difficulty~~

Not a little is said about the Catholic ghetto, but not all of it, in my opinion, is exact or discriminating. ~~In~~ In the past thousand years the ^{Catholic} ~~Christian~~ world became feudal structures, deeply involved in Roman law, Aristotelian philosophy, Renaissance art and literature, monarchical governments. ~~It did so because the word of God is addressed to the people that exist in the language they understand~~ ^{by people that exist both}

It did so because the word of God is addressed by people that exist to other people that exist within existing social structures and through existing cultural channels. Now what constitutes the ghetto is not what was done in the past but its undue survival into the present. What constitutes the ghetto is the survival of classicist uniformity in a pluralist age, for that means that now we preach to the people that no longer exist in a manner that no longer is understood.

pluralist age, for that means that we are attempting to communicate the divine and transform people that no longer transform people that no longer exist through within non-existent structures through channels that are blocked.

6. The Jesuit Today

On the analysis presented in Insight (chapters 7, 18, and 20) what is going forward at any time is a compound of progress, decline, and redemption. Progress results from human authenticity, from attentiveness, intelligence, reasonableness, and responsibility. Decline results from ~~↓~~ human ~~↓~~ unauthenticity, from inattention, ~~misunderstanding,~~ ~~stupidity,~~ unreasonableness, ~~and~~ or irresponsibility. Redemption, finally, ~~is~~ is the fruit of self-sacrificing love that prefers to suffer the absurdities of decline rather than allow them to become self-perpetuating premisses or principles of ever further ~~↓~~ absurdities.

Contemporary progress ~~is~~ in the Church and in the Society of Jesus consists in a belated transition from classicist to modern culture, from the semper idem of Cardinal Ottaviani to modern languages, modern literatures, modern mathematics, empirical science, historical mindedness, existential subjectivity. This transition basically is ~~cultural.~~ ^{cultural.} It involves a re-thinking of ~~↓~~ theology, philosophy, education, human relations. It will produce differences comparable to those that resulted from the movement from Christian origins in Palestine to Christian achievement in the Greco-Roman world, or from that to medieval achievement, or from that to the church of the Renaissance and the Counter-Reformation.

~~Such a transition is not without its difficulties and its dangers. Not everyone knows the past, its strong points and its weaknesses, what changes are to be pressed, which ones are to be avoided. Not everyone is aware of the need for such knowledge. If one understands why things are as they are,~~

6. The Jesuit Today

The Jesuit today must resemble the Jesuits of four hundred years ago by being authentically human, ^{and therefore} men of God, men of prayer, and men of work. men of self-denial, ^{and} Their motto still will be, Ad maiorem Dei gloriam, where one understands with St. Thomas that man is and God's glory, ^{and} that God wills his glory not for his own sake but for ours (Sum. theol., II-II, q. 132, a. 1 ad 1m.). ^{For} ~~but for~~ the ^{however,} rest, ^{and} in their education and training, in the proximate goals ~~at~~ for which they labor, in the collaborators they seek, in the methods and techniques they employ, the differences will be startling.

Their culture was classical and as I have written elsewhere "... ~~the~~ classical culture has passed away. By and large, its canons of art, its literary forms, its rules of correct speech, its norms of interpretation, its ways of thought, its manner in philosophy, its notion of science, its concept of law, its moral standards, its method of education, are no longer accepted. What breathed life and form into the civilization of Greece and Rome, what was born again in a European Renaissance, what provided the chrysalis whence issued modern languages and literatures, modern mathematics and science, modern philosophy and history, held its own right into the twentieth century; but today, nearly everywhere, it is dead and almost forgotten" (Collection, p. 258 f.).

In their day society was religious, Catholic or Protestant, Jew or Muslim, Hindu or Buddhist. But Prof. Marty has argued that between 1840 and 1870 Western society became ^{secularized} ~~secularist~~ in one of three styles: in the style of continental Europe that considered religion evil and was determined to extirpate it; in the British style that came to the conclusion that religion

was a private affair of no great importance; and in the American style that adapted religion to its secularist milieu. See Martin Marty, The Modern Schism, New York (Harper) 1969.

Their economy was of farmers and craftsmen, of merchants and bankers, of slow transportation and communications, of little luxury and ^{much} hardship. Ours is marked by industrialization, industrialization, urbanization, automation, a population explosion, rapid travel, instant communication, perpetually available entertainment, and widespread affluence. Its tendency is to technocracy, to the rule of technique. The techniques are the most efficient ways of making it, selling it, saying it, doing it. They are worked out by the teams that gather the information, construct the models, forecast consequences, and conclude to the optimum procedure. The role of old-style decision-makers, managers, politicians, presidents is reduced to accepting the most efficient way of doing it or alternatively getting along without any policy at all. ^{Finally, the} The lives of individuals have to fit into the slots of work and leisure determined by the on-going technocratic process. See Jacques Ellul, The Technological Society, New York (Knopf) 1964, ⁴ 1967.

was a private affair of no great importance; and in the American style that adapted religion to a secularist milieu. See Martin Marty, The Modern Schism, New York (Harper) 1969.

Their economy was of farmers and craftsmen, of merchants and bankers. Ours is marked by industrialism, urbanization, automation, and a population explosion. Its tendency is to technocracy, to the rule of technique, where the techniques are settled by the teams that gather the information, construct the models, forecast consequences, and work out the best way of making it, selling it, doing it, where the role of old-style decision-makers, managers, politicians, presidents is reduced to accepting the technically most efficient way or being left with the alternative of deciding on nothing at all,

A third element in modernity is philosophic. ~~amama~~
 When a transformed theology was added to a new notion of science and to new types of human studies, Scholasticism quietly collapsed. There ~~is~~ has not yet been developed an ~~ade~~ adequate and generally accepted replacement. Until there is, we can expect a theological pluralism much more radical than the old-style diversity of Thomists, Scotists, Suarezians, and so on~~s~~. Such pluralism is the first item on the agenda of the recently formed International Theological Commission.

Besides modernity, there is secularism. The term is employed in a variety of meanings. I shall follow Martin Marty who wrote on the ~~the~~ Modern Schism, which he placed in the years ~~is~~ from 1840 to 1870, described as a breaking up ~~of~~ of socio-cultural groups into opposed camps, and distinguished three types of opposition. ~~In~~ In continental ~~the~~ Europe, religion was pronounced an evil thing, and the secularist aim was to extirpate it. In Great Britain, religion was regarded ^{by secularists} as a private affair of no importance. In the United States, religious leaders tended to bring religion into harmony with the spirit of the times.

~~One of the effects of secularism has to promote ecumenism. Religious divisions seem less sacrosanct and their cooperation seems of greater importance when they all are attacked by a common foe, under pressure from a common foe.~~

The problems that we are finally facing have long existed. Martin Marty in his The Modern Schism (New York, Harper, 1969) has them splitting the protestant world into a religious m99 minority and

The problems, dramatically confronted by Catholics since
Vatican II,

[Faint, illegible text, likely bleed-through from the reverse side of the page]

[Faint, illegible text, likely bleed-through from the reverse side of the page]

and believing difficult.

A third feature of contemporary society is a built-in ignoring of human nature. What man today knows, what he can do, is the fruit of millenia of development now is the time do, is the gradually accumulated resultant of millenia of development. To remedy defects, to bring about improvements, is the contribution each successive generation has to make to human progress. ~~But suppose~~ now is the time for all human progress. But remedying defects and making improvements presupposes substantive tradition now is the time for all good presupposes the acceptance of the substance of tradition,. To suppose that that acceptance can have any basis except belief and obedience is sheer idioy.

mere means, the less it ~~can~~ attends to values, then the greater the alienation it produces. It is regarded as just the establishment, and it is hated.

If I am correct in assuming that the Jesuits of the twentieth century, like those of the sixteenth, exist to meet crises, then they have to accept modernity and to work out strategies for dealing with the unbelief of secularists and the technocracy of a society that agrees only about efficiency. How such strategies are to be worked out is, of course, an enormous question. But I must be content to offer no more than the briefest suggestions. First, any such strategy is not a conclusion from premisses but a creative project that ~~is~~ understands a situation and grasps what can be done about it. Secondly, it is not some ~~static~~ ^{static} project set ~~out~~ forth once and for all but, on the contrary, it is an ~~on-going, continuously revised project now is the time~~ on-going ~~and~~ project continuously revised in the light of the feed-back from its implementation. Thirdly, it is not some single, on-going project but a set of them, constantly reported to some central clearing-house that has the function of informing all inquirers on what has been tried and what have been the results so that blind experimentation is eliminated.

and believing is difficult.

A third feature of ~~our~~ contemporary society is its self-destructiveness. There is a rationalist individualism that rejects tradition as something unworthy of a human being. Not merely adults but students even school-children are to ~~accept~~ accept what they see to be true and they are to ask for proofs when offered what does not appear true to them. But, apart from such subjects as mathematics with no content of empirical fact, ~~ninety-eight per cent~~ ^{most} of what ^{even} a genius knows is not immanently generated knowledge but depends on beliefs. ~~depends upon belief~~ To fancy that the accumulated knowledge and wisdom of the past can be transmitted to the rising generation ~~by~~ when belief is excluded, ~~is~~ in my opinion is nonsense. On the other hand, not to transmit the accumulated knowledge and wisdom of the past is to restore ~~a primitive barbarism~~ ^{incapable} a primitive barbarism quite ~~and incapable~~ of meeting the elementary needs of the earth's present population.

Besides the natural sciences, there are the human sciences. Among their practitioners there is, if not a majority, a very solid core that insist that the human sciences proceed ~~in~~ in accord with the methods of the natural sciences. The resultant apprehension of man, if not mechanistic, is theriomorphic. Now this view of man as a machine or as an animal is not confined to some rarefied academic realm. It is applied. Its application removes the foundations of human morality, but it guides the advertisers that keep the sales charts mounting, and the voters that discover the man they most admire, the political strategists ^{and activists} that want their views to prevail.

There ~~are~~ ^{are} the technicians. Theirs is the task of determining the ~~the~~ best possible way of using currently

public
school
advertising
mechanizing

Such a transition is not without its difficulties and its dangers. There are not too many that understand what classicist culture was and what it implied, what were its strong points and what its weaknesses, what should be retained and what must be dropped. There very easily can be very many that fancy that what they fail to understand is just meaningless, but ~~such~~ such lack of understanding is a principle only of bad judgement and misguided action.

classicism → modernity
plurality
with multiculturalism

→ university

→ Heidegger

eastward
uniformity → plurality
deductivism → epirical base
orthodoxy → ecumenism
prudence → Knowledge of history

empirical se
history hermeneutic
| transcendental / Trans of Plato
empirical

plurality
↓
| all nations |
| all lands |
| promotion |
| uniformity |
| mobility |
| all nations |
| subject to change |
| mobility |
| immobility |

