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Religious Orders, Catholic Men's; Society of Jesus; Trappists [Encyclopedia Entries]

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lic,* committed to a particular religious life. The Catholic Church, however, makes a distinction between religious orders and religious congregations.* The religious life for both orders and congregations is constituted by the traditional vows of poverty, chastity and obedience. The canonical distinction between orders and congregations mainly deals with the ease with which the vows may be dispensed with and the right of members of congregations to retain ownership, but not the use, of private property. Religious orders require the taking of solemn vows, and religious congregations require only simple vows. With minor exceptions, after a year or two of novitiate or spiritual training, the new members of both orders and congregations take temporary vows (for example, for three years) and then later permanent or perpetual vows. Religious, or members of a religious order, are those who have taken the three vows which incorporate them into a religious order. The orders tend to be older and larger than the congregations.

The earliest members of a religious order in the Americas were the Franciscans* who accompanied Columbus.* Jesuits* were among the earliest explorers of the Midwest and Southwest. The Franciscan missionaries in California named most of the places which would later become the state's largest cities. Catholics were distinctly unwelcome in most of the English colonies, but Jesuits ministered to early Catholic settlers in Maryland. Emigration from Catholic countries in the nineteenth century (See Immigration and Ethnicity, Roman Catholic) created a need for religious priests* and brothers.* Initially, most of the orders drew their men from Europe, but Europeans were outnumbered by Americans by the end of the century. Growth continued steadily in the early twentieth century, rising to a peak in the years 1945 to 1965. After the Second Vatican Council,* with its emphasis on the role of the laity,* and after the sexual revolution in the U.S., vocations to the religious life fell sharply among men and very sharply among women. Unless the vocation crisis abates, religious orders seem destined to play a decreasing role in American Catholicism.

Currently there are 109 religious orders for clerics* and twenty-eight orders for lay* brothers serving the Catholic Church in the U.S. In the clerical orders most of the members are either priests or seminarians (See Seminary Education, Roman Catholic) training for the priesthood, although they generally have a smaller, often much smaller, number of lay brothers who do not plan to take holy orders and are not trained for the

Religious Orders, Catholic Men's. "Religious order" is a term often loosely used in reference to groups of men or women, usually Roman Catho-

priesthood. Orders for brothers do not have priests, or have only a few to tend to their own sacramental needs; orders for brothers do not engage in priestly ministry but usually in education or health care. The religious orders vary considerably in their history, size, structure, training, purpose and ministry so that generalizations are difficult. The older orders especially have developed distinct traditions of spirituality.*

The largest and best-known orders are those founded centuries ago in Europe. Most of these have their international headquarters in Rome and include several provinces as basic administrative units in the U.S. At the head of a province there is usually a provincial superior under whom the superiors of the various houses or communities serve. In some orders the structure is hierarchic, with authority derived from a general superior who usually resides in Rome. Other orders are more democratic, and effective power lies mainly with local units. Aside from small orders which are confined to a single diocese and answer to its bishop, all orders come under papal control through the Sacred Congregation of Religious, one of the administrative divisions of the papal curia.

The largest single order in the U.S. is the Society of Jesus (or Jesuits). In 1986 there were 5,226 American Jesuits in ten provinces. More numerous still are the Franciscans, but they are divided into three separate families or orders, the Order of Friars Minor, the Conventuals and the Capuchins. Less numerous are the other medieval orders of friars such as the Dominicans,* Carmelites,* Augustinians and Servites. Individual houses of the older monastic orders such as the Benedictines,* Cistercians and Carthusians are usually autonomous.

The largest number of orders presently working in the U.S. were founded in the nineteenth century, particularly in France and Italy, and came to the U.S. to help an immigrant Church. Among those with French origins are the Assumptionists, Claretians, the Congregation of Holy Cross,* the Fathers of Mercy, the LaSalette Fathers, the Marianists, Marists* and Resurrectionists. Among those with Italian origins are the Pallotines, Rosminians, Salesians* and Salvatorians. A good number of orders of priests were founded in the U.S., notably the Glenmary Missionaries, Maryknoll Fathers,* Missionaries of the Holy Apostles, Paulists* and the Servants of the Paraclete. Nine different orders of brothers began in the U.S. between 1948 and 1970. The Franciscan Friars of the Atonement began in New York in 1898 as an Anglican* community but joined the Catholic Church in 1909. Some orders

direct their ministry to specific ethnic groups in the U.S. such as Scalabrinians (Italians) or the Congregation of Mother Co-Redemptrix (Vietnamese). Certain orders work with Eastern-Rite Catholics—for example, the Basilian Order of St. Josaphat (for Ukrainians), the Mekhitarist Order (for Armenians), the Basilian Salvatorian Fathers and Maronite Hermits of St. Francis.

The vast majority of American parishes are staffed by the diocesan* clergy, but members of religious orders often take parishes that have special needs, for instance, among African-Americans in the inner cities or Native Americans on reservations. Catholic education (*See* Parochial Schools, Catholic) is the main ministry of religious priests and brothers. Many orders of brothers, such as Brothers of Christian Instruction, were founded to supply teachers, mainly in secondary schools.

The greatest contribution of the religious orders to the American Catholic Church is a network of Catholic universities; there is nothing comparable elsewhere in the Catholic Church or in Catholic history (*See* Higher Education, Catholic). Most of these were founded in the nineteenth century but blossomed into real universities only after 1945. Lay professors increasingly outnumbered clerics, and since 1970 most religious orders have turned control over to boards of trustees on which lay persons hold the majority. The Jesuits established nineteen universities, including Georgetown, Fordham, Boston College, St. Louis, Marquette and the three Loyolas. Other notable universities are Dayton (Marianists), DePaul, Niagara and St. John's (Vincentians), LaSalle (Christian Brothers*), Notre Dame* (Congregation of Holy Cross) and Villanova (Augustinians).

After education, foreign missions* are the most important ministry for male religious. In 1988 there were 2,473 American order priests and 532 brothers working in the missions. Of these, 2,104 were in Latin America, 1,356 in the Far East and 944 in Africa. The largest groups were 513 Jesuits working in forty-two countries and 504 Maryknoll Fathers working in twenty-five countries. The three branches of the Franciscans had 390 missionaries.

Other important ministries for male religious are giving retreats,* publishing religious magazines and journals (*See* Press, Catholic), and working in hospitals and nursing homes, either as chaplains* or health-care specialists. Others serve as military chaplains.* Some religious, such as the Trappists and Carthusians, devote their lives to prayer.

The friars* and Jesuits have been active in Canada since the earliest French settlements. Most of the larger orders found in the U.S. are also

Abbreviations for Roman Catholic Religious Orders and Congregations

A.A.	Augustinians of the Assumption: Assumptionists	O.F.M.	Order of Friars Minor: Franciscans
B.S.	Basilian Salvatorian Fathers	O.F.M.	Order of Friars Minor Capuchin:
C.M.F.	<i>Congregatio Missionariorum Filiarum Immaculati Cordis</i> : Missionary Sons of the Immaculate Heart of Mary (Claretians)	Cap.	Capuchins
C.P.	<i>Congregatio Sanctissimi Crucis et Passionis Domini Nostri Jesu Christi</i> : Congregation of the Passion (Passionists)	O.F.M.	Order of Friars Minor Conventual:
C.P.M.	<i>Congregatio Presbyterorum a Miseri- cordia</i> : Congregation of the Fathers of Mercy	Conv.	Conventuals
C.R.	<i>Congregatio a Resurrectione Domini Nostri Jesu Christi</i> : Congregation of the Resurrection (Resurrectionists)	O.S.B.M.	<i>Ordo Sancti Basilii Magni</i> : Order of St. Basil the Great; Basilian Order of St. Josaphat
C.S.C.	<i>Congregatio Sanctae Crucis</i> : Congregation of Holy Cross	O.S.B.	Order of St. Benedict: Benedictines
C.S.J.	<i>Congregatio Sancti Joseph</i> : Sisters of St. Joseph	O.S.F.	Order of St. Francis: Franciscan Brothers
C.S.P.	Congregation of the Missionary Society of St. Paul the Apostle (Paulist Fathers)	O.S.M.	<i>Ordo Servorum Mariae</i> : Order of Servants of Mary (Servites)
C.S.S.R.	<i>Congregatio Sanctissimi Redemptoris</i> : Congregation of the Most Holy Redeemer (Redemptorists)	O.S.P.	Oblate Sisters of Providence
O.S.A.	Order of Hermits of St. Augustine: Augustinians	O.S.U.	Order of St. Ursula (Ursulines)
F.M.S.	<i>Fratris Maristarum a Scholis</i> : Marist Brothers	P.C.	Franciscan Poor Clare Nuns (Poor Clares)
F.S.C.	<i>Fratres Scholarum Christianorum</i> : Brothers of the Christian Schools (Christian Brothers)	R.S.M.	Sisters of Charity
M.M.	Maryknoll Missioners: Catholic Foreign Mission Society of America (Maryknoll Fathers, Maryknoll Brothers, Missionary Sisters of Mary)	S.A.	<i>Societas Adunationis</i> : Franciscan Friars of the Atonement
M.S.	<i>Missionaires de La Salette</i> : Missionaries of Our Lady of LaSalette (LaSalette Fathers)	S.A.C.	<i>Societatis Apostolatus Catholici</i> : Society of the Catholic Apostolate (Pallottines)
O.Carm.	<i>Ordo Carmelitarum</i> : Carmelite Nuns of Ancient Observance (Calced Carmelites)	S.C.J.	<i>Congregatio Sacerdotum a Corde Jesu</i> : Congregation of Priests of the Sacred Heart
O.Cart.	<i>Ordo Cartusiensis</i> : Carthusians	S.C.S.C.	<i>Sorores a Caritate Sanctae Crucis</i> : Sisters of Mercy of the Holy Cross
O.C.D.	<i>Ordo Carmelitarum Discalceatorum</i> : Order of Discalced Carmelites	S.D.B.	<i>Societas Sancti Francisci Salesii</i> : Salesians of St. John Bosco; Society of St. Francis de Sales (Salesians)
O.C.S.O.	<i>Ordo Monialium Cisterciensium Strictioris Observantiae</i> : Order of Cistercians of the Strict Observance (Trappists); Order of Cistercian Nuns of the Strict Observance (Trappistines)	S.D.S.	Society of the Divine Savior (Salvatorians)
		S.J.	Society of Jesus (Jesuits)
		S.M.	Society of Mary (Marists); Society of Mary (Marianists)
		S.N.D.	Sisters of Notre Dame de Namur
		S.O.Cist.	<i>Sacer Ordo Cisterciensis</i> : Cistercians of the Common Observance
		R.S.M.	Sisters of Charity
		S.S.	Society of St. Sulpice (Sulpicians)
		S.S.J.	<i>Societas Sancti Joseph Sanctissimi Cordis</i> : St. Joseph's Society of the Sacred Heart (Josephites)

represented in Canada. Often religious orders in Canada are divided on linguistic lines, with one province or jurisdiction for French speakers, another for English speakers. The Basilian Fathers, with headquarters in Toronto, are more prominent in Canada than in the U.S.

Curiously, there has been very little comparative study of religious orders, either in European or American history. It is a subject seldom given separate treatment in histories of American Catholicism. Better synthetic guides are available for American nuns than for their male counterparts. In contrast, there are many histories of individual religious orders and their work in the U.S.

See also RELIGIOUS ORDERS, PROTESTANT; RELIGIOUS ORDERS, WOMEN'S.

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Society of Jesus. Catholic religious order.* The Society of Jesus, better known as the Jesuits, is the largest Roman Catholic* religious order for men both in the world and in the U.S. Founded by St. Ignatius of Loyola and approved by Pope Paul III in 1540, the Jesuits soon spread to most of the Catholic countries of Europe.

Jesuit spirituality* flows largely from Loyola's *Spiritual Exercises*. The early Jesuits excelled as retreat* directors and teachers. By 1626 the Jesuits operated 544 colleges and seminaries*; by 1749 they operated 894, of which twenty-four were universities. Jesuit training was long and demanding, traditionally involving three years of spiritual training, two years of humanities, three years of philosophy, three years of teaching experience and four years of theology.*

One of Loyola's early companions was the first and greatest Jesuit missionary, St. Francis Xavier. By the end of the sixteenth century, there were Jesuit missionaries* working in India, China, Japan and most of Latin America. Many Jesuits made important contributions to early modern theology, philosophy, literature, science and art. In 1600 there were 8,519 Jesuits; by 1749 there were 22,589. During the Enlightenment, Jesuit influence was opposed by Jansenists; philosophes; and the absolutist kings of France, Spain, Portugal and Naples. The kings pressured Clement XIV to suppress the Order in 1773.

The Romantic period brought in a religious revival and the restoration of the Jesuits in 1814. Thereafter growth was steady, peaking at 36,036 in 1965. Then came a decline to 25,382 by 1986. By that year the two countries with the most Jesuits were the U.S. (5,226) and India (3,118).

Jesuit roots in the U.S. go back to 1566 when three Jesuits tried to land on the Florida coast and were killed by Native Americans. The explorations of Father Jacques Marquette* down the Mississippi River and of Father Eusebio Kino* in the Southwest are well known. The most important Jesuit ministry in the U.S. has long been education (*See Education, Catholic Higher*). By 1814 there were fourteen Jesuits at Georgetown College (now Georgetown University). Currently there are nineteen Jesuit universities and nine colleges in the U.S. Even more numerous are the Jesuit high schools. Jesuit schools are concentrated in large cities, particularly the older cities of the East and Midwest. In the early 1970s control of most Jesuit

colleges and universities was turned over to trustees, who number more lay* persons than Jesuits.

Presently the American Jesuits are divided into ten provinces. There are two Jesuit provinces in Canada, one for French speakers (381 members) and one for English speakers (304 members). Education is a relatively less important Jesuit apostolate in Canada.

Worldwide the Jesuits publish 1,400 periodicals. Jesuits such as the late Karl Rahner* and Bernard Lonergan* are esteemed theologians. Some American Jesuits, for example Daniel Berrigan, have become political activists, usually for liberal causes; while in Latin America Jesuits have contributed to the development of Liberation Theology,* which combines Marxist analysis with Christian principles. Jesuits disagree sharply about the wisdom of such developments. Superiors have tended to allow considerable freedom to individual Jesuits in their writing on social and political issues but have discouraged Jesuits from holding political office. When the liberal Jesuit general Pedro Arrupe suffered a stroke in 1981, Pope John Paul II* appointed a conservative Jesuit to run the order until a General Congregation in 1983 elected a new general, the Dutchman Peter-Hans Kolvenbach. His first years in office suggest that he will steer a middle course.

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Trappists. Popular name for the Order of Cistercians of the Strict Observance, a Roman Catholic* religious order* known for its austerity and dedication to prayer. The Cistercians began as a reform movement in 1098 which dedicated the French monastery of Molesme to pristine observance of the Benedictine* Rule. During the next six centuries various relaxations were introduced into Cistercian practice. Armand Jean de Rancé (1626-1700), abbot of La Trappe (whence the name "Trappists"), restored silence, seclusion, manual labor and stringent abstinence from meat. Later this strict observance spread to monasteries in Switzerland, Spain, Belgium, England, Italy and the U.S.

French Trappists arrived in the U.S. in 1803, but most returned to France in 1814. Lasting monasteries were set up at Gethsemani, Kentucky, in 1848 and New Melleray, Iowa, in 1849. Rapid expansion came to the order after World War 2,* as it did to many religious orders. Trappist austerity offered a clear alternative to modern materialism. Interest in the Trappists was spurred by Thomas Merton,* a monk at Gethsemani, whose writings explained the monastic and contemplative ideal to modern Americans. So did more than twenty books on a popular level by another Trappist, Father Raymond, especially in his *The Man Who Got Even with God* (1941). Currently there are Trappist monasteries at Spencer, Massachusetts; Gethsemani, Kentucky; Conyers, Georgia; Moncks Corner, South Carolina; Berryville, Virginia; Ava, Missouri; New Melleray, Iowa; Lafayette, Oregon; Huntsville, Utah; Vina, California; and Snowmass, Colorado. Communities average about thirty monks, rather evenly divided between priests* and lay* brothers, who support themselves mainly by manual work on their farms.

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