

context is arbitrarily ejected from the account. Not unexpectedly, the end is dark. There is to be no compromise with the world, only the *word* is to count. Carroll seems to have gone no further than the ending of Weber's famous essay on 'Science as a Vocation'. So the book peters out leaving one to wonder if Carroll might stumble over the rock of Peter and see the light.

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THE CONSTITUTIONS OF THE SOCIETY OF JESUS, PART VIII: UNION AMONG JESUITS by Antonio M. de Aldama SJ, translated by Ignacio Echániz SJ, *The Institute of Jesuit Sources, Saint Louis, MO, 1998.*

This English translation was authorized from the original Spanish of 1989 published in Rome from the *Centrum Ignatianum Spiritualitatis*. Father Aldama actually wrote the Foreword in 1975, however, and the translator gives a note from 1995 in which he harmonizes General Congregation 34 with the text by updating the references and bibliography. Even so, nothing substantial has been added to the exegetical commentary of Aldama of which the present work is an abridgement. This Part 8 follows in the series after Part 7 which appeared in English translation in 1996.

Emphasis must be placed on the expression "exegetical commentary" in order to understand what type of book this really is. Aldama tells us that he wishes to look over the shoulder of Polanco (whose role cannot be underestimated) and Ignatius as they are writing, correcting, amending, and finalizing their text. This is an effort to be faithful to the original and to enter into the mind of the author and the secretary, even though spanning the centuries. The historical context must be understood, but on the other hand nothing must be allowed to impede the true meaning of the text from reaching us, not even historical analysis. This translation is made with the faith that the "union" envisioned in the sixteenth century is still possible today.

What helps toward the "union of hearts" in the Society? The first aid "on the side of the Subjects" is severe selection of potential members, and even more severe admittance to a final grade. This was clearly the intention of the Founder. The second instrument of union is obedience, which is seen as a real bond and a virtue to be maintained in full vigor if the Society is to be itself. Following from obedience is subordination, where even the local Superior is subordinate to the Provincial, and he to the Superior General. Ignatius still belonged to the pre-Newtonian cosmology which understood the heavens to sing and the angels to be subordinate to God. However, the essence of it is that the love of God is the chief bond among Jesuits, and this is a vertical union. Any horizontal union is secondary. Subordination of the members to their Superior is merely the extension of the vertical union which all experience in the love of God to which they, including the General, are subordinate. An obvious corollary is that disturbers of the peace are to be excluded from the Society since they disrupt union. Dismissal is an ordinary, not an unusual, part of the Society's way of proceeding. If this seems harsh, it is clearly not so in view of the prisons that were established by the Franciscans and Dominicans to contain their unruly members. Ignatius ruled out the erection of prison punishment as an institution in his way of proceeding (p. 14). Ignatius also envisioned the office of "collateral" to assist the Superior and to bring about better union. The collateral or assistant was usually not to be under obedience to the Superior, and was thereby free to perform a variety of functions for the benefit of the members. The only relic of this office which has survived in the contemporary Society is the office of "socius" to the Provincial (p. 21).

What aids union from the side of the Superiors? While Christ is the true head of the Society, the unifying value of the office of General is clear from the thought of Ignatius. The authority of the Provincials should flow from the General. This is

unlike the Franciscans and Dominicans where the authority of the Provincials or Priors comes either from the Provincial Chapter or the votes of the members themselves. When the General appoints or commands, he unifies the Society. This is the function of the head. At the same time there is the “principle of subsidiarity”. This means that the Superior gives authority to the member sent on mission and entrusts to his judgment the particulars of that mission. Especially for those sent great distances, this is necessary for speedy judgment about local circumstances. The Formula of the Institute reserves all missions to the Roman Pontiff, but the system of delegation means that the General, the Provincial, the Rector, and the member each have their proper responsibility in carrying out any mission in the vineyard of the Lord. However, the enduring principle always is “when the impulse comes from the head, union is assured.”

When Part VIII of the *Constitutions* considers what is of help on both sides – the Superior and the members – there are only three elements in the text: their union with God, uniformity, and mutual communication. Perhaps uniformity needs explanation. There are two kinds, interior and exterior. Ignatius always desired external uniformity, but he also requested internal uniformity which is of three kinds: in the domain of doctrine, in the field of practical judgement, and in the will. That is why Ignatius insisted that the members of the Society be formed in the “safer and more approved” doctrine. As to those who have a doctorate already before entering, they are to take pains that their doctrine falls into line with or at least does not oppose the doctrine most commonly taught in the Society (p. 37). In an age of emphasis upon communication, there is no need to stress how important the writing of letters was for Ignatius, who undoubtedly would have approved of email. Finally, Ignatius’s counsel to write “edifying” letters was not for the sake of history, but for the consolation and inspiration of the members.

The second half of this book has to do with “The Society in Congregation”. While much of it is technical, it is also important to keep in mind how the government of the Society was both a borrowing from the older Orders and a departure from their norms. Perhaps the section most dependent upon the Dominicans and Franciscans is Chapter 6 of Part VIII, “Procedure for the Election of a General.” Aldama goes into detail about General Congregation 1 in 1558 and how its decisions determined future practice in this matter. One of the aspects that bears the mark of Dominican practice quite strongly is the “Provisions against Ambitioning”. The only thing Ignatius preferred is that the Society restrain the language which he found too strong in Dominican parlance. As a useful summary, Aldama gives a list of those elements the Jesuits incorporated from other Orders, and those which are peculiar or original (p. 154).

This resource book is short enough to keep the interest of the reader, historical enough to give hard sources for nearly everything discussed, and succinct enough to make even the technical aspects of legislation understandable. It is an installment: by 2003 the Institute of Jesuit Sources in St. Louis had published six in a series by Father Aldama who died March 16, 2005.

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L'INFAILLIBILITÉ ET SON OBJET: L'AUTORITÉ DU MAGISTÈRE INFAILLIBLE DE L'ÉGLISE S'ÉTEND-ELLE SUR DES VÉRITÉS NON RÉVÉLÉES? by Jean-François Chiron, *Éditions du Cerf, Paris, 1999, pp 579, ₣38*

Given that there is an infallible magisterium, all Catholic theologians affirm that what the magisterium may teach infallibly (the Object) includes propositions revealed by God (the Primary Object). But does the magisterium have divine