

A. M. D. G.

WOODSTOCK LETTERS

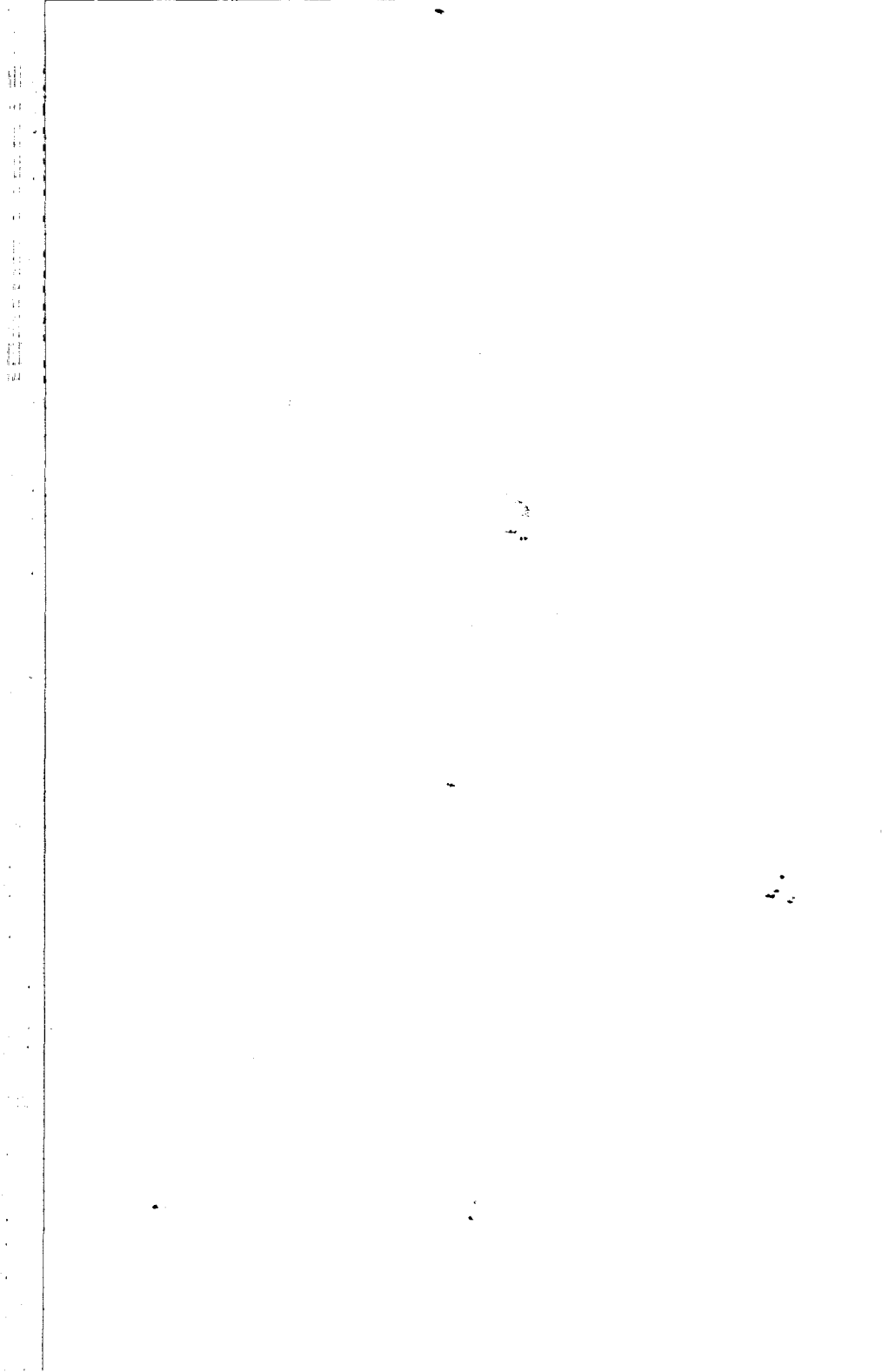


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Woodstock, Maryland

FOR JESUIT USE



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WOODSTOCK

L E T T E R S

W I N T E R 1966

VOLUME 95 NUMBER 1

INTRODUCTION

Many Jesuits did not have a chance to read all the *Newsletters* from the first session of the 31st General Congregation. The lead article by Associate Editor **James P. Jurich, S.J.**, is the fourth of a series of articles in which we are attempting to keep the members of the Society informed and encourage intelligent discussion and reflection on the issues facing the Society in this period of transition and in its attempt to study the effectiveness of its present work. In editing, rewriting, and in some cases retranslating the *Newsletters* from the Congregation, Mr. Jurich has made the information available in a more readable form.

J. G. Milhaven, S.J., teaches philosophy at Fordham University. The problems he discusses will be particularly familiar to readers in contact with college students, and his comments give another dimension to the text of the Congregation's decree on atheism.

In 1964 and 1965 WOODSTOCK LETTERS published two symposia on our role in higher education. Now **Robert R. Newton, S.J.**, asks whether our high schools are keeping pace with the progress of other institutions in secondary education. We will welcome responses to his question from our readers and will devote a major part of the Spring issue to statements in our high school apostolate today.

John L'Heureux, S.J., author of *Quick as Dandelions*, has published recently in *Atlantic*, *Continuum*, and *The Critic*.

John W. O'Malley, S.J., is professor of history at the University of Detroit. **Henry C. Bischoff, S.J.**, who studied history at the University of Chicago, is now in tertianship in Ireland.

The biography of Fr. Roccati, S.J., is the work of **Harold E. DeLucchi, S.J.**, present pastor of Holy Family Church in San Jose, and **Harold E. Ring, S.J.**, who preached the sermon at Fr. Roccati's funeral. We have reprinted Fr. Roccati's letter from WOODSTOCK LETTERS, Vol. 43, 1914.

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WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian Spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts should be typed, double-space with an ample margin, preferably the original copy.

STAFF

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THE 31ST GENERAL CONGREGATION: THE FIRST SESSION

the Newsletters reworked

Edited by JAMES P. JURICH, S.J.

This article is intended to depict the work of the first session of the 31st General Congregation as it has been presented to us in the sixteen Nuntii or Newsletters prepared by the Congregation's Office of Information and sent to all our houses. Any information introduced into this account from other sources is minimal: excerpts from the Pope's allocution are taken from the separate translation sent from Rome; some details about members of the Congregation come from the Elenchus Patrum Congregationis Generalis XXXI; all other additions are relegated to the footnotes.

Although it is based on the Newsletters, this article is not a strict reproduction of them. The order of the material has been changed to make it more chronological. Many of the repetitions required by the Newsletter format have been eliminated, along with news not directly connected with the Congregation (e.g., Father General's television and press interviews). Some sections have been condensed and recast.

Since the English translation sent from Rome, the work of several hands, is uneven in quality, the entire article has been checked against the Latin original. Where it was judged necessary, the translation has been modified or entirely redone. If this process of condensing, recasting, and retranslating has introduced new errors, the editor offers his apologies to the authors of the original Nuntii and to the General Congregation which the errors may misrepresent.

As a convenience for readers who may be interested in the development of certain questions and not others, the following list of topics has been provided. The italicized numbers refer to the marginal numbers in the text. At the end of each numbered section another number in parentheses indicates where the same topic is again taken up.

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* * *

“ . . . hoc folium Nuntiorum mittimus, ut nomine PP. Electorum Congregationis XXXI omnibus Nostris communicemus quaedam quae in Congregatione Generali fiunt.”

Thus begins the first of sixteen *Newsletters* sent from the 31st General Congregation. The primary purpose is clear: communication with the whole Society. The information to be imparted will be “some of the

happenings at the General Congregation." This communication will be official, that is, in the name of the members of the Congregation, who voted almost unanimously on May 8 to establish an experimental Office of Information. This Office was entrusted with the task of preparing news releases both for the whole Jesuit order and for the public news media.

The authors of the *Newsletters* saw this new and unusual work as the fulfillment of a triple desire: many Jesuits had expressed their desire for this kind of information about such an important event; the fathers of the Congregation desired to feel as closely united as possible with the whole Society; in the *Constitutions* [673]¹ St. Ignatius himself had shown his desire for the communication of news among Ours. For their part, the authors promised to "spare no effort" in reporting the events of the Congregation.

The allocution of Pope Paul VI

The first event of the 31st General Congregation took place at the Vatican on the morning of May 7, 1965. The 224 delegates assembled there for a special audience with Pope Paul VI. After praising the Society for its ideals and its achievements, the Pontiff exhorted his Jesuit listeners: "Let each one of you consider it his chief honor to serve the Church, our Mother and Teacher; to follow not his own but the counsel, the judgments, the projects of the hierarchy and to bring them to fruition; to be animated more by the spirit of cooperation than of privilege."

1 The Pope then spoke of the "task entrusted to you by the Church and by the Supreme Pontiff." In the context of the special vow of obedience to the Roman Pontiff, Pope Paul said:

It is the special characteristic of the Society of Jesus to be champion of the Church and holy religion in adversity. To it we give the charge of making a stout, united stand against atheism. . . . We bid the companions of Ignatius to muster all their courage and fight this good fight, making all the necessary plans for a well-organized and successful campaign. It will be their task to gather information and news of all kinds, to publish, to hold discussions among themselves, to prepare specialists in the field, to pray, to be shining examples of justice and holiness, skilled and well-versed in an eloquence of word and example made bright by heavenly grace, illustrating the words of St. Paul: "My speech and my preaching were not in the persuasive words of human wisdom, but in the showing of the Spirit and power" (I Cor. 2:4).² (23)

¹ Bracketed numbers refer to the marginal numerals used in the text of the *Examen* and the *Constitutions* in the 1962 edition of *Societatis Iesu Constitutiones et Epitome Instituti*.

² AAS 57 (1965) 511-15.

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After their audience with the Pope, the delegates began the regular business of the Congregation at its first session later that same day. At this session Fr. Peter³ Abellán (Toledo) was elected the Secretary for Elections, and Fr. Aloysius Renard (Southern Belgium) was elected as an assistant to the presiding officer of the Congregation.

On May 8 elections were held for the posts on the Commission on the State of the Society (*Deputatio de detrimentis*). This Commission is required to study the condition of the Society, to determine in what areas it is suffering or will suffer serious harm, and to see how best to repair or prevent this damage. The results of this work are presented to all the delegates, and they include a list of the qualifications to be looked for in choosing a new general. For, although St. Ignatius indicated in the *Constitutions* [723-25] the special qualities which the general should have, the proportion and the relation between these qualities vary according to the needs of the times. Thus by studying the current problems facing the Society, the Congregation can see what qualifications are especially needed in the man who will govern the Society here and now.

The commission concerned with this task was composed of eleven members, one from each assistancy. Before this election, the fathers met according to assistancies and in a preliminary vote drew up a list of suitable candidates. All the electors studied these lists and then voted for the members of this *Deputatio de detrimentis*. The following were chosen:

Anthony Aquino	Central Brazil
Lucius Craveiro da Silva	Portugal
Leo Cullum	Philippines
Anthony Delchard	Northern France
Paul Dezza	Venice-Milan
John Walter Fuček	Croatia
Henry Gutiérrez Martínez del Campo	Southern Mexico
Angus MacDougall	Upper Canada
Edward Mann	Bombay
John McMahon	New York
Anthony Pinsker	Austria

On the same day the Congregation set up the Office of Information, leaving its membership to be decided by the Vicar General. Fr. Swain appointed four delegates to this Office: Frs. George Ganss (Missouri),

³ Although the native forms of the first names of some of the delegates would be more familiar to many readers, for the sake of consistency the forms used in the original English translation of the *Newsletters* will be followed here.

Maurice Giuliani (Paris), Ferdinand Larrain (Chile), and Robert Tucci (Naples). Under their direction the news releases for Jesuits were prepared by Frs. Ignatius Iparraguirre (Loyola), Paul Bessa de Almeida (Central Brazil), and Calvert Alexander (Missouri). The public press releases were prepared by Fr. Alexander and Fr. Salvatore Pappalardo (Rome).

The next session of the Congregation was not held until May 13, but during the intervening four days the delegates were busy studying the present condition of the Society. They met in small groups according to assistancy or region, but the findings of each group were shared with the other fathers through informal conversations and an exchange of members at the meetings. The Commission on the State of the Society collected these findings, examined and revised them, and organized them into a unified document (the *Interrogatorium* or *Speculum Societatis*) reflecting the worldwide thinking of the Society.

2 On May 13 the same Commission advised the Congregation to resume its general sessions. Acting in its capacity as a preparatory commission for any questions which had to be decided before the election of a general, the *Deputatio* had prepared several questions for consideration, and these were now presented to the Congregation by Father Vicar General:

Question 1: whether the Congregation was of the opinion that it could discuss the term of the general's office before his election.

The debate on this question brought up the juridical problem of what powers a Congregation without a general actually had. In the voting the majority judged that the Congregation *could* consider the general's term of office.

Question 2: whether the Congregation judged it appropriate (*opportunum*) to consider the general's term.

After several speakers pointed out that the knowledge of the term of office would be an important factor in the actual election, the majority voted affirmatively.

Question 3: whether a time-limit, e.g., of two or three days, should be imposed upon the debate, or whether the debate should be ended only after all the viewpoints on the question had been sufficiently examined.

The Congregation voted for a debate with no predetermined time-limit.

Question 4: whether the Congregation wished to treat other topics connected with the office of general (e.g., the Assistants) before the election.

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No one wished to speak about this question. The majority voted against treating these other topics before the election of the general. (5)

- 3 At the conclusion of the voting, Fr. Swain announced that he had spoken with the Pope about the Congregation and had given him some indication of the contents of the *postulata*. During the course of the conversation the problem of discussing poverty had arisen, due to the special vow of the professed, and Fr. Swain had asked the Pontiff whether the Congregation was allowed to treat this topic. Pope Paul replied that the delegates are free to discuss any question and should follow their own consciences when casting their votes. (13)

Use of the vernacular

- 4 On May 14 Fr. Joseph Oñate (Far East) presented a report on the proposal to allow the experimental use of vernacular languages in the general sessions of the Congregation. If this were allowed, speakers would provide a Latin summary of their remarks, beforehand, either in writing or orally.

Reasons for and against the proposal were briefly discussed. Hopefully, the vernacular would make the discussions "clariores, iucundiores, expeditiores," but there was also some fear that vernacular speeches would tend to wander and cause some annoyance for those listeners unable to understand the languages used. The use of Latin would help to avoid the danger of misinterpreting a speaker's remarks.

The Congregation voted to allow the use of the four most widely known vernacular languages—French, English, Italian, and Spanish. Another suggestion, simultaneous translation of the speeches, was considered impractical at the present time. (54)

Debate on the general's term of office

- 5 The Commission on the State of the Society decided to present three reports as an introduction to the problem of the general's term of office. Fr. George Klubertanz (Wisconsin) presented reasons for a limited term, Fr. Francis von Tattenbach (Upper Germany) gave the arguments for a life-term, and Fr. Anthony Delchard (Northern France) pointed out the juridical problems facing the Congregation on this question. The three *relatores* were followed by fifty-four other speakers who debated this topic for a total of ten hours on May 15 and 17. In considering this question from all angles, the delegates almost always added something to the arguments given in the reports or at least put them in a new light. Some speakers relied on considerations taken from the *Constitutions*, the mind of St. Ignatius, and Church law, while others brought in evidence from their own special fields, such as statistics and economics.

At the end of the discussion the Congregation decided not to settle

this question until after the election of the general. The problem would be taken up again and given a definitive juridical solution after the election, but this time in the context of the other problems of the Society's government and administration. (49)

It was also decided to begin on the following day, May 18, the four-day period required before an election. The election was thus set for May 22. At Father Vicar General's suggestion, Fr. Maurice Giuliani (Paris), the editor of *Études*, was chosen to deliver the sermon immediately before the balloting.

During the four days preceding the election, the electors studied the list of qualifications drawn up by the *Deputatio de detrimentis* and considered the names of the Jesuits they judged to be suitable for the office of general. With certain names in mind, they sought more information from other electors who seemed able to provide it.⁴ The members of the Congregation could not leave the Curia during this time, nor could anyone else enter it without permission. All the electors who were not in poor health fasted on the eve of the election.

Election day

On Saturday, May 22, one delegate from each assistancy concelebrated with Father Vicar General at 6:30 A.M. in the church of the Curia. All the other delegates received Communion⁵ at this Mass. Then they proceeded to the place of election and were locked in. From this point on, they could not leave until a new general had been elected. After reciting the *Veni Creator*, the electors listened to Fr. Giuliani's sermon. The following are some of the reflections he offered his hearers:

On this election will depend in great part the evolution and progress of this Society in the coming years. Now is the time when we all need to be most discerning and enlightened in order that our vocation may be, so to say, visibly fulfilled. To this end it will help, I trust, to recall certain considerations from the Contemplation on The Kingdom of Christ, as it is presented in the *Exercises*. . . . In the Contemplation on the Kingdom, St. Ignatius seeks to expand our vision to the dimensions of the entire globe. . . .

Conscious of their own human dignity and solidarity, men today strive to overcome little by little class-struggle and national rivalries. . . . In the uncertainty of transition from the old order to the new, cultures and civilizations reach out to one another in diverse interchange, working towards the strengthening of our common humanity.

.....
 It is a characteristic of the Society to understand and to respond to this

⁴ The electors could also ask others if there was anyone else about whom they should inquire.

⁵ under both species

deep restlessness of humanity and boldly to penetrate these new movements, to evaluate their widespread hopes in order that the Divine Will may be made clear to us in this reordering. . . . We must hear the cry of the troubled world while we are choosing our general; the echo of that noise ought to move our hearts. We need a general who will ever keep the Society united with the world to which the word of salvation is to be carried effectively. It will not be enough for our general to be taken up with continuing and enlarging particular works which arise out of local needs; but if his vision is fixed on the universal good, he will assist us, as companions of Jesus, to embrace the entire world in all its fullness and to cooperate in the Redemption of our age. "My will is to conquer the whole world." Our Father General, according to the mind of St. Ignatius, will be one who persistently presents to the eyes of the Society the universal needs of the Church, so that our vocation in the Church can with God's grace be completely fulfilled today.

While the world thus moves onward, to each of us Christ repeats His call: "Whosoever wishes to come with Me must labor with Me so that following Me in pain he may also follow Me in glory." "With Me"—everything is expressed in that phrase; it is not a plan of action or an intellectual system but a summons to close personal union with the Lord Jesus, to work through Him, with Him and in Him.

.....

The vital center of the entire Institute of the Society is contained in this relationship by which Christ and ourselves are everything for each other. Certainly our Institute does contain a body of laws by which our manner of living in the Church is defined, and among these laws we can distinguish those which are vital and necessary and cannot be neglected from those which are accessory and sometimes become a hindrance. But if we really wish to understand the Institute and adapt it to our times we must constantly hold on to that insight which is not in the written law but is contained in the phrase "With Me," the source of all life and development, the gift by which each of us offers himself to Christ. We have no other law in the Society except that Christ should give Himself more abundantly to us, that He should be increasingly loved by us, and that we should give ourselves more generously to His work.

.....

We live this "With Me" of The Kingdom in the Church, through which and in which our dedication is effected and completed. . . . During the present Vatican Council the Church is striving to show the countenances of Christ more faithfully to all men and, going out of herself, as it were, is endeavoring to establish new relationships with all humanity. At this time above all others it is the Society's most important task to embrace freely and uphold strongly this renewal of the Church, and with its whole strength work for its increase, renewing itself so as to be readier and better equipped to serve Jesus Christ in His Church.

May our future Father General assist us in fulfilling this threefold prayer

which I have briefly outlined: that our response to Christ's love for us be our own sincere love for Him; that our way of life which the Institute proposes to us be so adapted and renewed that in religious fidelity our union with the person of Christ be established ever more firmly; that we be given leadership in thinking with the Church as she presents herself to us today. The newly elected can in no better way give expression to that love for the Society which Ignatius demands of a Father General than by stimulating the love of Christ in the hearts of his subjects. . . .

We come at the end of the Contemplation on the Kingdom to that oblation "of greater worth and greater moment." The full offering of ourselves leads to the greater abnegation and submission of ourselves so that we become conformed to the person of the Lord Jesus and by sharing in the sacrifice of His Passion we participate in the efficacy of His saving work.

I am emboldened to say that we expect our Father General to assist the whole Society and each of her children to enter deeply into that mystery of death which brings fulfillment, so that we will be able in the difficult circumstances of today to bring a salvation to the world which is not just the fruit of our human desires, but arises from the living font which was opened in the side of Christ.

Thus too our general will contribute to the renewal in the Holy Spirit, which is so ardently longed for in our provinces and houses. . . .

In three points I have humbly proposed to you the chief qualities which seem most desirable for the good of the whole Society. May he be, then, a man most open to the modern world, that he may perceive its aspirations and needs. May he help us to a deeper understanding of the mystery of Jesus Christ, that "we may be placed with the Son." Toward this end, may the superior general so love the Society that in it he may rightly discern the living forces within it by which it can faithfully correspond to its vocation. Finally, may he help us to base our apostolate on the Passion and Resurrection of Christ, by that perpetual conversion of heart and that liberation without which true effectiveness cannot exist. . . .

The election

After Fr. Giuliani's sermon, the electors meditated for an hour. Then the election itself began. The Secretary, Fr. Abellán, called upon Father Vicar General to cast the first vote. Fr. Swain read the oath printed on the reverse side of his ballot: "Testem invoco cum omni reverentia Iesum Christum, qui Sapientia est aeterna, quod ego N. illum eligo et nomino in Praepositum Generalem Societatis Iesu quem sentio ad hoc onus ferendum aptissimum." He then cast his ballot and returned to his place. The same procedure was followed by all 218 electors, each coming up in order, beginning with the election officials. When everyone had voted, the Secretary counted out loud the total number of ballots cast to see that the number matched the number of electors. Then the actual votes

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were examined by the officials, read aloud, and tallied. In this election the absolute majority needed to elect a new general was 110 votes.

At 11:55 A.M. fifty-seven year old Fr. Peter Arrupe, Provincial of Japan, was chosen the new General of the Society of Jesus on the third ballot. Father Vicar General drew up the decree of election, signed it, and affixed the Society's seal. The Postulator General, Fr. Paul Molinari, was summoned to convey the results of the election to the Holy Father. When the electors approached the General to pay him their respects, Fr. Arrupe, a fluent linguist, replied to practically everyone in his own language. Father General made the profession of faith and then thanked Fr. Swain for the way in which he had conducted the preparations for the Congregation. At about 12:30 P.M. Fr. Molinari phoned from the Vatican to say that Pope Paul had very graciously received the news of the election and had imparted his blessing both to the new General and to the Congregation "magno cum gaudio et amore."

On the day of his election Father General wrote his greetings to all the members of the Society. Recalling the frequent journeys which had enabled him to meet many Jesuits, he continued:

At this moment I would like to speak to each one of you personally. But since this is impossible, I want to say this to you, using the words written by St. Francis Xavier from Japan: "If in this life we could see the hearts of those who love one another in Christ, you would indeed see yourselves clearly in my heart." . . . Pray for me, that our Lord may make up for my weaknesses and limitations and grant me in the present difficult circumstances the ability to govern the Society in the best way possible.

Father General's first address to the Congregation

The first session after the election of the General was held on May 24. It began with the recitation of the *Veni Creator Spiritus*, and then Father General gave the following address:

We celebrate today, Reverend Fathers, the feast of Our Lady of the Way. This Mother and Queen of the Society will show us the right way, "the way to God" (*Formula of the Institute*, No. 1), which will be our true life.

As I begin this first talk to you, the first words that spontaneously spring to my lips are those words of the prophet: "Ah, Lord God! I know not how to speak" (Jer. 1:6). They aptly express the feeling of inadequacy that fills me. Nonetheless, it is evident that the will of God has manifested itself and this indeed is my one consolation; this alone lifts up my spirit: "Do not fear . . . for I am with you" (Jer. 1:8). God, who through you has chosen me, will give me the grace to carry out this immense task which He has placed in my weak hands. Never before have I felt so deeply Our Lord's warning: "Without me you can do nothing" (John 15:5), and that saying of the Apostle: "The man who thinks he is of some worth, when in truth he is worth nothing at all, is merely deluding himself" (Gal. 6:3). At the same time,

when God's choice became evident, I felt I should declare in all humility with the same Apostle: "nothing is beyond my power, thanks to the strength God gives me" (Phil. 4:13). And also my soul was fortified by that declaration of the Lord: "I have yet to tell him how much suffering he will have to undergo for my name's sake" (Acts 1:16).

I should like therefore to hold on to this one determination, that I shall with great fidelity carry out the will of God manifested to me by my superiors, whether Our Holy Father the Pope or this General Congregation; I shall try to be the servant and faithful executor of everything which the Congregation shall decree: "Speak, Lord, for thy servant heareth" (1 Kings 3:9-10).

We enter today into the second part of the task of our Congregation, the consideration of business. If this work is of great importance in any congregation, it is of vaster importance today due to the conditions of our times. I do not wish to elaborate on this since you are all fully aware of it. So following the lead of the Church in the Ecumenical Council, we ought to propose and deliberate on our problems with great sincerity. We are in a historical situation marked by transition and as in all periods of change, everything seems to be in flux, "panta rei," with the dangers that follow from such a state. For this reason it is necessary for us to examine and analyze all the fundamentals of the problems so that we may discern what elements are lasting and what are transitory. In this we need great *sincerity*, and an *objectivity* which makes judgments on supernatural principles, *insight* by which we may strive even to see the future, and a fully *courageous attitude* which enables us to carry into execution every project which seems necessary or opportune for the greater glory of God.

This makes necessary a two-fold consideration: one from within and the other from without.

First, we must look at the problem of the Society at the present moment in history; we must discern its present condition and see whether with the passage of time some of its elements have undergone gradual change and have taken on a historical form which in altered world conditions needs to be adapted to modern circumstances. This should lead us into a profound consideration of the Society, in order to see what elements are essential and what subject to change. Knowing these, we will be able to investigate further how they can be accommodated to the present-day conditions. Is it true that the Society has lost its mobility? Is it true that the Society has ceased to be up to date? Is it true that the Society is presently undergoing a crisis of obedience with all its consequences? Is it true that a certain naturalism which more and more pervades the world has poisoned our own communities?

The second consideration regards conditions outside: that is, we must keep before us the image of the world and the Church in the contemporary situation. Here is a fundamental question which is not easily answered: considering the present condition of the world and the Church, what is the work of the Society; what orientation and what work today does the greater glory of God demand of us? Or to put it another way, what work would St.

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Ignatius have done in our day? How would he have applied his principles in the concrete? All these questions we must take up with minds that are sincere, open, and courageous so that we may find the answers.

It is my belief that if we compare our times with those in which Ignatius lived, we shall find that both good and evil have made headway in the world. By this I mean that the progress made today both in doctrine and spiritual life demands a higher degree of spiritual attainment in Jesuits of today. The level of the spiritual life both of priests and of the laity has been noticeably elevated; this demands of us a higher spirituality and a better formation than the sixteenth century required.

On the other hand, evil has also made much progress. The battle now being waged against the very notion of God is much more bitter than it was in St. Ignatius' time. This certainly means that unless we wish to desert our post, we must be in some way more Ignatian than Ignatius himself, insofar as we need to carry the principles of St. Ignatius to their ultimate conclusion.

Therefore, that the Society may adapt itself to the conditions of our time, we must first examine how we may penetrate more deeply into Ignatian principles, and how we can free the Society from all those things which can be a barrier to its more effective work.

Thus, we shall understand what are the objectives of our work, the path that leads to them, and the energy which will strengthen us to reach our goal. This energy will be primarily supernatural. It will, however, bring us to employ, fully and effectively, modern man's advances in technology and organization, according to the principle of "tantum-quantum."

In this manner we shall gain another very important advantage: we shall be able to present a new image of the Society to our young men. We cannot deny what we have experienced in dealing with our scholastics and priests—a lack of ardor or enthusiasm, a lack of confidence in their own vocation. Thus, often enough they say, "I cannot advise our students to enter the Society." These are indeed very sad words!

In order to arouse the enthusiasm and trust in our vocation which are so necessary in our life, we must certainly meet the needs of youth, which are moreover the demands of our time. Read the *postulata* of some provinces, especially those which were rejected and even more so those which did not even reach the floor of a provincial congregation. Some of these were brought here as private *postulata*, or came in the form of a report or memorandum. You will find here the spiritual and vital attitude of our young men. Don't consider their way of proposing an item, because sometimes this is quite incorrect. Look at what they are trying to say, and you will find hidden beneath an undesirable mode of expression aspirations which are most praiseworthy or which at least stimulate consideration.

This indeed is the most serious business of our Congregation: to distil all the good contained in the numerous proposals and requests of our young men and to properly channel that force and dynamism. This is absolutely necessary. We are dealing with a biological or social law which is irresistible. We should

not try to resist it unless we wish to bring a complete upheaval. Our effort should be to purify this energy of its false elements and to guide it along proper avenues without any diminution of its genuine strength. If we can accomplish this, so that it will be integrated into our sound traditions, we shall have achieved a certain symbiosis, from which the richest fruits will grow.

Therefore let us face problems seriously and sincerely. Let us not forget that we are living in a period of historical transition, which in this respect resembles greatly the period during which St. Ignatius lived. Let him teach us with what courage and liberty of spirit we should deliberate about the work of the Society, choosing on the one hand whatever is laudable, while on the other rejecting whatever seems injurious. Nor should we forget this point: as history now judges the actions of the sixteenth century, so will future generations judge our acts and decisions; and, what is of the greatest importance, our acts and decisions will influence the future of the Society most profoundly, with all that may follow thence for the eternal salvation of souls. Let us endeavor consequently to understand what it is "to fight beneath the banner of the cross," what it means and how we should implement this norm of our life in the concrete circumstances of the twentieth century.

This is the grace which we ask today of Our Lady of the Way. In order that we may receive this grace "beyond our fondest expectation," I wish today during Benediction of the Blessed Sacrament to renew the consecration by which the Society has pledged itself to the Most Sacred Heart of Jesus.

Organizing the commissions

After this address, several matters were put to a vote. Fr. Peter Abellán (Toledo) was elected Secretary of the Congregation, and Fr. John McGrail (Detroit) and Fr. Vincent Monachino (Rome) were chosen as his assistants. The committee charged with sifting and co-ordinating the *postulata* (*Deputatio ad secernenda postulata*) was also chosen, consisting of one member from each assistancy:

Aloysius Archaerandio	Central America*
Victor Blajot	Bolivia*
Stephan Dzierżek	Greater Poland
John Ford	New England
Peter Fransen	Northern Belgium
Maurice Giuliani	Paris
Ferdinand Larraín	Chile
Charles McCarthy	Far East
Francis von Tattenbach	Upper Germany
Robert Tucci	Naples
Emil Ugarte	Madura

The Congregation also decided that the commission for regulating the

* Vice-province

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order of business would be composed of the General and the members of the committee on *postulata*.

This commission met on the following day to begin setting up the various working commissions of the Congregation. It was decided that there would be few commissions, but these would be divided into several subcommissions and sections. During the following two weeks the membership and function of each commission were gradually worked out.

All the fathers were asked to express their preference for the commission on which they wished to work, and they were assigned accordingly, insofar as this was possible. Father General, together with the eleven members of the committee for considering the *postulata*, designated the commission chairmen. The secretary of each commission was proposed by the chairman and approved in a plenary session of the commission.

The first task was to determine the limits, nature and functions of each of the subcommissions. Uppermost in the minds of the planners was the goal of organic coordination and integration of a large number of separate questions. Each problem had to be considered on its own merits, but in such a way that its relationship with other problems could be kept in focus. After a period of trial and change, the membership and function of each commission and subcommission were definitively settled.⁶

Procedures of the commissions and subcommissions

Father General and the committee for considering the *postulata* approved the general method for presenting the problems to be treated by the Congregation. After a review of the almost 2000 *postulata*, each subcommission studied all the *postulata* pertaining to it and made an outline or summary of them, keeping in mind the goal of an organic coordination of the different problems. The topic was then broken down into particular points and assigned to the various members. One father, for example, would investigate what could be found in the *Constitutions* or the decrees of previous general congregations, while another would study the historical development of the problem in various circumstances. A third member would analyze the difficulties underlying the *postulata*; still another would try to state the basic principles involved. Such work was carried on in group meetings and in private study. With the General's approval, the fathers sometimes called in experts from outside the Congregation to ask their advice on some point relating to their special competence.

This thorough study resulted in the writing of a position paper or report (*relatio*), a brief exposition of the problem and of its possible

⁶ See Appendix A.

solutions. This paper was examined first by the other members of the commission and then given to the other members of the Congregation for their observations. Thus every question was developed by the members of a subcommission, improved and corrected, if need be, by the entire commission, and corrected again by the written observations (*animadversiones*) of the fathers of the entire Congregation. Following this process, the question was ready for discussion in a plenary session.

The chairmen of the six commissions met every morning at 8:30 to review the work done in the subcommissions and to schedule the presentation of the reports and their supporting arguments in the *aula*. Father General and the six chairmen determined such matters as the manner of voting and explanatory procedures.

Resumption of the sessions

By the end of the first week in June, the work of the subcommissions had progressed to the point where some questions were ready for consideration in the *aula*. On the afternoon of June 7, therefore, a general session was held, the first since May 24. At the beginning of the session, Father General made a few remarks about his audience with Pope Paul VI, and he revealed some of the sentiments he had been experiencing:

. . . The Holy Father displayed the greatest amiability and a truly remarkable friendliness towards the Society, in which he places great hope. This stood out not only from his words but from the warmth in which he uttered them. To Father General, who offered to the Holy See the whole Society, he replied that he already knew that our fidelity had been and still continues to be a mark of the Society. Again and again he expressed the desire of employing the Society in undertaking works, even those that were hard and filled with difficulties, in the service of the Holy See.

As far as indications of concrete assignments were concerned, the Supreme Pontiff expressed the appropriateness of awaiting the conclusion of the Council when the work to be done could be determined more clearly.

The Holy Father showed great interest in the work of the Congregation and expressed the desire of receiving Father General again with his Assistants toward the end of the Congregation.

This audience filled my spirit with great light in regard to my generalate. I feel I should lay open to you a certain deep sentiment which I was experiencing during these days. Bear with me if I try to give to you "my account of conscience." Although it is in a collegial sense, all of you are, nevertheless, my superior, and therefore I believe it will not be foreign to the Ignatian manner of governing in the Society if I manifest to my superior the condition of my soul.

This conviction is certainly a valid one, that the Society, in order that it may continue to be what St. Ignatius desired it to be for our time, must be

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nourished by the spirit of the fourth vow, by which we pledge special obedience to the Supreme Pontiff. This obedience, submissive and filial, ought to be the key to our supernatural mentality and the effectiveness of our labours for the reign of Christ. That fidelity and conviction of which the Holy Father was speaking to me on the subject of the Society's faithfulness, I think must be considered as our actual vocation in the service of the Holy See, that is, as the voice of Christ Who wishes that the Society show itself faithful and docile towards His vicar on earth in these times of such difficulty for the Church.

After this Father General gave some reflections on the manner in which St. Ignatius was accustomed to proceed in this matter. All of this he drew from the sources and from the history of our early fathers. Since it is of great importance, Father General will, when the occasion arises, dwell at greater length on the subject. Therefore we give now only a brief summary of what he said.

Father General pointed out that the devotion of St. Ignatius to the Church was subject to a certain evolution. Little by little he began to trust less in himself and more in Christ and the Church. Especially after the pilgrimage to Jerusalem and the completion of his studies, when he found himself caught between so many possible paths, he became aware of the need for some star which would illuminate his whole life. This star was for him the hierarchical Church. He came to this position out of a strong and intimate love of Christ. In Christ he more and more contemplated the Church. His supreme idea was to labor "to help Holy Church".

This love of Ignatius for the Church was incarnated in complete obedience to the Supreme Pontiff. Hence the fourth vow is a permanent disposition, not something added or transient. He regarded it so highly that in his mind it was like some "super-principle" of action to which in a certain sense the very principles of the *Constitutions* ought to be subordinated.

He embodied it in the *Constitutions* as the one urgent principle of our work. He even wrote: "Although the demands may be smaller, obedience to Christ's Vicar would make them of greater moment."

Since, in fact, the times in which we live are so similar to those of St. Ignatius, similar also will be the solutions we ought to seek. But always the ultimate and definitive criterion can be nothing but the voice of the Supreme Pontiff to which everything must absolutely be sacrificed.

After this and other similar remarks, Father General concluded his discourse:

Behold then our program: absolute dedication to the Roman Pontiff;

obedience of judgment which, if that is necessary, reaches blind obedience; obedience of the will, endowed with complete dedication; obedience of execution, prompt, efficacious, employing all the modern scientific and technical means.

At the end of the audience the Supreme Pontiff invited me to have my picture taken with him standing before a photograph. The first picture showed us beneath the image of Christ; the Pontiff insisted that the picture should clearly show the image of Christ hanging above us. The other picture, according to the express desire of the Supreme Pontiff, showed Paul VI blessing me as I knelt at his feet. From then on, I have considered these pictures as the symbol of our future work. This is the place of the Father General, this is the place of the Society; under the eyes of Christ and with His Vicar. And this is the attitude of the sons of Ignatius: humbly prostrate at the feet of the Pontiff and placed in his hands. For whatever comes from his hands will be a blessing for us.

Discussing the substantials of the Institute

6 After Father General's talk, the question of changing Nos. 118 and 124 of the *Formula of the General Congregation* was proposed. No. 118 forbade the discussion of changes in the substantials of the Institute. No. 124 required a preparatory vote to enable the Congregation to treat any abrogation or change in the *Constitutions* but denied the privilege of presenting arguments before this vote.

Twenty-three *postulata* had asked for greater liberty in treating those questions which are called substantials of the second order. Since, however, it is very difficult to determine what belongs to the first order of substantials and what to the second, and since the *postulata* said nothing about defining these, the subcommission avoided the use of the term "substantials" and confined its treatment to the practical order. The members had heard the opinions of two legal experts before formulating the text of a proposed decree. In its final form, the text reads as follows:

No. 118. 1. Those statutes of the Institute which pertain to pontifical law, whether common or proper to the Society, cannot be changed by the Congregation. It is permitted, however, to discuss them if it shall have been first decided by a majority of votes that they should be discussed. It is lawful also for the committee to present the meaning and arguments of the *postulata* before this preparatory vote. When the discussion has been completed, no approach to the Holy See for authority to change any of the aforesaid statutes can be made unless two-thirds of the Congregation shall have consented to this.

2. The *Constitutions* of our Holy Founder, in those things which have not become pontifical law, can be changed by the Congregation. These changes cannot be discussed, however, unless such discussion shall have been first

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decided upon by a majority vote. Before the preliminary vote the commissions may set forth the meaning of the *postulata* and the reasons supporting them. A decree concerning such a change must have a two-thirds majority.

No. 124. All decrees are to be passed with a simple majority, with the exception of the cases listed in No. 118 §§ 1, 2.

The report was presented by Fr. Andrew Varga, Provincial of the dispersed Hungarian Province, who indicated the necessity of treating these questions before other matters were discussed. The proposed decree will allow greater liberty. The laws of the Society remain firm but with less danger of rigidity. Fundamentals are safeguarded by the preliminary ballot, but the freedom to discuss is not unduly restricted.

Discussion in the *aula* was very brief. Some asked for a statement that the Congregation has no power to change the basic rule of the Society, which is the fruit of the illumination of the Holy Spirit, as many popes have declared. St. Ignatius carefully distinguishes between what was to be in the *Bull* and what in the *Constitutions*. This would be more in keeping with what the *Constitution on the Church of Vatican II* says about the Church's approval and protection of the rules of religious. It is also clear from the *Formula* of Julius III that the Congregation does not have the power to change the *Formula* but only to clarify it.

Other similar points had already been made in writing. In reply the report said that all mention of the *Formula of the Institute* and of the substantials had been intentionally omitted because the subcommission did not wish to prejudice the discussions of other commissions on the meaning and the limits of the substantials. It also wished to follow the Apostolic Letter of Paul III, *Iniunctum nobis*, in which there is no explicit mention of these questions.

On June 9 this decree was approved by a large majority.

Limiting the number of new *postulata*

The Congregation also decreed on June 9 that the following day should be the last day for receiving new *postulata* from those who are not members of the Congregation. Although the *Formula* states that the last day for submitting *postulata* should be "towards the end of the work" of the Congregation, there were already so many *postulata*—1931 by June 9—that it seemed impossible to give any new ones the careful attention they deserved.

Secrecy

- 7 Nine *postulata* had asked that the secrecy binding the fathers be modified so that the Society could be informed about the activities of the Congregation and important news could be released to the press.

In his report on this question Fr. Herbert Dargan (Hong Kong Mission) gave the chief reasons for releasing information:

a) The sense of community in the Society will be strengthened; all Jesuits will feel a closer union with the Congregation and will pray for it more fervently.

b) Decrees will be better understood and more readily accepted when the reasons behind them are known.

c) Many Jesuits feel a strong desire to follow the work of the Congregation very closely.

d) There is a need to give some news to the press. If no news is given, rumors easily arise; but if bulletins are prepared and published by the Congregation, the press will cooperate more freely and give a more objective report.

The subcommission proposed changing No. 25 § 3 of the *Formula of the General Congregation*, which forbids the communication of anything done in the Congregation. The new text, passed almost unanimously on June 9, reads: What is done in the Congregation may not be communicated to others except in accordance with the norms laid down by the General or Vicar General and approved by the General Congregation.

The terms of the new text are general, for the fathers did not wish to impose concrete norms in a general decree binding future Congregations. After the vote Father General indicated that the norms he would lay down would soon be given to the Congregation.⁷

Assistants

8 Beginning with this session of June 9, questions pertaining to the government of the Society became the major concern of the plenary sessions for several weeks. In this area the interrelation of problems become more apparent as the various reports were presented and discussed. The question of appointing Visitors, for example, depended upon a solution to the question of whether Assistants would frequently visit their assistancies or not. Likewise, nothing could be settled about the congregation of procurators until decisions about the provincial congregation had been made. The close connection of such problems thus postponed the final solution of some of them.

⁷ The *Newsletters* and the electors are allowed to reveal the arguments used in discussing a topic, but only in a general way, not by individual summaries of each speaker's remarks. Complicated juridical problems, however, should be avoided, along with unsettled questions still subject to further debate. Those who present *relationes* on behalf of the commissions may be identified, but not those who speak on their own behalf. Finally, the numbers of the votes cast in any ballot should remain secret.

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First on the agenda was the effort to make the office of Assistant more effective. This subject had been under review long before the opening of the Congregation. In December, 1964, the provincials received from Rome a report on the government of the Society. It had been drawn up by Curia experts and sent out so that the provincials and electors would have ample time to consider the problems involved. The report dealt with the duties of Assistants, the two classes of Assistants provided for in the *Constitutions*, the progressive increase in the number of Assistants, the effect of this increase on problems of government, and the remedies to be applied.

The role of Assistants according to the *Constitutions*

St. Ignatius wanted the General to have full authority for the better development of the Society [736], but he also required the establishment of precautions lest, due to defects in the General, the government of the Society suffer harm. This balance strengthens our form of government.

- a) In order to exercise his authority, the General should have Assistants chosen by himself. They should always be available and help him perform the duties of his office efficiently [789]. The General can entrust them with the care of matters affecting the whole Society or with the care of a particular region. Their number is not limited; the words "there are now four" [805] indicate that this number can be increased.
- b) The *Constitutions* require that there be other Assistants charged with caring for the General in the name of the Society. Thus there are two classes of Assistants, not a double function performed by the same Assistants. This second class of Assistants may be described as "the hands of the Society" with respect to the General. They are elected by the General Congregation, and the General cannot change them. They must be four in number, and need not be professed [780].

Historical development

St. Ignatius himself foresaw that these two roles might be united in one person [805], and they were in fact united after the 1st General Congregation. Since the Society comprised only a few hundred fathers at that time, and business was transacted in a much more leisurely way, one man could very easily take care of both duties. This union, which the *Constitutions* indicate as a possibility, persisted for several centuries.

In the sixteenth century it seemed that the number four was inviolable. Accordingly, though many difficulties arose with the growing numbers of the Society, no addition was made to the number of the four Assistants. The Assistants were also the Assistants *ad providentiam*, and only

four of them were allowed. Fr. Nadal attempted to solve the problem by suggesting that Assistants above this number could do no more than exercise the role of Consultor.

In 1608 the 6th General Congregation allowed a fifth Assistant for France, with all the rights of the other four Assistants.

After the Society was restored, the 20th General Congregation (1820) elected four Assistants, only two of whom were Regional Assistants. But with the growth of the Society, the number of Assistants increased, especially during this century in which it has reached the number of eleven.

At the present Congregation two reports on the office of Assistant were given on June 9. Fr. John Colli (Turin) explained the advantages and disadvantages of the current system. Fr. Anthony Pinsker (Austria) indicated the value and the difficulties of another approach based on what St. Ignatius says about the two-fold role of Assistants. The reports resulted in the presentation of two possible solutions:

Solution A—The present system should be retained with modifications, e.g., a limitation on the length of office.

Solution B—The structure of our government should be changed to distinguish between government and administration, between Assistants and Consultors.

The discussion lasted for three days, June 9–11. After thirty-seven fathers had offered their comments and new proposals, an indicative vote showed that a majority favored Solution B. As a result of this vote, the Subcommittee on Government of the Whole Society was to draw up a new report, taking account of all the observations made by the fathers either orally or in writing. This report was presented on June 22. (17)

The Vicar General

9 On June 12 Fr. Ferdinand Larraín (Chile) gave the report on the office of Vicar General. Only a few *postulata* dealt directly with this point. Some would like the General always to have a Vicar, while others asked that, as a rule, he not have one. The first group pointed out that the General could give direction to matters of greater importance if he were relieved of much ordinary administration by a Vicar. Others preferred that the General himself carry on the ordinary administration; they feared that the unity of government would be jeopardized with a Vicar. Many other *postulata* dealt with this matter indirectly, insofar as they requested a greater division of labor, or decentralization, and wider authority for provincials.

There are two types of Vicar General. One is the *substitute* Vicar, who

undertakes the entire work of the General, either permanently or for a time; the other is the *coadjutor* Vicar, to whom the General delegates some matters while he personally takes care of the rest. This *coadjutor* Vicar can be appointed either for a definite period or indefinitely, and either for a particular extraordinary matter or for definite ordinary business. The law of the Society up to the present has been concerned with a Vicar for the more extraordinary cases, but the question can also be raised whether the General should ordinarily have a Vicar.

During the discussions on June 12 and 14, the juridical meaning of the term *vicar* was explained, as well as the historical development of the concept in common law. The ways in which a Vicar could be nominated and the jurisdiction which could be given to him were also discussed. Since some thought that all these points were closely related to the office of Assistant and to the powers which the provincials will have, it was decided to postpone further discussion and the voting until these other problems were settled. (37)

Journeys by Father General

- 10 Fr. Henry Gutiérrez Martínez del Campo (Southern Mexico) presented the report on journeys by Father General. Thirteen *postulata* had expressed the wish that the General should personally visit certain regions. They believed that in this way union would be fostered between head and members, that Father General would be able to become more familiar with the works and the persons involved in them. Relations with his subjects would not then be limited to an impersonal and cold exchange of letters.

The report also noted the possible inconveniences: the central government might suffer from the General's frequent absences; not all provinces would be visited, and this might be a source of some complaint.

In brief discussion begun on June 14, some fathers judged that it was not necessary to recommend this to Father General, since the matter had already been sufficiently provided for in the law. St. Ignatius in the *Constitutions* speaks of these matters in a rather general way [669]. The *Epitome* in No. 766 also asserts that the General can "visit subjects in other places, as the occasion and the necessity arise." All this seemed to others to be part of the business of routine administration on which the General himself ought to form his own judgment. Since these matters were also connected with questions on the number and duties of the Assistants, a vote on this question was deferred. (39)

The congregation of procurators

- 11 Discussion on the procurators' congregation took place on June 14, following the report of Fr. John Kozelj (Croatia). About fifteen *postulata*

dealt with this problem. The subcommission looked into the question of whether the procurators' congregation should be abolished. Abolition seemed to be called for because the secondary purpose of the congregation—bringing fuller information to Father General—can be attained through a frequent and rapid exchange of letters. The primary purpose—to determine if a general congregation is necessary—can also be better attained by other means. The procurators' congregation was established by the 2nd General Congregation, but only one out of sixty-four procurators' congregations convoked a general congregation. According to the *Constitutions* [681], it belongs to the provincials and local superiors to make a decision about calling a general congregation.

However, the Commission, in spite of these reasons, did not think it opportune to abolish the procurators' congregation, but rather preferred to reform it. The procurators' congregation was felt to be important because it permits the General to have personal contact with persons whom he himself has not appointed to office. (42)

Visitors

- 12 On June 14 the report on Visitors was made by Fr. Francis Kelly (Australia). One *postulatum* asked that visitations be more frequent. Three others asked that Visitors not be sent for an indefinite time and that their powers be clearly defined.

The report gave an historical survey of Visitors, especially in the old Society, and added many observations, especially by provincials, who insisted that definite limits be placed on the powers of Visitors. On this matter, the belief was expressed that it was more opportune to change nothing in the law.

All these matters were connected with the subject of interprovincial cooperation, with the manner of obtaining *informationes*, and with the journeys of the Assistants. For these reasons, when the discussions were finished, this vote was also postponed. (38)

Poverty

- 13 The next plenary session met on June 18, when Fr. John Swain (Upper Canada) gave a general survey of the work of Commission I, the one dealing with the problems of government. He was followed by Fr. Anthony Delchard (Northern France), who presented an introductory account of the nature and meaning of the eight reports on poverty which were soon to be presented to the Congregation.

Two reports clearly define the nature of the problem by way of introduction. The first points out why it is necessary to deal with this matter and to legislate about it; the fifth enumerates the chief difficulties which are found in our existing legislation regarding collective poverty.

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It is important to see the exact meaning of this: it may be summarized under three headings: "a declaration, new yet orthodox, about the spirit of poverty which has been handed over and entrusted to us by the Society; renovation and adaptation in our way of living and acting vis-à-vis poverty; a rethinking of our entire legislation on poverty. This rethinking must be prudent, efficacious, adequate and firm."

The question is how to arrive at these new forms, including those which are juridical, which can maintain our perennial and true spirit. Because of changes in the sociological and economic structures certain forms perhaps have now become unsuitable for attaining the end which St. Ignatius had in mind. However, this change can be brought about since the spirit is to be defined not by forms but by the objective end intended by St. Ignatius. "These ends define for us what is really essential, substantial and intrinsically immutable. On the contrary, the letter, insofar as it imposes on us some particular form of doing a thing in order to attain specific ends, is not necessarily immutable nor even substantial."

How this vivifying of the end, and how the balance between concrete means and the end, can be arrived at is shown in the other reports.

In reply to those *postulata* which ask the Congregation to define our concept of poverty and to determine what it should be in the world of today, the second report proposes a declaration about the evangelical and religious poverty of the Society.

The third report deals with the material object of the vow about not relaxing poverty.

The fourth report speaks of common life in the Society. For it seems necessary to bring together the various aspects of common life and to throw light on them, so that the end we should look after may become clear, both from the point of view of the Society's religious character and especially from that of its apostolic nature.

The sixth report examines the problem of our receiving returns for our work; can the Society meet all its material needs and continue its apostolic activity solely by means of alms and income, or can it legitimately be recompensed for its works? In an effort to find a solution to this problem the report considers economic and social evolution, especially the concept of mendicancy and the question of who is regarded as poor in today's world.

The seventh report deals with the gratuitous character of our ministries: how it should be defined; what is opposed to it; what changes have to be effected in order to preserve it in practice.

The eighth report studies the question of foundations (*fundationes*) as contained in the Society's law.

To solve all these problems various forms of action are proposed in a general way, one of which must be determined by the Congregation.
(26)

Provincials

14 Following Fr. Delchard's introductory report on poverty, Fr. John O'Connor, Provincial of New England, submitted the report on the office of Provincials.

About 100 *postulata* dealt with various aspects of this matter: the authority of provincials, their qualities, consultations, officials, relations with the General and other superiors and subjects. A common note of these *postulata* was the desire that government be rendered more personal and efficient. According to some *postulata*, this required that more authority be given to provincials. The report, therefore, made some concrete proposals, e.g., that the General could ordinarily delegate more authority to provincials. This, however, could be done only if some previous decrees were revoked. Such, for instance, is the authority to allow Ours to repeat the examination *ad gradum* or to complete philosophy in two years before going to the long course in theology. It was for the Congregation to judge if these proposed changes should be accepted.

In the Society the highest authority in ordinary governing is given to Father General, but this power is held within limits and offset by various checks designed to avoid its unrestrained use. Since this proper balance of power is the characteristic note of Society government, two principles deserve special consideration:

a) The principle of subsidiarity (the subject of many *postulata*), by which each member fulfills the offices entrusted to him not by mere performance but in keeping with his specific role in the body.⁸

b) The organic principle, by which the Society remains one organic body without becoming a kind of federation.

⁸ It may be useful to recall here the more familiar formulation of the principle of subsidiarity set down by Pius XI in *Quadragesimo Anno* and repeated by John XXIII in *Mater et Magistra*: "It is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry. So, too, it is an injustice and at the same time a grave evil and a disturbance of right order to transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies. Inasmuch as every social activity should, by its very nature, prove a help to members of the body social, it should never destroy or absorb them." AAS 23 (1931) 203; 53 (1961) 414.

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The tenor of the recommendations made to Father General in the report was that each member, within the limits of this unity, can fulfill his duties more efficiently and the whole body of the Society can become stronger by reason of this proper balance.

During the discussion on June 18 and 19, the fathers of the Congregation took various approaches. Some dealt with the nature of the relations which should exist between the General and the provincials. The office of the General is to rule, govern, direct, also influencing with one spirit different types of persons and forms, preserving unity in diversity but without reducing everything to uniformity and without involving himself in details. On the other hand, provincials should have full responsibility and authority. In this way a fruitful dialogue can exist between these two authorities within the limits of a proper subordination so that equilibrium in all matters will always be maintained.

Others considered the question according to the way it has existed in practice. Some were of the mind that the principle of subsidiarity, present in the *Formula of the Institute*, has always been honored in the Society, whereas others thought it necessary for provincials to enjoy more authority in directing the apostolate and guiding the spiritual lives of their subjects, who in fact give their account of conscience not to the General but to their provincial.

Others stressed the social evolution that has taken place. In the time of St. Ignatius, communications and journeys were more difficult. Now by telephone and other modern methods, the General can much more easily influence less important affairs and intervene in them. There is therefore a need today for a certain discretion, which was formerly imposed by the difficulty of communications.

Finally, others made concrete observations on the proposed text. Some asked that certain matters treated in the text, e.g., the power to approve plans for new buildings, be left to the General. Many wanted general norms for some matters, e.g., the journeys of Ours to their families, etc. Others preferred that nothing specific be recommended to the General or imposed on him, but that it should be left to his experience and judgment to decide what is called for in each case. (47)

Mass media of communication

- 15 At the conclusion of the debate on provincials on June 19, Fr. Joseph de Sobrino (Andalusia) gave the report on the mass communications media. There were five *postulata*: on their use in the apostolate, the preparation of Ours, the need for experts and a special secretariat, the Vatican Radio.

The report outlined the Society documents published over the past ten years on this question, the work of three international congresses

and the progress made. The use of these media in the apostolate and the danger of their misuse were mentioned, and a plea was made for the training of men in this field and the establishment of a secretariat of experts.

It is especially significant that these media are recognized, not merely as a means for expression and for establishing social communication, but also as an aid in many ministries and the only way of reaching certain areas in the apostolate. Now the Congregation had a further text setting the topics in order and giving them additional force by a fresh statement.

From the written observations previously submitted, it was clear that no one wished to reject the declaration. The amendments suggested were only of minor importance. One of them deserves special mention, namely, that the declaration should be divided into two parts: the declaration proper and an added recommendation regarding the Vatican Radio. The reason given was that the Vatican Radio, one particular instance of social communications media, did not seem to have a place in the general declaration.

After the report, the fathers offered their comments on the amended text. One took this occasion to express his desire that more freedom be given to Ours to use social communications media. In two ballots on July 1, the Congregation voted its approval of this decree.

The provincial congregation

16 Another busy week began on June 21, when Fr. Marianus Madurga (Aragon) presented the report on the provincial congregation. The large number of *postulata* on this subject, 146, meant that the sub-commission undertook a profound and thorough study.

According to the *Constitutions* [682] all professed fathers, superiors and procurators should attend the provincial congregation. The 5th General Congregation in 1593-94 fixed a definite number: only forty or fifty, and those the senior professed, were admitted to the congregation. But this change in the letter of the law made little practical difference because the professed were so few in number that they could all attend the provincial congregation. Nowadays, when the letter of the decree is observed, in many provinces some professed under the age of sixty or even sixty-five are excluded from the provincial congregation because they are too "young." Such a gathering is not representative of the province. Another criterion must be found to provide a fairer distribution of the fathers attending the congregation.

The *relator* explained the merits and demerits of three different criteria: the imposition of an upper age limit; a distribution according to age, starting from a middle period; and the method of a previous election so that,

apart from those attending the congregation by reason of their office, the remainder would be elected to complete the total.

Debate followed the *relatio* and continued during the sessions of June 22, 24, and 25. A total of thirty-eight fathers spoke, expressing a wide variety of opinions. Some preferred an upper age limit. To others this norm appeared too mechanical and unjust. Others stressed the difficulties of a previous election. They argued that it could be a source of disquiet and offenses against fraternal charity. These difficulties would increase in the missions and in mixed provinces, consisting of members from different nations and backgrounds.

Those who favored elections appealed to the examples of civil society and other religious orders. Elections are held even to elect superiors without damage to fraternal charity and without quarrels.

The criterion of election can also be defended by positive arguments. Election fits in best with the *Constitutions* because a provincial congregation ought to bring in all the professéd, and through an election all the professed would have some part in it. Elections are the best way of promoting a sense of responsibility.

Other solutions were also proposed. To avoid a previous election, it was suggested that members of the provincial congregation should be drawn by lot, as was done in the case of the apostle Matthias. To avoid giving offence through a *selective* norm, it was proposed that the number of those attending the provincial congregation be increased to include all the professed and even be extended to spiritual coadjutors. (41)

Assistants

- 17 Before the discussion of provincial congregations on June 22, the Congregation had heard a report on the Assistants presented by Fr. Candido Mazón (Aragon). This was followed by debate in which eighteen fathers expressed their opinions on this subject. The discussion continued to its conclusion through the next day, June 23, with twenty-three more taking part. Thus, counting the discussions two weeks earlier, three reports and eighty interventions dealt with the subject of the Assistants.

The final intervention on June 23 was made by Father General. Among other things, he said:

Up to this time I have hesitated to make an intervention in the Congregation on the subject of the Assistants. For this matter touches the very person of the General and, therefore, I wanted the fathers to have full liberty to express their opinions on this or that part without any restriction. However, many fathers have requested that the opinion even of the General be heard before the Congregation comes to make a decision. I have thought about the question intensively and for a long time, even before the election of the General, and I

consider it the most decisive of all the questions to be treated in the Congregation, after the election of the General, for the future good government of our Society. Therefore in all humility I feel that I have not only the right to express my opinion on so serious a question, but also in a certain sense the duty to do so in order that the much talked-of dialogue may be instituted between the subject (myself) and the superior (you gathered together in Congregation).

As a prologue I should like to make this declaration: whatever the Congregation shall decide in this matter, as in others, I shall freely and from my whole heart accept as coming from the decision of our Lord Himself. Let me be given four or eight or eleven Assistants or Consultors, all elected by the Congregation and with the highest authority; this I accept if the Congregation so pleases. On this matter there can be no doubt: the will of the Congregation, my superior, will be for me the will of God.

Father General then proposed his solution. The following is a description of this proposal, in the General's own words, for the most part, and following his order of exposition:

In the future there should be:

- a) Four General Assistants, who will exercise the care of the Society regarding the General, in accordance with the *Constitutions* [779-781]. They should be elected by the General Congregation, and as the Congregation itself has decreed, in three sessions: two in the first session, by separate ballots; and one in each of the two subsequent sessions. The Assistants will also be Consultors, but only in the canonical sense, that is, they will vote on the few cases in which canon law calls for the votes of consultors.⁹
- b) Regional Assistants, to be chosen by Father General. They will be as many as there are now Assistancies.
- c) Consultants, whose advice Father General will seek in their individual fields. They will be named by Father General, and they will be as many as he judges best.
- d) General Consultors, for wider issues. Fr. Arrupe explained their functions as follows:

The General makes final decisions. He will make them after being presented with the various elements by his Regional Assistants, his Consultants and others. To me it seems dangerous if one man, the General, even though well informed by others, should be alone in the making of important decisions concerning the whole Society or a large part of it. So I judge it necessary for the General to have some General Consultors, whose knowledge of the whole Society will equal, as far as may be, the General's. In this way, and only in this way, will their judgment have the full value it should. This would in

⁹ *Epitome* Nos. 99 § 1, 102 § 2, 833.

no way be an oligarchy, but a group of Consultors established by the General to settle important questions. Their vote will be only consultative, not deliberative.¹⁰

It should be noted that these various groups of advisers—General Assistants, Regional Assistants, experts, and General Consultors—will all be consultors of Father General, whom they will help in different ways and at different times by advising him, by making studies of the more difficult questions, by visiting certain areas in order to gather fuller and clearer knowledge on the spot, and by offering their own views when called upon to do so, as required by good government and administration. Thus a close and direct dialogue can be had between the Society and the General, because both along the vertical line and along the horizontal line immediate communication remains open, and it is Father General's express wish that, as far as possible, all should have filial contact with him.

Father General then described the provisional character:

It should never be forgotten that we are dealing with a transitional period, that we are trying an experiment and endeavouring to find a more efficient and reliable mode of governing the Society. It is of the highest importance that we carry out the *Constitutions*, at the same time allowing for elasticity in trying this or that remedy or in changing it after a time, or in substituting a new remedy and finally, on the basis of fuller experience, in deciding for those that are more efficient. These two principles, observance of the *Constitutions* and elasticity or freedom according to the spirit of St. Ignatius, must be verified in every solution.

After proposing his solution, Father General left the hall to allow complete freedom of discussion. Since no one wished to speak, the debate was declared closed, and the Congregation decided to vote on the solution on the following day.

Newsletter No. 11 outlines the advantages and disadvantages of the proposed solution in comparison with the previous arrangement:

a) Advantages

1) Taken from Fr. Pinsker's report:

The number of eleven Consultors clearly exceeds the proper limit for efficient government and makes consultations less expeditious.

It seems necessary that we have consultors who will be concerned more with the problems affecting the whole Society than men preoccupied with the specific problems of their own areas or regions.

The organization that is now proposed seems to be elastic: it consists of an intimate council, small but efficient, with the

¹⁰ In a consultative vote the superior is not bound by the majority opinion.

added possibility of consulting experts in various fields. Thus true government is combined with efficient administration.

2) Taken from the observations of the Fathers:

The needs of the entire Society in government will be better attended to.

Nominated Consultors can easily be changed; thus greater efficiency is assured: both because capable men can always be nominated and because the General can nominate those who will be able to collaborate with him better.

A bigger group of Consultors can do more work, leaving more time to the General for his direct dealings with the provincials.

Since the administrative side (that is, the application of means to end) will be done by others, Father General will be able to devote himself to government and to decide on new aims for the Society according to the signs of the times.

b) Disadvantages

By separating Assistants and Consultors, a change is introduced into the structure of the government of the Society, which would have been all right if there were a sufficient reason. But there is no sufficient reason, and therefore the present structure of government should not be changed.

Such a change is opposed to the decentralization which every one wants. Hence more authority should be given to the provincials so that all matters need not be decided in Rome.

Setting up Assistants and Consultors of various kinds enlarges the bureaucratic machinery of our government which should by all means be avoided. Besides, it also creates an intermediary body between the General and the provincials, thus widening the distance between the General and the real problems which the provincials have to tackle.

The multiplication of Consultors leads to oligarchy because the entire government is left in the hands of a closed group. (Father General also spoke about the danger of oligarchy. Such a danger would exist if those four Consultors had jurisdiction. But they are nothing but Consultors, and the final decision always remains with the General.)

Since the groups of Assistants and Consultors are to form different classes, there will be no union among them, with the result that efficiency in government will be lost.¹¹

¹¹ Father General declared after the voting that he was going to name

Those four Consultors do not know the details, and so their advice will be of little use to the General or—and this is even worse—they will favor their own countries while the countries that have no Assistants will be neglected. (This danger can be avoided if the Regional Consultors or Regional Assistants are asked to give their views on the matter.)

On June 24 the first of ten votes on the Assistants was taken, and Father General's proposal was approved. The Congregation decided that Father General could choose as many General Consultors as he wished.

The Fathers of the Congregation, fully conscious of the difficulties and drawbacks of the new solution, did not want to make a definitive ruling on the question of Assistants and Consultors. Hence the decree explicitly states that it is a matter of experiment only. As a result, the existing decrees which run counter to the present one are not revoked, but merely suspended.

After the voting on June 24 and further discussion of provincial congregations, the following day was set as the beginning of the four-day period for receiving *informationes* before the elections of the Assistants and the Admonitor of Father General. (20)

The discussion of provincial congregations finished on June 25. Fr. Gerald Freitas (Northern Brazil*) then presented a report on the establishment of an information service in the General's Curia. Since no one wished to discuss this, an immediate vote gave the project an almost unanimous approval.

The social apostolate

- 18 The session of June 25 concluded with the report and discussion on the social apostolate, which was introduced by Fr. Richard Arès (Montreal). Only two *postulata* were directly concerned with the social question, but many other *postulata* dealt with matters connected with this topic. The General Congregation was requested to declare once more the urgency of this question, to specify more clearly the ideas involved, and to urge practical implementation. These three points, after discussion on this and the following day, were incorporated into the proposed decree. The text was not intended to be a complete treatment of the social question but rather a complement to earlier decrees. A comparison of this text with previous decrees shows a progress from general ideas to more precise determinations, including norms for action. In its final form, the new decree was presented on July 1 and approved almost unanimously.

four General Consultors by giving the four General Assistants elected by the Congregation the office of General Consultor as well.

Interprovincial cooperation: the report

19 On June 26 Fr. Paul Reinert, President of St. Louis University (Missouri), presented the report on interprovincial cooperation. A number of *postulata* expressed a desire for closer cooperation among provinces and countries. This desire pointed to the need for new methods and rules, so that decisions already taken, especially by the previous General Congregation, might be put into practice.

In order that the world-wide outlook often recommended in our Institute might in fact inspire more practical effects, the subcommission proposed definite norms concerning interprovincial works, houses common to several provinces, houses belonging to one province but located in the territory of another, and cooperation in matters of manpower and money. The jurisdiction of provincials over such works was determined, and the need for assistantcy-wide committees of experts in various fields was expressed. The proposed decree also touched upon the meetings of provincials and other practical methods of fostering cooperation.

Fourteen fathers expressed their opinions in the debate that followed. This discussion, however, was interrupted for several days by the activities surrounding the election of the Assistants. (21)

Election of the Assistants

20 The Congregation gave final approval to the new norms on Assistants during the session of June 28. Following a special ruling of the Congregation, the norms were promulgated and sent out to the Society by Father General in the name of the Congregation.

On June 29, in three separate meetings, as required by the new decree, the four Assistants were elected:

Paul Dezza	Venice-Milan
Vincent O'Keefe	New York
John Swain	Upper Canada
Andrew Varga	Hungary (dispersed)

On June 30 Fr. John Swain was also elected Admonitor of Father General. The General later asked the electors to submit the names of those they judged to be most suitable for the office of Regional Assistant. (35)

Interprovincial cooperation: the discussion

21 On the same day the discussion on interprovincial cooperation, begun on June 26, was concluded. All agreed that this is a very important matter, particularly so at present, and something that everyone desires. It should further freedom of movement in the Society and bring out its worldwide character. Father General himself, at the end of the discussion, laid stress on the importance of the question and expressed his own keen interest in it.

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Others mentioned the need to investigate why the decree of the 30th General Congregation did not attain the success desired, as could be seen from the *postulata*. The principal cause seemed to be a lack of definite regulation. Pious exhortations are of little value in such matters.

Others concerned themselves with concrete solutions of the problem. It was proposed that more freedom should be given for a time so that experiments could be tried. Others studied the problem from another angle and made other suggestions: assistance of personnel, economic help for needy provinces from provinces in a more favorable financial position, the establishment of common funds, the support of scholastics outside their provinces, apostolic works organized jointly by experts of various provinces. It was emphasized that these things should be put into practise, so that there would be not merely joint discussion but real collaboration.

Others discussed houses and works common to a number of provinces. Some requested that clear regulations be drawn up for interprovincial houses. Such regulations can only be "general since circumstances vary considerably in different countries.

Mention was made also of one province wishing to open a house within the territory of another. Against such houses it was agreed that there should be only one authority in a territory. The houses in a territory require not only that there be one authority for internal government of each house, but also that they should all be represented by the same provincial before ecclesiastical and civil authorities. The success of the apostolate, however, often needs a different organization. The organization of a province is not an end in itself, but a means to promote apostolic work. If the needs of the apostolate require it, the structure of provinces should be modified. Since circumstances differ, many wanted great freedom left to Father General to make suitable arrangements in particular cases.

A good deal was said about the necessity of establishing national secretariats for the direction of different works. Such secretariats would be helpful to provincials, who lack the time to provide for everything. (57)

The formation of Ours in studies

- 22 On June 30 Fr. Paul Dezza, the newly elected General Assistant, presented the *relatio* on the formation of Ours in studies. The Congregation received 300 *postulata* on the training of Jesuits, and the proposed decree was intended to give a solution to all the problems presented. It would establish principles to direct the renewal of our course of studies and give some indications showing how our formation could remain tradi-

tional and yet take contemporary needs into account. The Congregation preferred to proceed in this way rather than to impose detailed norms deciding everything in concrete fashion. Indeed, it could not have done otherwise, since so many details depend on the Church laws which affect our training as clerics, religious, and university students studying for degrees.

The first draft of the decree was discussed during the morning and afternoon sessions of June 30 and July 1 with twenty-six fathers taking part. Sixty additional interventions were made in writing. The main ideas presented in the oral debate were as follows:

- a) Formation in general (the introduction of the document)—Many spoke to the effect that intellectual formation cannot be separated from spiritual and human formation; others wished for clearer presentation of the priestly ideal and of the formative value of the liturgy. To some, the document seemed too negative, insisting as it did on abnegation with hardly a word about charity, which should be the source of all perfection.
- b) Points worthy of commendation—An approach to formation which aims at the progressive development of mature men; the active methods of formation, since immaturity results largely from a passive type of education; the great importance given to apostolic formation and pastoral theology as preparation for dialogue with today's world.
- c) New problems:
 - 1) The relation between basic studies and special studies—The general course of studies should be such that on its completion the Jesuit will be capable of understanding modern man and solving his difficulties. Those, however, who are endowed with a special vocation should give themselves to special studies. Some fathers demanded that all of Ours should be specialists in the sacred sciences, as befits priests. But others insisted that Ours should also pursue studies in non-sacred sciences. In the non-sacred disciplines preference should be given to those by which men today are more powerfully influenced. Father General himself spoke on the necessity of having men in the Society who are truly experts.
 - 2) Relation with secular universities—The houses in which special students live should be located in convenient proximity to secular universities. This will give Ours the opportunity to have converse with secular professors and students, to grasp their ideas and establish personal relations.

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- 3) Up-to-date formation—In the course of formation the established authors should be studied, but contemporary authors should be known, too, those especially who exert a marked influence on the world's way of thinking.
 - 4) Professors—Professors are required to keep up with new ideas and propose them to the students. The establishment of personal contact between scholastics and professors is greatly needed. This, however, is impossible in the present system of one prefect of studies. Hence we should introduce tutors in the manner of the English universities.
- d) Dangers to be avoided:
- 1) Some were afraid that the study of philosophy would be overly neglected. It was argued that philosophy is important because the difficulties of men today are especially in the area of the preambles of faith, and we cannot answer such difficulties without a solid philosophical formation.
 - 2) Others fear the suppression of the break between philosophy and theology. The regency is valuable because it permits superiors to observe a scholastic in active life and to form a correct judgment on his capabilities. The scholastic can achieve greater maturity during that period and can learn to join action with prayer.

In the light of these comments and of the written suggestions, the draft-decree was emended and then submitted to a series of votes on July 7. (32)

The Society of Jesus and atheism

- 23 During the afternoon session of July 1, after the voting on the Consultors of Father General and on the social apostolate, Fr. John Calvez (Paris) introduced the topic of the Society's campaign against atheism. He called the Congregation's attention to the task committed to the Society by Pope Paul VI in his allocution of May 7, and he presented the draft of a lengthy declaration on the subject.

Various changes were suggested in the course of the discussions on July 1 and 2. Some wanted a greater stress put on our concern to fulfill the mandate of the Holy Father with enthusiasm. Others wanted more mention of supernatural means. Other speakers distinguished among the various kinds of atheism and asked that means adapted to these different kinds be employed. The fathers had so many objections and new proposals that a new draft had to be prepared as the basis for further discussion in the *aula*. (31)

The resignation of the General

- 24 Fr. John Swain presided at the opening of the session on July 2 during which Fr. William Crandell (New Orleans) introduced the subject of the ways in which Father General might resign. Fr. Arrupe was not present for this discussion to encourage a greater freedom of expression. He returned later to preside during the remainder of the meeting. The same procedure was followed at the beginning of the next day's session when the same topic was discussed. (36)

The distinction of grades

- 25 After the discussion of atheism ended on July 2, Fr. Edward Sheridan (Upper Canada) reported on grades in the Society. Since this matter involves a substantial of the first order, approved specifically in pontifical law, a preliminary vote was necessary before the subject could be discussed. This vote was scheduled for the next day. The necessary majority vote was obtained in the morning session, and discussion began that afternoon. (29)

Poverty

- 26 The important and complicated subject of poverty was next on the agenda for July 2. The Congregation unanimously approved the introduction of this topic. Half of the eight reports were then presented and briefly discussed. The other four reports were given on the following day. The debate on poverty continued on July 5 and was concluded during the morning session of July 6. (43)

The duration of the General Congregation

- 27 After the morning voting of July 3, Father Assistant Vincent O'Keefe placed before the Congregation several alternatives regarding the duration of the present session. These included the interruption of the Congregation and the convening of a second session in September, 1966. Several factors seemed to suggest such a procedure. Despite the increased tempo of work, many complex issues still had to be treated. Some of these required more research and time for mature consideration. Then, too, the living conditions were beginning to affect the efficiency of the work. Many fathers lived in tiny rooms under the roof without running water. Temperatures reached 98.6° in the heat of the Roman summer, and only the *aula* itself was air-conditioned.

The fathers prepared written opinions on the duration of the present session and the proposed alternatives. As the first item of business on July 5, Fr. O'Keefe explained the terms of voting about this question, and the text to be voted on was distributed. The vote was scheduled for the next day. (30)

- 28 On the morning of July 6, two reports were presented on matters which required a preliminary vote before they could be discussed. Fr. Clement Pujol (Tarragona) reported on the subject of vows after two years of novitiate, and Fr. Alphonse Villalba (Ecuador^o) reported on admission and dismissal. In the voting held that afternoon, neither subject received the needed majority approving a discussion.

The distinction of grades: the discussion

- 29 Following the two reports just mentioned, the Congregation resumed the discussion about the distinction of grades. Treatment of this topic was concluded at the end of the afternoon session. It was evident from the words both of the *relator*, Fr. Edward Sheridan (Upper Canada), and the members of the Congregation that it was generally felt in the Society that some change was called for in this distinction of grades. The discussion centered around the distinction among priests, some of whom are solemnly professed while the others are spiritual coadjutors.

One group of the fathers asked for the suppression of the distinction. They had three principal arguments. There was the historical argument that the social conditions existing in the time of St. Ignatius when the grades were introduced had altered so completely that the distinction of grades could no longer be justified. There is now no fundamental difference in the education of the clergy. Besides, once the Council of Trent had made proper seminary provision for clerical education so that the great differences between a learned and an unlearned clergy were removed, the Society of Jesus in practice suppressed the distinction of grades and almost all were admitted to solemn profession. Before the suppression of the Society from ninety to ninety-seven per cent of the fathers were professed.

A second argument might be termed sociological. In the time of St. Ignatius human society was divided into classes and groups. This division was not based on a man's merits but on his birth. It finds its counterpart in our distinction between professed and spiritual coadjutors. Such juridically established classes, in which men are grouped by the decision of authority, are anathema to our modern democratic spirit.

A spiritual argument is derived from the fraternal charity which obliges us all to live as members of a single family. The division into grades runs counter to this, for it introduces a distinction between Jesuits of a first and second "class."

Those in favor of retaining the distinction of grades replied to the arguments of their adversaries. They admitted, for instance, that in the 18th century the Society admitted almost all its priests to the grade of the professed, but they remarked that this was done at a time when the Society was in decline.

Against those who appeal to the modern democratic spirit, they pointed out the danger of an undistinguished "massification" or mass-character in modern society.

To those who would wish in the name of family spirit to suppress the distinction of grades, they countered with the concept of a body consisting of various members, each differing from the other, but working together to a common end.

Advocates of retaining the distinction supported their opinion with arguments from authority. Some claimed that St. Ignatius introduced the distinction of grades under direct influence of the Holy Spirit. Others relied rather on the authority of the *Constitutions*. The worth of these arguments was not overwhelming, and therefore no clear solution emerged from the debate, although many spoke in the course of it. (44)

Duration of the General Congregation

- 30 The fathers voted on the duration of the General Congregation during the afternoon of July 6. Eight votes were taken, and the following possibilities were rejected: continuing this Congregation to the completion of all its work, dissolving the Congregation with its work incomplete, continuing the Congregation through *definitores*, convoking a new congregation within three to five years.

The Congregation decided to end its work on July 15 and to meet again in September, 1966, in a second session of the same General Congregation. This was a novel solution to the problem of the length of the Congregation since no previous one ever had more than a single session. (40)

The Society of Jesus and atheism: the vote

- 31 The only other vote on July 6 was the almost unanimous approval of the decree on the Society's commitment to the problem of atheism. The final text was shorter than the original and changed in form from a declaration to a decree.

The decree first treats of the spread of atheism and of the mission entrusted us in this regard by the Pope. Then it discusses the need of increasing our study of atheism and its causes. The decree treats of difficulties brought against the existence of God and the answers to these difficulties. Among these answers first place goes to a sense of the living God who works for and loves us, and whom all men must reverence.

The decree then asks that the formation of Jesuits in the spiritual life be such as to foster a fraternal approach to the problem. Beyond this, it asks that scholastics be instructed in those disciplines which will help them to understand godless men. Anthropology is named as one of the disciplines considered suitable for the refutation of the errors of the

atheists. Scholastics who are well-trained in modern sciences will easily be able to establish contact with atheists.¹²

Finally the decree stipulates that in our hierarchy of ministries provision be made that the mission entrusted to us by the Pope be implemented. Care should be taken that help be given by fully developed regions to those in a state of evolution. In other areas the social apostolate must be put into concrete execution. In other areas again the ministry among university students is of extreme importance. Great effort and

¹² Because the subject of this paragraph is important, it may be useful to compare the various ways in which it has been presented and to note the differences:

The Latin *Newsletter* account reads: "Postulatur etiam ut institutio Nostro- rum in vita spirituali talis sit ut fraternum modum agendi foveat. Praeterea exigitur, ut scholastici doceantur in iis doctrinis, quae eos iuvent homines atheos intelligere. Inter doctrinas, quae aptae censentur ad errores atheistarum refutandos, nominatur anthropologia. Scholastici, modernis scientiis imbuti, facile contactum cum hominibus atheis instituere poterunt."

The English translation sent from Rome reads: "The decree then asks that Our formation be such that it may foster a fraternal approach to the problem. It asks that our Scholastics be taught those doctrines which help men to understand atheism, such as anthropology. Scholastics well trained in modern science can then easily establish contact with atheists."

Paragraph 10 of the official text of the decree, the section which the *News- letter* seems to be paraphrasing, reads: "Aptetur institutio Nostrorum ad huiusmodi spiritualem vitam [a reference to paragraphs 8-9] sincerumque ac fraternum stilum agendi fundandos et promovendos. Instruantur etiam scholastici ad mentem atheorum atque illorum theorias intelligendas, munianturque apta, moderno sermone tradita, doctrina, praesertim anthropologica; atque curandum est, in quantum fieri potest, ut praesertim ii qui ex intactis ambitibus christianis proveniunt contactus personales quosdam cum hominibus atheis tempestive habere possint."

Even this, however, is not accurately translated in an apparently semi-official version of the decree sent to Jesuit houses: "Our Institute [*sic!*] should be adapted to establish and foster a spiritual life of this sort and a sincere and brotherly personality in each of us. Even the scholastics are to be trained to understand the attitudes of atheists and their philosophical positions, and they are—in contemporary language—to be thoroughly appraised of the relevant issues, especially from anthropology; furthermore, care should be taken that, so far as possible, those especially whose pursuits take them beyond the cloister of Christianity be allowed in the course of things to have some personal contacts with atheists."

It is worth noting that the negative notion of "refuting error" mentioned in the Latin *Newsletter* (and its Spanish translation) is not explicitly found in the *Decretum de munere Societatis erga atheismum* or in the Pope's allocution to the Congregation.

cooperation is demanded of Ours who are specially trained in philosophy, theology and the positive sciences. Many of the difficulties of atheists can be solved by fathers engaged in these disciplines.

In our schools the teachings of modern atheism ought to be clearly set forth and examined. Ours should establish personal contracts with atheists so that we can help remove their difficulties in a sincere dialogue. (63)

The formation of Ours in studies: the voting

- 32 In a series of votes on the morning of July 7, the Congregation gave almost unanimous approval to the various chapters of the decree on the formation of Ours, especially in studies. It also approved its immediate promulgation, so that it could go into effect for the 1965-66 scholastic year.

Tertianship

- 33 Following the voting, Fr. Armand Cardoso (Central Brazil) presented the report introducing the discussion about the third probation, which was completed the same day in the afternoon session.

After the Congress of Tertian Instructors held in Rome in 1956, the process of adapting the third probation to modern times began. The subcommission wished to push this process further because the best solution can be found through practical experiments. Hence it was asked that provincials be given greater liberty to try new experiments for the formation of the apostle in the modern world.

It was proposed to have a decree passed which would recall to mind the importance St. Ignatius attached to the third probation. Mention was also made of the place third probation has in pontifical law as well as in the tradition of the Society.

The proposed decree stated that the same means cannot always be used in solving the present difficulties but that various means should be allowed according to local needs. Permission should be granted to provincials to select and apply the means with the approval of Father General.

In the last part of the schema it was suggested that meetings of the tertian instructors be convened without undue delay to examine the attempts thus far made and to draw conclusions from them. Fourteen fathers submitted written comments while twenty-five spoke in the *aula*. They touched upon four questions:

- a) The problem—On the one hand, we are dealing here with “a matter of the highest importance”, the very crowning point in the formation of a Jesuit. He is given a full year to reflect on his past life

and to make resolutions for the future. The value of the third probation is confirmed by the tendency of the modern Church to try to introduce a year of probation in other religious institutes also. On the other hand, there are many serious doubts about the efficacy of the third probation. Often it is asserted that it is a waste of time.

- b) Many difficulties do not originate from the third probation itself, but are rather manifested during it. This refers to signs of a deeper crisis which is experienced not only by the younger fathers of the Society, but also by other religious, priests, and laymen.

But there are also signs of a crisis which is proper to the Society, one rooted in our spirituality since the perennial values of this spirituality have not been sufficiently adapted to modern times. Adhering more to the letter than to the spirit, we have neglected the apostolate, an attitude which the young fathers find distressing.

The *Spiritual Exercises* of Št. Ignatius are a source of further difficulties because they are not given the place they deserve, with the result that they are not our principle of action, the wellspring of our apostolate and a bond of strength in the Society.

Finally, there are difficulties based on the very nature of the third probation. Some say that they cannot find God in solitude. Others think that they have enough interior experience and that for this reason the third probation seems superfluous. Moreover, the procedure in the third probation smacks of infantilism and does not foster a sense of responsibility.

There are also difficulties which are proper to certain houses, due to location, inadequate staff, or poor library. However, it should not be forgotten, as one instructor remarked, that in recent years many things have been improved, but in the discussion hardly any mention was made of this fact.

- c) The purpose of the third probation—Some thought that the purpose of the third probation is stated clearly enough in the *Constitutions*. It would be sufficient, therefore, to find the means to attain this purpose.

Others, however, thought that, in addition to the purpose envisaged in the *Constitutions*, there exist others: an interior renewal of life, learning the problems of more recent theology, practice in pastoral activity. For this reason, the third probation could be divided into periods, the whole of tertianship to be finished in three years, during which two or three months a year would be spent in the third probation.

It was the opinion of another group that the purpose given in the *Constitutions* is stated only in a general way, and that it is the job of the instructor to choose those means which will best help the tertians of today to attain this purpose. This purpose can be no other than the formation of the Jesuit who is ready for action in the Church of the Second Vatican Council.

- d) Means for the renewal of the third probation—The Commission proposed to the Congregation a renovation of means, not of purpose, although the purpose should also be determined more accurately. Some wished that a list of experiments be drawn up or that criteria be established which would serve in the choice of experiments. In answer to this request, certain points were added to the decree to help find the correct approach. (52)

The selection and promotion of the Society's ministries

- 34 The afternoon session of July 7 ended with the report and discussion on the better selection and promotion of the ministries of the Society. Fr. John Hirschmann (Lower Germany) presented the *relatio*. He said that the relevant matter had been divided into four parts: *a*) renewed orientation of the apostolate of the Society and how this could be ordered; *b*) commissions to be set up to study the choice and promotion of ministries; *c*) the *munus sacerdotale* (priestly office) in our ministries; *d*) greater cooperation with the laity.

After the written observations, the original text was abbreviated and put in the form of a decree. Some observations were not considered because their subject matter would be treated elsewhere. This was especially true of the description of the circumstances in which the modern apostolate is carried out.

Some fathers wished the criteria of selection to be more fully developed. In this matter the Commission followed the leadership of Vatican Council II, which treats the apostolate of today in some of its discussions and documents.

A list of ministries is attached to the decree. The *relator* stated that this was neither complete nor arranged according to a hierarchy of values. In the discussion one of the fathers asked that this note of Fr. Hirschmann be added to the decree.

Several speakers requested that various aspects of our apostolate and our different ministries be better explained; some wished a mention of the ecumenical spirit which should pervade our whole apostolate. Others asked that explicit mention should be made of the ministries that we should exercise for priests and seminarians. Others objected that the decree was silent on our ministries for religious women. Finally, to others

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it appeared that the decree did not explain the new manner of cooperation between us and the laity. Thus far the laity have cooperated in works directed by us; in the future we should collaborate with works directed by the laity and inspired by us. Some wished precise and concrete norms for the selection of ministries, which were not contained in the decree; others explained that the principle of selection should be in the spirit of Vatican Council II. Father General suggested a knowledge of the world of today, from which various forms of apostolate could be deduced. (59)

Regional Assistants

35 On July 8 Father General communicated the names of the Regional Assistants:

Emmanuel Acévez (Northern Mexico)	Northern Latin American
Victor Blajot (Bolivia*)	Spanish
Herbert Dargan (Hong Kong Mission)	East Asian
Jerome D'Souza (Madura)	Indian
Iginio Ganzi (Turin)	Italian
Candido Gaviña (Argentina)	Southern Latin American
Maurice Giuliani (Paris)	French
Anthony Mruk (Lesser Poland)	Slavic
Marius Schoenenberger (Switzerland*)	German
Harold Small (Oregon)	American
Andrew Snoeck (Northern Belgium)	English

The only session on July 8 was held in the afternoon, during which the following topics were voted upon.

The resignation of the general

36 In the first series of votes the Congregation gave to the general the right and the duty of resigning for a grave cause. On the General Assistants it imposed the obligation of warning the general to resign if they judged he was incapable of discharging his office. If the general decides to resign, the matter must be referred to the provincials. The resignation, however, is not valid unless it is approved by a general congregation.

The second series of votes concerned the hypothetical case in which the general, rejecting the admonition of the General Assistants, refused to resign. In this case a Vicar must be chosen, and he would have to ask the provincials about the course of action to be followed. If the provincials desired it, a general congregation would be called. (62)

The Vicar General

37 The right was given to Father General to appoint a Vicar General (*Vicarius Generalis Adiutor*) when this is necessary.

Visitors

- 38 In one vote the Congregation decided not to change anything in the *Constitutions* concerning Visitors. A second vote recommended that Father General not appoint Visitors whose term of office would be excessively long and whose authority would be vague.

Journeys of Father General

- 39 The Congregation recommended that Father General undertake journeys and refused to impose limits on these trips.¹³

The second session

- 40 After the voting Father Assistant Andrew Varga presented a report about the second session of the Congregation. Following some discussion, the voting on this subject was scheduled for the next day. Six votes were taken, and it was decided that the work of the Congregation between the two sessions would be carried on by four types of commissions. The present commissions will continue their works, and three new commissions will be set up: a coordinating commission, composed of the General, the four General Assistants, the chairmen of the present six commissions, and the Secretary of the Congregation; a commission to work out the method of procedure for the second session; a commission of from twelve to fifteen members which will assist in bringing to completion the work of the other commissions. Finally, it was decided to give financial help to those provinces burdened by the expenses of a second session. (48)

The provincial congregation

- 41 In other voting on July 9, the Congregation approved a reform in the membership of provincial congregations, but there was no final determination of the way in which those attending would be selected.

The congregation of procurators

- 42 Of the many possible reforms which were suggested, the General Congregation decided that in the future there should be two types of congregation. At one time it will be made up only of the provincials and will be given another name. At another time it will be made up of pro-

¹³ As this goes to press, Father General has already completed one trip and is preparing for another. During the period from December 19, 1965 to January 14, 1966, Fr. Arrupe visited some of our missions in the Near East and Africa. In a trip to the United States, he will be in New York City on April 5 for the 125th anniversary of Fordham University, in the Washington-Baltimore-Woodstock area on April 6, in Chicago on April 11 for the JEA meeting, and in Milwaukee on April 16 for the dinner of The Jesuit Honorary Society.

curators. These two types of congregation will alternate; one or the other will meet every three years. When the provincials meet, they will have to follow the decision of their provinces on the opportuneness of convoking a general congregation. Before these provincials' meetings, provincial congregations throughout the Society will elect *relatores*, men who are distinct from the provincials and who can be spiritual coadjutors. Their function will be to prepare a written report to be sent to Rome. Father General, if he so chooses, may call them to Rome to discuss the affairs of their provinces. These decisions apply also to independent vice-provinces.

Poverty

- 43 The agenda for July 10 called for the voting on poverty. Prior to the voting itself, Fr. Anthony Delchard (Northern France) presented a brief report and answered questions raised by some of the electors. After fourteen votes were taken, the results showed that the decrees on poverty had been approved by the greater part of the Congregation.

Evangelical and religious poverty in the Society of Jesus

In his report Fr. Joseph Aldunate (Chile) showed the suitability of setting down a general view and the essential characteristics of evangelical and religious poverty in the Society. This would be a response to the many *postulata* which sought a clear exposition of the nature of our poverty in relation to the modern world and the Church of the Second Vatican Council. It would also provide an orientation for the revision of our law, under the authority of the Congregation.

All wanted our manner of life to be simple and humble, in the spirit of evangelical simplicity, and free from all suggestion of triumphalism and a baroque mentality.

In their written and spoken comments, the electors generally praised the proposed decree. Its up-to-date use of biblical categories was noted.

The decree first indicates the place of poverty in the world and in the Society of today. The Church seeks the witness of our poverty, as does the Society itself; the atheistic world stands in need of our example. Rather than giving exhortations or threats, the decree presents the genuine ideal of poverty and the social and juridical structure that will enable the sons of the Society to live as truly poor men.

Some of the written observations had sought a fuller definition of poverty, in which the freedom with respect to temporal goods, willing dependence on God, poverty's eschatological character, and the obstacles which are removed for the sake of charity would all find expression. Consequently, the definitive text sketches the essential elements of poverty with references from the Gospel and the Council.

The relationship between poverty and the apostolate is then set down. In the Society, poverty is a means to an end, not an end in itself. The apostolate is not directed to poverty; poverty, rather, is directed to the apostolate, and it takes its meaning from that end. Indeed, poverty in the Society is so geared to our apostolic purpose that our total apostolate is permeated with the spirit of poverty.

The decree goes on to show the means necessary to render our poverty more vital. Insofar as it may be necessary, the letter of our laws should be changed, but not the spirit, which must be integrally preserved. Thus the juridical structure should be modified to suit the changed conditions of our times.

The decree sets forth the actual manner of our poverty that may give it its true witness-value. Its characteristics are:

- a) Sincerity—Poverty should be sincere so that it corresponds to what we profess in our lives. St. Ignatius wanted the criterion of our poverty to be drawn from our apostolic end and from the principles of the Gospel, for we are apostles of this Gospel. But since we are also apostles of today, we should pay special attention to the social conditions of time and place. Therefore, our manner of life should be conformed to that of people of moderate circumstances (*civibus modicae condicionis*). Where we must make use of large buildings, travel, and equipment, it should be because they are truly necessary and intended solely for the apostolate, and they should clearly appear as such, insofar as possible.
- b) The spirit of labor—Today our poverty is most clearly manifested in the execution and spirit of work undertaken for the kingdom of God and not for temporal gain.
- c) Motivated by charity—Our poverty should be a sign of our charity insofar as we enrich others by our renunciation of goods. Nothing is our own so that everything might be possessed commonly in Christ. Charity should not be limited to Ours, for the whole of humanity is related to the Mystical Body of Christ. Charity, indeed, should bring to completion the obligations of justice which bind us in a special way to the poor and to the demands of the common good.

Finally, the text notes that no community form of poverty and no witnessing to it is genuinely Christian unless it is inspired by a deep, personal sense of spiritual poverty drawn from a close and constant union with the Incarnate Word of God. Hence, keeping in mind the common good, and under the direction of superiors, the opportunity for individuals to live more frugally is allowed. The Society itself should examine its apostolic work to discover how it can more fully assist those in greatest need (*derelictos*).

The matter of the vow not to relax poverty

Fr. Anthony Messineo (Sicily) presented the report on this question, one which Jesuit authors have long disputed. He pointed out that today this problem has reached its full development. This is due to an accurate and mature consideration of the historical studies and research on the evolution of the text of the *Constitutions*, paving the way for a better and more profound understanding of the mind of our founder.

The opinions of the writers on this merely juridical question have been in disagreement. Those who adhere more closely to the text of the *Constitutions* hold that the matter of the vow touched only the poverty of professed houses. Others extend the matter of the vow to everything prescribed in the *Constitutions* regarding poverty. Still others assert that the obligation of this simple vow covers exactly the same matter as the vow of poverty in the Society.

Some thought that the historical arguments were not conclusive. They believed that the vow had to be understood to include everything that the *Constitutions* dictate about poverty. The words of the *Constitutions* [554] are not meant to define the matter adequately, but rather to give just one example. For the Spanish text does not say "is", as the Latin text does (*est*), but it uses the conditional form *seria*. This conclusion is also drawn from a text [816] in many ways parallel, and in general from the context of that part of the *Constitutions* which treats the whole subject of poverty. This opinion, moreover, was held by authors of the first rank, such as Polanco, Nadal, Suárez and, it seems, everyone of any importance, except Sánchez. Finally, it can also be deduced from the 1st General Congregation.

Against this view, others felt that there was no truly parallel text. Everything is contained in that one place [554], and the question must be interpreted accordingly. The Spanish conditional form does not necessarily indicate an example; it has other meanings, as in this passage, where it is translated into Latin not by a subjunctive but by the indicative *est* to express its sense more exactly.

Others said that it was necessary to distinguish between the historical and juridical questions. It was not the Congregation's business to pass judgment on the historical sense, but only to give an authentic declaration of the meaning of the vow, prescinding from what others previously meant by it.

Doing this does not require that any opinion be certain; on the contrary, an authentic declaration presupposes that there are doubts. If the matter were recognized by everyone as certain, an authentic declaration would be useless. It is sufficient if the meaning being declared authentic is probable. This means that the contrary opinions were up to

that moment probable, even perhaps more probable. This last point was the occasion for an explanation of various principles of moral theology so that those who perhaps in theory did not see the matter clearly might know what they could do with a safe conscience.

Some held that if the Congregation has the competence to act, it also has the obligation. Now, at least, on the occasion of this controversy, a doubt has arisen. But vows about doubtful matter are invalid. A private person cannot himself determine the matter in public vows. Therefore, if the Congregation does not determine exactly what is contained in this vow, there is the danger of this vow being invalid, at least with respect to the doubtful matter.

After being thoroughly studied for many years by eight commissions, this question could now be considered ready for a decision. Some denied precisely this, but it seemed that no hope could be placed in still another commission, which would unquestionably run into similar difficulties and would leave the problem more or less in its present state.

The Congregation, with full authority to remove the uncertainty of this question, used its authority on July 10. By a heavy majority vote the Congregation declared authentically that the matter of the vow not to relax poverty is defined in the *Constitutions* [554], and that, therefore, in virtue of the vow, the solemnly professed are obliged only to this: not to allow fixed revenues to professed houses and independent residences.

Directives for common life in the Society of Jesus

The *relator*, Fr. Jesus Díaz de Acebedo (Loyola), said that this question is one of the greatest importance, upon which practically the entire essence and practice of the vow and virtue of poverty depend. For poverty requires a clear determination of the twofold meaning of our common life with respect to its internal and external character (*vita communis ad intra et extra*). Our common life in its internal aspect is the common life traditional in all religious institutes, while in its external aspect it is the proper and specific common life of the Society, which takes its scope, meaning and limits from our specific apostolic end.

For this reason, the first thing set down is the intent to define common life so that our communities and individual religious may be more correctly guided to walk more perfectly along the path of poverty. Afterwards a brief explanation is given of the twofold element mentioned above, and it especially reminds us how the apostle, always following Christ poor, in a certain way accommodates himself to the manner of life of those he is helping. By our manner of living we should manifest to the world our common and personal determination to give testimony to

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evangelical poverty, humbly and fraternally serving all, especially the poor, to gain all to Christ by a poor and common way of living in external matters.

Collective poverty

A report given by Fr. Anthony Leite (Portugal) dealt with collective poverty in the Society, the poverty of our houses. Today, both in our traditionally accepted houses (e.g. residences, colleges) and in houses of later origin (provincial curias, various secretariats, such as that of the Marian sodalities, Apostleship of Prayer, retreat houses, social centres, etc.) many problems concerning poverty have arisen from the changes in living conditions and from the need of engaging properly in the modern apostolate. Fr. Leite's report did not propose any decree, because all these problems involve very complicated technical questions. These can more easily be solved by a definitive committee with a mandate from the General Congregation than by the Congregation itself acting as a whole.

The fruit of labor

The *relator*, Fr. Victor Iriarte (Venezuela*) explained that the proposed solution, namely, of considering remuneration for work performed according to our Institute as a legitimate source of support for our life and apostolate, was based on two facts: (1) the Society officially admits that it has to use a papal dispensation regarding the gratuitousness of ministries; (2) it has been using it for more than a century, since 1824, and there is not the slightest hope of returning to our law about gratuitousness.

Postulata clearly showed the wish of the whole Society to remove the discrepancy between law and practice; the use of dispensations ought not to go on indefinitely. Unless we find a solution that allows us to live without the ambiguity of legislation that cannot be put into practice, there is the danger of hypocrisy in clinging to the false hope of restoring the impossible.

The purpose of the proposed decree, therefore, is to bridge this gap between law and practice, so that what is done now outside our law and by means of a dispensation may be done within the law and without a dispensation.

One man thought that having this twofold source of support, alms and work, caused difficulties for both our poverty and our apostolic influence. For, often enough, people accuse us of living modestly from our work and of then adding alms to live better.

Some said that the function of alms has undergone a change. They

felt that many of the things prescribed in the *Constitutions* about alms were based on a sociological reality and an economic structure which are now radically different. Alms used to have a different meaning; to live on alms today does not produce edification but rather scandal. On the other hand, to work is to bear witness to poverty.

The Congregation approved the principle that, in addition to alms and revenues, remuneration for work performed according to our Institute is a legitimate source of support for us and our apostolate. Certain safeguards, however, are pointed out to avoid possible dangers, especially avarice and profit-making. For the selection of our works should be made according to the pattern of obedience and the norms of our ministries, putting away any excessive concern for monetary gain or temporal advantage.

The gratuitous nature of our ministries

Fr. Joseph O'Brien (California) presented the report on this important subject, one intimately related to the preceding topic. For a better understanding of this question, the concepts which provided the foundation for the commission's solution should be recalled: the letter of the Ignatian law; its spirit; the difficulties in observing the law.

According to the *letter* of the Ignatian law, we are forbidden by the *Examen* [4], the *Formula* of Julius III, and the *Constitutions* to demand or receive compensation for spiritual ministries. The relation between poverty and gratuitous ministries is an intimate one, but the subcommission felt that there was no intrinsic and necessary connection. In our practice they have been separated for a long time.

Following the spirit of the law, we should always employ poverty and gratuitous ministry to attain the apostolic end of the Society. St. Ignatius acted in this way when he did not hesitate to modify both poverty and gratuitous ministry when he required a foundation for our colleges. For our founder did not proceed theoretically regarding poverty, but he penetrated the nature and the demands of evangelical poverty as related to the needs of his own times. When circumstances changed, he himself used to apply and change the means so that he could develop and perfect every type of apostolate proper to the Society. According to this spirit and practice of Ignatius, then, we should make the changes in our laws which are necessary to accomplish our purpose.

One thing should always be essentially preserved, that is, the sincere and effective pursuit of the goals intended by our gratuitous ministry: an unadulterated honesty in our service of God, excluding every species of avarice; internal and external liberty; edification of the neighbor; trust in God.

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The principle of gratuity is not just being preserved, but we now seek a method by which, under changed circumstances, we may obtain through other forms of this principle what we formerly obtained through alms. For gratuity is specified by the end in view, and it can take manifold forms. Gratuitous ministry, like poverty itself, is not necessarily more perfect when it is more absolute, but rather when it is more suited to its purpose. Therefore, a norm is being sought which may help us and oblige us to work more sincerely as apostles who are not looking for personal profit but who freely give what we have freely received. We are looking for a new law which can be observed, not more easily, but unconditionally. The concrete means which St. Ignatius chose to safeguard the gratuitous nature of our ministry, that is, alms, does not seem feasible today. We have to find other means which will guarantee this gratuitousness, not destroy it.

The main difficulty is that the Society, just to exist, has had to seek an apostolic dispensation from observing its own law. For our law to become a true norm of action and not a fiction of law, the law must be changed in accordance with the spirit in which it was first made.

This was the source of a great deal of debate. Some said that without alms there was no gratuitousness; that living from alms was an essential part of the very spirit of the Society; that this way of life of ours more fully corresponds to the desire of the Church of modern times, which wishes to be the Church of the poor; that to change this means that the Society would lose freedom in its ministries, trust in God's providence, and the deeper meaning of hope.

Others said that the above arguments would be true only if poverty and gratuitousness were eliminated, but not if living from alms were eliminated. Since it is now impossible for us to support our apostolic works if we do not accept the new means now offered, we would have to close our colleges, universities, and many other apostolic works. But in the Society our type of poverty is determined by our apostolate, not the other way around.

Since our present condition of poverty is really a fiction, it does not give edification as it did in the days of St. Ignatius. Today honesty, sincerity and giving witness are the things that influence souls more than anything else. We will have these if we seek real poverty, using the means appropriate to today's generation. The radical solution is a love of poverty, but a love that is not reduced to acts is an empty love. The solution offered here aims at making our poverty genuine and practical.

We must remember that it is frequently difficult to draw the line between the fruit of our labor and free-will offerings. It is one thing to accept a stipend, which we are permitted to do, and it is quite another

thing to demand a stipend for our service, which we are never allowed to do.

Certain members of the Congregation wished that the official *Acta* would express regrets because of this change in our poverty and would exhort all to develop a more intense and generous spirit of poverty.

In the approved decree, the gratuity of ministries in the Society is to be interpreted according to the following principles:

The nature of this gratuity should be explained first in terms of its purpose, which is a dual one: internal and external liberty, and edification of the neighbor arising from this liberty and from our love of Christ and fellowman.

Therefore, it is not per se contrary to the principle of gratuity to receive Mass stipends or alms in accordance with the present law of the Church. For our spiritual ministries, especially for those mentioned in the *Formula of the Institute* of Julius III, Ours may not demand stipends but may receive those which are offered, with due consideration for the special norms in the case of parishes and lawful compensation for travel and other expenses.

Royalties, honoraria, grants, and similar income, which are considered to be the fruit of our talent and work, can be legitimately accepted.

The charging of tuition fees in our schools is not per se contrary to the gratuitous nature of our ministries. Nevertheless, in the light of the apostolic objective of the Society in the ministry of teaching and instruction of youth, and according to the mind of St. Ignatius, it is altogether desirable that, insofar as circumstances may permit, an effort be made to adopt whatever means may make it possible for us to return to the practice of teaching without charging tuition fees.

Foundations in the law of the Society

Fr. Anthony Leite (Portugal) gave the report on this very technical matter. The problem arises from the fact that in the Society only houses, not provinces or the Society itself, are moral persons in the light of the law and consequently capable of ownership. But since, as a matter of fact, there is no college of Ours which has an adequate endowment, an *Arca Seminarii* has been created and built up from fixed revenues, annuities, gifts, etc.

But to whom do these goods belong, particularly those which are income-producing? Not to the province, because a province cannot possess them. They might be said to belong to the province's houses of formation taken together, because if they can possess singly, they can also possess as a group. But scarcely any province has all its own houses of formation but only some of them.

From this it is clear what uncertainties may arise in the division of a province, in relinquishing property, and in many other circumstances.

It was necessary, therefore, to determine this subject of the law. The Congregation approved a decree establishing such foundations as moral persons. Thus the *Arca Seminarii*, retreat houses, and other similar institutions will be the subject of law.

The Congregation decided to submit Nos. 4-6 of this decree to the Supreme Pontiff for his confirmation or at least for his information.

The *definitores*

The General Congregation also voted to establish a committee of *definitores* to revise the law according to the norms given by this Congregation. Fr. Anthony Delchard (Northern France) gave a report on the duties of the *definitores*, which are dealt with by the *Constitutions* [755] and by the *Formula of the General Congregation*, Nos. 125-127. They are not merely members of some commission lacking the authority to make decisions. That would make their work of little help. At most, they would be able to prepare a schema to be proposed to a new general congregation for the revision of the entire body of law on poverty.

These *definitores* have true legislative power, delegated to it by the General Congregation, to change the existing decrees on this matter and to make new ones, according to the directions approved by the Congregation itself. These new decrees will be promulgated by Father General and put into practice as an experiment until another general congregation gives its definitive approval of them.

By way of conclusion: Now, for the first time in many years, the Society of Jesus will be able to live with all sincerity and self-respect a life of true poverty, as St. Ignatius wished. Now the *definitores* can work out ascetical and spiritual guide-lines as well as laws which are renewed and adapted to the present-day stage of social evolution. Through these the members of the Society will be able to put into practice true poverty, both individually and collectively. (53)

The distinction of grades: the voting

44 After the voting on poverty on July 10, the Congregation also voted on the distinction of grades. Five different votes took place:

- a) The Congregation did not approve that the competent subcommission should now prepare a decree to do away with the distinction of grades, since this question requires fuller investigation.
- b) It likewise rejected a proposal to prepare a decree which would provide that all scholastics would first offer the vows of spiritual coadjutors, and later, some of them, under proper conditions, would make the solemn profession.

- c) The Congregation wanted a decree prepared to reform the norms for promotion to the grade of professed. Presupposing evidence of a satisfactory performance in either the long or short course of theology, the title to solemn profession would consist in one's overall outstanding apostolic and religious worth, so that those who are conspicuous beyond the common measure in some ministry of the Society and in religious virtues would be judged worthy of profession, either passing directly from the grade of approved scholastic or any time after having pronounced the vows of spiritual coadjutor.
- d) The Congregation approved of recommending to Father General that he set up a commission whose task it will be to investigate thoroughly the whole problem of the distinction of grades and to propose its findings to the second session of this Congregation or to the next congregation.
- e) The General Congregation also approved the investigation of the advantages and disadvantages of granting the solemn profession also to coadjutor brothers.

Parishes

45 Following the voting on grades, Fr. Wenceslaus Fěrt (Bohemia) presented the report on accepting the care of souls in parishes. Discussion on this question took place during this afternoon session of July 10 and again on the morning of July 12. Twelve speakers took part in these debates.

Doubts as to whether the *Constitutions* are opposed to this form of ministry could be raised on two counts: parish work would seem to run contrary to our poverty and to Jesuit mobility.

Those who spoke about the historical evolution of the concept of the parish showed clearly that in the changed circumstances of today, the parochial ministry does not go against the demands of the *Constitutions*. At the time of St. Ignatius, parishes were looked on as benefices in the strict sense. Nowadays this is not the case with a great number of parishes; moreover, the care of souls in a parish is considered merely as a service rendered to the diocese. In days gone by, religious orders had very many faculties in spiritual matters independently of the bishop. Today, however, the care of souls often cannot be exercised except in dependence on the bishop and within the pastoral framework of the parish. Hence it often happens that unless we take on parishes, we are practically excluded from spiritual ministry of any importance.

Wherever these conditions prevail, that parish will become the means of the fuller realization of our mission and of the greater service of the

Church. The General, together with the provincials, should judge when these conditions actually occur.

Through the parochial ministry we can enter into closer relations with the secular clergy, and in this way bring about a greater union and trust between the diocesan clergy and ourselves, according to the mind of Vatican Council II. Nor must we forget that parishes entrusted to the care of religious are better adapted to the requirements of religious discipline as a result of present day ecclesiastical norms, even though all the difficulties may not disappear. The present economic system, for instance, is more in conformity with our poverty.

Whether the proper selection of our ministries can be made in a parish depends upon the circumstances. For a pastor is obliged in justice to serve everyone; on the other hand, the parish framework offers great possibilities for giving special attention to those who may exercise a greater influence or who may be in greater need.

To some the decree sounded too negative, since parish work is merely permitted, but not encouraged. However, in some parts of the world, especially on the missions, parishes which are called mission stations are such that they offer the channel through which the Society performs its primary work both in its apostolate among Catholics and in its efforts to enter into the world of the non-Catholic.

Others objected to the decree on the score that it confirms the old principle and regards the parish ministry as an exceptional thing. Since, however, the Society today staffs 1228 parishes, that number far exceeds what can be called an exception. Sincerity would demand that, in view of the quite different function of today's parish compared to that of Ignatian times, new legislation be enacted whereby parishes would belong among our normal spiritual activities. This would be a very great consolation to Ours who work in the parishes. Still others took exception to the decree in that it would simply solve the juridical problem of parish ministry, without saying anything of its pastoral aspect, which should be of utmost importance when the question of accepting parishes arises.

Coadjutor brothers

46 At the end of the session of July 10 two reports on coadjutor brothers were presented in the *aula*. Fr. Angelo Tejerina (Leon) spoke about temporal coadjutors in general, and Fr. Paul Mailleux (Southern Belgium) discussed the possibility of conferring the diaconate on them.

Almost eighty *postulata* dealt directly with the brothers and their problems. Provincial congregations had submitted forty-one of these. The Commission prepared a decree and carefully analyzed many important points: the mind of St. Ignatius regarding temporal coadjutors,

the change in the number of brothers in the restored Society, sociological and ecclesiastical factors, and other considerations.

The discussion on July 12 showed that many people shared the desires expressed in the *postulata*, for the same hopes were repeatedly voiced in the *aula*: that the nature and character of the brothers' vocation be elaborated more clearly; that a proper practical esteem for their vocation become operative through the fraternal cooperation of everyone in the Society, through fitting equality in a common, familial manner of living, and through the suppression of every undue distinction; that a wider range of labors be entrusted to the brothers, especially in the direct apostolate; that for such work both their spiritual and technical-cultural training be intensified, and the legislation on the brothers be revised.

Some of the more concrete points raised can be indicated. Accidental changes will not be enough. A deep renewal, both of the institution and of the way of thinking among the priests, must take place. It is less a question of granting concessions to the brothers than it is of seeing what has to be done to bring their status into accord with present circumstances in the Church and in the Society and to promote greater spiritual progress and apostolic effectiveness among the brothers.

Almost everywhere there are excellent brothers who are a "real treasure" for their houses and for the entire Society. And yet it cannot be denied that bitterness and complaints exist, a clear sign that a real problem lies hidden in this matter. Some felt, however, that this is not peculiar to our Society; it is experienced in all religious institutes, both those with only lay religious and those in which there is a greater uniformity with the priest-members. Therefore causes for the crisis should be carefully considered within the actual sociological environment.

The Society is a body consisting of various members with different tasks. This is true among the priests, who are employed in many different offices. As in the case of the priests, so also in that of the brothers, the order must retain the members who, according to their vocation, are engaged in domestic and other duties which are so useful to the Society and to the good order of its houses.

But it should in no way close the door upon those who, if God sends them, seem to be called to higher work, whether in education, art, industry, technical pursuits, or anything similar. Rather, we should do whatever we can, according to the variety of God's graces, to improve the status of the brothers on every level: spiritual, professional, and human. The Society should gladly welcome those whom the Holy Spirit calls to devote themselves to the apostolate in the Society of Jesus as coadjutors.

For this to be done, we have to undertake a theological reflection

and inquiry into the nature of the brothers' vocation and the ways in which spiritual paternity is de facto realized. Many praised the decree for the clear and precise way in which it showed the apostolic nature of the brothers' vocation, unlike the treatment in other documents. Often enough their life was considered as more of a contemplative one, as opposed to the active life of the priests, whereas it really consists in the fact that they pursue the same apostolic end in other ways.

Nevertheless, not everyone agreed regarding the mind of St. Ignatius on the vocation of the temporal coadjutors. Some thought that St. Ignatius had introduced coadjutor brothers only to help the Society in external and domestic affairs; other cases go beyond his intention or constitute exceptions in truly special situations. But others believed that a distinction has to be made between the brothers' vocation considered in itself and the things that, because of sociological conditions, could actually be done in a normal manner during the time of St. Ignatius.

Since this is a point of the utmost importance, the explanations the Commission provided in its preparatory reports are worth pointing out here. In the *Constitutions* two things must be carefully distinguished:

- a) The principle, or fundamental law—The mission of the temporal coadjutors is “to assist (*sublevare*) the Society in those things (per se without limit) in which the others cannot engage without detriment to the greater good” [148]. This shows two facets of the brothers' vocation: its supplementary or subsidiary character, and its complementary character in relation to the attainment of the greater good by the *whole* Society. Therefore, it includes a certain permanent and essential element, which involves a practically unlimited capacity for action for all the circumstances in which the Society must seek the greater good.
- b) The concrete delimitation and diversification of this cooperation—In reality this application has been restricted by:
 - 1) the cultural and social structure (“with or without the knowledge of letters” [112]). Culture in the time of St. Ignatius was the privilege of a chosen few. Among religious, “to acquire learning” and “to prepare for the priesthood” were almost synonymous.
 - 2) the apostolic structure of the direct apostolate, conceived in practice as “priestly” and to be exercised by priests.
 - 3) the structure of our incipient apostolic order, which undertook strictly priestly ministries and was at least partly inspired by the structures of the older orders.

• Notwithstanding these conditions, however, St. Ignatius expressly sug-

gested the possibility of employing brothers in major matters [114], and he confirmed this procedure by his practice in certain cases.

To explain the full reality more deeply, the Commission also considered the reasons why, in its opinion, the inner vitality latent in the mission of the brothers has not been sufficiently developed and why it is both possible and necessary in the present situation to pursue this development according to its intrinsic principles.

From a perhaps overly rigid insistence upon the restrictions (*de-limitationum*) which St. Ignatius placed upon the cooperation of the temporal coadjutors and, at the same time, from a neglect of the "principle" (above), the apostolic organic activity of the Society is sometimes deeply disturbed.

The original Ignatian idea was this: The professed, men consecrated and totally dedicated, eagerly laboring in the more demanding fields of the apostolate, and "assisted" by coadjutors, either spiritual or temporal, with whom they form one apostolic body. This idea has almost disappeared. Indeed, the roles are often switched: Many spiritual coadjutors do the work of professed, and indeed, with greater self-giving, availability, and success; many professed "help" and "assist" the Society; many temporal coadjutors have been replaced by laymen, who, with more esteem from superiors and other fathers, "help" the Society (i.e., are its "coadjutors"), even while they earn wages. Little wonder, then, if from this apostolic disintegration of the body of the Society some weaker members, dislodged from their specific subsidiary and complementary roles by the professed and by laymen, are compelled to suffer more deeply.

We interpret St. Ignatius correctly, then, not when we hold fast to the letter of his "restrictions," but only if we dare to draw forth what is virtually contained in his "principle" to meet recent circumstances which are far different from those of Ignatian times. These circumstances include: the cultural and social expansion, which sees fewer and fewer men being considered as "unlettered"; the apostolic expansion in the Church, with its lay movements and more complex tasks; the apostolic expansion of the Society itself. All these factors declare the need for the greatest possible help, in virtue of the Society's essential dynamism, which even today seeks the greater good. Hence we are impelled on this score every day to develop and integrate the apostolic abilities of our coadjutor brothers to a much greater degree.

We can also see how St. Ignatius, in his figure of the coadjutor, departed from similar institutions in other orders. The name *coadjutor* means more than the term "lay brother" (*conversus*). It is a concept relative to the notion of "professed" and to the Society. It signifies a

complement in one fully apostolic activity, as a living member with a special and proper part in the same labor (the service of God), rights and obligations, and merits (*Constitutions* [114], [812 ff.]). Moreover, Ignatius raised laymen to the same degree of consecration as priests in the apostolic religious life.

This whole concept supposes a somewhat new theology, or at least one marked by a new note: the theology of service, of the apostolic vocation of every Christian (*Constitutions* [115]), of an apostolic body within the Church ([114-15, 119]).

These notions suggest the way in which the solution must be sought: investigation and research into the very vocation of the brothers. All other considerations will be nothing more than the logical consequences of this one. Many difficulties and complaints are the result of this radical misunderstanding or falsification of the brothers' true mission.

These statements, and many others, were made either in the Commission's report or in the Congregation's discussions. They indicate how many attempts were made to clarify the vocation of the coadjutor brothers and the importance and difficulty of reaching a final solution. The more difficult and basic steps, however, have been made. They still have to be improved, developed, and perhaps in some details, changed. But the way is now open to determine many things which could not be grasped satisfactorily before, for lack of a clear vision of the mind of St. Ignatius and of the theological nature of the brothers' vocation. Some of these further considerations also came up in the *aula*: formation and studies; the preeminence of the priests, which is based intrinsically upon their liturgical functions in the Church, not upon any social distinction apart from their place in the Church; the offices that the brothers can fill; the rules which require change. (60)

Provincials: the voting

47 On the morning of July 12 Fr. Laurence Fernandes (Madura) presented a brief report prior to the voting on provincials. Then eleven separate votes were cast concerning the communication of certain powers or faculties to provincials:

- a) Certain modifications in some existing decrees were approved, so that Father General will be free to grant faculties to the provincials for approval of new building plans, and for allowing some scholastics to make regency before finishing philosophy.
- b) The Congregation did not approve of giving Father General permission to communicate with provincials a wider power to dismiss scholastics and approved temporal coadjutors.
- c) It recommended to Father General that, according to his prudence,

he should communicate to provincials faculties on fifteen concrete matters (which hitherto, in practice, were reserved to the general).¹⁴

- d) It likewise approved certain provisions about the preparation of superiors, especially of provincials, about commissions of experts, and province consultations, so that provincials may use these

¹⁴In his letter of October 10, 1965, to all major superiors, Father General began to communicate these faculties:

1) Provincials may now, notwithstanding No. 295 § 1 of the *Epitome*, send scholastics to regency before finishing the course in philosophy, as long as there are grave reasons for doing so, which look solely to the good of the scholastics involved. (This authorization is in accordance with other changes being made by the General Congregation.)

2) Major superiors may also appoint superiors of smaller houses or of a newly founded college without the approval of the General. The usual *informationes* should be sent out, so that the provincial and his consultors may judge the suitability of the prospective superiors, and the General must be informed of the choice in good time. This authorization is granted notwithstanding No. 733 § 2 of the *Epitome*.

3) Father General confirms the authorization he gave by word of mouth during the General Congregation with the previous consent of the Holy Father. Major superiors may now for good reasons give permission for the use of tobacco, as long as it is in keeping with our spirit of poverty and mortification and with due regard for the edification of our own and externs.

4) Major superiors may now permit journeys to Rome without previous permission of the General. The latter should, however, be informed of the impending arrival and of the reason for the trip in good time. This authorization is granted notwithstanding No. 244 § 3 of the *Epitome*.

5) Major superiors may now grant permission for trips outside one's assis-tancy when made out of necessity or genuine utility and not merely for pleasure. Due regard must be kept for poverty and approved customs. The provincial of the province to which the trip is made must be informed in good time, and, if ministries are to be exercised or funds solicited, he must give previous consent.

Before granting a more liberal authorization for permissions to visit one's family, I would like to receive more detailed information. Please, then, discuss this with your consultors and let me know what permissions are normally granted in your province in this regard. I would like to know also what norms and qualifications you think should be appended to this permission, if it is granted to all major superiors throughout the Society.

Concerning the other authorizations granted by the General Congregation, some are contingent on decisions already made or to be made by the Congregation, and others seem to require a more thorough study and consideration. You will hear more about these later.

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consultations more, and, according to the nature of the matter under discussion, may invite to them fathers or brothers who can really be helpful.

- e) By almost unanimous consent the Congregation approved the decree on provincials, which sets forth their important role, their significance in the universal government of the Society, and the relationships which should obtain between the provincials and Father General, and between the provincials and their subjects. Certain recommendations are made to the provincials, e.g., that they attentively listen to and direct their subjects, especially the rectors and local superiors, whom they should carefully help to discharge their office, placing confidence in them and giving them wide powers when that is opportune; and likewise that they foster the religious life, the formation of Ours, and the apostolic ministries in their provinces. More frequent communication between the provincials and Father General is recommended so that, from this intimate knowledge and mutual contact, the influence of the head of the Society may more easily reach down to the provincials.

The commission on procedure for the second session

- 48 Father Assistant Andrew Varga presented a report during the morning of July 12 dealing with the problems that would arise from the interruption of the General Congregation. He also answered questions put to him by some of the delegates. (50)
- 49 In the afternoon Fr. William Crandell (New Orleans) presented the report before the voting on the duration of the general's term of office, scheduled for the following day. (51)
- 50 At the end of the session Father General announced the names of the members of the commission on the procedure of the second session of the 31st General Congregation:

Chairman: Paul Reinert	Missouri
William Crandell	New Orleans
Jesus Diaz de Acebedo	Loyola
Maurice Eminyan	Malta*
John McGrail	Detroit
Paul O'Connor	Chicago
Francis von Tattenbach	Upper Germany
Robert Tucci	Naples

The voting on July 13

Matters arising from the interruption of the Congregation—Father General was authorized to change provincials before the end of the

General Congregation if a proportional serious reason is present. The former provincials will retain their right to take part in the second session, and the new provincials will be called as electors to the Congregation. All these points apply only for this change in office. (61)

51 Term of office of the general—The Congregation definitively decided that the general's office should be for an indefinite time, i.e., for life (*ad tempus indefinitum seu ad vitam*), with the new precautions that had already been approved. (62)

52 Priests' tertianship—A decree was passed recognizing the need for a renewal of the tertianship. A period of experimentation is needed to ensure that this will be done in the spirit of the Second Vatican Council, and this period should last for three years or more. This experience will show us what line should be taken. Provincials and instructors should carry out experiments appropriate to local conditions, but not without the approval of Father General. At the end of this period a conference will be called to pool the benefits arising from the experiments. The results will be incorporated in an instruction of Father General on the third probation and will affect the revision of the rules of the tertian instructor.

The *definitores*

53 This vote was followed by the election of the four *definitores* who would settle questions concerning poverty:

Anthony Delchard	Northern France
Jesus Díaz de Acebedo	Loyola
Joseph Gallen	Maryland
Anthony Leite	Portugal

54 After the election, Fr. Philip Gentiloni (Rome) gave the report on the question of simultaneous translation for the second session of the Congregation. (58)

The spiritual life

55 The Congregation then turned its attention to the spiritual life. Fr. George Ganss (Missouri) gave a general outline of the work accomplished by the Commission, and Fr. Philip Franchimont (Southern Belgium) reported on the decree as a whole. This was followed by reports on individual chapters: Fr. Ansgar Mueller (Southern Brazil) on Scripture and the liturgy, Fr. John Fuček (Croatia) on the *Spiritual Exercises* and renovation tridua, Fr. Henry Birkenhauer (Detroit) on mental prayer, and Fr. Franchimont on litanies. On the next day twenty-two delegates took part in the discussion on the spiritual life.

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The voting on July 14

- 56 The frequency of general congregations—The principle of holding general congregations at fixed intervals was rejected.
- 57 Interprovincial cooperation—A decree was proposed, but the Congregation was unwilling to lay down anything definite in this first session.
- 58 Simultaneous translation—The Congregation was unwilling to have this introduced for the second session but decided that Father General should consult experts to see what could be done for a future general congregation.
- 59 Selection and promotion of ministries—In a double vote the decree on the better choice and furtherance of our ministries was passed. The introduction notes that our ministries often do not fulfill expectations, chiefly because they are not adapted to modern conditions. Some flexibility in adapting them, therefore, is needed. This should not give rise to any difficulty since it is in accordance with our Institute.

In the decree itself the following points are made:

- a) Norms for renewal—These are in the *Constitutions*, and their application is made easy by the use of the *Spiritual Exercises*, the source of teaching on making and carrying out an election.
- b) The required attitude—While union with God is absolutely necessary, a knowledge of the world is also required. We must establish a fraternal dialogue with the world, in which an esteem for the genuine values of the world will be expected of us, as well as a spirit of cooperation in advancing its authentic progress.
- c) Cooperation in the apostolate—In the first place we must be available to carry out everything that the Holy Father gives us to do. Then we must see that our apostolic work is integrated with the apostolic works undertaken by the bishops. Hence we should make an effort to foster cooperation with the diocesan clergy and religious of other institutes. We must also remember the ever-increasing importance of the laity in the Church since they, both men and women, are taking an increasing share in the apostolate. Our cooperation with them is absolutely necessary.
- d) Fields of the apostolate demanding special action today—According to a geographical norm, we must give our efforts first to the underdeveloped countries. In these an increase in population is accompanied by growing material and spiritual hunger. According to a qualitative norm, we should be highly competent in science and research to have an influence on the world of science. We must also devote ourselves to the labor force, to the education of youth, and to the work of international institutions. A missionary spirit

should be fostered in all our men, and they should be trained in the use of the means that modern science puts at our disposal, as for example, communications media.

Commissions to promote the better choice of ministries—A decree was approved whereby provincials are to set up commissions to assist them in the choice of ministries. Ministries that affect several provinces can be coordinated by an interprovincial commission.

60 Coadjutor brothers—The Congregation postponed a definitive vote on the subject of the brothers until the second session. While wanting to reach a solution as soon as possible, it wanted to make a closer study of the whole question. But because of its urgency, the Congregation recommended to Father General the task of writing a letter to the whole Society on the substance of the decree so that what has already been settled may be put into practice with the least possible delay.

The diaconate—In regard to the Oriental rites, the Congregation suspended Decree 15, no. 2, of the 29th General Congregation¹⁵ and grants to Father General the power to permit ordination to the diaconate as he judges best.

In the Latin rite the question of deacons needs further investigation and a clearer knowledge of the true mind of the Church as it is found in the documents of the Second Vatican Council. For this reason no decision was taken.

After the voting, the Secretary of the Congregation, Fr. Abellán, outlined what the General Congregation had achieved so far and what remained to be done.

The voting on July 15

On the morning of July 15, the forty-ninth and last plenary meeting of the first session of the Congregation was held.

61 The second session—The Congregation approved a decree consisting of two documents previously accepted, i.e., concerning the second session (July 9) and questions arising from the interruption (July 13). In addition to the Commissions of the Congregation, which will continue their work, three additional commissions were set up for the interim work: a coordinating commission, a commission on procedure, and a commission for the preparation of definitive judgments.

62 The general's term—A decree containing the decisions taken on July 8 (the resignation of the general) and on July 13 (his term of office) was approved and its immediate promulgation ordered.

¹⁵ *Acta Romana Societatis Iesu* 11 (1946-50) 24, from the words "Diaconorum vero. . ."

- 63 Atheism—The Congregation also decided that the decree on atheism, already approved on July 6, should be promulgated at once since it was a task committed to the Society by the Supreme Pontiff.

Powers granted to Father General—In its final votes the Congregation granted various faculties to Father General, as is ordinarily done at the end of a general congregation. Some of these concern the government of the Society, and others are related to the General Congregation.

Father General's closing address

- 64 At the end of the session Father General gave a brief review of the work done by the Congregation. After recalling some of the questions which had been settled, he continued:

Passing over other matters in silence, I should like to refer to the topic which held our attention these last two days: the spiritual life in the Society. This matter is especially close to our hearts because in it we find the very soul of our Christian and religious life as well as that of the Society's apostolic activity. This subject by its very nature is the most important of all, one that calls for careful, wise, and enlightened study . . . Mature consideration, reflection, and extended discussions between sessions will be needed so that the Congregation's deep concern on this point may lead to a true renewal of the spiritual life in all members of the Society. This spiritual renewal will constitute the main consideration of the Congregation during its second session.

Father General concluded his remarks to the members of the Congregation:

A new task is imposed upon you as you now return to your provinces, namely, to put into practice the decrees which the General will soon be promulgating in virtue of the authority you have delegated to him. Pay attention not only to the mere application of these decrees but also to their implications; in tying together the entire work to be completed by the Congregation, it will perhaps be useful to take note of these.

I should like to recommend something to you. You will frequently be called upon to discuss the Congregation and its work; you will also have to answer countless questions. Let what you say be edifying, that is, encourage Ours, foster trust in the Society and its spirit, and increase more and more the love Ours should have for our Institute.

We have heard a great deal in this *aula* about how much is expected of this Congregation. That expectation now rests upon you; in you will the shape and pattern of this Congregation be presented. Take to heart this work of edification and charity. Do not hesitate to make known the examples of sincerity and true love of the Society of which you have been witnesses, in religious simplicity, in the midst of our labors.

The words of farewell which St. Francis Borgia addressed to the departing electors come to mind: "I feel sure that you will discover, as you continue on

your way, many lying sick with different infirmities. But you who are called on to exercise the charity of the good Samaritan, do not pass by like the Levite or the others, but offer the oil of devotedness and other suitable remedies. For by this will all men know that you belong to the Society, if you give yourselves to the healing of these ills." These ills are the ones we have heard about so often in this hall: frustration, absence of a supernatural outlook, doubts about vocation, weakness of faith, etc. Let each of us play the part of the Samaritan, pouring out his soul, his charity, his confidence in the Society.

Please exercise this charity also toward me, Reverend Fathers. I humbly beg for it in the words of St. Francis Borgia; listen to him: "As for myself, I ask only this, that you treat me as those do who load up their baggage animals. For they think not only of the goods they carry but also, and especially, of the animals themselves, anxious to see that they finish the journey. If they become lame, they lighten the load; if they are unwilling to go forward, they urge them on; if they fall, they help them to their feet; if they are worn out, they relieve them of their burdens. The very same I ask for myself. I am your beast of burden (if St. Francis Borgia could speak of himself in this way, how much more can I); you have placed a burden upon me. Then do at least for me what you would do for your baggage animal, so that I can say: I am among you as your beast of burden and am always with you."

Therefore, Reverend Fathers, I commend myself and the whole Society to your prayers and thoughtful care. And once again expressing my gratitude to all of you, I wish you from the bottom of my heart a happy and peaceful return to your provinces.

Father General gave his blessing to all the fathers and to the whole Society. All present then recited the *Te Deum*, bringing the first session of the 31st General Congregation to an end.

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APPENDIX A: FATHERS OF
THE 31ST GENERAL CONGREGATION

Very Rev. Peter Arrupe Peter Abellán	General of the Society of Jesus Secretary of the Congregation (Toledo)
John McGrail	Assistant Secretary of the Con- gregation (Detroit)
James Naughton	Secretary of the Society (Missouri)
Romulus Durocher	Treasurer of the Society (Montreal)
Severian Azcona Francis Crick	Spanish Assistant (Loyola) Provincial (Ranchi)

A. *Commission I*: GOVERNMENT

Chairman: John Swain	Upper Canada
Secretary: Anthony Pinsker	Austria

Subcommission I: GOVERNMENT IN GENERAL

John Bru	France-Atlantic	John Kelley (P)	Oregon
Frederick Buuck	Lower Germany	John Reed	Buffalo

Subcommission II: GOVERNMENT OF THE WHOLE SOCIETY

- a. Father General
- b. Assistants
- c. Officials

Victor Blajot (VP)	Bolivia*	Francis Kelly	Australia
Thomas Byrne (A)	Ireland	Ferdinand Larraín	Chile
John Colli	Turin	James Martegani (A)	Venice-Milan
John Connolly (P)	California	Candide Mazón	Aragon
William Crandell	New Orleans	Stephen Pillain (A)	Northern France
Henry Gutiérrez Martínez del Campo	Southern Mexico	Anthony Pinsker	Austria

Subcommission III: PROVINCIAL GOVERNMENT

- a. Provincials
- b. Inter-province houses and projects (cooperation)
- c. Superiors

Stephan Dzierżek (P)	Greater Poland	Peter Ribas (P)	Tarragona
Charles Gomes (VP)	Goa-Poona*	John Richard (P)	Montreal
Raphael Gómez Pérez (P)	Southern Mexico	John B. Rocha (A)	Central Brazil
John O'Connor (P)	New England	Francis Vizmanos (P)	Castille
Edward Ramírez (P)	Eastern Colombia	Albert Wautier (VP)	Calcutta*
Paul Reinert	Missouri		

Subcommission IV: CONGREGATIONS

- a. General Congregation
- b. Congregation of Procurators
- c. Provincial Congregation

* Vice-province A Assistant P Provincial VP Vice-provincial

CONGREGATION

Anthony Aquino (P)	Central Brazil	Marianus Madurga	Aragon
John Daley (P)	Maryland	(P)	
Herbert Dargan	Hong Kong Mission	John McGinty (P)	New York
Charles Guaschetti	Turin	Hippolytus Salvo (P)	Argentina
(P)		Andrew Varga (VP)	Hungary (dispersed)
John Kozelj	Croatia	Daniel Villanova (P)	Sicily
Albert Lemieux	Oregon		

B. *Commission II: MINISTRIES AND THE APOSTOLATE*

Chairman: Herve Carrier	Quebec
Secretary: Marcellus Azevedo (VP)	Minas-Gerais*

Subcommission I: PLANNING AND DIRECTING THE APOSTOLATE IN THE ENTIRE SOCIETY

Marcellus Azevedo (VP)	Minas-Gerais*	John Hirschmann	Lower Germany
Herve Carrier	Quebec	Philip Laurent (P)	Paris
Eusebius Garcia	Aragon	John Leary	Oregon
Manrique		Robert Tucci	Naples

Subcommission II: MINISTRIES IN THE MISSIONS

- a. Nature and apostolic purpose of missionaries
- b. Spiritual and intellectual preparation of missionaries
- c. Distribution of missionaries of the Society on an international basis
- d. A secretariat of information to aid Father General

Emmanuel Acévez	Northern Mexico	Aloysius Del Zotto	Kerala*
Francis Burkhardt (P)	Far East	(VP)	
Terence Corrigan (P)	England	Jerome D'Souza (A)	Madura
Emmanuel Crowther (VP)	Ceylon*	Andrew Dupont (VP)	Madagascar*
Abdullah Dagher	Near East*	Victor Mertens (P)	Central Africa
Louis De Genova (P)	Patna	Denis Tobin	Jamaica Mission
		John Varaprasadam	Madura
		(P)	

Subcommission III: EDUCATION: SCHOOLS AND UNIVERSITIES, THE SCIENTIFIC APOSTOLATE, ATHEISTIC HUMANISM

- a. Spirit of renovation and flexibility of the educational apostolate
- b. Priestly ministry, the ministry of teaching and the scientific apostolate
- c. Interprovincial and international cooperation in education
- d. Function and integration of lay professors
- e. Method and spiritual quality of education in the Society of Jesus
- f. Colleges and ministries in the city of Rome

Emmanuel Antunes	Portugal	Francis Lacourt (P)	Northern France
Ferdinand Barón	Eastern Colombia	Angus MacDougall(P)	Upper Canada

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John Boylen (P)	Australia	Vincent Monachino	Rome
Francis Braganza (VP)	Gujerat*	Paul O'Connor	Chicago
Horatio de la Costa (P)	Philippines	Vincent O'Keefe	New York
John Foley (P)	Wisconsin	Daniel Pasupas	Central Africa
Vitus Fortier (P)	Quebec	Anthony Roberts	Jamshedpur*
Salvator Fruscione	Sicily	Anthony Romañá	Tarragona
Eusebius García Manrique	Aragon	Andrew Smith	New Orleans
John Kerr	Ireland	Roger Troisfontaines	Southern Belgium
		Gustavus Voss	Japan

Subcommission IV: ECUMENISM AND PASTORAL MINISTRIES

- General conditions and circumstances of pastoral work (the milieu)
- Specific ministries: Parishes, Spiritual Exercises, Sodalities, Apostleship of Prayer

Bernward Brenninkmeyer	Eastern Germany	Francis Martinsek	Patna
Paramananda Divarkar	Bombay	John Murray	England
Wenceslaus Feřt	Bohemia	Eugene d'Oncieu (P)	France-Mediterranean
Albert Giampieri	Naples	Marius Schoenenberger	Switzerland*
Louis González (P)	Toledo	Arthur Shea	Philippines
Anthony Kuřmierz (P)	Lesser Poland		

Subcommission V: SOCIAL APOSTOLATE AND COMMUNICATIONS MEDIA

- Centers of research and of social action
- International cooperation in the social apostolate

Richard Arès	Montreal	Bruno Markaitis	Lithuania*
Peter Beltrão	Southern Brazil	Francis X. Mejía	Western Colombia
John Calvez	Paris	George Mirewicz	Greater Poland
Maurice Eminyan (VP)	Malta*	Ansgar Simmel ¹	Upper Germany
Gerald Freitas	Northern Brazil*	Joseph de Sobrino (P)	Andalusia
Felix Litva	Slovakia*	Peter Velloso	Central Brazil

C. Commission III: FORMATION AND STUDIES OF OURS

Chairman: Paul Dezza Venice-Milan
 Secretary: Frederick Arvesú (VP) Antilles*

Subcommission I: GENERAL FORMATION

Blase Arminjon	France-Mediterranean	Charles Orié (VP)	Indonesia*
Philip Gentiloni ²	Rome	Rudolph Edward de Roux	Western Colombia
William González	Eastern Colombia	Emil Sogni	Turin
William Maher	England		
Charles O'Connor (P)	Ireland		

¹ Substitute for Fr. Karl Rahner. Since this year Fr. Rahner succeeded Msgr. Romano Guardini to the chair of the Faculty of Theology of the University of Munich, the University's Council judged it inopportune, in the circumstances, to permit him to come to Rome.

² Substitute for Fr. Richardo Lombardi, who suffered a cerebral thrombosis several weeks before the opening of the Congregation.

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Subcommission II: REGULAR COURSE OF STUDIES

	a. Juniorate and philosophy		
	b. Theology		
Joseph de Aldama	Andalusia	Julian Harvey	Quebec
James Alf	Buffalo	George Klubertanz	Wisconsin
Emeric Coreth	Austria	John-Mary Le Blond	Northern France
Joseph Ćurčić	Croatia	John Ochagavía	Chile
Laurence Fernandes	Madura	Joachim Salaverri	Leon
Michael Fiorito	Argentina	Peter Smulders	Netherlands
Peter Fransen	Northern Belgium	Emil Ugarte	Madura
Emmanuel González	Japan		

Subcommission III: SPECIAL STUDIES

Frederick Arvesú (VP)	Antilles*	Victor Marcozzi	Venice-Milan
Melchior Balaguer	Bombay	Henry Portilla	Southern Mexico
William Le Saint	Chicago	John Thomas	Wisconsin
		Linus Thro (P)	Missouri

D. Commission IV: RELIGIOUS LIFE

Chairman: George Ganss	Missouri
Secretary: Edward Briceño (P)	Eastern Colombia

Subcommission I: NATURE AND PURPOSE OF THE APOSTOLIC RELIGIOUS LIFE IN THE SOCIETY IN THE TIME OF VATICAN COUNCIL II

Jeremiah Hogan	Australia	Francis von	Upper Germany
Jesus Iturriz	Loyola	Tattenbach	

Subcommission II: VOWS IN GENERAL IN THE WORLD TODAY

	a. Obedience and the exercise of authority. Manifestation of conscience		
	b. Chasity: positive treatment		
	aa. Spiritual significance of the vow of chastity		
	bb. Education of the affective life of Ours		
John Connery (P)	Chicago	Harold Small (A)	Oregon
Anthony Mruk	Lesser Poland	Gunther Soballa (P)	Eastern Germany
Emmanuel Segura (VP)	Paraguay*		

Subcommission III: POVERTY

	a. Moral, ascetical and juridical aspects		
	b. Poverty as bearing witness		
Joseph Aldunate (P)	Chile	Victor Iriarte (VP)	Venezuela*
Anthony Delchard	Northern France	Anthony Leite	Portugal
Jesus Díaz de Acebedo	Loyola	Anthony Messineo	Sicily
		Joseph O'Brien	California

Subcommission IV: SPIRITUAL LIFE

- a. Scriptural and theological foundation of spirituality in the Society
- b. Apostolic spirituality of the Society (the contemplative in action)

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c. Practice of the spiritual life, both personal and liturgical

Henry Birkenhauer	Detroit	Ansgar Mueller	Southern Brazil
Augustine Fimmers	Northern Belgium	Ignatius Renteria (P)	Northern Mexico
Philip Franchimont (P)	Southern Belgium	Maurice Rycx	Central Africa
John Walter Fuček	Croatia	Luke Verstraete	Ranchi

Subcommission V: SPIRITUAL FORMATION AND PROGRESS

- a. Excellence of spirit over the letter
- b. Education for spiritual maturity
- c. Spiritual direction
 - aa. Formation of spiritual directors
 - bb. Formation of young men in spiritual conferences with directors

Miecislau Bednarz	Lesser Poland	Paul Shan	Far East
Charles Fank (P)	Upper Germany	James Shanahan (P)	Buffalo
Sylvester Monteiro (VP)	Kanara*	Francis Silva	California
Michael Rondet	France-Mediterranean		

Subcommission VI: TERTIANSHIP

Joseph Arroyo	Toledo	John Laramée	Montreal
Edward Bulanda	Greater Poland	Charles McCarthy	Far East
Armand Cardoso	Central Brazil	John McMahon	New York
James Goussault	France-Atlantic	William Murphy	New England

Subcommission VII: COMMUNITY LIFE AND DISCIPLINE

- a. Sense of religious discipline as a means both to achieve the purpose of the Society and to foster fraternal charity
- b. Practical norms for accommodation to variety of places and types of houses

Francis Xavier Baeza	Castille	John Terpstra (P)	Netherlands
Brendan Barry	Ireland	Joseph Emmanuel	Loyola
Edward Sponga	Maryland	Vélaz (P)	

E. Commission V: CONSERVATION AND ADAPTATION OF THE INSTITUTE

Chairman: Joseph Oñate (A)	Far East
Secretary: Joseph Hoing (P)	Northern Belgium

Subcommission I: IMMUTABILITY OF THE SUBSTANTIALS

Restudy of the Decrees of the 27th General Congregation

Lucius Craveiro da Silva (P)	Portugal	Ignatius Gordon	Andalusia
John Ford	New England	Lachlan Hughes	Salisbury Mission
Peter van Gestel (A)	Netherlands	Henry Klein	Eastern Germany

Subcommission II: ADMISSION TO THE SOCIETY AND TO HOLY ORDERS; DISMISSAL

Charles Bresciani (VP)	Bahia*	Edward Mann (P)	Bombay
Michael Elizondo	Argentina	Joseph Rianza	Castille
Nicholas Junk (P)	Lower Germany	Richard Rosenfelder	Patna
Cecil Lang (P)	New Orleans	Alphonse Villalba	Ecuador*
Simon Maas	Netherlands	(VP)	

Subcommission III: DIFFERENT GRADES IN THE SOCIETY

Aloysius Achaerandio (VP)	Central America*	Laurence van Roey	Ranchi
Isidore Grifol (VP)	Uruguay*	John Schasching (P)	Austria
Clement Pujol	Tarragona	Edward Sheridan	Upper Canada

Subcommission IV: COADJUTOR BROTHERS

Diaconate

George Ducoin (P)	France-Atlantic	James McQuade	Detroit
Armand Gargiulo (P)	Naples	Joseph Oñate (A)	Far East
Joseph Hoing (P)	Northern Belgium	Leo Rosa (P)	Venice-Milan
Ignatius Iglesias	Leon	John Sehnem (P)	Southern Brazil
Paul Mailleux	Southern Belgium	Angelo Tejerina (P)	Leon

Subcommission V: KNOWLEDGE OF THE INSTITUTE AND EFFECTIVE PROMULGATION AND COMMUNICATION OF RULES AND NORMS

Leo Cullum	Philippines	Roderick MacKenzie	Upper Canada
Julius Caesar Federici (P)	Rome	Albert Moreno (A)	Western Colombia
Joseph Gallen	Maryland	Joseph Ridruejo (VP)	Peru*
		Francis Robinson	Northern Mexico

F. *Commission VI: MISSION OF THE SOCIETY TODAY*

Chairman: Maurice Giuliani	Paris		
Secretary: Jesus Iturrioz	Loyola		
John Calvez	Paris	Vincent O'Keefe	New York
Peter Fransen	Northern Belgium	John Varapasadam	Madura
John Hirschmann	Lower Germany	(P)	
Roderick MacKenzie	Upper Canada		

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ON LOSS OF FAITH

two cases

J. G. MILHAVEN, S.J.

AS YOU KNOW, HIS HOLINESS RECENTLY EXHORTED the members of the Society to combat atheism. More recently, our Father General, speaking at the Council, outlined a strategy of attack against atheism. The more serious atheism, he said, was not express and speculative, but the practical, implicit kind, found even in the lives of believers. And the best way to overcome atheism, whether speculative or practical, was not by intellectual arguments, but by our actions and lives. Thus from two points of view Father General emphasized life or action over thought. I would like to suggest how this epistemological emphasis might throw some light on two particular cases of atheism or, more accurately, of loss of faith.

Why do people lose their faith? Men with pastoral experience offer different reasons. One priest said, "Some give up their faith so as to be unrestrained in sexual matters." Another said, "Some give up their faith in order to be mothered. By taking this position they hope to draw attention, concern, sympathy." One Catholic psychiatrist, who has a great deal to do in varying capacities with educated Catholics, adolescent and adult, said this year, "Every case of loss of faith I know was basically a problem of growth." He illustrated this Delphic remark by the following case, which he felt was widespread and which is the first case I would like to discuss.

A boy, a young man, or even an older man, struggles day by day . . . to be a man. He is struggling to be responsible: to have the courage and confidence to think for himself, to make his own decisions, to answer for the consequences. Obviously, this will not dispense him from continuing to obey and believe and conform. But now he must do these things and everything else as a man. The trouble is—and here psychology confirms ordinary experience—becoming a man, becoming responsible, is a slow, difficult enterprise of years or perhaps a lifetime. It often ends in failure or a quite limited success.

These are clichés of our time, but out of this struggle for a responsible life, some Catholics become atheists (or agnostics). It starts with some-

thing of which they may not be clearly aware: their practical inability or unwillingness to take on responsibly a life of faith. Why won't they or can't they? Perhaps the life of faith that has been taught them and that they have seen about them has not been one worthy of a mature person and seems, therefore, irreconcilable with their present efforts to grow. Or perhaps the fault is more their own: their present efforts towards maturity are too weak and sporadic to assimilate the demands of a responsible life of faith.

In any case, they take a second step and become atheists. One may officially announce to himself that he is now an atheist. Another, without telling even himself, gives up the fight and simply reserves a corner of his life where a small boy will always be worshipping God and hopefully disturbing the rest of his life as little as possible. This man will be a professed Catholic and a practical atheist. Recently, an alumnus said to one of our fathers, "Father, don't worry about the lack of religious practice among your students. Those fellows will meet a good girl some day; she'll tell them to go to church and they'll go." But is it likely that a man who goes to his God because a woman tells him to, goes as a man to God? If not, is it likely that his belief in God, sincere as it may be, will affect his life? One can go to church, pay bills for the Catholic schooling of one's children, and still let one's faith in Christ determine few of one's actions.

Let *God* judge such practical atheists as well as the professed ones. *Our* question: how can we prevent such atheism (or agnosticism), such loss of faith in thought or in action? If the cause of atheism is practical, the priest's action must also be practical, directed at the cause. Father General was surely thinking of cases where one maintains faith by feeding empty stomachs. In the particular case we have considered, the priest would, first of all, try to help psychologically, i.e., to support the man or boy in his struggles towards a responsible life. Imagine, for example, the college freshman reading seriously on his own for the first time, the couples coming to the C.F.M. meeting, the seminarian facing growing difficulties at prayer. How to help them?

One-to-one

Nowadays there is no need to prove or explain that a cardinal factor in assistance is that the directing priest grant considerable freedom. But, it is worth adding, this freedom cannot be indulgence or more permissiveness if it is to promote responsibility. The priest must show his genuine respect and interest in the person's struggling efforts; he must prove that he takes them seriously. This normally means a continuing contact, much listening and watching, consequent response and reaction, which will

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range from enthusiastic to severely critical according to what the person has done. The combination of granting great freedom and yet following closely and reacting at each step is obviously exhausting and demanding, even when it is possible. The image that comes to mind is a quarter-back backpedalling and covering the pass receiver. But this is, I suggest, the most effective means of combating and preventing the potential loss of faith we've been discussing, of aiding faith to hold firm and grow. And a one-to-one apostolate, though certainly costly, does not seem foreign to the traditions of the Society of Jesus.

Our second case of potential atheism or agnosticism is the man who is no longer "sure" of his Christian faith. The faith still makes good sense to him, better sense than anything else he knows, and, he says, he wants to believe. He has consulted priests, been apparently submissive and docile (e.g., reading the recommended books, praying as suggested), but, so he claims, his difficulty shows no sign of passing away. Consequently, he does not see how in all honesty he could in his mind exclude the possibility of being wrong, if he believed. And can one believe in Christ while at the same time admitting the possibility of Christ Himself being an illusion?

In answering this question, many Protestants and some Catholics go further than seems necessary. According to them, *all* mature believers must turn an intellectual critique on their faith and, at least once, call the faith in question. Moreover, the resultant mature faith, they say, is never absolutely certain; it is always a risk. In religious matters, to be dead certain is to be certainly dead.

I do not know whether this view is heretical or not. I do find it epistemologically unsound. For in this second case of ours, also, there applies the emphasis of life and action over thought with which we started. Every man has deep-seated convictions, e.g., about his family or his country or what's right or wrong for him, which are much more a part of his living than something he thought out. Many a man could not even formulate these convictions, and most would be hard put, on the abstract, purely intellectual level of formulation, to prove them, even to themselves. Yet the convictions are objective, solidly grounded, unhesitatingly certain.

Christian faith can be this sort of conviction. It is true that for some people, perhaps nowadays a goodly number, there is value or even need for some intellectual introspection and criticism of their basic, lived convictions. For these people, it is valuable or necessary to see more clearly what are the solid, lived convictions they have. But even here the convictions are not made more certain or uncertain by being thus reduced to clear and distinct ideas.

However, what of the man in our case, who *has* conducted this introspective critique of his faith and now claims he can no longer be certain about it. He is tempted either to declare himself an atheist or agnostic, or to abandon any attempt to take a responsible intellectual position concerning Christ. In the latter alternative, he'll go along, playing it safe, behaving himself at least negatively, "believing" as he did when a child. But he, too, risks becoming a practical atheist, as the man in our first case.

How could one aid the man facing this dilemma? If he really cannot escape from his intellectual uncertainty, I would suggest that one could well encourage him to accept things quietly as they are for him. Accept, therefore, that he lacks the absolute certainty he wants, but accept also that there are enough indications, especially the testimony of his own *life of faith*, to give him moral certainty or high probability and thus warrant a completely serene and definitive acceptance of God's Word for the rest of his life.

Perhaps his doubts have arisen from a scrupulosity of intellect. Or from pride. Or perhaps he is a victim of the intellectual climate of our times and can no longer recognize introspectively the basic and certain convictions he really has. In any case, our point is that he can accept, as most men must do in the important decisions of their life, to commit himself on good probability, to take a risk. The point, pastorally speaking, is to turn him from obsessive concern with his conscious state of mind and free him thus to give himself totally and peacefully to *living* his faith.

In brief: in both cases we have considered, it is suggested that the priest focus not so much on intellectual difficulties as on living: in the first case by aiding the man to grow humanly into responsible life; in the second case, by freeing him from what is for him an impossible intellectual ideal.

Postscript: I have presented the second case to a fair number of Jesuit fathers, some of whom, by their appointed office, were presumably well qualified to judge. They all agreed with the solution I have just sketched; most of them seemed to take it for granted. Yet, I have not heard this solution in public nor read it in a Catholic book. Nor has anyone been able to tell me of a Catholic book where it is found. Might there not be a few less atheists and a few more believers if this solution were better known? And yet, on the other hand, how could one teach or preach such a solution without provoking in some listeners an unreal spirituality of crisis or without raising problems that were for them unnecessary and too heavy to handle? To answer this final, eminently practical question seems to require much more pastoral experience than I possess. But it does seem worthwhile to raise the question.

SELF-RENEWAL IN JESUIT HIGH SCHOOLS

*Jesuits may remain unaware
or indifferent to the challenge*

ROBERT R. NEWTON, S.J.

THERE ARE FEW YOUNG JESUITS WHO WOULD NOT AGREE that the high school of their regency was an improvement on the Jesuit high school they attended before entering the Society of Jesus. Yet frequently these same men, and many with longer experience in Jesuit secondary education, will evidence a feeling of unrest and a conviction, especially in areas where educational competition is keen, that the reputation of Jesuit high schools has somehow slipped. A combination of these observations suggests, perhaps, that though the progress accomplished over the past decade had been significant, it has in some way failed to keep pace with the general advances in the best of public and private school education. Evidence can be gathered to support this suggestion.

Renewal in American education

In the late 1950's American education entered a phase which placed sharp emphasis on factors which had previously smoldered quietly beneath the surface. The Russians had launched a satellite and the attention of the public was focused on the question: how good is American education? Public concern gained momentum, accelerated by the realities of the population increase, the rapid expansion of factual data (currently doubling every decade), and

the growing awareness that the pressure of international competition would not permit us to squander what many regard as the nation's number one resource.

A variety of other elements could be enumerated but the fact is that the nation as a whole had taken up a lively interest in education and the public was aroused in its insistence on the "pursuit of excellence." The events of the spring and summer of 1956—the Elementary and Secondary Education Act, the Second White House Conference on Education, the naming of Carnegie Corporation President John W. Gardner as Secretary of Health, Education, and Welfare—all gave clear indication that American education was entering an era that knew no parallel in our national history. The battle of quantity had been won; the new frontier was quality.

Signs in Jesuit education

Jesuit schools do not exist in a vacuum. They interact and are influenced by current movements on the national educational scene. It seems reasonable, therefore, to ask how our schools have reacted to this challenge and what adjustments and innovations face Jesuit schools in this new era of American education.

When the administrators of Jesuit high schools met at Santa Clara in the summer of 1964, one of their aims was to review current developments in the field of secondary education with a view of evaluating and adapting these ideas to Jesuit high schools. Topics such as flexible scheduling, team teaching, ETV, programed instruction, advanced placement, as well as the developments in the various subject fields, were presented and discussed. In the great majority of cases it seemed as though these innovations had at that time made little impression on Jesuit high schools.

Yet many of these new ideas had been common property in educational circles and literature for a fairly lengthy period. In 1961, for example, Robert H. Anderson reported that there were about 100 communities throughout the United States engaged in one form or another of team teaching and hundreds of other communities actively planning toward it.¹ In the "Reports on Experimental Programs" included in the Santa Clara *Proceedings*, only seven Jesuit schools indicated experimentation in this area, some in a very

¹ "Team Teaching," *NEA Journal*, L (1961), 52.

modified form.² The Jesuit committee report on team teaching drew all of its examples of successful experimental programs, with one notable exception, from non-Jesuit schools.

Programed instruction had made its appearance in 1959, and in 1960 and 1961 a large number of articles and reviews were available on this technique;³ instructional television had been compared with classroom teaching in approximately 400 quantitative studies by 1962.⁴ The *Proceedings* of the Santa Clara Institute, however, indicated that by the summer of 1964 only two of our forty-nine Jesuit high schools had experimented with programed instruction and only two schools reported the use of closed circuit instructional TV.

Perhaps the one area where this analysis would seem to break down is advanced placement. At the time of the Santa Clara meeting there were twenty-three Jesuit high schools offering AP courses and several more planning to initiate advanced placement. The College Entrance Examination Board report on schools sending candidates for the May 1965 advanced placement examinations included thirty-four Jesuit schools.⁵

A more careful look at the statistics published on the May 1965 examinations, however, gives reason to question how much has been accomplished even in this area. First, in spite of the fact that the advanced placement program has given every indication of being a permanent element in the American educational scene,⁶ there are still fourteen Jesuit schools that do not prepare students to take any AP examination. In the schools that do have AP courses

² Jesuit Educational Association, *Proceedings: 1964 High School Administrators' Institute*, (New York, 1965).

³ Harry F. Silberman, "Self-Teaching Devices and Programmed Materials," *Review of Educational Research*, XXXII (1962), 179.

⁴ Wilbur Schramm, "Learning from Instructional Television," *Review of Educational Research*, XXXII (1962), 156.

⁵ Information on the Advanced Placement Program is drawn from the following CEEB reports: "List of Schools Sending Candidates," "Rosters of Schools Sending Most Candidates in a Subject Area," "Complete List of Readers of the 1965 AP Examinations."

⁶ The CEEB publication "A Guide to the Advanced Placement Program 1965-66" indicates that the number of colleges accepting advanced placement candidates had grown from 130 in 1955-56 to 994 in 1964-65. The number of examinations taken has grown from 2,119 in 1955-56 to 45,110 in 1964-65.

it is important to know how many courses are available to what percentage of our usually highly selected student body. One CEEB report on the 1965 examinations lists the schools sending the *most* candidates in particular subject areas. In biology, for example, all schools sending more than fifteen candidates are named. In the lists covering each of the twelve examinations, only nine Jesuit schools are mentioned in any subject area, and the only really significant clusterings of Jesuit schools are in the Latin 4 and Latin 5 examinations (eight and seven respectively). In four subject areas Jesuit schools were not represented, while in four others only one Jesuit school was mentioned.

Using the same non-Jesuit schools that were selected for a statistical comparison of curricula with Jesuit high schools in the March 1965 issue of the *Jesuit Educational Quarterly*, we can estimate our position in advanced placement relative to these schools.⁷ The following summary indicates the number of these schools which were listed on the CEEB roster of schools sending the most candidates in particular subject areas. The thirty non-Jesuit schools are compared with the thirty-four Jesuit schools which had AP candidates in the May 1965 examinations:

	<i>non-Jesuit schools</i>	<i>Jesuit schools</i>
American History	7	1
Biology	7	0
Chemistry	5	1
English	10	2
European History	3	0
French	6	0
German	8	3
Latin 4	2	8
Latin 5	3	7
Mathematics	12	0
Physics	7	1
Spanish	6	0

⁷ Richard H. Twohig, S.J., "A Statistical Comparison of the Curricula of Jesuit and non-Jesuit High Schools." *Jesuit Educational Quarterly*, XXVII (1964-65). The non-Jesuit schools used in this comparison are listed on pp. 254-55 of this article. The basis for choice of these schools is indicated on p. 245.

Admittedly this comparison omits a number of factors which might be considered, but it does give some indication of our progress in advanced placement in relation to schools with whom we would like to compare ourselves. Such a comparison is favorable to Jesuit schools only in the area of Latin.

More significant perhaps are the memberships of the various committees that control the AP program. Given the almost exclusively college preparatory nature of most of our schools, advanced placement seems to be the type of program in which the Jesuit high school system should be able to exert substantial influence and leadership. Yet, though one Jesuit college representative serves on the Committee on Advanced Placement, no one connected with a Jesuit college or high school is currently a member of the important Advanced Placement Committee of Examiners in any of the eleven subject areas. No Jesuit school or college teacher acts as chief reader in any of the subjects, and only five Jesuit high school personnel (three laymen, two Jesuits), representing four of the forty-nine high schools and two of the eleven provinces, are listed as readers of the 1965 examinations.

What is being suggested here is that in advanced placement, as well as in other areas mentioned, acceptance of innovation and response to it has been far from dynamic. The Santa Clara meeting involved a school system whose self-image was one of leadership. One might have expected such an institute to have dealt primarily with the impact of these innovations on its schools, rather than with relatively introductory presentations and cautious suggestions about the possibility of implementation.

Fr. John R. Vigneau's observations on the Santa Clara Institute, voiced eight months later at the high school meeting of the JEA Convention, pointed to our failure to exert influence or leadership in recent developments within the various subject fields: "Examine closely the changes we accepted last summer. Numberless proposals were made and projects were evaluated, and we did not even consider the social sciences, art, and music. But with the sole exception of the Novak Religion Text these were all programs conceived and written by others. As one of the largest groups of independent schools we had made but a ripple in educational thought. We came docilely to Santa Clara to learn and learn we did—at the

feet of other masters."⁸ Add to this Fr. Vigneau's conviction that at the adjournment of the last Santa Clara session Jesuit schools, far from being abreast of the most recent developments, were already two years behind the latest movements.⁹ And we must also consider how much of what was learned has filtered down to teachers in Jesuit high schools who were not present at the institute or who did not study through the weighty volume of *Proceedings*.

Given these indications of substantial problems in current Jesuit secondary education, it seems worthwhile to delve briefly into the factors which might have led to the current situation, and to ask whether we have the right to expect that these same factors will suddenly or gradually become inoperative in the future.

Professional interest in education

I am sure that it would strike an observer as unusual that the members of any profession would generally be indifferent to new developments in their field. Failing to keep abreast of new developments and assuming that nothing can be added to old and tried methods is as unreasonable in education as it is in medicine, and as unfair to the student as to the patient. Yet who would dispute the fact that this is the attitude of many in Jesuit schools?

Although there is often increased interest in the special academic field to which one is assigned, there remains a general distrust and apathy toward the study of the various aspects of education. This prejudice is due in part to the lack or weakness of the formal education courses individual Jesuits have encountered. It is also the result of an environment where the discussion or study of the professional aspects of education rarely has a part. For many, a blind confidence in the Jesuit system dispels second thoughts on the need for a more professional knowledge of education. Consequently, attention is seldom paid to the periodical literature and few Jesuits besides administrators participate in either local or national educational organizations.

We must face the fact that the present situation holds challenges that did not face Jesuit high schools of former decades. The educational research of the past had lagged far behind research in other

⁸ John R. Vigneau, S.J., "Jesuit Secondary School Curriculum," *Jesuit Educational Quarterly*, XXVIII (1965-66), 35.

⁹ *Ibid.*, p. 30.

fields. If one were to plot a graph of educational research in the twentieth century, the line would begin at practically zero, gradually and haltingly rise until mid-century, and then rise sharply during the 1950's.¹⁰ The Elementary and Secondary Education Act of 1956 with its allocation of \$100,000,000 for educational research and training over the next five years, gives evidence that the present trend will continue. I submit that it will become increasingly less possible for Jesuit teachers to aim at operating first-rate schools and at the same time neglect the results of professional research and investigation. And I do not think that I mistake the feeling of many Jesuits that the Society should be in the midst or at the forefront of such experimentation rather than merely passively adopting the work of others.

An environment for renewal

Given an awareness of the need for adaptation to the rapidly changing situation in American education, a further question might be raised: do we have an environment in individual Jesuit schools which not only allows but actively encourages personal experimentation and innovation?

I have heard the theory advanced that the authority structure in Jesuit secondary education is based on the premise that the inadequacies of the individual teacher will be compensated by giving fuller authority to the principal, and likewise the inadequacies of the individual principal will be balanced by close control by the province prefect of studies. In my opinion this is not an accurate or fair description of the situation, but it does point out that frequently little real decision-making power is given to the individual teacher or principal. In a certain sense, the teacher in the Jesuit school has his thinking done for him, and once the syllabus has been published, little more remains other than how to divide the matter required for the province examination. How often, as a result, has the province syllabus become the limit of the ambitions of both teacher and student, though the talents of both might have promised more? The province examinations which make the syllabus effective not only

¹⁰ Ten years ago, for example, Harvard's Graduate School of Education received \$35,000 in federal money. This year, according to Dean Theodore R. Sizer, the Graduate School of Education will receive substantially over \$2.5 million from the federal government.

designate what is to be taught but also subtly dictate the way it is to be taught because of the type of question that is anticipated in the examination. Such a detailed structure of authority and testing doubtless has the advantage of implementing a uniform standard of performance, but does it do so by creating a basically passive attitude on the part of the teacher and at the expense of fostering individual initiative?

Some provinces, it is true, have eliminated or de-emphasized province examinations and syllabi; others have retained them and sought a solution in increased stress on departments within schools and province-wide curriculum committees. The success of these and other plans, however, should be measured by the degree to which they revitalize and re-establish the individual teacher as the source and key to self-renewal. Province examinations and syllabi have been used here merely as an example; the real focus is an attitude which can result when the system becomes an end in itself rather than remaining one of the means to more significant goals.

The various elements of secondary education have become exceedingly complex and will become even more complex. One of the effects of this increased complexity should be the realization that the Jesuit administrator will be less and less able to have specialized knowledge in areas that come under his supervision. This will mean heavier reliance on the members of the teaching staff for initiative in investigating, planning, experimenting, and evaluating the latest trends and programs.

The school that would adapt to the needs of the present must abandon an attitude which looks to the administrator as the source of all direction, and must aim at creating an environment which encourages the talents and initiative of individual Jesuits and lay teachers. It is hard to imagine that progress and vitality can mark any organization which does not both make maximum use of the individual resources of its members and cultivate an enthusiasm which comes only from cooperative involvement in planning and decision-making.

These ideas should not be construed as opposition to efficient organizational structures. But they do oppose a system of organization which fails to provide for and foster continual self-renewal. In any organization age brings a tendency toward rigidity and loss

of vitality. John W. Gardner has described the obstacles which face every well established society: "As it (the organization) matures, it develops settled ways of doing things and becomes more orderly, more efficient, more systematic. But it also becomes less flexible, less innovative, less willing to look freshly at each day's experience."¹¹ Gardner argues that a society whose maturity consists of merely acquiring more firmly entrenched methods of operation is headed for the graveyard. "*In the ever-renewing society what matures is a system or framework within which continuous innovation, renewal and rebirth can occur.*"¹²

The concern for "how things are done" can be one of the diseases of which societies die. The goal that was originally the focus gives way to the subtle dominance of preoccupation with method and procedure. "Men become prisoners of their procedures, and organizations that were designed to achieve some goal become obstacles in the path to that goal."¹³

The rapidly changing face of American education dictates that the fundamental question we must ask is not whether we have an efficient organization but whether we have devised an organizational pattern which keeps goals clearly in focus and places priority on the growth and self-renewal of the system as well as the individual.

It would be incorrect and unfair to take these remarks as criticisms of administrators in Jesuit high schools. In the past they have been the primary source of initiative and as a result have perhaps borne more than their share of the responsibility. But the suggestion is offered that the nature and pressure of the current educational situation demand a shift in the concept of the role of the administrator and the administrative framework he must supply.

Education for self-renewal

This leads to one final area which seems important if renewal in Jesuit high schools is to be seriously considered. Although assuring an environment which encourages initiative is of obvious importance, this will be of little effect unless the individual Jesuit has a capacity and drive for continuous and creative personal growth.

¹¹ John W. Gardner, *Self-Renewal: The Individual and the Innovative Society*, (New York: Harper and Row, 1964), p. 44.

¹² *Ibid.*, p. 5. (Author's emphasis.)

¹³ *Ibid.*, p. 47.

There are probably few who have not encountered Jesuits in our schools who seem to be unaware or for some reason unwilling to take advantage of the full range of their abilities. Gardner maintains that one reason the individual can rarely think clearly about the renewal of an institution to which he belongs is that it never occurs to him that he may be part of what needs renewing. He argues that often the real obstacles to self-renewal is "the individual's own intricately designed, self-constructed prison, or to put it another way, the individual's incapacity for self-renewal."¹⁴

This consideration seems even more important when we consider the pressures that will face the alumni of Jesuit high schools in the modern era. It may be useful in some other context to argue what Jesuit education is or should be in the light of Society documents, but it seems to me true to say that what Jesuit education is for the student of today is what today's Jesuits are. The times both within the Church and within American society are marked by a spirit of rapid change. Unless our students are educated for continual and creative self-renewal by men dedicated and actively pursuing the same ideal, then their preparation will soon leave them static and obsolescent in the changing world that surrounds them.

In *Escape From Freedom* Erich Fromm argues that the totalitarian movements were successful in Europe because men sought a release from the burdens and responsibilities that necessarily accompanied freedom. They were content to surrender their autonomy to authoritarian regimes in order to effect a release from the anxiety of personal responsibility. No one can be expected to make a decision in everything that concerns him, but there does exist the temptation to follow the line of least resistance and rid ourselves of the inconveniences inherent in decisions that should involve us. Meetings of faculty and curriculum committees rarely hold much excitement, and the investigation or summer study involved in keeping up with new ideas and programs is difficult to characterize as anything but hard work.

The willingness to endure the annoyances of cooperative effort and the endless struggle to stay informed involve an attitude which views our own education as a continuous and creative process of self-renewal. Such an outlook, although a natural development of our

¹⁴ *Ibid.*, p. 8.

native curiosity, is something that must be nurtured by our own training and education. If this attitude has not been developed during our course of studies, it is unreasonable to expect it suddenly to appear when one is assigned to a Jesuit high school or college.

In a real sense the type of education we offer to others reflects the education we ourselves have received.¹⁵ This seems true not only with regard to what we teach but also the way we teach it and the attitudes we communicate in the educational process. I wonder if Gardner's observation on American education in general might not bear parallel application to aspects of our own training as well as the training we offer to others: "All too often we are giving our young people cut flowers when we should be teaching them to grow their own plants. We are stuffing their heads with the products of earlier innovation rather than teaching them to innovate. We think of the mind as a storehouse to be filled when we should be thinking of it as an instrument to be used. . . ."¹⁶

Jerome S. Bruner reflects the same idea: "The teacher is not only a communicator but a model. Somebody who does not see anything beautiful or powerful about mathematics is not likely to ignite others with a sense of the intrinsic excitement of the subject. A teacher who will not or cannot give play to his own intuitiveness is not likely to be effective in encouraging intuition in his students."¹⁷ Men whose own development has come to a standstill and whose talents lie for the most part dormant cannot be expected to produce students who will view education in a radically different light. Nor can a system composed of such men expect to be in the midst or at the forefront of the latest educational trends and developments.

Conclusion

These remarks have intended to draw attention to what seem to be current and vital challenges to our Jesuit high school system. The spirit of the times both within the Church and the Society is

¹⁵ Fr. Gustave A. Weigel, S.J. developed in concrete terms the relationship between our course of studies and our effectiveness as teachers in an address to the 1957 JEA Convention. Cf. "The Heart of Jesuit Education—The Teacher," *Jesuit Educational Quarterly*, XX (1957), 7-16.

¹⁶ Gardner, 20-21.

¹⁷ Jerome S. Bruner, *The Process of Education*, (Cambridge: Harvard University Press, 1962), p. 90.

one of renewal and of demand that the work of Christ be reinterpreted for the modern era. This demand is nowhere more vital and pressing than it is in the American Jesuit high school apostolate. Secondary education in the United States has embarked on a new era, an era that will place increasing emphasis on quality and rapid improvement. There are indications that Jesuit schools have relinquished leadership and have even fallen behind, basically because our progress has not kept pace with the rapid updating in the best of private and public education. There exists a real danger that many will remain unaware or indifferent to the magnitude of the challenge that faces Jesuit schools.

There is no simple solution to these difficulties. Three areas have been suggested as possible causes of our current situation: our failure to remain abreast of the developments within professional education, the need to provide a school environment which places fundamental importance on continuous growth, and the necessity of giving priority to education for self-renewal both in our own course of studies and in the schools we operate.

The summer of 1966 will see representatives of our high schools gather on the West coast for the Workshop on the Christian Formation of the High School Student. Such a workshop is a recognition of our need and bears great possibilities for reevaluation and redirection. But the ideas and conclusions of this workshop will be of little significance if the soil on which they fall is not fertile, if the great masses of Jesuits in secondary education are not aware of the crucial tests that modern times pose for our high schools. The present situation offers a unique opportunity for leadership to a national system of fifty outstanding schools. But it also holds the dangerous alternative of mediocrity for schools that remain indifferent to the need for renewal. The security and pre-eminence we enjoy because of the reputation of our Jesuit system is the rich endowment of Jesuits of the past and a matter which deserves our gratitude; how Jesuit secondary education reacts to the pressures of modern times is the challenge of the future and a matter which demands our decision.

Six Poems

JOHN L'HEUREUX, S.J.

THE UNLIKELY PROPHET

Struck by the lash
of your eye
and your soft laugh
I leaped over the house

twice, maybe three times,
like somebody in Chagall.
A happy comet all
bright blues and reds

and streaming more joy
than philosophy. An end
to grief: fireworks at ten
this evening and at midnight

we will drink beer
and be riotous with God
who likes a good time
too. I will say

implausible things. You
will understand, ignite
your eyes and laugh.
Our mad mad words

will make the black sky
sunrise with a happy hand
grenade. Clear out. Run
for your lives. The house

will catch on fire. They
will dance upon the roof,
the whole damned crowd
of them, seeing that

it does make sense.
Chagall will weep—
fulfilled—as Jesus sings
triumphant in the flames.

TESTIMONIAL: THE DOG OF MRS. HAMMONTON

"nearly had to be put away, poor Daisy";
her fungus itch had all but made her crazy,
had made the beast a running sore with ears.

"I never could have put away our Daisy.
I suffered as she suffered, two whole years
of frenzied scratching at the frantic itch."

But Daisy's back is healed, the little bitch
boasts the fluffiest behind for blocks.

"The Lord should bless you for Sulfodox."

The Lord has blessed me for Sulfodox.
At better pet shops everywhere I am blessed.
That dog will never die. Be it confessed,

however, Mrs. Hammonton will die.
She—notwithstanding Sulfodox—will lie
beneath the daisies sealed in a wooden box

with pearls and worms twining in her breast.

LANDSCAPE

When the hills collapsed, we went inside
the house and hated one another.
We listened while the frenzied wings
battered at the wind; waited, knees
against our chests.

And then the house collapsed. We lived
somehow. Summer that year was heavy with
bees. They melted golden on the humming
branch; molten, orchid, sound of bronze.
Bees were the beginning.

They gave us honey and the law, taught us
how to hear the light wingbeat of love
behind the storm. We learned to bear with
one another, found new earth, wandered
in the garden of our flesh.

Hungry, I grow rich with loving, give
my love, am given more until the weighted
vines go down upon their knees and we see
evening sunlight on the hills. There is no
hunger like the taste of you.

THRASHER

We are betrayed by what is true.
He leaped out from behind his face,
he always did, and said things
we don't say. Poor Thrasher.
Poor dim lodger. We grow to hate
the innocent we injure most;
the famished heart devours.

Winter dawned and settled in his eyes.
He stopped his leaping. When
all the guests went home at Christmas,
no one thought of Thrasher who sat
and hugged his toes. We were relieved
when at the end he took the hint
and passed on quietly. Rest in peace,
Thrasher, you poor leaping toe-hugging
innocent slob.

THE DYNASTY

Did an emperor
anywhere
ever wear clothes?

Once there must have been
one who
saw through a simple eye

and said you must
not kill
unwillingly: malice first

has weight and direction;
only then
will mental arrows strike.

Adjusting his naked
body
would he walk in glory

of having spoken truth?
Or die,
the lie clotting his tongue?

A SUFFICIENCY OF WOMEN

Women—when they cease to be soft mice—
are brilliant feathered birds or animals
or tropic rains. They happen: total,
without warning. I have known five.

Adria lived on spring rain and violets;
a clean small animal with dainty claws
she washed her food, fastidious, in the stream.
(she washed my heart and left it on the bank)
The scent of violets went with her.

Carla was half lion, half flamingo,
fabled creature from a mythic time
when goddesses made love to mortal men.
(she will live and live by the moon's shadow)

Katherine was English sunrise in December;
burred, astringent, in the white cold dawn.
(her grace is hard and permanent as truth)

Laura was a sparrow, wounded, broken.
(who would have thought that, dying,
she could turn her head upon her wing
and plunge her bill beneath my seventh rib?)

Joan was bird and beast and season: blackbird
whirring in the snow, stark extremes
of porpentine whose only quills are love,
my soul's own strict and various weather.
She is altogether free; without parentheses.

Women never wholly die; they tease
the elements to preserve their one fantastic
gift, survive all weather of the heart.
Five women are enough. I die wealthy.

DE GUIBERT AND JESUIT AUTHENTICITY

THE ENGLISH LANGUAGE EDITION of Joseph de Guibert's *The Jesuits: Their Spiritual Doctrine and Practice* is being received among American Jesuits, it would seem, with at least as much interest as the French original was some thirteen years ago.¹ Reviews of the book in what we might call properly Jesuit journals, where the most critical appraisal supposedly would be proffered, have without exception been favorable, and in some instances have spilled over into the decidedly enthusiastic. These reviews confirm the positive evaluation which the original edition received in Europe and, even if the reservations voiced on the original in some quarters have so far been absent from the American scene, this can perhaps in part be explained by our gratitude in finally having available in English an extensive work on a subject of truly vital concern to us, especially at a time when the Society is subjecting itself to a searching re-examination of its structure and practice in the light of the directives of Vatican Council II.

Questions about the authentic spirit of Saint Ignatius and the authentic transmission of that spirit in the Society are today far from academic. This is neither the time nor the place to enter into lengthy discourse on the manifold and far-reaching implications of *aggiornamento*, but perhaps it would not be too far from the mark to suggest that the problem of authenticity is central. Somehow or other we must bring ourselves up to date without losing our heritage from the past, we must adapt without sacrificing our identity, we must incorporate into ourselves the contemporary without neutralizing ourselves out of existence. This is a difficult and delicate task, and we have no particular preliminary assurance that we shall be successful at it. Quite frankly, we need all the help we can get from whatever sources are available. It is in the light of this pressing concern that the English language edition of Fr. de Guibert takes on added importance. We turn to it not for edification and exhortation, as might have been the case just a few years ago, but in order to

¹ Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice*. Translated by William J. Young, S.J. Chicago: Loyola University Press, 1964. The reviews specifically alluded to occurred in *Woodstock Letters* 94 (1965), 227-230; *Theological Studies* 26 (1965), 321-324; *Review for Religious* 24 (1965), 481-483. A review by the author of this article appeared in *Renaissance News* 18 (1965), 144-145.

help us discover our authenticity in its essential elements, so that in the new age which is opening up under our very eyes we might continue to serve the Church with distinction and devotion, but also in some recognizable way as sons of St. Ignatius and living prolongations of his great Catholic ideals.

It is these considerations which have prompted this essay on *The Jesuits: Their Spiritual Doctrine and Practice*. The author feels that certain questions about the book are worth being raised and discussed at some length, and for reasons of space this cannot be done in the standard book review. There is no question here of pretending a mastery of the sources of Jesuit spirituality in any way comparable to that of Fr. de Guibert. The best we can hope to do is to bring to bear upon the data he gathers some methodological considerations which will be of some help in evaluating what the book strives to accomplish. Like Bernard of Chartres' dwarfs, we must first climb up onto the shoulders of De Guibert's study in order to be in a position critically to evaluate it.

In undertaking such an evaluation it is essential to keep in mind the rather peculiar circumstances in which the book was composed. Fr. General Ledochowski commissioned it on the occasion of the Society's four-hundredth anniversary. Fr. de Guibert, therefore, neither chose the subject nor the limits of the subject, and was himself aware that the preliminary monographs upon which a successful survey could be based had not yet been done. Nor was there, under these circumstances, any possibility of investigating unpublished sources. He had to resign himself to putting together what he himself described as a "compilation," in the hope that it might at least lay the groundwork for future work in greater depth, and his unexpected death in 1942 left the manuscript unrevised. A generation of scholarship and theological development has been at work since then and this could be incorporated only peripherally and by suggestion into the English edition of 1964. Moreover, given the total context in which De Guibert undertook this task and the expectations which his manuscript aroused even during his lifetime, it would be small wonder if every suggestion of "court history" could be avoided in the final version.

In spite of these difficulties and the author's modest intent, certain sections of the book marked real advances in our understanding of this vast and complex subject. Perhaps the most notable of these is the evidence De Guibert proposes to show that St. Ignatius had mystical experiences of the highest order and that these were the source from which he drew much of his spiritual teaching. De Guibert gives a sober analysis of this mysticism, emphasizing its Trinitarian and Eucharistic orientation, and clearly indicates how Ignatius differentiated what was purely personal

in his experience from what could be of use to others. His isolation of the concept of "service" as a key to understanding the spirituality of Ignatius and to distinguishing it from a mysticism of contemplation or union certainly throws into focus a great deal of the history and traditions of the Society. It is especially in these insights that one suspects De Guibert's study will best stand the test of time and criticism. They have been very justly celebrated in the reviews which have already appeared, and there is no particular need to elaborate upon them here except to reaffirm that they constitute a landmark in Ignatian scholarship.

On the other hand, we should not allow our respect for De Guibert's achievement to preclude the possibility of modification or enlargement of his insights, even in those areas where they are by common consent considered to be the most incisive. As is well known, for instance, great attention has been directed in recent years to the concept of the "contemplative in action" as attributed to St. Ignatius and mediated through Nadal. De Guibert mentions the idea but does not give it great prominence, and at times seems to imply that the Jesuit ideal of the relationship between prayer and action is practically identical with the one commonly assigned to Saint Thomas. It certainly would be unfair to hold De Guibert responsible for a development in Ignatian scholarship which flowered only after his death. Mention is made of it here simply to point out one of the limitations which the book has at what supposedly is its central value, the understanding of the prayer and mysticism of Saint Ignatius. If the concept of the "contemplative in action" is the authentic and revolutionary insight which some believe it to be, then it actually restructures, and does not merely enrich, much that De Guibert writes about the saint's spiritual teaching and its transmission in the Society.

Domesticated saint

In any case, as one moves away from St. Ignatius' own personal spiritual life to his dealings with his fellow Jesuits, especially once the Society received ecclesiastical approval, De Guibert's portrait begins to raise certain further questions. He maintains against all critics that the spirituality of the Jesuits is not petty or repressive, yet from the pages of his book emerges an Ignatius who is rather domesticated, much concerned with calculated tests for his subjects' virtues and with the proper distribution of penances to the members of his community. The sources for these elements in the portrait are unimpeachable, and no one doubts that St. Ignatius was extremely careful about such matters in his dealings with his subjects, in particular when they were still in what might be called a period of formation. What is missing, however, is a corresponding emphasis upon the personal decision and expansive world-vision which some writers on St. Ignatius would propose he expected and

even promoted. De Guibert, to be sure, affirms that Ignatius wanted men who could stand on their own two feet, take full responsibility for their actions, and be magnaniously concerned for the needs of the Church. But he does not give us really striking examples to illustrate this, nor does he make any satisfactory attempt to reconcile it with the other aspects of Jesuit spirituality which he so heavily insists upon, most especially as the book moves forward.

Among these aspects first place might well be given to Ignatius' inculcation of the virtues of obedience and abnegation. One can ask just how helpful De Guibert is here. In the concrete, just what did Ignatius mean by obedience, especially in the light of some of his own dealings with the Holy See? His behavior in these circumstances, for example, is also part of the Ignatian tradition and must somehow be integrated with the self-conscious tradition-making which De Guibert describes in some detail. The word "obedience" is in danger of being eviscerated of all meaning or of being reduced to a rather mechanical exercise in household discipline unless this apparent anomaly is in some way resolved. We know that, in the total complex of Ignatius' concept of obedience, *discreta caritas* had to function, and that it was the delicate and interior norm, irreducible to set formulae, to which he felt the individual—superior or subject—must in the final instance have recourse. Today when penetrating questions are being asked about Jesuit obedience it is essential that we have an inclusive view of every facet of Ignatius' thought on the subject. One suspects that the concept of *discreta caritas* provides a dimension which must be effectively blended with the authoritarian strain in Ignatius in order to have the total picture, especially if our obedience is to be viable in the contemporary Church. At least we might conjecture that on the basis of such a concept the possibility for a sort of doctrinal development within the Society on the question of obedience is not excluded. As a matter of fact, just as with all living thought in the Church, it may be absolutely called for. There are no static answers to questions of historical authenticity.

The second part of the book is entitled "The Development in History, 1556-1942." De Guibert here tries to trace Jesuit spirituality through its long four hundred year history, and is particularly concerned to discover if the tradition has been faithful in its broad outlines to the ideas and ideals of the founder of the order. The sheer mass of data which he assembles is indeed impressive and will be of incalculable assistance to future historians of the order. The conclusion which he reaches at the end of this section, a conclusion which comes as no surprise to his reader, is that the Society, in spite of certain changes in form and tighter organization, has preserved the genuine Ignatian spiritual heritage. Whether

one agrees or disagrees with De Guibert's conclusion, there is certainly room to question some of the procedures and presuppositions he uses to arrive at it.

De Guibert, quite correctly it would seem, sees Aquaviva and Roothan as pivotal figures in the evolution of Jesuit spirituality as we know it today. He very rightly insists upon the fact that as the order expanded a regularizing of the practices of the first generation was desirable and even necessary if the order was to function as a coherent totality. What one objects to is a certain consecration of the particular form this development took and the implication that it was, as such, inevitable and irreversible.

Providence?

It is in this connection, as well as in others, that De Guibert inserts the idea of divine providence into his story, and implies that both Aquaviva and Roothan were providence's chosen agents for the particular style of evolution the Society underwent during their generalships. For the historian this intrusion of the idea of providence is the worst kind of *Deus ex machina* and removes the subject under discussion from control by historical method, effectively insulating it from scholarly criticism. It is hard to see why the historian of spirituality can be allowed use of the providence-concept since his colleagues in biblical exegesis and Church history have long ago been forced to abdicate whatever prerogatives in its regard they may once have claimed. The comparisons De Guibert employs confirm that he is using something more than a mere figure of speech: the development from Ignatius to Aquaviva is like the development from Ignatius' rude days at Manresa to the full flowering of his sanctity at Rome; it is like the development from the apostolic Christianity of the first century to the grand Catholicism of the fourth and fifth.

Here it is one detects De Guibert's penchant for hallowing the institutionalized aspects of Jesuit life: what took place under Aquaviva and Roothan was not only in some sense inevitable, but also—to employ his own pattern—"providential." Sociologists of religion would perhaps apply their own much less elegant word to the same phenomenon: "routinized." Would it be entirely out of order to suggest that the truth possibly lies somewhere between the two extremes of "providential" and "routinized," and that one can accept the development which took place as practically inevitable, given the particular historical circumstances, without making it irreversible? That a certain regularization of a religious charism will always be needed in a large and diversified body is hardly open to question, but that this regularizing cannot take different forms and be subject to rather penetrating revision from time to time would

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also seem not to be open to question. A tradition may be authentically one in its original charism, but authentically manifold in its articulation in history.

Torture

To speak of the particular historical circumstances which prevailed at any given period in the Society's history suggests another dimension which must be added to the study of Jesuit spirituality in the future: its relationship to the general intellectual and cultural movements of the times. De Guibert's resources were limited and he could not reasonably be expected to elaborate upon his subject in all its vast ramifications. In evaluating his work with a view to future studies, however, one must call attention to the fact that he would leave his reader with the distinct impression that the patterns of thought and feeling of the Counter-Reformation, the Baroque Era, and the Enlightenment swept by the Jesuits without influencing the seemingly homogeneous flow of their traditions. The transmission of Ignatian spirituality from the suppressed to the restored Society seems, moreover, astoundingly easy. De Guibert does concede, for example, that many of our works of piety did try to accommodate themselves to the devotionalism of the nineteenth century, but he gives little suggestion that there is a deeper problem of real cultural diversity involved in the broad sweep of Jesuit history. For this reason one sometimes wonders just how deep De Guibert's consciousness of process really was, and if he was not in some instances performing less as an historian than as a chronicler, not fully aware of the profound importance for his topic of the developmental patterns in the cultural and intellectual history of secular Europe. It is rather disconcerting to find him seemingly assuming that because our superiors were sincere and prayerful men, trained in the Society, that they were *eo ipso* successful in capturing St. Ignatius' meaning and in translating it into forms which presumably explored all its potentialities. He nowhere emphasizes the fact that these men were products of their own times, formed by a very definite milieu, and that this posed for them, as for all of us, a hermeneutical problem of the first magnitude. Documents do not speak to any of us, most certainly not when they are from an age other than our own. With a professional finesse reminiscent of the worst legends of the Spanish Inquisition we must *torture* their meaning out of them.

The question of the cultural conditioning of patterns of thought and styles of piety suggests a whole new area of data which the future historians of the order must investigate if our understanding is to have its proper comprehension and depth: the expression of our spiritual doctrine in art and architecture. The contributions being made today by art historians to the general field of intellectual and cultural history is one of

the most exciting aspects of contemporary scholarship in the humanities, and has been especially rewarding when trying to recapture that elusive thing known as the feeling or tone or atmosphere of an era, which is so critically important in any discussion of spirituality. The kind of art and architecture one creates or patronizes betrays to the trained eye and mind a whole set of values and sensibilities which mere words—spoken or written—might never fully reveal.

In this regard one might mention the extremely "bookish" nature of De Guibert's approach to history, relying almost exclusively on printed materials. Where this limitation is perhaps felt most keenly is in his failure to illustrate with a truly diversified sampling the concrete meaning of Jesuit spirituality from the lives of our great men and saints, and the corporate undertakings of the Society. To be sure, Aloysius, Stanislaus and John Berchmans receive their due, but today one would like to ask why Matteo Ricci, John de Britto and Robert de Nobili, for example, cannot be discussed in relationship with the Ignatian ideal. There is also, simply to take a very obvious example, the very live issue of Teilhard de Chardin, especially in view of Father General's recent public commendation of his Jesuit integrity. De Guibert's spiritual portrait of Xavier resembles that of his Ignatius, with emphasis from the missionary on humility, the necessity of the particular examen, and a peremptory and unquestioning obedience from his subjects. The question arises: upon what basis has the pattern for the virtues been set up which dominates this section of the book? Again it is a question of authenticity, and it is a question which must be faced squarely and honestly if we are to have any guide-lines from the past to help sketch a program for the future.

Not the last word

For the professional historian there are in this section of the book a number of more or less minor annoyances. Looked at very objectively, one cannot help judging that there were areas in which De Guibert, wittingly or unwittingly, dulled the fine edge of his critical sense, and the benign interpretation he gives to book after book of merely pedestrian merit eventually begins to cloy. The providential course of history is by no means restricted to Aquaviva and Roothan, but is also invoked for Saint Alphonsus, for the devotion to the Sacred Heart, for the role played in this devotion by Colombière, and so on. For irritation value one also should not underestimate the spiritual theologian's special vocabulary of "chosen souls," "lofty summits," and "odors of sanctity."

The last section of the book takes up some general topics relating to Jesuit spirituality, especially as these have been the subject of attack or controversy. Although the formulation of many of the issues involved reaches back in some instances several generations, this section does tend

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to synthesize some of the insights of the first two parts of the book and hence has a real value, even though there may be some special pleading here and there. As with the book as a whole, one may question its methodology or even some of its conclusions, but it is too careful a study not to merit serious consideration and provide the basis for future discussion.

As a final word we might observe that the only real disservice we could render to De Guibert would be to relax our efforts to push our understanding of our traditions as far as we possibly can after he has thus mapped out for us a rough course. Our worst ingratitude would be to accept as the last word on Jesuit spirituality what he himself honestly considered to be a compilation and a preliminary study, laying the groundwork for research in greater depth by others. The founding of the Institute of Jesuit Sources augurs well. Would it be too much to hope that the American Assistancy, with its resources in men and means, may some day find itself in a position to enable the Institute to expand its scope from that of publishing translations to that of publishing works of original scholarship by American Jesuits on this subject of absolutely vital concern to all of us? Such a day will come only as the result of intelligent and far-sighted planning which will train a number of talented men with the best methods available. It is a serious and sensitive field of scholarship.

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THORNY QUESTIONS

Seminary in Crisis. By *Stafford Poole*, C.M. New York: Herder and Herder, 1965. Pp. 190. \$3.95.

WITH THE CONCLUSION OF THE LAST SESSION of the Second Vatican Council, the focus of change in the Church has shifted from Rome to the nations, dioceses, and parishes throughout the world. The priest, and as a consequence the training of the priest, is of vital importance in this effort of the Spirit to be heard and responded to on the grassroots level. Increasing realization of this fact has caused much thinking and numerous writings even during and to a limited extent before the Council on the methods of preparing men for the priesthood in the United States. Thus, for perhaps the first time in history, a searchlight has been put on seminaries which for too long have been kept out of public notice and thus sheltered from beneficial criticism. This excessive protection is undoubtedly one of the reasons why the present look, while revealing many positive features, has found much that is antiquated and stultifying in

American seminaries. The condition of these institutions has lead one author to call them the Achilles heel of the Church in the United States.

Among the many publications on this subject, one of the most extensive, knowledgeable, and balanced is *Seminary in Crisis* by Stafford Poole, C.M. Fr. Poole is a trained historian from St. Louis University and has had much experience as a teacher and as an administrator in mid-western seminaries. Although the author's main concern is with American diocesan seminaries, his book touches so many and such basic points that it has much to say that is of relevance and value to those who are interested in Jesuit houses of study. Poole, while presenting his facts and suggestions in a calm and non-doctrinaire manner and while inviting discussion and disagreement, does give many positive insights into the relation of seminary education to a priest's ability to meet and assess proposed changes, and he throws much light on the meaning of the present rethinking and experimentation taking place in American Jesuit houses of study as well as on the directives on the course of studies produced by the current General Congregation. In addition to providing much beneficial information and many practical recommendations, *Seminary in Crisis* points to numerous areas needing further research and study.

Early in the book, Fr. Poole orientates the reader to the point of view that permeates all his ideas when he presents his ideal of a contemporary priest. Such a man, according to the author, should be intellectually competent, have some degree of originality and creativity, have a wide range of interests, be intellectually adaptable, be able to separate essentials from accidents, have insight, live and be able to communicate the life of the Church to others, have the ability to bring the faithful into contact with the incarnate and inspired word, understand the bases and background of modern American life, have a familiarity with the contemporary bent and its genuine aspirations, and make an effort to comprehend the crisis of each generation which he encounters. In short, Poole wants a living priesthood that is a dynamic element of the Christian world.

From this outlook the author begins his study by treating historically the training of the priest. Although this presentation is rather brief, it is one of the most valuable parts of the book, for it shows how the various aspects of the seminary system were developed in response to cultural conditions that were quite different from those of today.

While important progress was made with seminaries in response to the Council of Trent, Poole sees the real roots of the American system in the early seventeenth century religious revival in France and especially as a result of the work of St. Vincent de Paul and the Vincentians and of Jean-Jacques Olier and the Society of St. Sulpice. During this time

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in France and throughout much of Europe, the Church was still reacting to the Reformation. Thus, she was anti-Protestant and polemical in regard to what had been lost, and she was defensive and conservative in regard to what had not been lost. Orthodoxy was defined as unchangeable doctrine, and this resulted in a hostility to new ideas. The faith of the common man was to be preserved by keeping him from contact with anything detrimental to the teachings of the Church which usually included anything that was or appeared to be different or original. As a consequence of the excesses of the reformers and humanists, personal freedom, development, responsibility, and initiative became suspect. There was a fear of religious experiences. The juridical nature of the Church was emphasized because of Luther's position on the invisible Church. Law and obedience were stressed almost to the suppression of human nature. Fear of the natural was also one of the reasons why seminarians increasingly were isolated from the universities in both place and dress.

These tendencies in the Church were reinforced by the growing absolutism and centralization in the political order. The emerging national states needed and demanded increased uniformity within the country. This condition was facilitated by the development of authority in the ruler which was answerable only to God. As a result, the citizen's role was seen to be one of passive obedience with little or no recourse against the abuse of authority. It was presupposed that the only abuse of authority could be on the part of a disobedient subject. Rulers came to look upon themselves as above criticism, and thus they became prisoners of their own concentration of power.

In art the Baroque was deteriorating into much formalism and legalism. And in liturgy stress was placed on external ceremonies. Form became more important than content.

Into this atmosphere DePaul and Olier infused much originality and genuinity, but their spirituality and ideas on the training of priests also reflected much of their age. Thus they held that, although priests should be men of zeal and charity, their contacts with the laity should be minimal. Interest in news about the world was discouraged as something harmful to the spiritual life. There was a real suspicion of intellectual activity. There was a distrust of novelty and of the man who was original. Uniformity and conformity were two of the basic virtues of spirituality. The superior felt obliged to watch closely all details. His opinions were to be accepted without question. Divinity was seen in every decision of authority. The subject's duty was to obey. Despite much work of charity, there was no denunciation of social and economic abuses. And in liturgy stress was placed on rites.

Many of the influences which affected the Vincentians and Sulpicians

also left their mark on the Jesuits, although the latter order was also influenced by many other cultural factors. More study is needed on the origin of the traditions, customs, and practices in the Society of Jesus and especially in its houses of studies. Then it will be necessary to decide which of these have lost their relevance and which are still meaningful for the training of priests today.

Transplants

Poole continues by pointing out that the seminaries in the United States were set up primarily as cultural, intellectual, and organizational transplants from Europe, and that they remain one of the institutions in the United States that has been affected least by the American environment. This situation has also been very true of Jesuit houses of study. Here the educational patterns and many of the values that have been transmitted to the scholastics have been European to a large extent. Little effort has been made to present the positive aspects of American culture. Thus, Jesuits have not been well prepared to contribute creatively from inside their own culture or even to criticize it with full understanding. Much information on this problem is contained in Fr. Edmund Ryan's study of the intellectual history of Woodstock College, done as a doctoral thesis at the Catholic University of America.

The acculturation of the seminaries, as Poole points out, has been retarded by a number of factors. Beginning efforts were cut short by the condemnations of Americanism and Modernism. These documents helped to suppress thought and debate especially in theological matters. This intellectually inhibiting situation was reinforced by the sociological reality of a minority and immigrant status and its resulting ghettoism. Many of the mores of the old countries were retained in the seminaries. Physical isolation intensified intellectual separatism. Little or no effort was made to integrate seminaries into the general education of the country or even into the Catholic system of secondary schools, colleges, and universities. A smug confidence in a possession of the truth together with a traditional methodology plus a distrust, if not a fear, of the world caused seminaries to ignore developments outside their narrow confines. Secular reading, including newspapers and magazines not published by Catholic presses, was banned or tolerated only reluctantly. The contacts of the students, and sometimes even of the teachers, with the outside world were kept to a minimum. And there was very little communication among seminaries. Thus, each one of these institutions was like a little island being bypassed by the main stream of intellectual and cultural life.

Within the seminaries themselves the academic life was anything but exciting. Teaching was static and unimaginative. To a large extent, a high school type of instruction was used for college level students and courses.

There was too much memorization and looking for ready-made answers. Questioning and independent inquiry were not encouraged. There was much apathy and indifference to intellectual growth and thus little interest in research and scholarship. Some experience, however, was gained for logical thought and for the development of ability to analyze and distinguish through philosophy and theology. Yet even these were narrow, because they operated within closed intramural systems and because there was too much compartmentalization of subjects. Further, the theology was excessively polemical, too concerned with long-dead errors, and not interested enough in contemporary questions and in new movements even in its own field.

In addition, seminary life was highly regimented, basically monastic, and had little relation to the realities that had to be faced by the student after ordination. Little effort was made to help the men develop a sense of responsibility, learn how to make intelligent decisions, or form their own lives. Spirituality too often was equated with the mere performance of exercises or with the attendance at them. And not much interest was developed in the current life of the Church or in what others in the Church were doing.

Conformity

Finally, in most seminaries an obedience which tended to be legalistic and militaristic had become the most important part of the students' spiritual life. Docility and conformity were praised, and initiative was discouraged, if not punished. Thus, the quiet, obedient student who never caused trouble could be ordained with hardly any other signs of potential effectiveness as a priest. This rigid interpretation of obedience crushed the ideals of many seminarians, resulted in mass boredom and apathy, produced priests unprepared for the freedom and challenges of the modern world, was used to cover up the weaknesses and mistakes of superiors, and has done much to discredit the virtue of obedience. Thus, the seminaries which were one of the major innovations of the Post-Tridentine Church had by the twentieth century become a most static and ossified institution.

And, as Poole points out, these seminaries are increasingly being challenged by students who no longer have ghetto backgrounds but are products of contemporary American culture. Although the author could have given a fuller analysis of the contemporary seminarian, he does touch on a number of valuable points. He believes that these young men have a strong idealism and that, because of greater possible alternative opportunities and more freedom, they are making a larger sacrifice in entering a seminary than did their predecessors twenty to thirty years ago. The seminarian of today, because of his cultural background, is often

strongly independent and critical, while at the same time lacking security and struggling to find a sense of identity. The effect on such students of a static and isolated environment is the development of some hostilities to authority, an excessive group dependence, a tendency to drift with the crowd, and the forming of a romanticized and unrealistic notion both of the priesthood and of the world. As a result, defections have been disproportionately large among the best seminarians, intellectually and spiritually—that is among the cultured, the inventive, the original, and the leaders.

Poole sees that the situation will improve only when seminaries adjust so as to adequately challenge the latent abilities and generous idealism of the young men who today are aspiring to the priesthood. This adaptation will require a dedicated, qualified faculty; a sound curriculum; a stimulating environment; and a meaningful spirituality. The author points to the fact that there exists little scientific data on the effectiveness of seminary education. Thus, he feels that a thorough study of the training of priests in the United States would be one of the most beneficial projects for the future development of the American Church. Poole wants this study to relate the actualities of seminary life to the work that priests are now doing and are likely to do in the future, to the effectiveness of the priests it has produced as well as to its impact on those who did not complete the full training, to the preparation of priests elsewhere and especially to the German system of sending men to universities, and to the methods used in the better Protestant seminaries. In this effort advice should be sought from informed Catholic laymen, experts in Catholic and secular education, and Protestant authorities in this field. Such a re-examination of goals and means and an investigation into the best efforts of other institutions, together with experimentation, could well be useful for the Jesuit course of studies in the United States. And this approach would seem to be very much in accord with the early practice of the Society.

Fr. Poole, however, feels that certain needs are so blatant that some preliminary suggestions can be offered even before the making of a scientific investigation. He holds that a particularly urgent need is for the improvement of the intellectual standards and of respect for intellectual values in the seminaries. Such a step forward would not only help the student in his own development, but it would enable him as a future priest to serve more effectively an increasingly better educated laity. Academic improvements should include a revitalized curriculum, less of a polemical and more of an historical approach to subjects, a serious reading program, better libraries, some independent inquiry for all students, more emphasis on the behavioral sciences and especially psychology, a

revised course in homiletics, an integration of the intellectual endeavors with all other aspects of the seminarians' life and particularly with his spiritual development, special programs for the gifted student, team teaching, and coordinating seminars. These latter two devices would seem to be particularly apt for Jesuit scholastics so that they might gain experience in synthesizing materials from different fields of knowledge. This type of work may well be the major potential contribution of the American Jesuits to the Church and to the secular, academic and social world. Another important improvement in the Jesuit curriculum would be the finding of a means by which the student could be introduced more formally to the American milieu, its history, culture, philosophy, religion, literature, social and economic institutions and thought, democracy, its strengths, weaknesses, and needs, and its uniqueness and its relationship to other cultures and other countries.

Faculty

Father Poole in *Seminary in Crisis* rightly gives much attention to the faculty. He would require these men to be well-trained, have a love of and dedication to their subject, be somewhat original, have an inquiring outlook, and actualize and personalize the ideas of the priesthood. A faculty member also must be able to establish a meaningful relationship with the students. He should try to understand the individuality of each student and especially those who are different from himself. This ability might require some study of psychology. There also should be a free and explicit interchange of ideas and feelings between faculty members and seminarians. Thus, the teacher should not try to impose his ideas on the student, not drive him but draw him. Proximity is not necessarily accessibility, and we might add that accessibility need not necessarily result in meaningful communication.

A strong case is made by Fr. Poole for freedom for and improved communication among faculty members. Differences of opinion among these men should not be looked upon as signs of disloyalty or as a cause of scandal to the students. Rather these differences should be encouraged, for they are a sign of intellectual health and of true convictions in the teachers. And most students will find in them a stimulus to read and discuss and to develop their critical faculties.

Teaching and decision making in a seminary should be increasingly corporate efforts. The administration should consult the faculty before coming to important decisions not only for the value of their ideas but also to develop an *élan* which can make the difference between life and apathy in an institution. The teachers should also be encouraged and given time to do research and to write and travel. A plan by which Jesuit seminary professors could spend at least one semester a year at an

extern institution might be helpful to them and to the seminarians.

Another factor of great importance, although frequently overlooked, is that of the atmosphere in which the seminarian lives, prays, and studies. As already indicated, most seminaries have a confining and stultifying effect on their students. Poole maintains that here is the most backward aspect of the training of priests and thus is the area requiring the greatest amount of change. He feels that for the effective communication of the word of God to the faithful of today and tomorrow it is of prime importance that the future priest remain in touch with the world in an active way throughout his course of studies. Much can be done in this regard in the presently situated seminaries through some of the above suggestions plus a well-worked out and properly individualized program of relationships with neighboring institutions and peoples and of apostolic experiences. However, Poole holds most strongly that the only real solution to contemporary needs is to educate future priests at regular colleges or universities. Only in this way, he maintains, will the seminarian have the possibility of learning during his period of training how to meet the main currents of the world in which he must eventually work and how to integrate them into his priestly development.

City campus

Fr. Poole envisions the seminarians living in a residence on the campus of a large metropolitan Catholic university. He suggests a Catholic institution for practical reasons, but does not exclude a non-Catholic university. Particularly for Jesuits this latter type of institution might have many definite advantages. Only after detailed investigation could a real decision be made. Poole would have the seminarians attend regular university classes in philosophy and theology, have an additional major, and take other needed or desired courses. The details of each student's program would be worked out according to his ability and choice in conjunction with university and seminary advisors. Courses needed specially for seminarians like pastoral theology could be taught by a seminary professor, but would be recognized by the university and open to all interested and qualified students. The seminarians would be helped by specially trained priests who would live with them and guide them in their spiritual and intellectual development so that all of their activities would be melded in a developing progress toward the priestly goal. These students would be expected to take as full a part in extra-curricular activities, including limited apostolic endeavors, as their time allowed and with guidance from their counsellors. The summers would be spent in obtaining special knowledge in the social sciences plus social work or in advanced study and research.

The author sees many advantages to the educating of future priests

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on university campuses. This situation, he feels, would provide an atmosphere for more normal development of seminarians and perhaps prevent some of the present regression among many of them. There would be more opportunity for social and intellectual development and more challenges. It would teach the future priest how to play a more active role in his society than has been done by most American priests up to the present. A university atmosphere could help to dissolve the small clerical ghetto which has frequently grown up within the larger Catholic ghetto. All of this would help the seminarian to understand better the needs and aspirations of the layman. Then too, the competition of a university campus could motivate the clerical student to a fuller development of his abilities. Poole also points out the academic advantages of a greater variety of courses and better library and other facilities. The chance to associate with coeds would help develop the social outlook and attitudes of the seminarians so that they could as priests have normal and intelligent relationships with women who not only make up more than half of the faithful but are taking an increasingly influential place in American Catholic life. The author readily admits the dangers involved in this situation and thus that vocations will receive more testing than in isolated locations. He believes, though, that this is a good, and the vocations that do emerge will be stronger for the experience. Finally, the atmosphere of a university will give the seminarians a better sense of reality, lessen romantic fantasies and naive and ungenerous attitudes that can develop through a lack of contact with the world, and help eliminate deep-seated distrusts and suspicions detrimental to moral and psychological growth.

There are a number of additional values beyond those presented by Poole which could be gained particularly by Jesuit scholastics from attending a university and especially a secular one. In this situation the young Jesuit would early be brought into the atmosphere of intense quest for knowledge which could be a very definite stimulus in the direction of more research and writing. The meeting with sincere, intelligent, dedicated people who have a different orientation and hold variant beliefs can help the Jesuit to rethink his own positions at a new and more meaningful depth. In his efforts to share his point of view and beliefs with his new friends, the scholastic will learn how to translate his book knowledge into language that will have to speak to contemporary minds. The realization of the difficulty of this task and the need for it can help develop to a greater extent the spirit of cooperation among our own men. They will come to need each other to an increased extent in order to compare experiences and approaches and to seek information. Less time or desire, perhaps, will be available to complain about superiors, conditions, or fellow scholastics. In this university atmosphere also, there will be

more opportunity to interrelate one's philosophy, theology, major subject, and general education in one's thoughts and in discussions. The opportunity and necessity for cooperating with others even of different outlooks as well as with fellow Jesuits should increase on a campus. And here too, there could be many ecumenical possibilities.

The establishment of a Jesuit house of studies at a secular university would in many ways be a pioneering effort in the United States and would do much to develop further the imaginative and pioneering spirit in young Jesuits to the benefit of the Church and the country. Such an experience would seem almost essential if the Jesuits are to cooperate constructively with the rising influence of the laymen everywhere but especially in our colleges and universities. Great tact, understanding, and intelligence will be needed if the Jesuits are to avoid the mistakes made by the American Protestant clergy whose lack of adaptability in the latter part of the nineteenth century when laymen were gaining control of their universities resulted in a sharp reaction against theology and clerical participation in many of these institutions.

Of course, the benefits of residence at a university will not come automatically to the seminarians. There are some groups of clerical students at places like the Catholic University of America and University College Dublin who by rule or by their own desire retain a ghetto attitude and thus gain very little from their physical presence on these campuses. A new location will be beneficial only if it is accompanied by a new mentality that will allow and encourage the seminarian to seek maximum value from the university situation. This all may require some rethinking on what is really unique in the priesthood and how it can be best developed in new and changing environments during the period of training and afterwards. Much study, discussion, and experimentation is still needed.

The Future

But whether the new patterns of clergy education are worked out at present seminary locations or on university campuses, prime consideration must be given to an effective spirituality. A man's way to God must develop true inner response and commitment. It must help to mature the seminarian and give him a greater realization of his own worth and the worth of others and of his position in the Church and its resulting responsibilities. Thus, the spirituality must be adapted to the needs and abilities of each individual under the guidance of a well-trained, aware director. Poole feels that this should include small group discussions. He points out that the Church has been slow to understand and utilize developments in group dynamics. The author maintains that corporate efforts of the seminarians themselves can help to solve many of their

own problems. Poole, in speaking of retreats, holds that a properly group-centered situation may do more in one hour than days of silence. Group communication, mutual help, and discussion may be more beneficial for an individual than many talks and much private mediation.

The author does not therefore discard private prayer. In fact, he stresses the need for it. But he insists that it must be related to sound human experiences. It must rise up from real conditions and real needs. The prayer of the seminarian should include all he is doing as well as his hopes and future goals. It should be less self-centered and more Church-orientated. Poole would question whether the early morning hour is the best or most realistic time for mental prayer. He feels that present practice is more related to an agrarian society and a monastic tradition than to contemporary urban life. For today it might be better if each student were allowed to find out the best time for himself with guidance. And experimentation should be used to discover the best hour for Mass as the central act of worship of the day. Poole feels that it would probably be in the late morning or early evening. The Mass, together with other liturgical practices, should help to integrate each day and the entire life of the future priest.

The author also sees the daily reading of Scripture as an indispensable practice. He feels that this has been neglected by too many priests. And he recommends one or two scriptural devotions a week.

As a final point, Poole discusses the administration of authority and sees it as one of the most difficult aspects of seminary change and development. While maintaining that authority is essential to functioning organizations and to the nature of the Church, he proposes that many of the ways in which it has been handled just won't work any longer. He points out that there can not be an effective continuation of the use of God-given authority which is not exercised in a Christ-like manner. More and more seminarians are becoming aware of the basic equality and freedom of all Christians. And Poole does not see this fact as incompatible with hierarchical jurisdiction. Further, he rejects, although he admits that it is a thorny question, any absolute equation between the will of the superior and the will of God. The author points out that such an equation has too often been used as an easy escape for superiors who don't want to be bothered explaining their actions or who wish to protect themselves when they do not fully think out commands.

Poole, using the findings of a number of Catholic psychologists and sociologists, stresses the necessity for superiors, when using authority, to respect the integrity and consciences of their subjects. It has been found that coercion and "blind" obedience just do not create personal commitment and change of heart. Men in the Church do their best work when

they have as much freedom and self-respect as possible. It is therefore the job of authority to motivate and inspire inner response. To gain spontaneous and free compliance is perhaps the most difficult task of authority, and yet it is vital for intelligent participation in group work. It is, Poole maintains, too rarely attempted, not to say attained, in religious houses. Yet this is precisely the type of obedience that should be drawn from the seminarians, for this is the kind that will produce the greatest service and is most human and Christian. And this is not only important for the clerical students themselves but for others, for how a seminarian is trained will determine in large part how he will treat people as a priest.

Superiors should also be conscious that the development of the seminarian should lead him not to be just a follower but also to be an effective leader. This does not exclude, but actually will include, a definite amount of discipline. But this discipline will probably have its most constructive results if it is related to meaningful and practical goals like fostering punctuality, courtesies to others, good manners, cleanliness, and cooperative endeavors. Seminarians should be given responsibilities that require the making of decisions and the taking of risks and then the standing behind the results. This could be done according to the principles of subsidiarity. Small, petty, rigid, detailed rules should be abolished and the seminarians should be required to work out a program for their individual and their corporate lives. Experiments in England show that clerical students not only can do much to govern themselves, but that they thereby grow in maturity and loyalty. And this in no way need detract from the ultimate authority of the superiors.

In this regard, Poole points out that much can be learned from corporations and other organizations that work successfully in the American environment. In their operations they have found that there must be a free flow of information and ideas between those in command and those on the lower echelon. Authority must be able to trust itself to its subjects. And even more important, the subjects must feel that they can confide in their superiors and that their ideas and suggestions will not merely be tolerated, but are sought and valued. A man must feel that he is an integral part of the organization to which he belongs, if his contribution and obedience will ever measure up to its potential.

Already many of the suggestions contained in *Seminary in Crisis* are being discussed, tried, and adopted by different Jesuit and other seminaries in the United States and elsewhere. Errors are being made and will be made but, with increasing courage and trust in the Spirit, the American seminaries are undertaking the challenging task of adapting to meet the needs of a changing Church.

HENRY C. BISCHOFF, S.J.

SELECTED READINGS IN LITURGY

(Listing prepared and commented upon by Fr. C. J. McNaspy of America magazine.)

Christian Sacraments and Christian Personality. By Bernard J. Cooke, S.J. Holt, Rinehard, and Winston. Pp. 117. \$4.95

More than a textbook, this volume draws on the latest developments in sacramental theology, closely related to the Constitution on the Sacred Liturgy. Stresses the social implications of the sacraments and communitarian nature of the Eucharist.

Our Changing Liturgy. By C. J. McNaspy, S.J. Hawthorn Books. Pp. 272. \$4.95

The Constitution seen in the perspective of change in the Church and as related to social, biblical, kerygmatic and artistic movements. An appendix includes the Constitution and some important postconciliar documents. Preface by Godfrey Diekmann, O.S.B.

Worship in a New Key. By Gerard Sloyan. Herder and Herder. Pp. 191. \$3.95

A popularly written explanation of changes going on in the liturgy today. Fr. Sloyan's volume of homilies, *To Hear the Word of God*, gives many samples that should illustrate various approaches to the homily problem.

New Horizons in Christian Living. By William J. Leonard, S.J. Liturgical Commission, 445 N. Emporia, Wichita, Kansas. Pp. 96. \$.75, \$.60 in orders of more than 9.

A very practical follow-up to Fr. Leonard's *New Horizons in Catholic Worship*, stressing personal and social implications of worship. Discussion program by Msgr. Leon A. McNeill.

Seasons of Celebration. By *Thomas Merton*. Farrar, Straus, and Giroux.
Pp. 248. \$4.95.

Meditations on the liturgical year, with particularly useful chapters on "Liturgy And Spiritual Personalism" and "Liturgical Renewal: the Open Approach."

"Imitate What You Enact," by *J. D. Chrichton*, *The Way* 5 (1965) 215-25.

The distinguished English liturgist, whose commentary on the liturgical constitution, *The Church's Worship*, is a marvel of conciseness and sanity, here studies the problem of formalism in religion: "the separation of its outward expression from its inner content."

"The Liturgy in the Modern World," by *Christopher Kiesling*, *O.P.*, *Chicago Studies* 1965, pp. 3-17.

A clear presentation of liturgy as a preservative of balance, hope and joy in authentic human experience.

"Christian Sacrifice," by *Bernard J. Cooke*, *S.J.*, *The Way* 5 (1965) 118-25.

This article presents sacrifice in its most important Christian expression as "essentially a matter of accepting life rather than of losing something . . . a most basic acknowledgment of filial dependence upon the Father."

"The Sacrifice of Christ," by *John Ashton*, *S.J.*, *The Way* 5 (1965) 105-17.

A study of Old Testament sacrifice and its three aims: gift, expiation, communion. These are "achieved in the single sacrifice of Christ, where they are no longer distinct."

"Scripture Enquiry," by *John Bligh*, *S.J.*, *The Way* 5 (1965) 154-59.

The meaning of "do this in commemoration of Me." Contains practical hints on frequency of communion and Sunday celebration, based on analysis of scriptural words of consecration.

ALOYSIUS J. ROCCATI, S.J. (1878-1965)

ALOYSIUS JOSEPH ROCCATI WAS BORN IN PIANEZZA, near Torino, Italy, on July 1, 1878. His father's name was Carlo Roccati. His mother's maiden name was Giacinta Amapane. He has a sister, younger than he, Teresa Roggero, a widow still living in Torino, with her married daughter, Signora Anna Annovazzi, the mother of two sons.

He received his grade school education at Pianezza, Torino, from 1884-1888; his secondary schooling in Giaveno, Torino, from 1888-1894. Fr. Joseph Sasia, S.J., Provincial of the Turin Province, who was at one time connected with the University of Santa Clara, received him into the Jesuits at Chieri, Italy, on August 4, 1894. After completing his training as a Jesuit in the Novitiate and Juniorate of the Jesuits at Chieri, he taught for two years at a Jesuit College (Istituto Sociale) in Torino, and at the Collegio San Tommaso of Cuneo, Italy, also for two years.

His theological studies were begun at Chieri, but they were interrupted by his coming to America, where they were completed.

Fr. George de la Motte, S.J., Superior of the Rocky Mountain Missions, during a visit to Italy from Spokane, Washington, on passing through Chieri, informed the theologians of Chieri that "he had permission to take five young Jesuits with him back to the then called Rocky Mountains Missions." "When I volunteered," Fr. Roccati used to recount, "he told me: 'Fine, we'll leave tomorrow!'"

He arrived in Spokane in 1906, where, after completing his theological studies, he was ordained a priest on June 8, 1908, by M.R. Edward J. O'Dea, Bishop of Seattle, in St. Aloysius Church, Spokane.

Third probation was completed at the Jesuit tertianship at Cleveland, Ohio. He pronounced his final vows at Spokane, February 2, 1910.

While he had left Italy for the purpose of missionary work among the Indians of the Northwest, his superiors, cognizant of his ability and zeal, and aware of the crying need of a priest to take over the care of the immigrant Italians, first appointed him assistant pastor of St. Michael's Church in Portland, Oregon (1910-1912), a church at that time frequented by the Italians of Portland. His second appointment brought him back again to his apostolate among the Italians of the Spokane area, where his zeal and courage resulted not only in very effective and widespread priestly work, but also in threats to his life, occasioned by his energetic opposition to some evil-doers.

Prudent transfer

During his ministries he had discovered so many of his countrymen being cheated or robbed of their wages by fellow countrymen, that he instituted an agency in Spokane which would transmit the wages of these laborers in the mines and railroads to their families in Italy, without charge. The agency was called "Italica Gens". But, besides succeeding in saving the money of these immigrants, it won for Fr. Roccati the hatred of those store-keepers, saloon-men and notaries, who formerly had waxed fat on their usurious rates or dishonesty. Anti-clericalism at that time was still rife among a certain class of Italians, and after his life was threatened, even openly, his superiors thought it more prudent to transfer him.

During his years of apostolate among the immigrants of the Spokane area, he took care of many mission stations from Minehaha in Hillyard to Priest River, Idaho. His parishioners were scattered among the railroad sidings, mining camps, lumber camps and mills—wherever there was a colony of Italians.

For example, his mission to Priest River, Idaho, on the Great Northern Railroad right-of-way, took him once a month sixty-three miles by train from Spokane. His parishioners there were Italian immigrants from Calabria. He would arrive to say Mass at one o'clock in the afternoon. After setting up his altar in the public school, he would hear confessions, and then say Mass. His breakfast afterwards would be a plate of spaghetti. The school room soon proved to be too small. So an acre of land was obtained; his parishioners cleared off the stumps; and a church was built in 1910, with a room in the back. The building is still standing.

Sick calls out of Spokane, in those days of infrequent trains and horse and buggy, sometimes took days. It is no wonder, then, that his name still lives on among these people.

He was transferred then in 1915 from Spokane to Juneau, Alaska, where his zeal and energy again had full sway for ten years. His assignment to Juneau, where he was to work so effectively, was brought about by an unusual connection of facts. His superior, Fr. Provincial, (Fr. Richard Gleeson, at the time) was thinking of sending him to San Jose, California, to replace Fr. A. Valpolini, the pastor of Holy Family Parish, the Italian national parish of San Jose. Nine years before, the Italians of Santa Clara Valley had constructed for themselves a little gem of a church edifice on the classical style. It was an ornate building, a miniature replica of St. Peter's of Rome; and although artistic, its seating capacity—despite the large outlay of money in its construction—was only about four hundred seats. Most of the cost of this expensive building had been left by the original pastor and his energetic building committee as a debt to be paid by the future users of Holy Family Church.

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While visiting Fr. Valpolini, who was then pastor of the church, Fr. Roccati learned of the very large debt on the church, and realizing that it would be very difficult to liquidate the debt when the Sunday collection was between five and ten dollars a Sunday, he was reluctant to assume the burden.

Fr. Roccati would delight in repeating how his call to the arduous Alaska mission came about: "When Fr. Provincial asked me, 'Who, then, is going to replace Fr. Valpolini here at Holy Family, whom I'm desirous of sending to Alaska?'; I countered by saying, 'Why not send me to Alaska?'"

To Alaska

The Provincial lost no time, and Fr. Roccati arrived in Juneau, Alaska. Juneau in 1915 was a town of about five thousand people, with perhaps fifteen hundred Catholics. He made many lasting friendships in Juneau, among Catholics and non-Catholics alike. He was extremely busy there as pastor of Juneau and Chancellor-Secretary to Bishop Crimont of Alaska. The parochial school there is one of the results of his labors. His priestly ministrations obliged him to make frequent trips to the mines and fisheries scattered about Juneau. He experienced during his pastorate there the very sad necessity of helping to identify and bury the hundreds of unfortunate victims of the ship "Princess Mary" disaster; and later on he closed the eyes of many of his own parishioners in death during the flu epidemic. Illness finally forced him to return to the United States for an operation, which he underwent successfully at the hospital in Seattle.

Back to California

After he recuperated, his superiors transferred him to Holy Family Parish in San Jose, California, to take care of the Italians of Santa Clara Valley. He arrived there in 1925, and remained there, taking care of their spiritual need, for two years as assistant pastor, and since 1927, as pastor of Holy Family Church.

An idea of his effective energy can be obtained from a short excerpt taken from the "Annals of Holy Family Parish" (the diary or log-book of the parish): "August 16, 1927, Fr. Serafino Snider, S.J., who had been in this parish for seventeen years, went back to Italy; and Fr. Aloysius Roccati, who was assistant pastor for the last two years, replaced him as pastor. During 1928 . . . [Here starts a list of works accomplished and the cost—remodeling, painting, decorating, stained glass windows installed heating system re-built—which ends with the meaningful statement] Attendance in church has almost doubled. The Holy Name Society and the Christian Mothers Society are revitalized." And this activity was to continue until poor health caused him to be replaced thirty years later.

He had not been here very long, for example, before he succeeded in building a new rectory behind the church. With the continued generous help of the many families on which he had showered his kindness, he was enabled to embellish the church edifice inside and out until it became under his judicious and artistic taste truly a house of prayer.

He was assiduous in visiting his sick parishioners. His frequent visits to the hospitals throughout the years were a by-word. He was tireless in keeping his parish in a turmoil of social activities. The stage plays he produced are still remembered; his regular ravioli dinners were famous. His annual church bazaars and parish picnics were always successful.

He accompanied various groups of his parishioners on pilgrimages to Rome. And it wasn't long before his work in San Jose for the betterment of the Italians came to the attention of the Italian government, which recognized it and rewarded him publicly.

During this round of parochial activities his apostolic sense made him find time to preach missions to the various groups of Italians scattered throughout California. This particular and effective kind of work of his, for the spiritual benefit of the Italians of California, he consolidated by planning and founding the Italian Catholic Federation. This organization, of which he was co-founder and Honorary Life Member of the Central Council, has now spread to almost every city of California.

Mexicans

This apostolic instinct in Fr. Roccati over twenty-five years ago led him to welcome the Mexicans to his church. The annals of Holy Family Parish state under March 10, 1939: "A very special Mass was celebrated for the many Mexicans, who came to honor Our Lady of Guadalupe . . . Fr. Charles Walsh, S.J., . . . preached in Spanish." Again under date of December 7, 1941, we read: "The Mexicans of San Jose and vicinity celebrated with great pomp . . . the Feast of Our Lady of Guadalupe with a Solemn High Mass at 11:30 a.m. Fr. Prieto preached in Spanish. Five hundred persons crowded the little church." By this time the Mexicans were coming in numbers each Sunday to the Mass instituted for them at 11:30 A.M. Father Biagini, then assistant pastor, read the gospel to them in Spanish. Encouraged by the zealous pastor, they began to flock to Holy Family in droves. From the time that Fr. Roccati had opened the doors of his church to the Spanish speaking people of San Jose, up to his death, he had seen their attendance increase continuously until three Masses on Sunday in Spanish were not enough to take care of all the Spanish speaking people who flocked to Holy Family.

His silver jubilee, in 1933, was a big event. His fiftieth anniversary as a Jesuit in 1944, celebrated at the University of Santa Clara, was long remembered. But his fiftieth anniversary as a priest, celebrated on June

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7, 1958 was almost a civic event, with a very large banquet in St. Claire Hotel that was a very clear sign of the respect and affection he had gained during his apostolate at Holy Family Church.

The unrelenting march of this apostolic life continued long after the time of ordinary retirement. The march may have become slower with the increasing years, and toward the end was occasionally held up by an operation or a stroke, only to be forced again to the former pace.

In October of 1956, two days before the golden jubilee feast of the parish, he suffered his first stroke; but before the year was through he had completely recovered, and was active once more. There were more strokes in 1961; and then in May of 1961 he underwent a serious and critical operation, during which he almost succumbed. But he recuperated, and seemed almost as good as new. His pace now was much slower.

He had been replaced as active pastor on May 18, 1959. This step was for the better; because as Pastor Emeritus, he passed his days at the rectory, serenely, continuing to work effectively as confessor and counsellor. The last five years, then, of his life, he passed in semi-retirement as Pastor Emeritus. But his legs no longer took the sure steps of his former years and his cane was his constant companion. He continued to say Mass daily until May of 1963. He was not the man to suffer patiently the inescapable effects that the years had on his body, but he bore this with Christian fortitude.

On May 14, 1965, he became seriously ill and was taken to the hospital. His proverbial power of bouncing back failed him this time. A blood clot in one of his legs debilitated him and caused him no little pain, before God summoned him quietly in the hospital room in the Sister's Hospital in Santa Cruz.

* * *

Among the Italians in Spokane. A Letter of Father Aloysius Roccati to Father Paul Poli.

Spokane, Wash., February 27, 1913

Dear Father:

In the midst of all these Italian emigrants I have at last adopted the maxim of St. Francis Xavier and made myself one of them, taking part in all their joys and sorrows in order to lead them to God. Hence I have acquired

some reputation among them as an adviser, a protector of the poor, an alms-giver, a justice of the peace, an organizer, teacher, secretary, etc., etc.; and so, out of the hundreds who are continually coming to me, some at least return to God. You do not know how difficult the work is and how much exertion it entails! Moreover, the American papers have been making a celebrity of me lately by publishing articles about me, and this without

very much reason. When, a few months ago, I first began the construction of our little church, in order to encourage my workmen to excavate the foundations free of charge, I also began to work with pick and shovel. What was my surprise when, the next day, I saw in the three city papers, my picture. There I was, pick in hand, right in the middle of the other workmen. But it is an ill wind that blows nobody good, and so this cheap advertising was of some benefit to me; in fact one of the breweries sent me, free of charge, several cases of beer for the workmen, and people who were total strangers to me, among whom was a Chinaman, gave me financial assistance.

Another occurrence also afforded material to the reporters, who are always in quest of something sensational. About a year ago one of my poor Italians was declared by a medical commission of twenty doctors to be afflicted with leprosy. The neighbors at once began to get alarmed and by means of meetings and petitions forced the city to separate the poor man from his family and relegate him to a little hut outside the city, forbidding absolutely all approach to his dwelling. Naturally, I entirely disregarded all these orders and went several times to see him and bring him Holy Communion. The last time I went to see him there was over three feet of snow on the ground. With much difficulty I succeeded in reaching the little hovel after a two hours' walk and found the poor fellow in a deplorable state. Having assisted and comforted him to the best of my ability, on my return to the city I went straight to the mayor, who by the way, is also a Unitarian minister, and

protested in the name of humanity against the disgraceful way in which this poor man had been abandoned. The mayor promised to look into the matter; in fact after having written again and again to President Taft he finally obtained permission from the Government to have poor Voleano, this is his name, conveyed to the leper-colony on an island in the Pacific, 400 miles from here. The first step had been taken, but the difficulty was how to bring him there. Through fear of popular sentiment and loss of patronage no railroad company would accept him; other means of transportation were impossible because of the deep snow and the high mountains to be crossed. After a long consultation with the mayor, we obtained a medical certificate which declared that, for the present, on account of the intense cold, the germs of Voleano's disease were harmless; then, without a word to a living soul, on the morning of January 20, at 5 A.M., the Rev. Mayor and myself went in a sleigh to the leper's hut, and having dressed him as well as we could we placed him between us in the sleigh and went right to the station, where I bought three tickets for Seattle. Unfortunately the train was four hours late and, while we were waiting, the poor leper got away for a few moments, ran to the telephone, and called up some of his friends. In less than half an hour the station was full of Italians and we were in great danger of being discovered. I had to exert my authority to keep them quiet and prevent them from spreading the news before our departure. Thanks be to God, about noon we began our journey. The tears and sighs of the poor fellow were pitiable, for he knew very well that he would

never see Spokane and his family again. In crossing the mountains the train was blocked for over six hours by the snow, which in places was fourteen feet deep, and after twenty-four hours we had completed a trip which, under normal conditions, would have taken only half the time.

On our arrival in Seattle we found the papers of both cities full of the details of our romantic flight, and the newsboys in the streets, yelled into our ears: "Mayor Hindley and Father Roccati arrived this morning in Seattle with the leper Voleano; heart-rending details, etc., etc." After this fine reception it was certainly not prudent for us to remain long in Seattle, hence we left quietly on the first boat for Port Townsend, a promontory on the Pacific, four hours distant. Arriving at Port Townsend we saw awaiting us the "death boat," that is to say, a little government steamer, which carries the sick and the provisions to the leper island, called Diamond Point. And here an accident happened, which came very near costing the life of the poor fellow. While transferring him from one boat to another, the leper, who was weeping bitterly, lost his balance and fell into the sea, which was very deep at that place. The sailors, through fear of catching the leprosy, did not dare to touch him, and he was about to disappear for the last time in the sea. In this desperate state of affairs I myself went down into the water by means of the rope-ladder attached to the side of the boat, and waist-deep in the ice-cold water I succeeded in catching the extremity of his coat and thus keeping him on the surface of the water until by the help of others we landed him safely on shore. We made a fire right away, the mayor went to buy some

clothing, I helped him put on the dry clothes, and after the space of an hour or so, as he was feeling better, we carried him on board the boat, and I put a crucifix in his hand. The little boat rapidly disappeared in the direction of that island, where five other lepers are slowly but surely approaching their last hour. I cannot describe to you the deep impression his last words made on me: "Father, pray for my soul and do not forget my family: *arrivederci in cielo.*"

On my way back from Seattle I stopped a week in Tacoma, where I gave a little mission to the Italians, of whom there are about 4,000 in the city. Here too as in most other places the poor people are entirely thrown on their own resources without any one to take charge of them. Hence it happens that many lose their faith altogether, and the young men fall into the hands of Methodists, who are always on the lookout for innocent victims. In Tacoma they have unfortunately that rascal Giovannetti, of whom the papers have spoken so much during the Lawrence strike, and who by chance escaped the scaffold which he deserved. Of course he is a true priest-hater; for several years he was a protestant minister, but now he professes atheism, since being a demagogue is more remunerative for him than preaching. They have also another scoundrel who finds it profitable to preach Protestantism to his poor countrymen. My mission was quite successful, but what is the use, if the work cannot be continued through lack of priests? A half dozen zealous missionaries would not be enough for the immense work. Now that the paschal season has begun I shall have to cover a territory as large as Italy in order to

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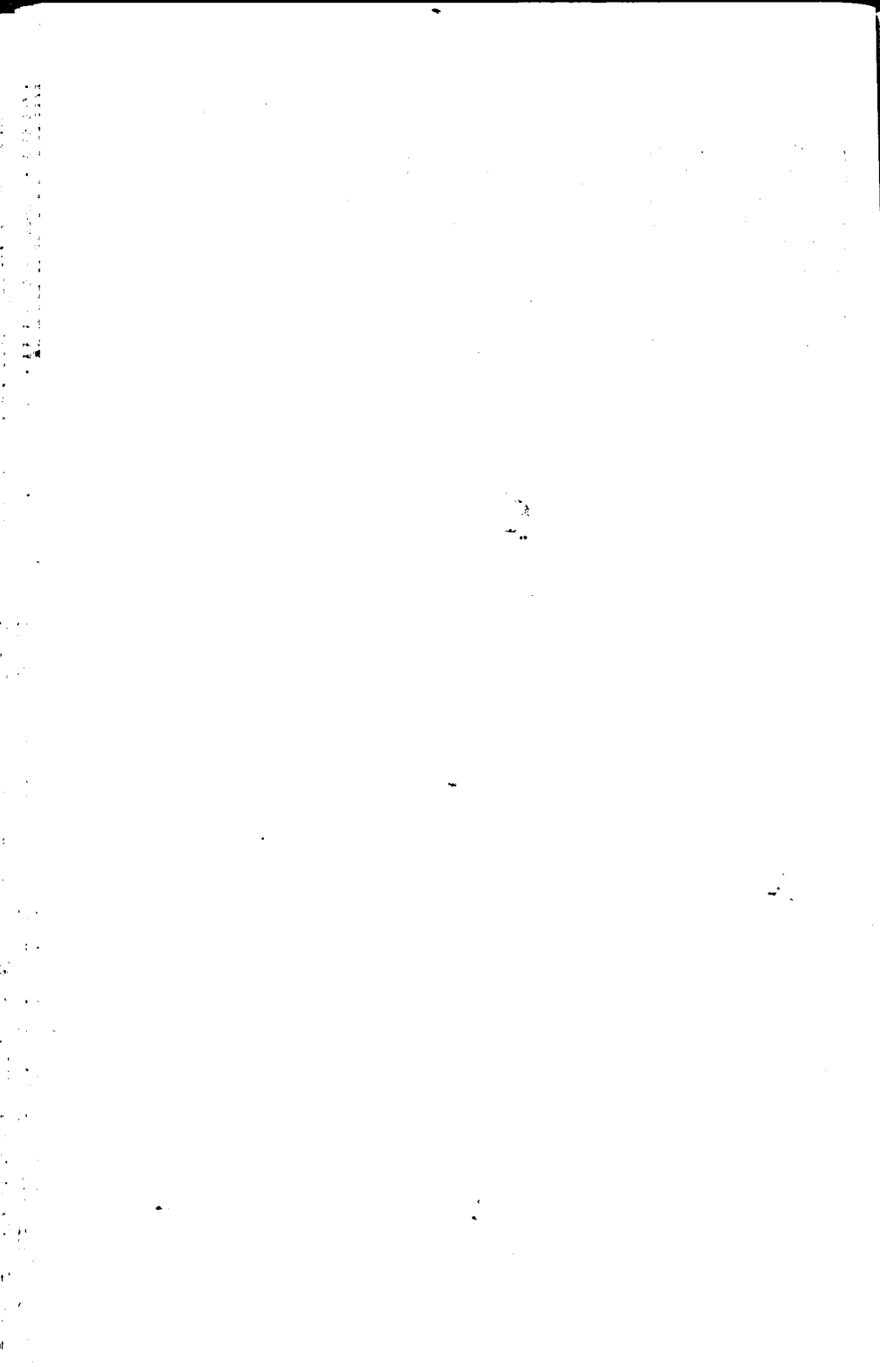
give these poor people the chance to make their Easter duty. Walla-Walla is 200 miles from here; Clayton, 52 miles; Priest-River 62; Wayside, and Medical Lake are nearer, and Rosland is in Canada.

But I see that I have made my letter too long; it was written during my spare moments and it has taken me a

week to complete it. If by this long letter I shall obtain nothing else but your prayers and those of the Fathers, Scholastics and Brothers of the *Casa di S. Antonio*, I shall consider myself amply rewarded.

Yours affectionately in the Sacred Hearts of Jesus and Mary,

P. A. ROCCATI, S.J.



WOODSTOCK

LETTERS

SPRING 1966

VOLUME 95 NUMBER 2

INTRODUCTION

The changing concept of authority in the religious life, which parallels the new feeling of freedom and openness which has followed Vatican II, makes the lead article by *Miguel A. Fiorito, S.J.*, particularly timely as the whole Society looks forward to the second session of the General Congregation. Fr. Fiorito is Dean of the Jesuit philosophy at San Miguel, near Buenos Aires, and director of the scholarly periodical *Stromata*, formerly *Ciencia y Fe*. We shall continue the re-examination of religious obedience in future issues, as part of our general effort—as in the annual Ignatian Survey—to understand and discuss the Society's current problems in their historical perspective.

The impact of the Society's mission regarding atheism will be felt for many years to come. To help Jesuits begin the serious reflection now required by this mandate of the Pope, we present a revised translation of the decree of the General Congregation, the document of primary importance. *Fr. Arrupe's* Council speech on atheism, presented here in full, is interpreted in the light of the work of the Congregation by *Robert Rouquette, S.J.*, who has been reporting on the Council sessions for *Études*. *Peter Hebblethwaite, S.J.*, assistant editor of the *Month*, provides further insight into the General's position in an interview reprinted from the *Tablet*.

The symposium on the status of our high schools is inspired both by the coming 1966 JEA Workshop on the Christian Formation of High School Students to be held in Los Angeles in August and by the widespread feelings that the graduates of our schools have not had a sufficient impact on modern society. It also comes at a time when there is talk—some loose and some well-founded—of closing some of our schools.

The Summer issue will feature our promised report on Jesuit artists by *C. J. McNaspy, S.J.*, another discussion of the need for communication between generations, and several articles on prayer.

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WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts, preferably the original copy, should be double-spaced with ample margins. Whenever possible, contributors of articles on Ignatian spirituality and Jesuit history should follow the stylistic norms of the Institute of Jesuit Sources. These are most conveniently found in Supplementary Notes B and C and in the list of abbreviations in Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice*, trans. W. J. Young (Chicago, 1964), pp. 609-16.

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ST. IGNATIUS' INTUITIONS ON OBEDIENCE AND THEIR WRITTEN JURIDICAL EXPRESSION

the superior's decision ought not to be isolated

MIGUEL A. FIORITO, S.J.

IN THE EARLY DAYS OF ANY RELIGIOUS ORDER, the driving charismatic spirit of the founder or founders must be put into written juridical expressions.¹ Unfortunately, this writing always entails a danger, as almost all history testifies.

Is there then, perhaps, some difference between St. Ignatius of Loyola as founder and as legislator? Or better, were those deeper spiritual intuitions and insights which he had as founder adequately transferred into the written juridical expressions or statements which he had to use as legislator? Poets usually fall somewhat short of

Translated by George E. Ganss, S.J. [The present article has an interesting origin. Some weeks ago, Very Reverend Pedro Arrupe remarked to me during an informal conversation about preparations for Session II of our General Congregation: "Perhaps it would be useful to explore whether there is a difference between St. Ignatius as founder and as legislator, that is, between his deeper spiritual intuitions and the written laws by which he tried to express them. Perhaps his written laws sometimes fail to express fully his deeper thought or spirit."

Discussing the feasibility of such an exploration, several of us stated that although it would be useful, it could scarcely be brought to sufficiently definite and practical conclusions before Session II opens in September, 1966. The present article makes me think that we were wrong.

In spite of my doubts, I broached the idea, in passing, to Fr. Fiorito. He found it a challenge and accepted it. As a sample of what such investigation might yield, he sent me this study of one aspect of obedience as conceived by St. Ignatius. The timeliness and worth of the article stimulated me to translate it for publication.—Translator's note.]

¹ See M. A. Fiorito, "Alianza bíblica y regla religiosa: Estudio historico-salvífico de las Constituciones de la Compañía de Jesús," *Stromata* 21 (1965) 291-324, esp. 318-24.

their aim when they try to commit the full richness of their vision to paper; and possibly St. Ignatius experienced similar misfortune. Further still, with the passing of time after his death, what happened in the evolving tradition of the Society he founded? Did some of his juridical expressions perhaps receive from his successors such emphasis, often unbalanced, that these later Jesuits gradually hid the deeper spiritual intuitions which he had as founder, and thus allowed them to be overlooked?

The present writer received a suggestion to explore this topic. He offers the present study of St. Ignatius' concept of obedience as a sample of what such investigation might yield.

Both in the Church and in the Society of Jesus, the juridical or written expression of life under obedience has evolved in such a manner that important helps to the practice of obedience have been obscured or lost.

In St. Ignatius' deeper intuition, obedience has a threefold function. It is a help to the union of the Society's members through charity, a means to further a sense of community among apostolic religious through their charitable cooperation toward common ends in their common life, and a remedy for distance when it separates absent members from the community. In that total function and life-giving spirit of obedience, the superior's decision is clearly only one momentary act which ought not to be isolated from its whole vital and spiritual context.

In the juridical expression, however, the superior's decision tends to take on such prominence that all the other acts which government entails seem to have only a secondary role or are even overlooked. But for the life of union through charity they are as necessary as the decision itself.

In Ignatius' spiritual concept of obedience, the decision is one act which ought to be integrated into the other activities which produce the sense of community or cooperative living, such as the manifestation of conscience, personal conversation between the superior and subject, and the like. Ribadeneyra makes this clear in Chapter 3 of his *De ratione quam in gubernando tenebat Ignatius*.² However, in the juridical expression of obedience, the

² *Fontes Narrativi de S. Ignatio*, III, pp. 615-19, in the series "Monumenta Historica S.J." (henceforth abbreviated MHSJ).

decision seems to be virtually everything, much as it is in the purely natural obedience of a pagan.

In the *Deliberation of the First Fathers* in 1539, Ignatius and his companions deliberated first about union "in one body" and then about obedience.³ They reached agreement quickly about union but employed "many days" about obedience.⁴ Among the three fundamental reasons they mention for choosing it, the second is: Obedience is a means to preserve the Society as a body.⁵

Reflection on this reveals an aspect in which Ignatian poverty and obedience are alike. If poverty is viewed as something isolated from the apostolic end, it becomes the poverty proper to other religious institutes. So too obedience, if it is isolated from its primary purpose of union into one body or religious community, is reduced to the purely natural obedience which a pagan might practice in an earthly commonwealth.

If we allow the juridical expression of obedience to occupy the chief role in our living on a supernatural plane, we create various conflicts quite like those found in purely natural types of social living. Examples are, in the Church, a conflict between the primacy of the Holy Father and the collegiality of the bishops, and in the Society, between the superior's authority to decide and his obligation to hold consultation with his subjects.

The juridical expression of obedience tends to emphasize the authority and its sufficiency, while the spiritual and Christian expression of obedience emphasizes the fact that the superior needs his subjects and they him, as St. Paul so clearly states (1 Cor. 12:2-25). The head "cannot say . . . to the feet, I have no need of you" (*ibid.*, 21).⁶

Ambiguous consequences

The unbalanced emphasis which St. Ignatius' successors have often put upon the merely juridical expression of obedience has

³ *Constitutiones Societatis Jesu* (in MHSJ), I, n. 3 on p. 3, n. 4 on p. 4 (henceforth abbreviated *ConsMHSJ*).

⁴ *Ibid.*, n. 8 on p. 7.

⁵ *Ibid.*; cf. *Epistolae S. Ignatii* (MHSJ), XII, pp. 331-34.

⁶ Hence Paul's concept of authority, according to one exegete, entails not merely service but also need. See J. M. González Rúiz, "¿La autoridad como servicio?" *Hechos y Dichos*, n. 351 (1965) 257-60.

given rise to ambiguous consequences: for example, that of defining Ignatian government as "monarchical." This definition is correct only if there is question of affirming that there is only one head who is also a member in a kind of mystical body, in the same way as Christ is the head of the Church. But the definition is erroneous if "monarchical" is made or taken to mean that there is only one leader who imposes himself from without, much like a conqueror who imposes himself from without and remains separate from the conquered people. In the *Constitutions* of the Society, St. Ignatius calls the Father General "head" (*cabeza*) sixteen times; and nine of these instances, the majority, are in Part VIII, where he is treating explicitly about means and "Helps toward Uniting the Distant Members with Their Head and among Themselves" (*Cons.* [655]).

The juridical expression originates in the political order. There the authority often arises from force and is measured by power.⁷ In Ignatius' Christian order, however, the authority originates from Christ and His "kindness, meekness, and charity"; and in exercising authority the superior ought "always to be mindful of the formula of Peter and Paul."⁸

This "formula of Peter and Paul" which a religious superior should keep always in mind is a characteristically spiritual expression. It cannot have a completely similar juridical equivalent, because it arises from the divinely inspired words of both apostles. "The priests that are among you, I exhort, . . . shepherd the flock of God that is with you, not of necessity but willingly, neither for base gain but with a ready mind, nor yet as lording it over your charges, but becoming an example to the flock" (1 Peter 5:1-3). "Become a pattern for the faithful in word, in conduct, in charity, in faith, in chastity" (1 Tim. 4:12; cf. Phil. 3:17, 2 Thess. 3:9).⁹ In the juridical expression of obedience, the superior's power and the subject's obligation spring into the foremost role, but in the Christian expression the superior's spiritual obligation to be an example becomes the most prominent part. In fact, this role of the superior becomes the animating form of the whole religious body. In all his acts and in every decision, he ought to consider the whole body and his union with it.

⁷ See G. Fessard, *Autorité et bien commun* (Paris, 1944), pp. 14-15.

⁸ *Formula Instituti* (Regimini, 1540), n. 5, in *ConsMHSJ*, I, p. 28.

⁹ See *ConsMHSJ*, I, p. 379, n. 17.

That expression, "the formula of Peter and Paul," first appeared in the *Prima Societatis Jesu Instituti Summa* of 1539 and persisted in the *Formulae* of 1540 and 1550.¹⁰ The ideas in "the formula of Peter and Paul" are derived from inspired Scripture just as truly as the other expression, head (Ephes. 1:23), which has the well-known Christocentric and Christological connotations that cannot be transferred into a purely natural juridical language. For that "bringing all things to a head in Christ" (*anakephalaiosis*) takes on its full meaning only in the case of the unique mediator, Christ, even though it does have earlier but weaker analogies in the political literature of antiquity.

When one expresses religious obedience by terms which are spiritual, Christological, Petrine, and Pauline, he can readily insert into its practice such functions as dialogue, consultation, mutual information, committee discussions, and similar elements or expressions dear to modern men. But only with great difficulty do they fit into the juridical expression of obedience which makes the superior's decision the beginning and end of the matter. All these elements dear to moderns are, like the Ignatian concept of manifestation of conscience, means to developing a cooperative sense of community among those living a common life. They are means to union through fraternal charity and leadership by example. By that very fact they become a necessary means as well as an integral part in the government of a religious community.

The subject's role of obeying is a simple one and it can easily be expressed, even quite fully, in juridical language. But the superior's role contains spiritual elements which are richer, multitudinous, and very complex. They cannot easily be described in terms of black and white. And it is extremely difficult to express the necessary but delicate shadings in a written law or in terms which are exclusively juridical. This fact leads to an important consequence.

We indicated above that the juridical expression of obedience has gone through an excessive or unbalanced evolution both in the Church and in the Society. What we meant was this. The life of obedience in a religious community has been too much reduced to emphasis on the subject's role of obeying, although the superior's

¹⁰ In *ConsMHSJ*, I, pp. 14-21, see esp. pp. 18, 28, 379.

role is far more important for the cooperative and charitable common living.¹¹

If the benefits of group dynamics are to be reaped, the superior's role cannot be reduced to the mere making of a decision.

But if the superior's role is described with all its spiritual richness, the role of the subject will be proportionally enriched, far more than has happened so far in its juridical expression.

This becomes clearer through an interesting parallel. The theology of the past, by developing somewhat excessively and unilaterally the psychological expression of the act of faith, tended to make it too similar to a mere act of assent to historical testimony; but the theology of today, by stressing the value of the word of God and its proclamation, has once again put into full light the unique character of Christian faith. Similarly, if we express the full spiritual richness of the superior's function in a religious community, we shall by that very fact gain immense benefits for the spiritual life of the subjects in that same community.

¹¹ See *Epistolae S. Ignatii* (MHSJ), XII, 335-37.

DECREE OF THE 31ST GENERAL CONGREGATION
ON THE TASK OF THE SOCIETY
CONCERNING ATHEISM

(a) The spread of atheism and the Holy Father's commission to the Society

1. Since the glory of God, as the purpose of all creation, and his own good require man to acknowledge God, to show Him reverence, and to serve Him, the danger of atheism in which so many men live today should stir up the companions of Jesus to give a more perfect witness of religious life and to undertake apostolic works more eagerly. For the denial of God is not now an exceptional event, as it was in the past, but is spreading among a great number of men, among, in fact, social groups and even almost entire peoples. In certain nations the public authorities themselves are systematically propagating atheism, in violation of man's right to be free to search for the truth and to practice his religion. But much more widely, the denial of God or indifference to religion directly or indirectly infects the cultural and social life of men.

The Supreme Pontiff, Paul VI, taking the occasion of the audience for the Fathers assembled for the 31st General Congregation, has commissioned the Society, by reason of its special vow of obedience, to make a "united" stand against atheism.¹ For their part, therefore, all of Ours must eagerly but humbly devote themselves to this task in their prayer and activity, and they should be grateful that in this way they can better serve "the Lord alone and the Church, His Spouse, under the Roman Pontiff, the Vicar of Christ on earth."²

(b) Knowledge of atheism and its causes and of the motivations of atheists

2. All members of the Society, whatever their apostolic work may be, should direct more attention to atheists and cultivate a deeper knowledge of atheism and of indifference to religion. They should investigate the different forms of systematic and practical atheism and examine them as thoroughly as possible.

¹ AAS 57 (1965) 511-15.

² Julius III, *Exposcit debitum*, July 21, 1550.

3. They should also carefully distinguish its causes: whether it is that attitude of the modern denial of God toward the changes of all kinds which are taking place in the material and social condition of men, or those "many and complex" motives which can be found "in the heart of the modern atheist" and which "require us to use prudence in passing judgment on them,"³ or the social injustices which dispose many men, especially in developing regions, to accept the atheistic doctrines that may be bound up with programs of social reform.

(c) Some difficulties raised against belief in God and the solutions to be employed

4. With an intention that is entirely apostolic and in no way political, Ours should make use of suitable means to overcome the difficulties which are raised concerning faith, often even by believers themselves.

5. Since difficulties often arise from "the demand for a nobler and purer way of presenting divine realities than the way which prevails in certain imperfect forms of language and worship,"⁴ Ours should strive to purify these representations of God and to promote among those who believe a truly personal commitment of faith.

6. Since there are also some atheists, "distinguished for a certain high-mindedness," who are spurred on by an impatience "with the mediocrity and self-seeking which infect so much of modern society,"⁵ Ours should do all they can to make belief in God always lead to a genuine love of one's neighbor, a love that is both practical and social.

7. On the other hand, the legitimate desire for the autonomy of the sciences and of human initiative is often carried to the point where it gives rise to objections against the recognition of God. In fact, some men even present abandonment of religion as authentic living and as man's path to freedom. Therefore, an effort must be made to see that faith permeates and shapes the concrete totality of life. It should be made clear that the Christian life does not turn away from developing the world, that, in fact, human values, when

³ Paul VI, *Ecclesiam Suam*, AAS 56 (1964) 652.

⁴ *Loc. cit.*

⁵ *Ibid.*, p. 653.

cultivated without pride, and the universe itself, cleansed of the corruption of sin, illuminated, and transfigured, will be part of the "eternal and universal kingdom" which Christ will give back to the Father at the end of time.

(d) Our way of life

8. First of all, members of the Society must make use of the remedies found in their own life. They should constantly cultivate an awareness of the God who is living, working, and loving, an awareness which the Exercises of our Father St. Ignatius impart through the Foundation and the Contemplation for Obtaining Love. And, as far as possible, what God is like should be evident in the way in which Ours live and act, namely, in making their own the fundamental attitude which the incarnate Word of God revealed throughout His life and especially in His supreme sacrifice, an attitude which the same Exercises call forth, beginning with the contemplation on the Kingdom of Christ.

9. Because atheists, estranged as they are from the world of religion, will be passing judgment on our life and our actions above all else, our way of living and acting must be entirely sincere; we must give up every form of pride and pretense.

(e) The formation of Ours

10. The formation of Ours should be adapted to establish and promote a spiritual life of this sort and a sincere and fraternal manner of acting. Scholastics also should be trained to understand the mentality of atheists and their theories and should be given appropriate instruction, especially in anthropology, presented in contemporary language. Furthermore, it is necessary to see to it that, insofar as possible, those especially who come from purely Christian environments can at appropriate times have some personal contacts with atheists.

(f) The hierarchy of ministries and the adaptation needed to carry out the Holy Father's commission

11. The commission to oppose atheism must permeate all the tried and tested forms of our apostolate so that among believers we cultivate true faith and an authentic awareness of God. But we must

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also direct a greater part of our energy than we have thus far to those who do not believe. We must search for and experiment with new methods for coming into closer and more frequent contact with atheists, whether they belong to those sections of society most in need or to those which are more advanced.

12. In considering areas where atheism is being spread, we must put our stress upon helping the developing regions, in which religious life, because of the rapid changes taking place, is exposed to greater and more sudden disturbances.

13. But if we consider the more important causes of atheism, it is clear that we must emphasize both the social and the university apostolates, whether through our own universities or at secular universities.

14. The vigorous intellectual efforts of all our scientists, philosophers, and theologians are also needed, as well as constant cooperation among those who devote themselves to different fields, especially to the sciences dealing with man.

15. In our schools the current atheist positions should be explained and subjected to careful evaluation, not by indulging in empty polemics but by promoting the most accurate critical understanding of the atheists' arguments and attitudes of mind.

16. Ours should approach atheists with the strongest conviction that the divine law is written in the hearts of all men and with the belief that the Holy Spirit moves all men to the submission owed to God their creator. Let them endeavor to remove obstacles and to help atheists find and acknowledge God, both through preaching adapted to the individual case, joined with religious respect, and through the brotherly witness revealed in the concrete details of living and acting.

17. Consistent adaptation of the apostolate to this objective must be the concern of all superiors. Nevertheless, Father General in particular is entrusted with the duty of clearly learning through discussion with the Supreme Pontiff what his intentions are with regard to the task he has committed to us; then, with the advice of experts, he is to guide the entire apostolate of the Society in fulfilling that mission with all its energy.

Promulgated on July 15, 1965

VATICAN II—SCHEMA 13

THE SPEECH ON ATHEISM

PETER ARRUPPE, S.J.

THE SCHEMA ON THE CHURCH IN THE MODERN World has the praiseworthy object of putting forward solutions for the problems of our times. Nevertheless, it seems to me that, in spite of the best efforts of those who have drafted the text, the solutions proposed—and especially the remarks about atheism in number 19—remain too much on the purely intellectual level. This is a mistake we have made all too commonly in the past: “The Church has the truth and the basic principles from which she can deduce valid arguments.” But does she succeed in presenting these to the world in a truly effective way? That is the real question.

The contrast between what the Church possesses and what she succeeds in imparting to men has become very obvious in this modern world, which ignores God when it does not try to destroy the very notion of the Divinity. This mentality and the cultural environment that nourishes it is atheistic, at least in practice. It is like the City of Man of St. Augustine. And it not only carries on the struggle against the City of God from outside the walls, but even crosses the ramparts and enters the very territory of the City of God, insidiously influencing the minds of believers (including even religious and priests) with its hidden poison and producing its natural fruits in the Church: naturalism, distrust, rebellion.

The translation of the speech given by Father General to the Fathers of the Second Vatican Council on September 27, 1965, and issued by the NCWC Press Department.

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This new godless society operates in an extremely efficient manner, at least in its higher levels of leadership. It makes use of every possible means at its disposal, be they scientific, technical, social, or economic. It follows a perfectly mapped out strategy. It holds almost complete sway in international organizations, in financial circles, in the field of mass communications: press, cinema, radio, and television.¹

Face to face with this society stands the Church with her immense treasures of grace and truth. But we have to admit that she has not yet discovered an effective way of sharing these treasures with the men of our times. Statistics point unmistakably to this: In 1961 Catholics formed 18% of the world's population; today they form 16%, an appreciably smaller proportion.

After 2000 years we make up only a very small fraction of the population of the world, and how much of that tiny proportion can be said to be really Catholic? Undoubtedly there is an enormous amount of good in this *pusillus grex*, men of great eminence and enterprises of great worth. But taking the world as a whole, our influence is not what it should be. Our efforts are for the most part frittered away, due to want of planning and coordination.

These considerations should not lead us to pessimism. For in the world we shall be under constant pressure; the mystery of iniquity opposes itself to the progress of the Church. The growth of the Church cannot be judged by means of human criteria. Nor should we forget that, while others use certain methods which are efficacious in the world but incompatible with the Gospel, we have to preach Christ and Him crucified.

Although we keep this clearly before our eyes, we still have a grave obligation of examining our pastoral methods, especially as regards the serious problem of atheism. We naturally tend to offer an intellectual solution for this problem in terms of refuting, proving, teaching, defending. This certainly is valuable and essential, but altogether inadequate. We should communicate to others not only

¹ Nova societas athea per sua membra maxime conscia modo efficacissimo laborat; adhibet media scientifica et technica, socialia et oeconomica; sequitur strategiam perfecte elaboratam; dominium fere absolutum exercet in organizationibus internationalibus, in societatibus finantiariis, in mediis communicationis socialis, televisivis, cinematographicis, radiophonicis, in ephemeridibus.

truth, but also life. We must create rather than defend, move rather than expound; we must put truth into practice rather than contemplate it. Here are a few words of John XXIII which have a direct bearing on this subject:

"But it is indispensable, today more than ever, that this doctrine be known, assimilated, and translated into social reality in the form and manner that the different situations allow and demand; a most difficult task but a most noble one, to the carrying out of which we most warmly invite not only our brothers and sons scattered throughout the world but also all men of good will."

These words are taken from the encyclical letter *Mater et Magistra*.²

The transition from doctrine to practice is certainly difficult because of the constant and quick changes in a concrete situation. Often, therefore, we unconsciously evade this difficulty and seek refuge in abstract truth which is, to be sure, entirely permanent and stable, but less efficacious in the practical order.

Atheism is not exclusively or primarily a philosophical problem. Hence, apart from refuting it on the intellectual level, it is urgently necessary to establish a particular type of relationship of the individual toward God, of the family toward God, and of society toward God. These relationships must be free from any influence of atheism, be it the type which is militant and aggressive, or that which is merely practical, though it be structured and vital.

Man and society find God more readily through social action, which involves personal decisions, than through mere contemplation which perceives and reflects on the truth. Hence, it is within the framework of a society without God that we must form the community of God, the Christian community.

The fundamental remedy for dealing with the evils which spring from atheism and naturalism today lies in the formation of a Christian society, not as a separate entity—a "ghetto," as they say—but as a reality in the midst of men, a society possessed and animated by a Christian community spirit. If modern man can, as it were, breathe in an atmosphere of this kind, it will be easier for him to become a Christian or at least a man of some religious convictions. Without such an atmosphere, a few men may be drawn to the faith,

² AAS 53 (1961) 453.

but they will easily be lost in a context that is not Christian or even religious.

If we are to create an atmosphere such as this, we will have to specify in some detail what its fundamental features are and how it may be achieved. Without any doubt, social structures will need to be reformed. We will have to enter into these structures of human society if we are to change them, and enrich social, economic, and political life with the values of the Christian faith.

"It is not enough," wrote John XXIII, "that the sons of the Church should enjoy the light of divine faith and be moved by the desire to do good. Beyond that, it is necessary that they should make themselves part of the institutions of civil society, and have an impact on them from within."³

This is a matter of great urgency. There can be no question of further delay. Now is the time for something to be done. What must we do? Humbly, venerable Fathers, I would like to put before you a specific proposal:

1) Let the best specialists and men truly experienced in this field draw up a concrete, scientific, and accurate assessment of the situation in the world today; let us not be simply led on by the urgencies of the moment, thus wasting much energy in patching up our plans as we go along.

2) Let the basic lines of worldwide, coordinated action be drawn up, sufficiently supple to be adapted to the particular circumstances of particular places; and then let this be presented to the Supreme Pontiff.

3) The Supreme Pontiff himself, in accord with his office and his responsibility toward the whole Church, will assign various fields of labor to everyone, in order that the entire People of God, under the leadership of the pastors whom the Holy Spirit has established to rule the Church of God, may give itself vigorously to this task. Then, animated and united by a spirit of obedience and a charity as wide as the world, let all of us without exception go to work in organized fashion. This demands many sacrifices since it implies the overcoming of all selfishness, both individual and collective, and calls for a kind of collective mystical death: the sacrifice of all particularism whether it be in terms of a diocese, of one's own

³ *Pacem in terris*, AAS 55 (1963) 296.

religious institute, of one's own social status. All of this must die that Christ may triumph in the world, just as the grain of wheat must die to bring forth fruit.

4) Let us invite all men who believe in God to this common labor that God be the Lord of human society. This collaboration in matters which are common to all men who believe in God, will it not effectively pave the way for further and deeper union, above all among those who glory in the name of Christian?

My conclusion is as follows: The bridge by which we go from truth to life is this:

1) Scientific investigation and reflection, illumined by faith and thereby given the force of prayer;

2) Absolute obedience to the Supreme Pontiff;

3) All-embracing fraternal charity, which makes of us all brothers laboring united in Christ.

We can do all these things, and we must.

THE SPEECH ON ATHEISM: AN INTERPRETATION

the intervention has been widely misunderstood

ROBERT ROUQUETTE, S.J.

ON SEPTEMBER 27, in the course of the Council's discussion of Schema 13, Fr. Arrupe, the General of the Society of Jesus, presented an intervention which has, at least for the moment, caused dismay among commentators. The intervention has been widely misunderstood. Many factors combine to make the misunderstanding intelligible: Latin is poorly suited to the clear expression of modern concepts; ten minutes is all too brief a time to explain adequately a problem of so many complexities and nuances; finally, Fr. Arrupe had only recently arrived from Japan, where he had had little

A translation by Kenneth D. Hines, S.J., of "L'intervention du Père Arrupe sur l'athéisme," *Etudes* 323 (1965) 575-77.

opportunity to develop a sense of the mood of the Council. To correct the misunderstanding, it is only necessary to reread the text of his intervention in the light of two documents from the recent session of the Society's General Congregation: the decree on atheism (which is a response to the Holy Father's direct mandate to the Society) and the decree on studies. Both documents are, of course, normative for the General as for all Jesuits. Finally, Fr. Arrupe, who is a man of disarming simplicity and candor, readily explains his meaning.

Just as the Pope had done in his allocution to the General Congregation, Fr. Arrupe was primarily concerned to stress Christianity's vital need to meet squarely the challenges presented by this characteristic phenomenon of our day: the widespread dissemination of a quiet atheism of either a theoretical or a practical nature. He spoke of an atheistic "society" systematically working "through its most conscious members" directly or indirectly to spread the denial of God and religion. This is not to be understood in the sense of those extreme integralists who imagine a kind of international mafia, diabolical, secret and tightly organized for world domination. The point is simply to call attention to a phenomenon of collective mentality, one whose roots are far-flung and deep and which is, in fact, supported and made use of by certain individuals, organizations and political parties (without there being necessarily an organic connection between these individuals or groups); witness the systematic development of apostles of atheism in the communist countries or the powerful impact of Freemasonry in South America. As the decree on atheism stated: "The denial of God is not now an exceptional event, as it was in the past, but is spreading among a great number of men, among, in fact, social groups and even almost entire peoples. In certain nations the public authorities themselves are systematically spreading atheism." Since this is a phenomenon of collective mentality, it unconsciously affects even believers themselves.

Fr. Arrupe feels that we have not yet made an adequate analysis of the causes and modes of this universal sociological phenomenon; that is the main point of his intervention and the main point of the decree on atheism. Accordingly, he advocates a full-scale inquiry into the basic causes of the practical difficulties of faith; to this end

he envisages a coordinated effort on the part of sociologists, experts in mass psychology, economists, anthropologists, philosophers, historians and theologians drawn from all quarters of the Christian world. Fr. Arrupe insists that current difficulties in belief are not at all confined to the speculative order. He admits the need for a theoretical theodicy but stresses that of itself such a theodicy is not enough; at the same time, he feels that our apologetic is too often ineffective, poorly adapted and unaware of the problems of modern men. It is for this reason that the decree on atheism and the decree on studies in the Society recommend the direct study of contemporary thought, and not only in books, but also through personal contact with non-believers. "Scholastics should be trained," the decree on atheism says, "to understand the mentality of atheists and their theories and should be given appropriate instruction, especially in anthropology, presented in contemporary language. Furthermore, it is necessary to see to it that . . . those especially who come from purely Christian environments can . . . have some personal contacts with atheists."

Generally then, Fr. Arrupe was thinking, on a worldwide scale, of a vast investigation on the part of sociology and religious psychology similar to those conducted, especially in France, within the limits of a particular nation or region. No magic formulas emerge from such inquiries, but they make it possible to direct and coordinate all pastoral activity into what has been termed a "group apostolate." This is what Fr. Arrupe means when he says that the investigation he favors would enable us to implement a universal defensive strategy against atheism. Necessarily of broad scope, it would be a group apostolate for all Catholics. Such a project would therefore have to be quite free of anything that smacks of a crusade or any political purpose. "With an intention that is entirely apostolic and in no way political," the decree on atheism prescribes, "Ours should make use of suitable means to overcome the difficulties which are raised concerning faith. . . ."

It is impossible to predict what form such a group apostolate might take, for it would have to be the result of an analysis which, unhappily, has not as yet been made. At the outset, though, such an apostolate would have to be stripped of everything which might look like ideological warfare, brainwashing, or any of those methods

of alienating the collective conscience which are directly opposed to the whole spirit of the Council's schema on religious liberty. For the same reason, it is equally imperative that we shun those methods of commercial advertising whose object is to stimulate conditioned reflexes; even if the analyses of advertising men are somewhat analogous to our sociological investigations, one does not spread the faith in the same way as he might sell Coca-Cola.

The decree on atheism points out some general guidelines by which our apostolate might come to grips with the practical difficulties of faith; these indications can further clarify Fr. Arrupe's point. According to the decree, the following points are of primary importance in our education of the faithful: the promotion of a truer image of God, a personal commitment of faith, a "practical and social" love of neighbor, and, in accordance with Schema 13, a stress on the dignity of human values. The decree emphasizes that it would be a mistake to concentrate exclusively on the education of the faithful; it stresses the importance of devoting a considerable part of our apostolic activity to unbelievers, the uneducated as well as the intellectuals. It endorses the social apostolate and the apostolate to students. It envisages a fostering of scientific studies, the formation of solid Christian intellectuals, and a continuing cooperation among those engaged in the social sciences. Finally, the decree states that "we must put our stress upon helping the developing regions, in which religious life, because of the rapid changes taking place, is exposed to greater and more sudden disturbances." Clearly there is nothing scandalous, nothing militant, nothing political in these recommendations; their only fault, in fact, is that they have all been said before.

Fr. Arrupe points out that such a group apostolate would come under the direction of the Pope. Here again, he is referring to general directives for all Catholics: it is proper that the impetus should derive from the center of the Church and from its head. Certainly Fr. Arrupe does not mean that the Pope can concern himself with the details of administration. When he says that the Pope would assign to each his proper task, the reference is not to individuals but to organizations, to universities, to lay movements, and religious orders; in virtue of the Council's much-discussed principle of subsidiarity, the Pope could commission each of these groups to

specialize in a specific field of research or a definite type of activity.

Some have been surprised at what appears to be a return to centralization at a time when the Pope himself is directing a movement aimed at decentralization within the Church. Others are astonished to note that Fr. Arrupe devotes only one sentence to the role of the bishops in this group apostolate. Fr. Arrupe, I feel sure, is himself amazed at this reaction. He explicitly said that the group apostolate would receive its impetus from the Pope and develop "under the leadership of the pastors whom the Holy Spirit has established to rule the Church of God." The remark undoubtedly was too brief to satisfy the mood of the Council and the spirit of collegiality, but the essential point was made. Indeed, in the atmosphere hallowed by the formation of a permanent episcopal synod close to the Pope, the directives communicated by the Pope to the universal Church are conceived and implemented within the framework of a continuing dialogue between the head of the episcopal college and the entire episcopacy. On the other hand, we can scarcely discount a whole collection of factors which are making themselves felt more and more in the life of the Church: the formation of a unified position by the bishops of each country, the pressing need for a coordinated apostolate for specific areas, and the approval by the Council of national assemblies of bishops. These developments are still in the inchoative stage, but they respond to the needs of the Church in an increasingly unified world. In this context, it is evident that Fr. Arrupe feels that if his recommendations for a group apostolate were put into effect, it would be up to the bishops of each nation to apply them freely in accordance with the widely different conditions of each country and region.

THE GENERAL'S LOT

an interview with Fr. Arrupe

PETER HEBBLETHWAITE, S.J.

READERS OF THE *Tablet* MAY WELL FEEL that they have heard quite enough about Fr. Pedro Arrupe: his interventions have been widely reported and heatedly discussed; extracts from his press interviews have found their way into these pages. Yet it seemed to those who are beginning to know him that something was missing. The personality of the man was not coming through in his reported words. Accordingly, I asked Fr. Arrupe to give me an interview and to be allowed to write a candid article. Characteristically he said yes. The suspicion that a Jesuit cannot write honestly about his General is hard to dispel, but a start has to be made somewhere.

The difficulty is that, although a new situation has arisen, the old defensive and apologetic reflexes continue to operate. Previous Jesuit generals confined themselves to writing austere letters to their subjects: they did not make speeches, did not hold press conferences, were not accessible to journalists. In consequence, they led quieter lives. Fr. Arrupe, who is setting off for Africa now the Council is over, clearly does not intend to lead a quiet life, and he has broken most of the conventions—very much in the disconcerting way Pope John did. He talks. But he would have liked to distinguish between speaking as General and speaking in his own name: "The Society has

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no official voice in the Council. The voice which set a thousand pens writing was therefore my own: one among two thousand voices" (*Der Spiegel*, October 25th).

However, as he explained to me, the distinction is hard to apply, and he has discovered that it is now extremely difficult for him to speak in his own name: "Pedro Arrupe can't say anything any more," he said wryly. But he did not wish to "bind" anyone by what he said. He has learned that he will have to be more careful in the future and that what he says echoes round the world, even if addressed to a particular part of it.

He does not receive people sitting at his desk, and there is no biretta in sight. In the corner of his room are four armchairs round a coffee-table. He answers questions with great frankness and simplicity in an English that is effective and sometimes quaint: "Ha, did I make another *gaffe*?" Fr. Arrupe believes that a Jesuit house should be open and welcoming, a real community of hard work and charity. Community-spirit, at every level, is one of his constant themes. The intervention of September 27th ended with a plea for "fraternal charity and community spirit, which make us all brothers working together in Christ." Those English-speaking journalists who were present at the evening concelebration on November 4th when the General presided, will know that this is not an empty theory for him. And during the General Congregation there were frequent concelebrations, assistancy by assistancy. Twenty years ago Jesuit liturgy was reverent theatre when it was not a joke. Fr. Arrupe has found in the new liturgy a chance to express some of his deepest convictions; and what the community, gathered round the altar, is before God, it must become more and more before men.

But there is not just a new atmosphere: there is a new Arrupe style. The General Congregation endowed him with four more immediate advisors. Previously the General was aided by eleven assistants, each responsible for a geographical area and, as a result, not a specialist. The four new assistants—an American, a Canadian, a Hungarian and an Italian—will form an inner cabinet as well as being responsible for certain particular types of work. Readiness to seek advice is one of Fr. Arrupe's characteristics: for example, the Jesuit *periti* have been asked for their suggestions for the second part of the General Congregation. I asked him what his own hopes

were for the General Congregation, and he said: "The renewal of spiritual life and the implementation of the conciliar decrees." He is also sympathetic to young Jesuits: "Their needs, wishes and mentality are the voice of the modern world—in the good sense—in the Society."

These are not the views of a benighted diehard. But from that one cannot conclude that he is an ultraprogressive—it would no doubt be highly dangerous if he were. The labels simply do not fit a man with so complex a background. I asked him whether returning to Europe after so many years had been a handicap or a help: "It is both," he said. He admitted a certain handicap, above all when it came to intellectual developments, and added: "I need advice." On the other hand, he thinks that his years in the east have given him a sense of the universality of the Church and a "more complete view of humanity," both of which have been reinforced by his conciliar experience. In his second press conference he sketched out—no one seems to have noticed it—the grandiose vision of a "symbiosis" between east and west which, in its sweep and scope, was reminiscent of Teilhard de Chardin whom, with nuances, he had commended in his first press conference.

It is impossible to duck the question of atheism. It is here, we are told, that Fr. Arrupe revealed his true crusading colours and his dark suspicions about the modern world. Fr. Arrupe has not accused anyone of misreporting him, and he has conceded that his expression was "faulty." But his first intervention would have been better understood if it had been seen in the light of previous statements. For this was not the first time he had spoken of atheism. In the June 14th press conference he said: "We must, for pastoral reasons, try to penetrate the mind of the modern atheist, and look for the motives of his confusions and denials. They will prove to be manifold and complex." He added that three reactions were possible: the ghetto mentality or withdrawal into the sacristy; the anathema mentality which greets atheism with condemnations and fulminations; and the dialogal mentality which, following Pope Paul in *Ecclesiam Suam*, he recommended. If previous statements would have thrown light on the intervention of September 27th, subsequent statements should have removed all possibility of confusion. Fr. Arrupe explained himself in the *Spiegel* interview. The intervention had been designed

to stress that atheism was not just a theoretical problem but a practical one: atheism is not just something to talk about, but something to be replied to by living faith. There was never any question of a crusade or a counter-conspiracy, since only methods in conformity with the Gospel may be used: "Our strongest weapon is living faith; and faith shows its living quality in the will to truth, freedom and fraternity." And such an attitude is already dialogue, "existential dialogue." Dialogue is an overworked word and one not without ambiguity: some specialists in dialogue excel in monologues, and not everyone who cries "Dialogue, dialogue" will enter into its kingdom. However, this does not mean that dialogue in the sense of "sitting round a table to discuss" is excluded: that will depend on conditions of time and place; and on this matter, added Fr. Arrupe, "different opinions are possible—even among Jesuits."

If atheism has "manifold and complex motives," it is unfair to Fr. Arrupe to suggest that he will become the darling of the lunatic fringe by upholding, exclusively, the "conspiracy theory" of atheism. He does not. On the other hand there is a curious naïveté in those who deny all the evidence of an "organised atheistic group" which has a well-known theory and praxis. Everyone knows who is meant by this. I suppose the objection to the conspiracy theory is that it makes things too easy, that it seems to absolve its holder from any responsibility or involvement: it seems to let him out, and he doesn't have to consider atheism as a question addressed to himself. Such an objection would hold only if the speaker were explaining the phenomenon of atheism exclusively by the conspiracy theory. Which is not the case. "It has manifold and complex motives." And some sociological research—stage one of the famous "plan"—will not come amiss.

The "practical atheist" was another cause of misunderstanding. I have never heard a native English speaker talk about a "practical atheist," but if I did, I would think that he meant either "an atheist who is good with his hands, can mend fuses, do odd jobs" or else "a consequential atheist," that is, one who lives according to his atheistic principles. But those who speak the Romance languages use the term differently, and it has a precise sense: it means someone who lives as though God did not matter for him. He may call himself a Christian, but his faith is not a living faith, because it makes

no difference to his choices or way of life. Now it was this sort of "practical atheism" which Fr. Arrupe thought could creep into the Church; and anyone who doubts the possibility knows little about the human heart or the ecclesiastical world. Fr. Arrupe was not talking about crypto-Communists donning the soutane and infiltrating the Church (though this has happened in China and Czechoslovakia), but about a faith which has become abstract and ineffective, notional, not realised. One of the aims of conciliar renewal is that faith should be alive and adult and should extend into every domain of human experience. Living faith is the answer to "practical atheism," and Fr. Arrupe meant nothing more sinister than that.

Like his fellow Basque, St. Ignatius of Loyola, Fr. Arrupe is a man of ideals rather than ideas. His book of Japanese memories, *Este Japon Increible*, illustrates some of them: his great love and understanding of the people he was sent to, his powers of adaptation and resourcefulness, his readiness to discern the grace of God wherever it is. These qualities will now have wider scope. His reluctance to take himself over-seriously may have got him into difficulties, but he has the grace of humour: "I see our names have been linked," he said to a Jesuit alleged to have criticised him publicly. The meeting took place by accident, in a lift. For someone who is supposed not to like criticism, he can take it with rare humility. "That proves," said Frederick Franck, the artist, "what I learned from drawing him: he is a fine-boned spirit." Clearly, meeting people, like eating people, is wrong: it makes for understanding.

THE JESUIT HIGH SCHOOL: AN EVALUATION

Edited by KENNETH DELUCA, S.J.

In early January of this year, a group of Jesuit educators representing thirteen countries gathered in Madrid to discuss the educational apostolate of the Society. From the minutes of their meeting came the following statement:

For every country in the world, no matter what its level of development, its political regime or its ideology, the schooling of its children is the number one human problem. More than ever before, the school is assuming the role of systematically initiating children, all children, into an understanding of the world, of man and of life; it is becoming the indispensable ladder to promotion and a successful future.

For evidence of this we need only note the enormous budgets devoted by states to national education, the considerable energies exerted by the various bodies of UNESCO, and the jealous hold kept by totalitarian governments on their monopoly of education. (In Communist countries, even when the Church is allowed other spiritual activities, she is strictly barred from any regular educational work in schools.)

If the Society wishes to be an effective presence in the modern world, she too, more than ever before, must take to heart her traditional task of education, and integrate it into the movement of contemporary society, according to the circumstances of time and place.

It is because we agree wholeheartedly with the above declaration that WOODSTOCK LETTERS presents this Evaluation of the Jesuit High School. A second, and more immediate, reason is the JEA Workshop on the Christian Formation of High School Students scheduled to meet in Los Angeles this summer. It is our hope that the following

papers and comments, exploring various aspects of our high school apostolate from a diversity of viewpoints and educational experience, will not only bring into relief certain areas of concern and challenge that face our schools today, but will also point the way to some possible solutions and greater excellence of achievement—to "effective presence in the modern world."

Fr. Michael P. Kammer, whose incisive and provocative essay introduces our Evaluation, teaches English and Latin at Jesuit High School, Shreveport. Fr. Feeney and Messrs. DeLuca, Gleeson, and Kerr are all theologians with teaching experience in one or more of our high schools.

The Theologate Reports section represents a compilation of what seemed most interesting and valuable in the reports prepared by the various theologates for the Los Angeles meeting. For the sake of easier synthesis, the general outline of workshop topics has been followed, although many theologians expressed serious reservations about its adequacy (this becomes clear on reading through the Evaluation). For their help in gathering the reports, thanks are due Lawrence Jones (Woodstock), Leo Lackamp (Bellarmine), Joseph Devlin (Weston), Gustavo Fernandez (Alma), and all who worked with them in committee.

The theologians' viewpoint is taken up again in Additional Comments by Fr. Mattimoe and Messrs. Lackamp and Hussey. Other observations come from those presently engaged in high school work. Discussing their respective religion programs are Fr. James DiGiacomo and Fr. John R. Welsh, both chairmen of the religion departments at Brooklyn Prep and Jesuit High School, Shreveport. An interesting diversity of views on the aims and direction of our high school apostolate are voiced by Fr. John W. Kelly, Headmaster of Brooklyn Prep, and by two other priests presently engaged in high school work.

Finally, rounding out our Evaluation are the reviews of three recent books on the adolescent by Fr. R. K. Judge and Mr. C. Donnelly, both theologians with some experience in counseling.

In order to continue a candid, open-end discussion of the Society's work in secondary education, we would welcome responses to this Evaluation of the Jesuit High School from our readers.

SUBVERSIVE TEACHERS

MICHAEL P. KAMMER, S.J.

*we can no longer go on pretending that,
because we call it a rose, it smells like a rose*

I SHOULD LIKE TO SAY THAT I WAS LED to read Edgar Z. Friedenberg's *Coming of Age in America: Growth and Acquiescence*^{*} because Shreveport, Louisiana, is our home town—his by birth, mine by assignment. But the truth is that I read it because I was asked to comment on it. I generally avoid the reading of useful books in order to spend my time on literature and trash. I like to eat my dead steer in the form of steak, I like grain in the form of Scotch; and so I like my philosophy, theology, and psychology in the form of fiction or, at least, dressed in style.

Friedenberg's book is largely in Sociologish and, if he has a style, he hasn't let it affect his writing. He does share one fine thing with all great writers except Milton and Spenser: a precise irony capable of slicing away diseased tissue without destroying the healthy cells around it.

A book such as Friedenberg's must automatically commit one of the sins it most deplors: it studies man in the mass. The humanities—trashy or otherwise—study him alive, under glass, not in large faceless lumps. I had rather read C. P. Snow, who makes many of the same points that Friedenberg does—though Snow himself comes uncomfortably close to merely fictionalizing social studies.

I am no social scientist. (I have an M.A. in English that dates from the days when St. Louis University kept its graduates busy

^{*} New York: Random House, 1965. Pp. 300. \$5.95.

WOODSTOCK LETTERS

copying samples of Round Irish and Gothic majuscule and minuscule, and carefully shielded them from any brush with literature.) But, unless I'm wildly wrong, Friedenbergs' research and his own cavalier use and then discard of it is one of the funniest things I've seen in my meager acquaintance with educational literature, and a happy index to his own esteem for mathematical assessment of people and the condition of their minds.

For his interviews with students he sets up a series of wonderfully complicated stories about a mythical Le Moyen High School (pun in French intended, I feel sure) and had his clients grade some remarkable responses to the situations the stories described. Most of the responses were remarkable because they, too, were so complicated as to bemuse any poor mortal used only to problems thrown up by mere life. The stories and the responses he offers for choice are reminiscent of the old moral books (they may still be the only "moral books") once studied in theology, which would state the case of, say, poor Christina, who, while living in concubinage with the pastor for whom she keeps house, is faced with the problem of feeding a beggar of unknown religious profession at the back door on a Friday with the chop that she has stolen as intended occult compensation from the only butcher shop in town. (Query 1: Must she feed the beggar, and, if so, only in charity or under strict obligation of justice?) As one of the students told Friedenbergs of one of the stories, "This is a regular soap opera."

Needles in the mind

None of this criticism alters the fact that Friedenbergs has a great deal to say that is worth reading and that he makes his points in such fashion that they stick like needles in the mind. He is much too bright, too honest, and too impatient with triviality to worry for long about the research or reporting it. He seems to have conducted the research as a gimmick to get the students he interviewed to talk about themselves, their schools, and their attitudes and the schools', and he seems to have written one third of the book to satisfy the conditions of a foundation grant. The rest is straight Friedenbergs and full of the valuable insight of a perceptive, honest, passionate man who knows the high-school educational slum and is pregnant and ill with vision of the homes that should rise in its place. You gotta

know the territory, and Friedenberg knows the high schools, public and private, the way a rat knows his city dump.

Like most effective crusaders against human degradation, he offers no new information about the muck in which we are threshing about—he merely calls it sharply by name so that we can no longer go on pretending that, because we call it a rose, it smells like a rose. And like any other sensible crusader, he offers no really new solutions, since the solutions are implicit in the problems, once we have told our stupid nose the name of what it is smelling. It is as if he were saying—

I am no orator, as Conant is,
 But, as you know me all, a plain blunt man
 That love the mind. . . . I only speak right on;
 I tell you that which you yourselves do know,
 Show you dear learning's wounds, poor, poor, dumb mouths,
 And bid them speak for me.

Among the charges he makes, I should like to select two or three for further remark and for application to Jesuit high schools (for this is not intended as a review of Friedenberg's book but as a response to it).

He considers the high school one of the last vestiges of colonialism in America, an institution similar to Federal prisons without walls, like the one at Seagoville, Texas, encouraged and supported by the state as a somewhat unpleasant compound in which the student is systematically deprived of any goal for the mind that would prove disturbing to the society in which he is expected to take his place later on. Friedenberg's description of that society lacks definition, but I think it would be fair to say that he sees it as a place inimical to speculation, though the humanities are enshrined there in mummy cases and the names of the great priests are memorized (like: "Shakespeare, a great poet of man's probings of himself, who wrote more than thirty plays, of which I have sampled *The Merchant of Venice* and *Macbeth*—and *Hamlet*, of course, in quotation.") He states that it is a place ruled by the Protestant ethic, in which one is supposed to *make something of himself* and *get things done*.

To provide an atmosphere in the high school deadly to unwanted speculation, society makes sure that the teachers who teach there are a seedy lot intellectually, a great deal of whose time is given to

procedural business of the sort handled by unthinking clerks in better-run commercial enterprises, and to menial tasks (corridor and cafeteria prefecting, etc.) that would lower the prestige of the retired cops who manage children at school crossings. (I once heard a principal say he was giving a teacher a prefecting assignment lest the latter get too big for his britches. The same official made *all* teachers sit through the boredom of student assemblies devoted chiefly to his own drone.)

Vulgarians

By various devices, like low salaries, the public school recruits its teachers from among vulgarians (cultural, not social) with no respect except for achievement and with a mortal unease in the face of interesting and rich failure, with no comprehension of knowledge-as-its-own-end or of a person in himself as well as in his relationship to the common good. It seems to me that the Jesuit order in the United States uses a different but no less effective device: It recruits its personnel from among the unspeculative achievers and then, without ever exactly saying so, by looks, by a stiffening of the body, by the smiling question "But where do you get the *time*?" it inhibits the pursuit of, and delight in, the humanities during philosophy, high-school regency, and theology, and makes the Jesuit who indulges in them feel guilty about the waste of time and energy. True, samples of the humanities are *studied* in the juniorate; but the samples are treated as samples; and *study* (at least with the implications it seems to have for many Jesuits—analysis of the way the form was produced rather than intercourse with the organic work, an intercourse full of tender and violent curiosity, probings, and satisfactions, full of union with the very life of the work) is the surest way to kill a humanistic creation and to teach the young to plug their minds against its musty corpse.

I know that, historically, the Society is considered a great promoter of the humanities. I sometimes wonder whether that was *all* she really was—a promoter—like the book salesman who doesn't read the books he sells. I know so little about the matter that I have no warrant for such a charge. But I would like to ask a good historian of literature how it happened that so little of the Society's contribution to humanism is in the form of literature, how it happened

that so little of what she had to say was creative in its insight into human nature, or treated man alive rather than as a case, a type, a problem, a category, an object of various purposes, always good. I would like to ask him why Jesuit teachers of the classics are so often readers of nothing else, except perhaps the newspaper and a magazine or two. If a man is having intercourse with the classics, it seems that that should make him promiscuous. It would seem strange to me if the sight of the Parthenon would beget a love of only the Parthenon; I would expect it to send one on to Rheims and Coventry, and not for sneering. Why are so few scholastics compulsive readers of literature and trash—for trash is often only a poor relation of literature, with a lot of the same blood in its veins. I should like to ask him how a humanistic Jesuit order in the United States ever came to accept the incredible notion, implicit in much public education, that the checkout clerk in a grocery store has no need to torture himself with Graham Greene, that the clerk is alien to Scobie or Othello, that the clerk does not have as much need of words as the next man to say his own torture to himself.

The basic need—metanoia

Friedenberg offers the obvious solutions. He doesn't offer any means, however, except for one rather interesting teacher-student set-up. The basic need, of course, is for a metanoia; Friedenberg's book is useful here, since most conversions spring at least in part from disgust with one's former way of life. He quite properly stimulates such disgust.

But I should like to suggest a solution for us Jesuits (safely and irresponsibly, since it will not be taken). I should like to suggest that the teachers chosen to educate our scholastics in houses of study should be, five to one, men who speak well and present their subject in a way that is not an affront to all the soul's faculties for delight. At present, the teacher who teaches Ours in the philosophate and theologate is generally a rather narrow, inarticulate person, a mere specialist, frightened, eccentric, almost proud of his poor presentation—as if truth should be stark and cold and not merely gloriously naked. The other one (of the five to one), the inarticulate but highly valuable expert, should be available to help the scholastic in research and with expert advice. I base this suggestion on the notion that the

man who can make a good presentation, who speaks well, who can make his audience react with more than boredom or rebellion is a humanist, an artist working with humanity, and his art is the thing most likely in the world to beget in the scholastics a thirst for the fulness of life in this world. Is there anything in the treatise on ontology that requires that the teacher be a poor speaker, alien to the *delight* of being, fearful of the bright young men seated in front of him, and complete with spastic mannerisms? Is Plato less for writing well? Would the world be richer if Socrates had spoken badly, if he had not charmed his young hearers to a view of the universe and a delight in their own being, no matter what he was discussing at the moment? Is it a *blessing* that what we have of Aristotle is without style?

Poetry required of all

I suggest that, when a concept has reached such definition that it can be adequately expressed in jargon, it can then be taught by a machine. I suggest that the only reason that a teacher should be a person is that he should encourage speculation and lead it. I suggest that to tell another man about an unknown and very different country requires a medium, a metaphor in which the known and unknown can meet, each taking meaning from the other, and that such a medium is the essence of poetry. I suggest that poetry is required of all teachers, of teachers of philosophy, of theology, of psychology (witness Freud's creative names for human aberrations and problems, names without which he could never have caught the interest of the public and changed the world). And I think that a man taught by a poet of philosophy or theology (with the dry, inarticulate expert in the background for the poet and the student to measure themselves against in a sort of ascetical exercise to keep the mind lean) will come to be himself a humanist, a reader, a man of intellectual and emotional delight, ready for a kind of intimacy with his high-school students' souls which will breed not contempt, but freedom of mind, a way out of the slavery of mere accommodation to society.

In short, I see no reason why the Society of Jesus should not demand a measure of eloquence of the scholars who will teach its own men; for eloquence, if it is real, consists of saying more than one thing at a time, of affirming the good delights of this rich garden

in which God has placed man. Anything less is unworthy of man's patrimony, his ancestry, and his destiny. We are, at least in Christ, aristocrats, with no right to cultural vulgarity.

I see no other alternative to the plight of the scholastic who said to me last month, "I have to teach poetry next quarter. I haven't read much of it and don't really know what it is; can you help me?" Or to the plight of his students. He did not know what he was asking. That may be the worst of his condition, and of theirs.

TOWARD HONEST REAPPRAISAL

KENNETH DELUCA, S.J.

THOMAS GLEESON, S.J.

*what our schools need is more
creative disturbance from below*

"HOW DO WE FORM CHRISTIANS TODAY?" In mid-August Jesuits representing all phases of secondary education in this country will gather in Los Angeles to reflect on this question. Had they come together only ten years ago, the question might well have been, "How do we form Christian leaders?" Ten short years have forced us back to fundamentals.

In this same spirit of exploring what is most basic, and prompted by Father General's recent letter on our high school apostolate to the fathers of the French Assistancy,¹ we turn our attention to four areas of consideration; curriculum-content, educational mentality, ourselves as educators, and the environments we face or create in educating young men today—the age-old questions of what, how, whom, and where. Hopefully, the questions we raise will be of some service to those Jesuits interested in high school education.

Curriculum-content

In the area of curriculum-content the problem is principally one of educational philosophy—specifically, the relation between edu-

¹ A translation of the letter appears in *Jesuit Educational Quarterly* 28 (1965) 69-74.

cational goals and means. Aside from any question of up-to-date methodology, we might well examine both the subjects that we are presently teaching, and, even more importantly, their place in the total curriculum development. Are these subjects really introducing the student to all the various knowing experiences he might hope to gain from his high school education, and are they doing so in a way that is relevant to the contemporary teenager? Do we make the necessary connections for him, in and through our teaching, between educational goals and subjects taught? Have we clearly articulated for *ourselves* what these connections are?²

To be more specific: does it make a difference to our objectives whether we teach four years of modern language or two, or three years of science or one, or whether we take the social sciences seriously at all? And if the classics truly deserve all the attention they have traditionally received, why honor Latin over the clearly superior Greek? And do we really have a reason for either? If these questions do indeed make a difference, it is not an easy one to discern at present. Decisions concerning curriculum-content too frequently seem the result of a patchwork expediency, and growth by accretion in this manner is hardly the best way of organizing one's curriculum.

If we are truly to be professional, a constant re-examination is needed of the relation between educational goals and the means which best achieve them. How else, as Father General suggests, are we to help our students "understand the aspirations which are today forcing themselves to the surface as part of the current cultural evolution, instructing them in a timely way to discern true values"³ And certainly the practice of attaching a few periods of *x* and *z* to the older weekly diet, often simply to avoid educational embarrassment, is difficult to reconcile with a position of leadership in secondary education.

As another example of this problematic relation between goals and means, it is interesting to note that the 1966 Workshop "accepts (with necessary modification) as the working description of the ideal of the modern Jesuit high school graduate the 'Profile of the

² For a more extensive development of these ideas, see Philip H. Phenix, *Reclaiming of Meaning: A Philosophy of the Curriculum for General Education* (New York: McGraw-Hill, 1964).

³ *Loc. cit.*, p. 72.

Jesuit College Graduate' proposed by the 1962 Los Angeles Workshop" (one similar to this summer's, but concerned with higher education).

We read in this profile that the Jesuit graduate "should be decisive in confronting life, courageous and hopeful in exercising initiative, yet loyal to legitimate authority." This will demand, we are told, "a positive-minded patience that is neither passivity nor abandonment of ideals." Our ideal graduate "will be personally dedicated to Christ and generously committed to creative involvement and leadership in the intellectual, social, cultural, religious life of his world."⁴ We have quoted only excerpts, but enough we think to make one gasp a little, and hope that somewhere, someone is accomplishing all of this.

Our point here is not to find fault with the profile itself; indeed it is quite well put. But we do wish to question its relevance to actuality. Have we seriously (with a view to *action*) asked if *what* we are teaching has anything at all to do with the goals we profess? If the answer is to be Yes, then let us spell out the connections quite clearly; if No, then let us be equally clear on how these objectives are to be gained. But let us not continue to weave a patch-quilt curriculum. Let us have reasons.

Mentality

The question of educational mentality invites discussion of a typically Jesuit pitfall—our overly-deductive, a priori approach to things. Though at times unwittingly, we generally *start* with all the ideals, norms, profiles, and curricula. At worst this can result in a not infrequent disregard for the "given" in the educational experience, the student. What is *his* way of seeing things, *his* needs, *his* likes, *his* hopes and dreams? What are the complex influences that create *his* world? As we were reminded many years ago, man was not made for the sabbath. The same, we would hope, is true of students and schools.

It is gratifying to see in this regard that the Los Angeles Workshop sets as its first major objective: "To study the modern adolescent in

⁴ From the *Minutes of the First Meeting of the Planning Committee* for the 1966 Workshop (mimeographed), pp. 3-4. The meeting was held at the University of Detroit High School on September 1-2, 1964.

the Jesuit high school today; his attitudes and the forces in the modern world which shape those attitudes."⁵ In fact the first two topics for consideration are "The Adolescent in the World Today," and "The Adolescent in the Jesuit High School." This is to start with what is most important in our schools, the student.

The second major objective is "To study the ideal of Jesuit secondary education in the concrete: What are the characteristics of the educated Christian person whom Jesuit education aims to produce?" Perhaps this is a worthwhile pursuit. One suspects, however, that any administrator or teacher in our high schools who is worth his weight (and salary) knows intuitively that profiles of the *typical* "educated Christian person" are beside the point. What is important for the educator is that this particular student has his own individual goals to be realized.⁶

The Workshop's final major objective is "To examine the traditional means used in Jesuit education for the Christian formation of students, and to offer recommendations and suggestions for adapting the traditional means to meet the needs of the student in today's Jesuit secondary schools." The deductive mentality talked of above is quite clearly at work here. It is the "*traditional means*" that will be examined for possible adaptation. The guidelines are already set; a frame of mind is already cast. We can only hope that this "adapting" will allow a genuinely honest reappraisal of things "traditional," even if this means fundamental and radical change. As Father General urges, we must "make our schools ever more adapted to a world which is being constructed and put together under our very eyes." Not only does our role as educators prevent us "from being satisfied with methods that were considered excellent in former times; quite the contrary, our role forces us to adjust ourselves to the actual evolution of academic and educational structures, and to be constantly searching in order to show ourselves, prudently but realistically, faithful to the mentality of our generation, *even if we must put aside some of our cherished convictions.*" We must be "ready for all innovations, *even the most radical,*" so as to preserve for our schools their full "apostolic effectiveness."⁶

In the light of Father General's observations, it is important that

⁵ *Ibid.*, p. 3.

⁶ *Loc. cit.*, pp. 70-71 (emphasis added).

the awareness gained from a study of the workshop's first objective—the modern adolescent in the Jesuit high school today—be the guiding and determining factor of all else that follows. We simply note here that all the workshop papers will have been prepared in obvious isolation from these crucial findings. This is not to imply that the papers will not be highly competent and relevant to today's teenager, and hence to today's problems; but if they are, it will not be due to the workshop's structurally deductive bias.

Our purpose here has not been to deny the obvious value and need for this summer's workshop. We do believe, however, that a mentality which is not altogether healthy hovers over much of our educational thinking and activity. There is much too little of the inductive and experiential, and we suggest that the very format of the Los Angeles Workshop is no exception. Indeed the very word "formation" implies much that is unhappy in light of our past experience as Jesuits.

Two further, and related, ramifications of this a priori mentality deserve mention: the lack of controlled experimentation in Jesuit high schools, and the emphasis on imposition of matter in our teaching. First, the question of experimentation. Since the scare of Sputnik a decade ago, American secondary education has undergone a period of almost total reassessment. And yet have Jesuit educators really paid much more than lip service to the many new ideas about curriculum planning, for example, or teaching techniques, or expanded use of growing community resources? Where it is needed most—in this area of the experimental—official encouragement and imprimatur come painfully slow.

Perhaps this is due to our province and assistancy programs which, though valuable in other ways, have tended to idealize and perpetuate a needless uniformity. Perhaps, too, it is because experimentation that is intelligent and truly productive is quite difficult when one simply doesn't know the *what* or *how* of it. Even our implementation of the Advanced Placement Program, one of the few "new" educational developments that Jesuit high schools seem to be taking seriously, appears unadventurous when compared with others.⁷ Nor should we be surprised at this. For until we include

⁷ See Robert R. Newton, S.J., "Self-Renewal in Jesuit High Schools," *Woodstock Letters* 95 (1966) 86ff.

experimentation and careful follow-up analysis as part of our ordinary procedure, and begin to urge teacher-training for participation in such programs, we will forever be dependent on the imagination and inventiveness of others.

It might be valuable to reflect on our own Jesuit training, and ask if it has provided any real incentive for such experimentation? Have we not generally been overcautious in weighing every contingency and risk before venturesome decisions are made? Have we not so institutionalized the safe and tested way that genuine progress has become at times the herculean task it was never intended to be? We suggest that what is needed is much more creative thinking such as contributed to the Inter-Faculty Progress Inquiry at Rockhurst College last November about our course of studies in theology. A fresh and invigorating vision was created at Rockhurst. Surely we cannot presume that our high school structures are somehow more immune from the rush of time than are those of our theologates.

Secondly, there is the question of imposition of matter. Knowledge too often comes prepackaged in our schools. It is the teacher who has the answers—and even the questions that prompt them—and these he communicates to his students for absorption, memorization, and recall at the appropriate testing time. Active student participation is a byword of Jesuit educational theory, but do our educational structures really allow for it, except on the teacher's terms? Do we encourage in our schools an atmosphere that is initiative-oriented, one where creativity can truly flourish, or have we decreed a type of learning that almost outlaws individual search?

What our schools need is more creative disturbance from below. It is the students who should be pressuring *us* to lead them down ever more demanding paths rather than we forcing them to toe any fixed and overly-rigid line. How do we "institutionalize" the radical; how do we make room for the poet, the truly creative soul? Do we offer him more than boredom, and even, on occasion, suffocation? Admittedly, these are hard questions, but they cry out urgently for answers.

This is not to suggest an educational philosophy of "student-knows-best," but it *is* to suggest that the individual student is the starting and finishing point of our teaching endeavor. If *he* isn't reached, then in a true sense we have failed. And given the generally

high caliber of student one finds in our schools, shouldn't we be less prone to find fault with him, and more eager for honest self-reflection? Isn't it possible that the "body of matter" approach to learning has triggered many a problem of student apathy and ennui?

The parallel between this matter-imposition in our schools and the thesis mentality in our own course of studies is uncomfortably close. It is not strange that we should find this essentially uncreative learning process in our high school classrooms; it is the rare person who can transcend his own upbringing. Certainly, students—even Jesuit students—must be *told* things, but can they be expected to listen very long or very carefully if the learning process ceases to be a challenge—if no teacher ever strikes sparks of desire? Fortunately, the old adage, "like father, like son," has some real truth in it. And one hopes that the growing renewal of our Jesuit training program will soon reap its harvest in the high school.

Ourselves as educators

Curricula and educational procedures necessarily imply the right person to give them life. It is only through the individual educator that any effective influence can be exercised on the high school student. But what are the specific demands made on the man? What qualities must he embody? Today's teenager can readily provide us with some answers.

First, he will ask that the Jesuit really *want* to be involved in educating him. In a word, he will ask for commitment. Such apostolic involvement seems like a simple request, but how many Jesuits now teaching in high schools are truly committed to this work? A reply to such a question is sobering, and immediately raises a deeper one: why *are* there so few? Commitment is a shorthand way of saying many things—desire, involvement, generosity, loyalty, and any number of other words. Allowing for diversity among individual temperaments, we might ask ourselves how often desire, in the sense of individual initiative or even healthy ambition, is present in our Jesuit commitment? How often is it thought to be genuinely good and necessary? How often are we encouraged to exercise personal initiative and ambition in our total formation as Jesuits?

Present renewal within the Church offers a concrete challenge to our contemporary commitment in secondary education. As Father

General reminds us, our schools should be "open first of all to the changes in the Church and its quest, in such fashion that the fathers may be unceasingly attentive to transmit in their teaching and in their methods of education everything that will allow their students to assimilate, in all its vigor, the vitality of a Church in change."⁸ We wonder how many Jesuits really share this Ignatian vision? Certainly openness to change should be a characteristic virtue of the Society. Here again a look at certain aspects of our formation—spiritual, psychological, and intellectual—might be illuminating: our highly systematic and individualized mental prayer, our stumbling relationships with one another in quasi-community, our creation of self-contained educational structures.

As a second demand, today's teenager will ask competence of his educators, administrators as well as faculty. First of all, academic competence. The assertion of American pragmatism over the past decade in such areas as space exploration and computer technology has created a new and demanding environment for today's youth. They have been conditioned to an efficient excellence. Father General's observation is quite apropos here: "The standard of the total formation, and in particular that of the academic aspect, ought to be such that the students find themselves constantly stimulated toward a higher ideal and toward a more serious approach to their work."⁹ This is what today's teenager demands of his education—a balance of relevance, efficiency, and excellence. And this is what we must be prepared to give him.

But our preparation involves more than classical background and academic or professional specialization. It involves awareness and foreknowledge of the teenager with whom we are to deal. It involves constant utilization of adolescent psychology and real knowledge of the milieu from which the teenager comes to us. We must be open "without any fear to the psychological, cultural, and social transformations which are being brought about today at an accelerated pace."¹⁰ Academic ability is only one of the many competencies demanded of today's Jesuit in the high school apostolate.

A final requirement is implicit in the preceding. The Jesuit in high school work today needs a continuing preparation. Simply stated, this amounts to a meaningful intellectual life—professional contacts,

⁸ *Loc. cit.*, p. 71.

⁹ *Ibid.*

¹⁰ *Ibid.*

growth in his particular academic discipline, and increasing awareness of the students with whom he deals. Preparation doesn't cease with the tertianship.

Father General summarizes these demands when he asks that we "adjust ourselves to the actual evolution of academic and educational structures" and "strive in every way possible . . . that the formation which we give to our students may be as adapted as possible to the world in which, a little later on, they will have to carry on their activity as adults."¹¹ We must in all charity realize that many of our men are presently not equal to such a task, and that often re-education, or even reassignment, should be seriously considered.

Environments

The term *environment* perhaps best expresses the fourth area of our concern in the high school apostolate. We would like to focus briefly on three of these so-called environments; student mores, the school itself, and the school's attitude toward the surrounding community. With respect to the first of these, Father General concludes his letter by noting "how indispensable appears the effort you have undertaken to know better the sociological milieu of your students." He continues: "The conclusions of such inquiries can and ought to be very valuable for a better use of pedagogical methods, for a more enlightened orientation of the students, for a more efficacious apostolate toward their families, and finally for a more exact appreciation of the mentality and environment in which it will be necessary for you to live in complete approachability."¹²

The value of such a sensitivity to student environment is hard to overemphasize, and yet it is an attitude often difficult to find operative in ourselves and in our schools. Frequently, in abstracting the student from his socio-psychological surroundings, we seem to indulge in a kind of educational solipsism. Perhaps in the face of rapid change we have been too tenacious in clinging to what Father General labels our "cherished convictions." Yet it is difficult to see how men so thoroughly isolated from this rapidly changing milieu throughout their formative years can be expected to foster an "appreciation of the mentality and environment" in which they are to live "in complete approachability."¹³

¹¹ *Ibid.*, pp. 71-2.

¹² *Ibid.*, p. 73

¹³ It is interesting to read in the recent *Minutes of the Congress on the*

In addition to the student's own milieu, the school provides another environment for him and his classmates—namely, the forces, attitudes, and customs which in large measure determine his school experience. Two specific elements in this vast area deserve special mention, the role of our lay teachers and the existing discipline structure—two factors which have a definite bearing, for better or worse, on the student's maturing in responsibility. Does he observe lay teachers, or even many Jesuits, exercising a determining influence on school affairs? How often does the prevailing discipline structure, often of the "cops and robbers" variety, provide the individual student with the freedom necessary to develop his own responsibility? Do we attempt to create an environment of trust and responsibility in the total school community? And might there be some relation here to the discipline structure that pervades our own Society?

A third milieu which in some way determines our students is the school's relation to the local community. Is it merely that of a select prep school for talented middle-class young men which thrives as an oasis in the blighted inner city? Or is there real involvement in the community, whether city or suburbia? As Father General asserts, "a school that wants to be faithful to the mind of St. Ignatius must play, in the area where it is located, a decisive role." Its very presence in the community must make a difference. For "we cannot, in fact, be faithful to our apostolic ideal unless we work for the *integral* formation of those youths who are entrusted to us, ensuring the steadfastness of their character, the rectitude of their judgment and their emotions, their aesthetic sense, their *community and social awareness*, etc."¹⁴ To fail in this challenge is to fail not only our students but ourselves as well.

Educational Apostolate of the Society of Jesus (mimeographed), p. 11: "Every opportunity should be exploited (and if necessary created) for educating the young Jesuit to an active participation in non-Jesuit communities; for example, certain experiments outside the novitiate, the university community during his studies, the military community in those countries where seminarists are bound to military service, periods in factories or in parishes, etc. These experiences should be so many opportunities for forming the young Jesuit to live, as a true Jesuit, outside a totally Jesuit community." The Congress was held in Madrid, Spain, on January 7-12, 1966.

• ¹⁴ *Loc cit.*, p. 70 (emphasis added).

Conclusion

In these pages we have attempted to explore four basic areas of educational concern: curriculum-content, educational mentality, ourselves as educators, and certain student-school environments. We realize that any article such as this—long on problems and noticeably short on answers—runs the risk of seeming overly negative and bleak. We sincerely hope that this has not been the case, for clearly there is much to be proud of in our high schools.

Our plea has been for more risk on all levels. Not foolishness, but true Christian openness; a real vote of confidence in the potentiality of our students to do great things when their interests and talents are creatively unleashed.

CHRISTIAN COMMUNITY

JOSEPH J. FEENEY, S.J.

An experience and some reflections

COMMUNITY TODAY IS A PROBLEM for Christians. After a retreat college and high school groups plead the value of a communal Christian experience. Families wonder if they are truly united; religious ask if their own communities provide a real experience of living in a Christian community. People who have experienced such a community in Christ know what it is; others are unclear about both the experience and its meaning. The experience is, some think, rare and its meaning unclear; in any case the problem of Christian community is great.

Our Jesuit high schools share in this problem. Sometimes a community of our students simply does not exist; more often our students form various well-knit groups, but groups which are disputably Christian. From a reflection on our high schools two questions seem to arise: Is the experience of Christian community relevant to today's high school student? In terms of a Jesuit high school, what is the meaning of the phrase "Christian community"? The present paper hopes to treat these questions—one experiential and one conceptual—

by describing an experience of twenty-nine students living in community for six days and, after presenting this experience, by reflecting on its value and importance in terms of today's Jesuit high schools.

The experience

Georgetown Prep stands on a pleasant campus in suburban Washington. Twenty-nine high school boys and ten Jesuits from the Maryland Province met here last August for a six-day leadership institute.¹ The boys were chosen leaders from St. Joseph's Prep, Bishop's Latin, Loyola High, Gonzaga High, and Georgetown Prep; one of these schools, for example, sent its incoming student-council president, its sodality prefect, its newspaper editor, and three outstanding juniors. Most of the boys attending were sodalists, and the Institute was officially the "Institute of Sodality Leadership" (ISL); the group, however, hardly restricted its thinking and discussion to the sodality nor was the value of the sodality presumed. The ISL's very purpose reflected its wider scope, for it intended: to train leaders; to plan for sodality work during the coming year; and to question and evaluate the sodality as an effective structure and apostolic instrument in high school. From the beginning, too, the ISL strove to develop a Christian community through living and recreating together, through working and discussing together, and through the liturgy.

The ISL was structured to proceed from problems through leadership techniques to solutions; the problems were personal identity, social existence, race, poverty, and the relevance of God. To prepare the boys and Jesuits for the discussions, each person was expected to read six books before arriving at Georgetown Prep; hopefully each of the boys would also have had some prior apostolic experience. We planned to discuss (or hear a talk about) each of these problems and, in the last two days, to have the boys and Jesuits from each school meet together to discuss each problem in terms of their own school. Informality was to be a key factor both for the discussions and for developing a strong and closely united Christian community among the boys and Jesuits.

¹ A fuller account is available, "The Institute of Sodality Leadership: A Report," drawn up by George A. Aschenbrenner, S.J., John F. X. Burton, S.J., Patrick J. O'Brien, S.J., William J. Watters, S.J., and edited by the author. Most of the material in this section is adapted from this report.

We came together on the afternoon of August 15th, and during the first three days our basic problems—identity, social existence, race, poverty, and God—were presented and discussed; some speakers brought their own experience to us, for example, Miss Jane Hardin of Friendship House in Washington and Fr. Philip Berrigan, S.S.J., of St. Peter Claver parish in Baltimore. We saw a movie on *The Detached American* and on one night heard a panel of outstanding Christians from Washington on the relevance of the Christian life in the modern world; one man was an attorney, one the director of Children's Hospital, one a research biologist, one the chief psychiatrist for the Peace Corps, and in each case the boys and Jesuits were deeply impressed by these men. The fourth day treated the meaning of leadership and also provided a break and a tour of Washington. During the last two days our meetings were grouped according to our schools, and these meetings tried to determine the possible action of the school and the relevance of the sodality in each problem area.

The liturgy helped greatly to unify the ISL community, for each day twelve priests concelebrated the Eucharist with the highest possible participation by all present. The boys planned the liturgy, prepared the Prayer of the Faithful, read the Epistle, and led the offertory procession. The whole group recited the proper and sang hymns; these hymns were accompanied by a guitar and chosen from the *People's Mass Book*, from Fr. Rivers' *American Mass*, and from liturgical adaptations of four familiar folk melodies such as "Kumbaya" or "Michael, Row the Boat Ashore." The "Kumbaya" adaptation, for example, is as follows:

Take our gifts, Lord, bread and wine.
 By your grace, Lord, consecrate.
 We give ourselves, Lord, mind and heart.
 By your love, Lord, make us one.
 We will love, Lord, as you loved.
 Give us peace, Lord, give us peace.
 We are praying, Lord, hear our prayer.

Mass was always offered facing the people, and on two occasions the concelebrants surrounded the altar with the boys and scholastics forming a tight circle behind them. The liturgy, by the boys' own evaluation, struck them as central to each day's activities and to the communal spirit of the ISL; well over half said the liturgy was the "event they got the most from" during the week. The ISL's liturgical

program also included two scripture services, one on the "Call to Leadership" and one on "Christian Response."

The overwhelming effect of the ISL, however, was the sense of community we developed during our days together. The stress of the Institute was on the experience of community living rather than on a theoretical explanation. All—boys and Jesuits—lived together on the same corridor; we ate and served table together, worked, discussed, swam, sang together. No rules were made or needed in the course of the week. Rather, Christ came as we talked about leadership in our lives and in our social surroundings, and Christ did not come to the community without leaving a deep effect. The boys were most impressed by, in their own words, "a spirit of Christian community," "learning Christian love and forgetting self," and by "the spirit of community in a successful group action"; one boy wrote that "our work was Christ-centered as demonstrated by our participation in the liturgy; it was Christ-centered in another way because we lived the Gospel by living in brotherhood and love as Christ commanded."

Many problems, of course, remained unsolved as a result of the ISL. One school, for example, was not sure what it would do with the sodality as it then existed in the school; this group has since abolished the old structure and started anew from a small community-like group. And the effect of the ISL in the everyday school situation is hard to calculate. But at least the *community* experience at Georgetown Prep remains unforgettable for the boys and for the Jesuits. Perhaps the previous comments fail to communicate this experience; hopefully the following personal evaluations,² written one month later by some of the boys, will express what one boy described as "our spirit, our desire for Christian solutions to problems, and our general feelings of joy in Christ."

I

"Herein is love, not that we loved God but that he loved us" through our brothers in the community at Georgetown Prep. This is my reaction in retrospect to the ISL.

Initially, I was perplexed by the approach to leadership at Georgetown.

² These evaluations were drawn up through the kindness of Winslow J. Borkowski, Timothy T. Hughes, Stanley T. Kaleczyc, Richard F. Santore, Edward L. Selgrade, and Thomas P. Sutula.

What does Christian living have to do with leadership? The answer wasn't to come easily. It's only now, when I'm up at 12:30 writing this analysis and through a few weeks back at school, that I'm able to realize that leadership involves selfless respect and selfless service. Leadership and commitment seem acceptable enough to the enterprising layman. Leadership and respect, leadership and service, and even leadership and brotherhood ring harmoniously in the non-Christian mind. The key to real leadership is "selflessness"—selfless commitment, selfless respect, selfless service, and selfless brotherhood.

Georgetown has had a very ironic effect on my conception of selflessness. At Georgetown, there was no test for love. No matter how much you did, love was returned. Yet the most obvious effect on all those who participated was to eliminate any demand for reciprocal love. To want mutual love is natural, but to expect it is selfish. Somehow, after participating as recipients for a week in mutual love, we never came to expect it. I think this brings out the genuineness of the love which was started or, if you prefer, revitalized at Georgetown.

Two sentences can cover a great deal of what I realized at Georgetown. Although leadership is not necessarily Christian, Christianity necessarily implies leadership by its nature. Its nature is "selflessness" in a selfish world.

II

For me the ISL can best be described as the most thoroughly Christian experience I ever had. We were brought together as strangers with different views and interests and the one common goal of working for Christ. During the six days we attempted to discover how we should and would do Christ's work. In the process we developed into a community united by this aim.

The liturgy was the climax of our daily work. Every member of the community participated; no one merely observed. The community spirit seemed to me to be at its apex during the liturgy, for here I could see a group of people pouring themselves out for Christ and rejoicing in doing His work.

The human person of Christ was present in a very striking way at the ISL. It was almost as if He were there physically as a participant. The Christian love for each other was obvious in conversations, discussions, and in recreation in the pool and on the field. You could even see it in the boisterous 2 A.M. "bull-sessions." In these things you could see Him as a person working and recreating with us. He was a third person in our conversations, our work, and our fun.

III

To me, the most vivid impression which I retain of the ISL has been the unique community which we all experienced when we joined together in the celebration of the Eucharist. At this time, more than at any other period of the Institute, did I feel more of a oneness with the other socialists. The entire format of the ISL was designed with this end in mind, and it succeeded in a manner and to a degree which I believe surprised the Jesuits, as

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well as ourselves. But I had found that the atmosphere of the Institute was supercharged to an extent which is truly idealistic. For all of us, our subsequent return to our own environments proved to be an astounding shock. However, at the same time, the ISL has defined a goal for which each of us should personally aim, a goal which every socialist must strive for in every sphere in which he exercises influence.

IV

Since the conclusion of the very successful 1965 ISL, I have asked myself many times, "Was it all a dream, an ideal state of existence, one which could not exist in the world today?" or "What did I get out of it? What did I contribute?" I have also answered some of the questions.

For one of the first times in my life I feel as though I have a good (although not complete in the theological sense) understanding of who God is. He is no longer someone who just exists somewhere or everywhere in creation. His Son is no longer someone who healed the sick, taught the people, and died on the cross. The Spirit is no longer someone who came on Pentecost Sunday and now lives on in the Church. God has become a real Person (or three real Persons). I feel as though He is really acting in the world. Fundamental in this realization of who God is was the liturgy of the Mass and the scripture services. But even further than that, I see Him in creation. I always considered myself an important person; I always thought of how God was in me. Now, I see God in other people. I look upon them as I look upon myself. I remember that they are part of the same Mystical Body of which I am a part. I remember that they, too, have the same emotions which I have. I love them more now that I have had this experience at G.P. A Christ-centered community opened my eyes to that part of everyone which, because of what it is, has to be loved. If civilization could be organized in the same way, I think the results would be the same. This is where the dream comes in. I was disappointed when I returned to "civilization." Where was the community spirit (outside of the family or maybe the school)? I remembered my wonderful experience and wondered if trying to keep it up would end in frustration. But I thought that this experience was something that all should be given a chance to participate in. So I am going to keep on living the life of the community although not everyone will respond. I feel that the best way to do this is to follow Christ's words, "Love thy neighbor as thyself."

V

I didn't really notice how much my eyes had been opened until I once again faced the pressures of school. I was able to cope with everyday deadlines and reports, politics, and practices with a keen sense of what life was really all about.

VI

I will not try to put my reflections down in an orderly fashion because that is not the way they come to my mind. I learned not to judge an institute by

its name, nor people by their eccentricities. I saw priests as human beings; I saw sodalists, very good sodalists, as human beings; I saw people who made Catholicism a "working religion," a term I had heard sarcastically applied to our classroom instructions.

We were a community because we loved one another. Now I know why so few understand that term today. We realized where our basic dignity lies, being creatures of this world united to God. There was no one to impress, no one to better, no one to dominate. There were only friends to make. A sodality must be such a community united in the world against worldliness. But that is only half the story; a sodality must also be a community within a community. If members of the sodality are active in worship and apostolates, they increase in grace and at the same time influence the needy they help. For some it is hard enough to be a true sodalist and to bring themselves to God. For others the real challenge extends beyond personal sanctification and demands that they bring others to God. The larger community is the school, the parish, or the neighborhood. The sodality must have an influence in this larger community. We discussed the poverty problem, the race problem, and the identity problem. People say there is a Black Problem in America today but to me it is a White Problem because they caused it some time ago and don't care enough to change it now. If we could find our identities in the community we experienced, why can't we give them this experience, why can't we help them in helping ourselves, and why can't we teach our schoolmates—and at the same time ourselves—to care?

There is a question of value and true happiness. The world presents things of value and opportunities for all kinds of happiness. The question becomes—"What lasts?" The world is to be enjoyed. Some reach the point where they cannot do without this enjoyment and at the same time they know they can do nothing with it. The happiness we experienced probably was not new to us and certainly did not stop when we left that Friday afternoon in August. We cannot, however, remain in the shelter of our sodality where other people admire rather than ridicule our attitudes and actions. How we make the whole school a sodality community is the big question. And yet I know no answers—and if I did my reflections would not ramble and would have an order. But we can always try.

Some reflections

The experience at Georgetown Prep was, of course, unique, and no high school could hope to reproduce it with its whole student body. But Georgetown Prep showed that a Christian community does fulfill a need for today's high school student; such a community is relevant and meaningful. And since last summer I have often reflected on our communal experience and wondered if this experience was not in some way applicable to our high schools. My thoughts are still tentative, but some paths and some directions

seem clear. In this section of the paper³ I will attempt to define (or give meaning to) the phrase "Christian community" as applied to our high schools; I hope also to suggest at the end some ways of developing these communities. The comments will be groping rather than incisive, but will hopefully stimulate some further reflection and discussion of our high schools from this somewhat unusual point of view.

Towards a definition

The first necessity here is clarity: What is the high school when considered as a Christian community? And this question hides three other questions for clarification: What is a community? What does it mean to call a community "Christian"? What is the Jesuit high school as community? Let us treat each of these three questions.

A community is a group of persons who have some common interests. They are joined together by these similar interests into an active group in which each person is concerned not just with the common purpose of the group, but also with each of the individual persons in the group. Each person is related to the others, seeks to promote the participation of the other persons, and is bound to the others by a feeling of solidarity. There is a mutual awareness, a strong cooperation; experiences, insights, and convictions are shared. In a true sense each member of the community can be said to love the other members and to work together with them towards the community's common purpose; a real satisfaction and joy is thus derived from being in a community such as a family, a small village, or a closely-knit club.

What does it mean, though, to call such a community "Christian"? The Acts of the Apostles gives us a working description of a Christian community: "They broke their bread together in their homes, and they ate their food with glad and simple hearts, praising God and respected by all the people. . . . There was but one heart and soul in the multitude . . . and not one of them claimed anything that belonged to him as his own, but they shared everything they had with one another" (2:46-47; 4:32).

³ Much of the material in this section is adapted from the author's "The Catholic High School as a Christian Community," *Catholic School Journal* 66 (1966) 50-51.

In a Christian community, then, there is deep love, sharing, and union—especially in the Eucharist—and Christ in some real way can be said to be a member of the community; he is the community's life and meaning. The basis of this union among Christians and with Christ is, of course, baptism, yet baptismal union in Christ is not enough to make a vital Christian community; at least some of the members' actions must be more or less consciously motivated by the spirit of Christ. Christ and the Christian life must be a recognized value, and the members must to some extent know, love, and imitate Christ as found in the gospels, in other people, and in all reality. Such a community is *in Christ* in the Pauline sense; they are united with Christ, belong to Christ, and have Christ living in their actions.

Finally, to consider the third and final aspect of definition, what does it mean to refer to the high school as a community? The Jesuit high school, it seems, is a paradoxical community—or rather communities—for at times it works as a whole and at other times it is fragmented and divided into groups. Let me explain. At a sports rally, for instance, the school acts as a whole; all the students are present together and are caught up in a common action. The same union is sometimes shown at an assembly or at a Mass. But this is not the normal situation in a high school; usually the real communities in a school are the smaller groups, such as a homeroom or an extracurricular group. Here the individual students are in close and frequent contact and a strong spirit of unity can develop; in normal cases the true school communities are the dramatics club, the football team, the homeroom. These groups have the close relationships and common goals which are needed to make a community; generally we must look to these smaller groups for the development of Christian communities in our schools.⁴

Developing a Christian community

After this attempt at definition the next question is how to develop these communities in our high schools. Again I do not propose to supply answers, but perhaps this paper can raise some questions about developing these communities.

⁴The place and value of the Sodality in such a structure comes into question. On this see below, pp. 211-13.

Individual roles might first be examined. What is the role of the president or the principal? Should they try to develop the community or should they leave the task to the homeroom teacher and the moderator of each activity? Probably both levels should be concerned and there should be more consultation and cooperation between the administration and the teachers in the development of a Christian community. But the main opportunity, it seems to me, belongs to the homeroom teacher—lay or Jesuit—and to the extra-curricular moderator or coach. What is the function of each student, of the student leaders, and of the student council? Of the assistant moderators and the other teachers? Surely the students and the rest of the faculty should be consulted and given some decision-making power and responsibility in the formation of communities. Finally, perhaps some interested teachers and administrators in a province could meet-together during the summer for three or four days to discuss the problem of community and, even more important, to experience the development of a community among themselves.

Besides these individual efforts, the groups in a school can help to make themselves into Christian communities. First, they can develop their own natural community; homerooms, clubs, and teams can take trips together or spend a holiday together at the school. This is common in many of our schools, and such social activities build up a group spirit on which the Christian dimension is based. Perhaps a group can get together for a corporate Mass or (if they find it appealing) for a Bible service; Mass, for example, could be concelebrated by their priest-teachers in the chapel or outside or even in their classrooms. The boys could perhaps surround the altar, use a guitar, and carry up the bread and wine at the offertory. When a class goes away for a retreat, too, the group is offered an excellent opportunity to deepen the communal spirit through living and praying together and through common discussions—an opportunity which is often thrown away by a stress on complete silence during the retreat.

The school as a whole, though, must not be forgotten, and here too worship can play an important part in forming the whole school (at least occasionally) into a united group. The priests of the administration and faculty can concelebrate Mass for the faculty and

students; the students and faculty, for their part, can provide servers, lectors, and leaders of the congregation. All can join in reciting the proper and in singing hymns (with folk melodies if these appeal to the students). Around the altar and at the time of Communion the school community is united in Christ; occasional homilies can stress this theme. Finally, should the students ever be *required* to attend the liturgy, or is this violating a spirit of willingness and interest that is essential to a community?

Social action, too, seems necessary in a Christian community. Relieving the poor, making interracial home visits, teaching the underprivileged, helping in the fight for equal rights—these would both develop the communal spirit and would teach the students (and faculty) to *act* as Christians. Students, faculty, and administration could well work together in this; mutual respect and communication would inevitably increase. Perhaps the student council could ask for a scholarship (or raise money for a scholarship) for a good but underprivileged student. Perhaps each homeroom and extracurricular group might have a social project to work on during the year. And precisely through this work it is possible that the faculty and students might develop or perfect a realistic, altruistic, Christian spirituality.

Such, then, are some thoughts, questions, suggestions concerning our high schools as Christian communities. The importance of the community-experience is clear; the problem is creating this experience within the school structure. Experimentation is required, and Jesuits must be willing to try techniques or to think in categories to which we may not be accustomed. Humility is necessary for the administration and the faculty, for here we contact the students not as subordinates but as fellow Christians. Mutual discussion is needed to develop a liturgy, a Christian action program, a community that is fitting to *this* particular school. This community cannot be imposed from above by administrators or religion teachers or anyone else; it must grow organically from the students, faculty, and administrators. But the opportunities are great for us as Christians and as educators. The students' lives—and our own lives and communities—cannot but profit from the development of Christian communities in our schools.

PROPOSAL FOR A NATIONAL ASSOCIATION

WILLIAM J. KERR, S.J.

a pool of acquired know-how

THE GROWTH OF SERVICE INDUSTRIES in the United States since World War II is a striking phenomenon. Of special interest among these service associations is the consultative agency—a group whose special competence it is to assist industry and other segments of the economy in more efficient production and distribution. Some consultative organizations have begun to bring their talents to bear on this nation's educational endeavor. Thus *Time* (Nov. 12, 1965) can report on the rise of "the little known profession of school consulting," best exemplified by the work of Nicholas L. Englehardt. The pioneering work of the Educational Facilities Laboratory is now familiar to all educators. The *Saturday Review* commented recently (Dec. 18, 1965) on the foundation of the National Center for Citizens in Education. Curricula in the sciences and mathematics have been created by groups which are national in scope. The Advanced Placement Program stands ready to help inaugurate and maintain programs in any school that asks them. The National Study of High School English Programs should soon have a transforming effect on English departments across the country. Indeed, the Jesuit Educational Association, as it is now constituted, could be called a witness to the need for collective concern for the educational enterprise. Although these various organizations focus on different educational problems, they can all be described as a pool of acquired know-how that can be tapped to solve common problems.

Unlike the fragmented nature of national education, with its cherished legal independence from the federal government, the Jesuit secondary schools of the American Assistancy have the unique potential to establish a thorough consultative agency. In principle

the Jesuit educational apostolate, and the items of Article III of its nature. But the scope of that organization touches every aspect of the Jesuit educational apostolate, and the items of Article III of its revised constitution are not felt effectively enough on the practical level by our secondary schools.¹ It is becoming increasingly evident that our schools, acting individually or on a province basis alone, often enough encounter problems they cannot solve on their own. Difficult as it is to determine the future, certain patterns clearly emerge. And although it is going to be more difficult to achieve the excellence we traditionally aim at, the following are a few examples of the many issues that a consultative agency might solve.

Faculty

Superior faculty will be harder to come by and to keep, particularly in mathematics and the sciences, where national predictions indicate a shortage of qualified personnel for many years to come and industry provides such attractive offers. To compete, we must find ways to provide equivalent financial incentives and an atmosphere that promotes professional growth and responsibility. We have not, as a group, found a way to give our faculty adequate recompense for their service, or fringe benefits of a financial or academic nature to keep them on the top of their field. With the change of focus and methodology in so many subjects, how many schools have enabled their teachers to keep abreast of these developments?

An equally pressing problem stems from our attitude toward lay faculty. No one today will actually state that lay faculty are merely an adjunct to Jesuit education forced on us by our own manpower problems. But actual events force one to challenge the idea that we really believe what we *say*. A token betrayal of real attitudes is the listing in some school catalogues of all the Jesuits first and then the lay faculty as an afterthought. We continue to conduct institute after institute for Jesuits only, as if the lay faculty have nothing to tell us. More substantial problems come from the restricted role lay faculty are permitted to play in the whole spectrum of Jesuit secondary education. We have robbed them of the power to initiate

¹ "Constitution of the Jesuit Educational Association," *Jesuit Educational Quarterly* 27 (1964-65) 87-88.

and awarded them for their ability to follow orders. On this point it is encouraging to read in Fr. Arrupe's letter to the fathers of the French schools: "Let us encourage them [lay professors] to assume in our schools responsibilities of greater importance and, for this reason, let us not hesitate to surrender . . . certain offices which come within the competence of our lay colleagues."²

How do we produce, attract, and keep a dynamic and aggressive faculty? Good salaries and fringe benefits and an atmosphere of freedom that promotes and rewards initiative and professional leadership are two essential requisites. It is the rare Jesuit school that can hope to accumulate such a faculty by itself. Yet, collectively, Jesuit education has enormous advantages in a potential structure to provide for lay faculty such things as non-monetary compensatory privileges, sabbaticals, faculty exchange, free course work at our universities, education for dependents, and the know-how to obtain various grants. A re-examination of the ingredients for a productive lay faculty in active and full partnership with Jesuits is imperative.

Student recruitment

Using the almost haphazard methods we employ now, it will become increasingly difficult to recruit the student body with which we work best and which has the diversity that is educationally valuable for the students themselves. It is clear that we have priced ourselves out of the market for a type of Catholic youth whose enrollment in our schools could provide our student body with a broad-based socio-economic foundation. Some schools are saddling themselves with an undemocratic, uniform, indifferent school population. Talented? Yes. Varied? No. James B. Conant has already made clear just what the educational disadvantages of such a totally homogeneous student body are.³ The recently announced plan of the New York Province to provide scholarships for Negroes is an encouraging sign. In this ecumenical era it might be well to ask if we should actively recruit students of other faiths. If, as James S. Coleman contends, teenagers are influenced most strongly by their

² "Reverend Father General to the Fathers of the French Schools," *Jesuit Educational Quarterly* 27 (1964-65) 73.

³ *The American High School Today* (New York: McGraw-Hill, 1959) 26-27.

own "subculture,"⁴ we should take a more active hand in shaping the composition of our student bodies. A certain amount of lived pluralism seems to have educational value and mirrors more adequately the society in which the student is to live.

An intelligent substitute for, or a program that augments, the usual diocesan entrance examination will have to be well thought out. Undoubtedly this will entail more scholarship aid than is currently available in most schools. Again it seems clear that this can be better advanced and financed by a collective effort.

Finance

Unless we can do something imaginative and profitable with the various monies at our collective disposal, individual schools will be forced to deny themselves educational necessities for financial reasons. It is not enough to say that what is educationally desirable is administratively feasible. I am not referring primarily to building and construction, but to things even more central to the educational process as Jesuits traditionally conceive it: superior faculty; a well qualified and varied student body; and up-to-date educational materials, methods, and structures.

It was interesting to see in the questionnaire answered by rectors for the institute at Santa Clara how many wanted to learn more about financing. It is not impertinent to wonder if our schools need help in cost-accounting and the know-how to enlist steady alumni support through annual giving. Perhaps if a trained group turned a stern eye on our financial operations, new economic procedures could be found to stretch current income, and ways could be devised to attract more support for our enterprises.

Beside problems of faculty, student recruitment, and finance, there are other problems of some weight which influence the quality of our educational work. The following are a few examples.

One school's math department has a poor reputation with local eighth-grade teachers. Although they once deserved the reputation, the department has since improved. The grammar schools, however, have not learned this and continue to discourage their good students from going to our school.

Another school cannot tap a developing area of the metropolitan

⁴ *Adolescent Society* (New York: Free Press of Glencoe, 1961).

complex because of inadequate public transit. But no attempt has been made to contact the transit company nor has any alternative solution been sought to provide prospective students with direct and inexpensive transportation.

A third school is located in an area whose population has altered socio-economically downward to a radical degree. While enrollment shrinks, no effort has been made to relate creatively to the new environment, to promote quality in primary education, for example. The inauguration of the Higher Achievement Program in the New York area and the growing involvement of our students in tutoring the disadvantaged are hopeful signs. Most of our schools are located in urban centers and not a few will be plagued by these and related problems in the future. We cannot continue to prescind from them. Where is the synthetic mind that will guide our schools in their evolution?

The preceding are examples not only of our inability to cope successfully with the immediate and Catholic community but also with the community at large. They indicate muffed opportunities in public relations and a more insular concept of the school's task than we can afford to entertain. Will each administration be left to its own resources to solve its problems, with all the time and mental energy that that involves? Couldn't a group which has acquired special know-how be consulted, with great savings in time and energy and some guarantee of results? It would seem that a national consultative service could play an essential role in our secondary schools. Without losing any of the autonomy they now possess, our secondary schools could be greatly aided by such an organization in fulfilling their educational goals and realizing their academic promise. As Lorenzo K. Reed, S.J., has noted: "I am convinced that our American Jesuit high schools are better than they ever were, and yet they are not as good as they were formerly—by comparison with the competition. This much is sure: our schools are not good enough. . . ."⁵

Jesuit National Consultative Association for Secondary Schools

The main outlines of this association, its composition and function, will be indicated under the headings of staff and research center,

⁵ "JEA Institute for Administrators," *Jesuit Educational Quarterly* 27 (1964-65) 108.

visitation, and publication. The outlines are merely that; the detailed plan would necessarily be the work of several hands.

The staff, not all of whom need be Jesuits, would be permanent and of sufficient size. They would have special competence in major areas related to Jesuit secondary education: educational theory and practice, finance, federal and local legislation and foundations, psychology, sociology, demography, and public relations. In a word, the staff would be a knowledgeable body prepared to provide all the services outlined in Article III of the JEA Constitution, in concert with an individual high school. Such a multidisciplinary, problem-oriented association should be connected with a large university where a wide variety of skills can best be mustered to solve complicated problems. The International Conference on the Apostolate of Secondary Schools showed interest in such an association: "in developing an Institute for Jesuit Education, preferably in conjunction with some Jesuit faculty, which might stimulate research into the great questions of Jesuit pedagogy, and serve as a training center for future Province Prefects of Studies."⁶ Such an association would have a larger comprehension of the American educational scene, its trends and experiments and their outcome. It would bring a broader perspective to the practical problems of individual schools and would encourage the accumulation of data on the strength of which solid decisions could be reached. It would also have the machinery to evaluate programs thoroughly and comparatively. It is instructive that one of the committees at the Santa Clara Institute recommended "a central agency to serve as a clearing house for all reports on our successes *and* failures in the various methods of teaching Latin and to provide a national arena for open debate and discussion by theorists and teachers of the various philosophies of classical education."⁷ What is necessary for Latin is undoubtedly necessary for other subjects as well.

The real strength of the association will come from its constant contact with the secondary school scene. For this reason, and to help

⁶ "International Conference on the Apostolate of Secondary Schools," *Jesuit Educational Quarterly* 27 (1964-65) 75. For a description of an analogous institute, see Nevitt Sanford, "The Human Problems Institute and General Education," *Daedalus* 94 (1965) 642-661.

⁷ *Proceedings: High School Administrators Institute* (New York: JEA, 1965) 136.

schools directly and concretely, the association should visit each school periodically.

Visitation

Some members of the staff together with some teachers from other Jesuit schools should visit each school every five years. This is important because neither the school nor the association will interact constructively by mail. The visit would be anticipated by a year-long self-study built around questionnaires for the administration, department chairmen, teachers, and some students. This feature would differ from the present approach of an accrediting agency like the Middle States Association of Colleges and Secondary Schools in its more intimate concern with the school's welfare and in its accent on the how as well as the what of implementing change. The association would aim to promote our traditional goal of excellence and work in terms of what *should be* and not merely what *is*. The primary function of the association would be didactic. It would have power to make recommendations and solve problems, but no power to enforce or publish its appraisal of any school for public consumption. Group dialogue and individual interview should be key features of the visit so that as much communication as possible occurs, and an official report should follow the visit in order to crystallize recommendations. As well as a report after each visit, the association should publish a journal each month of the school year.

The association should publish a journal with original material of both a theoretical and practical nature as well as précis from the vast amount of educational information of interest to our schools. It is a source of consternation that no journal exists which attracts contributions in any number from the administration and faculty of our secondary schools. A periodical especially tailored to our enterprise could do much to help bridge the educational information gap, not only between school and school, but between the principal's office and the faculty room and classroom as well. The journal would become, then, not only a vehicle for dissemination of information and ideas by the association, but by the people on the front line as well. Hopefully, successful programs, such as Advanced

Placement, would become familiar to all more rapidly.⁸ And experimentation, like the shift to departmental structures, could be executed with fuller awareness of its implications and with less friction.

Financing the association

The question of finance is undoubtedly thorny. Surely, the secondary schools could not be expected to support financially the work of the association, although some charge could be levied for services sought and performed. It is difficult to ascertain just how far individual provinces could go to meet the expenses of the association. The university with which the association would be connected might be able to absorb some of the costs. Perhaps some foundation oriented toward education could underwrite much of the initial expense, and foundations of a specifically Catholic character are becoming more numerous. Perhaps a skillful wedding of all these monetary sources could launch and maintain the project.

It is becoming clear that Jesuit secondary schools cannot achieve with only their own resources the excellence they traditionally aim at. No one school can be expected to have access to the manifold know-how necessary to meet the challenges of modern education. Even if individual schools could grope their way toward satisfactory solutions to all their problems, the time-lag in finding them is generally costly in quality performance and reputation. As examples, this paper concentrated on problems central to the educational effort, faculty, and student body. The presumption was that individual schools are less likely to solve their own problems as effectively and as rapidly as a more comprehensive association of a national character with special competencies.

This national association, however, would in no way destroy or interfere with the autonomy of the individual school. The assumption is that the association and the schools will thrive only insofar as they work actively and harmoniously together. The recommendations of the association will be practical insofar as they are informed by the concrete circumstances of any given school. Further

⁸ The number of Jesuit high schools which still have not inaugurated Advanced Placement programs, and related statistics, can be found in Robert R. Newton, S.J., "Self Renewal in Jesuit High Schools," *WOODSTOCK LETTERS* 94 (1965) 86-88.

communication between association and the schools, and between school and school, would be promoted by the publication of a journal to which both administration and faculty, lay and Jesuit, could contribute. Finally, the broad outlines of a way to finance the association have been suggested.

THEOLOGATE REPORTS

I: THE CONTEMPORARY ADOLESCENT

TODAY'S ADOLESCENT WAS BORN AND RAISED in a world of intensity, change, progress, turmoil, unrest. A generally prosperous, yet somewhat hollow, nervous age gives rise to short-lived fads, obvious openness, much freedom of expression, acceptance of mores previously frowned upon, a helter-skelter pace in all phases of human existence.

More specifically, we would underline the following causes or forces that affect the activity and ideals of modern youth:

- a) availability of knowledge, due to a growing abundance of printed material, national and worldwide T.V. coverage, etc. Today's rapid dissemination of ideas results in a certain unity of awareness, and at the same time creates a demand for quick conformity or non-conformity.
- b) speed—everything goes faster: cars, planes, music, people. The pace of the world has enveloped the whole of the teenager's life. The glib, fast-talking disc jockey is a fine symbol of this.
- c) styles and sophistication—the assumed stance—have reached out from the vodka ads, the Marlboro man to touch the youth of our day.
- d) a cynicism in our world has influenced the humor of today's teenager. Slapstick is out, subtlety is in. The wild exuberance that previously characterized youth has become a "cool" and unaffected desire for distance, aloofness, irony.

- e) the breakdown of authority in the world and in the country. Rebellion has always characterized youth, but it is now much harder to dispel because of a similar rebellion among adults. The student who hears everyone criticized from president to pope, will hardly refrain from criticism of principal, teacher, and system. Nor is this an altogether bad thing.
- f) the success syndrome of our country touches the ambitions or frustrations of our youth. The motivation for study, or even extracurricular activity, is often no longer knowledge or fun, but grades and recognition that will insure a better college, a better job, a nicer home, a bigger T.V., a warmer pool.
- g) emphasis on the actual, the practical, the factual in our science-orientated age has done much to vitiate the imagination and the musing of youth. A pragmatic age makes its children pragmatists.
- h) finally, the proliferation of ideas, the vast new fields of endeavor, of study, of thought have led the tyro student to frequent frustration, doubt, despair. The abundance is not synthesized for him and he feels confusion.

It is not strange that this latter seems a dominant, almost all-pervasive element in the teenager's experience. He is confused about his self-identity, confused in the face of felt isolation, confused about his exploding physical, intellectual, emotional reactions. Often this is the result of a double standard applied by parents, teachers, and society in general. Allowed and encouraged to act as an adult in so many ways, the youth is simultaneously forced to act as a child in many others. This problem, of course, is not a new one, but it is compounded today by increased independence (witness the car), coupled with increased dependence (e.g., the finances so necessary for modern living and recreation). In addition, the cold interpersonal relations of a complex and growing society have heightened this confusion, for the teenager is not yet able to anchor himself in a stable social group. Today, too, the perennial conflicts over values, religion, morality receive almost constant exposure in the public forum. At a time when the teenager himself is internally adrift, this can be an unsettling experience.

A few specific characteristics of modern youth, consequent on their environment, suggest themselves:

- a) more intense intellectual curiosity, a "wanting to know why." No longer will students accept subjects that are assigned simply because they are assigned. Today's students want to know *why*, and if told why, will study much harder than their predecessors; if not, they will often not study at all.
- b) deep seriousness; today's youth are not as carefree as their parents were, they do not have as much fun. The threat of failure, of war, even of annihilation have had their effect. Beneath the ill-disguised escape mechanism of constant activity lies an intense groping, searching, and questioning of problems beyond present reach.
- c) sincerity; the youth of today are quick to respond to the human warmth of a teacher who is genuinely sympathetic and concerned about them. Perhaps this quality also helps to explain their intense and demanding idealism.

To our mind the most obvious need of modern youth, a need growing directly out of the myriad and confusing elements of his age is a need for synthesis. More than ever before, the aim of our schools must be to lead the student in classes, in extracurriculars, in everything he does to see how "it all" fits together. No science teacher can teach all science, no English teacher all English, but each can help the student to see the unity of his subject with the total human, and especially the total Christian, life. An education that is formative rather than specifically informative *must* give this type of synthesis or centrality to which the student can in college and in life add substance and facts.

Other practical points are perhaps less important and less conclusive, but noteworthy nonetheless:

- a) The very numerous facets of knowledge demand that we heed each source. Some discussion and direction must be given to an intelligent and knowledgeable approach to current trends in T.V., movies, books, even hot-rod magazines, etc.
- b) We must realize too that our students are continually experiencing the highly organized and imaginative ways of presentation employed by these media. Hence the greater need today for audio-visual techniques, variety, even entertainment in one's teaching. Also, the current desire for self-expression

among students should lead us away from the lecture platform to an admission that printing has indeed been invented. We must not simply "say" what could be read previously and now discussed for insight and synthesis.

- c) The openness of modern youth should be capitalized on; not only the counselor but every teacher and coach must be truly interested in student problems, and not just in fulfilling obligations, or, worse, merely "giving time."
- d) The tendency of today's teenager to rebel against authority must be taken seriously. We should justify our positions and beliefs to some extent and reflect to students the loving authority of God that we preach. Too often the we-said-it-so-you-do-it mentality of our schools is the image of religion that remains at graduation.
- e) Similarly, we must share authority with our students. The student council must be more than a name. The individual student must have elbowroom to make his own decisions, and his own mistakes. This is essential for a developing sense of responsibility and leadership.
- f) The modern world's emphasis on success demands that we embody the true meaning of education in our schools, indicate that we truly believe tests are not the sole criterion of achievement, and more importantly, that an individual's academic excellence is not simply a means to higher-salaried jobs.
- g) Finally—since our students will demand it—we must justify first to ourselves, and then to them, the type of education we intend to give. We can no longer teach subjects simply because they have always been taught, or fail to teach other less traditional subjects, unless we can adjust such action to our total educational aims.

II: THE JESUIT HIGH SCHOOL GRADUATE— IDEAL AND REAL

[It seems a significant comment in itself that neither of these headings (topics 2 and 3 of the workshop) attracted much reply from the theologians. Perhaps, as in the following statement, it points to a growing dissatisfaction with such generalized profiles. At any

rate, one hopes that Fr. Joseph Fichter's recent survey of our high school students will receive wide and rapid circulation.]

A good many are suspicious about formulating an ideal picture of the Jesuit high school graduate, suspicious that such formulations will encourage us to mold each student according to *our* ideas rather than allowing him to develop according to his own talents and capabilities. This would be a great mistake.

[Other observations seem almost as much a commentary on ourselves as on our students.]

Today's Jesuit high school graduate embraces many paradoxes. First of all, the paradox of having a high-powered academic curriculum (modern mathematics, science, literature) which makes him academically fit for college work, but spiritually non-integrated; he lacks power of transferring the conceptual to the operational or behavioral order of his life. Secondly, he lives the paradox of being very aware of today's social and communal problems, due to his acquaintance with communications media, but lacks the initiative to participate actively in working out solutions to some of these problems, due to the ivory-tower atmosphere of his studies. Thirdly, he is aware of the Church's role in society but fails to see himself as the Christian apostle working actively within the context of the Christian community. Finally, the veneer of his maturity is not recognized by his teachers as concealing the absence of real freedom and responsibility, and the presence of real emotional problems with faith and purposeful living. In a word, *there is a vacuum in his life between the intellectual and operational orders* which cultivates the lack of self-knowledge, personal initiative, and commitment—all essential elements of the whole Christian man so needed in today's society, and so needed to be "educated" in today's Jesuit high school.

III: TEACHING

The Christian formation of our students is accomplished by developing in them *attitudes which are Christian*. Since the prevailing attitudes of both faculty and administration have a definite effect on the formation of student attitudes, this report will focus on several properly Christian attitudes which we thought essential for today's teachers and administrators.

The first of these is a sense of *relevance*. Evidence for this comes primarily from theologians' suggestions in the sphere of curriculum—namely, a desire for less Latin, greater emphasis on social sciences, modern languages, and natural science, practical electives, and honors programs, as well as more relevant material in the existing curriculum. It is difficult to see how a sense of relevance can be developed—both in the faculty and in the students—without using relevant materials.

A second attitude might be termed *adaptability* or *flexibility*. Evidence here is drawn from such items as flexible scheduling and grouping, choice of curriculum, the professional use of audio-visual aids, as well as educational television.

The ability to *initiate* captures the third attitude. The use of discovery-logic and intuition, stress on creativity and curiosity, and student seminars point to the new direction in intellectual motivation and develop an independence in the students; on the part of teachers, advanced degrees, in-service and summer programs, and faculty meetings are required to implement these suggestions.

Sensitivity is a fourth attitude which the student picks up from his educational environment. Fine arts and mass-media analysis in the curriculum, listening to others in a group discussion, as well as the student's relationships with his teachers, provide that environment. Especially important is the need for each teacher's continuing acquaintance with the field of adolescent psychology.

The final attitude to be fostered can be considered from two points of view. From that of the administration, it can be called *trust*. Items which develop this attitude are greater autonomy for the individual school, curriculum committees, increasing self-determination on the part of the lay faculty, use of the brothers in our schools, independent study for our students, and, in particular, a reorientation from our "non-trusting" discipline structure toward one based on the concept of student personnel, i.e., one providing service for many varied student problems and thus no longer merely focusing on (and often creating) problems of discipline. From the viewpoint of student and teacher, this attitude is called *responsibility*. For students it can be fostered by electives and inter-school seminars; for teachers, sabbaticals, departments with specified duties and a certain autonomy, as well as a genuine investigation of the learning and teaching process, can manifest such responsibility.

It is evident that these five attitudes and the changes which can foster them are clearly interrelated. The aim here has been to isolate the attitudes and to indicate directions for their development. Hopefully, by the very fact that Jesuits and Catholic laymen are communicating such attitudes, their teaching will result in *Christian* formation. For it is precisely such attitudes, incarnated in the Christian lives of the faculty, that develop a meaningful Christianity in today's educational context.

[The following observation from another report seems all the more pertinent today when so many Jesuits are questioning the Society's heavy involvement in education.]

A unique contribution of the Jesuit educator should be an evident inner peace and joy in his life in Christ, the Jesuit community, and in the school. Nothing is so compelling as true happiness, and nothing is so quickly detected by our students as its absence. Such an absence is a great scandal, for it represents a lie. It suggests that the true following of Christ is not a joyous experience.

IV: RELIGIOUS ACTIVITIES

Religion program

Since the fourth year course may well be the last formal exposure to Catholic values in our students' lives, the high school must encourage the student body to a vital experience of religion which will promote future growth and action. The goal of the religion program is to affect the behavioral patterns (Christian witness) of intelligent men of faith. The usefulness of the traditional academic approach of marks, classroom, primacy of content, and administrative requirements in intellectual religious education is questioned. If religion is to be an enjoyable experience, a worthwhile experience, a humanizing experience, an integrating experience, students will better pursue religion in smaller groups, on community projects, in environment-centered investigations, and ultimately by independent reading and research. The lay and religious teachers through whom the students see the possibility and value of Christian living must be professionally trained in the content and methodology of religious education and alive to the social and cultural possibilities of their environments.

Some suggestions would be:

- a) Greater breadth of programs offered and wide experimentation in method and content should be encouraged. Although structure and core programs are necessary, the individual teacher should be free to innovate, to use the resources of his city, to engage his students with faculty and students of other beliefs. Courses in atheism, cross-cultural values, and non-Catholic religions would provide students with unique but essential insights into the Christian experience.
- b) The students should have a wide introduction to source books (Bible, encyclicals, etc.) and periodicals that they will subscribe to and keep reading for many years—perhaps the best way to stay alive intellectually.
- c) While there is need for faculty cooperation to prevent duplication, there is no need for a detailed and rigid curriculum in high school religion. As far as possible the individual teacher should control the intellectual content and experiences he or she provides the students in order to promote mature reflection on real problems, faith, values, and basic views.
- d) In a student-centered program the individual teacher, equipped with proper training and provided with intellectual tools, in cooperation with his department but freed from the requirements of a standardized exam or required syllabus, is best able to encounter his students and to present the Christian response to God and to the world in an interpersonal way.
- e) No teacher should “just happen” to teach religion. Men should be well prepared, enthusiastic, and influential with their students. Basic training in group dynamics and research project coordination is also needed, especially since the goal of the religion program looks to behavior as well as to content. Scholastics who are interested should be trained early in the course of studies for catechetics, and at reputable universities.

Spiritual exercises

The following are reflections on the objectives and structure of the three-day closed retreat for juniors and seniors. The approach taken with these two classes can subsequently determine that taken with freshmen and sophomores.

Through every retreat we seek to go beyond the instructional and moral to a profound religious experience of God encountered in and through *scripture, liturgy, doctrine, and other persons*. These four "signs" or modes of encounter are integral to any retreat program. Thus:

- a) the role of the student in contemporary salvation-history, in the Church and the world, should be explored; his familiarity with biblical salvation-history can, hopefully, be presumed and built upon.
- b) the personally transforming and socially unifying values of the liturgy should be both experienced and discussed, and in such a way that the values of private prayer, meditation are encouraged.
- c) doctrine, religious instruction should be minimal during such a retreat. If the annual retreat is to be justified, it must offer the students an intense human and religious experience which they do not habitually find in the classroom situation.
- d) this experience, this sense of community in Christ in the world can best be realized and strengthened in an atmosphere of personal involvement and group dynamics (including use of films, student panels in discussion). The positive value of involvement, no less than that of silence, should be emphasized—and in such a way that there is no heavy-handed pressure to "participate." Let there be freedom.

Towards a concrete program, we suggest:

- a) that retreats be made in homogeneous groupings, such as homeroom units.
- b) that a constantly growing homeroom (or group) identity is crucial, if the retreat is to be effectively prepared for and is to have lasting effects.
- c) that each group be given the option of choosing its priest director (rather than his being assigned): one whom they not only respect but want to worship and discuss with (or, if this be now impossible, that the director assigned be aware of and sympathetic to current developments in the Christian formation of our students). We also recommend experimenting with a team of directors, one of them a layman.

- d) that the director plan his retreat program so that it be closely integrated into the broader Christian formation program of *this particular group* (taking into account their doctrinal and liturgical background and their social action experience). It would be hard to overemphasize the director's responsibility to understand as fully as possible the group whom he is addressing.
- e) that lay faculty, and scholastics (from the high school and our houses of study) be given a greater part in retreat counseling and in liturgical and discussion programs. College and professional sodalities might also provide men suitable for these purposes.
- f) that the need for further experimentation be recognized by both high school authorities and retreat house personnel. Especially regrettable are the formalized structures, schedules, and readings of some retreat houses.
- g) that each school administration be given the freedom to decide whether retreat participation is to be optional or required. This question of voluntary/mandatory participation is an important one and deserves serious consideration.
- h) that there should be some type of follow-up; the homogeneous grouping should be assisted in consciously extending the implications of the retreat into their lives.

[From another report come further concrete suggestions.]

- i) As far as possible both juniors and seniors should have the opportunity of making a closed retreat. Open retreats are most undesirable and should be avoided; the school building itself, the large numbers, the lack of facilities for realistic prayer experience, and other such factors create obstacles to a fruitful retreat which can, under some circumstances, even do more harm than good. If necessity dictates either an open retreat or nothing, the latter alternative has much to recommend it. Occasional days of recollection, perhaps two or three a year, should be held for the sophomores—in groups no larger than thirty-five or forty and preferably in a location other than the school grounds and on days other than school days. Our novitiates, other houses of study, or retreat houses might serve

the purpose. Something similar could be done for freshmen.

- j) Preparation for the retreat should be started some weeks in advance to dispose each boy to profit fully from the experience. This might be accomplished in small groups, with one counselor working with several boys.
- k) In the spirit of the Exercises, provision should be made for sufficient individual attention and close personal spiritual direction during the retreat. Ideally, no more than five retreatants should be under the direction of each competent director helping on the retreat. The emphasis of this direction should be on aiding each boy to discover and respond to his vocation in life and on teaching and directing the practice of the various methods of prayer.
- l) Although the retreat should basically follow the Exercises, it is important that the proved techniques of modern group psychology, of cursillo, and other similar movements be incorporated into the three-day experience. Small group discussion, hootenannies, scripture services, night vigils before the Blessed Sacrament can well serve the purposes of the Exercises. Full, lively, and meaningful participation in the liturgy is an absolute necessity. Silence should have a significant place in the retreat, but the social aspect of Christian spirituality must also be taught and experienced.
- m) A sincere effort should be made on the part of school administrators to get top-notch retreat masters. This is vital for a successful high school retreat. Similarly, the training of our men, particularly in theology and tertianship, should include much more study and preparation in understanding the Exercises and in giving them. This training should incorporate actual experience, a sort of apprenticeship, under the direction of men competent and experienced in giving the Exercises.

Liturgy

The basic problem is: what is happening in the liturgy and at Mass is *foreign to the lives of the students*. There is an absence of the clarity and flexibility of word, music, and action that young people identify as relevant vehicles of self-expression.

Since the liturgy is "the summit and font of all the Church's activity" (*Constitution on the Sacred Liturgy*, 10), there is an ob-

vicious need to bring our students to a realization of the vital role that it can play in their lives.

Some suggestions:

- a) The liturgy in the high school should be directed at the teenager. The students should have a truly active role in its planning and execution (students should be the lectors, servers, make up their own intentions and songs, etc.).
- b) The liturgy should be as little an imposition on the student as possible. Regular Mass certainly should not be imposed as a matter of obligation. On the other hand, the types of Masses, the times they are scheduled, the attitudes toward the liturgy and the participation in it by faculty and administration, as well as the way it is offered, should all help convince our students of the liturgy's central importance to their lives as maturing Christians.
- c) Similarly, Mass should be celebrated in as wide a variety of ways as possible so that the personal needs and wants of the students are at once recognized and respected. Moreover, at least two or three times a year our students should experience Mass in one or more of the Oriental rites so that they can more deeply appreciate the Church's universality, even in her liturgical worship. And to emphasize the continuity between school and parish in their Christian formation, parish priests known to some of the boys in the class might be invited to preside on occasion either at Mass or at a scripture service.
- d) Liturgy flourishes in a live and cohesive Christian community. Our students will participate more readily in the liturgy if they come to it from a Christian atmosphere that pervades the whole school. The community in a sense must be there to start with. Hence it is important that students see the faculty (Jesuit and lay) as a community at worship. Community Mass for the scholastics, for example, might be celebrated at a time and place so that students could attend.
- e) Small groups, too, are important. There are many communities within a school which can be of great advantage in the promotion of meaningful worship. There could be Mass for home-room groups as well as for the newspaper, basketball team, debate team, or any other activity. This type of community

worship would not only help realize the student's desire for group identity but would also be an educative experience in the true communal nature of liturgy.

- f) The relation between liturgy and religion course is a crucial one. First of all, the religion program should educate students in the language of the liturgy and in the forms of liturgical worship. The religion period could be well used in this way to provide explanations (historical, theological, pastoral) whenever liturgical changes are introduced either throughout a diocese (e.g., the restoration of the prayer of the faithful) or within the school (e.g., concelebration at Masses where the entire student body is gathered together, as at the Mass of the Holy Spirit; the use of a scripture service at a student assembly during the Week of Prayer for Christian Unity; the practice of reading scripture passages in the school chapel as a penance after confession). The time could also be used for simplified exegetical explanations of scripture readings that will occur at the next Sunday's Mass, for practice in singing and in the reading of scripture texts by lector and congregation, and for the composition of relevant petitions for the prayer of the faithful.
- g) The religion course should also act as an integrating force, showing the connection between doctrine, worship, and social activity. At present our class schedules are tailored to the teaching of doctrine and are less ideally suited to class worship while severely restricting the possibility of meaningful apostolic activity for the group. As educators, we must be willing to experiment with new forms of religious education—programs, for example, that clearly connect the students' liturgical life with their apostolic orientation as Christians.

Perhaps each class could adopt some worthwhile cause outside the school and support it for an entire semester: food brought to a class Mass and included in an offertory procession could be distributed to a poor family outside class time by the instructor and one or two of the students; money similarly collected and offered at Mass could later be presented to a pastor or non-Catholic minister for the poor of his parish or congregation. Aside from food and money, the personal

services of a group representing the entire class could be similarly offered at Mass and the group then do its work after school hours under the guidance of the teacher. The brotherhood of all Christians could also be experienced through the liturgy by inviting a non-Catholic minister to preside over a service of scripture readings and common prayer.

Also worth studying for possible adaptation in our schools are the high school CCD programs now used by parishes for the religious education of public high school students, and whose value and success lie precisely in their integration of liturgical action, doctrine, and apostolic commitment. One such program is described by Father George Seeber, S.J., in an article entitled "Catechetical Crisis: an Answer and a Hope" that appeared in *Ave Maria* magazine for March 6, 1965. (Fr. Seeber's article has received both international and ecumenical recognition. It has been published in *Katechetische Blatter*, a leading German catechetical journal, and the Minister of Education of the Metropolitan Methodist Church of Detroit has asked permission to use the article in training teachers of high school youth.) A slight adaptation of Father's program could provide the structure for a six to ten hour workshop of Christian formation during which students hear lectures, discuss, read scripture, engage in apostolic work, eat, worship and recreate together. The following day's religion class would consist in a report on the apostolic work and an evaluation by the class of the previous day's activities.

There are strong reasons for thinking that only this or some similar type of integrated religious education program can implement the liturgy to best advantage in our high schools.

- h) Finally, it is important that the student chapel(s) be liturgically inspiring and genuinely conducive to worship. Similarly, classrooms and corridors should display a tasteful awareness of relevant liturgical art and sculpture.

Sodality

We recognize that the meaning of the term *sodality* has evolved during recent years and that it cannot be used on all levels (high school, college, professional) without careful distinction. As far as

the traditional Sodality is concerned, the *Guiding Principles* (presented by the Council of Directors and Moderators to the general assembly of the National Federation of Sodalities in New York on October 9, 1965) apply to much of what we say. In this report, however, we will for the most part prescind from these *Guiding Principles*, for we wish to adopt a different starting point and a new view of the Sodality.

Our basic concern is the students' personal spiritual development and apostolic awareness. Such Christian development is fundamentally the function of the whole Jesuit school and not just of one segment (the traditional Sodality). Consequently the school's Christian life must be centered in the classrooms and in the extracurricular activities, the basic structural units of the school and its fundamental Christian communities. Sometimes these basic units will be successful in the Christian development of the students, and sometimes not; success seems to depend on the faculty member involved and on each particular class.

Some students, however, will desire and need a further deepening of their relationship with God: private and communal prayer, mutual encouragement, and experimentation with new types of individual and group action. Such students may well form a new group—a small Christian community with perhaps eight students and a lay or Jesuit faculty member—though frequently they will already form natural communities based on friendships. In any case, the recognition of these deeper Christian needs on the part of the boy and the formation of such Christian communities will normally depend on the insight and the initiative of the faculty.

At this level the name, if any, given to these groupings is not important, nor is it absolutely necessary that they be incorporated into some larger federation. What is of importance is that their concern for Christ be deepened by their experience together and that as a group or as individuals they show concern for the Christian life of others. The internal structure of each group can be organized by the members themselves with the help of the faculty member with whom they work. The goals which such groups establish for themselves should be flexible enough to fit into new opportunities which may emerge within or outside of the school.

Such groups will, of course, build on the liturgical life of the school; furthermore, these groups will serve the school and the com-

munity. One group, for example, may help fellow students with studies or with extracurricular projects, another may engage in a home-visit program or in a series of living-room ecumenical dialogues. The frequency with which all the groups meet together at one time must be left up to themselves and to the faculty members involved. Occasional days of recollection, dinners, or general meetings may prove to be helpful to students and faculty alike. Perhaps one faculty member could be appointed as coordinator of activities.

In the small group framework the idea of an elite group does not exist in the same sense as in the older Sodality manuals. The notion of a relatively few living the "Sodality Way of Life" has yielded to the possibility of a relatively large number of students, whether in the classrooms, or in the extracurriculars, or in other groups, trying to concern themselves intensely with the Christian life.

Much of this group activity, we believe, will represent a valid incarnation of the traditional Sodality values as set forth in the *Guiding Principles* and as they should exist in the era of Vatican II.

Apostleship of Prayer

[The following statement is representative of the general consensus of opinion.]

In a spirit of honest re-evaluation, it seems necessary to express serious doubt about the formative value of the Apostleship of Prayer in our high schools. Since it is no longer a relevant way of Christian formation for students today, it simply has no effectiveness. Rather than desperately holding on to the Apostleship, it would be far better to search out practices that grow out of the students' needs. Artificial and outmoded structures can serve little value.

V: COUNSELING

[Unfortunately, there was little response from the theologians on this topic. The following statement, however, offers an interesting suggestion.]

We accept at least a two-fold division into counseling (a Jesuit or a layman) and guidance (preferably a layman). There is no need to divorce the two completely as long as the individual involved makes clear his shift of roles in a given situation.

Other Jesuits should assist the counselor. This implies some adequate *formal* training for them, perhaps during the summer months. They could refer more difficult cases to the fully trained counselor. Whenever possible, counselors and guidance men should have adequate secretarial help, lest they become mere clerks, as it seems many Jesuits have actually become. The guidance man/men—who should handle vocational or career guidance as well as college placements—should travel to make and maintain personal contacts at as many colleges as he can. This job could be handled very well by a layman.

VI: ADMINISTRATION

The adequate formation of our students should be the primary determinant of educational policy and personnel structure within the Jesuit high school.

Inherent in any valid use of the term *formation* is the provision of an educational context that will assure the development of the following values: realistic preparation for future life, self-identification, ability to choose, personal initiative, personal conviction, maturity consonant with the student's age. Such values must be specifically acknowledged and fostered by the school faculty as a whole and must be part of the very atmosphere in which the students live.

A school faculty can hardly promote such an atmosphere unless they experience it in their own regard. Where each department and each department member feels immediately responsible for the excellence of its programs and techniques, there can flower a certain creativity, self-sustaining criticism, and professional spirit that will energize the student body by its very vitality.

It is right that one man—the principal—bear the overall responsibility for simultaneously fostering and guiding this creativity and initiative. The principal's job demands a fine balance of functions; he should be the policy maker in all educational matters that transcend departmental lines and avoid the extreme form of *laissez-faire* leadership that can be equally as dispiriting as monolithic rule. At the same time, if the school is to be alive, he must invite originality and initiative in departments and individuals, respecting ideas even when they differ from his own. It should be one of his goals to

stimulate the growth of ideas from below in preference to imposing them from above. He must, therefore, while exercising care for excellence and order, avoid confusing his role with that of others, such as the disciplinarian, student counselor, department head, or moderator.

The attainment of such a balanced perspective in a principal would seem to call for a man of broad educational training and experience. To assure this, the Jesuit principal should normally have obtained the doctoral degree in education or its equivalent. It is likewise highly recommended that he be acquainted with educational systems other than our own and thus be able to re-evaluate constantly the procedures of his school. The achievement of the Ph.D., it is believed, will help provide him with an essential background of mutual relations, both general and specialized, with other educators, institutions, or agencies that can vitalize his thinking and contribute to the effectiveness of the Jesuit school.

Under these conditions, the Jesuit principal would have to be assured a rather free hand in the running of the high school. He alone presumably would have the specialized training required for the complex operation that the present-day high school has become, and he too could not convincingly stimulate the desired values of initiative and creativity in others unless he experienced a relative autonomy in his own functioning.

For this reason we recommend a serious consideration of the *principle of subsidiarity* as it applies to our high schools. It should be noted that subsidiarity represents a somewhat different nuance than does the concept of delegation, focusing not so much on the descending authority structure as on preserving and stimulating the full competence of the lower body. In the light of approaches sanctioned by the General Congregation, we feel that the American Jesuits might well re-evaluate governmental structures in view of their educational goals. The structure itself may inhibit development.

VII: EXTRACURRICULAR ACTIVITIES

The main purpose of extracurriculars is to encourage each student, both as an individual and as a part of a group, to develop his initiative, creativity, social awareness and responsibility in the school and in the community. Our goal then is to have each student actively

engaged in some activity requiring time and commitment on his part. This would include non-school activities such as parish and civic organizations.

We might conceive of our extracurricular program as a broad-based pyramid with the student body as a whole engaged in intra-school activities and competition and those few who excel engaged in inter-scholastic activities and competition. Thus, the norm of success for our extracurriculars should be measured not only by the number of games or trophies won—though these are important too—but also by the number of students involved in activities which are helping to develop their talents by providing opportunities for the exercise of imagination, initiative, responsibility, and for experiencing the social problems of our day.

The extracurricular activities are a vital part of our educational system and, where feasible, should be closely related to our regular curriculum. It is important that a faculty-student committee clearly spell out how a particular activity can be of service to the student. In addition, every two or three years there should be an unbiased evaluation by a similar committee of the relevance and success of the school's activities in relation to overall goals.

The school administration and the faculty should consider these activities as the responsibility of the entire school. Thus, all teachers, lay and religious, should be encouraged not only to involve themselves in extracurriculars, but also to initiate new types of activities when student interest or need dictates. Steps should be taken to insure the transfer of technical know-how, etc., when a moderator is changed.

There is need for coordination in the use of facilities. After school intramural sports are encouraged. A number of schools delay varsity practice for an hour so the larger group of students can use the school's limited facilities first. These facilities should be readily available to students (and the neighborhood) on weekends and during vacation periods.

Our schools should present a greater variety of activities to the students (e.g., fine arts, cinema clubs, wrestling). We should not hesitate to hire a moderator jointly with other schools and to utilize all the assistance offered by museums and other civic groups. Where feasible (e.g., dramatics, glee club), we should cooperate with girls' schools; it is good for boys to work with girls in a context other than

the purely social. More academic competition, festivals, awards for special projects, etc., are encouraged.

It is desirable that the student council have a true voice in the running of extracurriculars, in the financing of them, in publicizing them. The students, too, should exercise an active responsibility in decisions concerning their activity—including the handling of finances. Student initiative to form new activities corresponding to changing interests should be especially encouraged. Finally, if the activities are to be truly student-oriented, students, and even moderators, must be allowed to make real mistakes.

Since poor marks are usually unrelated to extracurricular involvement, policies which curtail a student's activities because of poor marks should be discarded. It would be more beneficial to find out the true cause of mark deficiency and then determine an appropriate solution to the problem.

ADDITIONAL COMMENTS

THREE PRIOR QUESTIONS

AS JESUITS COMMITTED TO THE HIGH SCHOOL apostolate, we should look forward to this summer's Workshop on the Christian Formation of High School Students with high hopes for its positive influence on Jesuit schools. Yet in looking over the topics for discussion, we cannot help noticing a certain timeless quality about the headings suggested. The same headings could have been used for a workshop held in 1866. It is possible that these *are* the perennially important questions for which contemporary answers must be found; it is also possible that we are not asking the right questions. If this latter is the case, there is little hope for answers that are more than a rehash of so many other past declarations.

It is characteristic of the man turned toward the future—the man of vision—that he asks searching, even embarrassing, questions. Fortunately, it is this type of question that is being asked more and more by Jesuits today. Instead of “why have a Sodality in our high schools?” the question has become “why have high schools at all?” If our only response to these Jesuits is that this is what they have signed up for, we may produce docile, resigned men, but certainly

not creative, imaginative educators convinced that the high school is a viable apostolate.

The problem is one of structures. If men are to be drawn to the work of a permanent structure, they must be able to see a real continuing need for its existence. When they begin to suspect that a structure exists merely for its own sake, they rapidly lose interest in its welfare. Such is the suspicion of many today regarding our high schools.

Years ago we committed ourselves to a college preparatory program for high-quality students with the aim of producing Christian leaders. As college pressures became progressively more demanding, we were forced to expend much effort in reinforcing our curriculum with enrichment programs, Advanced Placement, more and better language courses, and the like. Our efforts have been praiseworthy, but have they left us with the time, men, money, and energy to face up to existing evils within the American social structure? The great emphasis on social involvement today, both inside and outside the Church, is causing many Jesuits to question whether our high schools are contributing anything to this social revolution, either by forming socially conscious Christian students or by involving the institution itself in social activity.

We must face this question honestly. Perhaps the Jesuit high school has its hands full already. Perhaps the institution is going full speed with its own version of apostolic work. This is one answer; clearly we do not condemn a busy Catholic hospital for not starting a tutoring program. But the problem of social revolution, and more specifically the problem of the inner city, bumps up against our schools whether we have time for it or not. Our schools, feeling the reverberations, have reacted, do react, or will react in any number of ways: raze the old place and move to a suburb; stay in the inner city but form a tiny academic ghetto; stay wherever you are and involve yourself with the social revolution; move into the inner city to encourage involvement. In any event, the social revolution is not a phenomenon we can simply ignore.

With these general thoughts as a background, we would like to suggest a few headings that seem pertinent for discussion this summer. First, what is the relation of our high schools to the inner city? A workshop designed to seek ways and means to effect Christian formation in our students cannot fail to take this into

account. Are we to assume that the question is to be raised and answered only at the local level? Why try to arrive at general norms on "the ideal graduate" or "the liturgy" and not attempt any norms on this very relevant question? The absence of such a topic, or any like it, from the workshop agenda suggests that it was simply not thought of. This, we feel, is unfortunate.

Let us consider a second question—that of minority groups. The conflicting feelings of some Jesuits, those now teaching, those in theology, and those about to teach, point to a diversity of thinking in this area about the relation between our social and high school apostolates. Everyone knows that "you do what you can" on an individual basis, but there is growing demand for more definite policy than this. An older generation pointed with pride to St. Peter Claver who "did what he could" for the Negro; the newer generation acknowledges his individual heroism but wonders why an institution cannot also be heroic. For a considerable number of Jesuits this would mean changing the character of our student body to include many students of college potential from minority groups who normally could not afford our schools. Some even suggest that we conduct a college preparatory school for minority groups only. These ideas, if carried into practice, would be risky, costly, and fraught with problems we have seldom faced. But the Society by tradition has not been afraid of risky and challenging work.

The problem of economics is a real one. What originally was meant to be intellectual selectivity has perforce become social selectivity. It is no secret that the majority of boys who enter our schools are the ones with money enough to pay the tuition, and this means that minority groups in any numbers are excluded. Thus we have token integration. Is this all we want or can handle? The workshop might profitably concern itself with this question of the Jesuit High School and the Integration of Minority Groups.

Since the problem of finances has been lurking in the background, let us bring it into the open. Let's ask whether the economics of a situation determines the kind of school we run. Is there any truth in the unpleasant possibility that we need our students more than they need us? Would it be economically possible for us to integrate a school to a ratio of 60% white and 40% Negro if we believed this desirable? Or do we resemble the man running a lunch counter who would like to serve a Negro but can't, because if he does he'll

lose his livelihood—that is, his white customers? Are we obliged to follow just a few paces behind secular society so that we do not offend the middle class that supports us? Can we afford to be pace-setters? If the institution has us trapped within its four walls, desperately trying to make ends meet, then the apostolate has become subservient to the budget rather than vice versa. It would not be the first time in Church history that this has happened.

This then is our final question, the Jesuit High School and Financial Solvency. Some may feel that one should first discuss ideals and then hope that somehow these can be inculcated bit by bit into the school. We would think that a workshop ought to attempt some solution to the first great snag that any idealistic plans are going to meet. As a Society we ought to be front-runners in the Church and in the world. If we find that economics becomes the main determining factor of the type of high school we run, then something must be radically wrong.

These three questions we have raised might not be treated in this workshop. They are not on the agenda. The immense problems they suggest may continue to be solved on an *ad hoc* basis. But as we continue to solve them, either heroically, poorly, or not at all, we ought to reflect carefully on the often-heard statement: Our students come to us with certain values and prejudices as freshmen and leave with the same values and prejudices as seniors. We may have given them a good academic education that will get them into college, but have we formed them as Christians to take their place in the modern Church and in modern society—a society that is vividly aware of the social problems of the twentieth century and trying hard to do something about them? Before we can begin to discuss the twelve topics listed for the Workshop, we must seek answers to these prior questions if we are to enlist wholehearted support among many loyal but questioning Jesuits.

LEO B. LACKAMP, S.J.
EDWARD J. MATTIMOE, S.J.

EVASIVE EDUCATION

WHAT ARE THE REAL QUESTIONS that our students are interested in? What are their fears, their hopes for the future, their frustrations, their disillusionments? Too often we presume that we know the answers to these questions. This is regrettable, for if we and our curriculum are not in tune with the minds of our students, if we are not meeting their real needs and interests, if we are not answering their most nagging questions, then we are failing them badly. And such, I fear, is the case.

What are we teaching them for example, that will help them to understand the issues at stake in the war in Vietnam? This is a disturbing question for today's youth, and one whose aftermath they will inherit and be responsible for handling successfully. What are we teaching our students that will help them form mature judgments about draft card and even human burnings, about pacifist rallies and criticism of our government's foreign policy?

What are we doing to help our students understand civil rights, segregation, the Southern and Northern mentality nourishing it, and the atrocities perpetrated in its name? And what about our poverty problems, our slums, the immorality and violence that these ghettos breed, the injustice that surrounds them? What are we teaching them about these issues?

Did we not undertake the education of the sons of upper middle class families so that these young men would become leaders in exercising Christian influence on society? Are they doing so at present? Have they done so in the past? Or have they merely helped to perpetuate a prejudice power structure that compassionate men despise? Should we continue to give them the exclusive benefit of our training if they have merely used their skills to spin cocoons of security? Perhaps we should attack the problem directly, and train those who will really profit from our knowledge and efforts, and who will subsequently revolutionize society out of honesty and gratitude.

A further question is America's changing standard of morals. How are we helping our students to understand this phenomenon and its influence on movies, television, plays, literature, and college life? How have we been preparing them to face the atmosphere of student freedom, rebelliousness, dissatisfaction, atheism, and the like that they will soon encounter on college campuses? There is

clearly something wrong with the curricula and personnel-mentality that college students are rebelling against, and it is the same curricula pattern and mentality that informs our high school course structures. Is our control over a vastly more informed high school student body too overbearing and rigid? Even if "control" offers no practical problem, what about the effects of repression and frustration? We do not want robots in our schools whose expressions mimic and conform to our ideas, but whose hearts are many miles away.

I have often heard the question asked: Why do we lose contact with nearly a third (the percentage increases) of our senior class? Why have students who entered our high schools on equal footing—all of superior caliber—drifted into two or more bottom classes (the so-called bums or dregs)? Are they simply "bad" boys, the incorrigibles? Is this just the law of averages—the survival of the fittest? Or do the answers to these questions lie in our own blindness and neglect?

Have we been sealing off ourselves and our curricula from the real issues of our fast-changing culture? Have we been consuming time on outdated matter that pushes aside truly meaningful subjects? Are we hiding behind irrelevant grammar, literature, and extra-curricular activities? Should we not jettison what is passé? When St. Ignatius advised scholastics to study well even those subjects that offered no practical value or future applicability, was he recommending that the Society make impracticality a cardinal rule of its educational process and philosophy? Was he asking us to be dishonest and irrelevant?

PATRICK HUSSEY, S.J.

RELIGION PROGRAM

ALTHOUGH CATECHESIS (or, as it is usually called, the teaching of religion) is not a panacea for all the problems that beset Jesuit educators in their efforts to train genuine Christian young men, we of the religion department are trying to use the resources of the catechetical renewal to make a significant contribution.

Many of the teachers are trying to impart a personalist catechesis, with emphasis on free response in faith. The old rationalistic brain-washing techniques, with their authoritarian slant, are gradually

being phased out. The Novaks-Nelson series of texts have helped a great deal toward this end, though we still have a long way to go.

Our teachers, by and large, are strong in their grasp of scriptural data, and a good deal of solid theology is being offered. This challenges the boys, and many of them respond. Many of the teachers are still weak in religious psychology, and sometimes are fuzzy in the area of personalist approach. Hence the student rarely gets four teachers, over the four years, who can give a certain continuity of attitude. For those teachers who do not have a firm grasp on the principles of good catechetical procedure, the limitations of the textbooks present a great obstacle. The big problem we have is that of finding and training teachers with a solid background in catechetics. We have no lack of men learned in seminary theology and even in current theological developments; but these assets do not insure a good catechist of teenagers.

Although there are still many discouraging aspects of the whole picture, the encouraging fact remains that each year a few more boys begin to get involved and to get an inkling of what Christian commitment is. Some teachers and some classes are making breakthroughs, and when they do, the ferment is impressive. They begin to relate religion to life, and to become existentially concerned. They often lack those good old time-honored hallmarks of "good" Catholic boys—docility, piety, unquestioning allegiance. They are skeptical, demanding, hard to convince, wary of clichés and simplistic piety. They are often passing through genuine crises. But something profound is happening here—something more than the preservation of religiosity. A "faithful remnant" of the committed and the concerned is beginning to appear, and they are the hope of the future.

The large number of the apathetic and unresponsive is discouraging, but perhaps Kierkegaard would remind us that people who are capable of genuine Christian commitment will always be in the minority.

The religion course now concentrates on biblical study, liturgical initiation, and group discussion. The aim is to help the boys interiorize values for themselves, once they have become grounded in the basic elements of the Christian message. We try also to make them *informed*, as well as loyal Christians.

For the few who become most involved, the school provides an outlet for active witness. The Christian Action Core, formerly known as the Sodality, gives them an opportunity to translate their beliefs into action.

JAMES. DIGIACOMO, S.J.

THE FOLLOWING REMARKS REPRESENT the tenor of thinking among members of our faculty teaching religion courses.

In discussing formation of our students, it is most important to appreciate the total background in which our students have lived and continue to live their lives as Catholics. This is not a constant factor by any means; in fact, it will vary greatly from one section of the country to another and even from one locality to another within a section. What we have in mind in particular is the cultural milieu of the locality and especially the religious ethos by which it has been and continues to be conditioned. It is this milieu in which our students grow up and live their whole lives. How does it condition their thinking and value judgments? What pressures does it exert on them in the conduct of their lives?

It might be assumed that Christian formation is a set of indispensable qualities which we as educators must foster in our students. And yet, if a crop is to flourish, account must be taken of the soil and weather to which *this* crop is exposed. So must our efforts to develop Christian principles and attitudes take account of the local "ground" of principles and the local "climate" of attitudes which shaped and continue to shape the personalities of our young men. Any effort to foster the Christian character must come to grips with the needs of the particular situation in which we are involved. The Jesuits of each place must know the cultural influences which are at the roots of the mental attitudes of students in *that* area and must know how best to adapt the formation they impart to meet the requirements of *that* area.

An example may be in order. Consider the situation of a Jesuit school in the "Bible Belt" of the South, in a community so predominately Protestant that Catholics make up only 7 or 8 percent of the population. Add that the only institution of higher learning in the community is a church-related (Protestant) college and that

the various Protestant parishes are numerous, well-attended, and have profound influence upon the lives of their adherents. In such a situation, any program of Christian formation conceived on a national scale will have to be adapted to a cultural climate quite different from that in most other communities in which Jesuit schools are located. The situation described is one which differs completely from that in Boston or Chicago and which does not even approximate the situation of a large Southern city like New Orleans. One could imagine that differences of this kind—very wide differences—doubtless exist between communities like Milwaukee and Baltimore or between St. Louis and Los Angeles. The point is that the example of a Jesuit school in the "Bible Belt," though at the extreme, is not an isolated instance of wide differences in cultural climates from one section to another.

What practical consequences might such a factor have on a program of Christian formation? First a look at the practical consequences of this factor upon a Jesuit school in just such surroundings as were described above. One conditioning factor that can emerge from a community dominated by Protestant Christianity (as in the case cited) is this: Christ is the founder of a *natural* religion. In the collective mind of such a community Christ is acknowledged, revered as divine, accepted as part of history. His teachings are admired and held as the norm of proper conduct. But on every level, this structure rests upon, is defended, and fostered by one basic criterion: its appeal to a man's reason. Christ's commands are accepted because they are reasonable; we accept what we do about him also because it is reasonable; even faith is reduced to an exercise of the natural faculties of man. In such a climate there is no room for the supernatural, neither supernatural revelation, supernatural end of man, supernatural abilities for which we are totally dependent upon God, nor a supernatural union with the Creator through a liturgy.

Out of such a conditioning of their lives come students whose grasp of the most fundamental fact of Christianity is debilitated by this prevailing cultural view of Christianity. They have accepted all the criteria for judging their relations with God and with Christ which the prevailing "collective mind" of the community has imposed upon them. This may have profound consequences upon the

view such students take toward ecumenism. They may view ecumenism as an attempt of various denominations to find unity in merely external aspects of Christianity. Unless they understand that there are differences between us at the very marrow of Christianity and that we have a profound contribution to make in the area of the truth of Christianity, there will be no hope for a genuine ecumenism.

To sum up our contribution, we are fearful lest a study of the formation of the Christian character issue in a set of recommendations conceived purely on a priori grounds. We urge that following the lead of modern theological trends and indeed the lead of Vatican II itself, we give serious thought to the existential dimension in the formation of the Christian character.

JOHN R. WELSH, S.J.

APOSTOLIC AIMS

THE BASIC PURPOSE of our high school apostolate is to make Christianity an integral part of the lives of our students. Christianity ought to be a compelling and relevant force in their lives at the present time and in any consideration they may make of their future.

I am convinced that one of the essential means of effecting this attitude is the example of the teachers and staff. Each teacher, Jesuit and lay, must mirror his commitment to the Christian ideal. He must show by his words and actions the relevance of Christianity in his own life.

The school years should not be regarded as a period of time apart from real life. School years *are* real life. Therefore, the idea that the Jesuit school is merely preparing for life should be discarded. Our students must commit themselves to the Christian ideal now. They are not merely practicing now to manifest the Christian ideals in later life. They must want to be total Christians here and now.

These ideals must become part of our teachers' habitual way of life. This is the first step towards making our schools vitally Christian.

JOHN W. KELLY, S.J.

I QUESTION WHETHER, in today's rapidly changing and complex world, the Society should be so heavily committed to secondary education.

Would it not be more profitable for the Society to expend its talents and energies in fields that make a greater impact on the world? I find it difficult to see where the Society is making a profound contribution to the formation of outstanding Christian men through its work in secondary education. The results appear to me to be no more than ordinary.

A Guidance counselor

THE GENERAL STATE and direction of our high school apostolate is certainly good, and productive of good, but I believe that our schools are still far from the ideal toward which we should be striving. It seems to me that we could approach this ideal more closely if the ideal were clearly defined and then *accepted* by every individual on the staff. When this complete unity and sense of dedication is a fact, and not just a hoped-for objective, only then will it affect the student body.

We are still too concerned with hide-bound tradition and the possibility of failure. If the traditions we have been following are all that they are supposed to be, where are the concrete results? It is high time that we stand back and take an *honest* look at the needs of the day, regardless of tradition. It is wise to follow it when the results prove its wisdom, but we should never be slaves to it.

Discussions and meetings have a very definite value in bringing to light various problems and practical solutions, but unless those in authority accept these findings and apply the solutions offered, we will move nowhere fast. Unfortunately, those in authority are not present in sufficient numbers at these meetings, so they cannot really absorb the whole truth. Those not present may read the résumé, but this they do in the light of their own concepts—often mixed and unalterable. And so Nero fiddles while Rome burns.

A Religion teacher

IGNATIAN SURVEY: 1965

Edited by ROBERT C. COLLINS, S.J.

FRENCH JESUIT SPIRITUALITY

"Social Crisis and Spiritual Reform at the Beginning of the 17th Century: 'A-New Spirituality' Among the French Jesuits" ("Crise sociale et réformisme spirituel au début du XVIIe siècle: 'Une nouvelle spiritualité, chez les Jésuites français'"), *by Michel de Certeau, S.J., Revue d'ascétique et de mystique* 41 (1965) 339-86.

IN THE EARLY SEVENTEENTH CENTURY a group of French Jesuits raised a very controversial question. In a society dedicated to apostolic work, they asked whether some works were incompatible with their Jesuit vocation. Their basic point was that certain works were spiritual and others were not; only the former were proper to the spirit of the Society. Because of this they were called "spirituals, innovators and mystics" (in the pejorative sense of these terms), since they seemed to be denying the basic axiom of Ignatius, "Find God in all things."

The "reformers" would only allow such activities as preaching, giving the Exercises, spiritual help and direction. They opposed these to more mundane activities, just as they contrasted supernatural graces (the promptings of the Holy Spirit) with mere natural or ordinary callings.

What had happened? First of all, the conception of the Society was changing among Jesuits, even as the Jesuits and their activities and the world in which they worked were changing. Secondly, their problem involved itself in an attempt to be loyal to the spirit defined by the founders and also defined by the historical development of the order.

This crisis was not only in France; it characterized the entire generation. This article studies France in particular because of the prominence of the French school of this era and its great men and works: Lallemand, Surin, Rigoleuc, Huby, and last, but most important, the North American Martyrs.

What were some of the problems? First, the mushroom growth of the Society; in fifty years it had grown ten times, to more than thirteen thousand members. Size was therefore a difficulty. In addition, the

question of how the Society was to remain united in an age of growing nationalism bothered many. Further, men of the Society had entered specialties which were not progressing and developing independently of religion and even of the spirit that had led the Jesuits to take up these studies and fields. The two chief problems, then, touched the internal organization of the Society and its external activity as it worked in an increasingly secularized Europe.

The question of nationalism naturally had been most acute in regard to Spain, which was now in decline. The Society had long been dominated by its Spanish membership and this was now changing, but not without difficulties. In the transition period many attempts were made to limit the power of the general, to ensure homogeneity in the Society, and to prevent nationalism from being a serious factor in the Society, while the Spanish requested special consideration for Spain, e.g., alternate Spanish and non-Spanish generals. (Attached to a request for such an alternation sent to Rome in 1608 was a request to reduce the time of formation on the grounds that it was taking up too much of a Jesuit's life and that many were leaving the Society because of this.)

Contemporaneous with these requests was a series of studies and evaluations of the Society which found their full flowering in an investigation, *De detrimentis Societatis*, which Fr. Aquaviva demanded of every provincial congregation in 1612 and on which he allowed every father to send in his own thoughts. The dossier still exists and reflects well the judgments made upon the Society by that generation of pioneers and apostles. It also reveals the different reactions to the new problems that had arisen.

In France the official responses were especially concerned with problems of spirituality and are both revealing and severe. The responses report two chief complaints of superiors: lack of interest in the spiritual formation of their subjects; and purely exterior, authoritarian rule. The failure of older fathers to give good example is noted. In general the complaint is that while all are eager to excel in the sciences, they are more diligent for their intellectual work than for the spiritual. In the classical phrase, there is too much *effusio ad exteriora*, which is the root of all the evil.

As the article notes well, the immense labors of the French Jesuits of this time, the shortage of manpower, their poverty, the disruptions caused by the Thirty Years War and other religious conflicts are sufficient to explain the lack of freedom and time to devote themselves to contemplation.

There were a number of individual responses which were equally revealing. To Fr. Coton the chief causes of difficulty were apostolic

activism and insufficiency of spiritual formation. He insisted on the importance of motions of the heart, on purity of intention, and interior preparation for the sacraments as remedies. His point is that God is not so much concerned with how effective a Jesuit is in his work but how affective in his prayer, intentions, etc. The emphasis here seems to be that the true religious will find God and then bring Him to the activities, the things he deals with, which is a reversal of the Ignatian formula for finding God in all things. The difference is significant and it is this spirit rather than that of Ignatius which will characterize certain members of the new spirituality.

Clean and untouched

The problem became intense when the remedy and methods were proposed. For the subject was supposed to find God by keeping himself clean and untouched by the world ("immaculatum se custodire a saeculo").

The reports reveal the two key problems clearly: the need for a developed spiritual doctrine for the Society, and the difficulties of reconciling almost unlimited apostolic work and what appears to be the spiritual weakening that seems to accompany this work. For the first problem the development of the full meaning of Ignatian spirituality brought a solution for some; others were drawn along by the wave of great mystical and theological writing that appeared at this time—by Catherine of Genoa, Catherine of Siena, Mary Magdalen de Pazzi, Theresa of Avila, John of the Cross, Luis de Granada, and others.

During the years of Fr. Vitelleschi's term as general (1615-45), the problems became more acute. In contrast to the more daring Aquaviva, Fr. Vitelleschi's distinguishing characteristic was excessive prudence and caution and his favorite adjective was *periculosus*. He reveals himself in his correspondence with the French Society as a spiritual man, a dedicated and conscientious religious, but also as almost obsessed with the "dangers" that "menaced" the Society and that were the result of the "novelties" being introduced.

The years 1625 to 1635 were the time of troubles in which the so-called extraordinary devotions became prominent and clearly identified with what might be called an anti-humanistic bias. Fr. Vitelleschi wrote frequently to the superiors and urged vigorous action against the movement as it appeared in Poitiers in 1626, Limoges in 1627, Lyons, Paris, Bordeaux, Dijon, Nancy, and other areas. Two elements in this controversy should be noted. The first is the growth of devotion to St. Joseph that was associated with the movement. According to one author it was characteristic of all the great souls of this century. The second point is the association (in the minds of many) of this development in spiritual-

ity with the contemporaneous movement called the *Alumbrados* in Spain, and the condemnations of the so-called *Illuminati* that were issued in the period of 1630–35. The association, of course, made the movement in France fall under suspicion immediately, regardless of whether or not the association was justified.

A further point is the fact that this movement was especially associated with the scholasticates and with a desire for reform. It was a movement largely composed of young Jesuits. They were greatly influenced by the *Life of St. Theresa* written by Ribera, only recently made available to them in the brilliant French translation of Jean de Bretigny. In one sense those who were caught up into the movement by this book formed a sect-like group, with partisans throughout the various houses in France.

For the members of this group, the conflict was often critical and painful as they tried to reconcile their interior life and orientation with the exterior organization and structure in which they lived. Needless to say, the movement was not restricted to young Jesuits, although this study concentrates on them since information on them is available more readily and in greater quantity. The new spirituality influenced many others besides the Jesuits.

The study raises a question before it goes into a detailed account of several of the more prominent members of the new spiritual movement. It asks why it was that after the survey conducted at the outset of the century on the problems of the Society, which revealed a need for renewal of the spirituality of the Society and rededication to the spiritual life, there was so strong a reaction against men who were doing precisely that in their emphasis on the spiritual life of the individual as holding the place of prime importance. This reaction was very strong in Rome, which was constantly sending out remonstrances and urging strict action, while the superiors in France seem to have been loathe to take action and felt that Rome did not understand the situation and overestimated the danger. Perhaps the authorities in Rome, particularly Fr. Vitelleschi, always saw the problem in the light of developments of a somewhat similar nature in Spain and in Italy, especially the Quietist movement.

The entire group in France would probably have passed away nameless and unknown but for the fact that a number of great men who came from this milieu wrote on spirituality. Jean-Joseph Surin and Jean Labadie are studied elsewhere. This study goes into detail on a few lesser known but perhaps more representative figures, Pierre Cluniac and Jacques du Tertre. The materials are contemporaneous with the period when the famous Louis Lallemant was tertian instructor (1628–1631), teaching what became his *Spiritual Doctrine*.

Pierre Cluniac sent a record to Rome at the end of 1627, when he was a philosopher and twenty-one years of age, and this spiritual diary was read by the Fathers Assistant as well as by Father General. The latter had felt earlier that this scholastic revealed a bad spirit and urged that his superior have him begin his novitiate over again. It was perhaps to reveal his spiritual life, at the urging of his rector, that Cluniac had sent his diary to Rome.

Devil and early death

The diary reveals a very imaginative and impressionable temperament; as a young boy he had always been terrified of the devil (a common characteristic in the spiritual writings of this era). The novitiate had been a period of aridity in prayer for the young man, perhaps because of the rigidity of institutions and formalized prayer when Cluniac was already inclined towards the prayer of simplicity. He says that he feels that he is called to a life of suffering and early death; but this is for him, as for others, an escape from the world. As the author of the study points out, his spirituality is that of rejection of the world; it does not seem to include the full significance of the Incarnation. Cluniac admits that he is too eager in dealing with some of his brother Jesuits, but not with all—and the difference is important. The certain chosen ones are more exactly called his disciples.

~ This reaction was perhaps normal in view of the situation, but it brought only more suspicion upon the group. The young man seems never to have settled down; and after many changes before and after ordination, he finally left the Society in 1642.

The second figure, Jacques du Tertre, was a priest, aged thirty-six and teaching at the college in Bordeaux when he sent his spiritual autobiography to Rome at the order of his provincial. The theme of this writing is "ardor of the soul," a phrase common to Theresa of Avila and Catherine of Siena. For the young priest this ardor led to apostolic zeal and, most importantly, to the desire to obey his superiors, to distrust human things, to live in perfect chastity, and to be faithful to God in all things. Juxtaposed with this spirit and in contrast to it is activity and rules, yet Father Vitelleschi saw the difference between the two men, Cluniac and Du Tertre. The distinguishing characteristic for him was the devotion to obedience found in the writing of Du Tertre, for in being obedient to the Church he was responding to the promptings of the Spirit; Cluniac does not seem to have revealed this attitude. In spite of this limited approval, Du Tertre was still under suspicion; he was sent to La Rochelle in 1629, where he fell ill and died in early 1630.

The spiritual crisis had developed other men though, and so it continued. Surin was in theology in 1627, but was sent suddenly from Paris

under suspicious circumstances. At Clermont he met a Fr. Claude Bernier who influenced Surin and François Rageneau. Fr. Bernier was soon under suspicion. It is difficult to establish exactly what he intended and actually taught, since his doctrine is filtered through the writings of François Chauveau, who was an intemperate disciple and may have gone beyond the intention or meaning of his master. At any rate, Fr. Bernier was eventually asked to write a life of Ignatius showing that the mystical life of Ignatius was as prominent as some of the mystics then in vogue.

Needless to say, the tertian instructor, Louis Lallemand, came under suspicion, and Father General wanted to know in 1629 whether or not he was "totus mysticus." Only sixty years later, in a calm and serene tone that does not at all reflect the stresses and strains of the time of its origin, did his *Spiritual Doctrine* appear (1694). It had lived through three generations and had left the crises behind. The essential elements are still present: the stress on guarding one's heart, following the spirit, union with God, and the reconciliation between action and contemplation.

The period of crisis was brief. It first came to attention in 1627, and by 1642 for the most part it was already in the past; the times had changed in that decade and a half. Now it was the age of Louis XIV, which would not stress flight from the world, but would criticize individualism and be immersed in social structure. The words *precious* and *devout* became objects of scorn; the world of classicism rose again. The spirituality of the young men of 1630 simply did not settle with the spirit of the new generation. Religion became more and more conventional, as could be expected in an age dominated by classicism.

Many intellectual developments were also making the "new spirituality" something passé. They are too subjective for that world which will be dominated by Cartesian principles, too unworldly and solitary. Their attitude towards the body and the world is too complex, too intense for the next generation. For these spiritual men the world was ambivalent, the place of trial. Yet it was these mystics who were the great evangelizers and missionaries.

In the end the problem can be found in a confusion existing in the mentality of this generation of spiritual writers. They tended to mix reform with the resistance to new structures which made reform necessary. Fortunately, the better element rooted itself both in the past and in the present, since for them the work of God was a creation which was at the principle of all activity. Their intention was always to ensure the spiritual basis of all such activity. The task of purifying one's intention was and is at the heart of all spirituality, of all reforms then and now.

THOMAS E. MORRISSEY, S.J.

TEXT OF THE EXERCISES

"Father Calveras' Study of the Text of the *Exercises*" ("Los estudios del P. Calveras sobre el texto de los Ejercicios"), by Cándido de Dalmases, S.J., *Manresa* 37 (1965) 385-406.

TO FR. CALVERAS HAD BEEN ENTRUSTED the task of preparing a new edition of the *Exercises and Directory*. Fr. Dalmases in this article has a two-fold purpose: to indicate a summary of the actual amount of work done by Calveras and the state in which he left his projected critical edition at the time of his death, and of the present state of scholarly investigations on the *Exercises*.

The author uses the edition of the *Exercises and Directory* published (anonymously) in 1919 by Fr. Arturo Codina as a basis for his comparison regarding improvements in the text, and notes that there is no doubt that Calveras' principal merit is in his study of known texts, especially as regards their dating.

There is nothing really original gained here over Fr. Codina's work, except in the determination of dates, identification of copyists and correctors, and an estimation of the value and importance of each individual text. The author notes that Fr. Calveras treated many of the specific problems regarding the texts in various articles published elsewhere, and includes a brief bibliography of these articles, which are in Spanish.

Fr. Dalmases gives a brief history of the state of the texts, and shows that Fr. Calveras' principal accomplishment was in submitting the texts to an intensive study and fixing their dates and characteristics. Fr. Calveras calls attention to certain Italian fragments of the text whose copying seems to have been completed exactly one year (July 31, 1555) before the death of St. Ignatius, and notes that the edition contemplated by Fr. Calveras was to have omitted the Roothaan text, and devoted the space thus acquired to a clearer edition of primitive texts.

Vocabulary

Fr. Calveras contemplated also an appendix of all the Spanish words used in the text by Ignatius, together with their morphological functions and syntax. This work was greatly advanced at the time of his death.

Fr. Dalmases then lists Calveras' plan for his edition (an outline of the book) and gives the various sources which Calveras employed in his study. His plan differed from that followed by Fr. Codina in that he distinguishes between "inspirational" and "interpretative" sources. It is at this point that the bibliography of Calveras' work on both the Spanish and Latin texts (previously mentioned) is presented.

The conclusions which Fr. Calveras arrived at in his study of the handwritings which are found in the original copy or in corrections advance our knowledge but slightly. The identification of the writing in certain cases, i.e., St. Ignatius, Polanco, or Viola, is clear. It is less clear, however, in other cases, i.e., Bröet, Salmeron or Ferrão.

The principal result here of Calveras' work on the Spanish Autobiography was the fact that today we may definitively consider the copyist of text to have been the Portuguese Fr. Bartolomé Ferrão. In the last article published before his death, Fr. Calveras determined that the autobiography was copied in Spanish between the beginning of 1544 and May of the same year.

The author then discusses the various editions of the *Exercises*, together with their respective dates (which was the burden of Fr. Calveras' work). He concludes by wondering how useful the results obtained by Calveras will be, as it will be very difficult for someone else to continue Calveras' work in the same fashion. No two men can have the same notions of a critical edition.

ANTHONY S. ARACICH, S.J.

NADAL ON THE INSTITUTE

"Jerónimo Nadal and his Commentaries on the Institute of the Society"
 ("Jerónimo Nadal y sus Comentarios al Instituto de la Compañía"),
 by Miguel Nicolau, *Manresa* 37 (1965) 173-76.

MIGUEL NICOLAU, S.J., COMMENTS on his recent publication of *Orationis Observationes* (the spiritual diary of Fr. Jerome Nadal), which completes Volume 90 of *Monumenta Historica S.I.* and complements his previous volume *Commentaries of Father Nadal on the Institute*. Nicolau says that Nadal's *Commentaries* present his doctrine objectively, whereas his *Observations* are of a subjective character treating of concrete historical situations. The former contains: conferences given by Nadal in Spain in 1554, his Alcalá conferences, his "Dialogues" (Nadal's best work, according to Nicolau), and conferences held in Cologne. These are all published for the first time. Nicolau judges that in these works which he has edited Nadal has given us what religious institutes are looking for today, i.e., a theological and exegetical foundation for religious life, and a theological "thinking out" of the Institute of the Society of Jesus.

GASPAR LOBIONDO, S.J.

IGNATIUS' DECISION-MAKING PROCESS

"Has Ignatius Only Now Arrived?" ("Ist Ignatius Erst Noch Am Kommen?"), by Ludwig Kaufmann, *Orientierung* 31 (1935) 164-71.

HAS THE SIGNIFICANCE OF IGNATIUS, and the innovation in spirituality which he introduced, been accurately appraised up until this time? Was he a man far in advance of his time, obscured by the tradition-bound interpreters of his epoch, the first "Christian atheist"? Are we just now on the verge of comprehending the revolution which his *Spiritual Exercises* instituted? Such are the questions with which Ludwig Kaufmann deals. Kaufmann reviews some of the recent Ignatian literature, Ludwig Marcuse's *Ignatius Loyola* (1956), studies by Karl Rahner, Leo Bakker, Fridolin Marxer, and others, and comes to the conclusion that Ignatius' decision-making process as exposed in the *Exercises* (particularly in the discernment of spirits) holds peculiar relevance for the Church of today and the future, a relevance only dimly appreciated till now. Through Ignatius' ingenious conciliation of individual freedom and institutional commitment, his emphasis on concrete experience, the pluralism of graces, and the recognition that all men are called to salvation, his ascetical doctrine assumes great contemporary pertinence.

Kaufmann first treats the thesis of Marcuse that Ignatius was a dual personality, the founder of a "Christian atheism," and at the same time the defender of a secularized medieval Church, as this appeared in the Inquisition and Roman centralism (Ignatius' and the Pope's) in general. Marcuse's first assertion rests on his automatic dismissal of Ignatius' references to grace and the Holy Spirit as medieval superstition, incomprehensible to contemporary man. He avers that the real assumption behind Ignatius' decision-method lies in sheer self-reliant will power. It is this assumption, he believes, which enabled the saint to transform a "religion of consolation," in the spirit of Luther and Calvin, into a religion sponsoring world-dominating will power. What Marcuse misses entirely is that for Ignatius freedom was far more than mere will power, and that Ignatius had become the freest of men precisely through an existential experience of faith which revealed to him the incomparable possibilities of "freedom in the Church." Admitting that many of the classic commentators have obscured the method whereby Ignatius sought to kindle a "fire in the world," Kaufmann recurs to the recent studies of Rahner, Marxer and Bakker, all of whom agree with Marcuse on the issue of Ignatius' novelty, but differ radically in their interpretation of its significance.

The crucial material which releases the Gordian knot in this matter centers upon a re-examination of the Rules for the Discernment of Spirits (especially the Second Week's) and the Three Times for a Correct and Good Choice (#175), both of which are contextualized in certain of Ignatius' axial religious experiences in his quest for God's will for him. The Three Times are related especially to Rules 2 and 8 of the Second Week's discernments, centering on the notion of "consolation without a previous cause." For Marcuse, this latter phrase can mean little more than an extreme reliance on self. But in the broader context which these other studies bring to bear, the genuine object is that the exercitant find experientially, or perhaps better, "feel concretely," the will of God in all things. An experience in depth of God's direct presence to the soul is presupposed, and from this the exercitant's choice issues. The "causes" of the exercitant's feelings for the right decision are therefore not in his own self-will, but in God's will. Further, all dry rationalizing and intellectualism is eschewed; pre-note #2 is determinative: "Not much knowledge . . . but intimate understanding and relish. . . ."

Cardoner

Ignatius assumes that the well-disposed exercitant will to some degree have access to the same kind of experience he underwent on the banks of the Cardoner. According to Bakker, this extraordinary event is the essential *Sitz im Leben* for both the Rules for Discernment and the Rules for Thinking with the Church. The latter, a scandal to Marcuse, are reconcilable with the former insofar as "in Christ our Lord, the Bridegroom, and in his spouse the Church, only one Spirit holds sway, which governs and rules for the salvation of souls." (See Rules for Thinking with the Church, #13.) It is this one Spirit that guarantees that the uniquely personal experiences of the Exercises will not issue into conflicts with the mission of the hierarchical Church. As interpreted by Rahner, Bakker and Marxer, the remarkable experience at the Cardoner (where Ignatius, by his own testimony, gained knowledge which exceeded everything else in his sixty-two years) reconciled Ignatius' highly individual mission in life with the universal mission of the institutional Church, God's sign of salvation for all men. This interpretation receives reinforcement from Ignatius' letter of June 18, 1536, to the nun, Teresa Rejadella, in Barcelona: "It often happens that our Lord moves and impels our soul to one particular course or another by laying it open—that is, speaking within it without the sound of any voice, raising it all to his divine love, without our being able to resist what he suggests, even if we wanted to do so. In accepting such suggestions, we must of necessity be in conformity with the Commandments, the precepts of the Church, obedient

to our superiors and full of complete humility, for the same divine Spirit is in all."

It is equally clear that in the question of choice or decision, Ignatius precludes an option for evil. "It is necessary that in all things about which we wish to make a decision, they be either indifferent or good, and that they be accomplished within the sphere of holy mother, the hierarchical Church." Again, the experience at the Cardoner made all this clear to Ignatius and enabled him, with perfect equanimity, to subordinate his intense individual aspirations to the universal summons to salvation which the Church exists to declare to the world. The old woman at Manresa had asked that Jesus appear to Ignatius, and this request was fulfilled. The Rules for Discernment of the Second Week, coming when the retreatant has been disposed by the *via purgativa* of the First Week, suppose an analogous experience. To be sure, any decision arising therefrom must submit to the test of discretion (see Rule #8), but here we have a method which vigorously promotes the search for uniquely personal charism, which in no way conflicts with, but seeks to advance, the Church's mission to further God's plan of salvation for all men.

Of course, there will be tension between the personal pole and the collective, but it was Ignatius' conviction, arising out of profound experience, that we only remain within the "field of force" created by the Spirit in the acceptance of this dynamic tension. Only thus do the emotional consolations occurring in the Exercises escape idiosyncratic self-will, and assume direct significance for the general condition of mankind.

In view of Ignatius' extraordinary emphasis upon the individual's search for God's will, issuing in a unique sense of personal vocation, Rahner maintains that Ignatian doctrine carries weighty implications for modern theology. Ignatius underwent most of his momentous religious experiences and derived his basic insights without benefit of formal theological training. Only subsequently did he and his followers bring to bear traditional Scholastic terminology in order to interpret the insights previously attained. Rahner thinks the day is now imminent when we may reverse the process, renewing theological reflection by means of the faith-experience obtained through the Exercises. That is, we can use the Exercises to derive the doctrine of faith from the concrete experience of faith, and to disclose from this experience the relevant questions which determine the task and direction for theological reflection. All the more can the Exercises be employed to complement a moral theology of general principles with an "existential ethic" arising from the exercitant's effort to discern exactly what it is that God asks of *him*. As such, the Exercises appear excellently adapted to encourage that individual re-

sponse to the "signs of the times" in the light of God's salvific purpose. Marxer makes bold to assert that the Exercises, with special emphasis on their technique of spiritual discernment, promise to produce their real fruit only in our day—as a method designed to discover the individual's irreplaceable role in salvation history.

DAVID S. TOOLAN, S.J.

THE PASCHAL MYSTERY

"The Paschal Mystery and the Exercises of St. Ignatius" ("El misterio pascual y los ejercicios de san Ignacio"), by *Ignacio Iparraguirre, S.J.*, *Sal Terrae* 53 (1965) 145-54.

IT IS EVIDENT THAT ST. IGNATIUS does not speak of the paschal mystery in the same way that the Constitution on the Liturgy and contemporary authors describe it. If the paschal mystery consists in the descent of the Word into the world and the passage of the Redeemer to the Father through His life, death, resurrection and ascension, then the Spiritual Exercises can be used as a method of living this "passage" of the Lord by dying to everything which is not Christ in order to rise with Him to a new life.

Christ is represented as "Eternal King and Universal Lord" who in the fullness of time obeys the eternal decree of the Trinity and becomes incarnate to save mankind by undergoing many trials, including death on the cross. This same Lord rises, ascends to heaven, whence he calls every man personally; and as bridegroom of the Church He guides us for the salvation of our souls. This is the kernel of salvation history. Our response is to rejoice in the glory of our Lord by participating in His work, which continues to recreate the world. The paschal mystery is something objective which takes shape within each man as he contemplates the panorama of salvation history. This experience which thrusts each man into the paschal mystery is conditioned by man's intrinsic reality as a creature. As such he is destined freely by God to ascend to Him. But in order to achieve this destiny he must neutralize the tug of disordered affections and put aside everything which does not lead him to his final goal. By dying to everything which is not conformed to Christ he will rise with Him to glory. By suffering and dying Christ triumphed over death and gave us true freedom.

In union with Christ we discover His passage to the Father especially in the events of the passion and resurrection. In the passion we contemplate not only the material sufferings of Christ but also the function of the divinity and the humanity in the mystery. In the resurrection the

exercitant contemplates the joy of Christ triumphant. God has destroyed our death by the death of Christ our Lord, and thanks to this action of Christ we triumph through Him and with Him.

Although St. Ignatius does not explicitly treat the exodus of the people of Israel through the desert, he does nevertheless express two derivative notions of this event. The first is the spirituality of the desert. The function of solitude is not to provide an apt climate for personal prayer and penance, but rather it is a means of contact with God in order to establish an orientation for future activity under the divine guidance. The second derivative is the covenant alliance God makes with each man in his vocation. This individual pact is an integral element of the covenant between God and the elect. This covenant alliance is perpetuated in the Church. Obedience is the response to the new alliance; it is the oblation, the holocaust which ratifies it. Through obedience man allows himself to be guided by the mighty arm of the author of every good. Thus obedience is unintelligible apart from Christ's triumph over death, which was a passage to the Father. Our obedience becomes a participation in the power of His resurrection.

RAYMOND A. ADAMS, S.J.

IGNATIAN OBEDIENCE

"The Inner Sense of Ignatian Obedience" ("Sentido intimo de la obediencia ignaciana"), by *Luis Mendizábal, S.J.*, *Manresa* 37 (1965) 53-76.

THE INNER SENSE OF THE OBEDIENCE of a Jesuit will be found if we can answer adequately this question: "Why are Jesuits 'sons of obedience' (1 Pet. 1:14)? St. Ignatius established this structure of obedience guided by a supernatural prudence more than by a conclusion from explicit reasonings. In no published document did he ever give a straight answer to our question. In several documents he talked about the necessity of training subjects in obedience, but he used the common reasons offered by other religious orders. Nowhere did he state *why* this obedience is asked from the professed Jesuit, why he instituted this firm life of obedience which needs a special training. The answer to all these questions can only be found in St. Ignatius' *Autobiography*, enriched by the documents of the *Monumenta*. In this way we will be able to feel the ontogenesis of Ignatian obedience, since we know that obedience was not the first step in the Ignatian idea; it appeared at the end, after seventeen years of spiritual formation under God's guidance.

In his *Autobiography* Ignatius tells us that his spiritual life started with an oblation of his whole being to the Divine Majesty. He was

initiated in the discernment of spirits and concluded that one must follow exclusively the divine motions. He went to Manresa and after this experience he moved under the guidance of God, submitting himself to particular human interpreters of the divine will. Once he had enriched himself in solitude and had obtained interior unity, he saw men as likenesses of Christ. This same docility to Christ urged him to preach the Gospel. In this context of apostolic preaching would appear the idea of religious obedience. In his apostolate during this initial period he would observe the obedience of a layman to ecclesiastical authority, but for many years he would not even think of a religious regime.

In Paris he would gather his first companions, the main object of this gathering being not the efficiency of "teamwork," but mutual help so that the individuals of the group could better assist their neighbors. That is why the Bull of Paul III was directed to each one of the ten first companions by name. All of them took vows with the same formula, but each one in his own name and with responsibility before God alone. This community of life had some resemblance to a religious order, mostly during the period in Venice, where they were divided in groups of three with one acting as "superior" on a rotating basis for periods ranging from a week to a month.

We do not have the text of the vow formula of Montmartre. In substance (taken from a letter from Laynez) they intended to: "consecrate themselves to God in the public ministry in the Holy Land if God would accept it." If they could not go to Jerusalem, or could not stay there, then they would present themselves to the Pope. They would have recourse to the Pontiff only if Divine Providence did not direct them immediately. St. Ignatius calls this clause in the vow to going to Jerusalem "our origin and principal foundation." How can this be?

When, in 1537, the trip to Jerusalem seemed impossible, St. Ignatius underwent a period of darkness. It seemed to him that Christ did not accept his oblation to follow Him so closely as to live in the Holy Land. He had to find a new "way" of following Christ.

This is the context and meaning for the vision of La Storta. Ignatius was accepted "with" Christ carrying the cross. For Ignatius it was a clear sign that he was accepted under Christ's standard even if he would not be going to Jerusalem. For Ignatius Rome seemed to be a place where he would be "crucified," a new Jerusalem. He did not think that this cross was going to be a life of obedience. In this life he would later recognize all the humiliations and sufferings he longed for in Jerusalem.

Once the Inquisition did not find any error of doctrine in the group, they presented themselves to Paul III. The Pope could have simply accepted the offering of this group, but he accepted them in a way which

surpassed all expectations: Paul III accepted the group directly under his obedience. It could be said that the Society of Jesus exists because of the "obedience of understanding" with which Ignatius and the group accepted the Pope's plan. This was not yet the birth of a new religious order. Nevertheless this vow to the Pope would be the foundation of what was to come.

The vow formula of the professed Jesuit throws light on this special relationship to the Holy See. The vows of poverty, chastity and obedience come first; then is added: "insuper promitto oboedientiam Summo Pontifici." This is not something accessory. The person taking the vow does not join himself as an individual and in an absolute way to the Holy See, but *as a member of the Society*, which renews in each one taking the vows its obedience to the Pope.

That is why the Pope is not a special superior of the Society. The Jesuits, by virtue of their vocation, dedicate themselves to apostolic work in a universalistic framework, the determination of what kind of work should be undertaken in this wide spectrum belongs only to the Holy See "via auctoritatis." So, the authentic aim of the obedience to the Pope is not to be sent materially by the physical person of the Pope, but to have a certain authoritative determination of the greatest objective good in the universal horizon opened to the Jesuit in order to fulfill his own vocation. The Pope can delegate this power to determine specific undertakings. That is why when the general of the Society determines some specific work for a member of the Society he is acting "in persona Christi mittentis," which is a function primarily priestly and not simply administrative.

Up to now we have been dealing with the "mission" aspect of the vocation of a Jesuit. The special obedience to the Pope is limited to the pontifical "missions," according to our vocation. In everything else the first group was not then bound, not even after being accepted as a new religious order, by any "special obedience" to the Pope, no more than any other religious order.

The corporative aspect of the Ignatian obedience, which developed from the oblation to the Pope to the institution of a religious order under obedience, is clearly stated in the document *Deliberatio primorum Patrum*. This is, in summary, the development of the ideas exposed in the document.

Ignatius thought that the Pope would send the group as a unit to a special mission. This was not the Pope's idea; he scattered them in small groups throughout Italy. Obedience to the Pope seemed to destroy the group. After careful deliberations they decided to find unity in obedience to one of the group. During these deliberations they proposed some

objections to the new type of life. Would the obedience to one of them be the means intended by God so that they would put in practice with greater merit the first desires which united them? Those "prima desideria" were not exactly to obey the Pope, but to fulfil in everything God's will. The problem was not the creation of the Society of Jesus, which somehow already existed, but the organic growth of this Society. It is interesting that the main objections to a life of obedience at that time were those being presented nowadays: difficulty in submitting their own will and understanding to a superior in a way which they feared would be harmful to their apostolate and to an increase in the number of members.

The deliberations ended with a unanimous acceptance of a life of obedience under one superior. Their aims were: to fulfil better the "prima desideria" of their vocation; to preserve the Society; to take care of any problem that might come up in the spiritual or temporal orders.

As the group grew in number and endeavors, it was logical that the general would delegate his authority to local superiors.

This was the obedience of the professed Jesuit. The formation of houses of studies to prepare future Jesuit priests gave a new and final touch to obedience in the Society. The letter to the students at Gandía summarizes Ignatius' view on this. The young men in training should live under obedience, since their future life as Jesuits will demand complete obedience. The period of training is a perfect opportunity to exercise it and gather strength for future work. Moreover, the Society needs men who can guide others in the ways of our Lord. Obedience is the perfect training for aiming all our potentialities "ad maiorem Dei gloriam," and overcome natural disorder. Obedience is at the same time the crowning of a Jesuit's life and the best training for finding our Lord in all things.

For Ignatius and the first group obedience was not an end in itself, but a creature. They accepted it when they realized that it was *the* way to fulfil their vocation. Once they had accepted it, they selected the obedience which would better serve their aims. For the Jesuit theologians at Trent, obedience was not a pious formula, but the crucifixion with Christ which Ignatius had accepted in the vision of La Storta.

MARIO RODRIGUEZ, S.J.

PROGRAM TO PROMOTE THE SPIRITUAL EXERCISES

IN OCTOBER 1963, Rev. John J. McGinty, S.J., Provincial of the New York Province, set up this program and appointed Fr. Thomas A. Burke, S.J., as director. The program has an office at St. Peter's Prep, 144 Grand Street, Jersey City, New Jersey. Later in 1963, the Fathers Provincial of the American Assistency, at their annual meeting, approved of this venture

and appointed one Jesuit in each province to be the province representative in this matter, with Fr. Burke as coordinator of all the activities dealing with the Exercises. In October 1964, the Fathers Provincial set up the program as an assistancy project to assist all American Jesuits.

The purpose of the program is to interest, prepare, and assist as many Jesuits as possible in the giving of the Exercises.

To accomplish this, the director has been able in two years to print over sixty articles done by experts that will help Ours. So far, nine bulletins have been sent out to over 2000 Jesuits, listing various books and articles available at the office. Also, the director has visited tertianships, theologates, philosophates, and novitiates helping to encourage Ours in this apostolic endeavor. Finally, this program has been well received by many of Ours living in other countries. The response in the two years of its functioning has been gratifying. The following are a few of the articles most recently made available:

"The Meditation on the Two Standards and its Scriptural Foundation," by Stanislas Lyonnet, S.J. (trans. by Philip J. Donnelly, S.J.). \$.75. This is the first complete translation of Fr. Lyonnet's article in *Christus*.

"Pope John XXIII and the Exercises," by H. Roper, S.J. \$.50. A brief study taken from *Journal of a Soul* dealing with John's knowledge and love of the Exercises; his stress on the need of adaptation.

"The Preached Retreat," "The Directed Retreat," by John Coventry, S.J. \$.75. The first article deals with the content of the retreat interviews and time order. The second article treats of the retreat—more common in Europe—where public speaking is at a minimum, the retreatants being directed individually.

"A Biblical Presentation of the Exercises," by J. Volckaert, S.J. \$.50. These twelve pages will be a help in drawing up a scriptural retreat.

"The Ignatian Experience as Reflected in the Spiritual Theology of Karl Rahner," by Avery Dulles, S.J. \$.75. "Rahner makes the idea of Ignatius so completely his own and interprets Ignatius so much according to his personal theology, that the two almost merge. He consciously makes use of the *Spiritual Exercises* as a theological source."

REPORT: INSTITUTE ON JEWISH-CHRISTIAN RELATIONS ST. MARY'S, KANSAS

THE KAW VALLEY IN KANSAS MUST SEEM THE MOST UNLIKELY of places for a meeting of Jesuit and Jew. However, an institute on Judaism at St. Mary's College was the occasion for such an encounter. The two-day meeting on February 21-22, 1965, was sponsored by the College and the Jewish Community Relations Bureau of Kansas City in cooperation with the American Jewish Committee and the Jewish Chautauqua Society. The results of what was possibly the first of such institutes held in a Catholic seminary were rich beyond all expectations. From the opening address by Rabbi Jakob Petuchowski of Hebrew Union College to the eloquent after-dinner summation from Rabbi Marc Tanenbaum of the American Jewish Committee interest and involvement grew.

The Institute was designed to introduce Jesuit seminarians to contemporary Judaism. It is implicitly an acknowledgment of the sad history of Church and Synagogue that such an introduction is required; but it is. We were most fortunate in having men of learning and unmistakable sincerity to do the introduction for us. Rabbi Marc Tanenbaum, who has worked closely with Cardinal Bea's Secretariat, discussed the history of Jewish-Christian relations, including current developments and new programs to increase mutual knowledge. This critical topic with its potential for defensiveness and recriminations can easily constitute a barrier rather than a source of communication.

The following words of St. John Chrysostom are, to put it mildly, ecumenically embarrassing:

I know that a great number of the faithful have for the Jews a certain respect and hold their ceremonies in reverence. This provokes me to eradicate completely such a disastrous opinion. I have already brought forward that the synagogue is worth no more than the theater . . . it is a place of prostitution, it is a den of thieves and a hiding place of wild animals . . . not simply of

animals, but of impure beasts. . . . God has abandoned them, what hope of salvation have they left? They say that they too worship God; but this is not so. None of the Jews, but not of them, is a worshipper of God. . . . Since they have disowned the Father, crucified the Son, and rejected the Spirit's help, who would dare to assert that the synagogue is not a home of demons! God is not worshipped there; it is simply a house of idolatry. . . . The Jews live for their bellies, they crave for the goods of this world. In shamelessness and greed they surpass even pigs and goats. . . . The Jews are possessed by demons, they are handed over to impure spirits. . . . Instead of greeting them and addressing them as much as a word, you should turn away from them as from a pest and a plague of the human race.

Yet this type of thing must be faced. Without some realization of the effects of the past 2000 years the Christian's approach to the Jew will be unknowing and irrelevant.

"We do not want to be mired down in the past," Rabbi Tanenbaum insisted, "but until Christians generally recognize the inner soul of the Jew in terms of his plight in history . . . we will talk in and around and above each other. . . . Jews think that Christians dismiss the past with too much of a let's-get-on-with-it attitude. At the point at which Christians and Jews begin to identify, there must be sensitivity. We can and must confront each other with understanding. But if we continue only to meet as icebergs—with seven-eighths of the facts under water—the realities of history will be our albatross. We must identify the problem of accumulated mistrust, enmity, half-truths, so we can tell each other, 'I know it; I understand.'"

Pius XII

Our Jewish guests expressed various shades of opinion concerning the Church's current open and friendly attitude. Rabbi Margolies was less impressed than Rabbi Tanenbaum by the efforts of Vatican II to put an end to anti-Semitism. He felt strongly that Pius XII should have spoken out on behalf of the Jews during World War II. The honesty and forthrightness of his expression afforded an insight into the depth of the feeling which many Jews surely share in varying degrees. Subsequently, many felt that this was one of the most valuable experiences of the Institute.

It was especially appropriate that a school of theology should sponsor an institute of this type. Rabbi Tanenbaum cited evidence indicating that many of the sources of anti-Semitism derive from inexact and careless theology and popular preaching. His presentation of the findings of an investigation of Catholic, Protestant and Jewish religious textbooks carried out jointly by St. Louis University, Yale, and Dropsie College was most revealing:

We have committed a great sin of, generation after generation, by and large, raising up our children, our future leaders, to commit their lives to noble professions of faith like "Love thy neighbor as thyself", and then they turn the page in their textbooks—"except the Protestant, except the Jew, except the Negro, except the racial ethnic group." We have, for example, found that up until very recently, up until the beginning of the 1960's (when the Catholic community began to take seriously this responsibility and to revise textbooks and the whole teaching process to take into account these contradictions) that Catholics have been teaching (with considerable exception, but there is enough documentary evidence to demonstrate) that, roughly. Protestants are heretics. Protestants have been teaching that Catholics are conspirators and Catholics and Protestants together have been teaching that Jews are unbelievers and therefore secularists. The Jews have returned the compliment by saying that the Christians are their oppressors. Thus we have had an almost unintentional web of mutual hatred which we have been communicating side by side and in contradiction with the noblest teachings of our faith.

This is a salutary reminder of the great need for sensitivity and responsibility in the presentation of God's word.

Some of the real surprises of the Institute came from the learned and engaging presentation of Jewish theological thought from Rabbi Petuchowski. His main topics were "Revelation and the Modern Jew," which included a discussion of belief in revelation in light of the modern scientific study of the biblical sources, and "The Bible of the Synagogue." Time after time Christian counterparts of movements and problems in Jewish thought became obvious. These ranged from the speaker's plea for the development of a Jewish theology (relevant to our current discussions of biblical versus systematic theology) through the authorship of the Pentateuch (J, E, P, D and all the rest) to the problem of the vernacular (the reform movement has had much experience with this) and a deep concern for greater religious education for the Jewish layman so that he might be more personally responsible for his religious life (the "emerging layman"). He demonstrated the inadequacy of the old stereotype, "Christians believe in creeds; Jews believe in deeds," and discussed the role of a living tradition in Reform Judaism.

The Kingdom is here

Another presentation of Jewish theology was made by Rabbi Margolies, and he summed this up quite well in a subsequent letter to the *National Catholic Reporter*:

In my own presentation on the subject of God and man in the tradition of Judaism I made no attempt to gloss over the basic and irreconcilable differences between Judaism and Catholicism. On the contrary, I spoke about the doctrine

of the Trinity as logically and even ethically untenable in Jewish eyes. I delineated the concept of original sin as indigestible from the Jewish point of view. I argued against the entire notion of vicarious atonement and salvation via intermediary agencies. And I underscored the great peril inherent in Catholic emphasis upon an otherworldly Kingdom of Heaven, forasmuch as it may easily lead to slothfulness in accomplishing that which must be accomplished here on earth. Naturally all of these points emerged from a positive presentation of such Judaic concepts as the absolute unity of God, the sinlessness of the newborn babe, the salvation of the individual in direct communication with his God and the inexorable prophetic mandate to pursue justice and to establish a replica of the Kingdom of the Almighty right here on earth.

The discussion of the dangers of "otherworldly" religion proved to be an excellent preparation for many ideas subsequently formulated by Harvey Cox in *The Secular City*. Rabbi Margolies contrasted strongly the anthropocentric emphasis of Judaism with Christian theocentricity. "Man was put on earth to help other men," he said. "The whole purpose of life is not the fulfilment of God, for God does not need fulfilment. By definition that which is perfect is not lacking. The purpose of creation and the purpose of the religion of Judaism is to fulfill man, for that is the will of God and was the will of God from the very beginning." Further discussion by David Rabinovitz, Executive Director of the Jewish Federation and Council of Greater Kansas City, described how the Jewish community is organized to provide for this fulfilment of man and the welfare of its members. He stressed the role of lay leadership in the social welfare movement among Jews.

Reactions

In order to evaluate the Institute, an informal questionnaire was distributed to the theologians afterwards. About half of those who had participated responded. The reactions were almost unanimously positive. The following are typical of the answers to the question: "What profit did you gain from the institute?"

An understanding of some basic facts about Jews and their beliefs and reactions to Christians. Very important for my own understanding of the Old Testament and the present-day situation of the Jews. Elimination of some gross stereotypes.

Impetus to read about Jewish background of Gospel times.

Much better and deeper understanding of their religious attitudes which I was incorrectly informed on and a deeper sympathy for their sufferings and feelings.

A human understanding of the depth of feeling of Jews toward Christians. An inchoative answer to my previous puzzlement about Jews as religious persons.

I am now beginning to understand how a Jew thinks and feels—especially

that his prejudices are not ungrounded—regarding help to parochial schools. He is sincere and willing to communicate. Would like to have further possible attendance at their services.

The beginnings of understanding and effective sympathy.

The values of an institute of this type are further evident in light of the fact that of those who responded to the questionnaire two-thirds stated that they had never discussed religion with a Jew before. Approximately one-third had never conversed socially with a Jew before.

Follow-up

This meeting was meant to be an introduction. In this sense it leaves us facing the future with questions and wondering where the relationship will go from here. As in any friendship, development will depend on the openness and proximity of those involved. Habits of isolation must be replaced by easy and knowledgeable intercourse. However, experience of riches of religious wisdom and theological thought which are almost totally unknown in Christian circles creates a desire for continued contact.

Areas of common concern which could serve as a basis for further dialogue were suggested by Rabbi Tanenbaum: first, the need for increased scholarly study and research in Christian-Jewish relations at the seminary level to help overcome considerable mutual ignorance and misinformation; second, the need to create new means of effective communication between Catholic seminarians and the Jewish community through direct contacts, seminars, institutes, and specialized publications; finally, the need to advance common works of charity and social justice in such area as race relations, the anti-poverty campaign and international affairs.

There has already been some follow-up. Rabbi Sapinsley, who spoke on Wisdom literature during the Institute, returned to St. Mary's for two lectures to those taking the Introduction to the Old Testament course. On these occasions he spoke on Genesis and the messianic prophecies in Isaiah. In addition, the Institute proceedings are currently being published.

For those who might consider a similar institute, a few words about the preparations might be helpful. Since there are some problems involved in having representatives of the different Jewish traditions, i.e., Reform, Conservative, and Orthodox, it is helpful to consult a knowledgeable representative of the Jewish community in the initial stages of planning. Rabbi Tanenbaum of the American Jewish Committee is happy to perform this service. Moreover, there are dietary considerations which must be taken into account if meals are to be served to Jewish guests.

Some preliminary familiarization of the audience with Jewish life and thought is helpful. In this matter also Rabbi Tanenbaum's office is most helpful in suggesting suitable literature. Arrangements were also made for us to attend the Sabbath services in a local synagogue, and this provided an excellent contact prior to the Institute.

In a sense, the Institute left us with a burden. We want to continue the dialogue and increase the participants, and this requires continued assurances to the Jewish community of our sincerity and seriousness in this enterprise. A long and unhappy history is not forgotten in a day. Sensitivities remain and our only adequate response is an openness and courtesy springing from genuine charity.

THOMAS N. LAY, S.J.

REPORT: INSTITUTE ON JEWISH-CHRISTIAN RELATIONS WOODSTOCK, MARYLAND

WOODSTOCK EXPERIENCED A HEAVY DOSE OF "ECUMENISM" on the weekend of January 21-24, 1966. Friday evening the College conducted a joint Bible service with Lutherans and Presbyterians. Sunday and Monday, the American Jewish Committee and Woodstock College sponsored jointly a two-day dialogue on the subject of Jewish-Christian relations. Both ventures were remarkably successful. This report concerns the Institute.

The program of talks was organized along historical lines. The first talk, by Rabbi Jacob Agus (of the Congregation Beth El, Baltimore), treated the New Testament-Rabbinic period. On Sunday evening Monford Harris (of the College of Jewish Studies, Chicago) spoke on Judaism and Christianity in the Middle Ages. The following morning, Prof. Joseph Blau (of Columbia University's Department of Religion) discussed the Enlightenment and Modern periods of Judaism. The community broke up for small discussion seminars after Monday's lunch, taking up such topics as the organization of the Jewish community, Judaism and social action, and contemporary trends in Judaism. The concluding speech, on future prospects for Jewish-Christian relations, was given by Rabbi Marc Tanenbaum, who, as at the St. Mary's Institute, had been a principal force behind the whole meeting. The choice of this historical framework as an organizing principle was a

happy one. It carried two distinct advantages: it prominently highlighted the still-vital Jewish tradition of thinking primarily in historico-theological terms; it recast nineteen centuries of shared history from the Jewish perspective. To say the very least, both these aspects generated refreshing currents for question and reflection.

Before attempting to outline the general course of the talks and discussions, it must be noted that all three major divisions of Jewish faith were represented at the Institute: Orthodox, Conservative, and Reformed, as well as opinion which fit into none of these categories. As might be expected, considerable diversity of viewpoint among the speakers was apparent. It was equally manifest that for the Jews such variety indicated a healthy state of affairs. Essential to the rabbinic tradition, as was repeatedly pointed out, is the ingredient of divergent interpretation, disciples who disagree with their masters, and different schools of thought. A constant question on the lips of the Jesuits present was: What constitutes the unifying factor among Jews? Even to this, different responses were given, but the answer seems to lie not in any official hierarchy (the rabbis are not this), but in an elastic fidelity to Jews' historic role as People of the Covenant and Torah.

In what follows, I shall sketch some of the leading ideas exchanged during the course of the meetings. Obviously, many of the issues which occupied the St. Mary's Institute were discussed also at Woodstock. I shall try then to avoid reiterating, and pass on to several questions which seem to have been distinctive of the Woodstock gathering.

Rabbi Agus raised an issue cutting at the root of any and all ecumenical dialogue. At one level, it is a linguistic problem—namely, that words like salvation, faith, the Kingdom of God, Pharisees, the Law, Israel, the elect, etc.—words which Catholics and Jews share in common—bear different meanings within our respective communities. Thus, the claim that the Old Testament constitutes common ground between us, and therefore a locus of shared faith, must be put down as naive oversimplification. The semantic confusion that must inevitably follow from neglecting the diverse connotations of identical words arises from a more fundamental difference at the level of subjective orientation, the level of personal commitment within a community of faith with its own distinctive historic tradition. According to Agus, there can be no meaningful dialogue between Christians and Jews about articles of faith issuing from communal subjectivity. In his view, attempts in that direction lead to puerile conversionist tactics which refuse to respect the inviolability of another's belief. All is not lost, however (some thought at this point the Institute had come to abrupt conclusion!), since the subjective orientations of believing communities live in tension with an "objective"

world, the universe of physical fact and human artifact, with which the rival claims of subjective communal traditions must be harmonized. Thus, Jew and Christian can work together to understand the past more objectively, disposing of the stereotype myths they entertain about each other, and also collaborate to forge the intellectual and sociological instruments "whereby the spirit of faith might permeate our common contemporary culture."

Agus' distinction between the subjective and objective, and, more particularly, the implications he drew from it, were controverted points during the ensuing discussions.

Monford Harris and Joseph Blau dealt, respectively, with Judaism in the Middle Ages, and Judaism in the Enlightenment and Modern Periods. Rabbi Tanenbaum's talk also referred to the Middle Ages and the altogether different readings that Jew and Christian give to them. As Tanenbaum illustrated by reading from Philip Hughes' history of the period and then, for contrast, from Solomon Grayzel's *History of the Jews*, the Crusades are for the one a "holy war" of liberation, and for the other an unmitigated massacre of Jews throughout Christendom. Harris reinforced the same theme. This period was, for the Jew, a time of great piety and literary creativity, but above all, a time of martyrdom at the hands of Christians who exhibited a "religious totalitarianism." To be sure, there were exchanges on the intellectual level, Aquinas or Meister Eckhart employing the authority Maimonides, for instance, or the influence of Christian monastic ideals upon the thirteenth century *Sefer Hasidim* by the mystic community leader, Rabbi Judah the Pious. But more typical were the acrimonious ritual debates between converted Jews and their former coreligionists, staged mainly for the humiliation of the latter, and often enough resulting in pogroms and book-burnings. There were exceptions, but in general, the record is an unsavory one of confinement to ghettos, restriction of civil liberties, and placement in a societal no-man's land.

Several essential misapprehensions need correcting in the light of all this. Prominent among them are the fact that modern Judaism is the product of Pharisaism, of the moral, spiritual and intellectual insights of scholarly rabbis. Further, Jesus' criticism of the Pharisees and Scribes merely echoes the Talmudic tradition itself, which warns against the dangers of legalism and external observance. Nonetheless, the Pharisaic tradition is what has kept alive in Judaism the summons to go "beyond the Law," and through phenomena like the eighteenth century Hassidic movement in Poland, the Jews have maintained in the face of persecution a living witness to God's word in history. It is especially the rabbinic tradition which, in keeping alive midrashic and pesharitic

commentaries on Scripture, has continually brought this word into relevant dialogue with contemporary events.

Professor Blau pointed out the paradoxical phenomenon which gradual emancipation of the Jews, culminating in the seasons of American and French revolutions, posed for the Jewish community. The medieval half-life imposed upon the Jews had the advantage of strengthening their communal integrity by enforcing a strict conformity to every detail of the pattern of Jewish law. The Renaissance saw the Jews emerge as a distinct cultural force, but with the Enlightenment and Revolutionary periods, they attained political emancipation into a world which emphasized individual talent and mobility, thus inevitably weakening the corporate bonds of tradition. The Jews were thus brought early to face the problems of *aggiornamento*, how to adapt their changeless faith to accelerating secularization. For the Jew, the fact that religion was no longer central, that the state had become secularized, had made possible his acceptance as a free citizen on a par with Christians. This opened up radical opportunities for self-realization previously forbidden to him. At the same time it decreased the influence of the ecclesiastical polity. This anomaly brought to the fore the latent potential of his tradition which had always affirmed all existence as holy, and viewed the sacred and the profane as complementary. Any human activity may be "Torah," and classic Jewish piety is one of involvement in the world.

The above facts account for the great sympathy Western European and American Jews entertain for the ideals of the Enlightenment and the French Revolution; while equally, the main divisions of modern Jewry, Orthodox, Conservative, and Reformed, can be understood as variant hypotheses for the solution of the problem of retaining the benefits of emancipation without losing what Agus referred to as their distinctive "communal subjectivity." Blau considers that the special "mission of Israel" rests in its particular way of integrating, in the face of modern fragmentation, the commandments and religious mystery into "the sanctity of the life of everyday."

The upsurge of Romantic racialism in the nineteenth century, however, had unfortunate consequences for this ideal. Europe once again insisted on Jewish particularism, and in self-defense the Zionist movement and the state of Israel were the results. While not denying certain positive contributions of the latter for both Jewry and the world at large, Blau obviously regretted that it has tended to identify the Jewish heritage along exclusively ethnic lines, thereby crowding out the universalism of prophetic Judaism. Blau did not hesitate to lay considerable blame for this inversion of values upon Jewish religious leadership, who,

he believes, have stressed the *people* and undervalued what he termed Israel's *mission*.

Rabbi Tanenbaum's talk took up many concrete proposals for collaboration between Christians and Jews, substantially the same as those he discussed at the St. Mary's meeting. What distinguished his talk here was his extemporaneous and very moving interpretation of Vatican II in contrast with Vatican I. Speaking for the Jew, he claimed that Vatican I was the crystallization of a centuries-long tradition of siege-mentality in the Church, triumphantly proclaiming itself as *the* truly established Church in the West. It was a Church that rejected the world and pre-occupied itself with self-preservation. With such an institution, the Jew could have nothing to do. Tanenbaum saw Vatican II as the radical abjuration of this attitude of impenetrability, a Church turning outward and embracing the aspirations of mankind. He said that the Council statement on the Jews must be interpreted in the light of the moving speeches which resounded in the *aula* of St. Peter's, declaring this new-found faith. It was clear that he regards Vatican II to have worked a genuine revolution in Catholic thinking which the documents often articulate only awkwardly.

It was a constantly reiterated theme among the speakers at the Woodstock Institute that both Christians and Jews must rid themselves of the mythic stereotypes they entertain about each other. There were many shattered myths after these two days, both of which proved intensely stimulating and bright with promise for the future.

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READERS' FORUM

Loss of Faith

Fr. J. G. Milhaven's suggestions in "On Loss of Faith" (*WL*, Winter, 1966) about how to deal helpfully with problems of faith are, I think, demonstrably and, for the cases they envision, probably uniquely sound. Their homeliness and simplicity make it all the more astonishing that they should be, as it appears, so widely overlooked.

I would suggest, however, that the line of thought which dictates Fr. Milhaven's solution to his second case is not so totally absent from Catholic writing as he believes. It seems to me that both the case and the solution are clearly envisioned, and in their extremest form, by at least one classic passage of genuinely great Catholic literature, namely, in the 233rd of Pascal's *Pensées*. It is the latter and pragmatic portion of this passage, the acting out of the wager rather than the preceding ingenious introduction of it, that I have chiefly in mind. The whole section should be read, but at least for readers who retain some memory of it the following excerpt may prove suggestive:

Travaillez donc, non pas à vous convaincre par l'augmentation des preuves de Dieu, mais par la diminution de vos passions. Vous voulez aller à la foi, et vous n'en savez pas le chemin; vous voulez vous guérir de l'infidélité, et vous en demandez le remède: apprenez de ceux qui ont été liés comme vous, et qui parient maintenant tout leur bien; ce sont gens qui savent ce chemin que vous voudriez suivre, et guéris d'un mal dont vous voulez

guérir. Suivez la maniere par où ils ont commencé: c'est en faisant tout comme s'ils croyaient, en prenant de l'eau bénite, en faisant dire des messes, etc. Naturellement même cela vous fera croire et vous abêtira.—Mais c'est ce que je crains.— Et pourquoi? qu'avez-vous à perdre?

I am inclined to think that what Pascal proposes here is, in the essentials of its religious psychology, reducible to Fr. Milhaven's idea, differing from the latter only in particulars of rhetoric and abstractness of example.

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The Graduate School Trap

"Self-Renewal in Jesuit High Schools," by Robert R. Newton, S.J. (*WL*, Winter, 1966), analyzes well many of the suspicions I have had during regency. Lack of professional interest and initiative is apparent among some Jesuits on a high school faculty, but I feel that it is only the surface of a much deeper problem now facing our secondary schools.

Superiors have spared no cost or effort to give their scholastics the finest possible education. This is to their credit. For the high schools, however, this increasing involvement in graduate studies represents a real crisis. Young Jesuits, from the juniorate on, now plan their studies with a view to graduate school. Many hope for doctoral studies, even during regency, and professors rightly encourage scholarly interest in the new developments in physics, sociology, or history. Esteem

in professional circles is, as it has always been, presented as a superb apostolate. What occurs then is a conferral of status on the scholar and college professor as somehow "more Jesuit" than the high school teacher. Since today all scholastics are at least exposed to graduate study before regency, many more become hypnotized by the status conferred on those with graduate degrees. Ironically, under this hypnosis, some forget that their original inspiration to enter the Society came from their high school teachers.

For many regents, high school teaching is merely a valuable stop on the way to ordination. Many want to return to high school after ordination, but it is because of the apostolic opportunities presented in the classroom and counseling rather than for teaching itself. All but a few of those interested in a field of study would prefer to be scholars of modest accomplishment than high school teachers of excellence. What I am trying to say is that our training prepares us for scholarship rather than for teaching. Those interested in high school look upon the classroom as a means rather than an end, and this view can hardly be condemned. However, the teacher who sees his classroom as a contact point with young men will be more likely to devote his time to class counseling than developing a visual method for teaching Latin vocabulary.

The present status structure in the scholasticates, stretching from graduate school professor to parish curate is a non-conceptualized structure with many variations. While it exists, it will be easier to develop nuclear physicists, television directors, and poets than a

large number of professionally interested high school educators. We have many excellent teachers, but their devotion to their students leaves little time or energy for journals, conventions, or experimentation.

I am more optimistic about the lack of initiative that Mr. Newton finds on high school faculties. Recently the lay teachers have begun to work more closely with the Jesuits on committees and in departments. These younger laymen are no longer willing to wait for instructions to sift down from the administration; they are professional educators with a reasonable demand to be treated as full contributing members of the faculty. This spirit is spreading to the Jesuits. The layman seems to be helping the Jesuit teacher assume his responsibility for syllabus and curriculum change.

A de-emphasis of graduate study or an exhortation to creative responsibility will not remedy either of these two problems. Closer cooperation between the scholasticates and the high schools may provide a partial answer. Regular conferences from high school administrators, frank discussions of problems and aspirations rather than a series of hollow sales talks might stimulate some interest in the field of secondary education. A novice trial at a high school or a boys' retreat house, a program of tutoring, moderating, and coaching for juniors and philosophers, where geography permits, and part-time counseling work might keep the idea of high school education among the possible avocations before the young Jesuit becomes trapped in the graduate school value system.

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FAITH AND THE ADOLESCENT

Crisis of Faith. By *Pierre Babin*. New York: Herder & Herder, 1964. Pp. 251. \$4.50.

Faith and the Adolescent. By *Pierre Babin*. New York: Herder & Herder, 1965. Pp. 128. \$2.95.

IN THE FIRST OF THESE VOLUMES, Pierre Babin presents us with a religious psychology of adolescence, searching the depths of youth through the eyes of a Christian believer for his idea of God and the way he encounters the divinity. Because adolescence is a period of maturation, constituting a crisis in the process of human growth, the young person's reaction to the objective realities of the Gospel and the Church must also evolve through a period of crisis if the act of faith is to become a reality and mature.

First, the question has to be asked: Are the signs of faith available to the adolescent? Is the faith meaningful to him? In reply Babin shows the importance of three factors in disposing a person to religious commitment: the sense of the sacred, moral life, and the need for redemption. Of particular interest to us who are Christian educators is Babin's point that we have continually to ask ourselves if we are being faithful to Him whom we signify. Often preoccupation with problems of purity, insistence on certain religious practices, and outmoded discipline crowd out positive direction in living the Christian life in joy, peace, service of others, and commitment to justice and charity. For example, rather than an attempt at intensifying the sense of the religious in youth by means of the liturgy, which naturally lends itself to the adolescent fascination with ritual and symbol, students are exhorted simply to frequent confession or reception of Communion, isolated from their rightful place of celebration in the Christian community. Without an adequate explanation of the meaning of Scripture and sacramental worship, coupled with a varied and rich usage of them throughout the liturgical year, how is a student to be stimulated to a greater appreciation of his faith, to the extent that he can replace selfish preoccupations with Christian awareness and love?

Another possible pitfall in religious education is the inadequate relationship of the complementary testimonies: first, of religious, whose way of life emphasizes the eschatological aspect of faith; secondly, that

of lay people, whose characteristic is commitment to the world in charity; and finally, that of priests, whose function is to bring God to men from "on high," with the consequence of having little power as signs for young people. The author suggests that just as in religious institutions the signs are distorted primarily through lack of fidelity to values of the Incarnation, so in public schools there is such infidelity to transcendent values that the sign of the spiritual, eternal quality of God's presence in the world can hardly be recognized. I would submit that at times this double tragedy can exist in any of our own schools, where many in the religious community are almost totally given over to their personal duties, to the shameful neglect of their students, while a lesser number of well-intentioned but untrained personnel unsuccessfully attempt to maintain administrative and guidance areas. The inevitable result will be a heavy burden placed upon a few conscientious faculty members in undertaking an unreasonably large amount of co-curricular and guidance activities, in addition to giving Christian witness through their primary occupation of teaching.

The second and third parts of the book, devoted to the potential impacts of education upon youth, emphasize basic needs: understanding, i.e., primarily presence and relationship to the adolescent; love, i.e., the teacher must act under the compelling impulse of Christ's infinite generosity; direction in such a prudent way that the young individual is able to discover his abilities and begin making his own contributions to history. This latter "catechesis of vocation" is of primary importance because it means that our proclamation of the Good News must be such that the adolescent can recognize and discover himself within the very message which we proclaim. What we say to him is actually the word of God, which he will hopefully be able to fulfill in his life. It must be a message of freedom, awareness of others, the Christian sense of history, universality, and such that it awakens a personal love of Christ. Perhaps this volume would be best recommended as a serious examination of conscience for those of us involved in the education of youth.

A synthetic essay

Babin's second volume represents a deeper treatment of the problem of God in the world of the adolescent. It is basically an attempt to shed light on the initial question, asked of 1800 students ranging in age from thirteen to twenty years, "For you, what is God?" A synthetic essay on the religious mentality of the adolescent, it takes into consideration his psychology, his place in the world, and his education.

The major characteristics of his sense of God are three: naturation, or the mentality in which God is the term of man's efforts, unrelated

to the God of revelation; egomorphism, or the mentality in which one's concept of God or relationship with Him seems profoundly determined by the psychosociological conditions of the subject's personality; and the ethical sense, or the mentality according to which relationship with God is strongly influenced by subjective needs for moral excellence and controlled by the image of God as creator rather than by the personal encounter with Christ as brother. All of these characteristics are inherently dangerous because of their religious immanentism. As Fr. Babin points out, God is not a man, nor is he an idealized adolescent. It is the educator's role to point out that God must be sought where He Himself speaks, thus insuring the primacy of revelation. The adolescent's moral effort will then be seen not as a subjective striving after his own ideal but as a response to the God who calls him.

A further development of the third characteristic is the investigation of God as Father, a rewarding search, in that it reveals, first of all, youth's heightened sensitivity to similarities between different levels of being. The adolescent tends to confuse God's transcendence with the absolute of an analogy, i.e., his human father. Secondly, it reveals that adolescents tend to be overly attached to the aspect of similarities, thereby unable to admit of a paternity which would be of another order and quality than their own father. It is readily seen how the authority conflict can be so expanded as to absorb and distort the religious sense of the young person. Here the educator must make him conscious of the transformation in covenant with Christ his brother, which is being accomplished by degrees in him, so that he can recognize he is a son of the Father with Christ, as he reconsiders his natural sonship with his earthly father. Of primary importance also is the simultaneous reconsideration of the heavenly Father as Creator and Lord and of the earthly father as procreator and head of the family. Concluding with an attempt to specify the purpose of adolescence from the perspective of a religious genetics, Babin re-emphasizes the need to correlate the natural sense of God with the God of revelation, to make a personal discovery of the Incarnation.

Because of the author's deep insight and technical approach to the subject it is recommended that this volume be studied thoughtfully and kept available for frequent reference. It offers much of value to the counselor as well as to the educator in general, but it should be kept in mind that the data was collected and interpreted in a French setting. We sincerely hope that similar efforts on the part of American Catholic psychologists may soon be instigated by Babin's two provocative studies.

R. K. JUDGE, S.J.

DISCIPLINED SELFHOOD

Adolescents and the Challenge of Maturity. By Alexander A. Schneiders. Milwaukee: Bruce, 1965. Pp. 205. \$4.95.

THERE ARE MANY WAYS OF WRITING books about adolescents. Some authors raise the theoretical questions about the uneven development of intellectual, physical, and social competencies, the somewhat hypocritically lofty expectancies which a shallow-valued society has concerning its teenagers, and the anxiety and confusion which adolescents may experience on any of these counts. The approach is valuable in terms of research, but the conclusions are too bare and subtle to aid the general practitioner, parent or teacher. "This may be why the adolescent is the way he is, but what's a mother to do?" the reader responds. Another book may give a neat compendium of Rules for Dealing with the Adolescent: On the Allowance, On Sex Instruction, On Dating, On Drinking, On the Car, On Discipline. The teenager's life is neatly divided into compartments having no relation to each other or to his overall existence. The first approach has all the big questions and a scarcity of practicable answers; the second, all the answers to the wrong type of question. Neither has what counts. We cannot understand behavior, still less alter it, unless we realize what the behavior is aimed toward and appreciate the individual context within which the hoped-for end must be sought.

Schneiders does this. The important things about his adolescent are that he is a unique individual and that he is going someplace. He is not The Adolescent, caught up in the "Inevitable *Sturm und Drang*" of a directionless, which is to say, meaningless, movement. He is a particular person who in terms of his unique past experience, present situation, and future hopes, is trying to grow toward that elusive treasure: maturity. Once the teenager's behavior is seen as a personal process, in a social context, leading (awkwardly, perhaps even unsuccessfully) toward the goal of maturity, it becomes considerably easier both to understand and to guide him. Teenagers do not all have the same problems. Even what seem like the same problems should not be met by the same responses, dictated from a book of rules. Problems that appear similar often have quite different meanings because of the unique context in which they are experienced. To bend Freud's metaphor a bit, most icebergs look pretty much the same, but if you probe beneath what's visible, you may find that what you can see is related to a strong and healthy substructure, or

it may, despite its pretentiousness, be connected to nothing at all and ready to sink at the slightest nudge.

What does determine the appropriate response? How is a mother or father or teacher to know what to do? The problem is mainly one of sensitivity and communication, and this is not, as anyone knows from his own experience, exclusively the concern of teenagers. Development of these two talents and the sense of mutuality which is created by them is central to successful interpersonal relations on any level: between spouses, siblings, teammates, diplomats, and nations. It must, of course, be a two-way path. The parents' task is, then, to develop a sensitivity for what the teenager is trying to do, communicate this feeling to their child, and guide him in a way which will contribute more effectively to the process in which he is involved. Of course the adolescent must learn to develop the same sensitivity with regard to his parents, but rather than take the initiative he will learn it by experiencing the sensitivity communicated by his parents. The net result can be a surprise to both parties: they are aiming at the same goal.

Nurturing a sensitivity for the adolescent's point of view, is, alas, not as easy as we might think. Perhaps the problem lies in too much thinking about, and not enough feeling with, the teenager. What many parents think is a major problem in a child's behavior, the teenager feels is a solution to a problem which the parents or teacher do not appreciate. It is his way of trying to emerge a mature person, even if what he feels is mature behavior isn't.

Maturity and discipline

What does Schneiders think maturity is? It is rather clear by now. The goal of the process is responsible disciplined selfhood. It must lead to the actualization of the teenager's own selfhood, his personal existence. When this selfhood has emerged and been accepted, we say that the person has achieved self-identity: awareness of his personal role, sexuality, status, goal, his relation to society. How is he going to do it? By establishing a hierarchy of values beginning with responsibility to self, meeting reality as it really is, and relating positively to others. These, combined with regular and responsible decision making, will lead to maturity.

Schneiders' approach to discipline is worth noting. He sees a contrast between discipline and punishment. Discipline is channeling or limiting behavior to reach further maturity. Note the criterion: discipline is limitation which assists growth, even if imposing the limitation may be distasteful to both parent and child. Discipline reflects a state of order. Punishment, on the contrary, is negative and repressive. It is more likely to interfere with growth than to promote it. Still, punishment must on

occasion be used—when the behavior cannot be channeled and simply must be repressed. As dimensions of maturity become manifested in more and more areas of personality, punishment should be gradually eliminated.

Most of the adolescent's perceptions of the world (and consequently, his reactions to the world) are determined by his interpersonal relationships. Here Schneiders stresses the family and its importance in creating a favorable emotional climate. The job is one for brothers and sisters, not only for mother and fathers. The importance of sibling relationships is neglected in many texts which stress parent-child relations as though the rest of the family didn't exist. Schneiders points out that everyone plays an important part in creating an atmosphere which makes the home something to be avoided and rebelled against, or somewhere to come and grow. Either reaction is often projected upon persons and situations outside the family.

The book, then, is neither a theoretical treatise nor a handbook of how to handle your child. It offers a good deal of wisdom, distilled from a professional's easeful familiarity with pertinent theory and research, and from the human sensitivity of a father and clinician. It is valuable reading for anyone concerned with the adolescent in the modern world.

C. DONNELLY, S.J.

SELECTED READINGS IN CONJUGAL SPIRITUALITY

(Listing prepared and commented upon by Fr. George B. Wilson, S.J., professor of dogmatic theology at Woodstock College.)

Marriage and the Love of God. By Justin Gosling. New York: Sheed and Ward, 1965. Pp. 162. \$3.50.

This new volume is the finest work on conjugal spirituality in English to date. All the richness of Caffarel's *Marriage is Holy* is here presented in a more clearly articulated theo-logical framework and a less lyrical style. As the title would suggest, the book is far removed from mere conjugal casuistry and aims at presenting a strict spirituality. Setting marriage first in the all-important perspective of *vocation to holiness in the context of the Church*, the author, himself the father of two children, goes on to reflect on marriage in the different stages of salvation-history. Then the way is cleared for examining the nature of married love and its relation to bodily union, charity, humility, and chastity. The concluding discussion of the relation between marriage and consecrated virginity provides some important insights into this question which is intimately connected to the priest-counselor's own attitudes towards marriage.

The Wonder of Sex. *By Jack and Barbara Willke.* Cincinnati: Hiltz, 1964. Paperback. Pp. 115. \$1.50.

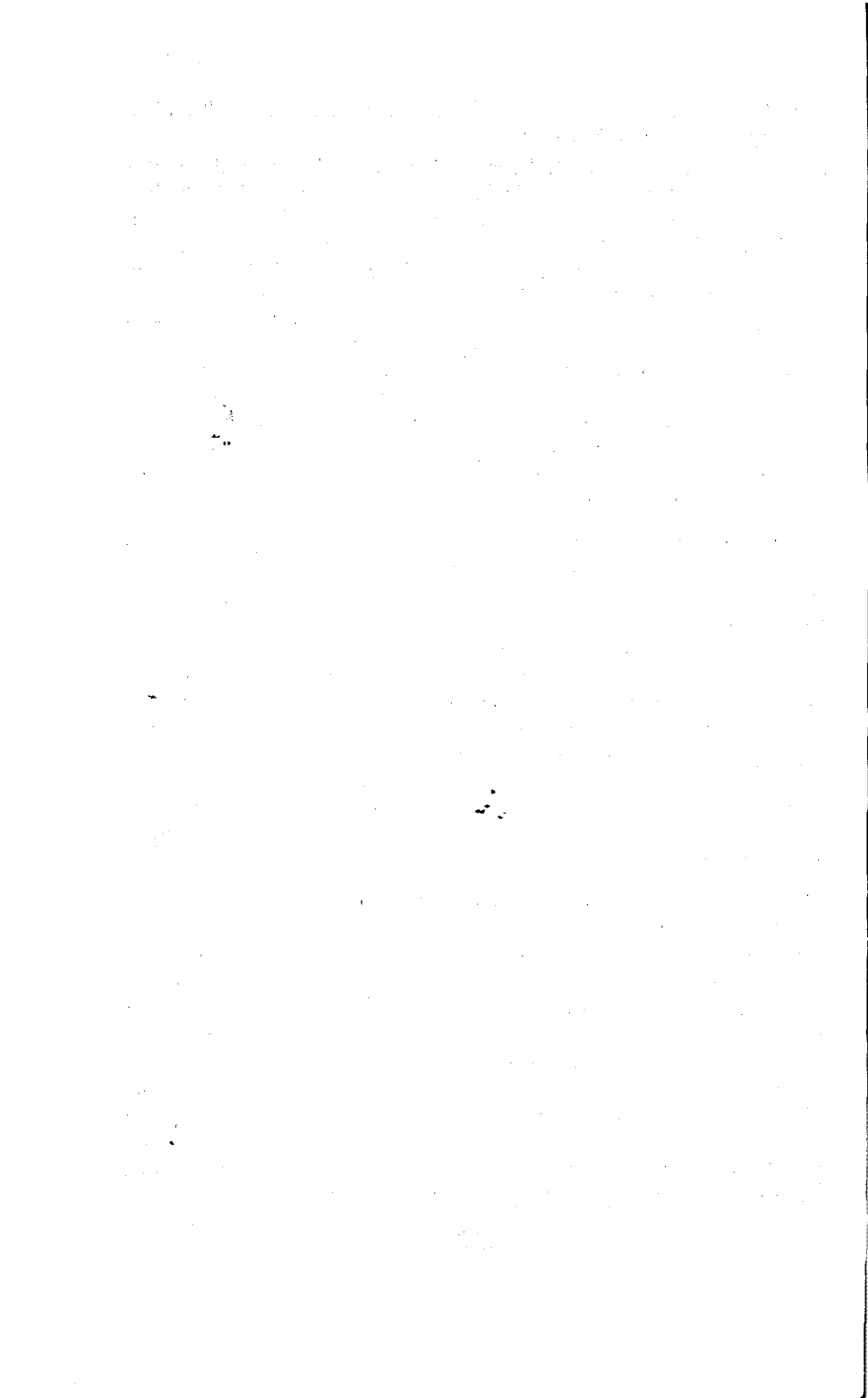
Since it is one of the central responsibilities of the married couple's vocation, the imparting of a solid Christian sex education to their children assumes a significant importance in any realistic conjugal spirituality. Dr. and Mrs. Willke are CFMers from Cincinnati and were instrumental in establishing a program for the psychosexual formation of all the women religious of that archdiocese. Their little book marks an important step forward for Catholic literature on the subject because, besides offering general and very practical suggestions on the when and how and how-much of sex education, it brings out in a very concrete way all of the subtle ways in which the young child's attitude toward sexuality is continually being formed before and during the years of actual instruction. These factors are crucial and yet sadly overlooked in most treatments of the subject. This book should be required reading for all Catholic parents—when their children are still very young.

Healthy Attitudes Towards Love and Sex. *By Dr. C. J. Trimbos.* New York: Kenedy, 1965. Pp. 224. \$4.50

The Christian understanding of and attitude toward sexuality are absolutely central, not only for the married couple, but also for the priest who would counsel them, since his own attitudes will influence every response he gives to their needs. This work by a Dutch psychiatrist at the Amsterdam Catholic Mental Health Clinic offers a balanced view which could be of invaluable assistance to the celibate counselor in exploring and assessing the foundations of his own attitudes towards sex and—perhaps more importantly—sexuality. In fostering a proper orientation in the counselor the book will indirectly contribute much to the help of married couples; it goes without saying that it can be used in direct reading by the couple as well.

The Church and Sex. *By R. F. Trevett.* Glen Rock, N.J.: Paulist Press, 1965. Deus Books Paperback. Pp. 114. \$0.95.

Originally part of the Twentieth-Century Encyclopedia series, this brief work provides a fine speculative orientation for situating sex within the perspective of such broad theological themes as creation, sin, grace, and redemption. Much Catholic literature on marriage counseling has been inadequate precisely because of the lack of this fundamentally theological orientation, resulting in a Band-Aid approach to conjugal spirituality. Though this book will provide no "solution" to the actual handling of marital situations, the basic speculative structure which it elaborates should pervade the counselor's whole approach to his task and thus arm him against the dangers of the case-study approach.



WOODSTOCK

LETTERS

SUMMER 1966

VOLUME 95 NUMBER 3

INTRODUCTION

In recent months, **WOODSTOCK LETTERS** has been receiving more and more manuscripts for publication; and it is interesting how many of them deal with themes and ideas emphasized by Father General Arrupe in the talks he gave here and in other American houses during his tour: a rediscovery of the original spirit of St. Ignatius by studying the Society's sources; a restudy of both the length and quality of our prayer; the adaptation of our training so that we can truly speak with the secular world.

We hope that "A New Age for the Brothers," by **Antonio Cabezas, S.J.**, of the Antilles Province, will encourage replies from the brothers themselves for the Readers' Forum. **William P. Bruton, S.J.**, is entering his second year of philosophy in the Loyola House of Studies in Manila. His analysis of the new breed in a sociological context should help strengthen that rapport between the various generations and groups which our Company now desperately needs.

The study of Pauline prayer by **Stanislas Lyonnet, S.J.**, was translated by **Edward Malatesta, S.J.**, of the Pontifical Biblical Institute. Fr. Malatesta has also contributed his consideration of prayer in St. John as part of our continuing discussion of prayer and its relation to our apostolates.

Justin Kelly, S.J., of the Detroit Province, served on the Woodstock student committee for curriculum revision. The article on the Jesuit high school system by **Robert R. Newton, S.J.**, is a follow-up on both our Spring issue which concentrated on an evaluation of our high school apostolate and on Mr. Newton's own Winter article on high school renewal—which was very well received.

Among our reviewers is **James E. Coleran, S.J.**, former Provincial of New England.

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FOR CONTRIBUTORS

WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts, preferably the original copy, should be double-spaced with ample margins. Whenever possible, contributors of articles on Ignatian spirituality and Jesuit history should follow the stylistic norms of the Institute of Jesuit Sources. These are most conveniently found in Supplementary Notes B and C and in the list of abbreviations in Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice*, trans. W. J. Young (Chicago, 1964), pp. 609-16.

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A NEW AGE FOR THE BROTHERS

*the brothers are not destined
for the service of the fathers,
but for the service of the Society*

ANTONIO CABEZAS, S.J.

EVER SINCE YVES CONGAR'S BOOK *Jalons pour une Théologie du Laïcat* first appeared in 1953, the star of the layman has risen. The Church now strives to bring the Kingdom of God to the secular city in the witness and faith of the laity, and at the same time live the *eschaton*, as if somehow the last days were already here. In this struggle the layman has boldly stepped into the forefront of the *aggiornamento*. Yet the core of this vanguard, the lay religious, is absent from the Church's thrust forward. The fresh breeze Pope John let in five years ago has scarcely been felt by them; few even consider them as part of the new look. However, as Hans Urs von Balthasar has said, "If only the formula 'lay apostolate' can resolve today's crisis, and if this apostolate 'to be full' demands there also be the witness of a life according to the evangelical counsels, then only a synthesis of lay and religious life can meet the exigencies of our time."¹

¹ Hans Urs von Balthasar, *Laïcat et plein apostolat* (Liège and Paris, 1949), p. 32.

Since we have lay brothers in our Society, we can ask ourselves in all honesty: Are our brothers participating in the *aggiornamento*? Can we at least say that we are aware of this new age and the multiple possibilities it holds out to them in the apostolate? This paper will attempt to trace the historical roots of the lay brothers' vocation and the recent efforts of the generals to engage them more fully in today's world. We will first investigate the historical background of their present status; otherwise, our own mentality will fail to cope with the real problem—whose solution the current General Congregation has said requires no mere “accidental changes.”²

With regard to the brothers we share the same shortsightedness as other religious orders. Fr. Jerome Marschal, C.S.S.R., pointed out in Rome at the General Congress of States of Perfection in 1950: “The lay religious—the elite of the Lord's laity—has not participated in the progress of the lay people in the Church.”³ During the last thirty years the Society has written into its spirit and documents profound changes in favor of the brothers, but the practical applications of the new directions have failed. “Too many of our fathers treat brothers as servants, and not as true brothers and fellow-workers in the Lord,” the late Fr. Janssens said in his letter of August 31, 1964. “After the last General Congregation, I sent out an instruction on the formation and work of the brothers: I am afraid the brothers know little of it.”⁴ The first session of the current General Congregation also has envisioned substantial changes in the training of the brothers, but the heart of the matter still is our mentality. For this reason we will discuss first some historical facts about the brothers to show how our present attitude arose.

² *Nuntius Congregationis Generalis XXXI*, n. 16 (July 15, 1965), p. 7. See James P. Jurich, S.J., ed., “The 31st General Congregation: The First Session,” WOODSTOCK LETTERS 95 (1966) 61.

³ *Congressus Generalis de Statibus Perfectionis: Acta et Documenta* (Rome, 1950), III, 193 ff. The idea of the lay religious as the most important part of the laity is clearly proved in this congress. The volume contains thorough studies under the headings: *Fratres Coadjutores: Functio, Collectio, Selectio, Institutio religiosa et technica*.

⁴ *Acta Romana Societatis Iesu* (henceforth abbreviated *ActRSJ*) 14 (1964) 553-54.

I: ST. IGNATIUS' ATTITUDE TOWARD THE BROTHERS

In the Middle Ages Christendom was a religious society in which civil states, religious hierarchy, art, culture, and science were under the patronage of the Church. The Christian man of medieval days lived in a religious context in which his every action was enveloped somehow by Christianity. When the Society of Jesus appeared in the sixteenth century, the humanism of the age had already erected a giant partition between the human and the religious. The Renaissance split society into two distinct spheres, the religious and the cultural. From that time on, the new modes of life drew man out of the Christian climate he knew. The Church sought a positive solution in Christian humanism. She entered every quarter of art, culture, and science, encouraging the clergy to the task of assimilating the new forms and sanctifying them. To be a priest now meant to be learned; the priestly apostolate became the scientific apostolate.

The moment a candidate entered the religious life, his aspiration was to be a priest. The state of the lay brother was reserved for the illiterate and simple-minded. It was unthinkable that a lay religious should possess qualities and education that equipped him for a wide range of apostolic works. The new member entering a religious order, therefore, naturally ambioned to acquire enough knowledge to be a priest. Yet this ambition was frowned upon and denounced as pride. A lay brother was to humble himself in lowly, domestic concerns. Numerous examples of this outlook toward the lay brother abound in the literature of the time. Fr. Salmeron once threatened a brother from Cataranzaro with eternal fire and a thousand temporal punishments because he wanted to study to be a priest.⁵ In contrast, a Bro. Zamorza won the admiration of all because he entered the Society as a deacon and "was never ordained a priest, thanks to the constant humility, strength and charity which he exercised in the domestic and external tasks of the brothers."⁶ Once in a while,

⁵ Bartolomé Alcázar, *Chrono-Historia de la Compañía de Jesús en la Provincia de Toledo* (Madrid, 1710) p. 116.

⁶ *Epistolae P. Alphonsi Salmeronis* (in the series "Monumenta Historica Societatis Jesu," henceforth abbreviated MHSJ) II, 437-38.

permission was granted to a brother to be a priest, but this led to further problems. With the assertion of titles of seniority and services, it became impossible to make exceptions.

Nor did the Reformation alleviate the brothers' plight. The Lutheran revolt had undermined respect for priests, but the Church in reaction overcompensated in its reverence for them. Now not only intellectually were the brothers looked upon as inferior but also religiously. In this atmosphere we can imagine how much apprehension St. Ignatius felt when he first instituted brothers. The first thing he did was to give them a juridical equality with priests which they did not enjoy in other orders. This partially explains why so many flocked to the Society in its early years; in it they saw an ideal. Yet, even St. Ignatius does not always seem consistent nor free of the prejudices of his day. Sometimes he displays a clear vision of the greatness of the brothers' vocation, and at other times he appears contradictory. For the man who bestowed juridical equality on the brothers was the same one who did not seem to appreciate the difference between a servant and a brother: "the salary of a servant is balanced by the clothes of a brother."⁷ It is a legitimate interpretation that Ignatius limited the number of brothers for the purpose of helping just the priests. In analyzing the mind of our founder in instituting the brothers we can never forget this dual tension within himself: first, his charismatic understanding of the religious life; secondly, the bias of his times.

It is evident that St. Ignatius was not at first even thinking of having brothers. In the beginning we can picture the first fathers tending the door, cooking, and cleaning, with all the accompanying inconveniences for men deeply committed to active, spiritual ministries. In 1539 one reason the fathers voted for a superior and to be under obedience was precisely this: without a superior nobody would do this kind of work regularly.⁸ This difficulty with domestic chores made them consider the need of fellow-workers to lend "assistance." Six years after the foundation of the Society, therefore, Ignatius asked the Pope to have spiritual and temporal coadjutors.

⁷ *S. Ignatii Epistolae et Instructiones* (henceforth abbreviated *EppIgn*; in *MHSJ*) VI, 30.

⁸ *Constitutiones et Regulae Societatis Iesu* (henceforth abbreviated *ConsMHSJ*), I (*Monumenta Constitutionum praevia*) p. 6.

In the brief *Exponi nobis* of June 5, 1546, Paul III approved this innovation in the new order.

In his day, however, it was difficult for Ignatius to think of the brothers in any other way but as cook, storekeeper, buyer, porter, infirmarian, and other roles of this nature. "Assistance" meant one thing, domestic chores. Apostolate was synonymous with priesthood. The few brothers whom Ignatius and other early generals employed as secretaries were simply exceptions and not really typical. The famous case of Bro. Juan de Alba will help illustrate the tenor of the times and the mind of Ignatius.

Young Juan de Alba, as the story is told by Fr. Luis Gonçalves da Câmara, was first admitted to the Society in 1545 and shortly thereafter sent to work in the barn.⁹ He was a restless person whose spirit St. Ignatius had momentarily temporized with a retreat. But still he learned how to read and write on his own while tending cows. Not satisfied with this, he gave his own interpretation of Isaiah the prophet—and this at a time when the Inquisition was peculiarly sensitive to heretics. The last straw came when Juan began planting in the minds of his fellow brothers the notion that the fathers were the only real members of the Society. Needless to say, young Juan soon departed from the Society, and it was then Ignatius wrote into the first common rules Rule 14 forbidding a brother from learning any more than he knew when he entered.

Nevertheless, he explicitly stated in the *Examen* that the brothers could be employed in more major roles [114], and he also approved their use as ministers and subministers. But if Ignatius had left any door open for the promotion of brothers, others in subsequent centuries by their neglect let it slam shut.

II: HISTORICAL DEVELOPMENT OF THE BROTHERS IN THE SOCIETY

We shall now review the times from St. Ignatius up to Fr. Ledochowski. The innovation of the lay brothers was in the beginning a source of a large number of vocations. We know that Ignatius was very pleased by the entry into the Society of the famous architect Lorenzo Tristano. That vocation alone, our founder thought,

⁹ *Scripta de Sancto Ignatio* (MHSJ) I, 664, 715, 718, 738.

was worthy of the troubles experienced in establishing the College of Ferrara. Later Lorenzo's brother also entered the Society and was the architectural adviser to three Generals: Laynez, Borgia and Mercurian. Notwithstanding these successful events, there were from the very beginning misunderstandings between brothers and fathers. Among the first official father-brother difficulties related in early documents is the famous case of the Spanish provincial fathers who, as Fr. Gil González Dávila pointed out, had "infused knowledge of architecture." They were unwilling to accept the suggestions of any brother for buildings. This was true even in the case of the suggestions of the well-balanced José Valeriani, one of the most outstanding brothers in the history of the Society, whom Fr. Mercurian gave permission to be ordained to the priesthood in order to compensate for the many sufferings which he experienced from Spanish provincials.

The first years

Despite these circumstances, we can say that brothers were well respected during the first years of our Society. The occurrence of a brother as subminister was frequent, for it seemed unfortunate to them for a priest to be fulfilling such a temporal job. In such cases, permission was easily granted to learn reading and the necessary mathematics. From one letter of St. Ignatius it seems that some brothers were even ministers. In the letter Ignatius wrote that "the minister, although he be a layman, can give penances to the priests."¹⁰ In all the manuals of the history of the Society there can be found humorous examples of brothers giving fathers public reprehensions in the refectory. Even Fr. Polanco, at a time when he was acting in the name of Ignatius, and the Father Minister, along with others, received a *capelo in piccola* (public reprehension while they ate in a little chair) from the cook because they did not inform him they wanted to eat with the boarding students.

The point here is that a brother was considered a living cell within the whole body of the Society. This can again be seen from the fact that Ignatius used them as consultors although in the Society brothers have neither active nor passive voice. There are some cases

¹⁰ *EppIgn*, VI, 268. Nowadays we have the case of the Antilles Province, in which at least three brothers are ministers and house consultors.

in which St. Ignatius indirectly gave the brothers active and passive voice. In 1554, for example, Ignatius was sick and wished to appoint a Vicar General. He gathered all the priests to elect a Vicar General, and he indirectly did the same thing with the brothers. They elected four priests who were to represent them in the election. Fr. Nadal was elected Vicar General.¹¹ A similar method was employed in the famous case of Bro. Juan de Alba. Ignatius did not wish to expel him without first learning the opinion of the brothers. Although there was a clear case against Bro. Juan, the opinion of the brothers was sought.

Another illustration of the kind of life the brothers had appears in the fact that the provision in the *Constitutions* that the fathers assist the brothers in their offices was actually put into practice. The names of the priests, beginning with the superior, were posted in public in such a way that it was not optional to go to the sink to wash dishes. It was a duty of life in the Society.¹² This obligation was so serious that if a priest could not go during the week because of classes, his name appeared on the list at the end of the week and on holidays.

The mind of St. Ignatius was not to have separation of classes; he clearly ordered that the brothers walk with the fathers during recreation time and, if possible, recreation was to be outside the house.¹³ He generally recommended scholastics and fathers to mix with the brothers: "cum coadjutoribus habeant consuetudinem in recreationibus." For that reason he recommended that the recreation room be large enough for everyone in the house. The same spirit of integration appears clearly in the seating arrangement in the dining room. The professed were first, secondly the other priests, and then without any order the scholastics and brothers; this last group was presided over by the minister, who could be a brother. It is possible that the custom of the brothers being in the last place originated in the promulgation of the now obsolete Rule 6 written by the 6th General Congregation in 1608.

At that time the unrest among the brothers was growing, and the role of the brother in the Society was taking a very secondary

¹¹ *EppIgn*, II, 42-43.

¹² *Epistolae P. Hieronymi Nadal* (MHSJ), IV, 604.

¹³ *Ibid.*, 264.

place. The restrictions of St. Ignatius were now being followed in practice; the religious vocation of the brothers was confined to the exercise of passive virtues, the favor granted to them of living in the Society.

By way of illustration I would like to give a brief synthesis of a commentary on the rules of the Society given by the well-known Julius Nigrionius in Milan, 1613. It is significant that this commentary was republished in Cracow in 1917.¹⁴

At that time Rule 14 of the common rules was: "No one of those who are admitted for domestic affairs may learn how to read or how to write, and if he has any learning, let him not study further nor may anyone teach him without permission from Father General, but it will be sufficient for them to serve Christ our Lord with holy simplicity and humility." This was the famous rule abrogated by the 30th General Congregation in 1957. In spite of the good will which a reader may have, it is difficult to interpret benevolently the explanation of Julius Nigrionius on the subject. First he praised the brother's vocation "since this name was the name St. Paul gave Timothy, Clement, Mark, Luke, and others," also "because they have the same job as St. Joseph." The conclusion to this part is to encourage the master of novices to teach brothers to "serve with strength the other members in the affairs of Martha."

The second part of this chapter attempts to prove, with the help of many syllogisms, the necessity of having this rule for the brothers. In a preface written in excellent Latin, Nigrionius says that he will set forth "two kinds of arguments; one kind will show that this rule is in accord with right reason, the other will be for the spiritual father if a brother has temptations against the rule." From this kind of preface and the majesty with which he treats the matter, we can judge that a major quarrel on the subject was taking place at that time. Briefly his logic proceeds as follows. If a brother studies, who will be able to cook, to buy food, to sew the clothes, to serve table regularly, and to perform other tasks that are incompatible with the profound thought involved in studies? The second reason is simply that this is the custom in all other religious orders. Nigrionius offers many parallel examples. Among the most humorous is that of the

¹⁴ Julius Nigrionius (Giulio Negrone), S.J., *Regulae Communes Societatis Iesu* (Cracow, 1913-17), pp. 619-57. All quotations are from this edition.

Camaldolese: "They give permission to their prelate to permit a lay brother who knows how to read to recite the Office of the Blessed Virgin, but only inside the cells, in order to avoid scandal, admiration, and danger of pride."

The weakness of the arguments is hidden in the magnificent Latin and the fantastic profusion of words and examples. The answer today is very easy. If a brother is to help the Society, the more he knows, the better he will help her. From this we can see that the prejudices of the age did not allow men to see that obvious truth.

But the bulk of the argumentation comes when he speaks about the rules which a spiritual father ought to know in order to help tempted brothers. "Eagerness for studying," Nigronius says, "is either a hidden apostasy or pride or vain curiosity." The reason is quite simple and the syllogism clear: "You wish to study either to become a priest or to remain as a brother. If you wish to become a priest, it is a hidden apostasy since you will have to leave the Society to do that. But if you wish to continue as brother, then it is manifest pride in order to get the admiration and the praises of everyone. And if you do not wish your studies to be known by others but only by yourself, then it is a damnable curiosity."

Besides that, the adviser is told that to learn is something intolerable for those who are not accustomed to it because of their birth, poor education, and lack of recent experience of it. Also "learning is not necessary for their salvation (*media ad salutem necessaria*)," and to say the contrary is a clear heresy. The restriction of this rule is smoothed over by the practice of the Society by which the brothers can go to recreation with the fathers. The reason Nigronius gives for this custom is that in this way Scripture (Job 1:14) is fulfilled: *Boves arabant et asinae pascebantur juxta eos*, which is interpreted, he says, by the doctors of the Church to mean "While the oxen are grazing with the asses, the slow being in the same herd with the wise, they feed upon their intelligences (*Simul se asinae cum bobus reficiunt quia prudentibus coniuncti tardiores eorum intelligentia pascuntur*)."

The brothers' biretta

Let us now consider one of the strangest problems in the Society: the dispute over the biretta. There is in Rome a large volume entitled *De pileo fratrum coadjutorum* which I could not consult

directly, having to rely on Fr. Antonio Astráin's highly polemical history.¹⁵

Were it not for the humiliation the brothers suffered, this incident would be one of the most picturesque pages in the history of the Society. In it were involved the brothers, eight general congregations, four popes, countless provincials, one pontifical brief, and an attempt to recur to the King of Spain, Philip III. If the outcome had not been so pitiful, it would have seemed a comedy with buffoons, villains and heroes.

It is evident that Ignatius did not intend a special habit for the priests or for the brothers. There is, nevertheless, a letter addressed to Fr. Nicolás Lanoy, Rector of the College of Vienna on January 15, 1555, in which Ignatius points out that "it would not be reasonable to grant the brothers the biretta of the priests."¹⁶ Notwithstanding this mentality, the fact is that the brothers in Spain and Portugal began to wear the biretta in the same style as the priests. It seems that this custom did not win the approval of some older fathers because they saw the value of their own authority depreciated before externs.

The 3rd General Congregation, in 1573, left the problem in the hands of Father General Mercurian, who wished to remove the custom gradually. But in the Province of Castile spirits were so restless over this matter that it was necessary to send a visitor in 1577. Seventeen fathers were asked about the matter and five replied in favor of the biretta for the brothers. Twelve were opposed. The affirmative reasons given were basically to avoid greater evils. Yet Fr. Medrano says that "it is good to have the same biretta worn by both brothers and priests in the streets since otherwise for the brother to go with a hat and the priest with a biretta would be to plow with ox and ass, which is not proper."

Fr. Aquaviva was very prudent and did not wish to touch the problem since at that time he was preoccupied with the most difficult intellectual controversy that the Society has ever had: the dispute *de auxiliis*. But in the 7th General Congregation, in 1615, the assembled fathers reviewed the subject; after a debate of seven

¹⁵ Antonio Astráin, S.J., *Historia de la Compañía de Jesús en la Asistencia de España*, V (Madrid, 1916), 284-300.

¹⁶ *EppIgn*, VIII, 281.

days, they enacted Decree 24, by which the use of the biretta was forbidden to the brothers. The decree nevertheless was mitigated by an addition: the older brothers were permitted to wear the biretta, but the new candidates had to sign a document in which they consented not to wear it.

As soon as the decree was heard, the brothers' reactions were so strong that they planned an appeal to the king of Spain, Philip III. Fr. Vitelleschi, knowing the restlessness of the brothers, consulted the fathers of Spain and Italy concerning the problem. Almost all the letters we have show the fear the fathers had of the brothers' reaction. They were afraid that many would leave the Society, as once happened when the brothers were obliged to cut inches off the hem of the habit. The situation reached its climax when the brothers sent a memorial to the Pope, Paul V, in 1618. Both the Pope and the General agreed on the suspension of the application of Decree 24. It is not necessary to say that the suspension was seen as a victory for the brothers. The fathers, however, were greatly alarmed. This appears in the documents: "Many times it happens," Fr. Paul Comitoli wrote on January 13, 1618, "that the faithful, seeing the brothers so well tailored, have more reverence for them than for us. The externs are scandalized when they look at the birettas on the head of the cook and the bricklayer. . . . I know no other source for their pleasure in the biretta than their pride and contumacy. We have had reformatory decrees for professed fathers, spiritual coadjutors and scholastics, and all of us bowed the head. Yet the lowest one, wishing to legislate, lifts his head against the whole Society and the General Congregation."

So jealous were some brothers that in 1625 they sent a memorial to Pope Urban VIII in which they asked him to give a brief in order to assure the biretta to them. The Pope, together with Father General Vitelleschi, did not think a brief opportune and decided to leave things as they were. However, after the death of Fr. Vitelleschi, the 8th General Congregation was convoked on November 21, 1645. Again eleven provinces sent *postulata* on the subject of the biretta. First, all the information which Fr. Lenczycky (Lancicius) had gathered was presented to the fathers of the Congregation, and then a delegation went to Pope Innocent X. He gave them complete freedom in the deliberations and promised to give a brief in order

to back the decision of the Congregation if it desired to finish the affair.

In spite of these securities the fathers were so terrified by fear of future reprisals that for the first time in the history of the Society they resorted to secret written discussions to insure that the brothers would not know who were the fathers opposed to their wearing the biretta. In conclusion, fifty-nine out of eighty-five voted for the suppression of the brothers' biretta. The Pope, as promised, gave a brief and backed with an excommunication the decree of the Congregation. In this way a definitive end was given to the problem officially called *de pileo fratrum coadjutorum*. Although legally the matter was settled, the manner by which the affair ended was considered by the fathers a triumph and by the brothers a humiliation. The fact is that from then on the number of brothers steadily decreased. The equality which St. Ignatius gave the brothers remained in law but disappeared in practice.

In this regard the following events are significant:

1558—1st General Congregation calls attention to the fact of the large number of brothers in the Society.

1625—7th General Congregation establishes the proportion of brothers to other members of the Society as one to four in the colleges and one to three in the professed houses.

1645—8th General Congregation encourages the employment of servants in order to fulfill the decree of the last General Congregation.

1915—27th General Congregation takes away the decree since it is useless.

The decrease in the percentage of brothers within the whole Society can be seen in the following table:¹⁷

16th century	31%	1900	24%
17th century	30%	1963	16%
18th century	25%	1964	13.7%
19th century	27%	(1964	8.3% in the United States)

¹⁷ *Memorabilia Societatis Iesu*, 6 (1938) 586; *Supplementum Catalogorum S.I.*, 1964, 1965.

III: THE NATURE AND FOUNDATION OF THE BROTHERS' VOCATION

From the very start Ignatius wanted equality for all members of his Society. The name brother itself is a sign of an inner reality. In the older religious orders of this period there was a wide division between *laici*, *conversi* or *oblati*, and the priests. So great was the gap between lay and priest that to say lay was to say illiterate. Lay religious were even excluded from the liturgical exercises which were almost the essence of religious life during those days. It was no wonder then that Ignatius adopted the name brother which St. Francis had given to his followers. It symbolized the cosmic brotherhood that was so deeply ingrained in the heart of Francis. Interestingly enough, soon after Ignatius, the older religious orders accepted the term brother for their lay members.

But the foremost contribution of Ignatius was to remove the juridical distinction between brothers and priests, that is, between spiritual and temporal coadjutors. Both grades, we must remember, were introduced for similar if not the same reasons. Moreover, juridical lines between spiritual and temporal coadjutors were so thin that there was hardly any distinction, as is clear from the comments Polanco made on the text of Paul III. It is not surprising, therefore, that in drawing up the preparatory schema of the *Constitutions* Polanco discusses whether spiritual coadjutors must necessarily be priests since it is permitted that lay coadjutors fulfill some spiritual ministries such as teaching. Conversely, in a marginal note, he remarks that there is provision for some brothers to engage in spiritual ministries and for some priests to engage in temporal ones.¹⁸

We reach now the most difficult area of the problem: What did Ignatius intend when he instituted brothers in the Society? During the first session of the current General Congregation not all were able to agree. Some maintained that he established the brothers merely to aid the Society in external and domestic works. To assign them to other ministries was to go beyond his original intention, or would constitute only exceptions for very special situations. Others at the Congregation believed that a distinction should be made

¹⁸ *ConsMHSJ*, I, 171; see also *ibid.*, 338.

between the brother's vocation in itself and the brother's vocation as conditioned by historical circumstances of Ignatius' time.¹⁹

In instituting the brothers Ignatius set down three main objectives: juridical equality; religious in the full sense [114]; and a commitment "to assist the Society in those things in which the others cannot engage without detriment to the greater good" [148]. The successors of Ignatius failed to implement fully the first two aims and took the meanest and narrowest interpretation of the third. Traditional prejudices prevented them from capitalizing on the initial impetus and flexibility with which Ignatius had endowed the institution of the brothers. A noted authority on religious life, Fr. Bonduelle, O.P., has made this observation: "The equality between priests and non-priests, principally between spiritual and temporal coadjutors, has always been asserted by the Society of Jesus, but in practice its realization has been minimal." In another place he also says: "The Jesuits actually have within their communities a higher and more subtle barrier to surmount than the juridical. Psychologically and socially it infiltrates their lives in a thousand little ways. It is the mute battle between men whose life demands education and culture and men whose life does not. Consequently, the Jesuits have never really closed the gap between *conversi* and monks, between clerics and lay of the old mendicant orders."²⁰

In fact, in one other respect the division has widened in our own order. Formerly, the lay religious of the old monasteries had at least some spiritual apostolate; from time to time they went out begging from door to door and edifying their fellow-workers by their conversation and counsel. Our own Society enjoined a similar practice on its lay members. But for us, apostolate has become today the exclusive possession of the priest, the brothers participating only indirectly. However, it must be said that the practice of spiritual conversation sometimes reached lofty heights within our own communities, especially in the case of St. Alphonsus Rodriguez, who personally directed St. Peter Claver, and also, more recently, in Bro. Garrate, who was in greater spiritual demand than the most famous of the fathers of Deusto University.

¹⁹ *Nuntius Cong. Gen.* XXXI, n. 16, p. 8. See Jurich, *op. cit.*, 62.

²⁰ Fr. Bonduelle, O.P., "Développement et évolution des vocations hors cléricature," *Vocations sacerdotales et religieuses* 218 (1963).

IV: THE RENEWAL

It would be naive to blame the present situation altogether on the past. The advancement of laymen within the Church, the rise of education, a growing respect for the person, a sense of justice and equality are all factors that should sharpen and focus our attention on the situation today.

Fr. Ledochowski

In this section I would like to discuss the fresh approach the last two Fathers General have taken to advance the brothers. As far back as 1820, the 20th General Congregation had stated that the coadjutors could be appointed to teach boys reading and writing, and painting and drawing as well; and from their own rules we see clearly that the provincial may grant them permission to increase the knowledge of letters they had on their entrance into the Society.²¹ Yet the real renewal did not begin until 1936, when Fr. Ledochowski wrote a letter addressed to the provincials of the American Assistancy. He called attention to the small number of brothers and the low esteem some fathers had for this calling: "But I am informed that there are to be found among you those who presume to discourage candidates from embracing this mode of life, moved by this consideration only: that it is unworthy of a promising young man. I would advise you, if you know of anyone who holds this opinion and acts upon it, to admonish him seriously on the falsity and danger of his opinion and urge him to correct it."²²

Later in 1942, Fr. Ledochowski addressed the whole Society in another letter, stressing the equality of the brothers' grade: "To the will of our Father they are not merely assistants in domestic affairs but at the same time members of one and the same body of the

²¹ 20th General Congregation, Decree 22. This custom was followed in Spain and Latin America from the very beginning. Many famous brothers spent fifty years as high school teachers. Today Bro. Tirso Espeso, S.J., who taught a future president of the Republic of Cuba, Prio Socarrás, Premier Fidel Castro, and a bishop, Msgr. Perez Serantes, is still teaching in the Dominican Republic. Bro. Espeso was decorated by the Spanish government with the *Cruz de Isabel la Católica* medal after he completed fifty years of active teaching in Cuba, Santo Domingo, and Puerto Rico.

²² *Selected Writings of Father Ledochowski* (Chicago, 1945), p. 143.

Society, who have before their eyes the same end as all the rest, hope for the same reward in its entirety, and so are partakers in all the good works which God will vouchsafe to accomplish through the whole Society for His service and praise."²³

In the same letter he strongly recommends the brothers be given more academic background since "it makes their toil easier, their souls more cheerful, their application to individual tasks more careful, and induces not a little to calmness of spirit and firmness in our vocation; quite as frequently, too, it helps attract vocations."²⁴

Fr. Janssens

In 1948, Fr. Janssens wrote on this theme. The war had ended; new ideas of reconstruction, equality, and social justice were being fanned all around the world. And the astonishing thing was that in the Society two classes still remained, rich and poor, educated and uneducated. This occasioned one of the sharpest letters a general has even written to the whole Society:

Therefore, the idea (which some people call "communistic") that all men are equal to one another, that manual labor should be considered no less noble than intellectual pursuits, and that an ordinary workman deserves the same personal esteem as a master craftsman—this belief should, in my opinion, be called Christian and evangelical.

While demanding from the brothers the reverence which is due to the priestly state, we should be careful not to demand that esteem which, according to a worldly way of thinking, is due to a wealthy person. It is thoroughly improper that there be among us a distinction between fathers and brothers similar to the one between what are usually called "social classes." We have only one "social class," that of the sons of the same Society.

It also happens that the share of the Society's work pertaining to the brothers is incorrectly described by some. For one hears that "the brothers are destined for the service of the fathers." This saying, from its literal meaning, is bound to convey a false idea. For the brothers are not destined for the service of the fathers, but for the service of the Society, just exactly as the fathers themselves are. . . .

If the recreation rooms and living rooms destined for the brothers are extraordinarily unpleasant and quite dirty, while more pleasant and cleaner rooms are provided for the fathers, if careful refinement marks our conversation with the fathers, but we address the brothers in that way which is sometimes wrongly called "paternal"—a way that smacks of the familiarity with

²³ *Ibid.*, p. 149.

²⁴ *Ibid.*, p. 163.

which we address boys or uneducated servants, . . . if by tacit permission fathers take for themselves certain advantages or superfluous relaxations, which we rightly refuse to the brothers; if these and similar practices are common among us, the Apostle Paul will have been proved correct in saying that we are "mere men," and, to imitate the frankness of the Apostle James, we are "respecters of persons"; rightly then are the brothers offended, rightly are the young people of this time alienated from us, for they have deeply instilled in them a sense of the human dignity which God has bestowed on each of His sons in equal measure.²⁵

In 1957, the 30th General Congregation finally reformed the rules of the brothers and erased their 15th rule because "the Institute of the Society has no desire to see the brothers lacking in knowledge and education; its only wish was to keep them free from inordinate human ambition."²⁶

Again in 1958 Fr. Janssens directed the whole Society to the renewal of the brothers based on a more scientific program with special houses for training. Superiors not only were urged to give more opportunities to the brothers but were forbidden to admit illiterates. "If those who are illiterate should present themselves, they are not to be admitted on the spot. Let them rather, in one of our houses and under a prudent director, be trained for a year or two in those elements of learning which our vocation demands. All things being equal, the better educated will be the better religious."²⁷

Yet as late as 1964, just before his death, Fr. Janssens expressed extreme dismay and regret that in some places the new decrees and orientation were never known to the brothers.²⁸

V: THE PRESENT AND THE FUTURE

The current General Congregation promises a substantial institutional change for the brothers. This updating will certainly have to take into account the times we live in, the new theology and the vocation of the lay religious. We know that the French fathers have already submitted liberal proposals in this regard; for elite Catholics in their own country are now seeking admission to the Society, but

²⁵ *ActRSJ* 11 (1948) 523-24.

²⁶ *ActRSJ* 13 (1957) 310.

²⁷ *Ibid.*, 440.

²⁸ *ActRSJ* 14 (1964) 554.

without the intention of being priests. At present the Society has no room for them. But while the ranks of this kind of candidate fill up more each day, vocations to the priesthood continue to fall off. We must recognize where the inner vitality of the Church is expressing itself today.

A renovation of the institution is now more urgent than ever before for the brothers. First, however, we must come to a clear understanding of what a brother's vocation is in the Society. The Congregation has already ordered an inquiry on the subject. The most immediate relationship of brothers to priests is obviously that both are religious. However, religious life started independently of the priesthood. St. Francis of Assisi did not want to be a priest nor was St. Benedict ever one. The Dominicans, in fact, in their monastic life, only later assigned a primary role to the priesthood. Just the reverse happened in the Society: first came the priests, then the *Constitutions*, then the brothers.

In the last few centuries the charism of the priesthood has superseded that of the religious life. Previously the priesthood, in contemplative orders particularly, enjoyed no great social or liturgical prominence and was merely a personal gift. Today there are attempts in the monastic orders to ordain only the priests necessary for the liturgical life of the community.

With this in mind we can clarify our concept of the brothers' vocation. They were instituted in order to facilitate the priestly ministry of the fathers. In other words, to them belongs per se the lay activity of our works.

The Society of Jesus is pre-eminently a clerical order, and the priestly mission, strictly speaking, is defined by the charism of the ministry of the sacrament and the word; yet per accidens the priesthood does not preclude the possibility of a second activity. But this activity only by way of exception should absorb the principal charism of the priesthood.²⁹

²⁹ The works of De Lubac and Balthasar are classic on this subject. See also: P. Helbo, S.J., "La formation du frère et sa place dans la communauté," *Le Frère Coadjuteur*, October, 1960; J. M. Larose, O.M.I., "Situation actuelle des frères en France," *Vocations sacerdotales et religieuses*, April, 1962; H. McCormack (pseud.), "The Act of Christ in the Mass," *Worship* 37 (1963) 630-39.

To the brothers, therefore, rightly belong per se all the business affairs of our Society. It is too difficult for a father to keep before him the ideal of his priesthood while most of his life is spent signing checks or managing property. Only special circumstances should require it: for instance, the absence of qualified personnel, old age, sickness, or other reasonable causes.

The offices of treasurer, minister, and other administrative posts, and even the teaching of secular subjects are essentially lay roles. Normally speaking, why should not this type of job belong to the brothers? Although present circumstances will not permit a rapid changeover in our staff, we should review the purpose of our priestly vocation, the mission of our brothers, and the needs and exigencies of the new Church. This done, we will be able to accept the direction of the General Congregation: "Accidental changes will not be enough. A deep renewal, both of the institution and of the way of thinking among the priests, must take place."³⁰

³⁰ *Nuntius Cong. Gen. XXXI*, n. 16, p. 7. See Jurich, *op. cit.*, 61.

THE JESUIT SCHOLASTIC IN THE LIGHT OF SOCIAL PSYCHOLOGY

"It is too early to say whence the New Breed has come; we will have to wait until they can explain themselves."

Andrew M. Greeley

WILLIAM P. BRUTON, S.J.

IT SEEMS TO BE ONE OF THE INESCAPABLE FACTS of life that it is always a bit difficult for different generations to understand one another. There is a difficult time in any family when the younger members are just on the point of maturity and still a bit unaccustomed to their new roles. Misunderstandings arise, and friction as well; in some cases, even a lasting bitterness may develop. One would expect the same in any group of people with varying ages, particularly a group like the Society of Jesus, where the superior acts as a father and with a father's authority towards those under him.

A different situation

Some misunderstanding is natural, is expected even, but the situation today seems to have gotten a bit out of hand. The young Jesuit today is a problem and a mystery to his elders in a way that is somehow different from that of past ages, in a way that his elders never were when they were young. One might even go so far as to say that the Jesuit scholastic is a mystery even to himself. He feels that something, somewhere, should be changed, but neither he nor anyone else can say what is right.

The intention of this article is to examine the forces which are causing the tensions noted just now. The situation being what it is, no possible source of light should be disregarded. Certainly, we should not ignore social psychology, which seeks to help men develop a better understanding of themselves and to construct tools which will permit the formulation of more reliable explanations of human behavior.¹ The root contention, then, of this article is that an adequate knowledge of the principles of social psychology, coupled with reflection on current events, will enable us to understand the phenomenon of the new breed of Jesuits.

The insights of this article would probably be most easily explained and comprehended if we divide them in the following fashion: first, a brief description of some of the terms of social psychology which are essential to our purpose; then, a description of the salient features of the scholastic of today and the explanation for those features which social psychology provides. Our analysis will show that, while the situation of the young Jesuit is a natural one, it is not quite a pleasant one. And so, in the final section we will try to see what, if anything, may be done to remedy the situation.

Terms

This section of the paper will be mainly an exposition of some of the terms used in social psychology. Mention was made earlier of tools that would permit the formulation of more reliable explanations; in no uncertain way, the terms and the insights they embody *are* the tools which will be used. The authority for these particular terms, and, in general, for all the elements of social psychology in this article is the book *Society and Personality* by Tamotsu Shibutani.

The first term that will be discussed is the word "meaning." For the social psychologist, meaning is a relatively stable orientation on the part of some individual or group toward some aspect of his (their) environment; there is a consistent organization in the behavior whenever contact is made with some object or class of objects: "Meanings can be identified more fruitfully by what people *do* with objects . . . Seen in this light, it is not strange that the same object can mean different things to different people. . . . A cross has a very special meaning for Christians; but there are many parts of the world where

¹Tamotsu Shibutani, *Society and Personality* (Englewood Cliffs, N.J.: Prentice-Hall, 1961), pp. 4-5.

it would be meaningless, for there are no organized ways of acting towards it. The significance of any object, then, arises from the manner in which it is used.”²

Somewhat related to the different meanings that each man has is his “definition of the situation”—the way each individual interprets what is going on: “W. I. Thomas pointed out long ago that what each man does depends upon his *definition of the situation*. He was emphasizing the fact that behavior is ordinarily not a response to environmental stimulation, but constitutes a succession of adjustments to interpretations of what is going on. A man orients himself to the context in which he finds himself, ascertains his interests, and then proceeds as best he can to cope with the circumstances.”³ This goes a long way toward explaining why the actions of people from one culture are often misinterpreted by the people from another. The two groups define the situation in dissimilar ways, each of which appears unreasonable to the other. It seems appropriate to note here that “group activities of all kinds are greatly facilitated when the different participants develop a *common* definition of the situation.”⁴

The question of group action was raised in our last considerations, and the very question itself is an interesting and a fruitful one for the social psychologist. For he asks the basic question, “How is it possible?” “The most general hypothesis concerning joint enterprises in diverse contexts centers on the concept of *consensus*. The extent to which independently motivated men are able to coordinate their respective activities depends upon the degree of consensus that exists among them. Consensus refers to some kind of mutual understanding, a sharing of perspectives. It is however, neither absolute nor static. . . . Before there can be mutual adjustment, however, each participant must know enough about the others to be able to anticipate, within reasonable limits, what they are likely to do.”⁵ We should not lose sight of this last idea, for it is crucial to an understanding of the article as a whole—each participant must have an adequate and accurate notion of the attitudes of all the other participants of the group enterprise.

² *Ibid.*, pp. 97–98.

³ *Ibid.*, p. 41.

⁴ *Loc. cit.*

⁵ *Ibid.*, p. 40.

Group norms

“Group norms,” those things about which there is consensus, may be explicitly defined, but most often they are not:

Men interact constantly on the basis of unwritten rules, and frequently a sense of what is appropriate is only intuitively felt. There are some norms so deeply ingrained that people have difficulty in recognizing them when they are explicitly stated.

Indeed, the better established the norms are, the less likely it is that people will be aware of them. When there is a high degree of consensus, the assumptions are shared to such an extent that no one would even think of raising questions. What is important then about any group is what is taken for granted, what is silently and unconsciously presupposed.⁶

If these group norms are for the most part “unconsciously presupposed,” how does one recognize them? “Most norms are so much a part of our lives that we do not become conscious of them until there is some violation or misunderstanding. . . . The sources of resentment and indignation can be particularly revealing of what participants had been taking for granted.”⁷ Perhaps the most interesting point of all with reference to group norms is that in some cases norms develop which vary from the officially stated ideals; “In some situations formally announced objectives are reduced to little more than slogans.”⁸

Let us stand off for a moment from our work of definition and make the obvious comment that each Jesuit is a person and that the Society of Jesus is a group of men participating in a common enterprise. We have little reason to think that each Jesuit does not have his own definition of the situation, and that there are no such things as group norms or consensus within the Society.

Group norms have been treated, but what exactly is a group? “A group can be identified by its recurrent patterns of cooperative action. As long as the participants continue to comply with one another’s expectations, the action pattern persists. Since each person is capable of independent action, group structures can continue only as long as the participants are willing to honor their obligations. The collective pattern collapses when a sufficient proportion of individ-

⁶ *Ibid.*, p. 44.

⁷ *Ibid.*, p. 45.

⁸ *Ibid.*, p. 41.

uals, especially those who play the key roles, defect. Even social sanctions are effective only when they enjoy consensus."⁹ Such words as the foregoing counsel against any mean estimation of the importance of consensus.

So far, individuals and societies or larger groups have been considered. But considered merely in themselves they give an incomplete picture of human society. For everywhere, people live in "primary groups." A primary group is an association of people who know one another on an individual basis. All primary groups are small, and they are usually sustained over a long period of time. The primary group exerts a very strong influence over the attitudes and choices of its members. As a matter of fact, this influence is such that many of the decisions men make appear senseless to observers who do not know them intimately.¹⁰

Significant other

In the discussion of primary groups, the term, "significant other," is used. Once more, let us be precise. Each person comes to know a limited number of people as unique individuals. The responses of such people are of crucial importance for the construction and reinforcement of one's conception of himself. Those whom he depends upon for such support may be designated as his significant others. Each person is highly responsive to the demands of such persons because he cannot afford to lose their support; whenever there is a possibility of their not responding in the desired manner he becomes filled with anxiety. All persons who are intimately known are significant others, but a high degree of intimacy is not necessary. A teacher or a priest, for example, may be very influential, even though little is known of his private life. The views attributed to such individuals often set the standards of conduct by which a person lives.¹¹

Consideration of the significant other opens up some very interesting avenues of thought. For example, it is rather interesting and a little frightening to speculate about what would happen to an individual who had significant others who made contradictory demands. Such people do exist in society today; social psychology calls them "marginal men."

⁹ *Ibid.*, p. 581.

¹⁰ *Ibid.*, pp. 404, 410, 430-31.

¹¹ *Ibid.*, pp. 339, 421.

There are people who occupy ambiguous positions and embody within their careers the inconsistencies of the pluralistic society in which we live. They are called upon to play roles which consist of contradictory claims and obligations, and they face difficulties in one situation after another. . . . The dilemma confronting a person in a marginal position is that, no matter what he does, someone will be displeased. . . . Interpersonal relations are sometimes altered drastically from the bitterness aroused by such choices. The person has trouble in coming to terms with himself, finding it difficult to maintain an adequate level of self-esteem. Because he identifies so closely with significant others, he can readily appreciate their sorrow. He tries to defend and justify his action, but he is stricken with guilt.¹²

The marginal man closes off our discussions in psychology. We turn now from the order of scientific explanation to the reality of modern life.

The young Jesuit

In this section, we will try to give an accurate picture of the young Jesuit, and then we will propose an explanation for some of his more puzzling traits, an explanation based on social psychology. In the interests of clarity, we will state our position now. The proof of this assertion will be the burden of the second section of the article. It seems that the basic problem of the modern Jesuit scholastic is this: he is a marginal man and has the problems attendant on trying to satisfy the conflicting demands of significant others. Not only that, his position is made more difficult by the extreme changes which the world is going through and which have caused a breakdown of consensus in the whole Society. This weakening of consensus has its own effects, and it has affected all Jesuits, young and old. The most serious effect may well be the weakening of community spirit.

Let us begin now with our description of the young Jesuit of today. There has been much talk, of course, about the new breed of Jesuit scholastics, but it is a bit more difficult to get a clear idea of what the animal looks like. In this paper, for the most part, we shall rely on the article of Fr. Edward Sponga which appeared in *Woodstock Letters*. In his article, Father Sponga attempted to read the hopes and fears, the achievements and failures of today's Jesuit, and to generalize the data into a de facto image.¹³

¹² *Ibid.*, pp. 575-578.

¹³ Edward J. Sponga, S.J., "An Ignatian Synthesis," *Woodstock Letters*, 92 (1963), p. 335.

The young Jesuit of today is one who is afraid that his work is becoming irrelevant, who fears the loss of personal identity, who refuses black-and-white, cut-and-dried solutions but who thinks in black-and-white terms, who intensely desires personal success and fulfilment, who deeply values personal initiative and responsibility, who is sometimes frightened by what he sees in older Jesuits, who sometimes feels that all his efforts are condemned to frustration, and one who, above all, desires to encounter Christ.¹⁴

The new breed

The picture drawn by Fr. Sponga should serve as the basic image which comes to our mind whenever we think of the Jesuit scholastic. In all likelihood, no one would disagree with the points he makes; however one or two small things might be added. For one thing, today's Jesuit has to know why. Andrew Greeley pointed this out in his now famous article on the "New Breed": "They must know the reason why. They do not refuse to obey, but before they obey they want to sit down and discuss the reasons for orders; they are confused when those in authority feel threatened by this desire for discussion. As a Jesuit College administrator remarked: 'For four hundred years we have been in the apostolate of Christian education, and now we suddenly find that our seminarians are demanding that we justify this apostolate.'"¹⁵ Coupled with this itch for questioning, there seems to be the strange inability to say just what the trouble is. Father General, during the first session of the General Congregation, commented to that effect concerning the *postulata* of the young members of the Society. Greeley also noticed this peculiarity.¹⁶ Thus, our picture of the Jesuit scholastic is completed.

We now begin the burdensome task of trying to explain this phenomenon. The underlying reason, and one which most people will probably admit, is that we are living in a changing world. Donald R. Campion, in an article for *America* trying to explain why the new breed arose, made the point that we have to go back four hundred years to find a parallel for the events that are happening today.¹⁷

¹⁴ *Ibid.*, pp. 336-338.

¹⁵ Andrew M. Greeley, "A New Breed," *America*, 110 (May 23, 1964), pp. 706-707.

¹⁶ *Ibid.*, p. 708.

¹⁷ Donald R. Campion, S.J., "New World, New Church," *America*, 110 (May 23, 1964), p. 710.

He also said that the economic, social, and cultural changes which take place in the next forty years may well equal in significance the sum total of the last four hundred. As if all that weren't enough, we now have Vatican II to think about. Seen in the context of a rapidly changing world, the Jesuit we have pictured makes a bit more sense, for he "is definitely a man caught between two worlds. Every Christian, of course, is, but the Jesuit more acutely because of his strong commitment to *do* something about both worlds."¹⁸ These last words might seem to imply that feeling the pressures of a changing world is strictly a religious phenomenon. Such is not quite the case, as we learn from Shibutani: "The popularity of social psychology may be increasing because so many people in modern mass societies are plagued by personal problems. In any rapidly changing society, there are apparently fewer people who feel fulfilled. Many are tense, irritable and restless, dissatisfied no matter what they do. They experience amorphous impulses. Their behavior becomes erratic; they try to do one thing after another without being sure of just what it is that they want to do. With no particular goal in sight, sometimes life itself seems pointless."¹⁹

This picture of man, of any man caught in a changing society, would seem to have a surprising amount in common with the modern Jesuit, as described above. The restlessness, the dissatisfaction, the amorphous impulses are all present in the new breed of Jesuit scholastic, are in fact expressed in that questioning spirit which cannot say just what it is that is wrong.

Father Sponga described the Jesuit as a man caught between two worlds. That is a non-scientific description of a marginal man, and it is only too aptly applied to the Jesuit. That he is caught between at least two worlds can be shown rather easily. For example, difficulties may arise for the man who has friends outside the Society, friends who attend a Jesuit college. It is not easy to explain poverty as it is practised in the Society of Jesus to those with a rather unrefined and simple understanding of the word. It is even conceivable that the young Jesuit may be tempted to regard this as an instance of something mentioned in the first part of this paper—the situation where group norms have developed which are at variance with officially

¹⁸ Sponga, *op. cit.*, p. 338.

¹⁹ Shibutani, *op. cit.*, p. 567.

stated ideals. He might not be able to formulate his feelings in such words of course, but situations like that do happen because of his marginal status.

And so, the Jesuit of today must continually adjust to different attitudes, to different meanings in his personal dealings with significant others both inside and outside of the Society. And as if the fruit of confusion from his personal dealings were not enough, he is also faced with the mass media. Fr. Robert Johann's comment is enlightening in this regard: "The prodigious increase in communications confronts the individual in his formative years with such a range of competing world views and traditions that automatic acceptance of any one of them is no longer possible. Right from the start, the individual experiences the need to decide for himself the meaning and scope of his life."²⁰

Redefining the image

So far, we have affirmed the fact of social change, and we have considered the Jesuit scholastic, as influenced by this changing world. Though we have used terms from social psychology to describe what is going on, strictly speaking we have not used the theories of the behavioral sciences to account for what is going on. This we will do, starting right now, and we turn to sociology and social psychology which share a rather uneasy border: "One of the most valuable theories in Sociology is the view of Thomas and Znaniecki that *social disorganization is a product of social change*. They pointed out that most of the phenomena condemned by those who are well established occur when there is a decreasing influence of group norms upon the conduct of individuals. Social change, the transformation of social structures, is not likely to occur without a temporary breakdown of consensus."²¹

We may say then that what seems to have happened in the Society of Jesus is that there has been a temporary breakdown of consensus because of social change. Fr. Sponga touched on this same phenomenon when he said that the purposes and goals and ways and

²⁰ Robert O. Johann, S.J., "Philosopher's Notebook," *America*, 110 (May 2, 1964), p. 606.

²¹ Shibusutani, *op. cit.*, pp. 568-69, citing William I. Thomas & Florian Znaniecki, *The Polish Peasant in Europe and America* (New York: Alfred A. Knopf, 1927), Vol. II, pp. 1117-1264, 1647-1827.

means have changed so much that there is an imperative need to redefine the image of the Jesuit today.²² Though he did not say so, the reason why we must redefine our image is that not all agree on the present one. This insight, this assertion, is the central theme of this article; it explains all else.

This means that today different persons and different groups of persons have their own different definitions of the situation. In some cases, the difference of definition between the older men and younger men is so great as to breed suspicion on both sides. It is here suggested that this difference in definition is the reason for the younger man's characteristic fear, noted earlier, for the older men, who "apparently lost their way and settled finally for something less than a full religious life."²³

Social disorganization

It was said just now that social change involves social disorganization; we should get as clear a notion as possible of the disorganization resulting from the weakening of consensus:

When life conditions are fairly stable, men continue to act in an habitual manner. . . . But in crisis situations, a number of people find it difficult to continue living under their old obligations. Understandings that had once been shared are called into question. Social change almost invariably involves some breakdown in social control. . . . When life conditions change, new needs arise, and a collective effort is made to adjust to the situation. New procedures are suggested and tried, and some old meanings are abandoned. It is not often that all of the people involved will do this simultaneously, although new collective patterns are sometimes instituted by common consent. There is usually a period of transition marked by disagreement over the appropriate modes of conduct. This is a period of misunderstandings; people who act in good faith find themselves rebuffed. Concerted action breaks down. Moral conduct results in coordination only in a stable setting. When consensus breaks down, individuals who continue to live in accordance with old principles are often ridiculed; sometimes, they are viciously condemned, especially by those who feel guilty about violating the norms they once had accepted.²⁴

The above passage obviously opens many doors to reflection; very much could be said by way of commentary. However, let us restrict ourselves to three short comments. We saw earlier that young Jesuits

²² Sponga, *op. cit.*, p. 333.

²³ Sponga, *op. cit.*, p. 337.

²⁴ Shibutani, *op. cit.*, p. 569.

are questioning everything, the value of the educational apostolate, for example. We see now that this is part of the collective effort to adjust to the new situation. New procedures are being suggested. (One thinks of the Bible vigils.) It is possible that during such a time of transition some old meanings, i.e., attitudes towards some traditional works of the Society, may be changed so radically as to be unrecognizable.

It is more than unfortunate that misunderstandings should spring up among men who are dedicated to the same goal. But sometimes superiors with the best of intentions have found themselves rebuffed, perhaps even bitterly hurt. One can only deplore something like that, wish that it didn't happen, and pray that further bitterness and misunderstanding not be the result. However, incidents of such a nature do have a small, bitter-sweet fruit; they show that good intentions are not enough. For good intentions to be effective, there is need of firsthand knowledge, mutual understanding, and, above all, consensus about the Jesuit way of life.

"Individuals who continue to live in accord with old principles are often ridiculed." When such a point is reached, social disorganization is on the point of becoming social disintegration. Of course, it is possible for this to happen in the Society, but one finds oneself hoping that it doesn't happen, or at least that it happens very rarely.

Authenticity and formalism

Our catalogue of the consequences of a breakdown of consensus, though formidable, is by no means complete: "In a changing society, the perspectives of the people are undergoing transformation, but to minimize conflict many of them may for a time continue to act overtly as if they were supporting the traditional values. . . . Ritualism and sanctioned evasion of norms are frequently found in periods of transition."²⁵ This passage brings us to a point very difficult to handle in a balanced way. As was noted earlier, one tendency of young Jesuits, indeed of all young people, is the tendency to formulate problems, to define a situation in black-and-white, either-or terms. This is particularly harmful when one is dealing with social reality and with life as man lives it. If a man continues to act overtly

²⁵ *Ibid.*, p. 570.

as if he were supporting traditional values, litanies for example, he is not acting authentically. However, authenticity is not the supreme value, and there are times when one must act unauthentically for a greater good. This unauthenticity is *not* the same thing as ritualism or being a Pharisee, which may be considered as concern for the mere external observance with a complete disregard of content. Granted that the difference is hard to see and to detect, nevertheless, it is there. Ritualism is an unmixed evil; unauthenticity is necessary in human life. As to why it is necessary, the Spanish philosopher, José Ortega y Gasset, had an excellent observation: "It is precisely its unauthenticity that enables a social agent to fulfill its collective purpose of holding sway for individuals with or without the explicit adherence of any definite person . . . If a social function ultimately depended on definite individuals, it would easily vanish away, as these can and in fact sometimes do fail it. But a society maintains its binding beliefs with a blindness not altogether harmful."²⁶

It should be clear how easy it is for a young person to equate non-authenticity with ritualism, and so perhaps we see now the reason for the fear of ritualism which was observed in today's Jesuit. Unfortunately, it is also clear how easy it is for a man to pass off sheer formalism as a necessary element of community life. It is hoped that enough has been said to show how any black-and-white description of the problems of Jesuit life is doomed to failure. We return now to our catalogue of the results of social change.

We have noted the operation in the young members of the Society of a strong desire for personal fulfillment. And after that, we made the assertion that they were marginal men, torn by the conflicting demands of significant others. It is the contention of this paper that most, if not all, Jesuit scholastics are really trying to reconcile these different claims. However, the temptation is strong, indeed, it is sometimes overwhelming, just to forget about the whole business. The temptation is to abandon the old meanings, the old attitudes, and not to renew them. Let the group go its own way, the individual will go his. This, too, could be predicted from social psychology: "When group norms are not clear, conflicting, or not taken seriously, individualism becomes widespread. . . . When others do not live up

²⁶ José Ortega y Gasset, "Prologue to a History of Philosophy," *Concord and Liberty*, trans. by Helene Weyl (New York: W. W. Norton, 1963), p. 108.

to their obligations, each begins to wonder if there is any point in doing his part, especially where it demands sacrifice. In the absence of clearly defined career lines, life becomes more uncertain, and expediency [the sole standard of judgment is what is or is not expedient for this particular individual] becomes a key consideration."²⁷

The first trait mentioned by Sponga in his article was the desire to encounter Christ in all things. It is here proposed that such a reaction might well be expected from men of God whose world is uncertain and confusing and who are severely tempted to make themselves the only consideration.

There is one final description of social disorganization which, when considered in relation to the Society today, is, perhaps, apt enough to be a bit frightening: "When life conditions change, old groups dissolve and new ones are formed. Difficulties in attaining reasonable gratifications lead to alienation from old meanings and an increasing sensibility to new possibilities. Those defending the traditional ways view the innovations with alarm, but others see the old patterns as barriers to the quest of reasonable aspirations, barriers perpetuated by selfish old men who want to exercise authority that is no longer legitimate."²⁸ Some of the things mentioned in this quotation have been treated earlier. If they are repeated now, it is only for the sake of clarity and to avoid misunderstanding. The last sentence of the passage calls for a great deal of qualification. The author hopes that he will not be presented as calling Jesuit superiors old men selfishly clinging to illegitimate authority.

Alarm is unnecessary

Do the older men view the new breed of Jesuit scholastic with alarm? Some of them probably do. It is hoped that this article may do a little to show that such alarm is unnecessary. Do the younger men regard their superiors as selfish old men who want to exercise authority that is no longer legitimate? No, of course not. However, they do have the urge to think this sometimes, and sometimes they may even say it. How are we to understand this? Well, ask a happily married man if he wants to murder his wife. He doesn't. But that

²⁷ Shibutani, *op. cit.*, pp. 570-71.

²⁸ *Ibid.*, p. 569.

doesn't mean that he hasn't felt the urge to strangle her or bang her over the head once in a while. This is often more or less the case with the scholastic and his superior, and, no doubt, vice versa.

Thus far we have seen that the tremendous social change going on now has forced the young Jesuit to ask about almost everything, "Is it relevant?" Because he has a different definition of the situation from many other Jesuits, he is afraid of what he sees in their lives. He feels inadequate and insecure because he cannot satisfy the demands of each of the significant others in his life. The breakdown of consensus brings unauthenticity and individualism in its wake; hence he fears formalism and is slightly tinged with individualism. He values freedom and responsibility because, in a world where no two people seem to agree, he feels that you have to depend on your own right arm to do what is right. Of course, this makes for confusion, but, as was said before, "Moral conduct results in coordination only in a stable setting." Above all, there is the desire for a personal encounter with Christ, for he is seen as the one, firm, unchanging rock in a sea of change.

And so, we see how the social change and the resultant disorganization in society have affected the younger members of the Society of Jesus. But the older members are affected, too. For they are affected indirectly in that they are worried about the change in the type of young Jesuit. However, one could ask why it is that it is the younger Jesuits who are most affected by the changes of today. Why don't the older men react in the same way? Well, first of all, one should not say that it is only the young men who have young ideas, or ideas in keeping with the times. Cardinal Bea should convince anyone of that, as should the General Congregation. However, this is not always the case. There are some men who do not see what all the fuss is about. These older men simply do not see why superiors should have such trouble in getting their subjects to obey the reasonable demands of legitimate authority.

One possible explanation for this is that men such as these live in a relatively closed primary group. Their group of significant others consists of Jesuits who are roughly the same age and of the same perspective as they are. A group such as this lives in a world as firm and orderly as the Ptolemaic spheres. Again, social psychology gives us the reason for this—the primary group automatically filters out

disturbing elements; what cannot be filtered out is neutralized.²⁹ The man with one perspective regards that as the only perspective possible and cannot understand the man with more than one.

Thus ends our excursion into modern Jesuit life. We have attempted to find some order in it through the use of social psychology. It is hoped that we have been justified in our attempt by the results. It does seem fruitful to consider the Jesuit scholastic of today as a marginal man, whose problems are complicated by the breakdown of consensus in a changing world. This breakdown has led to a certain individualism and to friction between different elements in the Society. The Society of Jesus must and will overcome these difficulties; the first step in that process is an adequate knowledge of its own condition.

Faith in one another

We are faced with the problem of lack of consensus and the resultant fracture of the community and community spirit. Social psychology has helped us in the analysis of this problem; it is suggested that we may find there, too, some clues about what should be done and, perhaps even more important, what should not be done. In this regard, there is one hypothesis (and merely a hypothesis) which deserves the careful attention of all:

The hypothesis for the persistence of collective enterprises under duress that has attracted considerable support in recent years . . . places emphasis on the faith that men have in one another. Many students have pointed to the importance of informal social structures, the understandings that develop among men . . . concerning how much each man is to contribute. On the battlefield [for example] courage is contagious; to a man who is terrified and on the verge of panic, nothing provides a more stabilizing influence than the observation of others around him who retain their composure and continue doing their work. A terrified man may become even more afraid of running away, fearing what his comrades might think of him. . . . But such sacrifices are made only for comrades who are liked, whose opinions really matter.³⁰

We may interpret these last lines as meaning that a person will be most inclined to make sacrifices for a person whom he knows and deeply respects. In terms of Jesuit life, this means that if a superior wants his subjects to put on his mind, he must become just such a significant other to his subjects.

²⁹ *Ibid.*, pp. 430-431.

³⁰ *Ibid.*, p. 585.

By his very office, of course, the superior is significant already; but this significance alone is a rather neutral thing—he may well be looked upon by his subjects as something of an elemental force, like plague, famine, or war, which one leaves out of consideration only at personal risk. If the superior wishes his subjects to be obedient in the truly Jesuit fashion, they must know him as a person. It seems most probable that they will do what he wishes wholeheartedly only if they love him. Again, just considering the matter logically, we see that if all of our troubles are coming from a lack of consensus, the obvious thing to do is to try and restore it.

We may draw two sets of conclusions from these considerations, the first for the superior, the second for the subject. The way for the superior to become a significant other and the path to consensus both lead through the land of dialogue. Dialogue is an indispensable means to our final goal. And yet, note that it is only a means and should end in some conclusion; as an end in itself, dialogue makes as little sense as any other creature. The commitment to dialogue entails a certain openness on the superior's part, and a certain human faith in his subjects which is not always easy to come by, especially if the good intentions of the man have been rejected or made light of in the past.

Is all the burden on the superior? By no means; the whole community shares it. As was said before, the chief temptation of the scholastic is to abandon the community, not to care what the superior or anyone else thinks. This is wrong, for it weakens the whole Society. Each man must take it upon himself to try to establish the consensus which is needed. In participating in this dialogue, the subject must also be open; he, too, must have faith in the other. He should be humble, realizing that he has much to learn; he should be careful, realizing that some older Jesuits today are a little uneasy about their younger brothers.

Consensus about any particular thing can not be simply imposed on a group. For example, if a superior were to say, without consulting anyone, we shall build the house of studies in such and such a place, he would be sure to get an argument from those with different views. In the same way, the superior may find himself opposed in many areas where opposition and even questioning were unthought of in the past. The principle still holds, the only way to

consensus is through dialogue. Authoritarianism only produces argument, which is dialogue with charity left out, or sullen discontent, which is harder to fight since it is harder to see.

Much has been said in this paper that might give occasion for pessimism, both about the Society of Jesus and about its younger members. Such is not the attitude of the author, and, in his opinion, such pessimism is not the result of true knowledge. As a matter of fact, we have every reason for hoping that great things will be conceived and performed in these our days. And so, we conclude on an optimistic note, or rather, in an encouraging harmony of social psychology and philosophy: "Park contended that marginal men tend to be more creative than others. . . . The larger the number of perspectives appreciated, the less an individual is monopolized by any single way of life. The major advances in any culture usually come during periods of rapid social change, and many of the great contributions are made by marginal men."³¹ Thus social psychology; Fr. Robert Johann may speak for philosophy: "For the person is not a mere rebel. He does not wish to break with what has been accomplished, but rather to broaden its scope. He does not seek to change things so much as to renew them. For he is Being's agent, ever reshaping the face of the earth in the light, not of his whims, but of the wider possibilities that his very presence to Being continually opens up to him."³²

³¹ *Ibid.*, p. 581.

³² Johann, *loc. cit.*

THE PRAYER OF THE APOSTLE: A PAULINE VIEW

*A struggle with God
in favor of his mission*

STANISLAS LYONNET, S.J.

THE READER OF ST. PAUL'S LETTERS cannot help being impressed by the place given in them to prayer, especially to that kind of prayer which might be called "apostolic," that is, a prayer whose whole character both determines and is determined by the apostolate. The apostolate creates and nourishes this prayer, while in its turn this prayer prepares, accompanies, and in some circumstances even replaces the apostolate. Paul speaks of this apostolic prayer frequently when describing his own prayer or when inviting his correspondents to pray.

The pagans of Paul's day had the custom of beginning their letters with a prayer of thanks to the gods. The sands of Egypt have preserved for us a letter which a young soldier named Apion wrote to his father. The letter opens with the assurance that he prays for the good health of his family and with a prayer of thanks to the god Serapis who saved him from the dangers of a risky sea voyage. St. Paul followed this usage of his times and with such regularity that the occasional omission of such a formula immediately attracts attention. For example, Paul was not happy with the conduct of the Galatians and so begins his letter to them not with a prayer of thanksgiving but rather with a reproach: "I am astonished that you are so quickly deserting him who called you in the grace of

A translation (with slight omissions) by Edward Malatesta, S.J., of "Un aspect de la 'prière apostolique' d'après Saint Paul," *Christus* 19 (1958) 222-229.

Christ and turning to a different gospel . . ." (Gal 1:6). Likewise at the beginning of 2 Corinthians, Paul replaces the act of thanksgiving by a blessing. The difference might seem unimportant. Isn't to bless God the same thing as to thank him? The fact is, however, that in his letter to the Ephesians, which begins (1:3-14) with a blessing similar to that in 2 Corinthians, Paul includes also a prayer of thanksgiving in due form (1:15-23). Furthermore, in 2 Corinthians, a letter as severe as that to the Galatians, Paul blesses God only for those favors given to himself and not for those granted to his correspondents.

Paul does not limit the mention of prayer only to the beginning of his letters, where it is expected. The theme of prayer appears frequently also in the body of his letters. To give only two examples: in the five chapters of 1 Thessalonians Paul repeats twice (2:13; 3:9) his initial prayers of thanksgiving (1:2-3), and to them he adds prayers of petition: ". . . praying earnestly night and day that we may see you face to face and supply what is lacking in your faith" (3:10). Moreover, the faithful are invited to join their prayers to his: "Pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. . . . Brethren, pray for us" (5:17-18,25). There is the same insistence in the three short chapters of 2 Thessalonians:

We are bound to give thanks to God always for you, brethren, as is fitting, because your faith is growing abundantly, and the love of every one of you for one another is increasing (1:3).

To this end we always pray for you, that our God may make you worthy of his call, and may fulfil every good resolve and work of faith by his power . . . (1:11).

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to be saved through sanctification by the Spirit and belief in the truth (2:13).

Finally, brethren, pray for us, that the word of the Lord may speed on and triumph, as it did among you, and that we may be delivered from wicked and evil men; for not all have faith (3:1-2).

Prayers of thanksgiving or prayers of petition, Paul's prayers or those of the faithful: they are all "apostolic" prayers. Their object when specified is always the advancement of God's kingdom. Let us attempt to discover what Paul himself thinks of this kind of prayer.

The turn of phrase employed in 1 Thess 3:10 is noteworthy. Not only is Paul's prayer continual (he prays "night and day," just as he works "night and day," 2:9), but he offers his prayer to God "as earnestly as possible" (*huperekperissou*). In Eph 3:20 the same word describes the powerful activity of God, who, working within us, "is able to do far more abundantly than all we ask or think." An almost identical form of the same word (*huperekperissôs*) qualifies the esteem which Christians should have towards their superiors (1 Thess 5:13). In the passage we are considering (1 Thess 3:10) Paul evidently wishes to stress the intensity of his supplications.

Wouldn't this suggest that for Paul prayer is a kind of struggle or combat which man engages in with God? In other passages, Paul does not hesitate to use such an image.

At the end of his letter to the Romans, after several long theological developments, Paul strikes a more personal note and tells the faithful of Rome about some of his own problems. He begs them to pray for him that he may escape the traps laid by the Jews and that the alms collected so carefully in the Gentile churches may be accepted favorably by the mother church of Jerusalem: "I appeal to you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf . . ." (Rom 15:30-32).

In the letter to the Colossians the same verb describes the prayer of Epaphras, the founder of that church, for those whom he had instructed. "Epaphras, who is one of yourselves, a servant of Christ Jesus, greets you, striving earnestly for you in his prayers, that you may stand mature and fully assured in all the will of God" (Col 4:12).

Finally, at the beginning of the second chapter, the same image recurs in a similar context. The word *prayer* is not mentioned explicitly and in the preceding verse Paul uses the verb *strive* to describe all his apostolic work: "Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ. For this I toil, striving with all the energy which he mightily inspires within me" (1:28-29). But when in the following verse (2:1) he repeats the image of a struggle, it seems, especially in view of the parallel passage in 4:12, that he intends to speak of the apostolic activity which he, like Epaphras,

exercises by prayer itself. Paul writes as a prisoner from Rome, or at any rate far from Colossae, and he insists on informing his correspondents that he is still their apostle: "For I want you to know how greatly I strive for you, and for those at Laodicea [in 4:16 he will ask that his letter be sent to them], and for all who have not seen my face . . ." (2:1). Paul certainly contributes to their growth in Christ by his imprisonment and especially by the sufferings he endures for them: "I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the Church" (Col 1:24). In this apostolic activity of the "prisoner," prayer has a place as it did in the case of Epaphras. Here once again Paul speaks of the struggle the apostle undergoes with God for the salvation of those confided to him.

The image is a bold one but it cannot be denied that it is in harmony with the Gospel. In the parable of the friend aroused in the night by a request for help (Lc 11:5-8), which occurs, it is worth noting, in the context of Christ's teaching on prayer (Lc 11:1-13), Christ himself repeats the doctrine which the Old Testament inculcated from the very origins of biblical history.¹ The first prayer of petition, that of Abraham on behalf of Sodom and Gomorrah (Gen 18:17-32), serves as model for those that follow. Moses interceded for the people of Israel while prostrating before the Lord for forty days and forty nights without food or drink (Deut 9:18-19, 25-29). Christ, the new Moses, began his messianic career after his baptism by a mysterious sojourn in the desert which Luke and Matthew evidently compare to the solemn intercession of Moses on Sinai when the first covenant was established.

Faithful to the most authentic biblical tradition, which does not fear bold metaphors, neither Christ nor St. Paul hesitated to teach that God wishes us to importune him, as it were, with our prayers, and so finally to obtain, as if by a struggle, that which we ask.

However we must not forget that we are dealing with metaphors

¹ On this parable, cf. J. Jeremias, *The Parables of Jesus* (London: SCM Press, 1963²) pp. 157-59.

and it is important to understand their precise meaning. In the name of fidelity to Scripture, some might be inclined to think that by prayer man can induce God to want something He did not want, thus presupposing that man can influence God Himself. Or one might fail to represent God as the loving father who is always ready to give his children what is good for them (Lc 11:11-13; Mt 7:9-11), and who is more concerned about their real good than about feeding the birds or clothing the lilies (Lc 12:22-31; Mt 6:25-34). Such ways of thinking would surely be against the whole Bible, which above all safeguards the two prerogatives of the living God: his transcendence and his love.

If Paul, following the teachings of the Old Testament and of Christ, chooses to describe prayer as a struggle which man engages in with God, he does so surely to show the necessity of prayer. This can be done without prejudice either to God's transcendence or to His love. The problem is not a new one, and some excellent solutions have already been given, especially by St. Augustine, whose teaching St. Thomas makes his own with remarkable clarity.

In a passage of the *Compendium Theologiae*, one of his last and unfinished works, Thomas presents the essential of the solution:

Requests are necessary both to obtain something from men and to obtain something from God, but in each case for different reasons. When asking a man for something it is necessary first of all that the desire and need of the one petitioning be made known and then that the one asked be persuaded to concede the favor requested. But asking God for a favor is a different matter. When we pray to him, we do not intend to manifest our needs or desires because he knows all things. That is why the psalmist says, "Lord, my every desire is before you" (Ps 37:10). And in St. Matthew's gospel we read, "Your Father knows that you need all these things" (Mt 6:32).

Nor is God's will bent by human words to wish that which he did not wish before, because as the Book of Numbers says, "God does not lie like man, nor is he changed like the son of man" (Num 23:19). And he is not subject to repentance (1 Sam 15:29).

But to obtain something from God, prayer is necessary because of the one who prays; namely, so that he takes account of his defects and inclines his heart to desire with fervor and piety that which he hopes to obtain by praying. By so doing he is made apt to receive.²

² St. Thomas follows the thinking of Augustine as expressed in a passage which he quotes in the *Catena Aurea* apropos of Mt 6:8: "Quaeri potest quid opus sit oratione, si Deus iam novit quid nobis necessarium sit, nisi quia ipsa

There is still another difference between petitions addressed to men and those directed to God. Before requesting something from a man, it is necessary to know him well so as to have access to him. But the very petition which is addressed to God makes us his intimates, for when we pray our mind is raised to him, we speak to him with a certain spiritual affection, adoring him in spirit and in truth. Becoming God's intimates by prayer, we prepare the way to pray again with greater confidence. That is why the psalmist says, "I cried out," that is, with a confident prayer, "because you heard me, God" (Ps 16:6), as if once admitted into God's friendship by an initial prayer, the psalmist prayed a second time with greater confidence. So it is that in making requests of God, perseverance and persistence are not out of place, but rather pleasing to God. As St. Luke says, "It is necessary always to pray and not lose heart" (Lk 18:1). That is why the Lord directs us to make our requests: "Ask, and it will be given you . . . knock, and it will be opened to you" (Mt 7:7). But on the contrary, when one makes requests of a man, persistence would be unfitting.³

It would be difficult to express the matter with greater clarity. The effectiveness and necessity of prayer are to be found in what prayer accomplishes, not in God, but in the one who prays. God is always disposed to give us his gifts; but we by a misuse of our freedom are not always ready to receive them. Prayer disposes us to welcome God's gifts. In the last analysis the only thing we pray for is the perfect accomplishment of God's will. But precisely for God's will to be done by us it is very important for us to *pray* that it be done.

What Thomas says about the prayer the Christian offers for himself applies as well to the prayer the apostle addresses to God for those confided to him. God wishes to use us to extend his kingdom. That means concretely that through us he wishes to bring salvation and perfection to our brothers, especially to those for whom we are more directly responsible. But of ourselves we are not apt in-

orationis intentio cor nostrum serenat et purgat, capaciusque efficit ad excipienda divina munera, quae spiritualiter nobis infunduntur. Non enim ambitione precum nos exaudit Deus, qui semper paratus est dare suam lucem nobis; sed nos non semper sumus parati accipere, cum inclinamur in alia et rerum cupiditate tenebramur. Fit ergo in oratione conversio cordis ad eum qui semper dare paratus est, si nos capiamus quod dederit" (*Sermo Domini in monte*, II, 3, 14; *PL* 34, 1275).

³ *Compendium Theologiae*, Pars II, c. 2. For a fuller treatment of St. Thomas's view see P. J. Lécuyer, "Réflexions sur la théologie du culte selon saint Thomas," *Revue Thomiste* 55 (1955) 339-62.

struments for God's work. All prayer, and especially prayer on behalf of others, helps to make us those collaborators of God which St. Ignatius describes in our *Constitutions* [813]. Isn't this the reason why God inspired Paul as he inspired so many before him to continue that "combat in prayer" about which Paul writes?

It is not hard, then, to understand why Paul gives such an important place to what we have called "apostolic prayer," and why, faithful to the whole biblical tradition, he conceived of it as the apostle's struggle with God in favor of the mission confided to him. Far from forcing God in any way or wishing to change God's will, which is infinite love, prayer, which is itself the result of God's grace, has as its purpose to make the apostle more fit to collaborate with God and to prepare the way for God to give to us and to all humanity the gifts which proceed from His love. Such a prayer, far from being in conflict with the "necessities of the apostolate," has its *raison d'être* in the exigencies of the ministry. To fail to pray in this way is to fail in the first responsibility of an apostle.⁴

⁴In a letter to Fr. Hoffaeus, Assistant of Germany, on the responsibilities of Ours in their apostolate with the neighbor, Peter Canisius, after referring to the continual union with God which should characterize Jesuits not only in prayer but in all their activities, goes on to say: "For this a special and frequent use of prayer should be had, so that both he who sows and he who is to receive the seed be helped by the prevenient, cooperating and subsequent grace of God, for even sterile earth watered by such a heavenly rain frequently produces a good harvest. That is why the apostles, and Paul among them, continually joined prayer to their ministry and took great care that others of the faithful pray likewise. For every good and perfect gift which is given by the Father of lights (Jas 1:17) is not only received but also preserved, increased, and perfected by prayer. 'Ask and you will receive,' said the Truth, 'that your joy may be full' (Jo 16:24)." *Beati Petri Canisii, Societatis Jesu, Epistulae et acta VIII*, ed. Otto Braunsberger, S.J., (Freiburg, 1923) p. 119. In the same letter Canisius cites the different ways of prayer used by Pierre Favre, a striking example of a man of apostolic prayer. See *Mémorial*, translated and commented by M. de Certeau, S.J., "Collection Christus," No. 4 (Paris: Desclée de Brouwer, 1960) pp. 11-15, 92-95; Nos. 21, 28, 282-283, and *passim*.

THE PRAYER OF JESUS AND HIS APOSTLES

*an integral part
of an apostolic life*

EDWARD MALATESTA, S.J.

THE GOSPEL OF ST. JOHN PRESENTS JESUS as praying on four different occasions: He gives thanks to the Father before He blesses, multiplies, and distributes the loaves and fishes which will feed the multitude (6:11); He offers a prayer of thanksgiving prior to raising Lazarus from the dead (11:41-42); at the conclusion of His public ministry He asks that the Father glorify His own name (12:27-28); and finally, before He leaves the cenacle to meet His captors in the garden of Gethsemani, He pronounces in the presence of His disciples an intimate and profound colloquy with the Father which summarizes the entire gospel (17:1-26). These four passages taken together portray a particular aspect of the Johannine view of Christ's communion with the Father. A consideration of these passages and of those where the author speaks of the apostles' prayer may show to what extent there is a continuity between the religious experience of Jesus and that of his followers.

Jesus then took the loaves, and when He had given thanks, He distributed them to those who were seated, so also the fish, as much as they wanted (Jn 6:11).

Giving thanks was an ordinary part of every Jewish meal, and although there is no mention of a blessing having been recited at the marriage feast of Cana (2:1-11), at the supper at Bethany

(12:1-8), or at the lakeside (21:9-14), we can presume that the prayer was in fact pronounced by Jesus at all His meals. The ordinary blessing over bread would be: "Blessed are you, O Lord, our God, king of the universe, who bring forth bread from the earth." John probably mentions the blessing on this occasion because, like the other prayers He reports, it is the prelude to a special sign which will reveal the glory of the Father and the accomplishment of His will. Those present will recognize in the miraculous feeding a sign that Jesus is "indeed the prophet who is to come into the world" (6:14). Besides, the sign has a relationship to the Eucharist, as the following discourse clearly shows (6:25-59), and all the narratives of the institution of that sacrament contain explicit mention of the blessing recited over the bread and the chalice. Jesus' prayer over the loaves and fishes, though in itself an ordinary one, becomes in the circumstances the preparation for the revelation and gift of Himself to others in accord with the mission confided to Him by His Father.

. . . Jesus lifted up His eyes and said, "Father, I thank you for having heard Me. I knew that you always hear Me, but I have said this on account of the people standing by, that they may believe that you have sent Me" (Jn 11:41-42).

Jesus prays before the raising of Lazarus, the last great sign of His public ministry which will cause such a stir among the Jews that His enemies will look for the first opportunity to put him to death (11:53; cf. 12:10). His prayer is again one of thanksgiving to the Father, this time thanksgiving for already having answered his request. Jesus has already been assured that it is the Father's will that this sign be performed, either at the beginning of the episode, when He first heard of Lazarus's illness and might have prayed for Him (11:4), or at the side of the tomb where, deeply moved by the grief of Mary and the bystanders, He too wept (11:33-35); for, as St. Thomas observes, "the tears which Christ shed at the death of Lazarus took the place of a prayer."

Jesus knows that the Father always hears Him, which is another way of saying that He always prays in accord with the Father's will. His conversation with the Father, as His work for the Father is always in harmony with what the Father wills for

Him in His mission. Jesus does not omit prayer because He is assured that the Father will hear Him, or because He does the work which the Father asks of Him. Rather, He is heard because He prays; He prays because both in prayer and in His ministry He always does the Father's will.

On this occasion He manifests to the bystanders that He has prayed and that the Father has heard Him, so that they may take this unity of Jesus with the Father as a sign of His having been sent by the Father, and thus believe in Him and in His mission. The prayer of Jesus becomes itself a part of His ministry, a sign, a proof that He is an apostle.

"Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? No, for this purpose I have come to this hour. Father, glorify Your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing by heard it and said that it had thundered. Others said, "An angel has spoken to Him." Jesus answered, "This voice has come for your sake, not for mine" (Jn 12:27-30).

This episode occurs in the general context of the conclusion of Jesus' ministry (12:2-50), which includes Jesus' final entrance into Jerusalem (vv. 12-19), His meeting with the Greeks present in Jerusalem for the Passover who ask to see Him (vv. 20-36), the reflections of the evangelist on the Jewish rejection of Jesus (vv. 37-43), and a short epilogue in which Jesus makes a last appeal for faith in His person and mission (vv. 44-50).

As the mission of Jesus enters into its final and most dramatic phase, He knows that his complete fidelity to His work will lead Him to the humiliation and failure of the cross. John portrays Jesus at this moment as troubled in the face of the sufferings which begin to press upon him (cf. Ps 42:6-8,12; Mk 14:34; Jn 11:33). The Word made flesh, who shares all our emotions (cf. 4:6-7; 11:33,35; 13:21; 19:28), knows also the fear and sadness that grips each of us when faced with death. This distress of Jesus and His prayer echo the synoptic traditions on the agony in the garden (Mk 14:32-42; Mt 26:36-46; Lk 22:40-46). The Greek form of the verb, as Westcott observes, stresses the fact that "though the shock has already come, the effects continue."

Yet, according to John, Jesus does not pray to be saved from the cross. He knows too well that in the Father's providence the

cross is to be the climax of His work. There is no other alternative. He can only pray "Father, glorify your name." This petition begins, as all the prayers of Jesus, with a direct address to the Father (cf. Mk 14:36), and is an expression of the intimacy and conformity which characterize the relationship of the most perfect apostle with the one who sent Him. In His prayer Jesus presents Himself as collaborator with the Father, but in the role of instrument of the Father's work, for His sacrifice will be the means by which the Father Himself, not Jesus (contrast 17:4), or the apostles, or the world glorifies His name.

According to the gospel narratives taken together, a revelation is given from heaven at three critical moments of Jesus' ministry: after His baptism (Mk 1:11; Mt 3:17; Lc 3:22); at His transfiguration (Mk 9:7; Mt 17:36; Lc 9:36); and, according to John, just before His passion (12:27-30). St. Luke alone portrays Jesus in prayer at His baptism and at the transfiguration. In St. John, the heavenly revelation before the passion is a direct response, one might say an echo to the prayer of Jesus: "Father, glorify your name. . . I have glorified it, and I will glorify it again" (12:28).

The Father has already glorified His name, for as J. H. Bernard remarks, all the activities of Jesus during his earthly ministry were *ad maiorem Dei gloriam*. He will glorify His name still again, through the sacrifice and resurrection toward which Jesus is advancing. Once again we have an example of the close relationship John sees between the prayer of Jesus and His accomplishment of the Father's will in the work of His mission.

In this passage it is indicated that the message from heaven was not understood by those present, and yet Jesus affirms that it was given for their sake. Even if those present did not discern the words of the message, one might still find a coherent meaning in the affirmation of verse 30. Whether they heard it or not, understood it or not, the meaning of the message is that the Father has already glorified His name through the revelation of Himself in the ministry of Jesus, and He will complete this glorification by the revelation of the mystery of His love in Jesus' passion and resurrection. This *meaning* is certainly intended for the bystanders. In a way, Jesus translates the heavenly message when in the passage that follows He announces that the moment of judgment has arrived (12:31-32), and urges His listeners to walk according

to the light and to believe in the light while it is still present among them (12:35-36).

The last prayer of Christ (Jn 17:1-26)

In a chapter which C. H. Dodd calls "the climax of thought of the whole gospel" John concludes and resumes with a prayer Jesus' public life and farewell discourses, and anticipates the paschal mystery of his death, resurrection, ascension, and sending of the Holy Spirit, as well as His presence in the Church and in heaven as glorified king. Like Jesus' discourses in the fourth gospel, this prayer most probably owes much to the composition of the evangelist. But that He should choose precisely to present Jesus as "offering a prolonged prayer is in itself very significant for the manner in which one strain at least of early Christian tradition contemplated the mystery of the person of Jesus as He ended His ministry and turned toward the liturgy of the passion.

Jesus begins His prayer with His customary address of the Father (v. 1) which he repeats four more times (vv. 5,11,21,24). His prayer recited aloud is intended for the benefit of the apostles who are with Him, just as His prayer near the tomb of Lazarus and the heavenly voice at the end of His ministry were intended for the bystanders: "I speak these words while I am still in the world, so that they may have my joy within them in full measure" (v. 13). Throughout the entire prayer Jesus speaks with the Father about His mission and its consequences. It would be impossible in the present article to give an adequate analysis of the various themes mentioned by Jesus in connection with His mission. But attention can be drawn at least to the petitions He makes.

The first is for Himself. Yes, the Word incarnate prays for Himself. Twice He asks the Father to glorify Him (vv. 1,5). But the glory for which He prays is ordered to the glory of the Father, for as in 12:28 Jesus is praying once again that the Father's will be accomplished in Him, that through His paschal mystery there shine forth the love of the Father who has given His only son for the salvation of the world.

Having prayed for His own fidelity to the Father's redemptive plan, Jesus turns His attention to His apostles, those who have been His special concern, the associates of His labors, His confidants in these last moments, and who will be His successors in

continuing to announce the good news of God's love. Jesus asks that the Father keep His apostles in His name so that they may be one, even as He and the Father are one (v. 11), that the Father keep them from the evil one (v. 15), that He sanctify them in truth (v. 17).

Widening the circle of those for whom He intercedes, Jesus prays, next for all future Christians who will believe in Him through the preaching of His apostles (v. 20). His request for them, as for the apostles themselves, is that they be one as He and the Father (v. 21). He does not ask, as He did for the apostles, that they be kept in the Father's name and free from the evil one, nor that they be sanctified in truth. Instead, He asks in one short phrase that they be one *in Him and the Father* (v. 21), a petition which embraces every other.

Finally, Jesus expresses one last wish: that His disciples and those who believe, that is, all those who have been given to him by the Father, finally be with Him to see the fullness of his glory which He received from the Father's love even before the creation of the world, and which will be manifested in His humanity after His return to the Father (v. 24).

The very order in which Jesus makes these petitions merits attention. He prays first for His own union with the Father on which depends the success of His work (vv. 1,5) because He must first be consecrated Himself so that His apostles may be consecrated (v. 19). Next He asks for the mutual union and sanctification of His apostles, and then of all future believers (vv. 11,15,17,20). Their mutual union in the Father and the Son will have its effect on their mission: the world will believe and know that Jesus has been sent by the Father, will know that the apostles, like the Son, are the special object of the Father's love (vv. 21,23). Lastly Jesus directs His sanctification and that of His disciples and followers, as well as the success of their mission to the world, to the final union in glory of His own with Him. The petitions of Jesus are for sanctification, mission, and glory. The sanctification of the individual members of Christ and of the Christian community as a whole is a condition for the success of their apostolate. The apostolate itself has for its ultimate purpose the glory of God.

We can now turn our attention to the three instructions on

prayer Jesus gives to his apostles during His last discourses to them.

Whatever you ask in my name, I will do it, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it (Jn 14:13-14).

This first mention of the prayer of the apostles occurs in the context of an exhortation to believe (14:8-14). Philip asks that Jesus show the disciples the Father so that then they can know the Father (v. 8). His lack of faith merits a rebuke from Jesus. By this time Philip should have known Jesus Himself well enough to realize that He is the perfect revelation of the Father because He is intimately united to Him (v. 9). The words Jesus speaks and the actions He performs have their source in the Father who dwells in Him (v. 10).

The apostles are then urged to believe Jesus when He says that He is in the Father and the Father in Him. If they refuse to believe His words they should at least believe because of the works He has done (v. 11).

Jesus next describes with emphasis the power given to one who believes. "Truly, truly I say to you, he who believes in Me will also do the works that I do; and greater works than these will he do, because I go to the Father" (v. 12). Faith in the person and mission of Jesus will confer a union with Him that will result in an apostolate similar to His own but which will extend even beyond the limits Jesus placed upon His own ministry. Faith will have such efficacy because Jesus will have gone to the Father. Once glorified, Jesus will inaugurate His kingly reign in the Church by sending His Spirit (cf. 7:39), and He will continue His work among men through His apostles in an even more effective way.

Jesus adds to this assurance of accomplishing great things for His kingdom a promise of hearing the prayer of His apostles. He will do whatever they ask in His name. And in the following verse He reiterates this promise (vv. 13-14) to which John attaches great importance, for Jesus will repeat it still five more times (15:7,16; 16:23,24,26). To pray in Christ's name is to pray in and with Christ, and therefore to pray as Christ. Since Christ's prayer, as we have seen, was in perfect conformity with the will of the Father, it was already heard. Likewise prayer made in Christ's name will always be heard. Here Jesus says that He Himself will answer the

prayer of His apostles. This is a natural first step in the explanation of prayer. The Christian praying in union with Christ prays to Christ, and Jesus Himself hears him whose will is one with His own. But there is more to say and Jesus will say it further on, when He returns to the same theme in a more profound way.

“That the Father may be glorified in the Son” (v. 13b). All Christ’s prayer was directed to the faithful accomplishment of the Father’s will, and so to the glory of the Father in the Son, His perfect servant. The prayer of the apostles when made in union with Christ, that is, in accord with the Father’s will, will have, when heard, the result of the realization of the Father’s plan of salvation in the Son and in those who work in union with the Son. The object of the apostles’ prayer is thus the accomplishment of their mission to the glory of the Son and the Father.

If you abide in Me, and My words abide in you, ask whatever you will, and it shall be done for you. . . . You did not choose Me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in My name, He may give it to you (Jn 15:7,16).

Jesus places his second instruction on prayer within the allegory of the vine and the branches (15:1-17). Immediately after mentioning that He himself is the true vine (v. 1), Jesus turns His attention towards the Father. It is the Father who cultivates the vine, cutting off useless branches and cleansing those that already bear fruit so that they may bear more (v. 2). The revelation brought to the apostles by Jesus has already made them clean (v. 3; cf. 13:10). However, in order to remain purified and efficacious they must continue to be united with Jesus (vv. 4-6). Otherwise they will be cast aside as useless.

In this context of union with Him through acceptance of His message of salvation (v. 7a), Jesus once again tells His apostles that whatever they ask for will be given to them (v. 7b). This promise, formulated in a different manner than the preceding one (14:13-14), stresses that whatever the apostles wish will be granted them if they ask for it. This stress on the will of the apostles is consistent with the theme of the passage. Because of their insertion into the life of Christ the vine, and because of the presence of His message within them, their wills will be one with His. Whatever

they wish will already be the wish of the Son and the Father. Their prayer, expression of this conformity, will necessarily be heard always. The answer to their prayer resulting in an efficacious ministry, which proves to all that they are Jesus' disciples, will bring glory to the Father (v. 8). As in the life of Jesus, so, too, in the life of the apostles, prayer, ministry, and the glory of God belong together.

In verse 16 Jesus makes explicit another dimension of the prayer of His apostles whom He has made His friends: *prayer is part of their vocation*. He has chosen them, they have not chosen Him, and He has appointed them to go out on their mission and to pray. Jesus intends their work to be successful and to have lasting effects. He intends just as seriously that they pray to the Father in His name so that the Father himself will grant them what they ask. With Westcott we can say that the clause on the apostles' prayer is both subordinate to and coordinate with the preceding one. The perfection of prayer grows out of fruitful obedience and fruitful obedience coincides with the fulfilment of prayer.

Verse 7 merely stated they would receive whatever they asked, without specifying to whom their prayer should be addressed, how it should be made, or who would answer it. In 14:13-14 we saw that the prayer was to be addressed to the Father in Jesus' name and that Jesus Himself would answer it. The thought of the present verse goes a step further. It is not only the Son who will answer but the Father Himself, source of all that the Son has or gives. This nuance highlights the union the apostles will have with the Father Himself.

In that day you will ask nothing of Me. Truly, truly, I say to you, if you ask anything of the Father, He will give it to you in My name. Hitherto you have asked nothing in My name; ask, and you will receive, that your joy may be full. I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. In that day you will ask in My name; and I do not say to you that I shall pray the Father for you; for the Father himself loves you, because you have loved Me and have believed that I came from the Father (Jn 16:23-27).

Jesus completes His teaching on prayer by relating it to the accomplishment of His mission and to the dawn of a new age, the era of the Spirit (16:11-27). After the passion of Christ, a period of weeping and lamenting, the grief of the apostles will be changed

into joy (vv. 20,22a) when He comes after His resurrection to inaugurate a new relationship with them. The paschal gift of His Spirit will so enlighten them that they will no longer ask Him questions as they have been doing throughout the last discourses (e.g., 13:24f.,37; 14:5,8,22; 16:17f).

In this context the apostles are assured that if they address their petitions to the Father, He will grant them in Jesus' name. Therefore not only will the apostles make their prayer in Jesus' name (14:13-14; 15:16); not only will the Father answer it (15:16), but He will answer it in Jesus' name (16:23). The apostles' prayer made in union with Jesus ascends to the Father through Him. Likewise the gifts of the Father, beginning with the Spirit who will be sent in His name (14:26), descend to the apostles through Jesus as through the vine to the branches.

While Jesus was with them the apostles did not yet have a full knowledge of His person because they did not fully grasp His role as universal mediator between all men and the Father. When Jesus will have left them to go to the Father, they will understand in the light of post-resurrection faith that their prayers should be "in His name," that is, in terms of His mission as savior and as an expression of their union with Him and of their participation in His work (16:24). The command of Jesus, "Ask, and you will receive" (16:24b), can be understood, since the Greek verb "ask" is in the present tense, as an exhortation to continual prayer (cf. Mt 7:7; 1 Thess 5:17-18; Eph 5:20; Col 3:17). The apostles are thus invited in their work and in all they do to be as Jesus Himself, to have their attention turned toward the Father in an attitude of confident thanksgiving and request.

Jesus concludes His teaching on prayer by taking His apostles still another step into the mystery of communion with God. The fulness of knowledge which will be theirs after the resurrection will permit them to have access to the Father Himself. Since they will always pray in Jesus' name, His intercession will always be necessary and present (cf. 1 Jn 2:1f.). But Jesus wishes to stress here that His apostles, by reason of their spiritual rebirth as adopted sons of the Father, will have been so assimilated to Himself that the Father will hear them as He hears Jesus. Because they have loved Jesus and have believed in Him, the one sent by the Father, the apostles have

accepted the gift which the Father offered them and so have become in still a new way recipients of the Father's love.

Prayer made in Jesus' name and the effects which follow upon it result in a sharing of the joy which is Christ's own joy (16:24). In His development of the allegory on the vine and the branches, which contains an invitation to prayer, Jesus himself says, "These things I have spoken to you so that My joy may be in you and that your joy may be full" (15:11). In His final prayer He states, "These things I speak in the world that they may have My joy fulfilled in themselves" (17:13). One of the signs of the apostle of Jesus, as of Jesus Himself, is that joy which is neither sentimentality or naiveté, but a happiness in the realization that one is a child of the Father, a brother of Christ, and the servant in prayer and in work of the community of one's brothers. No power on earth can uproot this joy from the hearts of those who are Christ's (16:22; cf. 3:29; 1 Jn 1:4; 2 Jn:12).

It is hoped by the writer that these few pages may serve as a modest contribution to the current discussion on community and private prayer in the Society.¹ In seeking the solution of the problem of prayer as well as of the other problems which face us, it would seem that the Society would do very well to follow the example given by the Church during the conciliar period. It can be said without exaggeration that before all else the Church listened to the Word of God. Through this docility to the Spirit who speaks to us through the Scriptures, the Church was endowed with an unexpected keenness and breath of vision and with an uncommon courage and charity which have enabled her to begin a new period in her history. Likewise, we of the Society can find in the word of God proclaimed, meditated, and studied in our midst a privileged expression of God's will for our own renewal as a religious order at the service of the post-conciliar Church.

As an example, what St. John's gospel has to say on the prayer of Jesus and the apostles can provide some suggestive avenues of reflection to those who look for the answers to such questions as: Is prayer indispensable in the life of an apostle? What does prayer

¹ See R. E. McNally, S.J., "St. Ignatius: Prayer and the Early Society of Jesus," WOODSTOCK LETTERS 95 (1965) 109-34; J. M. Demske, S.J., "The Wisdom of a Change," *Ibid.*, pp. 135-38.

have to do with the glory of God? Do efficacious apostolic work and conformity to God's will presuppose prayer?

The fourth gospel would also seem to have a significant contribution to make to our deliberations about what kind of "rule" the Society should have concerning prayer. To understand this contribution it is necessary first of all to situate our discussion in the proper context.

All Christians, and a fortiori all religious, are called to a service of love to be lived in a spirit of freedom, the freedom proper to those reborn in Christ.² Their ultimate *law* of activity, that is, the dynamic source of their love and service, which gives purpose and direction to their whole lives, is to be found not in some obligation or code outside themselves, but within them, in the person of the Spirit of love, who has been given to them in accord with the promises made and prepared for in the Old Testament and finally realized and announced in the person of Christ. This new law, the interior law of charity of which St. Ignatius speaks in the *Proemium Constitutionum*, brings to every Christian a new freedom and abolishes the old slavery to exterior prescriptions which one is in fact powerless to observe by oneself. This new and unique law, the presence of Christ's Spirit, confers the power necessary to accomplish God's will with love and joy, and is therefore more demanding than the old law of a multiplicity of prescriptions because it does more than trace a line of conduct impossible to observe by one's own forces; it actually accomplishes what it proposes.

This does not mean, however, that after the advent of the new law exterior laws no longer have any function at all. Christ came not to abolish the law, but the slavery that accompanied it (cf. Mt 5:17). But the new law requires that all other prescriptions be made, proposed, and observed according to their particular purpose, which is to be not an end in themselves, but only a means for helping man advance toward that perfection of freedom and love to which he is called. The Spirit sent by the glorious Christ to His mystical members has not yet fully transformed them. That is why the Spirit is called "a guarantee of what is to come" (2 Cor 1:22;

² See the very pertinent reflections of S. Lyonnet, S.J., "Liberté chrétienne et loi de l'Esprit," in I. de la Potterie, S.J., and S. Lyonnet, S.J., *La vie selon l'esprit, condition du chrétien* (Paris: Cerf, 1965) pp. 169-95.

5:5; Eph 1:14), and "the firstfruits of the harvest to come" (Rm 8:23). In his present pilgrim state man can choose to be selfish and reject the inspirations of the Spirit of love, or he can so becloud with specious reasoning his already dim grasp of the truth that he does not see clearly the course of action God wishes him to follow. The Christian is not only capable of committing such faults, but he actually does. Because of such weakness, exterior laws must be formulated to help him live according to the Spirit. They stabilize the will that wavers and prepare it to act in accord with the interior exigencies of charity. Such laws propose with constant clarity to the mind that gropes in darkness the ideals of a life in Christ, light of the world.

On the basis of these principles one can conclude that in the Society a line of conduct can and should be traced in regard to prayer, but only as a *help* toward living according to the *primary and interior law which is the Holy Spirit*.

The preceding pages have shown that the gospel of John describes the prayer of Jesus and the prayer of the apostles as an intimate communion with God which is an integral part of an apostolic life. Such prayer can be taught and encouraged, as Jesus taught and encouraged it by His example and by His words. And such prayer can be prescribed, as Jesus prescribed it to His apostles (16:24; cf. 15:7). But above all, the fourth gospel, not only in the passages which treat of prayer, but from beginning to end, surely presupposes that that community will pray whose members dwell in habitual faith in Jesus Christ and in mutual love for each other. Where there is such faith and such love, there the Father, who is spirit, will find those who worship Him in spirit and truth (cf. 4:23).

THE DELIBERATION OF OUR FIRST FATHERS

truly a community of fraternal love

A creative return to an original inspiration is always invigorating. The simplicity and vitality which accompanied the birth of an idea or an organization are like a perennial fountainhead. An individual or a community can go back and draw new strength from its clear waters when the initial spirit has lost its power and freshness.

Pope Paul VI, addressing a group of religious superiors assembled in Rome on May 23, 1964, reminded them that: "A religious institute retains its vitality and vigor only so long as the spirit of its founder survives intact in the order's discipline and work and in its members' conduct." This admonition was reiterated by Vatican II in its decree on religious life. To effect an appropriate renewal of spirit, we were told, it is not sufficient to consider current conditions and challenges and then simply adjust to them. Con-

Translation and introduction by Dominic Maruca, S.J. The original text, with critical apparatus and cross-references to other Society documents, may be found in *ConsMHSJ, I (Monumenta Constitutionum praevia)*, pp. 1-7. We have followed the paragraph enumerations and subtitles of the original.

tinuity with the past must be assured by a deeper penetration into the original inspiration of the founder which was formulated, then sealed by papal approval, and commissioned for the service of the Church.

We of the Society are particularly fortunate in having a record of the immediate considerations and discussions which gave rise to our order. This document, entitled Deliberation of Our First Fathers, shows us how Ignatius and his associates first resolved to preserve their nascent brotherhood, then went further and decided to form a religious order. This vivid account of their proceedings, preserved in the handwriting of either Jean Codure or (more probably) Pierre Favre, enables us to be present at those initial "brainstorming" sessions of 1539, and to witness a marvelous exercise in group dynamics.

As far as I can discover, no complete translation of this document is readily available in English. Fr. James Brodrick in his Origin of the Jesuits (New York: Longmans, 1940, pp. 69-72) and Fr. William V. Bangert in his life of Favre, To the Other Towns (Westminster: Newman, 1959, pp. 63-66), translated and paraphrased some sections. But if we wish to utilize this document as a guide in grappling with contemporary problems in our Society, a complete translation is necessary.

We can study at first hand the original method of arriving at a consensus: how each person had his opportunity to speak, each was listened to respectfully, each man's arguments were welcomed and weighed. The striking contrasts will impress us: the freedom of spirit and docility to the Spirit, breadth of vision and allegiance to the Church, personal integrity and openness to others, astounding unity amid diversity of temperament and views. One can sense the warm esprit de corps: the mutual respect and affection, the sense of spiritual solidarity. It becomes evident why these men called themselves companions—men who broke bread together in Christ. They were truly a community of fraternal love. They are our model and inspiration as we follow Christ in the service of the Father.

(1) Unity of hearts amid diversity of opinions

It was just before the end of Lent. The time was drawing near when we would have to be separated from one another.¹ We were looking forward to this dispersal with great anticipation, recognizing it as a necessary means for attaining more quickly the goal which we had conceived and set as the object of our hearts.

We decided to assemble before the day of separation and discuss for a number of days our common calling and the style of life we had adopted. After a number of such sessions, we found ourselves divided. Some of our group were French, others Spaniards, still others Savoyards or Portuguese; our views and opinions were diversified. We were in perfect accord in singleness of purpose and intent; namely, to discover the gracious design of God's will within the scope of our vocation. But when it came to the question of which means would be more efficacious and more fruitful, both for ourselves and for our neighbor, there was a plurality of views.

No one should be astonished that among us, weak and frail men, this difference of opinion should have arisen, since even the princes and apostolic pillars of the most holy Church (Gal. 2:11), and many other holy men with whom we are in no way worthy to be compared, experienced a similar diversity of opinion and, at times, were in open conflict. They even left us a written record of their controversies. Well, then, since we too were of diverse opinion, we were anxious to find some course clearly indicated as the path to follow in offering ourselves as a holocaust to God, to whose praise, honor, and glory all our actions might be dedicated.

Finally, we decided and resolved unanimously to devote ourselves to prayer, the celebration of the Holy Sacrifice and meditation, in a manner even more fervent than usual; and after we had diligently expended all human effort, we would then cast all our cares upon the Lord, trusting in Him who is so good and generous. He imparts His good spirit to everyone who petitions Him in humility and simplicity of heart; in fact, He is incredibly lavish in His gifts to everyone (Jas. 1:5), never does He disappoint any-

¹ In 1539, Paschase Bröet and Simão Rodrigues were sent to Siena; Pierre Favre and Diego Laynez, to Parma; Nicolas Bobadilla, to Naples.

one. We were confident that He would in no way fail us, but since His kindness is without measure, He would assist us beyond our fondest hopes and expectations.

(2) They decide to pray privately, then hold common consultations

We began, therefore, to exercise our human energies, setting before the group questions considered worthy of careful consideration and prolonged inquiry. Our procedure was this: all day long we reflected and meditated on the subject; prayer was also enlisted as a source of light. At night each person proposed to the group what he considered the better and more expedient course. In this way we hoped that all of us could embrace as the truer judgment the view which was recommended by the force of stronger arguments and enjoyed a majority of votes.

(3) Their decision: the society should be strengthened

During the first night's discussion, the question posed was this: we had offered and dedicated our lives to Christ our Lord and to His true and lawful vicar on earth, so that he might dispose of us and send us wherever he might judge us more capable of producing better results, whether it be to (the Turks),² to the Indies, to the heretics, or to any other group of Christians or pagans—would it be more advantageous for us to be so joined and united into one body that no physical separation of our persons, be it ever so great, could divide our hearts? Or, on the contrary, would such an arrangement be not at all desirable? An example is at hand to illustrate the urgency of this question. The Pope is about to send two of our company to the city of Siena. Should we have a mutual understanding so that those who are sent from our midst will still be the object of our affectionate concern as we will be of theirs, or should we have no more concern for them than for others who are strangers to our fraternity? After much discussion we came to a decision in the affirmative. Since our most merciful and affectionate Lord had seen fit to assemble and bind us to one another—we who are so frail and from such diverse national and cultural backgrounds—we ought not to sever what God has united and bound together. Rather,

² The word "Turks" is interpolated from a parallel passage in the First Formula of the Society.

with each passing day we ought to confirm and strengthen the bond of union, forming ourselves into a single body. Each should have a knowledge of and a concern for the others, leading to a richer harvest of souls; for spiritual power, as well as natural, is intensified and strengthened when united in a common arduous enterprise far more than if it remains fragmented in many parts. In all these matters which have been narrated and in those still to be described, we wish it to be understood that absolutely no course of action adopted by us was the fruit merely of our own personal ingenuity and reasoning. Rather, we simply assented to whatever the Lord inspired and the Apostolic See subsequently confirmed and approved.³

(4) Question: should a public vow of obedience be pronounced?

After this first question had been decided and resolved, another more difficult, worthy of no less deliberate consideration, presented itself. The question was this: all of us had pronounced perpetual vows of chastity and poverty in the presence of the Most Reverend Legate of His Holiness when we were working among the Venetians⁴—would it be expedient for us to pronounce a third vow, namely that of obedience to one of our number, so that we might be able to fulfill the will of the Lord our God in all things with greater integrity and merit and greater glory to God, and at the same time fulfill the wish and directive of His Holiness, to whom we had offered most willingly our entire persons—will, intellect, strength, and so forth?

(5) The question is discussed and resolved

We devoted many days to personal prayer and reflection in seeking a solution to this question, but could find none which set our minds at peace. We put our trust in God and began to discuss ways to resolve this impasse. Would it be expedient for all of us to withdraw to some secluded place and remain there for thirty or forty days, devoting our time to meditation, fasting and penance, in order that God might heed our pleas and communi-

³ The secretary apparently wished to emphasize that this mode of procedure was followed by the Fathers in all their deliberations.

⁴ They were ordained to the priesthood in 1537 by Vincenzo Nigusanti, Bishop of Arbe.

cate the solution to this question? A second possibility was that just three or four of us, as representatives of the entire group, should retire to such a retreat for the same purpose. Still a third course of action called for no one to go into seclusion; rather, remaining in the city, we would devote half of the day to this principal concern of ours, so that the more suitable and lengthier part of the day would be given to meditation, reflection and prayer, while the remainder of the day would be spent in our usual practice of preaching and hearing confessions.

(6) At length, after much deliberation and examination of these various courses of action, we came to a decision: all of us were to remain in Rome. Two considerations were decisive: first, we feared that we might give rise to gossip and scandal within the city and among the populace; since men are rather prone to form rash judgments, they might conclude that we had either fled from Rome and turned to some new endeavor, or that we lacked constancy and firmness in pursuing tasks undertaken. Secondly, we decided to remain in Rome so that the benefits which we saw resulting from our work in the confessional, our preaching and other apostolic activity might not be lost due to our absence. For even if our number were four times as great as we are, we would be unable to meet all the charitable demands made upon us, just as we are presently unable to meet all requests.

Then we determined a mode of procedure for seeking a solution to our problem, prescribing for each and every one the following three steps. First, each should so dispose himself, so devote himself to prayer, the Holy Sacrifice, and meditation, that he make every effort to find peace and joy in the Holy Spirit concerning the vow of obedience. Each must strive, insofar as it depends on his personal efforts, so to dispose himself that he would rather obey than command, whenever glory to God and praise to His Majesty would follow in equal measure. The second preparatory step was that no one of our band should talk over this matter with another or ask his arguments. In this way, no one would be swayed by another's reasoning or disposed more favorably towards embracing obedience rather than towards rejecting it, or vice versa. Our aim was for each to consider as more desirable what he had derived from his personal prayer and meditation.

The third preparatory step was that each should consider himself unrelated to our company, into which he never expected to be received. With such a disposition, no emotional involvement would sway his judgment more one way or the another; rather, as an extern, he might freely advance for discussion his opinion concerning the taking or rejecting of obedience, and thus he could judge and approve that course of action which he believes will promote God's greater service and most securely assure our Society's permanence.⁵

(7) With these dispositions of mind and heart as a preparation we were to assemble on the following day. We agreed that each in turn should propose all disadvantages whatsoever against obedience and all the counterarguments which he had derived from his private reflection, meditation and prayer.

For example, one said: "It seems that this term 'religious obedience' has fallen into disfavor and has been discredited among Christian people, due to our shortcomings and sins." Another remarked: "If we wish to live under obedience, perhaps we will be obliged by the Pope to live under some rule which is already formulated and approved. In such a case, it might happen that the rule will not provide ample opportunity and scope to labor for the salvation of souls; yet it was to this single end, after our own salvation, that we dedicated ourselves. All our fondest dreams, conceived, as we believe, under God's inspiration, would come to nought." Still another commented: "If we vow obedience to someone, the number of prospects entering our congregation to labor faithfully in the Lord's vineyard will decrease. Though the harvest is great, only a few genuine workers can be found; such is the weakness and inconstancy of men that many seek their own advantage and the fulfillment of their own will rather than the interests of Christ (Phil. 2:21) and their own total self-abnegation." We proceeded in this manner with a fourth, a fifth, etc., each successively bringing forth the disadvantages which accompanied the vow of obedience.

Then on the following day our discussion centered on the contrary view, advancing for consideration all the advantages and benefits of the vow of obedience which each had drawn from his prayerful reflection. Thus each in his turn proposed the conclu-

⁵ Cf. *Spiritual Exercises*, #185.

sions at which he had arrived, at times deducing the unrealistic consequence of a hypothetical proposition, or again simply arguing by direct affirmation. For example, one reduced the case to this absurd impossibility: if this congregation of ours should undertake responsibility for a project without the gentle yoke of obedience, no one would have a specific assignment, since each would throw the burden of decision on another, as we have frequently experienced. Likewise, if our congregation does not have the benefit of a vow of obedience, it will not endure and continue steadfast; yet this is contrary to our initial resolution of preserving our Society forever. Therefore, since nothing preserves any congregation more than obedience, this vow seems essential, especially for us who have vowed perpetual poverty and are engaged in arduous and continual labors, both spiritual and temporal, since such enterprises are not in themselves conducive to preserving a society.

Another spoke in support of obedience by direct argument: obedience occasions continual acts of heroic virtue; for a person who genuinely lives under obedience is most prompt to do whatever is imposed upon him, even if it be extremely difficult or even likely to expose him to the laughter and ridicule of the world. Suppose, for example, I were commanded to walk through the streets and squares of the town naked or dressed in unusual garb. Now, even though such a command might never be given, as long as a person is perfectly willing to carry it out, by denying his own judgment and personal will, he has an abiding heroic disposition and is making acts which increase his merit.

Another remarked: "Nothing lays low pride and arrogance as does obedience; for pride makes a point of following one's own judgment and will, yielding to no one. It is preoccupied with grandiose projects beyond its capacity (Ps. 131:1). Obedience is diametrically opposed to this attitude; for it always follows the judgment and will of another, yields to everyone, is associated as much as possible with humility, the enemy of pride. And although we have professed total obedience, both in general and in particular details, to our supreme Pontiff and Shepherd, nevertheless the Pope would not be able—and even if he could it would be unbecoming for him—to take time to provide for our incidental and personal concerns, which are numberless.

(8) **The decision: unanimously affirmative**

For many days we discussed the various aspects of this question, analyzing and weighing the relative merits and cogency of each argument, always allowing time for our customary practices of prayer, meditation and reflection. Finally, with the help of God, we came to a decision. We concluded, not only by a majority vote but indeed without a single dissenting voice, that it would be more advantageous and even essential for us to vow obedience to one of our number in order to attain three aims: first, that we might better and more exactly pursue our supreme goal of fulfilling the divine will in all things; second, that the Society might be more securely preserved; and finally, that proper provision might be made for those individual matters, of both spiritual and temporal moment, that will arise.

(9) **Other discussion and decisions followed**

We continued in these and other deliberations for almost three months—from the latter part of Lent⁶ to the feast of John the Baptist—adhering to this same mode of procedure in our analysis and discussion of each issue, always proposing both sides of the question. By the feast of St. John, all our business was pleasantly concluded in a spirit of perfect harmony. But it was only by first engaging in prolonged vigils and prayers, with much expenditure of physical and mental energy that we resolved these problems and brought them to this happy conclusion.

⁶ In 1539, Ash Wednesday or the beginning of Lent fell on February 19th; Easter Sunday, April 6th.

TERRA FIRMA

Kicking Wildwood sand,
strolling through towels
impressed with women
and sometimes lumps of men,
I questioned sister sea.
Simply shrugging
as I waded into
her cold shoulder,
she didn't care
so why should I?
Everyone tastes her salt
and surrenders to thirst.

Riding a particular wave,
taut back arched and weak
from cold spines of sea,
I questioned brother land,
and he rose up proud,
aggressively indignant,
glaring with father sun,
dragging my torso back
to a rainbow of towels
to boots of sand
and stifling heat
of human reality.

THOMAS KRETZ, S.J.

INTER-FACULTY PROGRAM INQUIRY REPORT

The following account is a major portion of the report issued by the Inter-Faculty Program Inquiry. The Inquiry itself was constituted by the mandate of the Fathers Provincial of the American Assistancy. The meetings of the group were held at Rockhurst College, Kansas City, Missouri; the report was issued from these meetings and has come to be known as the "Rockhurst report."

The idea of an Inter-Faculty Program Inquiry (IFPI) was first suggested at Fordham during the 1965 Easter meeting of the Theologate Deans of the United States and Canada. It was noted, for instance, that thus far much of local thinking and experimentation: (1) concerned pedagogy, and classroom techniques and procedures rather than the more basic problem of curriculum content; and (2) tended necessarily to reflect local limitations of numbers, personnel, morale, administration etc. Further, a concern for our current students' theological education, especially in these times of rapid change, underscored the urgency of reviewing the regular studies program. It was proposed, therefore, that a representative group of professors be convened as soon as feasible to explore the theology curriculum problem from the larger point of view of the educational ideal.

First through Very Rev. John J. McGinty, S.J., of New York, and later through Very Rev. John J. Kelley, S.J., of Oregon, the Fathers Provincial gave their full and enthusiastic approval of such an "Inquiry to make recommendations for reformation of the theology curriculum." Meanwhile, the decrees *De scholasticorum institutione praesertim in studiis* (31st General Congregation) and *De institutione sacerdotali* (Vatican II) were promulgated, and both these decrees seemed to encourage the type of inquiry proposed.

Very Rev. Maurice E. Van Ackeren, S.J., graciously invited the group to hold its meetings at Rockhurst College. The dates of the Inter-Faculty Program Inquiry were set for Sunday evening, 7 November, to Saturday noon, 13 November 1965.

Present were:

Frs. Thomas E. Clarke, S.J. (Woodstock), Harry T. Corcoran, S.J. (Alma), Frederick E. Crowe, S.J. (Regis), Robert H. Dailey, S.J. (Alma), Joseph J. DeVault, S.J. (Bellarmino School of Theology), Joseph A. Devenny, S.J. (Weston), Avery Dulles, S.J. (Woodstock), Joseph A. Fitzmyer, S.J. (Woodstock), Gilles Langevin, S.J., (L'Immaculée-Conception), Dennis J. McCarthy, S.J. (St. Mary's) Richard A. McCormick, S.J. (Bellarmino School of Theology) Edward D. McShane, S.J. (Alma), Robert L. Richard, S.J. (Weston), Edward Sheridan, S.J. (Regis), Richard F. Smith, S.J. (St. Mary's), David M. Stanley, S.J. (Regis), Terrence Toland, S.J. (Woodstock), Gerald F. Van Ackeren, S.J. (St. Mary's), Maurice B. Walsh, S.J. (Weston), John H. Wright, S.J. (Alma).

The steering Committee was composed of Frs. Crowe, McCarthy, McCormick, and Dulles (Chairman). The Report Drafting Committee was made up of Frs. Corcoran, Devenny, McCarthy, and Toland (Chairman). The General Chairman of IFPI was Fr. Dulles. The Executive Secretary of IFPI was Fr. Toland.

On the original roster but unable to attend were: Frs. Jean-Louis D'Aragon, S.J., (L'Immaculée-Conception), William P. LeSaint, S.J., (Mundelein), and Robert E. McNally, S.J., (Woodstock).

The following resolutions reflect the major conclusions of the IFPI sessions at Rockhurst. While the rubric "resolution" has been used, the Inquiry members were aware that they were not established as a legislative body but were convened rather "to make

recommendations for the reformation of the theologate curriculum.”

All resolutions were carried by majority vote, many unanimously. Where the written record indicates opposing votes or abstentions, mention is made of this below. In a few instances, a note clarifying the intention of the resolution is also added.

For several reasons the IFPI looks on the proposed program as an “interim” program. For instance, varied experimentation according to local faculties and exigencies will be useful, if not necessary, for further refinement; also, the implementation of the proposed pre-theologate theology program would undoubtedly affect the theologate theology program; and more specifically, the “closer alignment” of philosophy and theology, as recommended by the decrees of Vatican II (*De institutione sacerdotali*, #14) and the 31st General Congregation (*De scholasticorum institutione praesertim in studiis*, #21), implies change in the content, structure, and length of future priestly education.

It should be noted, finally, that besides the topics resolved below, discussion was initiated on many other subjects which never reached a resolution formula for lack of time, failure to achieve consensus, etc. In other words, the group feels that the IFPI has made a significant contribution to the “reformation of the theologate curriculum,” but that much work remains to be done.

A. GRATITUDE

RESOLUTION 1: The members of the Inter-Faculty Program Inquiry express their sincerest gratitude to the Fathers Provincial who gave such enthusiastic support to this Inquiry, and who placed such encouraging confidence in the work of the participants.

RESOLUTION 2: The members of the Inter-Faculty Program Inquiry express their sincerest gratitude to Very Rev. Maurice E. Van Ackeren, S.J., to Rev. John J. Gibbons, S.J., to Rev. Hugh M. Owens, S.J., and to all the members of the Rockhurst College community. The warm hospitality and friendliness, and the genuine concern for so many details of efficiency and convenience will be remembered prayerfully by all participants in the Inquiry.

RESOLUTION 3: Special thanks are expressed by the Inter-

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Faculty Program Inquiry to the staff members of the Dean's Office for such complete and congenial cooperation throughout the week.

B. IMPLEMENTATION OF IFPI RECOMMENDATIONS

RESOLUTION 4: Steps should be taken at once to set up programs corresponding to the recommendations of the IFPI, and the new arrangement should begin as far as possible with the academic year, 1966-67 (2 abstentions).

RESOLUTION 5: The Theologate Deans should include on the agenda for all regular meetings an exchange of information on how the IFPI recommendations are being implemented in the houses of study of the individual provinces.

RESOLUTION 6: (*Note:* at first several were reluctant to approve this lest it appear that IFPI was trying to constitute itself a continuing body. It was pointed out that the resolution does not intend a reconvening of the same personnel though it might be desirable that many of the original IFPI members reconvene so as to profit from the experience of the Rockhurst sessions. On this basis the resolution was passed.) Following the academic year 1966-67, an inquiry similar to the Inter-Faculty Program Inquiry should be again convened to continue the work begun at Rockhurst.

RESOLUTION 7: In view of the urgent updating of the theological training and the necessary distinction of the four theological areas, it is imperative that the provinces see to the preparation of a greatly increased number of competently trained professors in all areas.

RESOLUTION 8: Adequate implementation of the proposed program, especially in its graduate phase, demands close contact with a full university complex to insure a proper range of offerings (3 abstentions).

C. FOUR-YEAR THEOLOGY PROGRAM

a) General

RESOLUTION 9: It is desirable that the pre-theologate or the first-year theology program contain a course on the religious needs,

difficulties, and aspirations of contemporary man, so that the total program of theology may be more evidently relevant.

RESOLUTION 10: A high proportion of electives should be incorporated into the four-year program (3 opposing votes).

RESOLUTION 11: It is recommended that in all areas where this notably affects the manner of instruction and is feasible, all teaching of courses in cycle be eliminated (2 abstentions).

RESOLUTION 12: In a four-year theology program those students who are qualified should devote at least the last year to specialization leading to academic or professional graduate degrees in theology.

RESOLUTION 13: (1) The degrees in this theological program should be civil degrees; (2) the bachelor's program should lead to the B.D. (Bachelor of Divinity), or equivalent; (3) the master's programs should lead respectively to the Th.M. (Master of Theology), or the M.R.E. (Master in Religious Education), or their equivalents; (4) if it be judged necessary or wise by the deans and provincials, the civil B.D., Th.M., and M.R.E. should be recognized as the equivalent of the ecclesiastical S.T.B. and S.T.L., respectively (i.e., the program should be submitted by the provincials of the region to the competent authority for such recognition) (1 abstention).

b) Bachelor level phase

RESOLUTION 14: The order of courses in the bachelor's program is left to the determination of the individual theologates; however, it is recommended that, when feasible, the courses be presented genetically (1 opposing vote).

RESOLUTION 15: There should be comprehensive examinations to qualify the student for the specialization recommended in Resolution 12.

RESOLUTION 16: These comprehensive examinations should test the student's knowledge in four distinct areas of theology: biblical, historical, systematic, and theologico-pastoral. The general subject matter for these areas is indicated by the examples found in Appendices 1, 2, 3, and 4. (*Note*: it should be clearly noted that these *Informal Memoranda* were only samples prepared by

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one, a few, or several participants in the Inquiry. They were not subjected to deliberation by the group and do not, therefore, represent a recommendation of the Inquiry itself, but may serve as a general indication of the type of concrete program which the Inquiry had in mind.)

RESOLUTION 17: Not all of the matter to be included in either comprehensive or course examinations need be presented in lectures, seminars, or other types of formal instruction.

RESOLUTION 18: For admission to the bachelor's comprehensives, 72 hours are normally required. This number is not to be understood as prejudicing the fixing of a different number of hours in an individual theologate. Moreover, a student may be admitted to these comprehensives before completing the normal number of hours at his own request, as approved by a faculty committee.

RESOLUTION 19: For purposes of course work and comprehensive examinations in the baccalaureate program, each of the four areas of theology should be given approximately equal weight. This is understood as implying that if, for example (as noted in Resolution 18), 72 credit hours were to be allotted, not more than 21 nor less than 15 should be required in any given area. More precise determination should be left to local initiative and experimentation. Such latitude seems especially necessary in view of the fact that there is not yet perfect agreement as to the contents of each of the four areas (10 favorable votes; 5 opposing votes; 2 abstentions).

RESOLUTION 20: (*Note:* the group voted to include here a synopsis of the discussion which preceded this resolution. *Discussion:* To the suggestion that the length of time for the bachelor's program be left free, it was objected that this would complicate exchange of students. It was noted that it was not desirable to have students transferring during the bachelor's program, but for the graduate program opportunity for transfer would be desirable. Those students who transfer would have to meet the prerequisites for admission to the graduate program in the theologate to which they transferred.) The example of 72 credit hours in Resolutions 18 and 19 is taken without prejudice to a two-year, a two-and-a-

half-year, or a three-year bachelor's program (10 favorable votes; 2 opposing votes; 3 abstentions).

RESOLUTION 21: The program should reflect the provisions both of the decree *De institutione sacerdotali* (#16), concerning the "application of the eternal truths of revelation to the changeable condition of human affairs and their communication in a manner suited to men of our day," and of the decree *De scholasticorum institutione praesertim in studiis* (#25), drawing attention to questions "which have influence at the present time." In the case of scholastics with suitable backgrounds and with faculty approval, permission may be given for some course work in fields which have theological implications. Instances are: literature, art, sociology, psychology (especially of religion), recent economic history, philosophy (especially of religion), and philosophy of science (2 abstentions).

RESOLUTION 22: In the theology program there should be provision for all to participate in *practica*, i.e., the students should practice some aspect of the ministry (catechizing, counseling, preaching, etc.) under competent supervision and advice (1 opposing vote, 1 abstention).

RESOLUTION 23: The following statement on liturgy is approved in detail by the Inter-Faculty Program Inquiry:

Liturgy: Its Place in the Theology Course

1. In keeping with Vatican II, *Constitution on the Sacred Liturgy* (#16), the "mystery of Christ and the history of salvation" should permeate all the areas of theological instruction. As one way to effect this, explicit "liturgical" propositions are to be included in the examination matter for all four areas.

Further, the theology of liturgy (or worship) should be explicitly included, for example, in the teaching of sacraments. Also, the rites training program should be revised, if necessary, to incorporate the best thinking on pastoral liturgy (e.g., that the administration of rites is a fully human action incarnating the sacred meaning of these rites, etc.).

2. According to the above named Constitution (and cf. also Vatican II, *De institutione sacerdotali*, #16), a separate course

on liturgy should also be included in the undergraduate theological program and taught by a trained liturgist. It is suggested that this should be an academic-type course illustrating, e.g., the formation of the Roman liturgy from scriptural and historical factors; seeing liturgy as a source or illustration of the Church's belief; etc.

3. The theology and history of the liturgy should have a place in the graduate level program (e.g., from textual work).

4. In all of this it is presupposed that men coming to the theologates will have a thorough acquaintance with the practice of the liturgy through their experience as Christians and religious, and some academic training provided by the pre-theological course.

c) Graduate level phase

RESOLUTION 24: The following proposal on the graduate level theology program is approved in detail by the Inter-Faculty Program Inquiry:

Graduate Level Theology Program

1. The object of the program is to allow the students a specialization and concentration taking into account aptitudes, interests, and future ministries. This implies two broad divisions, one leading to a higher academic degree, the other to a higher professional degree.

2. These may serve as a descriptive definition of the two divisions. The academic degree would involve courses and seminars of the sort that prepare more or less proximately for the research doctorate (Ph.D. in the U.S.). The professional degree would involve courses and seminars directed toward the more immediate application of theology to the various ministries. In this program, therefore, there should be an effort to provide a variety of courses and seminars corresponding to the variety of ministries exercised by Ours, e.g. missionary work, preaching, retreat work, parochial ministries, counseling, high school and college teaching (of non-theological subjects).

3. Students in either program should be given some experience of the type of work involved in the other.

Academic Degree

4. Majors should be offered in all four areas accepted for the comprehensive examinations for the bachelor's degree in theology according to the availability of faculty. Minors will be determined by the local faculty.

5. Upper division undergraduate theology courses would be available for and constitute part of the strictly graduate level program according to standard university practice.

6. The local faculty could require 24 credit hours plus thesis, 30 hours without thesis, or it could offer both of these alternatives. As an example, the course might be distributed as follows:

Major: 15 credit hours (9 required matter, 6 free)

Minor: 6 credit hours (3 required)

The remaining 3 hours must be chosen from the graduate professional courses.

7. In the 30 hour program, 3 of the additional 6 hours must be taken in the major and 3 in either the major or the minor.

8. Final examinations would be comprehensives in the fields touched upon in the courses and seminars taken in the graduate program.

9. Nothing prevents the qualified student in this program from doing academic work beyond the master's level during the 4 years of theology.

Professional Degree

10. A typical professional degree would conform to the following example. Thirty credit hours would be required. Normally 24 of these would be acquired in course and seminar work, and at least 3 of these hours must be chosen from the strictly academic degree offerings. The remaining 6 hours would be acquired through directed practice. In certain specialties more credits would be acquired in this manner.

11. The final examination for the degree would be a comprehensive in the field of specialization.

RESOLUTION 25: Students who have passed the bachelor's program in theology should be allowed, subject to faculty ap-

proval, to pursue all or part of the master's program (either academic or professional) elsewhere, not excluding non-Jesuit or non-Catholic institutions, where courses and conditions would more correspond to their needs (cf. *De scholasticorum institutione praesertim in studiis*, #32; *De institutione sacerdotali*, #18).

D. PRE-THEOLOGATE THEOLOGY

RESOLUTION 26: Concerning the scholastics' theological training from the novitiate on, IFPI addresses to the American Fathers Provincial the following recommendations:

1. Since the early theological training must be coordinated with later full-time theological training, the faculties of the respective theologates should have a decisive voice in determining the content of the early theological curriculum within the related provinces.

2. In view of the hoped-for exchange of theological students among the provinces, a uniform program should be adopted in the early stages of theological training in all the provinces of the United States and Canada, without prejudice, however, to experimentation.

3. For this curriculum to achieve its desired effect, all courses in the early stages of theological training should be taught by academically competent theologians.

4. The courses given in the novitiate should be of serious academic character, for college credit, and with adequate examinations (1 abstention from #4).

RESOLUTION 27: The following proposal on pre-theologate theology is approved in detail by the Inter-Faculty Program Inquiry:

Pre-theologate Theology for the Jesuit Scholastic

I. General Comments

1. The purpose of pre-theologate theology for the Jesuit scholastic of the United States and Canada is threefold: (a) the personal spiritual benefit of the scholastic; (b) assistance to the scholastic in his own studies and in his work with others; (c) the preparation of the scholastic for a more intensive and specialized study of theology.

3. It is thought that this curriculum will result in at least the equivalent of a respectable undergraduate major in sacred studies by the time the scholastic advances to the full-time study of theology.

4. For this curriculum to achieve its desired effect all the courses should be taught by academically competent theologians.

II. Proposed General Curriculum

(*Note*: the order of courses suggested within each stage of the pre-theologate training (i.e., novitiate, juniorate, philosophate or their equivalents) is not rigid; it may be adjusted according to local needs, provided that the subject matter here proposed be adequately covered within the stage.)

5. Novitiate: four courses of 3 credit hours each in the New Testament, that is, the Synoptics, John, Paul, Acts, and the remainder of the NT books. Where feasible, an academic course in ascetical theology should be introduced into the second year of novitiate.

6. Juniorate: two courses of 3 credit hours each in the Old Testament (second millennium B.C. and first millennium B.C.), and one 3 credit hour course each in Christology and the liturgy.

7. Philosophate: four courses of 3 credit hours each in:

- (a) Revelation, Faith and the Modern Man;
- (b) Christian Life (somewhat as in Mersch, *Moral Theology and the Mystical Body*); expandable on local option to 6 credit hours (**);
- (c) historico-systematic study of the Pre-Reformation Church and Theology;
- (d) historico-systematic study of the Reformation and the modern Church.

(**) *Note*: the course on Christian Life is not conceived as a preliminary or superficial "confessional casuistry." It should be a course in the theology of Christian, of supernatural living; of the general principles, moral and ontological, of Christian action and conduct.

This implies emphasis on the religious and supernatural character of Christian morality viewed as response to vocation and

grace; on law, i.e., moral law, natural law, law of Christ; on man's participation in the grace of Christ, incorporation in the Body of Christ as cause of Christian action; on the virtues, theological and moral, acquired and infused, as motors of the supernatural and meritorious act; on the gifts of the Spirit. It calls for the treatment of: conscience and the nature and value of its dictates; Christian prudence; sin; the obligations of the theological virtues; theological and psychological development of the virtue and act of faith, if not provided for elsewhere; charity, the form of the moral virtues; every virtuous act as mediation of charity in the concrete context; the penetration of charity into every aspect of special moral theology; the virtue of religion.

The course would include elements from and wide reading in:

Häring, *The Law of Christ*, vol. I and II.

Gilleman, *The Primacy of Charity in Moral Theology*.

Fuchs, *Theologia Moralis Fundamentalis* I and II (available in translation).

Fuchs, *The Natural Law: A Theological Interpretation*.

Mersch, *Moral Theology and the Mystical Body*, vol. I; and
vol. II, if available in translation.

Royo-Aumann, *The Theology of Christian Perfection*.

POSITION STATEMENT: (As noted above, many topics were introduced during the IFPI discussions but were not resolved. The following statement, passed by vote, draws attention to one important topic in this category. A similar statement would be applicable to many other topics.) Recognizing the need of a program specially designed for the priest who has an added heavy professional obligation, such as the priest-physicist, the priest-musicologist, etc., the committee regrets that in the time at its disposal it has been unable to provide completely for this need (1 abstention).

[As stated in Resolution 16: "It should be clearly noted that these [following] *Informal Memoranda* were only samples prepared by one, a few, or several participants in the Inquiry. They were not subjected to deliberation by the group and do not, therefore, represent a recommendation of the Inquiry itself, but may serve as a

general indication of the type of concrete program which the Inquiry had in mind."—Ed.]

APPENDIX 1: INFORMAL MEMORANDUM
SACRED SCRIPTURE

1. Syllabus for (bachelor) comprehensive examinations:

- | | |
|---------------------------------------|--|
| 1) History of Israel | 1) NT Times and Background (63 B.C. to 135 A.D.) |
| 2) Introduction to the OT | 2) Introduction to the NT |
| 3) Theology of the OT | a) Gospels (individual, Synoptic problem, Form Criticism, Formation of Gospel Tradition) |
| 4) Biblical Archeology | b) Rest of the NT |
| 5) Complementary readings to courses: | 3) Theology of the NT |
| a) Pentateuch | 4) Readings complementary to exegetical courses. |
| b) Period of Kings | a) Acts—Paul |
| | b) a Synoptic—John |

2. Sample bibliography:

- | | |
|---|--|
| 1) J. Bright, <i>History of Israel</i> (Phila.: Westminster, 1959) | 1) R. H. Pfeiffer, <i>History of NT Times</i> (N.Y.: Harper, 1949), pp. 1-230; C. K. Barrett, <i>NT Background: Selected Documents</i> (N.Y.: Harper and Row, 1961) |
| 2) A. Weiser, <i>Old Testament: Its Formation and Development</i> (N.Y.: Association Press, 1961) | 2) D. Guthrie, <i>NT Introduction</i> (3 vols.; London: Tyndale, 1961, 1962, 1965); or A. Wikenhauser, <i>NT Introduction</i> (N.Y.: Herder and Herder, 1958) and R. M. Grant, <i>A Historical Introduction to the NT</i> (N.Y.: Harper and Row, 1963) |
| 3) Either W. Eichrodt, <i>Theology of the O. T.</i> (2 vols.; Phila.: Westminster, 1961—); or G. von Rad, <i>O. T. Theology</i> (London: Oliver and Boyd, 1962—). | |
| 4) G. E. Wright, <i>Biblical Archaeology</i> (Phila.: Westminster, 1962) | |

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- 5) G. von Rad, *Genesis* (Phila.: Westminster, 1961); J. Lindblom, *Prophecy in Israel* (Oxford: Blackwell, 1962)
- 3) A. Richardson, *An Introduction to the NT* (London: SCM, 1958)
- 4) V. Taylor, *Formation of the Gospel Tradition* (London: Macmillan, 1949); C. H. Dodd, *Interpretation of the Fourth Gospel* (Cambridge: University Press, 1954); D. E. H. Whiteley, *Theology of St. Paul* (Oxford: Blackwell, 1964); some commentary on a Synoptic Gospel (to be assigned by professor).

3. Courses for the bachelor program: (°)

- OT: 1) Pentateuch (3 credit hours)
2) Period of the Kings (3 hours.)

These are required courses. In case of 2½ or 3 year bachelor program, also (3) OT Theology (3 hours); the latter would admit of substitution within the biblical area.

(°) Courses in Hebrew, Aramaic, NT Greek, Wisdom Literature, Psalms, Job, Apocalypse, Hebrews, Dead Sea Scrolls would be samples of offerings in graduate level programs.

- NT: 1) Introduction to Gospels (Individual, Synoptic Problem, Form Criticism, Formation of Gospel Tradition (3 credit hours)
2) Acts—Paul (3 hours)
3) A Synoptic—John (3 hours)

These are required courses.

In case of 2½ or 3 year bachelor program, also (4) NT theology (3 hours)

Admit of substitution within the biblical area: (3) and (4).

APPENDIX 2: INFORMAL MEMORANDUM
HISTORICAL THEOLOGY

Note: The explanation is added with regard to this area (historical theology) that it is understood to include not only what is now generally known as Church history, but also patristics, and the history of theology, heresies, and dogma; the intention is that these subjects should be treated from a more historical perspective and with the measure of autonomy proper to history.

A. GENERAL CHURCH HISTORY

1. Syllabus for (bachelor's) comprehensive examinations:

Since this is a survey course, it is not reasonable to demand the entire field of Church History as matter for the comprehensives. Thus it should be within the judgment of the Church historian to select certain subjects, together with a book (or books) in which the matter is well treated. These readings are beyond general histories or the articles that will be appearing in the NCE. The following topics are proposed as examples:

- 1) Life in the primitive Church (rigorism, the *koinonia*, Church organizations, etc.).
- 2) The Persecutions (by rescript and by edict) and the hagiographical problems relating to the martyrs.
- 3) Growth of papal power from Gregory I (590-604) to its decline under Boniface VIII (1294-1303).
- 4) The political and theological background for the schism of Photius and Michael Cerularius.
- 5) The medieval crisis over lay investiture and the *Eigenkirche* (proprietary church).
- 6) Monasticism: a description of the Antonian, Pachomian, Columban, and Benedictine systems; significance of the Cluniac (liturgical and administrative) and Cistercian (agricultural) movements.
- 7) The "Republica Christiana" (Augustinian theocracy as found in the 19th Book of the *City of God* and its implementation in the Carolingian Empire).
- 8) The new Catholic view regarding the person and achievement of Martin Luther.
- 9) The Henrican schism and the controversy over Anglican orders.

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- 10) The factor which prevented reform in *capite et membris* during the critical century (1417-1517).
 - 11) Anti-Romanism as displayed in the Gallican articles, the policies of Empress Maria Theresa and Joseph II of Austria, Febronianism, the Napoleonic dominance, the *Risorgimento*, the *Kulturkampf*.
2. Readings:
- Lebreton-Zeiller, *The History of the Primitive Church*
Duchesne, *Early History of the Church*
Allard, *Ten Lectures on the Martyrs*
Palanque et al., *The Church in the Christian Roman Empire*
Delehaye, *The Legends of the Saints*
Ullmann, *The Growth of Papal Government in the Middle Ages*
Duchesne, *The Beginnings of the Temporal Sovereignty of the Popes*
Dvornik, *The Photian Schism*
Fortescue, *The Orthodox Eastern Church*
(These for numbers 1-4; similarly for numbers 5-11)

B. SPECIAL HISTORY OF CHRISTIAN IDEAS

3. Sample syllabus:
- 1) The formation of creeds.
 - 2) The Apostolic Fathers, Apologists, Irenaeus, and early Alexandrians.
 - 3) The Arian crisis and the Councils of Nicea and Constantinople.
 - 4) The Fathers most directly involved in the above crisis and councils.
 - 5) The Christological controversy and the Councils of Ephesus and Chalcedon.
 - 6) The Fathers involved in the above controversy and councils.
 - 7) Pelagian and semi-Pelagian controversies, and the Council of Carthage and II Orange.
 - 8) Augustine and his influence.
 - 9) The 4th Lateran Council.
 - 10) The two councils of union: Lyons and Florence.
 - 11) The conciliar movement and the Council of Basel.
 - 12) Wycliffe and Hus.
 - 13) The Council of Trent and the ideas of Luther and Calvin.

- 14) The theologians of the counter-Reformation.
 - 15) The *De auxiliis* controversy.
 - 16) Baianism and Jansenism.
 - 17) 19th century rationalism and fideism.
 - 18) Newman, Moehler, and Scheeben.
 - 19) Modern Protestant Christianity.
 - 20) Anti-modernist documents.
 - 21) Selection of more important papal documents and encyclicals.
4. Readings:

J.N.D. Kelly, *Early Christian Creeds*
 Writings of the Apostolic Fathers
 Gill, *The Council of Florence*
 Dillenberger, *Selections from Martin Luther*
 Etc., etc.

Note: in general, one cannot reasonably expect more than about 20 books of 200-300 pages. Sometimes dictionary articles can be substituted for books to bring the total reading required within limits. But a strong emphasis on the original writings of the Fathers and the Acts of the councils is recommended.

5. Minority report:

The topics of SPECIAL HISTORY represent the majority opinions at the caucus, but it does not seem to be the best expression of the principles operative in setting up the area of historical theology, the emphasis being taken away somewhat from the dialectic of creative ideas and put rather on the judgmental decision of the Church. However, it can be "interpreted" locally as long as the principle of the original motion is saved.

APPENDIX 3: INFORMAL MEMORANDUM SYSTEMATIC THEOLOGY

A. FUNDAMENTAL THEOLOGY

1. Material for comprehensive examinations:
 - 1) Introduction to theology:
 - Notion of theology
 - Purposes of theology
 - Principal forms which theology has taken

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- 2) Nature of revelation:
 - Ways in which God has revealed Himself
 - Attributes of Christian revelation
 - "Closing" of revelation in apostolic age
- 3) Religious anthropology:
 - Religious needs, aspirations, and difficulties of modern man
- 4) Christianity among the religions:
 - Problem of Christianity as one among many
 - Theological evaluation of the "other religions"
 - (At discretion of the individual theologate: a general knowledge of the major non-Christian religions)
- 5) Apologetics:
 - Official doctrine of the Church on relations between faith and reason
 - Some of the main apologetical systems
 - The Church as a sign of credibility
 - Claims of Jesus
 - Faith of the primitive Church in Jesus as Lord and Messiah
 - Miracles of Jesus
 - Resurrection of Jesus
 - Jesus and the origins of the Church
 - Nature and recognition of miracles
- 6) Doctrine concerning Scripture:
 - Church teaching concerning the canon, inspiration, and inerrancy (including knowledge of *Divino Afflante Spiritu*)
 - Speculative treatment of problem of inspiration and inerrancy
- 7) Tradition and magisterium:
 - Ways in which revelation is transmitted in the Church
 - Authority of the teaching Church
 - Theological notes
 - Question of the material sufficiency of Scripture
- 8) Faith:
 - Qualities of the act of faith in Church doctrine (Vatican I and II) seen in relation to the biblical doctrine on faith

2. Readings:

For the entire matter in numbers (1) to (8) above appropriate readings should be assigned by competent professors: books, articles, and private notes. It is estimated that the student should be responsible for about 2,000 to 3,000 pages in all, with some variation for different classes of students.

Books should generally be of a sort directed to theology students on the seminary level, such as the following:

- Bulst, *Revelation*
- Latourelle, *Théologie de la révélation*
- Baumer, *Religion and the Rise of Skepticism*
- Schlette, *Die Religionen als Thema der Theologie*
- Cuttat, *The Encounter of Religions*
- H. Smith, *The Religions of Man*
- Cristiani, *Why We Believe*
- Rahner, *Inspiration in the Bible*
- Moran, *Scripture and Tradition*

B. SPECIAL SYSTEMATICS

3. Material for comprehensive examinations:

1) God One and Three:

- Trinity: psychology analogy; missions
- Providence and predestination
- Divine immanence and transcendence
- Problem of atheism
- Creation: Bible and Vatican I

2) Christ the Savior

- Christology: knowledge, consciousness, and liberty; cosmic Christology; causality of mysteries; hypostatic union; theories of redemption

3) Christian Anthropology

- Indwelling of Holy Spirit
- Nature and grace
- Justification in Paul and Trent
- Christian virtue
- Analysis of act of faith
- Theology of work
- Evolution and monogenism
- Theories of original sin

4) Church and Sacraments:

- Images and concepts of the Church
- Theology of ecumenism
- Universal salvation
- Church and state: religious freedom
- Church in the modern world

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States in the Church
Presence of Christ in the Church
The Liturgical Mystery
Sacramental system
Causality of the sacraments
Theology of individual sacraments, e.g., Eucharist: presence, sacrifice, banquet
Fundamental principle of Mariology

5) Eschatology:

Universal eschatology
Mediate eschatology

4. Readings:

Samples of some readings which could be assigned in preparation for the comprehensive examination:

In general:

The pertinent sections from St. Thomas, especially in the *Summa Theologica*

The pertinent articles in various "Dictionaries" (D.T.C.; L. Th.K.; etc.), and very soon the *New Catholic Encyclopedia*, which will also provide bibliographies that will be up to date for the past few years

Scheeben, *The Mysteries of Christianity*

Volumes of *20th Century Encyclopedia of Catholicism*

Davis, *Theology for Today*

1) God One and Three:

Danielou, *God and the Ways of Knowing*

de Lubac, *The Drama of Atheistic Humanism*

Loneragan, *Trium Personarum analogiam*, etc.

Murray, *The Problem of God*

Teilhard de Chardin, *The Divine Milieu*

Weigel and Madden, *Religion and the Knowledge of God*

2) Christ the Savior:

Adam, *The Christ of Faith*

de la Trinité, *What is the Redemption?*

Durrwell, *The Resurrection*

Guardini, *The Humanity of Christ*

Loneragan, *De constitutione Christi*

Rahner, "Current Problems in Christology," *Theological Investigations*, I

3) Christian Anthropology:

Küng, *Justification*Gleason, *Grace*Rahner, "Theological Reflections on Monogenism," *Theological Investigations*, I_____ "The Theological Concept of *Concupiscentia*,"
*Ibid.*Scheeben, *The Glories of Divine Grace*Guardini, *Freedom, Grace, and Destiny*Mouroux, *The Meaning of Man*

4) Church and Sacraments:

Schillebeeckx, *Christ, the Sacrament of the Encounter of God*Martimort, *The Signs of the New Covenant*Journet, *The Church of the Incarnate Word*Küng, *Structures of the Church*McNamara, *Mother of the Redeemer*Rahner, *The Church and the Sacraments*_____, *The Dynamic Element in the Church*

5) Eschatology:

Garrigou-Lagrange, *Life Everlasting*Gleason, *The World to Come*Guardini, *The Last Things*Rahner, *On the Theology of Death*Winklhofer, *The Coming of His Kingdom*APPENDIX 4: INFORMAL MEMORANDUM
THEOLOGICO-PASTORAL THEOLOGY

1. The comprehensive examinations for this department will include material from the following sections: moral-canonical and pastoral liturgical, as ascetical-mystical, catechetics, homiletics). The following is intended merely as an example of one possible syllabus.

A. MORAL-CANONICAL

1. Foundations of Christian moral life:

Meaning of morality

Religious and personal character of Christian morality

Nature of law (moral and canonical)

Theology of the natural law

Conscience, its nature, function

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- Prudence and the prudent formation of conscience
 - Nature of the moral act (its personal character and freedom)
 - Reduction of freedom
 - Supernaturality of the moral act
 - Sin
 - Imputability of effects in the moral life
2. Theological virtues:
 - Faith: its acceptance, cultivation, profession, preservation
 - Hope: its significance in Christian life
 - Charity: the twofold precept and its practical applications
 3. Moral virtues:
 - Virtue of religion (duties of worship and reverence)
 - Piety and obedience (theology of the family and patriotism)
 - Justice (commutative, distributive, social; this will include matter sometimes taken under title of 5th, 7th, 8th commandments and Catholic social teaching, specifically *Mater et Magistra* and *Pacem in Terris*)
 - Temperance (sobriety, mortification, chastity; this latter will include conjugal chastity and celibacy)
 4. Theology of the states of life (religious, clerical, lay)
 5. Sacraments in Christian morality:
 - Moral and canonical aspects

B. PASTORAL

- 1) Basic principles of pastoral psychology and counseling.
 - 2) Principles of practice of liturgical worship.
 - 3) Principles of ascetical-mystical theology.
 - 4) Principles of catechetics and homiletics.
2. Those who prepared this Memorandum feel that 18 semester hours are required for the moral-canonical section of the program. These hours are to be distributed according to local arrangements.
3. Readings: Books of the calibre of the following are considered to be of real utility in preparing the comprehensive examination:
- Gilleman, *The Primacy of Charity in Moral Theology*
 - Fuchs, *Natural Law*
 - Ford-Kelly, *Contemporary Moral Theology*
 - Schnackenburg, *Moral Theology of the New Testament*

TOWARD A NEW THEOLOGY

the implications of Rockhurst

JUSTIN S. KELLY, S.J.

PENDING THE APPROVAL of higher superiors, the resolutions made at Rockhurst last November will begin to take effect this fall in the theologates of the United States and Canada. The proposed revision of the theology curriculum has been widely welcomed, yet already certain rumbles of discontent have been heard. Some profess to find the new program unintelligible, while others claim it represents no real advance over the status quo. The new curriculum, they say, is only the old one parcelled out a little differently. "They've rearranged the dust, instead of sweeping it out," complains a disappointed reformer.

What will actually happen as Rockhurst becomes reality is, of course, anybody's guess. Only a year or two's experimentation can uncover the program's practical possibilities. But the Rockhurst recommendations themselves, I believe, mark a radical change in theology—a transformation of the basic conception of theologate formation. The new program is sufficiently continuous with the present situation to be practicable now, yet revolutionary in its implications for the future. The following pages are offered as a (highly unofficial) commentary on the Rockhurst Report and an interpretation of its overall direction.

The principle of diversification

The first major change embodied in the new curriculum is its recognition of individual needs and differences. In place of the traditionally uniform order of courses, Resolution 10 urges that "a high proportion of electives" be incorporated into the four-year program. Resolution 12 permits qualified students to devote at least their final year of theology to specialization, which is to lead to a graduate degree. Resolution 21 provides for some undergraduate coursework in fields cognate to theology, including literature, art, sociology, psychology, and philosophy. Students who have passed their bachelor's comprehensives are allowed by Resolution 25 to pursue part or all of their master's program outside the theologate. They may attend non-Jesuit and even non-Catholic institutions, the purpose being always to find conditions and courses which would "more correspond to their needs."

This effort to adapt theology to the needs, interests, and abilities of the individual theologian represents a major breakthrough. It concretely embodies some of the provisions of the current General Congregation's decree on the intellectual training of scholastics. At one level, it can be seen simply as the practical recognition of an evident fact: the presence in our theologates of men of widely diverse personalities, backgrounds, talents, and future ministries. The resolutions cited above attempt to take advantage of this diversity, so the individual can make the best possible use of his years of theology. In itself this is hardly remarkable; what is new is the recognition that theology is something which can and ought to be so adapted.

The Rockhurst Report, in other words, appears to envision theology more in terms of a personal appropriation, and less in terms of the simple "taking on" of an objective body of knowledge. The theological formation of the past, it seems safe to say, was centered chiefly on the matter to be covered. That matter, like the multiplication table, was conceived to be the same for everybody. So all took the same basic course, with the possible addition of an elective seminar or "special discipline" in third or fourth year. The only individual difference officially acknowledged by the curriculum was the one implied in the division into "long" and "short" courses. Like geometry or Latin grammar, theology was something to be

imposed uniformly on all minds, without difference or distinction. The Rockhurst provisions, on the other hand, recognize that the mind which comes to theology steeped in science, or literature, or psychology, receives it in a distinctive way. The theologian is not a lake freighter, coming to be filled with precious ore before being sent out upon the waters. Whatever theology is, it is evidently not—in the eyes of the Rockhurst delegates—indifferent to the human material it works with. It is something to which the individual theologian's aptitude and special training can and must be related.

The principle of comprehension

Another step in the direction of updated educational practice is taken in Resolutions 15 to 17 of the report. To qualify the student for the specialization mentioned earlier, comprehensive examinations are established for each of the four areas of theology (biblical, historical, systematic, and theologico-pastoral). Resolution 17 states explicitly that "not all of the matter to be included in either comprehensive or course examinations need be presented in lectures, seminars, or other types of formal instruction." Examination material will be defined in terms of topics and related reading material. The individual student may even (at his own request and with faculty approval) take his comprehensives before completing the 72 hours of course work which is the normal prerequisite for the exams (Resolution 18).

The new element here, obviously, is not that the student's proficiency be tested by examinations, but that this competence is now defined in terms of his understanding of theology, and not of hours logged in the classroom. Intellectual mastery has always been the goal of theologate education, but it seems painfully evident today that such comprehension has often been measured in excessively formal terms. Belief in the *ex opere operato* virtue of classroom instruction—that "talking is teaching and listening is learning," as a satirical maxim puts it—has fortunately been on the wane for some time. Most theologates have already adopted some form of reduced schedule or optional attendance at lectures. The Rockhurst resolutions weave this principle into the curriculum itself, so that it appears less as a concession to human weakness and more as a positive ideal. A comprehensive grasp of theology, rather than sheer patient endurance, becomes the norm. Whether it will be so in

practice, rather than merely on paper, depends almost entirely on the way the examinations are conducted. If passing the comprehensive means no more than being able to hold the examiners at bay with an arsenal of "magic words," remembered definitions, and Denzinger numbers, the last state of today's theologian may be no better than the first. Then perhaps the only effect of the Rockhurst meeting will have been to set up a quadruple *ad grad* in the middle of third year. If, on the other hand, it becomes clear that the accent falls on *comprehension*, then the classic description of theology as *fides quaerens memoriam* may well be obsolete. In that case the Rockhurst recommendations will have attained their evident goal of a more realistic norm of theological competence.

The principle of relevance

Another noteworthy aspect of the Rockhurst memorandum is its insistence on contemporary relevance and on practical steps to achieve it. Resolution 7 calls for a great increase of competently trained professors in all areas, giving as a reason the need for an "urgent updating of theological training." Resolution 8 posits close contact with a complete university complex as a basic prerequisite for the success of the whole program. Next, a course on the religious needs and difficulties of contemporary man is inserted into the pre-theologate or first year theology program; again, the reason cited is the need to make the total course of theology studies "more evidently relevant." Resolution 21 refers to Vatican II's Decree on Priestly Formation and to the present General Congregation's decree on studies, both of which emphasize the importance of contemporary adaptation and communication of the Christian message. Theology's need to consider questions "which have influence at the present time" is the reason for permitting theology students to take courses in related fields, like literature, sociology, and philosophy. Finally, the *practica* for which Resolution 22 provides—including such ministries as counseling, preaching, etc.—are recognized as an intrinsic part of the theology program, rather than as para-theological diversions, a substitute for Thursday picnics.

All these proposals are valuable and important—none more so in the concrete, perhaps, than that which urges that the theologates be closely affiliated with a university. Yet theology will not be made relevant by resolutions. Catholic seminaries have often been situated

on or near a university campus for generations, without this having any measurable influence on the theology taught there. One may even question whether theology as traditionally taught is *capable* of being affected by other disciplines and "outside" activities. In the first essay of the *Schriften*, Karl Rahner points out that today's manuals of theology differ in no significant way from those of two hundred years ago. Yet the last two centuries have been a time of unparalleled cultural change, some of it with enormous influence on man's attitudes towards himself and his world. If apart from the "New Theology"—which is only beginning to trickle down into the theologate lecture hall—the transformations undergone in the last few generations by philosophy, art, psychology, the physical sciences have had little or no impact on the teaching of theology, what hope is there that theology will suddenly "become relevant"? How is it going to be fertilized by *practica*, university affiliation, or outside course work?

Admittedly, it is difficult (perhaps impossible) to see what art or psychology or the philosophy of science could contribute to the standard "tract" in Christology or the Trinity, not to mention canon law. Yet it is equally clear that in the judgment of the Rockhurst delegates, there "non-theological" disciplines can and should be made relevant to theology. It follows, therefore, that the Rockhurst delegates do not limit theology merely to what is currently found in tracts and manuals. A broader concept of theology, and of the meaning of theological formation, seems to underlie the twenty-nine resolutions made at Rockhurst. It is the notion of a theology to which all the forms of human self-understanding (and not just the auxiliary disciplines of historical criticism and exegesis) are somehow relevant.

Thus a "redefinition" of the nature of theology appears to be implicit in the practical measures adopted at Rockhurst. The theologians of the IFPI evidently do not wish theology to be an absolutely self-sufficient discipline, living purely by its own traditions and rules and hermetically sealed against outside influences. They seem to feel that the changes in modern man's intellectual and spiritual outlook can be incorporated into theology, and not simply juxtaposed to it. As noted above in the section on diversification, they think that theology will be (or ought to be) learned differently

by the scientist than by the artist, the mathematician, the humanist. Theology *itself* will be somehow different, and not just the learning process. How is this possible?

The answer, insofar as the Rockhurst report gives one, will be found in its division of dogmatic theology into two areas: historical and systematic. The remaining pages of this article will be devoted to a discussion of the principle underlying this division, which may well be the key to the success or failure of the Rockhurst program. Here, unfortunately, the printed report gives little direct assistance. The distinction between historical and systematic areas in theology is presupposed rather than explained in the text itself. The sample curricula proposed as illustrations in the appendices seem to indicate a certain confusion, or at least disagreement, regarding the division. What follows, then, will have to be largely my own interpretation of the two areas, and not necessarily that of the majority of Rockhurst delegates.

Historical theology

Fundamental to the whole concept of a "historical" theology is the intention to treat certain past ideas *as historical*, i.e., as past, no longer current. It presupposes the possibility of achieving historical perspective—some degree of distance, of separation, from the theological views of the past. Without denying all permanent value to the problems posed and solved by St. Augustine or St. Thomas, it nevertheless recognizes that these problems are not always our problems, nor their way of solving them necessarily our way. A historical theology, in other words, depends on the correlative possibility of a theology which would *not* be historical—or not primarily. Its existence as a distinct area of dogmatic theology makes sense if, and only if, there also exists a *contemporary* theological problematic: that is, a contemporary framework of questions and methods which is distinct from the framework of the sixteenth century, or the thirteenth, or the fourth. It is this distinctively modern problematic which I take to be the province of "systematic theology."

Historical theology, then, discusses the theological questions and answers of the past; systematic theology explores *our* questions. It is the inability to see any real difference between the two, one suspects, which leads to the charge some have made, that Rockhurst's historical-systematic distinction is artificial and unnecessary.

In that case, the division of dogmatic theology into two areas looks like a clever ploy on the part of the "dogmaticians" to get a double share of the new curriculum (which is how one indignant scripture teacher viewed it). But certain professors of dogma are no better satisfied, because for them the theological queries of Nicea, or of Aquinas, are the only questions possible: they are the natural and inevitable inquiries of the human mind faced with the mysteries of revelation. The problems of the past *are* their problems, the only ones of any importance. For them, *all* theology is historical—or rather, none is, because they lack precisely that sense of the *pastness* of the past which constitutes historical consciousness. If one must ask the question St. Thomas asked, and in the terms in which he asked it, then historical perspective is impossible. St. Thomas is a contemporary, and all speculative theology is "systematic theology."

But the Rockhurst delegates affirm the possibility and even necessity of a distinct area of historical theology. It is to be a history of Christian ideas, uniting dogmatic definitions, theological thought, and history (secular and ecclesiastical). Its aim will be to replace both dogma and theology in their historical setting. This will involve more extensive use of political, social and cultural history than is possible under the "tract" system, yet the focus will ultimately be theological. Institutional history will be subsumed into the history of Christian thought, with special (but not exclusive) emphasis on the Church's official pronouncements.

The foregoing objections to the idea of a historical theology help to clarify the difference between the discipline approved at Rockhurst and the ordinary theological treatise. The latter, to be sure, often contains a "historical" section which follows the growth of a certain theological opinion or doctrine from Holy Scripture to the late nineteenth century (rarely beyond). Yet, to a large extent, the views selected in this way must be abstracted from their historical contexts taken absolutely, in their timeless intelligibility. The proposed area of historical theology, on the other hand, will study eras and milieus, instead of isolated theories. Rather than following the thread of Trinitarian speculation from the Old Testament to Lonergan, it will consider the whole theological thought of a given era, like the patristic period or the Reformation. (*Within* a given period, it may still be found useful to arrange the material according to

themes—i.e., somewhat on the lines of J.N.D. Kelly's *Early Christian Doctrines*—rather than according to individual theologians, as in the usual patrology course.)

The advantages of such a "contextual" approach to theology are evident. Not only will Christian thought and doctrinal development be seen in relation to secular and ecclesiastical history, but the *unity* of theology itself will begin to be more apparent. One of the great handicaps of the current treatment by "themes" is that it fragments dogmatic theology into a dozen or more tracts, each of which tends to become a little theological world of its own. Every time a new tract is begun, one is faced with the task of rebuilding the whole of theology again, and of tracing out the development of one more dogma from Moses to Cardinal Franzelin. Because the ideas are taken in relative isolation from each other and from their cultural contexts, historical perspective is lost. The student often has the impression that the purpose of the course is to present him with an option for some great theological controversy of the past. Will he be an Alexandrian, or an Antiochene? a Banezian, or a Molinist? The standard dogmatic treatment makes these alternatives appear to be current and vital choices. Yet surely the function of historical theology ought to be to show such ancient controversies in perspective—as growing out of their respective eras and limited by their concerns and presuppositions. If any conclusion at all can be drawn from the perdurance of such disputes down the centuries, it is the likelihood that a basic misconception is at work—that both sides are asking the wrong question, or asking it the wrong way. The nineteenth century economists who thought of the unemployment problem as a problem of "overpopulation" proposed various remedies, but the economic experts of today do not feel obliged to opt for one or other of these.

If it is true that the concepts, attitudes, and a priori's (philosophical, anthropological, cosmological, etc.) of twentieth century man are not and cannot be those of St. Augustine, St. Anselm, or even St. Thomas, then a historical theology is clearly necessary. Its defining quality will be consciousness of history—of what makes one era or culture different from another—as opposed to mere knowledge of the past. Hopefully, the history of Christian thought could gradually broaden in the direction of a *history of Christian culture*. The art, the liturgy, the spirituality of a given period are all relevant to

its way of posing and answering theological questions—more relevant, often, than the institutional history of the Church. (A beginning might be made by offering courses in the history of spirituality or of Christian art, for example.)

The emphasis placed on historical relativity in this interpretation is not meant to imply that the theology of the past is without contemporary relevance. On the contrary, the chief reason for studying historical theology is the illumination it brings to our own problems. But the past will only prove illuminating if we go to it with questions of our own—questions which are our own precisely because Augustine, Aquinas, or Suarez did not ask them. In separating ourselves from the past, we become related to it in a new way; in a sense, we come to possess it for the first time. This I take to be the purpose of historical theology. Besides the advantage accruing to historical theology itself, the program of studying theological development in its temporal and cultural context simultaneously liberates systematic theology to pursue its own goals. Instead of being forced to discuss problems in the form in which they historically arose, it is freed to approach the Church's teaching in terms of the questions asked about it by the man of today.

Systematic theology

From the preceding discussion of the area of historical theology, it is apparent that the interpretation here proposed of its companion area, systematic theology, lays emphasis on the second word rather than the first. It is to be understood, in other words, rather as "theology done in a systematic way" than as "the study of theological systems." The latter is still an important part of the whole area—but only a part (as church history is only a part of historical theology). "Systematic," then, is taken to mean primarily "thematic," "theoretical," or "speculative" (if one can strip the last word of its up-in-the-clouds connotation). In contrast to historical theology, its aim is not to discover what was said in the past about a particular issue—where, when, by whom, with what understanding—but to discover what an intelligent Christian believer might say today. It is an attempt to articulate the questions people really have today about the teachings of the faith, and to provide some kind of "working solution" for those questions. It is an ongoing reflection on the meaning of the Christian message, a reflection for which the works

of the best contemporary theologians will prove especially relevant.

The primary function of systematic theology, then, is not simply to *inform* the student about the opinions of certain theologians, whether ancient or modern. That would be a valuable project, but by itself it would hardly justify the place given to systematic theology in the Rockhurst curriculum. It should be the aim of this department to do "actual" theology, rather than just to present objectively what other theologians (past or present) have said. Systematic theology is ordered in the first place to the present and the future, drawing on historical and biblical sources only in so far as these are helpful to its purpose, which is to lead the student to a personally integrated and communicable understanding of the faith. As the area where "theologizing" is done, it can profit from the assured results of biblical exegesis and historical theology, without entering into these areas for their own sake.

A syllabus of major twentieth century topics and problems can be used to determine the matter for the comprehensive examination. The topics—i.e., general headings like "Christ," "sin," "redemption," "the Trinity"—will be largely those of traditional dogmatic theology; the questions raised regarding these topics may not be. The first questions raised by the contemporary Christian as he confronts the doctrine of the Incarnate Word, for example, are not likely to be about the modes of predication of divine and human attributes with respect to the person of Christ; nor about whether Christ has a human *esse* or possessed sanctifying grace in addition to "substantial sanctity." His questions are more likely to concern the meaning and credibility of the Incarnation, the place of Christ in man's history and evolution, the relation between Christ and human culture, etc. Some traditional problems, to be sure, will also be found relevant—for example, the relation between Christ's divine and human consciousness—but many of the traditional answers to these problems may perhaps not be.

Other typically modern problems might center around the so-called "silence of God," his "death" or apparent absence from the world and from contemporary culture in particular; about the relation between the Christian doctrine of providence and the scientific view of the world, an impersonal world of law, chance, and statistical probability; about the relation between salvation-history

and man's secular history, or between the immanent finality of evolution and man's supernatural end; about the special problems of faith faced by the contemporary believer, especially those arising out of the apparent ineffectiveness of Christianity, its failure to transform the world, the rejection of Christ and his message by the great majority of mankind and by the modern intellectual in particular; about the problem of salvation "outside" the Church and its relation to salvation "within" the Church; about the connection between faith as personal commitment and faith as intellectual assent to propositions; about the general relationship between faith and such important matters as love and death, secular knowledge and human history, morality, authority, freedom, personality; between faith and the experience of the Holy, faith and theology, faith and apologetics, faith and heresy, Christian faith and other contemporary forms of "faith" (agnostic, humanist, secularist, Marxist). These are only a handful of countless "existential questions" which are often genuinely troubling problems to the modern Catholic, but which considerations of time and other priorities cause to be left undiscussed—sometimes unmentioned—in the average theology tract. No doubt, the answers which have been proposed (when any have been) in these areas are less clear and certain than many other things now taken up at some length in courses. But it is at least conceivable that tentative solutions to vital problems might in the long run prove more valuable than "certain" answers to questions nobody cares about.

Karl Rahner has repeatedly called for a reform of seminary theology based on precisely this insight. Today's seminarian, he believes, justifiably expects more of his theology than did the seminarian of days gone by. In former generations, the seminarian usually began his study of theology with a "firm and unproblematic" faith. The structure of that faith was molded by his early catechetical training, and by his religious-ascetical formation in the seminary or novitiate. Theology could confirm and deepen, elaborate and refine, his Catholic understanding, but not significantly affect its basic structure. Theology was thus for him a superstructure erected over a firm foundation; his personal piety, moreover, was left largely unaffected by his theological studies. But the theologian of today, raised in a pluralistic environment,

intensely aware of the relativity of ideas and institutions, approaches theology with a challenged and often troubled faith. He has much more basic needs than his predecessor of earlier times; above all, he needs a viable understanding of the essential truths of Christianity, one which answers *his* problems, and fits in with his knowledge of the world and modern life. Theology for him must be not a superstructure but a foundation, a personally appropriated understanding which he needs—sometimes desperately needs—simply to make sense out of his personal religious life and his apostolic vocation.

These are the reasons Rahner gives for a seminary theology which would address itself to distinctively contemporary questions about the meaning of Christianity. Is it possible that the reason why some profess to be unable to see the point of the historical-systematic distinction—and even of the Rockhurst report as a whole—is a lack of the experience in question? They cannot see what is inadequate about the traditional theology curriculum, or indeed about traditional theology itself—because for them, in truth, it *was* adequate. But a different experience gives rise to different needs, and Rockhurst's recognition of those needs is embodied in the department of systematic theology.

In justification of the contention that the systematic area cannot consist *primarily* in the study of contemporary theological systems, it seems sufficient to raise the question: how many contemporary Catholic theologians can really be said to have a "personal" system or synthesis? After Karl Rahner, where does one go? (Fr. Lonergan, it is true, has developed a systematic theological method, but his published works are confined to a few areas—chiefly Christology, the Trinity, and Grace.) One might add, of course, the major Protestant theologians of recent times, especially Barth and Tillich. But the results hardly seem large enough to justify a distinct area called "systematic theology." Valuable as a seminar or two in the works of these theologians might be for some students, it is difficult to see why one should make *all* students take a minimum of five such courses and pass a comprehensive examination in the area. The further question might also be raised, whether systematic theology so conceived would really be in any way different from "modern" historical theology. It appears rather as the

"contemporary" phase of the history of theology, not as a special area.

In that case, the distinction cannot be primarily a mere matter of chronology—historical theology studying past theologians and systematic studying contemporary ones—but must be one of problematic, that is, of the frameworks within which questions are raised and discussed. The separation of the areas simply implies that as the early Church had a distinctive way of approaching the data of revelation, and the middle ages had another way, so modern man has his own way. Each era has its a prioris, its tacit presuppositions and interests, its criteria of intellectual satisfaction. Historical theology affirms that the past is permanently valuable and has something to contribute to the present. Systematic theology attempts to define the "theological present" by articulating the questions asked by the contemporary mind when confronted with the Christian message. The study of modern theological "systems" is subsidiary to this.

Conclusion

The present article has attempted to interpret Rockhurst as the movement towards a new and more relevant theology. Relevance is a notoriously facile word, but its basic meaning is simply "relatedness." The most consistent complaint about past theology curricula and courses is that they are isolated, unrelated to anything else the seminarian might ever study or do; an intellectual isolation of which the physical isolation of the seminary is often an eloquent symbol. If theology is to become relevant, it must relate itself more evidently to modern intellectual disciplines, to life in the world, to the apostolate. Remaining in the academic sphere, its goal still the pursuit of understanding, it will nevertheless "address itself to those questions which have influence at the present time." The sign of relevance in theology can only be this power to anticipate real questions, existential questions, questions that already exist (though perhaps unformulated as yet). The Rockhurst report has taken giant strides in the direction of this more related theology. Its program seems based on the recognition that some questions are genuinely more important than others—"more important," not necessarily in some absolute sense, but simply because they are *ours*.

WOODSTOCK LETTERS

The Rockhurst report raises many further problems which this commentary has not attempted to discuss. Among these certainly must be included the nature and extent of the comprehensives, and the graduate theology program in the final year. There are serious difficulties to be ironed out here before the whole program can begin to operate effectively. Nevertheless, I believe the interpretation of the report here proposed gives solid ground for hoping that Rockhurst genuinely marks the beginning of a revolution in the theology curriculum.

APPENDIX

The author of this commentary offers the following appendix as an effort towards a modernized theologate curriculum. As will perhaps be evident to the reader, it was devised after a week or so of intensive curriculum discussions, in a moment of hilarious frustration.

WOODSTOCK PLAN Q

The 37th annual meeting of the Congress on Curriculum Revision, held January 12, 1999, proposes the following experimental curriculum to replace Woodstock Plan P, adopted by the 36th session of the Congress last year. As will be apparent, the new experimental curriculum will have a more scientific orientation than earlier plans.¹

Introductory Courses:

- T101 Basic Theometrics
- T104 Major and Minor Theologic
- T110 Vital Relevancy I
- T119 Introductory Hominization
- T122 Comparative Divinities
- T125 Dogmatic Mythology
- T129 Sermoneutics
- T140 Fundamental Midrash
- T145 Up-to-the-Minute Angelology
- T150 Introductory Christanalytics

¹ Woodstock Plan Q, like Plans A-P, is a strictly speculative program for the academic year 1999-2000. Woodstock Catalogue 1960-63 remains in force.

- T175 Significant Meaningfulness II (S.M. I not offered)
- T182 Theopolitics
- T200 Encounterology

Advanced Courses and Seminars:

- T221 Soterioscopy
- T240 Nuclear Theistics
- T243 Omegaology (Eschatological Christogenetics)
- T255 Statistical Ethics
- T271 Unrealized Eschatology
- T305 Studies in Urban Diabolism (Field Work)
- T306 Practical Wizardry (Lab Periods Extra)
- T314 Heidegger and Canon Law (Conference Course)
- T317 Love in Canon Law (Seminar)
- T319 Personalized Censures and Interdicts (Tutorial)
- T397 Applied Josephology
- T399 Contemporary Zoroastrianism
- T402 Dead Sea Scrolling*
- T411 Photo-Electric Bibliology (Slides of Holy Land)
- T414 Exorcism Made Easy (Prayer I, Fasting I & II prerequisites)
- T499 Spiritual Scrabble
- T500 Applied Curriculum Revision (Presupposed: Basic Curriculum Revision, Advanced Curriculum Revision, More Cur. Rev.)

* N.B.: Student is expected to provide his own scrolls, wedges, and glue-pots; we provide the Dead Sea.

THE JESUIT HIGH SCHOOL "SYSTEM"

ambiguity in a key area

ROBERT R. NEWTON, S.J.

THE CONCEPT OF A "SYSTEM" of Jesuit high schools evokes a variety of reactions in the Jesuit classroom teacher. Many focus on a high school's connection with other schools of its province and on their common relationship to the central province authority; others view the idea of a Jesuit high school system as a relationship existing among a national network of fifty similar secondary schools. The ambiguity which surrounds the term "system" when it is applied to Jesuit high schools is not surprising; nor is it without value. For such uncertainty points to an area of our high school apostolate which demands careful re-examination, an area which may be one of the keys in the Jesuit response to the challenges of contemporary secondary education.

New concept of administration

When school administration was selected as one of the major topics of discussion at the Workshop on the Christian Formation of the Jesuit High School Student, the implicit presupposition was that the effectiveness of this formation rested on the vitality of our schools and that this vitality depended in large part on an enlightened and smoothly operating administration. In the discussions held at the individual schools in preparation for the workshop it was perhaps

inevitable that the topic would be considered almost exclusively in terms of the local school situation. No one would deny that such discussions were important. Even brief experience in a Jesuit high school is sufficient to persuade the observer that well-defined relationships among rector, principal, community, and faculty are essential to the efficient functioning of a Jesuit school. Yet this preoccupation with internal structure, which also dominated the deliberations at Santa Clara in 1964,¹ is unfortunate, for it tends to divert attention from broader and more significant administrative relationships. It likewise obscures the fact that the vitality we seek will not be achieved by any individual school working in isolation, but only through realistic and creative relationships and cooperation with other Jesuit schools and educators.

But this is not to suggest that the individual school's administrative problems differ essentially from those encountered on higher levels. On all levels—local, provincial, interprovincial—the new concept of school administration as “facilitating process” is gradually supplanting the decision-making function we have traditionally and almost exclusively associated with administration. Increasingly, the administrator will be called upon to provide a framework in which others more skilled than himself in a particular area will have freedom for experimentation, evaluation and decision. The ramifications of this shift in the individual school are obvious: the classroom teacher or groups of teachers working in departments or similar structures will exercise initiative and responsibility in areas that were formerly regarded as the prerogative of the principal or higher authority. The changes this new concept of administration will bring in relationships beyond the local situation are not so easy to discern; the possibilities on this level, however, seem to be the more challenging.

Present structures

The vagueness with which the average Jesuit conceives his relationship to a nationwide system of schools is based primarily on the fact that whatever organization does exist on the national level is in the practical order subordinate to provincial structures. Seldom,

¹ See the summary presented in the *Jesuit Educational Quarterly* 27 (1965) 125–26.

if ever, does the Jesuit teacher have direct or personal contact with the national organization. And within the province the relationship of the individual's school to the province secondary education system is generally not in terms of direct contacts with other schools. Rather, the primary relationship, founded on a certain legal structure, is with the provincial administration and only indirectly, through this authority, with the other schools of the province. The new Constitution of the Jesuit Educational Association concentrates almost exclusively on establishing relationships among administrators and makes little provision for interchange or cooperation among the teachers of the various provinces.² Frequently, the outside influences experienced by the majority of the faculty do not extend beyond provincial boundaries.

It is not surprising that this type of relationship (individual school to central province authority) has tended to restrict the power of change and redirection to one source. Innovation and initiative have similarly been exercised mainly by the same centralized administration, not because the vast numbers in the schools were deliberately excluded from contributing new ideas, but because the structure was such that there was little opportunity for exchange of ideas and little hope that such ideas would prove effective. The occasional conference with the province prefect of studies was not enough to convince the great majority of teachers that they were being called upon to participate creatively in the decision-making process. As a result, most were content to assume an attitude of passivity rather than participation, the attitude which the structure seemed to demand. The defects of such a system are clear when we consider the talent, and many times the exceptional talent, of the men who staff our schools; we must also recognize that their creative activity, the key to the renewal of the system as well as their own self-renewal, was effectively, if unintentionally, allowed to lie dormant.

An administrative framework where the power to innovate is held outside the individual school has also given a strange direction to the relationship of our schools with the educational enterprises which surround them. Jesuit schools, though frequently located in

² "Constitution of the Jesuit Educational Association," *Jesuit Educational Quarterly* 27 (1965) 87-98.

large urban areas, often operate in virtual isolation from the local network of school systems. Satisfied to accept changes and direction from a source outside their locale, there appears to be little reason to venture into or explore public, diocesan, or private educational systems. Yet we must ask how much the individual Jesuit school has forfeited by not participating in and responding to the extensive and varied programs of these rapidly improving school systems. Likewise, in areas where we ourselves had little to gain from other schools, we must consider how much has been lost to the educational level of the community and to the Society's educational apostolate by our failure to share the experience and values of the Jesuit tradition.

In his letter to the fathers of the French schools,³ Father General remarks that the first condition for renewal in our schools is openness to the forces which are developing around us. Father General also proposes that we view our schools as cultural centers which radiate the ideals of the Society beyond the limits of the individual school. Such suggestions voice a realization of our need to search out what is valuable in the communities we serve, as well as a desire to extend the impact of our educational apostolate beyond the relatively small numbers who attend our schools. But such suggestions also demand a school which can maintain close and dynamic interaction with its community and spontaneously adapt itself to local needs and opportunities.

Effective decentralization

The situation just described is, in many ways, a thing of the past. Alert administrators have in many instances evolved new structures, e.g., permanent province committees in subject areas, to take advantage of the training and experience of their men. But the danger still exists that this type of change will prove unsuccessful if all effective power to initiate or experiment with new programs remains centralized, and if a desire for uniformity continues to restrict a school's more spontaneous response to its needs and capabilities. Recently the superintendent of a large Eastern city commented that four new public schools in his system would not be tightly controlled by the central office, but would be encouraged to experiment and

³ "Reverend Father General to the Fathers of the French Schools," *Jesuit Educational Quarterly* 28 (1966) 71-72.

develop programs and courses independently with only a general guidance by the superintendent and his staff. The objective was not uniformity but the best program a school could devise by adapting itself to the needs of its students and the abilities of its faculty.

It is not suggested that each Jesuit high school be allowed to develop in isolation, a procedure which would be disastrous. But it is suggested that the situation in which there is only one source capable of initiating change be changed so that each school becomes a source of creative experimentation and innovation. Our failure to do this in the past betrays a basic, if unconscious, lack of trust in the personnel of the individual school, a lack of confidence which has denied many capable people the opportunity to rise responsibly to a challenge which should be theirs.

In a report of the National Study of High School English Programs entitled "A School for All Seasons," James R. Squire, one of the directors of the nationwide English study, observed that the project's research team seldom found the quality of instruction or intellectual tone of a school in a multiple-school arrangement even approaching the quality of the single high school program. Dr. Squire condemned administrative decisions which become detached from the classroom and yet are decisions which directly and seriously affect classroom teaching. The team of researchers concluded that the progress and vigor of a school's English program would be maintained only if the real decisions were made in each school, by each English faculty, involving every English teacher. It seems legitimate to suggest that the findings of this committee bear parallel application to Jesuit high schools and that the effects of decisions detached from the classroom are as detrimental in other subjects as they are in English. With Dr. Squire, Jesuit schools must question whether uniformity and system-wide efficiency are to be awarded priority over the smooth and creative operation of the individual classroom teacher. John W. Gardner has remarked that we frequently have a mistaken notion of efficiency, which sees pluralistic approaches as wasteful. Though he readily admits that organizations must function efficiently to survive, Gardner also argues that "some tolerance for inconsistencies, for profusion of purposes and strategies, and for conflict is the price of freedom

and vitality."⁴ In the long run the administrative structure which keeps the school and its faculty vigorous and creative is bound to be the most efficient and productive.

New relationships among Jesuit schools

If steps were taken to grant increased autonomy to the individual school, a new relationship could be developed among Jesuit schools of a particular province as well as with the other schools of our national system. Lines of communication within a province, which serve a limited purpose when all look to a centralized authority for specific direction, would have to be expanded and made more effective. Schools would be able and expected to share the results of their successes and failures as well as to learn from experimentation taking place in other schools. The role of province-wide administration in this situation would be to provide the "facilitating process," to encourage and actively aid the individual school to develop as effectively and imaginatively as possible. The general administrative authority could operate in much the same manner as the central office of a school system—supplying general guidance, acting as a source of information and coordination, providing a range of special services which are beyond the resources of any individual school.

The same approach could be taken to share the ideas and experiences of Jesuit schools on a national or regional basis.⁵ The failure of the Jesuit classroom teacher to profit from or even to be aware of what is happening in the schools of other provinces and sometimes even the schools of his own province) is perhaps something that would most astound the outside observer. And with the exception of administrators' participation in the JEA or an occasional institute, it would be difficult to point to serious efforts on our part to explore the magnitude and variety of our Jesuit high school "system." The joint announcement last fall⁶ by a Jesuit university

⁴ John W. Gardner, *Self-Renewal: The Individual and the Innovative Society* (New York: Harper and Row, 1964) p. 69.

⁵ An imaginative and concrete proposal on how ideas can be shared and lines of communication established on a national level is presented elsewhere in this review: William J. Kerr, S.J., "A Proposal for a National Consultative Association for Jesuit Secondary Schools."

⁶ *New York Times*, October 19, 1965.

and a Jesuit high school of a program to combine and accelerate the normal high school-college course is only one example of the wealth of educational opportunities our system holds for those who have the courage and imagination to explore it. And who can deny that the possibilities and advantages of a national system of fifty secondary schools working together with our twenty-eight colleges and universities is not open to more creative exploitation than has been attempted in the past?

New structure for new demands

New and pressing challenges are placing heavy demands upon the Jesuit high school apostolate. The rapidly increasing complexity of every aspect of secondary education is forcing abandonment of the outmoded concept of the authoritarian administrator who is an expert in every field. Initiative and freedom for experimentation, together with the power for decisive action, must be shifted to the classroom teacher or groups of teachers working together. Outside the individual school, administrative structures which have sufficed in the past are now being strained by pressures and situations they were never intended to handle. The effective updating of non-Jesuit education does not permit Jesuit schools the luxury of squandering any of their resources. New procedures must be evolved to discover and stimulate the creative potential of each teacher. Individual schools must be encouraged to take advantage of as well as contribute to the educational environment of their communities. The operation of provincial administrative offices must be re-examined and perhaps modified; redistribution of areas of authority must be considered and the services and coordination supplied to province schools by the central office must be revitalized and extended. Effective lines of communication must be established to place the classroom teacher in contact with the imaginative ideas of other Jesuit schools and educators. The concept of Jesuit high schools as a national body must be sharpened and this powerful instrument, placed uniquely in the hands of the American Society, must be exploited to full advantage. In a word, the meaning of a Jesuit high school system, its relationships and structures, must be re-evaluated and redefined.

Yet it would be foolish to imagine that changing a few patterns of authority will have an immediate or decisive effect. Modification

of the present structure to focus on and give full play to our extensive and varied resources must be a step in the right direction; ultimate change, however, will come only through the slow evolution of new attitudes, attitudes which will come with greater difficulty to the classroom teacher than to the administrator. Whatever the process, new challenges in American secondary education must not find us unaware of the demands placed upon us or unwilling to evolve new structures to meet these demands.

REPORT: THE CHANGING CHURCH AND THE CHANGING STRUCTURE OF AMERICAN SOCIETY

ON MARCH 11-13TH WOODSTOCK COLLEGE held an institute on The Changing Church and the Changing Structure of American Society. A panel of thirteen experts in the related fields of sociology, economics, city planning, journalism, history, philosophy, and theology discussed the topic in a historical perspective. The three main papers were: "The Church and American Society: the Present," by Joseph H. Fichter, S.J.; "The Church and the American Past," by James J. Hennesey, S.J.; "The Church and the Future American Society," by Sister Claire Marie Sawyer, O.S.F. The institute closed with a summarizing talk by Donald R. Campion, S.J., "Schema XIII and the American Church: Unresolved Questions."

Rev. William J. Byron, S.J., of the University of Maryland, Dr. Robert V. Remini of the University of Illinois, Mr. Stephen W. McNierney of Loyola College, Rev. Donald J. Curran, S.J., of Canisius College, Rev. Geno C. Baroni of Washington, D.C., Rev. Robert G. Howes of Catholic University, and Revs. Avery R. Dulles, S.J., Thomas E. Ambrogio, S.J., and Robert H. Springer, S.J., of the Woodstock faculty served as commentators.

This article will not give any formal summaries of the papers presented, but will present, under a few general headings, some of the significant ideas from the papers and general discussion.

The Church and the American past

We cannot apply yesterday's solutions to today's problems, but we can learn from the past what styles of action, what attitudes are most viable in confronting contemporary problems. There was in the American Church 150 years ago a spirit that we can make ours today: a

vitality and rawness, an adaptability and sense of reality, a pastoral pragmatism. There was a genuine interaction between nation and church that was reflected in the Church's structure and apostolate. We had episcopal collegiality with over ten national councils, a theory and practice of church and state, two traditions of parochial and diocesan organization—one stemming from Trusteeism and the other more republican in form, a unique approach to the problem of religious education.

Two very important conditioning agents were the arrival of ten million Catholic immigrants (who had to be educated and cared for) and the rise of Protestant fundamentalism. Protestantism, in its extreme social-reform groups—the Nativists and Know-Nothings—was anti-immigrant and anti-Catholic; memories of this period would keep many Catholics from later reform movements. The period of great immigration coincided with the process of industrialization and 75% of the immigrants remained in the cities. This gave an urban nature to the American Church and led to its involvement in politics, labor movements, and social welfare work. This involvement, which did not become social reform until the early twentieth century, kept the working class Catholic, just as the Catholic educational system preserved the Catholic community.

Some factors which caused this pastoral pragmatism to die in the early twentieth century, at a time when the immigrant problems were pretty well solved and the pastoral perspectives of the American Church should have broadened from the ghetto-like view, were the excessive conservatism of the now prosperous Catholics, a defensive mentality and a lingering obsession with being accepted as fully American, and the papal condemnations of Americanism and Modernism that introduced a reign of fear into the American hierarchy. A secret society (the Sodalitium Pianum) was formed to delate people to Rome. Bishops, priests, seminarians, and the laity reached the conclusion that thought and innovation were dangerous. Many of those priests and seminarians are today's bishops or their immediate predecessors. Vatican II, however, has opened the doors to more freedom and initiative.

The American post-Vatican II Church

At present everything is changing so fast that any lack of change needs some explanation. Vatican II has rejected the self-concept of the Church as a static society and has called for reform and renewal, humbly admitting to the world the Church's past mistakes. Through the Council the Church has presented itself to the world in a posture of listening as a servant of the People of God, desirous of collaborating

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with others in common association for the betterment of mankind. The Council Fathers achieved a new evolutionary historical awareness, a new notion of the common good, and the conciliar documents manifest this new awareness. These documents did not attempt to be too particular or too contemporary lest they appear already out of date and inadequate. Today the Church sees more clearly her social role as a large secondary association to serve as savior and sanctifier of society, to be a prophetic reformer of the culture.

The bishops, in their unique roles as policy makers as well as policy implementers, were forced to some important new insights by their council experience, particularly a realization that the great variety of cultural patterns and social structures in the Church demand individual adaptation. The idea of a monolithic solution is finished. The bishops realize that the apostolic activities and the freedom of the Church are limited by what society generally thinks and expects the Church should do and be.

How these insights will be acted upon and implemented is the problem facing the Church today. Success depends upon the extent and the complete openness of the dialogue between the clergy and the laity in a spirit of mutual trust and co-operation. There must be a spirit of freedom in the Church that will enable the clergy and laity to experiment, to begin new apostolates—unconventional apostolates to the outcast and downtrodden of society. There must be freedom to criticize maturely already existing apostolates and commitments of the “establishment” of the Church. There must be an effort to achieve an image of the Church that is contemporary and to muster all her influence and resources for meeting the needs of the People of God.

The Church must consider her role and involvement in the emergence of new nations, aid to underdeveloped nations, disarmament, peace, cybernation, increased leisure, surperfluous income, family stability, civil rights, permanent urban ghettos, care for the aged, materialism and atheistic humanism, middle-class affluence. Special teams of priests, nuns, laity should be professionally trained to help those alienated from society. Extravagant building programs should be stopped and unnecessary church property should be sold and the money invested as capital for forming co-operatives and for providing low-interest loans in slum areas. Church structures should be reorganized in functional terms rather than in geographic or territorial terms; and committees and organizations should be on a trans-parochial and sub-diocesan level. Trans-parochial pastoral centers should be established specializing in marriage problems, alcoholism and drug addiction, teenage counseling. Diocesan planning committees made up of bishops,

clergy, and laity should be formed and these committees should work together with city, state, and other denominational and secular committees, using the findings of research centers. Schools, colleges, and universities should be made effective instruments of social reform in their communities. Administrative positions, such as boards of trustees in large Catholic colleges and universities, should be handled by lay men and women.

Seminary formation and theological dimensions

Priests and religious do not have a corner on the present market of identity crisis. This is a much more widespread phenomenon and is the result of the new spirit of freedom and a searching reappraisal of all roles and functions. The conflicts arising between those demanding reformation and those in positions of authority who are seemingly holding on to the status quo must be resolved in a spirit of mutual understanding. This is a time of loose-endedness which demands both an attitude of readiness for change and steady nerves.

Seminary formation must change drastically. One cannot be prepared for meeting a real situation by being trained in total isolation. There can be no terminal point to a period of formation because the areas of concern are constantly in process. We need emphasis on pastoral training rather than on speculative systematics—although these also should be available for some. We need more inter-personal rapport between faculty and student body, more confidence in the working of the Spirit that expresses itself in the courage of superiors to allow subjects to be free to experiment and innovate.

A new theological understanding has been achieved. The medieval mentality of mutually exclusive concepts, of absolute, eternally, and universally valid categories has given way to a realization of the real dialectic of things, a realization of the presence of conflicting but not totally exclusive spheres that must be kept in dynamic tension: institutional-charismatic, priest-prophet, clergy-laity, corporate-individual, church-state, temporal-eternal, natural-supernatural. The new theology must attempt to perceive and communicate again the presence of mystery and to restore to contemporary man a sense of the transcendent, the eternal, the divine, and to offer to him a hope in the meaningfulness of life here and hereafter that is based on God's paternal love for him as revealed in the unique salvific deed of the Incarnation of his divine Son.

LOUIS LAMBERT, S.J.

READERS' FORUM

Borgia and Prayer

Fr. Anthony Ruhan's recent article, "The Origins of the Jesuit Tertianship" (WL 94 [1965]), calls for a few comments on St. Francis Borgia and prayer in the early Society. On page 421 of his article, Fr. Ruhan says: "It is interesting to see, then, that the same Bustamente was appointed by St. Francis Borgia, on his accession to the post of General of the Society of Jesus, as Provincial of Andalusia . . ." Fr. Ruhan apparently did not notice that Bustamente was named Provincial of Andalusia in 1555, exactly ten years before St. Francis Borgia was named General in 1565. When Francis Borgia became General, Bustamente had already been out of office for several years, having been relieved of his charge in 1562. Meanwhile, beginning as far back as 1560, the rector of the college at Seville, the General of the Society (Laynez), and Francis Borgia himself were trying to correct all the mistakes made by Bustamente.¹

I refer to these historical details in order to call attention to the difficulties that impede arriving at a just estimate of the real Francis Borgia. It is surprising that for many Jesuits, even in 1966, there is almost only one book written about St. Francis, *Der heilige Franz von Borja*, by Otto Karrer (Freiburg, 1921).

Otto Karrer was unacquainted with

¹ Antonio Astráin, S.J., *Historia de la Compañía de Jesús en la Asistencia de España II* (Madrid) 448-51.

many of the writings of Francis Borgia, works either published after his book or else as yet unpublished. Fr. Dalmases and Fr. Gilmont have classified all the Borgia writings according to chronological order in *AHSJ* 30 (1961) 125-79. The same Fr. Dalmases has divulged much new material from these hitherto unknown documents in the edition *Tratados Espirituales* (Barcelona, 1964). In the solid introduction to this edition Fr. Dalmases traces the spiritual evolution of Francis Borgia, his personal effort to assimilate and follow the mind of St. Ignatius, his radical opposition to the aberrations and the stubbornness of Fr. Bustamente.

After Fr. Leturia brought out his studies on prayer in the Society of Jesus, with his illuminating contributions about the kind of prayer and the time allotted for it in the early Society, another specialist, Fr. Dudon, made this remark: "It is an inexact simplification to say, as many do commonly, that Borgia introduced the custom of daily meditation for an hour in the Society of Jesus."² The study of all the acts and the documents (*postulata*) of the provincial and general congregations from 1573

² Paul Dudon, S.J., "Saint Ignace et l'oraison dans la Compagnie de Jésus," *Revue d'ascétique et de mystique* 15 (1934) 245-57. To this article Fr. Leturia responded indirectly in "De Constitutionibus Collegiorum P. Ioannis A. de Polanco ac de earum influxu in Constitutiones Societatis Iesu," *AHSJ* 7 (1938) 1-30.

until 1590 make clear that Borgia and Mercurian were implementing the opinion of the majority in the Society of Jesus.

Fr. Robert McNally says: "It can be freely granted that both Francis Borgia and Claude Aquaviva, as well as the Second and the Fourth (1581) General Congregations, had serious religious problems to face which could only be solved, or at least mitigated, by the ascetical prescriptions which they provided. The facts of history seem to incline to this conclusion."³ For further support for this opinion, one could read the article of Father Iparraguirre, "La oración en la Compañía naciente," *AHSJ* 25 (1956) 445-87. In this study, more than in Fr. McNally's article, there is a clear account of the various currents of spirituality which were coursing through the Jesuit colleges in Spain. Among other things, it appears that Gandía was almost an exceptional case, completely different from Alcalá and Salamanca.

Fr. Robert McNally continues his line of thought with this query: "But a further question can be posed apropos of the *Constitutions* of St. Ignatius and their historical development. In view of the modern problems which confront the Society, does its prayer life require new thinking, evaluating, and adjusting?" This is a good point. But in the discussion of this problem it is by no means necessary to agree with a position taken by Fr. James M. Demske (*WL* 94 [1965] 137) that consciousness of the obligation to a full hour of mental prayer tends to distort the true ideal

of Jesuit life as conceived by St. Ignatius finding God in all things, not just during formal prayer. All would agree that the spiritual life cannot be reduced to the simple terms of an hour of meditation. Nor can a life of prayer be insured by legislation or an external precept. Nevertheless, some particular norms can usefully be established. It was not until the third edition of the *Constitutions* that St. Ignatius, apparently learning from his experience in governing the Society, included the following paragraph: "If it be judged wise that a definite time be prescribed for certain ones to prevent their being either excessive or deficient in spiritual exercises, the superior will have power to do this" [583]. St. Ignatius shows here a remarkable broadness of judgment and at the same time an awareness that individual decision in regard to the time given to prayer must be in the context of direction and obedience.

It is encouraging to know that the General Congregation is studying the problem of prayer in the Society. The question of time is, of course, secondary. In framing the larger perspective we could well ask: What kind of spiritual panorama do Jesuits have today? Have we forgotten the apostolic efficacy of prayer? Are some of our external activities lacking in apostolic meaning? With the increasing role of laymen in the Church should there be a shift of emphasis in the Society by leaving to laymen more of the external activities and by engaging ourselves more in their spiritual renewal?

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³ Robert McNally, S.J., "St. Ignatius, Prayer, and the Early Society," *WOODSTOCK LETTERS* 94 (1965) 131.

KARL RAHNER

Spiritual Exercises. By Karl Rahner, S.J. Translated by Kenneth Baker, S.J. New York: Herder and Herder, 1965. Pp. 287. \$5.50

IN HIS STUDY, *THE DYNAMIC ELEMENT IN THE CHURCH*, the author of the book under review introduces his discussion of the Ignatian Exercises with the following remark: "It remains true that every age must rethink standard works such as the *Exercises* afresh from its own point of view." And Rahner gives us one example of such rethinking in the present work.

All will know and will surely have used with some profit Karl Rahner's books of prayer, such as *Encounters With Silence*, *Happiness Through Prayer*, and (with his brother Hugo) *Prayers for Meditation*. These books are not studies or even, strictly speaking, meditations. They are simple dialogues (colloquies) with God, profitable to simple believers and theologians alike. But the presentation in his book, *Spiritual Exercises*, can be followed only by those proficient in theological reflection. And this for two reasons. First, this is the text of a retreat given to priests and clerics. It supposes that the retreatants are already versed in theology and that they have made the Exercises before. And secondly, Rahner here presents us with the results of his own rethinking of the Exercises based on his own studies in depth of the present-day life and teaching of the Church.

It should be noted, however, that Rahner is most faithful to the text of the *Exercises*. He follows the order of the book and regularly refers to the numbered sections as they are found in the modern texts.

Election is essential

Rahner makes it clear throughout that a proper retreat can not be made without an election, or—as he frequently calls it—"decision." Thus in the second consideration of the preparatory meditation (pp. 11-13), which he entitles significantly "The Essence of the Spiritual Exercises,"

he tells us that we could give the retreat time to reflection, silence, increasing fervor and recollection, or to learn how to pray again, or to pray more intensely—"but this is not what Ignatius had in mind." While he admits that generally there must be some finality about basic decisions, especially such as the choice of a life's vocation, he insists: "Our finite decisions can never embrace the totality of our life in one act. Thus, every decision that we make leaves room for further decisions. . . . Hence in our yearly retreat we find ourselves in an election-situation. And we can see it, if we will only move aside the debris of everyday life." And Rahner ends this passage with the challenge: "If I have the courage and vitality to believe (something that I can never accomplish with my own powers) that God will say something to me during this retreat that I will never be able to disregard in the future, then my retreat could really be Ignatian." One is, in fact, surprised that this early in the retreat Rahner urges, "We must be patient and try to make an election with constantly renewed effort" (p. 13). And again on page 14 he is equally strong: "Each one of us should try to discover what question he should put to God in his own regard."

At the beginning of the consideration of the Foundation we find Rahner again asserting: "A personal election is the most important thing in an Ignatian retreat," and he adds that this election must take its beginning in the Foundation. Hence throughout Rahner's development of the Foundation meditation (pp. 15-27) we find such statements as, "We must make a choice and we must decide." "The true essence of indifference," he says, "is its 'elevation' into the decision to do 'more.'"

This theme of decision is much more constantly conspicuous in Rahner's presentation than it is in the text of Ignatius. But it is clear from the same text that Ignatius does intend the retreatant to move constantly towards the Yes that God expects him to give to the invitation to deeper sharing in the divine life that is found in every retreat exercise. For instance, the idea of choice, past and present, runs through the meditations on sin in Rahner's presentation. Since we are sinners—and hence perhaps do not possess that degree of freedom in which ultimate choices concerning our lives should be made—we must try to come to a true knowledge of sin as it affects us. We can see the sinfulness and the "Godforsakenness" of the world and from this sight we may make some progress. But we must realize that sin does exist, and we must realize that it is not totally true that the more one understands, the more one forgives. God does not forgive everything. He *can* forgive it, but He will not allow it to be talked away. As for myself, sin is within me. I must understand this well and not try to give back to God my personal human existence and responsibility, "renouncing all claim to myself."

If I face the truth in these meditations, I am on my way toward absolute decision. We must act in the realization of a death that has been imposed upon us—and our attitude in this can lead us to perfection by the use of our own freedom. We can accept this fact of death *by free choice* along with the implication that this choice challenges to a life of opposition to our own sinfulness. For, in an existential way, we can look upon our past actions and always find ourselves to be sinners. “Sin is not a trick of God who shows how poor we are so that He can then show us His mercy. Sin does not—can not—demand grace.” And again: “Christian existence is not a dialectical unity of sin and grace; rather it is a road of decision from darkness to light.” Nor can sin be pushed off onto God. God Himself reveals our personal guilt. He has told us that sin does exist and our conscience comes to its full meaning under the cross of Christ. The “cry of wonder,” the praise of God’s mercy, and other prayers of the First Week have their culmination in the questions asked at the foot of the cross and the prayers of the Triple Colloquy. Surely these are not otiose exercises. What we say there must be translated into immediate decision which will be deepened and sharpened in the later key meditations. Rahner gives proper consideration to the mystery of the Finding in the Temple, following Ignatius carefully here. But throughout, the idea of choice—and of choice of that which more conduces to God’s service and love—is expanded. What I have said here is merely to underline the importance Rahner gives to the idea of the election. I have chosen the beginning of the retreat as the source of my examples to show how early and how persistently Rahner brings the retreatant face to face with what he feels is the central act of the Exercises.

Decision and the *magis*

While Rahner sees the Exercises as calling for a basic total response, he realizes our self-giving must ever be repeated and ever increased. The idea of “spiritual growth” is here, but it is not vague. It consists in being constantly more possessed by God and in possessing Him more. It is a closer and ever deeper sharing in the incarnational life of the Word. Briefly, it is the realization of the *magis* that Rahner (along with others) has expounded so tellingly as basic to the Exercises and to Ignatian spirituality. The idea of the *magis* and of decision are closely linked. The former recurs explicitly in all key meditations and colloquies—and here also there is preparation for or call to decisions that lead us to commitment to Christ’s salvific work, to a surrender of earthly service to a divine plan.

Constantly throughout the Second Week Rahner underlines the com-

ing election in the spirit of the *magis*. After a (heavily speculative) presentation of the mystery of the Incarnation, Rahner introduces the Second Week with a consideration, the Following of Christ, in which he insists again on decision. For example, on page 119: "The discovery of the right way to follow Christ is always the result of individual personal decision. And the personal responsibility of this decision, which cannot be pushed off on a moral book or a spiritual director, is an essential element in the imitation of Christ. Therefore we should risk the loneliness of this kind of existential decision." And Rahner ends the exercises of the Second Week with a consideration on the priesthood which harks back to the consideration of priestly asceticism which he inserts after the meditation on sin in the First Week. The first sentence of this latter presentation (p. 203) reads: "After each of the programmatic decision-meditations, St. Ignatius puts the weight of the Exercises, as far as solving problems is concerned, right on the shoulders of the exercitant." He has already introduced the meditation on the Kingdom of Christ (p. 126) with the remark that this meditation "clearly shows that the Ignatian retreat is supposed to be orientated towards a decision." And a few lines later he asserts: "St. Ignatius wants the exercitant to stir up in himself the courage to make a *binding choice* that will truly affect his life, even if it is in a very small matter." And the purpose of the present meditation is to achieve "unconditioned readiness to make the choice God is asking." It is notable that in the decision-meditations "in the strict sense" (the Two Standards, the Three Classes—and, for the *magis*, the Three Degrees) Rahner's respect for the Ignatian presentation leads him to quote the text directly and fully.

A disappointment

Rahner rightly attaches primary importance to the idea of decision and election. To attempt to find the centrality of the Exercises elsewhere is to falsify the text. Juan Santiago's study of this matter in the Spring issue of the 1965 WOODSTOCK LETTERS would make this abundantly clear. But there is a disappointment in Rahner's presentation. After such a masterly development leading up to the election, Rahner does not give us a discussion of the "times" of election, and, except in the Two Standards, very little on the correlated matter of the discernment of spirits. True, Rahner makes it clear that the election is the exercitant's own task; but if the exercitant needs help in the exercises that lead up to the election, surely he needs help in the delicate balancing of the election—to understand and properly use the spiritual balances found in the directives for election. Or, again, Rahner does say of the "second time" that many simple Christians use the "self-validating"

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method without realizing it; but it is clear that Ignatius wanted these "times" and manners of election explained to the exercitants. It is particularly hard to understand Rahner's reticence here in view of his fine study of the subject in his essay, *The Dynamic Element in the Church*. Perhaps the areas of vagueness in Rahner's presentation (which Fr. Avery Dulles points out in his essay in the Spring 1965 issue of WOODSTOCK LETTERS) made Rahner hesitate here. But we can hardly urge the election-type retreat without trying to glean some specific light from the process of election as presented by Ignatius.

I had meant to point out the constantly recurring theme of death in Rahner's presentation of the Exercises. Again, this topic has been treated in a special study by Rahner (*The Theology of Death*), and the Christian existentialism of his approach gives a new view of the ascetical value of meditation on death, particularly during the retreat. I recommend, however, that those who use this book be alert to the impact of Rahner's presentation of this oft-mishandled aspect of Christian existence.

I would have liked to comment also on Rahner's view of the place of devotion to our Lady and to the Sacred Heart in the Exercises. His presentation is that of a mature modern theologian who has both depth and breadth of vision.

I cannot but recommend Rahner's added meditations on the Holy Spirit and the Church. Surely these meditations have their place in the Exercises in the spirit of the present-day Church, particularly in meditations presented to clerics and priests.

Perhaps not all would agree with Rahner's making the last meditation on the grace of perseverance. But there is much strengthening Christian theology for the retreatant here. And here also in the very last point (Retreat Resolutions—old-fashioned words!) he assures the retreatant that if we do lovingly right now what we can do, "then love can drive out fear, and we can go forward to meet God with an open heart, thankfully and joyously, calmly and also without a detailed knowledge of our future. Then it will be clear that 'He who began the good work in you is faithful, and will bring His work to completion.'"

JAMES E. COLERAN, S.J.

Life and Light: A Guide to the Theology of Karl Rahner. By *Donald L. Gelpi, S.J.* New York: Sheed and Ward, 1966. Pp. 301. \$6.00.

Karl Rahner: His Life, Thought and Works. By *Herbert Vorgrimler.* Translated by Edward Quinn. Glen Rock, N.J.: Paulist Press (Deus Books), 1966. Pp. 96. \$.75.

Father Gelpi has written his book for a "beginner in theology" to provide him "with some sort of overall frame of reference within which to situate any further reading and studying that he may do in Rahner himself." He describes his approach as more "thematic than systematic," and he groups Rahner's theological reflections "according to a vaguely trinitarian scheme." In the opinion of the author this approach is justified because it is in accord with Rahner's own method and with the practical orientation of his book.

The author's description of his approach is quite accurate, if properly understood, but the choice of this approach places some serious limitations on the usefulness of the book, especially in light of the purpose and audience which the author has chosen. For this reason we must examine carefully the sense in which the author's approach is "thematic."

All of Rahner's theological writings are in the form of essays or brief monographs. Even his books in the area of theology are only collections of essays written at different times and for various audiences. Gelpi has summarized almost every important essay and monograph in the course of this book, and these summaries are quite accurate and clear. He has grouped the summaries under general headings (Salvation History, The Sacramental Word, The Mother of the Lord, etc.) which form the eleven chapters of the book. The chapters are then arranged according to the vaguely trinitarian scheme mentioned above.

What has Father Gelpi *not* done? Admittedly he does not attempt to systematize Rahner's theology. But neither does he attempt (and apparently deliberately so) to *synthesize* his theology or even to center his exposition around the key insights or basic presuppositions which have distinguished Rahner's approach to the basic topics of Christian theology. For this reason the description of his approach as "thematic" could be misleading. What the author apparently means by this is nothing more than a grouping of Rahner's numerous essays according to their general subject matter. Even the arrangement of the chapters "according to a vaguely trinitarian scheme" is recognizable only after a careful reflection on the book by one who is familiar with Rahner's theology. Moreover, this trinitarian outline is quite extrinsic to the arrangement of the chapters; each chapter stands on its own. The result, then, is little more than a summary of most of Rahner's individual

essays and monographs. The question is how helpful this type of approach is for a beginner or even for a theologian who is not familiar with the general theological and philosophical framework within which Rahner works.

This limitation has been made even more problematic by the author's decision *not* to include any chapter on Rahner's philosophy. Certainly one of the most serious difficulties for English-speaking theologians in understanding Rahner is an ignorance of his philosophy, and as yet there is no adequate introduction to it in English.¹ True, the author does explain briefly some of Rahner's philosophical ideas, but he does so only insofar as these are pertinent to the particular theological essay which he is exposing. Though it would have been impossible to summarize Rahner's two key philosophical works within in the limits of this book, an introduction into Rahner's philosophy, in one or two introductory chapters, would have been most valuable.²

In pointing out certain limitations of his book, it is not my desire to question Father Gelpi's competence. He is clearly well acquainted with the whole corpus of Rahner (which comprises hundreds of untranslated essays written in unusually difficult German); this is no mean accomplishment in itself. His book shows that he has quite adequately grasped the content of Rahner's theological essays, and we can only hope that he will soon give us a more synthetic study. Meanwhile, the well-executed summaries which he has provided will be of great value to anyone who wishes a quick preview of one of Rahner's articles or a review of previous readings. They will also be quite useful to one who already has a fairly good general knowledge of Rahner, and now wants

¹ Rahner's philosophy is basically contained in two works: *Geist in Welt* (München: 1. Aufl., 1939; 2. Aufl., 1957), which presents his metaphysics of man and of human knowing, and *Hörer des Wortes* (München: 1. Aufl., 1941; 2. Aufl., 1963), which is concerned with the foundations for a philosophy of religion. Herder and Herder will be publishing English translations of these works soon.

² There are a number of articles which can serve as limited introductions to Rahner's philosophy. Gelpi refers (p. 14) to G. McCool, "The Philosophy of the Human Person in Karl Rahner's Theology," *Theological Studies* 22 (1961) 537-62. Other studies are: K. Baker, "Rahner: The Transcendental Method," *Continuum* 2 (1964) 51-59; G. Lindbeck, "The Thought of Karl Rahner," *Christianity and Crisis* 25 (1965) 211-15; G. McCool, "The Primacy of Intuition," *Thought* 37 (1962) 57-73. The present writer hopes to publish soon an essay, "The Concept of Mystery in the Philosophical Theology of Karl Rahner," which discusses at some length Rahner's definition of man.

to find out what he has to say on a particular topic not yet studied. But this book presupposes a good acquaintance with that philosophical tradition which takes its inspiration from the Belgian Jesuit, Joseph Maréchal, and is in live dialog with current phenomenology and existentialism (especially that of the early Heidegger).

Finally, if the author or the publisher envisage this book as a text for college course work in theology, they are, from the viewpoint of this reviewer's experience, quite out of touch with the college students of today. The questions which the college student asks arise out of his American experience of the world in which we live. Their formulation has not yet been clarified in his own mind and is quite far from full maturation. Rahner, on the other hand, speaks in heavy Germanic tones; he also presupposes a high degree of philosophical and theological sophistication. Hence, there are few essays by Rahner which are suitable for most college students, and one wonders about the advisability of a college course centered on Rahner. (This does not mean, of course, that a knowledge of Rahner will not greatly help the professor to give relevant clarifications to the questions of his students. Quite the contrary!)

The author has added at the end of each chapter a useful bibliography of Rahner's pertinent essays in English translation. The book also contains a helpful index.

What the author has done, he has done well. For this reason criticism may seem unfair and irrelevant. I have registered it only because of certain statements of the publisher on the dusk jacket, and even of the author in his own introduction. These statements could mislead the potential reader to expect something from the book which it does not offer.

Father Herbert Vorgrimler, the author of the second book, is a devoted student of Karl Rahner and has co-authored with him at least two theological works (*Diaconia in Christo*, 1962, and *A Concise Dictionary of Theology*, English translation, 1965). This present brief and interesting monograph is just what its title says it is. Divided into two parts, it discusses first, and at greater length, Rahner's life, and, secondly, his basic theological concerns.

Some of the most interesting pages are devoted to a summary of a document issued in 1943 by the then Archbishop of Freiburg, Conrad Grober, and addressed to the bishops of Germany and Austria. This document describes seventeen innovations in Catholic theology and liturgy. When Cardinal Innitzer of Vienna commissioned his pastoral institute to draw up a full refutation, the task fell to Rahner, and he produced a fifty-three-page essay which highlights some important characteristics of his work.

The fact that over one-third of this document is concerned with

philosophy indicates its importance for Rahner's theological thought. In it Rahner stresses that philosophy must be in live contact with modern and contemporary thought. Vorgrimler, however, warns us not to overstate the originality of Rahner's philosophy; he stands squarely within the European movement of Christian philosophy begun by Father Maréchal. This movement, though strongly rooted in the scholastic tradition, cannot be characterized as neo-scholastic. Though it highly respects this tradition both in philosophy and theology, and even keeps it alive, it does so only because it is engaged in a "direct, unprejudiced and frank discussion with the philosophy of Kant, the German Idealists and contemporary Existentialism." This document also shows how Rahner and the intellectual circles in which he moved were anticipating over twenty-five years ago the theological and liturgical developments which are now commonplace. Finally, it brings out the deep pastoral concern which is characteristic of all of Rahner's work and which is the moving force behind even his most abstruse essays.

In the second part of the monograph the author enumerates the many diverse theological problems which Rahner has discussed, and indicates how he has illumined them. In this way he easily refutes the charge sometimes made that Rahner raises many questions but provides few answers. By stressing the implications which Rahner's thinking in one area of theology has for many others, Vorgrimler gives us a more synthetic view of his theology than does Gelpi. But this second part of Vorgrimler's work is only thirty-seven pages long; it hardly fulfills the need we have for a synthetic and critical introduction to Rahner's theology.

The numerous footnotes provide precise references to the particular essays where Rahner discusses the point in question. In addition to references to the German, there are also references to the English translation, where these exist. Because of the prolific number of new essays which Rahner is constantly producing, an up-to-date bibliography is, of course, impossible. Moreover, new translations are regularly appearing and sometimes can be found in rather unexpected publications.

JOHN J. MAWHINNEY, S.J.

LIFE AND CONSCIENCE

They Call Us Dead Men. By Daniel Berrigan, S.J. New York: Macmillan, 1966. Pp. 192. \$4.50.

ANYONE FAMILIAR with Fr. Daniel Berrigan's work will expect in his new book style, power of thought, reverence for life and the person—these grown from a priestly heart, a courageous man. Such a reader will not be disappointed; this latest prose work is matter for prayer,

discussion, consideration. It is strongly recommended for anyone interested in meeting the varied challenges of a modern world torn into directions difficult to understand.

William Stringfellow, in his short introduction, calls this book a "testament of the Sacramental integrity of human life in this world." Mr. Stringfellow hopes that the book will not become lost among library shelves under the listing "religious books" since "few if any religious books are about what it means to be a mature human being in the world." I pray this judgment is false but respect the ardor of the dissent and admit Fr. Berrigan's book is truly about life and about a Christianity which is as deeply religious as the sacraments which have formed the author as an apostle to our world.

The opening chapter deals with poverty and the life of the Church. The reader will sense at once the urgency of these words, all of them painfully close to the heart of the author. The analogy of biological life and the Church is trenchant. How true that the youthful Bride of Christ must always take risks and not allow herself to age with those who hide from reality and dwell among the dead. Mummified "holy rules" leap to mind. As religious in a world of the poor it is disturbingly true that we rarely have known actual poverty and the tensions it produces. Priestly, religious vocations arise from middle-class security. A marvelous use of statistics in this chapter reveals some open sores. Pack the world's population into a town of 1000: 60 of these would be Americans; 940, the bulk of the world. Yet the vast majority of the goods of the town would be in the hands of those privileged 60. Such should alarm us; its truth should painfully free us.

The book is subtitled "Reflections on Life and Conscience." As such it represents a series of essays, and as such it may seem uneven. I thought the chapter on marriage exceptional. Incarnational theology appeals to many of us today, and this treatment of Christian marriage is magnificent. Throughout the book the style is born of a poet; words pounce upon the reader with unusual strength. "Such work is taxidermic rather than creative" is an example of word usage which forces reflection.

The chapter on St. Paul attempts to show how crisis forged the liturgy of the Western Church and how this in turn forged men of crisis, endowed with a world-view and acute social consciousness. Since reading this, I am forced each day at Mass to recall the uses made here of our liturgical prayer, intensifying personal awareness of the world-view built into our worship. Later on in the book the pain of our world causes empathy within Fr. Berrigan as he writes of world evils. He does not bemoan our outcast state but reminds us

that "God threatens the Christian belief in the goodness of their world by allowing evil to try it." The world remains good and holy; grace did not come into the world merely to tidy it up. Such realization can help to free the Christian from illusion.

Father Berrigan does not despair of our world nor of the Church Christ has sent to serve it. He sings of today's prophets within the Church: of Mounier, Murray, Roberts, Lynch, Mauriac, Suhard. Such a listing gives an index to the thought of the author. He fears that theology has been robbed of its capital letter and that science has had one conferred upon it. With the awesome dread of nuclear destruction a present tense with us, it is health-giving to ponder a book like this. Then decide honestly if this type of "Religious book" is not a demanding need for our times and for all of us.

EUGENE J. LINEHAN, S.J.

WOODSTOCK

LETTERS

FALL 1966

VOLUME 95 NUMBER 4

INTRODUCTION

Almost eleven years have passed since Father General Janssens issued his *Instruction on the Use of Modern Means of Communication* in which he both acknowledged the good which radio, television, and the movies could do in spreading the Gospel and warned that their misuse could lead to spiritual disaster. Since then, there has been a revolution in modern communications, and the current session of the General Congregation is attempting to clarify the Society's role in this revolution. Two articles in this issue should contribute to the discussions. Neil Hurley, S.J., who has contributed frequently to both *America* and *WOODSTOCK LETTERS*, now lectures at the Catholic University in Santiago, Chile, and directs a communications research group at the Jesuit Center for Social Research and Action. John Blewett, S.J., Dean of Studies of Sophia University, has been on a leave of absence from Japan to prepare data on educational matters for the General Congregation.

Donald L. Gelpi, S.J., a member of the New Orleans province, is the author of *Life and Light: A Guide to the Theology of Karl Rahner*, which was reviewed in our Summer issue, and *Functional Asceticism*; both books were published by Sheed and Ward.

C. J. McNaspy, S.J., an associate editor of *America*, and author of *The Changing Liturgy*, reviewed in this issue, has been, along with William F. Lynch, S.J., a moving spirit behind the American Society's artistic revival. During the past year groups of Jesuits engaged in the fine arts have met with Frs. Lynch and McNaspy for discussions at Shrub Oak and at Fairfield University. Some of the painters contributing to this symposium participated in these discussions.

As part of *WOODSTOCK LETTERS'* continuing coverage of the General Congregation, associate editor James P. Jurich, S.J., has translated and edited the Latin *Nuntii* dealing with the preparations for the second session. This article complements his longer article on the first session in the Winter, 1966, issue. George E. Ganss, S.J., president of the board of directors of the new Ignatian Center in Rome, is chairman of the General Congregation's Commission on Religious Life.

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WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts, preferably the original copy, should be double-spaced with ample margins. Whenever possible, contributors of articles on Ignatian spirituality and Jesuit history should follow the stylistic norms of the Institute of Jesuit Sources. These are most conveniently found in Supplementary Notes B and C and in the list of abbreviations in Joseph de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice*, trans. W. J. Young (Chicago, 1964), pp. 609-16.

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RAHNER'S THEOLOGY OF THE SACRED HEART DEVOTION

genuine continuity with Ignatian ideals

DONALD GELPI, S.J.

POPE PAUL'S RECENT EXHORTATION to the Society to keep alive devotion to the heart of Christ in the contemporary world has made it important for Jesuits to be able to present the devotion in terms which are up to date and theologically respectable. To some this might appear to be a hopeless undertaking. "How," they might be inclined to ask, "extract anything theologically respectable from the nine First Fridays or from saccharine prints of an effeminate-looking Jesus with a daintily bleeding heart? Aren't such 'para-liturgical' devotions on the way out anyway? Why even bother with them in a post-conciliar age?"

Such questions are quite pointed, but fortunately we are not without help in our extremity. For devotion to the heart of Christ has been a frequent theme in the theological writings of Karl Rahner, and he has brought to his theological elaboration of the devotion a degree of scholarship and a depth of dogmatic reflection which ought to satisfy even the most sophisticated. Combining an adapted Buber-esque notion of basic words (*Urwort*) with some of the findings of biblical theology, Rahner also exploits his own metaphysics

of the symbol and of the human person as well as his reflections on the theological significance of private revelations in order to explain the devotion in terms which are both contemporary and relevant. His reflections fall naturally under three general headings: 1) the theological significance of the heart of Christ; 2) the dogmatic significance of the present form of the devotion; 3) the relationship between devotion to the heart of Christ and Ignatian piety.

In Rahner's theological vision, the mystery of man is intimately related to the mystery of God; and both are indissolubly united in the mystery of Christ. Man, of course, is not God. He is a creature of time and space who yearns for God in an historical continuum of change and multiplicity.¹ Still, even in his multiplicity man remains fundamentally one. For as mankind's only real mediator with the Father, Jesus Christ draws together all men of all times and places into a single salvific destiny. Moreover, because this unchanging relationship of every man with Christ is so fundamental to salvation, Christian men need some human word which is capable of expressing it and of communicating it to others (SG, 535-36).

Now in our human language, Rahner suggests, there are certain words which are capable of expressing such unity in diversity. They are the basic words of human speech which touch every man at the existential center of his being. Such a word is *heart*. It is one which has been profoundly meaningful to all men of all times. For it speaks to us of man in his freedom, his historical contingency, his unavoidable destiny. It tells of man's inner mystery, of his anguish, of his loves, of his very openness to God (SG, 238-39).²

The transcendent meaning of heart

Moreover, only man has a heart in the transcendent sense in which we use the term here, for only man of all God's creatures is an enfleshed spirit. To object, then, as some have done in speaking of the Sacred Heart devotion, that the human heart is only an animal muscle and hence both humanly and religiously irrelevant is to miss

¹ *Sendung und Gnade* [hereafter referred to as SG] (Innsbruck: Tyrolia-Verlag, 1959) 534-35. [The essay referred to is available in English in the newly published *Christian in the Market Place*, by Karl Rahner (translated by Cecily Hastings). New York: Sheed and Ward, 1966.—Ed.]

² Also in *Schriften zur Theologie* [hereafter referred to as SzT] III (Einsiedeln: Benziger, 1953) 382, 392-93.

the point sorely. For in its transcendent sense, *heart* prescind from any pat distinction between soul and body. Instead it expresses man in his radical wholeness, in his composite spiritual and corporeal reality (SzT III, 382-83).

Implied, in fact, in the transcendent use of the word *heart* is the fact that the body is a real symbol of the human soul, a distinct reality posited by the soul within itself as a visible expression of the soul's own essential structure. As a result of this real symbolic relationship between soul and body, human activity is an expression of the whole human person and not of just this or that organ of his body. In other words, every organ of man's body is comprehensible only within the total complex of the human person; just as, conversely, the whole person is rendered comprehensible through the diversified activities of its many organs. Moreover, this organic relationship within man of whole to part and part to whole is true at a symbolic as well as at a physiological level. Thus, it is possible for an organ such as the heart to become a real symbolic expression of the whole human person.³

The heart, therefore, symbolizes much more than human love alone, for love may in fact be absent from the human heart. Rather, the heart symbolizes the whole of man in the deepest existential center of his composite being (SzT III, 384-86, 392-93).

Hence, Rahner concludes, because the heart in its transcendent meaning is a real symbol—a meaningful part, therefore, of the total human reality which it symbolizes and not just a conventional sign—we cannot separate the basic word *heart* from the physical reality which it connotes, nor can we substitute for it any complex explanation of its meaning such as we have just attempted here. Indeed, it is a fundamental characteristic of all basic words that they survive any scholarly attempt to define them, since the basic words themselves always remain much richer in their affective and cognitive resonances than any of their attempted definitions (SzT III, 387-88).

Implications of "heart of Christ"

Now, if the word *heart* can lead us to the very center of man in all of his mysterious openness to God, how much richer are the transcendent implications of the phrase "the human heart of the in-

³ *Schriften zur Theologie IV* (Einsiedeln; Benziger, 1960) 304-09.

carnate Son of God." For the mystery of the human heart of Jesus is intimately bound up with the mystery of every other human heart. Implied in the mystery of the heart of the Savior is the offer of divine grace to every man with its existential transformation of human consciousness in faith and love. In other words, the phrase "the heart of Christ" expresses in the basic words of human speech the unchanging salvific relationship of Christ the mediator and eternal high priest with every individual human heart (SG, 543-44).

To put the matter a bit differently, human devotion to a person is a function of the different existential attitudes which the person has himself freely adopted. Since, then, this plurality of attitudes finds its formal unity in the person himself and since the heart as the real symbol of the whole person expresses concretely this unifying existential center of his being, to honor a person's heart means to respond freely to the person himself by reacting appropriately to the attitudes which he has freely assumed toward other people (SzT III, 395-96).

Now, the object of the Sacred Heart devotion is precisely the human heart of the Word made flesh. Hence, the fundamental response of man before the heart of Christ must be one of adoration, the cult of *latria*. We worship the person of the Lord under the real symbol of that heart which is the visible expression of his freely assumed and loving role of redeemer and mediator (SzT III, 396-97).

Rahner is aware, of course, of the tendency today to question the relevance of many private devotions. Under the impact of the liturgical movement, educated Catholics are showing a growing sophistication in such matters. But, he argues, if what we have said so far is true, then the relationship of every Christian to the heart of Christ implied in devotion to the Sacred Heart can hardly be termed purely private. It is so fundamental to worship that the devotion as such can never truly be absent from Catholic piety (SzT III, 394-95).

There are, of course, many concrete forms which actual devotion to the heart of Christ can take. It would be wrong, then, to identify that devotion exclusively with the visions of St. Margaret Mary. The devotion has a stronger theological basis than any private revelation. There is clear foundation for it in both scripture and tradition, as *Haurietis aquas* is at pains to point out. The religious experiences of Margaret Mary have only given the devotion its

present concrete form. The current question of the contemporary relevance of the Sacred Heart devotion has meaning, then, only insofar as the relevance of the present popular form of the devotion is concerned. There can be no question that some form of the devotion will always be relevant to Christian worship (SzT III, 398-99).

Needless to say, the visions of St. Margaret Mary are subject to the same theological qualifications as any other private revelations would be. In a short article of this sort we cannot, of course, go into these qualifications in detail but refer the reader instead to Rahner's *Quaestio Disputata* on the subject, *Visions and Prophecies*. Suffice it to say here that the visions of Margaret Mary, together with the promises contained in them, add nothing whatever to the promises of Christ already contained in the New Testament. Fidelity to the promises of the Sacred Heart, therefore, gives one no magical power over the will of God; and those who promote the devotion should avoid giving the impression that it does (SzT III, 394, 414-15).

In Rahner's estimation what is new and significant in the visions of Paray is their existential impact upon the piety of Christians at a critical turning point in the history of the Church. For like any genuine New Testament revelation, the revelations of the Sacred Heart to Margaret Mary contained no new dogmas. They constituted instead a concrete moral imperative vital at the time to the whole Church's spiritual renewal. Hence, he argues, in order to evaluate the continued significance of the devotion in its present form, one must try first to understand the concrete situation which originally made these private revelations existentially meaningful for Catholics. If this situation continues in its basic outlines today, then the present form of the devotion also continues to be meaningful for contemporary Catholics (SzT III, 399-400).

Meaning of Paray

Rahner feels that the situation which made the visions of Paray universally meaningful is in fact an enduring one. He suggests that the revelations of Paray were intended in God's providence not merely as a temporary antidote to the poison of Jansenism but as an abiding source of strength for all Christians who would be called upon to live in the secularized version of western civilization which was the product of the French Revolution. Devotion to the heart

of Christ will, therefore, remain meaningful in its present form as long as the Church will have to contend with a diaspora situation. It is Christ under the symbol of His heart who will sustain and inspire Christians in a society marred by the absence of God (*SzT* III, 400-03).

But even though devotion to the Sacred Heart is meaningful for modern man, modern man must still make the effort to understand its true meaning. One of the key concepts essential to that understanding is that of reparation. Reparation is, of course, nothing new in Christian piety. It is sinful man's loving participation in the fate of his crucified Lord by accepting in union with him the painful effects of the presence of sin in the world. Any prayers of reparation and acts of physical mortification such as those encouraged in the present form of the Sacred Heart devotion will be meaningful as long as they express this fundamental Christian willingness to follow in the footsteps of a crucified savior. But reparation to the heart of Christ need not consist in set prayers and artificial penances. Any good work done in union with Christ has a reparatory character, even when the notion of reparation is present only implicitly and unthematically (*SzT* III, 406-07).

The pious practice of consoling the suffering Christ in his passion, which is also frequently associated with devotion to the Sacred Heart, must be interpreted with a similar realism, Rahner warns. Although pious reflections upon the passion may tend psychologically to reduce the temporal distance between us and the physical passion of Christ, we should not let such practices blind us to the supra-temporal character of the mysteries of our redemption. We should be careful not to separate the events of Jesus' earthly life from the person of the glorified Christ. Each of them has in the course of His lifetime contributed something to His present glorified status. It is through their continued presence in Him now that they are able to transform us into the image of His glory (*SzT* III, 409-10).

We should not, then, allow the pious practice of consoling the suffering Christ to degenerate into an unrealistic attempt to retreat into the past. The passion should be a vital reality present now in the person of Christ glorified, not merely an historical event that was finished and done with two thousand years ago (*SzT* III, 410-11).

Prayer of petition

Also numbered among the concrete forms which the devotion has assumed in the course of time is, of course, the Apostleship of Prayer. The Apostleship is fundamentally a militant profession of belief in the efficacy of prayer. Unfortunately, modern man in his shallow sophistication tends to banish the prayer of petition to the more primitive regions of religious piety. But if we truly believe in the glorified Christ, who transcends time and space and who is the efficacious mediator between God and man, then, as Christians, Rahner insists, we must learn to take the prayer of petition quite seriously (*SzT* III, 249-50).

A historical vindication of the Christian prayer of petition rests in large measure upon the constant and spontaneous practice of the Church. But seen in all of its theological dimensions, this practice is also rooted in the conviction that the kingdom of heaven has already begun in Christ glorified and in his Mystical Body, which is the Church. Christians pray the prayer of petition because they believe in their hearts that God is the master of history, that prayer and Christian living are two inescapable realities, and that all Christians are responsible to the Father for one another in and through the heart of Christ (*SzT* III, 251-52).

As a consequence, the truly Christian prayer of petition finds its logical manifestation in a universal prayer which, like the prayer of Christ's heart, extends to the entire world. When, moreover, by prayer such as this, a Christian joins himself with the eternal high priest in offering himself wholly to God together with all that he has and does, his prayer cannot help but be truly apostolic (*SzT* III, 253-55).

It is sentiments such as these which have found concrete expression among members of the Apostleship in practices like the daily morning offering. Needless to say, the precise wording of the morning offering is of little consequence. What is essential to the devotion is the basic values it embodies. These values are, moreover, at one with the other practices of the Apostleship and with its overall goals (*SzT* III, 256-57).

Thus, Rahner concludes, external membership in the Apostleship of Prayer is intended to be merely a visible expression of one's inner affirmation of its fundamental purpose. This purpose may be

summarized as the consecration of one's every act by prayer to the honor of God and the help of one's neighbor through the mediation of the heart of Christ. The concrete practices of the Apostleship are intended in turn to foster this basic purpose. Thus, prayer for the Holy Father's monthly intention together with frequent Mass and communion are merely particular ways of manifesting the truly ecclesial dimension of our petitions, while the daily rosary recommended to members of the Apostleship invokes that special meditation of the Mother of God which is hers in virtue of her special relationship to Christ in the history of salvation (*SzT* III, 258-59).

Morning offering

Implied, moreover, in the morning offering, which is perhaps the basic devotion of the Apostleship, is the Christian cultivation of the good intention. By the morning offering we unite our intentions with those of the heart of Christ in order to give supernatural meaning and merit to every action we perform throughout the day. As fine as this sounds in theory, we have perhaps room to question the concrete effectiveness of such a devotion. Are we really to suppose that a single prayer recited every morning and promptly forgotten is really capable of supernaturalizing an entire day of diversified and busy activity?

We know that for any act to be supernaturally meritorious it must spring from supernatural motives, that is, from belief in the message of Christ. But not every intention we make is equally conscious, so that theologians go on to distinguish supernatural intentions which are either actual or virtual. An actual intention is thematic and clear in consciousness; it is the reflex will to do what I am doing while I am doing it. A virtual intention, on the other hand, is one which, while it affects a particular action or series of actions, exists only unthematically in consciousness. It is not, therefore, grasped reflexly at the very moment that I act but only vaguely and globally. Of the two, a virtual intention is sufficient for an act to be supernaturally meritorious (*SzT* III, 133-35).

Now, although these abstract distinctions are valid as far as they go, they tell us very little about the concrete influence of an intention like the morning offering upon the particular actions one might perform during the course of the day. The problem here is that a man rarely acts from any single motive. As a result, it is possible for

him to experience a conflict within himself of mutually contradictory motivations (SzT III, 136-37). Moreover, in addition to motivation which is completely unconscious, there is a whole area of motivation peripheral to consciousness which nonetheless exercises genuine influence on our conscious acts (SzT III, 137-38).

As a result, one would be naïve to think that a single explicit intention, say the intention to live a Christian life, is sufficient by itself to transform a person's whole attitude toward life once and for all. The complexity and subtlety of human motivation imposes on every man, therefore, the obligation of regularly examining and Christianizing his motives to the extent that this is humanly possible (SzT III, 139-40).

There are many so-called good intentions which are only apparent intentions, not real ones. They are velleities which exist in consciousness at one time or another but which have no existential impact upon one's actions. A genuine motive must be bound up integrally in the concrete actions we perform. Artificially constructed motivations, no matter how loftily they may be in the abstract, will have no real effect upon our lives until they are vitally integrated into the pattern of meaningful values which habitually move us. Take, for example, a pious Catholic who has been taught to offer every action he performs in the month of November for the Holy Souls and who makes the same intention once every year even though the souls in purgatory are ordinarily the farthest thing possible from his thoughts. Such an intention is hardly likely to have a great deal of actual impact on the life of such a person unless through prayer and reflection upon the communion of saints, the suffering of the Holy Souls, etc., he integrates a genuine concern for those in purgatory into the pattern of meaningful motivations which actually influence his life (SzT III, 141-43).

Pure intentions

We should also, Rahner suggests, be cautious about over-purifying our motives. "Purely supernatural" motives are rarely efficacious. This fact should not startle us; premoral motivations have their place and meaning in our lives and are willed by God along with our conscious acts. For the most part, then, we must be content with an indirect purification of our intentions through the gradual integration of "nature" into our free, personal response to grace in faith, hope, and love (SzT III, 148-51).

Moreover, in thus attempting to practice the good intention realistically, we should avoid all anxiety concerning our unconscious motives. The fact that unconscious motivation has impact upon our conscious actions does not nullify our conscious religious motives in the sight of God. Thus, the practice of the good intention encouraged by the Apostleship should not lead us to brooding self-centeredness but should open our souls in faith and love to the whole of God's reality, natural and supernatural (*SzT* III, 151-54).

These reflections upon the Apostleship of Prayer and the pious practices it recommends lead naturally to the further question of the place which devotion to the Sacred Heart occupies in the religious order which has, largely as a result of a special mandate from Christ to Margaret Mary, most fostered both the devotion itself and the Apostleship of Prayer. Does devotion to the heart of Christ have any special affinity with our own spirituality in the Society of Jesus?

Let us say at the outset that the spiritual development of individual religious cannot be forced into preconceived formulas. Hence, Rahner warns, while it is certainly possible for individual Jesuits to place the present forms of the Sacred Heart devotion at the center of their personal piety, no one has the right to impose devotion to Christ under the specific symbol of His heart as a strict moral obligation binding upon all Jesuits. Each Jesuit has his own special charisms and must follow the line of spiritual growth most meaningful to him (*SzT* III, 404-05).

Still, devotion to the heart of Christ can provide a vitalizing complement to what has traditionally come to be regarded as typically Ignatian spirituality. Indeed, the older an order is, the more difficult it is for it to remain true to the spirit of its founder. Charismatic inspiration can in the course of time easily degenerate into a formalized caricature of the original reality. Jesuits have no reason to think themselves an exception to this general law of history (*SG*, 510-11).

Ignatian spirituality—three traits

Ignatian spirituality is often typified by three characteristic traits—not that these characteristics exhaust the whole Ignatian doctrine concerning the spiritual life or even express its most significant parts; but they do constitute certain emphases which are peculiarly Ignatian and which give a special ascetical orientation to his brand

of spirituality. The three traits which thus signalize Jesuit asceticism are indifference, with its logical consequence of dynamic adaptability in the face of new existential situations, plus an overriding devotion to the visible Church (SG, 513-18, *passim*).

Ignatian indifference is not just a readiness to do the will of God; it springs specifically from a profound personal realization of the relative value of anything which is not God himself, whether it be the least of his earthly creatures or the loftiest of his inspirations and spiritual gifts (SG, 513-15).

Translated into action, Ignatian indifference produces a special brand of Christian individualism. Jesuit individualism differs significantly from that of the renaissance man with his closed egocentricity. Jesuit individualism results from Christian indifference to all that is not God. One who is truly indifferent in the Ignatian sense of the term can hardly avoid regarding any new developments in human events as possessing no more absolute value than the realities they replace (SG, 515-16).

Finally, Ignatian spirituality involves devotion to the Church. But the Church is a complex reality approachable from many different points of view. The Church of Ignatius is above all the Church militant, the fighting army of Christ which bears his victorious standard into the very camp of Satan. Moreover, seen in the light of Ignatian indifference, this devotion to the Church is in fact a form of humility. It is both an acknowledgement of our need for divine redemption and an expression of our submissive willingness to seek and find the grace of the infinitely perfect God in what is essentially imperfect and limited (SG, 517-18).

Let us emphasize once again that in speaking of those traits which seem to characterize Ignatian spirituality the most, Rahner does not wish to imply necessarily that they are the most important aspects of Ignatius' spiritual doctrine, only that they are the characteristics most peculiar to his approach to God. But there is a danger latent in their very peculiarity. A spirituality which exaggerates or over-emphasizes their importance can all too easily degenerate into either cold voluntarism or an impersonal externalism (SG, 518-20). Devotion to the heart of the Redeemer. For attachment to the person of dangerous presence of such exaggerations (SG, 520).

Protection from exaggerations

Ignatian indifference does indeed mean dying to the world, but a Christian death to the world is something quite different from blasé apathy in the face of the wonders of creation and of redemption. It is a death of love. When, therefore, the heart of a Jesuit is truly inflamed with a burning personal love for the heart of the incarnate Christ, his indifference can only be itself incarnational, not a grotesque cynicism or a stoic insensitivity (SG, 520-22).

Similarly, when a Jesuit's indifference is thus truly transformed by his personal love of Christ crucified, his individualism and existential adaptability cannot help but undergo a like transformation. Instead of falling victim to either apathy or anguish at the relativity of all things, the incarnational love of Christ fostered by devotion to His heart can teach the Jesuit to find the infinite God in the wonder of every new event and situation which he encounters (SG, 522-24).

Finally, Ignatian love of the Church can also be vitalized by devotion to the heart of the redeemer. For attachment to the person of Christ fostered by devotion to the Sacred Heart can protect fidelity to the Church from degenerating into a rigid formalism or blind externalism. For a Jesuit who is truly attached to the person of Christ, devotion to the Church can only mean personal devotion to each of the members of his Mystical Body, not ritualistic adherence to merely external forms and regulations (SG, 524-25).

Continuity with Ignatian ideals

But besides protecting Ignatian spirituality negatively from possible abuses, devotion to the Sacred Heart also manifests a genuine continuity with Ignatian ideals (SG, 526). Love, for example, is outgoing; it is the very opposite of closed self-centeredness. A deeply personal love of the incarnate Son of God under the real symbol of His heart finds its logical fruition, then, in a genuine openness of spirit to the whole of reality created and redeemed in the incarnate Word. The indifference which Ignatius counsels merely adds to this fundamental openness of love an explicit consciousness of finality and order. Open to the whole of reality, the indifferent man orders all things consciously to God in a love which recognizes their genuine value in Christ (SG, 527-28).

Moreover, it is by love that each of us achieves his true individuality. We are most ourselves when we are most open to the world, to God, and to other persons in love. And since this loving openness instilled by devotion to the heart of Christ is life itself, it is a dynamic force which forms our basic existential attitude in the shifting circumstances of human existence. The love of the incarnate Christ is thus a genuine becoming, the existential quest for true individuality in the kaleidoscopic situations of human life (SG, 529-31).

Finally, love of the heart of Christ leads to an abiding love for his Church, not as an abstract ideal, but as it exists concretely with all of its greatness and with all of its very human defects, precisely because that Church is a salvific reality which, in spite of its human failings, proceeds from the very heart of Christ and because it is the same Church which Christ Himself has ever loved in all of its limitations even to the point of pouring out His heart's blood to redeem it. True devotion to the Sacred Heart finds its logical expression, therefore, in a service to the Church which is also a sacrifice of reparation offered to God in aggressive zeal, humility, and a loving consciousness of the redemptive power of suffering endured in union with the crucified Lord. Surely no virtues could be more typically Ignatian than these. (SG, 533).

JESUITS AND THE FINE ARTS

creative artists a luxury?

Edited by C. J. McNaspy, S.J.

When the managing editor of WOODSTOCK LETTERS asked me to do an article on Jesuits in the arts—specifically, the visual arts—my residual better instincts quickly allied with fear to overcome the appeal of flattery. I asked: why not get a real professional to do it? The editor, thereupon, suspecting that it is hard to get real artists to talk about their work, kept pressing. As a compromise, I agreed to undertake a harder but presumably feasible task, that of rounding up a few professional Jesuit artists to contribute to this modest symposium.

Eight Jesuit priests who are demonstrably professional and whose main work is in the field of creative art (as contrasted with those who are art historians or critics) were invited, indeed cajoled, to say their say briefly on the Jesuit as creative artist. The seven who finally responded are from seven different provinces. They are alike in that they are full-time, trained and not simply gifted amateurs (however excellent some of these latter are, and will be after training). They have all been accepted by their peers as professionals, have sold a considerable number of works, have won competitive prizes and are not merely admired by "Ours" with some laudable, if often misleading, intramural pride.

They are roughly of the same generation. Since nothing escapes the probing eye of Jesuit catalogues, it will not be

indelicate to note that the youngest is thirty-two, the eldest a youthful forty-one. In extending the invitation, I tried to be as representative and objective as possible, including no more than one from a single province and only those artists whose work I knew at first hand. I thus have to apologize for not having enough contact with the men on the West Coast.

I also apologize for not including one of the most gifted artists in our assistancy, Bro. Jerome Pryor (Detroit). Bro. Pryor has a master's degree in art, has exhibited and taught at the Detroit Institute of Arts, has sold many paintings, is presently involved in designing a new church and is "bestimmt" to be both a practicing Jesuit painter and teacher of painting. However, as this is being prepared, Bro. Pryor is still a novice; further, his training was received before he entered the Society. Thus his perspective of the problems of the Jesuit artist is bound to be somewhat atypical. Indeed, the role of the Jesuit brother artist is slightly different from that of the Jesuit priest artist. The history of the Society suggests that Jesuit brothers have in fact played a larger part in art than have Jesuit priests. At least, I am not aware of any of our priests who have achieved the world acclaim of a Bro. Pozzo, a Bro. Seghers or the Bros. Tristano. Today, too, in Italy Bro. Venzo is an established painter, and a handsome volume of his work has been published.

The viewpoints expressed by our seven contributors are quite personal and diverse enough to make them all worth reading. If Degas' mot, "Il faut décourager les arts," has any validity, Jesuits may be at some advantage, since so few of them in the "New" Society have ever been encouraged. Most of those few who have in fact succeeded have done so despite semi-official skepticism or worse, and only at the price of immense personal drive. Excellence, of course, never comes easily anyway, whether in the arts, sciences or other disciplines, within the Society or outside it. Yet it is hardly rash to suggest that in our degree-course-oriented training, the artist may have the toughest time of all.

A JESUIT AS ARTIST

D. TERENCE NETTER, S.J.

[D. Terence Netter, S.J. (formerly of Georgetown University, Washington, D.C.) studied and exhibited at the Corcoran, in Washington. His exhibition at the Allen Funt Gallery, in New York City, attracted the enthusiastic attention of the critics and purchasers, and made him a nationally known figure in the art world.]

FR. CLEMENT MCNASPY, S.J. suggested that my reflections might be of some interest to the readers of the WOODSTOCK LETTERS in an issue concerning the Society and the Arts, and asked me to write a thousand words on "The Jesuit as Artist." I have preferred, however, to call this slight essay "A Jesuit as Artist," not only because I do not presume to speak for anyone else, but also because I wanted to get right to the main difficulty.

The main difficulty as I conceive it is this. We are inspired, trained and presumably called to be not only members of a community which provides us with a climate favorable to personal salvation but also to be members of the priesthood (*datis dandis* this goes for the brothers too) which exists for the universal Church and indeed for the universal brotherhood of mankind. Creative art work, on the other hand, at least on the face of things, seems to be a most personal expression. Not only does it demand long hours apart from others, which is just as true of scholarship and scientific endeavor, etc.; its very notion is individual and even individualistic. Even the most solitary Bollandist, I surmise, and the most abstracted astronomer in the Vatican Observatory, has the sense that he is contributing to a common body of knowledge, which, since everything is related to everything else in the realm of truth, is *for* the Church (The House of Truth) and for all men whose search for truth is always also implicitly a search for Christ. When I am in my studio alone, however, I am not preoccupied with making a universal statement but a personal statement—and I feel guilty about it. As Karl Rahner says in his essay, *Priester und Dichter*, the poet is concerned with communicating his own word, whereas the priest is concerned with the communication of God's word. My main difficulty as a

Jesuit and an artist is this: how can I reconcile my vocation to communicate the Other with what I consider to be my vocation (because it is tantamount to a need) to express my self?

There is nothing particularly priestly about math, or administration for that matter, but the Jesuit mathematician has the consolation of doing a selfless work, dealing as he does in the most universal type of symbolization, and the Jesuit administrator has the consolation of knowing that his work is intrinsically geared towards the service of others. I am not talking about motives, of course, since one can have a selfish motive even in the most selfless of works, such as preaching God's Word. I refer rather to the intrinsic finality of the work itself, and I think that the special difficulty of creative art work for me as a Jesuit is that it has appeared to me as self expression and therefore intrinsically self-ish.

If this be the case, namely, that art is intrinsically self-ish, then no amount of good motives or "pure intentions" will make it unselfish, since sooner or later one is caught up in the intrinsic finality of the work itself, certain pious writers to the contrary notwithstanding, and consequently the artist priest is doomed to try to serve two masters.

Nor is this the only difficulty which I have encountered in my brief involvement with art as a Jesuit priest. There is also the glaring (yet I personally do not consider it to be the main) difficulty of doing something which most Jesuits know very little about, care very little about, and oftentimes are very suspicious about. St. Ignatius, after all, was no aesthete, and he wrote the *Constitutions* in a Rome which should have been far less concerned with building churches and far more concerned with building up the living Temple of Christ. This is no place to go into the history of the Jesuits vis-à-vis art, even were I competent to write it, but there are those who say that our involvement with Baroque Art (often called "Jesuit Art" in Europe) was almost never creative, hardly ever artistic, and more often than not frankly propagandist. Our "triumphal" period, of course, was during the age of rationalism and our system of education with all its merits still has a rationalistic hangover. The rationalist might be described as one who says that genuine thought can only be expressed in words and is best expressed when those words approach the clarity and distinction of

mathematical symbols. So widespread did this attitude become and such a profound impression did it make, that after the suppression some notable Jesuits even tried to rationalize the Spiritual Exercises, which is doubtless one of the great ironies in the history of spirituality, in view of the central importance of the discernment of spirits. This rationalism, historically determined, which reduces all non-verbal symbolization to "emotion" or "play," and the resultant insensitivity to art in any art form except verbal (such as poetry and drama) we are now only beginning to critically examine. At the moment, however, I do not think myself paranoiac when I say that I do not feel the same air of approval and appreciation *qua* artist as I did *qua* philosopher or even *qua* algebra teacher (the irony of which only a few readers could fully appreciate). The deafness of many Jesuits to the significance (I do not say beauty) of art is more acute in this country than in Europe, but there are signs that the renaissance (or rather naissance) of art which is one of the most significant facts of post-World War II American life is getting to us.

Artist or teacher?

The third difficulty which I have encountered as a Jesuit working in the art field is even more typically American. Committed as we are to educational institutions, most of us are required to fill pre-established slots in pre-established institutions which were founded long before art ever arrived on the American campus. Even where the need to bring it on to our campuses is realized, the first need is ordinarily considered to be for art teachers and not artists in residence (just as physics departments are ordinarily established before the question of resident research physicists even comes up). The Jesuit who wants to be and is qualified to be an art teacher, primarily, will not in the near future be burdened with the task of creating his own position—but the Jesuit who wants to be primarily a creative artist? Is it a luxury that our schools cannot afford? Or is it one that they cannot afford not to have?

These are the difficulties which I have encountered, which I described not to "get them off my chest" (I have long since done that), not to inspire pity (others have much greater difficulties built into their work), nor, certainly, to "knock" the Society (the condition of possibility of my having gotten this way). I have described my

difficulties to Ours in a magazine for Ours since it is to Ours that I look for their solution.

As to the first difficulty, the apparent lack of relation between priestly work and creative art work, I ask you to reflect: Is art just self expression or is it not communication also? And if it is communication can it itself be not a way of communicating *the Word* as well as *my word*?

As to the second difficulty, the widespread ignorance of, indifference to, and suspicion of art (especially visual art), I ask you to consider: in our long years of training would it not be relatively simple to make the adjustments necessary to find ways and means to cultivate our eyes as well as our other God-given faculties? Would it not even be a boon for eyes tired from study to learn to rest on the beauties man has made as well as those which God has made, and for students tense from having so much impressed on their minds to be able to express something of themselves in visual form?

As to the third difficulty, the moral pressure (when not the actual command) to fulfill the pre-established "needs of the province," which more often than not means filling a position already empty and waiting in this or that school, I only wonder if it is always so clear what—in the long range view—the "needs of the province" really are, and whether most of us can more than half fill a position when the *only* motives are obedience and *esprit de corps*. Personal fulfilment need not be always considered *sensu negante*, and one can only surmise how many Jesuits there would be to fill the needs of the province if young men of creative bent could see in us Jesuits more witness to the fact that the holocaust of the vows by no means burns out creativity.

THE WITNESS OF ART

ANDRÉ BOULER, S.J.

[André Bouler, S.J. (Maison Saint Ignace, 35 Rue de Sevres, Paris) was accepted by Fernand Léger as his pupil; he worked in Léger's studio during regency, 1947-51. His most professional work is painting, but he "makes his living" designing and re-designing churches. He has done more than thirty of these, the most recent being the chapel of the new America Residence, 105 W.

56th St., New York City. This will be written up, with photographs, in the November issue of *Liturgical Arts*.]

LET ME EXPRESS A PERSONAL IMPRESSION, which may be only a vague notion. It seems that some American Jesuit artists have a kind of complex, a "guilt complex," I believe you call it, as though they have to defend their special work in the eyes of other Jesuits.

My case is quite different. I have no need whatever to excuse myself of the charge of being a painter and a priest. If I have correctly grasped my vocation as a Jesuit and the meaning of the Society, I feel that I am the right man in the right place. (You will say I am lucky! Granted. This is part of my prayer of thanksgiving.)

There is the fact that the Society is to be present—at least to assure the presence of Christ—in its members, in everything that belongs to man. I would therefore find it strange for anyone to be surprised at the presence of a religious in the world of art; especially so, since no one is surprised at the presence of a Jesuit in the scientific world. And when I say "presence," I mean not only the presence of an apostolic religious in the milieu of artists, but presence in the very heart of artistic creation

This first reflection answers, I hope, the aspect of "strangeness" implied in the question: "How can one be a Jesuit and a painter?" There is no problem, really.

Other reflections would be more personal, being drawn from my personal experience. Each case is personal. That is why whatever else I say has no value save that of personal "witness," and, as we say, "the author alone is responsible" for it.

I believe that the status of the artist in religious life is a true vocation, subject to the "election" as taught in the Exercises.

This vocation, nevertheless, is included in the religious vocation. By this I mean that, if the vocation to religious life is authentic, in the case of conflict between the two vocations, the religious vocation will win out, sacrificing the other.

Such a conflict can arise either from the fact of the artistic vocation itself (which might judge, for example, that "the conditions of religious life are not sufficiently favorable to the development of my art"); or from the superiors who make a professor of mathematics out of someone who feels the vocation to be a painter.

Personally, I pity the superior who has to resolve the problem—one that comes up every day—of the general good as opposed to the particular good of the subject.

Some perhaps have paid insufficient attention to the artistic fact, and considering it less seriously than they would, say, that of a chemist, geophysicist, etc., they may “sacrifice” an artist more easily to the “common good” of the province.

I gather from Father General’s recent visit to Paris that the Society must be attentive to the religious need of our time. If so, it seems quite natural, even desirable, for the Society to be present and active in artistic creation. But, having said this, I must come back quickly to an earlier idea, namely that a true vocation must animate a work of artistic creation.

It would be monstrous to start with the need or importance for there to be artists in the Society! If it seems, for example, that two hundred painters are needed for the U.S.A., and if there are ninety-nine “who like painting very much,” and only one who can show an authentic vocation to be a painter, this last is the only one that counts. Numbers here have nothing to do with the question. And, as I already told you—this is not a paradox—I would be distrustful of a great number of artists.

As to the demands of the work, they seem so much like the demands of religious life itself, that I would propose the practical counsels of the Exercises as a guide.

PRIESTPAINTERJESUIT

JOSEPH P. LOVE, S.J.

[Joseph P. Love, S.J. (Japanese Province), who is now doing graduate work at Columbia University, hails from New England. His professional application to painting came after he had gone to Japan, where his work is widely known. In this country he has exhibited at the Corcoran School of Art (Washington, D.C.), the Little Gallery (Philadelphia), the Alan Gallery (Pittsburgh) and elsewhere. He will resume his art teaching when he returns to Japan.]

THE LATER REACTION TO THE COUNCIL in the non-Catholic society of post-Christendom, if one believes the articles in magazines, is the

remark: we are not interested; you are too late! The secular world found its accommodations and solutions as much as two hundred years ago for some problems, and when a problem is solved, there is no need to muster it for renewed inspection and sealing. The new decision evinces scant respect. But something else is rather clear here. The Church has come to the point of taking the role of follower, not leader. In this very act of following it refuses to admit this; and in these very areas looks upon itself as the real leader. The first act is unfortunate enough; the second is a fatal narcissism, and hubris.

We have not hit that point as yet in the arts, for we have not even pretended to lead anything artistic for centuries. There seem signs of a churchly awakening in this regard, an interest in liturgical art or sacred art as such. However, before we enter into dialogue with the artist and his history, it will be necessary to look hard at the Church and Christian art since the Reformation. We will learn hard facts from art historians. They will tell us without emotion that pornography—bugaboo of the contemporary Catholic press with its eye in the keyhole, blind to the Negro being killed—can be traced back to specific decrees of the Council of Trent and subsequent ecclesiastical writers. We will learn that the much-maligned John Dewey in his approach to art in education and experience, was in reality more concerned with incarnation than the churchmen who, with their nature-grace splitting and cavilling, had entered into false abstractions, not in the name of Christ, but in the name of the pseudo-Dionysius. We have not been able to present the face of Christ, because we have consistently refused to see the face of man, through which only Christ wishes to be seen. To face the future, we must know where we have been. Truth is sometimes humiliating, but without it we shall face the future as hypocrites whom the world recognizes as such.

The problem then arises of the Jesuit artist, or painter who is also priest. What is his role in the Society of Jesus which necessarily of its vocation is outward turning to secular society?

As far as secular society is concerned, he is another painter, reflecting his own unique humanity and experience, refracting one meaningful facet of what it means to live as a man here and now. If he does just that, he is successful. Successful too religiously, because

he accepts the wanted limitations of Christ's human incarnation. As a by-product, he will probably persuade people who think that the Jesuits are loath to remain on the fringes of society, but are approaching the center of things. And to look through the Madison Avenue galleries and read reviews and journals, this is very seriously considered to be a center of things. Since an artist is by nature gratuitous (let them give freely what they have freely received!) his position in the art world will be just that: a self-possessed entity, not a public relations man. He will be respected not if he gives out pietistic abstractions, even with the décor of modernity (Saks Fifth Avenue can do *that*) but if he will take vital part in the Secular Mystery.

It may be that the Jesuit artist, working as he does in the swarm and smell and dirt of the Secular Mystery, among men who call a spade a spade, by profession, can have an even greater and more meaningful impact on his own brothers in the Society of Jesus than upon the people outside his group.

It often happens that we go through the training of "our souls" with this nature-grace dichotomy mentioned above, attempting to grasp grace without realizing that it did happen to be Christ through whom as *Verbum Dei* this whole universe was and is created. We lose sight of the preciousness of every thing and person (and ultimately things are joined to persons as their visible extensions and expressions), the preciousness that we try vainly, with a sense of gnawing guilt, to sublimate, to transfer to God alone. We have been trained for centuries to believe that the life of the imagination must be to suck out the spiritual center and then spit out the rind, else we would be poisoned quickly.

Theologians are telling us now that in our present (and only) order of salvation, grace and nature are one entity, all gratuitously existing, but telling of Christ precisely because of that. In the Contemplation for Obtaining Love, love is to be placed more in action than in words and reasons. In secular society we are often seriously accused of rapping reality for our own ends, for purposes of propaganda. In the retreats in houses of study, I have heard this advocated, though in a bit more polite language than that. We take our vows in order to be *complete* men, serving the Body of Christ in His people. The Jesuit artist's contribution to the life of our

truncated imagination, and bringing back the sense of gratuitousness to our unified life, will be made light of only at the peril of loss of life, and at the price of being irrelevant to the time and place where our calling is given us to serve Christ's people with reverence for His creation.

Painting to me is the bringing forth of a small image that worms its way through the layers of my imagination until its urgent clamoring must be answered and the door pulled open to let it out onto paper, into the space in which it was trying to breathe. I have no ideas which are to be decorated, no moralities to be made palatable. There is no purpose in the activity, only a sharply felt awareness as the work is in process, an awareness of an unfolding that I can only coax along while the work gradually comes into being. For me, my works are not at all subjective or attached to me as a means of expressing myself; I find them a tremorous space into which I too am drawn and united, with no need to analyze, no need to go through reasoning, for what is there is all that can be—when anything is cut off or split up, the experience vanishes. What I am conveying is an existence, one that can not be analyzed verbally, one that depends on no philosophy and yet carries its definite meaning in itself. It is a vision that is quite objective, and yet after producing the work it is quite a long time before I can fathom the number of experiences that have been caught together like the many threads that wind together to make a strong rope.

Japanese experience

I began to paint a short time before my Japanese experience nine years ago, but it took the shock of the vision of the country of Japan to make me see what I was groping for, and in the West could not find. To *see* things without prejudice—a Japanese garden without flowers, an ink painting with no colors, a pot of Iga-ware, blistered, cracked and bursting like a volcano—I was forced to strain all my nerves, forced to make myself quiet. It was a struggle to keep my eye from becoming clouded and prejudiced. Ryoanji Temple was perhaps the most important experience. On an early summer morning before the crowds came, I sat on a shaded porch of sepia-toned wood, and remained quiet for a couple of hours while the whole of nature outside and its condensation in the rocks, gravel, moss

and clay wall, all silently and subtly came in upon me, and there was no gap. They were really distinct from me, and yet extensions of myself. Finally the deep signification of space, and the reality of existence in space, came in upon me in a great, quiet fullness that was incapable of explanation or analysis. This could only be mirrored or refracted in my own interior space, which is painting.

Michiaki Kawakita has said that Japanese painting and Western art are both realistic, but the reality is different. It would seem to me that Rembrandt was looking at much the same reality as Mu Ch'i. (Mokkei) and his reflection of experience is similar. Nevertheless, since a picture is the child born to the marriage of nature and the painter—a jelling of that experience—all that makes up a man in his own space must enter into that work. Thus the Western experience (up to the internationalism of the post-war era) has been different from the Oriental experience.

But now that we are caught in a different world, smaller in a huge universe, with intensified contact between peoples, the primary experiences of men everywhere take on a deeper profundity. Primary experiences and truths become deeper because they are shorn of many of the logical supports of philosophy—supports that are no longer seen as supports, but only as a sort of “logical décor” which often serves to circumvent the real problems. This by no means signifies a lack of faith. Rather it is a realization that faith must exist in this space and time to be viable. It must reflect the living God who is met here and now. As men, we realize now more than before, the hovering closeness of God to us, breathing to us in all things and men which surround us, urging us to a unity that does not destroy our selves. As Christians we realize that this unity is ultimately a clinging-together of the body of Christ, which—in a way that defies logical analysis—we are destined to be. Thus in this faith of here-and-now, we realize the great importance of even the smallest experiences. If looked at carefully they are like a well-set diamond that can catch and reflect the light glinting off all objects in range.

Here then is the religious milieu in which grows a new realism in art. We do not take nature apart from man, nor him from nature, for all are destined to a fruitful union. But in early Southern Sung painting, and Japanese Bizen and Iga-ware, the gardens and simple

teahouses, are granted hints and fore-shadowings of this, and a pointing to the method of penetration. In these works we find a rough refinement that rejects so-called beauty—because not absolutely essential—and finds it because of not looking for it. There exists an unbalanced balance, over a deep quiet that pulls us into it, without trying to tell us everything—for that would be no more than illusion and a false grasp of reality. Chance enters in, yet this is found to be actually a deeply rooted control, sure precisely because not foreseen.

I paint influenced by an Oriental vision only because in adapting this vision unconsciously, I find fruitful reality. It is means and end intertwined. My religious faith (if one should inquire) is found in some way in my work, because it is part—a great part—of my experience of reality here-and-now. I do not search for this religious imagery, for this would be doing-on-purpose, which would falsify the vision. It would be the insertion of ideas, making ideas and substituting them for experience. (As a friend has said, this experience could be the experience of red and black!) Whether nature be an extension of man, or man of nature, the life and the love of God penetrates into it all, summing it all up in Christ, who is both the spirit and the flesh. I believe then that all we do in art will reflect this reality, if we are only sincere to our basic vision and will not sell it out to a market which wants only escape from reality and a symbol of social status.

THE NEED FOR COMMUNITY

WHITNEY J. ENGERAN, S.J.

[Whitney J. Engeran, S.J. (Loyola University, New Orleans, La.) worked his way through school as a professional florist and decorator. His studies in painting were largely informal until philosophy, during which he worked in the Fine Arts department at Spring Hill College. During regency he did advanced work at Tulane and while in theology continued, particularly under the guidance of André Girard. He has won a number of national awards and is now working to establish an art department at Loyola.]

I WAS DELIGHTED TO RECEIVE Fr. McNaspy's request for a few ideas on the Jesuit as creative artist. If I can be pardoned a few autobiographical details, I would like to set a background for the more pointed remarks that will follow. It is very difficult to speak of religious as artists, since communications in this area are so hyperpersonal.

In my early high school days, I wanted to sing. I took voice lessons and finally secured a spot in the New Orleans Opera House Chorus and the Scorscone Ensemble. During these years I was also apprenticed to one of the leading florists in New Orleans and enjoyed exploring the texture combinations of rusted metals and bronze orchids. Accompanying my interest in floral design was a feeling for painting, which then seemed rather dim, but persistent. I had no real sense of where all of these desires would culminate. At the time, the singing experience had the strongest pull. During my senior year of high school (1950-51) it was my good luck to visit the novitiate at Grand Coteau, Louisiana, at Christmas time. The trip was sponsored by Jesuit High of New Orleans and billed as a great chance for city boys to experience the raw country, fresh foods and horse-back riding of rural Louisiana. A quite different country, however, was unfolded through those brisk December days; deep joy and wide open hearts seemed the native crops, as was interest—interest in everything. Several dramatic productions were in the fire: Gilbert and Sullivan, dramatic readings, and a talent night. The theater area of the Juniorate was like some vast ant hill with bright sport shirts and the inevitable black jackets running in and out of little doors. The refectory decorations were elaborate and there was music everywhere. Phonographs blared "The Messiah" and "worldly" songs from the "outside." These sweeps of music, drama and the long walks were punctuated by exuberant conversation in the recreation hall and in the dining room where our visceral hopes were more than fulfilled by succulent cornbread and rich spicy gravies. Since I was an earthy, sense-bound, outgoing youth, this electric joy in living fired hopes and enthusiasms and gave Jesuit-country a strong attraction for me. I had a deep feeling that I would return . . . and I did. Many other religious artists I have met were not drawn to the religious life in this way; but we have all shared a common need which brought us to art in

religion. This need is the need for Community.

In a real sense the *creative* person does not exist as a creator or as a person prior to community. Community produces an ever growing sensitivity, especially for one who is artistically inclined. The effort, or adventure, of Community is primarily a response to a personalized context. The context is not predictable until it begins to live. For art, whether it be painting, sculpture, music or any other creative endeavor, *a response to context* is of the essence. The uniqueness of the religious community lies in its purpose. Its total vocation is to make Christ-community happen. The modifying forces and energies are reducible to one—the Spirit of God. Since this Spirit has as its mission speaking a creative Word which is solid and true, the sensitive person gains courage and truthfulness in his artistic convictions. He is *strengthened* to really look at what is colored, textured, finely lined or rough hewn. As the religious artist grows in his sense of community, which is to say as a person, he can afford to strip from his work the easy conceits and falsities which give immediate satisfaction and anesthetize him temporarily. He can freely commit himself to the ancient struggle between black and white over different textured battlegrounds. In Community the artist learns the joy of surprise. When one comes upon a sudden, unexplained, radical affirmation of his own sensitive being, the energies released will find their way to paper or canvas. In this sense, the Community inspires the artist to risk and then heals those wounds which a painter or sculptor carries from every attempt to fire matter through with spirit.

On the practical level, this does not mean the establishment of a fan club within the Community for one's work; but, through an honest revelation of one's self to the Community, the understanding and appreciation of one's work inevitably follows. The ambivalences resulting from the multiple personalities in the Community set up a ground quite basic and challenging in which the sensitive person can possess himself and hence achieve the height of his art—love. This eventful living will have its way in one's art. I prefer to conceive of creativity as a spectrum shading from a most radical confrontation in love with the Community to a pen in one's hand touching a line or a dot to a piece of paper.

I have not touched at all on the contributions as seen for the

Community which the religious artist can provide. He can illuminate Genesis or Matthew for his confreres (even in abstractions!). He can give them the painted word which has its own power.

Perhaps in all of the above, I am really trying to say that Community is the fertile, driving force which can truly liberate the sensitive person from his blindness and dullness. Community, for the religious artist, as for any man, is the basic goal to be achieved. It is his human nature illuminated.

THE ARTIST MUST COMPETE

OSCAR MAGNAN, S.J.

[Oscar Magnan, S.J. (Antilles Province) is a cosmopolitan Cuban. He has taken degrees both at Oxford and at the Sorbonne. His painting and sculptures have been exhibited in Rome, Florence, Vienna, Paris, Toronto and in this country. He had a great deal to do with the "Canadian Religious Art" exhibit at Regis College (Willowdale, Ontario) several years ago. This summer he was commissioned to do a statue of St. Agatha for the wedding of Mrs. Patrick Nugent in Washington.]

THE PRESENT REVIVAL OF THE ARTS among Jesuits and other religious is, in general, good. But I find there are two different ways in which the religious-artist can view his special way of life. Both of these ways tend to be professional and serious, and even successful. One tendency is for the Jesuit painter to exhibit just about everywhere, but largely within the protective framework of friends and institutions. By that I mean "safe places," places which have a definite public, a public which is already friendly to the institution or the painter—a place where the painter may be well received no matter how good or bad his painting is. In this "safe" way, the painter is assured success before his pictures are even shown. Some of the artist's friends may be non-believers; and he may have an influence on them. He may even convert them. Yet, in a certain way, he is "covered"; he is accepted as a person, as a priest, as a friend. But he has not yet proven himself an artist in the competitive battle.

The other approach the priest-artist may take to his profession is similar to that of Teilhard. Teilhard worked among other sci-

entists, did the same work as they and was accepted as one of them—not only as a priest and friend, but as an equal. The priest-artist must work as a lay artist, compete on the same terms, exhibit in the public galleries. That is the only way he will find if he is really good or not. He must be made to leave his shell and fight with the same weapons that others are using: hard and serious work and high quality.

One main problem of the Jesuit artist is presenting his concept of his artistic vocation to superiors. Most superiors don't see the necessity of art in the Society. They see it merely as decorative—paintings for church walls, but not one of the few best mediums for training the emotional part of man. Usually, the Jesuit-artist hesitates to present his idea fully, so he ends up as a part-time artist, a teacher with art as a hobby.

I believe there are very few things better suited for giving God to people than art. Through art you can give a feeling for God; in a sense you give people a piece of God in a way that is personal and human. It is a false question to ask whether a man is priest or artist first. He is one person who is both a priest and artist. He aims first at the art, doing it seriously, profoundly, searching for something good, becoming a witness, working through and with people. Yet he is never disassociated from his priesthood. Because of the priesthood, people will come to him; but this is secondary. My view is that people should know first the work, then the priest. Then the people will love the priest, not his work; the things he produces will mean nothing. The meaning will be in himself.

LOVE OF CRAFTSMANSHIP

EDWARD J. LAVIN, S.J.

[Edward J. Lavin, S.J., studied in Paris in the Academy of the Grande Chaumière, under Paul Busse. In addition he took the doctorate in aesthetics at the Sorbonne, and gave two exhibitions in Paris. He has sold widely, and now teaches at Regis High School, New York City.]

MY OWN PAINTING TAKES ITS RISE from a love of craftsmanship and discipline. I prefer Renoir and Cezanne to Van Gogh or Pollock.

I agree more or less with the idea of Malraux that any painter must first submit to the discipline of a master. Then if he is a real painter, and not just a psychological or social aspirant, he will break this mould and do something significant.

I agree also with Klee that the artist is nothing but a very specialized channel of creative energy. He is neither to be praised nor blamed for this. He simply *is* a painter. His only real function is to perfect himself as an instrument—to keep the channel unclogged. So his vocation is like any other, except that maybe he should work harder.

Is he then entitled to special treatment or privileged comprehension?

That depends:

1. Generally, since he is involved in creating his own world (in all the good senses of the phrase), he is more likely to deviate a little from accepted norms of behavior—a little flow-over is necessary.

2. In some instances he can be more “sensitive” (in both the good and bad senses of the word). But this sensitivity is not peculiar to the painter; it is a personality thing. We can’t even treat all cab drivers alike.

3. He must have the opportunity to work. He needs time, as does any creative person. But chiefly he needs a place. You can’t paint a picture in your head while riding a subway.

He needs light, space, and solitude. All this is not very special treatment.

And he is wrong if he asks for more than this, except his identity. He must be *known* as a *painter* and not just a hobbyist.

All of this is true of any painter. How about the Jesuit painter? The Jesuit painter has a disadvantage. First of all, his superiors may not have the slightest idea of what he is up to. The former General’s letter about the importance of pure research should hold, and there is evidence that the problem will be gradually solved. (At least superiors now seem willing to get out of the way.)

But, the Jesuit is very much hampered by the fact that he is protected (as are all “hyphenated” Jesuits). My own professor in Paris had to work for eight years as a laborer while he painted at night. The story is that there are only 70 men in all of France who make their living just from painting. Most painters I know have

to work for a living. We Jesuits, perhaps, might feel that we don't have to. Then we become fat-cats, and it *does* take a hungry man to create. Otherwise, too, we become like women whose husbands support them and give them the chance to engage in "arty" activities.

Therefore, our "hyphen" is not unique. There are clerk-painters, ditch-digger-painters, priest-painters.

But does the "priest" mean anything here?

It means that the same hands that hold the Host paint the picture.

Therefore, in a sense, the priest-painter becomes a very, very special instance of the fusion of the supernatural and the natural creative power.

What he paints will reflect his priesthood, and if, as seems true, art is becoming more and more the favored means of communication, we should get (only in a very good sense) some sermons on canvas.

There is a tremendous need for an ecumenical movement with artists. And unless you are as good as they are or better, they won't listen. They can't be blamed.

In other words, the priest is a priest, and in the arts we need that special group of qualities which make up a priest.

THE REDEEMER

L. E. LUBBERS, S.J.

[Leland E. Lubbers, S.J. (Creighton University, Omaha, Nebraska), took his Master's in classics at St. Louis University, while studying art wherever and whenever possible. His professional studies came from 1961-63, at the Atelier de la Grande Chaumière, Paris, and his doctorate comes from the Sorbonne. His dissertation, "L'image publicitaire actuelle et ses origines" received "une mention très honorable." After some years of art teaching at Creighton University and Creighton Preparatory, he has now founded and heads the art department at Creighton University. He has presented works in seven exhibitions both in Europe and this country.]

WITHIN THE FRAMEWORK OF DECLARED JESUIT educational ideals, the operation of the artist-Jesuit should be that of redeemer.

The vast institutionalized systems of education which we know, by the very fact of the organizational demands placed upon them, are constantly in danger of losing sight of the media of knowledge which are able to give us the fullest possible picture of our own laboriously sought-after grasp of reality.

Jesuits, trained in, and training others in a form of humanism in which logical and conceptual intellectualism is apt to be most highly prized, run the terrifying risk of being able to analyse and understand details of research, but of never coming to a full realization.

Institutionalized humanism notoriously prefers the facile expressions of what fits the abc's of logic. It tends to sink towards the settled formula, the perennial solution, the answer-book response. The scientist as well as the humanist in this context tends to lose what creative originality he has necessarily brought to his research by resting satisfied with the affirmation of the universal laws he discovers after so much effort.

In an age like the present when it is most obvious that a humanism of the past refuses to satisfy some of our most basic needs, it is clear that every man must develop the artistic mentality to some degree. But in addition to this, most essential is the presence on the agitated scene of the men in whom we recognize a specialized sensitivity. Such is the artist if he communicates well. And by his background and training, as well as by the curious milieu in which he operates, the artist Jesuit should be especially capable of a notable contribution.

Formula education has tended to adopt without revision the values and artifacts of tried and true cultural solutions of the past. This is the attitude which makes culture synonymous with a certain body of acquired knowledge, numbers of facts, names memorized. This attitude, directed toward the artist, makes him acceptable only if he is dead; paintings and plays, poems and sculpture are "worth-while" only if they are old. Moreover, there is a definite inclination to demand familiarity with cultural objects of the Old World. This heritage of Western Europe, and a grand heritage it is, is now more like past history than heritage. In the gradual awakening of our

own native cultural consciousness, there is increasing awareness of culture as a living participation in the values by which we move and breathe and go forward.

I make this point because we are presumably interested here in the relevance of the *living* artist-Jesuit. Jesuit education has never had any difficulty accepting the works of artists of the past. Their work is thus seen quietly and decently in the perspective of historical distance as an apt expression of the times, the mores, the questions and problems of a by-gone era. They can be studied with impassivity. They do not intrude upon our present preconceived notions and plans. There is no danger that we will be embarrassed by their sometimes blatant attacks upon our favorite institutions and loves.

A real live artist does prove sometimes to be an embarrassment.

It is often a problem to contend with these personalities. Not to mention such trivia as indelible paint (it always seems to be black) left under fingernails after work in the studio, or long hair (due to preoccupation more than penury), there are the thousand and one unconventional expressions of their daily lives that gall.

From the institutional peacemaker's point of view, it is far more desirable to pay room and board for the conventional fabricator of landscape trees and flowers. In their worst form, such concoctions are designed to comfort and soothe because they are already acceptable, already familiar, already done, non-controversial, non-significant, irrelevant to life. While pretty representations are perfectly tolerable in certain contexts, still it is unfortunate that this sort of conventionality in the arts is so apt to become the official art policy of the religious-order-affiliated campus, because it does not interfere, it does not interpose the new, the different, it does not hint of change or opposition.

Pretty art, just like the serialized TV Western, relaxes our forces after a hectic day, disengages our powers of knowing and judging. But an exclusive diet of such art is degenerate and degenerative in a very true sense. It does not engage the best forces in man and exact from him a participation in the message, be it of challenge, of problem experience, or questioning dubious or discussionable value criteria of life itself.

Great drama and novels, ecstatic music, prophetic painting and

sculpture and architecture are truly recreative and cultural in the only way possible for the contemporary humanist who wants above all to add to the humanity of us all.

Thus the relevance of the living, active artist Jesuit. Art and its place in our growing culture can only be achieved by living in it and engaging the forces that are in the process of forming it. The Jesuit who is an artist, working, teaching, lecturing, discussing on the Jesuit campus and sphere of influence, is helping to relate not only the heritage of the past to men who must live today, but is especially concerned with helping men of today understand what it is that they are, what they have become in a new world of enforced rationalism, space walks, computers and electronic synthesizers.

The generator

Progress in the physical sciences, in technology and in the economy is relentless. An outworn humanism would seek to arrest its evolution in order to save man whose accepted values are seemingly crumbling. A new humanism would see that man must change himself, not bridle the possibilities of the world. The greatest potential for adaptation lies in man himself.

The artist pushes this change by his presentations. His language is the stuff of which the universe is made, matter in any manageable form, raw matter in the solid tangible state, or visible in waves of light, or audible in streams of sound. With such means the artist is able to build for us a zone of communication which precedes ideas. Art is, in the words of Teilhard de Chardin, a generator of ideas.*

From the very fact that we are men on this earth, the language of art, matter, is able to communicate to us the fullest possible experience of life. Matter is why we can have pain, sorrow, failure, temptation, suffering, paralysis and death. It is also why we can have liveliness, joyous contact, manly effort, growth, refreshment, union and *life*.

The Jesuit artist in his most delicate role is operating, as any artist, in a zone of freedom where he not only seeks and utilizes profound insights, but builds, with flashes of intuition, a certain

* Cahiers, no. 3, p. 103, talk at a luncheon for artists, March 13, 1939.

faith in chance and even accident—not unwilling or afraid to make a mistake on the road to discovery.

Such indescribable procedure would be equivalent to idiocy in a treasurer or a bookkeeper. But in the big business of education, that is precisely why some “legitimate idiocy” is absolutely essential. Only by means of the artist can we keep ourselves on the brink of the possible.

The artist Jesuit is not only a teacher, of course, but he is a religious and a priest. In these latter roles he should be able to fulfill his most noble function. In a truly religious sense, even the non-religious artist is the builder of a prophetic bridge between the world and man. The artist can help man to feel at home in the world, to lose the distrust of the matter from which he himself is made. Such a task is a divine one and one that is necessary before man can wholeheartedly pitch in to help fill up what is wanting in the Body of Christ.

One is tempted to claim that the artist-religious role is the most undividedly religious one. Certainly the administrator’s task, to which so many religious educators have been reduced, tends to be destructive of all that is intuitive and prophetic in our religious consciousness, at least when it leads to such a habit of mind. For religious life and practice to be reduced to such a state, whether in or out of religious orders, is certainly no religion at all.

Hopefully, the training and development of all men should include the spirituality of the arts. A truly living cultural at-homeness is a prerequisite for the integrity of religion, a faith in the spirit and not only in the law.

COMMUNICATIONS REVOLUTION: ITS IMPACT ON OUR MINISTRIES

the image will be the decisive experience

NEIL P. HURLEY, S.J.

A 16TH CENTURY MANDARIN once showed Fr. Matteo Ricci a map entitled "Picture of All Under Heaven," in which the fifteen provinces of China predominated. Fr. Ricci was astonished to find that all the foreign countries occupied less space than a minor province of the Ming dynasty. He then realized that this reflected the mental map of the Chinese and that foreigners were ipso facto barbarians and hence not to be accepted seriously.

Fr. Ricci knew that if he were to succeed in introducing Christianity into one of the world's oldest cultures he would have to revise both the Chinese atlas and the mentality which it reflected. He did this largely through science, tolerance, and holiness. His reputation as a "wise man" rested on extensive knowledge, which, in turn, was assisted by such information technologies as sextants, quadrants, globes, world atlases, prisms, clocks, astrolabes, and sundials. He circulated maps translated into Chinese with accurate sinusoidal projections based on mathematical calculations instead of imaginary suppositions. He published books in Chinese which, while making

known the chief teachings of Christianity, respected the tradition of Confucius. Fr. Ricci put a clock outside his home so that passers-by might grasp the Western conception of time—linear and not cyclical, historical and free from agricultural rhythms, purposeful instead of fatalistic. Lastly, he strove to introduce the Gregorian calendar, thus replacing the lunar year with the solar and so eroding the basis of much superstition.¹

Today we live in a world similar to that of Ricci's time: a world of new exploration (outer space instead of the high seas); of destructive force (nuclear weapons instead of gunpowder); a world of new power relations (in terms of markets and military bases rather than the hope of precious metals and territorial gains); a world of new modes of communication (electronic media instead of the printing press). As a result, the missionary today must, together with the merchant and the military, consider the problem of expanding bodies of knowledge and people in a shrinking world. Matteo Ricci sensed that technology can erode the traditional bases of even an ancient culture with its roots in farming, the family, and ancestor faith. Any hope for a more rational environment is, in the Catholic scheme of things, the necessary precondition for a "take-off" into supernatural faith. So it was in Ricci's time; so it is now.

As a consequence, we should view the appearance of a number of information technologies as the harbinger of a more rational, if secular, world civilization. By grafting itself onto the technological revolution, the Church can prove not only that she is not opposed to matter and machines but also that man-made artefacts are an extension of creation (in an analogous sense, of course). Never before has the Church been faced with such a challenge of accommodating itself to an environment which, in the near future, will be global in scope. If the Church is to transform this wave of industrialization and technology that is covering the face of the earth, then it must be aware that it also will be affected. True accommodation is a "transaction" between persons whereby both are accepted. Today's scientist and technician will only regard the Church with favor if he senses that the Church has more than an extrinsic interest. Matteo

¹ Vincent Cronin, *The Wise Man from the West* (New York: E. P. Dutton & Co., 1955), *passim*. This superbly written account of the work of Fr. Matteo Ricci presents an admirable, if somewhat popular, treatment of apostolic strategy in a culture where knowledge and science are highly valued.

Ricci was an accomplished mathematician and cartographer whose life was made more noble by his priesthood and faith. He died having absorbed the best elements of Chinese civilization.

What follows is a sketch of the information revolution with some reference to the ministries of the Society. It is believed that an acquaintance with the new information technologies may indicate how both the Society and the Church can avail themselves of technology to draw closer to mankind so that by this service and example mankind may draw closer to the Church.

The philosophic dimension

Before discussing the array of new technologies which are available for advancing the cause of both reason and faith, it is important to understand the philosophic dimension of the present communications revolution. At the start of World War II the Bell Telephone Laboratories, in the person of Claude Shannon, began to formulate a mathematical theory of communications.² This rigorous theory, together with John von Neumann's mathematical work in the field of the strategy of games, has opened new horizons.³ As a result, any adequate treatment of human knowledge and its a priori laws must take into account the work of Shannon and Von Neumann. This means that in addition to the laws of the mind (gnoseology), the laws of thought (logic), and the laws of being (ontology), there must be added the philosophical laws of communication (information and game theory). These laws draw attention to the technical infrastructure of all communications situations as being significant in the shaping of messages and, consequently, of patterns of thought and behavior.

An example will illustrate how important the formal structure of communications media is in influencing semantic content and social reality. The story is told of the Renaissance polyglot king who once boasted that he spoke *platt Deutsch* to his stable horses, *hoch Deutsch* to his infantrymen, English to his officers, French to the ladies of his court, Italian to royalty, and when he spoke to God—ah! when he prayed, he prayed in Spanish! In addition to being a

² Claude Shannon and Robert Weaver, *The Mathematical Theory of Communication* (Urbana: University of Illinois Press, 1949).

³ John von Neumann and Oscar Morgenstern, *The Theory of Games and Economic Behavior* (Princeton: Princeton University Press, 1947).

compliment to the mother tongue of Cervantes, this story reveals the deepest philosophical laws of communication. A language is a mass medium, and the choice of media by the king was not arbitrary. If language were only meant for functional commands and the interchange of brute information, then perhaps the king's boast would be considered only a whim. However, the king in question had an appreciation for "style," for doing justice to the implicit and the imponderable elements in human relations. He was a master of "accommodation" or what is more commonly called "diplomacy."

Our psychological grasp of information and its impact on us depends in large measure upon the mode of communication as well as on the meaning to be transmitted. This is the reason why the author of the Epistle to the Hebrews boasted: "God, who at sundry times and in diverse manners, spoke in times past to the fathers by the prophets, last of all in these days has spoken to us by His son" (Heb. 1: 1-2). Not only did the message change, but the mode changed with it. Our Lord Himself understood this and chose to speak in parables or the language of images. St. Matthew tells us in his gospel that "without parables He did not speak to them [the crowds]," in accordance with the prophecy: "I will open my mouth in parables, I will utter things hidden since the foundation of the world" (Mt. 13:34-35). Thus, we see that Christ is the image of the Father (Col. 1:15) and that He spoke invariably in images.

This is important for our thesis, because for several decades we have been living in a progressively-expanding image civilization. Witness the family snapshot album, pictorial journalism, the slide projector, home and theatre motion pictures, and now television! Of all the technologies which are sweeping over our globe, it is unquestionably communications technology which is triggering the greatest social and cultural changes. For one thing, the era of *homo typographicus* is over.⁴ Print must take its place alongside new, more powerful information technologies. Since man is learning to "configure" reality differently, we are in the throes of the most profound kind of revolution, one at the level of our deepest "perceptual habits."⁵

⁴ Marshall McLuhan, *The Gutenberg Galaxy* (Toronto: The University of Toronto Press, 1964).

⁵ Neil P. Hurley, S.J., "The Image Revolution," *America* 110 (1964) 137-39.

New rhetoric for postmodern man

Postmodern man is being trained in a new type of rhetoric, the language of images. This is the underlying insight in David Riesman's distinction between the inner-directed person (i.e., the product of a print culture) and the outer-directed person (i.e., the product of electronic culture).⁶ This introduction of the formal element into that process whereby a person or group changes the inner structure and ultimate decision-making patterns and conduct of others has been stressed by a whole school of modern authors: William Ivins, Jr., Albert B. Lord, Harold A. Innis, Edmund Carpenter, Marshall McLuhan, Margaret Mead, Hugh Dalziel Duncan, and Kenneth Boulding. Their collective insights could be summarized as follows: The key to the dynamics of social systems is rhetoric, and the key to rhetoric is the mode of symbolic communication.

This philosophic conclusion is indispensable for understanding the nuclear-space age. It is especially incumbent upon the Society of Jesus to grasp the significance of the contemporary communications revolution because its origins coincide roughly with the rise of print culture. Some think that the genius of the Jesuits in education was to integrate the new modes of typographic symbols with the classic forms of learning: memory, recitation, lectures, debates, public speaking, and drama. There is even speculation that René Descartes, schooled in Jesuit fashion, could never have arrived at the distinction between *res cogitans* and *res extensa* without the previous conditioning of books and their isolated but crystal-clear concepts. In any event, it is clear that the mechanisms of persuasion, education, and information are as important as the content-meaning they convey. We would ask the reader to hold this insight firmly in mind as he reads of the specific technologies and media which make up and will continue to make up the communications process for our entire planet and not merely for a nation, a region, a continent, or a hemisphere.

For millenia the communications matrix of mankind consisted of control and command systems which were exclusively human. For example, in the early military systems, spies, scouts and reconnoitering squads were employed to collect information about the

⁶ David Riesman, Nathan Glazer, Revel Denney, *The Lonely Crowd* (New York: Doubleday Anchor Books, 1954).

enemy. Today we have ships, automobiles, airplanes, rocket-powered missiles, and spacecraft to select and classify data from man's environment. However, these technical devices serve as mere effector systems and so need some directing force to guide their uses. Basically, all information technologies are nothing more than an extension of some human faculty of sensing and recording. The hieroglyphics of the Egyptians, the cuneiform signs of the Assyrians, and the ideograms of the Chinese were means of storing in permanent form the ideas which previously vanished with the fading echo of the human voice. The phonetic alphabet split off the affective element inherent in pictograms and allowed man to enter the rational world of science, as the Greeks proved. Print accentuated this power of abstraction, freeing the reader from all social contact except with the coded symbols of the author. And today postliterate man finds that he is confronting reality by means of ego-related experiences at the visceral and intellectual level.⁷

Since today's information media extend one or more of man's senses, the integration of man with the machine is nowhere more complete than in the field of communications technology. Radio extends man's hearing; the phonograph and the tape recorder extend the range and duration of his voice; the camera and slide projector are static aids to visual memory while the motion picture, the television, and the videotape recorder are kinetic agents for sight and sound recall; and, finally, the computer heightens the capacity of man to store, retrieve, and recombine large amounts of data.

These are the technologies which are at hand. They offer several advantages in a world of expanding population and bodies of knowledge: (1) economies of scale so that time, effort, and capital can be prorated over a larger number of persons; (2) audio-visual experiences which are as intelligible to the illiterate as to the literate; (3) access of information in terms of sight, sound, and data signals which can vault over deserts, oceans, mountains, forests, and skyscrapers to penetrate any corner of the globe; (4) a scientific language system based on the binary elements of computers rather than on the subject-predicate relation of the Indo-European system;

⁷ Neil P. Hurley, S.J., *The Role of Communications Technology in Democracy* (Program for Policy Planning in Science and Technology, Staff Paper No. 9, Washington, D.C.: George Washington University, June, 1965).

(5) personalized communication in terms of two-way pocket TV sets with a dialing apparatus, video disks and tapes which can be economically stored or shipped, home televiewing connections with libraries, hospitals, theatres, government offices, educational and church institutions. Let us examine each of these advantages in greater detail.

The principle of economies of scale

All technological enterprises require large capital investments. This is true of the broadcasting industries, the motion picture industry, and cybernetic programs. The only justification for such outlays is in terms of the cost-revenue ratio: can an essential service be provided to enough people to recoup expenses and to allow a profit or, at least, a reasonable return on investment?

One of the most appealing arguments in the use of educational TV has been the economic one. Thus the average university TV station in the United States requires about \$450,000 as original investment plus between \$40,000 and \$50,000 a year for overhead costs and interest charges on investment.⁸ Many of these universities boast of from 15,000 to 75,000 students so that these costs diminish on a per student basis as the number of students increase.

We know that the advertising agencies budget their media presentations on the basis of cost-per-millions. Thus if an advertising client is billed \$60,000 per minute for exposure of his product during a professional football game telecast, he is comforted with the fact that he is reaching 50 million viewers, mostly men.

Before communications satellites were translated from the drawing board to extraterrestrial reality, the Rand Corporation initiated a pioneer study to examine the economic trade-offs between satellites and alternate means of communication (e.g., deepwater cables and microwave relay).⁹ Later, another member of the Rand Corporation explored the economic feasibility of satellite TV for mass education in developing countries and thought that it was remote.¹⁰ Since

⁸ *The Financing of Educational Television Stations* (Washington, D.C.: National Association of Educational Broadcasters, 1965), pp. 18, 27.

⁹ S. H. Reiger, R. T. Nichols, L. B. Early, and E. Dews, *Communications Satellites: Technology, Economics, and System Choices* (Santa Monica, California: The RAND Corporation, 1963).

¹⁰ Leland L. Johnson, "The Commercial Uses of Communications Satellites," *California Management Review* (Spring, 1963), pp. 55-56.

then, new satellites have been designed. At the 1965 UNESCO meeting of experts on the use of space communications in Paris a paper was read which compared the geographical coverage and costs of ground-based television, airborne television (as realized in the Midwest Program of Airborne Television Instruction), and satellite relay TV broadcasting.¹¹ This study concluded that satellite TV coverage was eight times greater than an airborne system which, in turn, was almost 14 times greater than a ground station (covering 10,000 square miles). However, the author thought the costs were still excessive for satellite TV. Later a feasibility study was initiated for direct-broadcasting satellite TV, based on a newly designed satellite which could transmit directly to a home set without needing an earth station.¹² The costs for providing teacher training and pupil education for India were estimated at about \$1 to \$2 per person a year.¹³

In discussing economies of scale, we should not overlook the qualitative advantages of instructional technologies.¹⁴ The grand dilemma in democracies has been the maintenance of standards of excellence together with a progressive expansion of educational opportunity. It is apparent that the use of information technologies within a well-designed system not only can reduce costs but can also make available data, information, and human experiences which up until now only a comparatively few have been able to enjoy.

Lowering the literacy barrier

More than 700 million men and women over fifteen years old, two-fifths of the adult world population, cannot read or write.¹⁵

¹¹ Ernest D. Wenrick, *Communication Satellites and the Mass Media: Economic Aspects* (Paris: UNESCO Meeting of Experts on the Use of Space Communications, December, 1965).

¹² Laurence C. Rosenberg, *The Economics of Worldwide Television Via Satellite*, Staff Report for the Program of Policy Planning in Science & Technology (Washington, D.C.: George Washington University, 1965).

¹³ "Putting Space to Work to Educate the World," *Business Week* (December 25, 1965), p. 12; *Educational Television Via Satellite* (Washington, D.C.: Communications Satellite Corporation, 1966).

¹⁴ Lee E. Campion and Clarice Y. Kelley, *Studies in the Growth of Instructional Technology* (Occasional Panel 10, Washington, D.C.: Department of Audiovisual Instruction, National Education Association, 1963).

¹⁵ I. Keith Tyler, "World Communications: Combatting Illiteracy with Television," *A.V.: Communication Review* (Fall, 1965), p. 309.

As President Lyndon B. Johnson said in his address at the bicentennial celebration of the Smithsonian Institution: "Unless the world can find a way to extend the light, the force of that darkness may engulf us all."¹⁶ Thirty years ago a conservative estimate of the time needed to reduce literacy substantially would have been a century. The communications technology we have sketched above condenses the work of generations to a matter of years.¹⁷

Television, it has been shown, can not only leap the literacy barrier but also teach literacy. Obviously, certain conditions are necessary. High saturation of set ownership is not needed for a nation to start literacy campaigns by TV. Specific audiences can be instructed on the basis of regional selectivity. If used in groups of fifty, TV instruction can permit the use of volunteer and unqualified classroom teachers.

Where literacy programs are broadcast over the air to an entire nation, then a bonus audience is won in terms of individual illiterate viewers. This will be true in nations such as the United Arab Republic where efforts at complete TV coverage are sponsored by the government. Especially when the medium is a novelty, it has proved successful for motivating illiterates to register for class. Furthermore, the economic advantages of being literate can be stressed periodically in drama, documentaries, interviews, news specials, and even in comedy and variety shows. Similarly, recognition of literacy skills can be shown to heighten prestige and respect in the community.

Television and movies help create a supporting environment for literacy. As yet, no studies have appeared on the impact of even entertainment fare for breaking down the fatalism of traditional societies, the deep-seated conviction that one is but one never becomes. Even a James Bond, a James Dean, a Marlon Brando, a Ben Casey, or a Perry Mason offer models of behavior which, if not always ideal, do display initiative, self-resourcefulness, and adaptation. Anything which expands the number of social roles and destroys the self-image of resignation to one's destiny is a step toward modernization.

¹⁶ Lyndon B. Johnson, *Address Before the Smithsonian Institution*. September 17, 1965.

¹⁷ Don R. Browne, *Reading, Writing and TV: Teaching Literacy Through Television* (Mimeographed, Boston: Boston University, 1963).

In addition to TV, there are small, inexpensive programmed learning machines designed to instruct in literacy. In this way learners can appraise their progress by themselves, since the machine will not advance to the next lesson, but rather repeat the previous one, if the correct response is not given. Radio has also been used to great advantage in literacy campaigns as, for example, in the work of Msgr. Salcedo's Radio Sutatenza in Colombia. It is obvious that the use of such information technologies relieve shortages of both personnel and instructional material in addition to reducing overall costs.

Geographical penetration

In the past, schools and universities and research foundations were dependent on the presence of lecturers, books, and demonstration materials to instruct or learn. Today radio, TV, film, and computers are collectively collapsing both time and space barriers. Increasingly, education is becoming a multi-media phenomenon with large sums of money being expended on instructional resources which will be used by large numbers.

Let us take TV to begin with. Schools and classrooms have been tied together in entire states (South Carolina and Delaware) by the use of closed-circuit TV installations. The most revolutionary application of instructional TV, however, to multiply teaching resources and enrich the curriculum, is by broadcast TV. Certainly the most ambitious program as of 1965 has been the Midwest Program of Airborne Television Instruction (MPATI) based at Purdue University. Telecasts are transmitted from a circling DC-6 to over 7 million elementary grade students in some 5 states of the Middle West. Worthy of mention, too, is the plan of the State University of New York to link up its 110,000 students and 58 component institutions by means of television. A similar plan is under way for the "Big Ten" universities of the Middle West.

International TV has been here for some time. The nations of Western Europe have a giant "sound-sight" bank upon which members may draw freely, thanks to an exchange organization called Eurovision. The satellite nations of Eastern Europe have a similar arrangement (Intervision) and have been exchanging programs with the Eurovision nations as well. At present, unfortunately, there is no equivalent institution in the United States. Live satellite tele-

vision has already given us a glimpse of what is to come with the funerals of Pope John XXIII, President John F. Kennedy, and Winston Churchill, the Ecumenical Council, the Tokyo Olympic Games, and the visit of Pope Paul VI to New York. In addition, there are numerous debates, symposia, and special news events which link North America and Europe each year via satellite.

The global system of communications satellites is already under way.¹⁸ The Communications Satellite Act of 1962 has created a corporation empowered to act as the manager of the space segment of a global satellite system. As of March, 1966, there were forty-eight signatories to the interim agreements, among them the Vatican City State.

It was the express wish of President John F. Kennedy, who urged the creation of Comsat, that the United States system be truly global in coverage, "including service where individual portions of the coverage are not profitable."¹⁹ This proviso has been incorporated into the Congressional Act which created Comsat.

While not as spectacular as manned space flight, space communications will mean that no portion of the globe will be exempt from the reach of picture, voice, and data signals. The spread of information by satellite is already making itself apparent in Latin America. For one thing, the Bank of International Development (BID) has already signed a contract for \$250,000 with Space Age Communications, Inc., to link up the ten countries of South America by satellite TV.²⁰ While this will mean cheaper and more effective telecommunications in general, the revolutionary applications of such a plan will be the computer and the television capabilities. The Massachusetts Institute of Technology has contacted the computer centers of Latin America in an attempt to solicit the use of the M.I.T. computer on a shared-time basis via satellite. In addition to multiple-access computation, satellites afford regional TV services. The commercial networks are already familiar with the possibilities, as are the giant advertising agencies. For example, ABC-Paramount Theatres Incorporated, recently merged with International Tele-

¹⁸ Rex Pay, "Comsat Use Should Swell Dramatically," *Missiles and Rockets* (January 31, 1966), pp. 34 ff.

¹⁹ *New York Times* (July 26, 1961), p. 11.

²⁰ "El BID Impulsará Vasto Plan de Comunicaciones," *El Mercurio* (Santiago, Chile; April 16, 1966), p. 1.

phone & Telegraph, has a Worldvision Division.²¹ This company aims to take advantage of the spread of TV sets in Latin America on the occasion of the Olympic Games in Mexico in 1968.

One thing is certain: that all nations, peoples, and institutions will be put into involuntary contact with one another through the surge of communications and the increased flow of information. This revolution in communications—and, we might add, in transportation—is rapidly reducing the world to the dimensions of a global village where all inhabitants experience the same fears, hopes, joys, and rumors.

The new computer language

For generations scientists have worked with verbal models, direct experiments, and hypothetic-deductive systems based on human cerebral activity. What is new in the computer phase of the communications revolution is the reduction of intricate human processes to simpler components. Turing's theorem of computation sums up the power of this "reductionism": "Anything which can be done at all can be done in fewer and simpler steps."

This principle of economy operates mainly through simulation devices which define reality by constructs. Instead of a judgment—"All crows are black"—computer activity employs the "bit" and builds up a matrix of characteristics through combining and recombining bits. Thus the simulation of reality is defined by pluses or minuses (the bits) so that information is formulated by extension and not by intention, as has been the classical practice in Western academic life.

Let us take a simple example, a computer model of human personality.²² The model's attitude toward a group of situations is registered by digits in terms of subsystems of response, a memory system, a learning capability, and a reporting faculty. Admittedly, the robot personality as programmed has a static nature with relatively few axes of liberty. However, it acts very much like culturally deprived adults, that is, persons in the lower strata of industrial

²¹ *Worldvision: The New Vision in International Telecommunications* (New York: ABC International Television, Inc.; undated).

²² Silvan S. Tomkins and Samuel Messick, eds., *Computer Simulation of Personality: Frontier of Psychological Theory* (New York: John Wiley and Sons, Inc., 1963).

societies and the majority of people in socially stagnant regions, who do not organize their behavior around long-term goals but react to situations as they arise. They have little sense of their own participation in history, of their control of their destiny, and thus have little preoccupation with future-focussed planning.

Computer language has constructive features, despite its reductionist tendencies. Through its objectification of inputs of knowledge it eliminates a great many "unprogramed assumptions" which traditionally have crept into the experiments and theorizing of the precomputer age. Thus the contribution of computers and its peculiar idiom lies not in simulating the physical universe, animals, or human beings, but rather in simulating theories about these subjects. The complex micro-circuitry of "electronic brains" is designed to represent and control the logical connections within the theories they are to approximate. These theories, in turn, are constructed to simulate the human processes they are to explain. This is a communications "break-through" of the first magnitude. The danger, obviously, is in attempting to reduce the nonrational to the rational, the subjective to the objective, and the spiritual to the material. But here is where other media, more specifically the imaging media of photography, motion pictures, and TV, can correct the endemic reductionism of cybernetics.

In talking about radio, movies, TV, satellites, and computers, we are obviously talking about vast highways of communications which are only justifiable in terms of mass traffic. However, there is a micro-dimension to the communications revolution, a phase which will provide greater freedom and more face-to-face contact in long-distance communications.

One of the great promises of TV, as yet not fully realized in educational circles, is that discovery precedes verbalization.²³ The exhilaration of technological power has eclipsed unwittingly this discovery potential of the moving image in the classroom or parlor. We have wed television to the airplane and now to orbiting satellites.²⁴ Next we shall have direct broadcast satellite TV.²⁵ From

²³ See *The Montessori Elementary Material II* (Cambridge, Massachusetts: Robert Bentley, Inc., 1964); Jerome Bruner, *The Process of Education* (Cambridge, Massachusetts: Harvard University Press, 1961).

²⁴ John E. Ivey, *Marriage of Airplane and Television* (Lafayette, Indiana: Purdue University, undated); R. P. Haviland, "Early Realization of Space

the standpoint of statistical and geographic coverage, this has advantages, especially for the economist, the salesman, the school administrator, and the government planner. However, it does not impress as much the pupil, the pedagogue, and the parent, all of whom are interested in quality, personal assimilation, and psychic growth.

We must face these objections of the classical humanist who still feels that "Mark Hopkins and I on a log" is the richest form of education. Unless the new technologies can make room for more interpersonal contact, unless they can provide feedback between teacher and taught, unless they can free pupils and teachers from rigorous mechanical exigencies such as time schedules, technical failures and onerous maintenance of equipment—then tomorrow's educator will find himself imprisoned in the web of necessity. And it is technology's greatest boast that it frees man from necessity!²⁶

The day is not far off, happily, when most offices, factories, schools, and homes will be equipped with two-way desk TV sets so that intercommunication will take place through a simple dialing arrangement. With the miniaturization of such sets and their reduction in cost, even poor people will be able to enjoy person-to-person contact with anyone else similarly equipped in the world, just as today the transistor radio is becoming the universal possession of the lower-income group the world over. We can expect a world of lasers and masers, of manned communications satellites powered by nuclear energy, of interplanetary television from space stations on the moon and Venus—and all with a possibility of person-to-person dialogue.²⁷

Three recent innovations

The major complaint to date regarding the use of TV has been that it is unilateral mass education. Three recent innovations may remedy this situation considerably. It is now possible to have

Broadcasting," *First Annual Meeting of the American Institute of Aeronautics and Astronautics* (New York, June 29 through July 2, 1964).

²⁵ Barry Miller, "Hughes Proposes TV Broadcast Satellite," *Aviation Week & Space Technology* (February 1, 1965), pp. 75 ff.

²⁶ R. Buckminster Fuller, *Education Automation: Freeing the Scholar to Return to his Studies* (Carbondale, Illinois: Southern Illinois University Press, 1962).

²⁷ David A. Sarnoff, "A Wireless World," *Saturday Review* (January 12, 1963), pp. 88-89.

students and young teachers practice programing and present the fruits of their own creative urges to others. In Loyola Seminary, the philosophate of the New York Province, the prototype of a teacher-centered closed-circuit TV system enables young Jesuit students to experiment with the grammar and syntax of image language. Thus, the better programs can be videotaped and filed for future use. This permits practice in converting conceptual thought into what is termed "hot cognition."²⁸

Another micro-revolutionary device is the instant playback home recorder, which sells for about \$1,000, a fraction of the cost of equipment used in professional studios. This device permits a person to televise an event live (as do mobile units), to record it at the same time, and to play it back immediately without any processing delays.

A third innovation of boundless promise is the playback disk or record which, upon being inserted in the back of a specially designed home TV receiver, will play back on the screen either black and white or color movies and TV programs.²⁹ This means that the public and institutions such as schools can build their own film and tape libraries, thus freeing the viewer from the network timetable and permitting him to view the material at his convenience. While the tapes are quite expensive at the present time (around \$60 each), the rapid development of the art will diminish costs sharply.

The social and economic implications of the preceding micro-revolutionary communications devices furnish the personal feedback that instructional and educational TV have lacked up till now. Jean Cocteau, the French poet and cinematographer, once remarked that movies would never be a true art form until the materials became as cheap as paper and pencil. Although they will never become that cheap, it is possible for persons and groups with modest resources to indulge their muses. Here is the seedbed for tomorrow's artists, educators, and missionaries.

In short, then, the communications revolution opens up the pos-

²⁸ Robert P. Abelson, "Computer Simulation of 'Hot' Cognition," in *Computer Simulation of Personality*, pp. 277-317.

²⁹ Jack Gould, "CBS Developing Disk to Play Movies Through Home TV Sets," *New York Times* (February 28, 1966), p. 1; Gene Smith, "Sony Shows a TV Playback Disk," *New York Times* (March 4, 1966), p. 43.

sibility of regional and global information-flows of a variety which joins literates and preliterates together in the same universe of discourse and understanding, so that picture language and computer language extend man's "brain-eye" capacity in an effective, economic, and nonetheless personal way. Psychogenesis began when, as Teilhard de Chardin said, "for the first time in a living creature instinct perceived itself in its own mirror."³⁰ According to the same Teilhard de Chardin we are presently witnessing the emergence of the noosphere, "the awakening—already beginning to dawn—of new 'senses' at the heart of the human consciousness."³¹ Now these new "senses" are closely related to the information media we have been discussing.

Apostolic importance

As supranational organisms, the Catholic Church and the Society of Jesus are admirably suited to release the immense cultural, religious, and educational potential locked up in these new communications technologies. This was emphasized by the late Fr. John B. Janssens in his Instruction of December 27, 1955: "De usu instrumentorum ad nuntios aliave diffundenda."³² Two years later the late Pope Pius XII stressed the cultural and apostolic value of so-called mass media in his encyclical *Miranda Prorsus*.³³ As recently as 1962, in the Shrub Oak meeting of the World Congress of Jesuits in the Apostolate of Motion Pictures, Radio, and Television, and again in the First Latin American Congress in Mexico in 1965, three significant conclusions were unanimously adopted:

- 1) Whoever wishes to be fully cultured must be familiar with the superior achievements of movies, radio, television, and the mass media in general.
- 2) Whoever wishes to understand the major influences which shape contemporary man must be familiar with the general fare which mass media offer the public, from its poorest to its most sublime presentations.

³⁰ Pierre Teilhard de Chardin, S.J., *The Phenomenon of Man* (New York: Harper Torchbooks, 1959), p. 181.

³¹ Pierre Teilhard de Chardin, S.J., *Letters from a Traveller* (London: Collins, 1962), p. 356.

³² Cf. *Acta Romana Societatis Iesu* 12 (1955) 826-33.

³³ See *Miranda Prorsus* (New York: America Press, 1957).

- 3) Whoever has a message of significance for a broad public must have access to the mass media together with the competency to translate his message into the unique language of the respective medium chosen.

These conclusions are critical factors in choosing our future ministries. The impact of population increase, of the explosion of knowledge in depth and breadth, and of the spread of technology all point to the emergence of a single social system, an incipient world society created by technology in general and by information technologies specifically. Because the electronic revolution is absorbing print (as we see in the merges of publishing firms with the manufacturers of electronic equipment), whatever can be reduced to a wireless mode of communication can be relayed from artificial satellites in outer space, thus blanketing the earth. No known form of communication is subject to space-time restrictions any longer.

Now if the reader will recall the basic proposition of this essay, he will be in a position to draw the necessary inferences for a strategy of our ministries throughout the world. The proposition was: "The key to the dynamics of social systems is rhetoric, and the key to rhetoric is the mode of symbolic communication." In view of the fact that technology is paving the way for a single social system of planetary breadth, all men will eventually enjoy the same "attention frame." In previous ages communications innovations were localized events which diffused slowly and imperfectly. This is no longer the case. The current revolution in communications will affect even the scattered paleolithic tribes of Australia, Ceylon, South Africa, Alaska, and Tierra del Fuego. With very few exceptions, men will not only experience the same events but will experience them according to the same mode of learning. This homogenization of man's psychic life not only suggests the optimism of a Teilhard de Chardin but it raises the sober question of a possible "negative Utopia" as sketched in Aldous Huxley's *Brave New World* and George Orwell's *1984*.

A mosaic civilization

Whatever the moral, cultural and political outcomes may be in tomorrow's world society, it seems indubitable that we shall have a mosaic civilization in which the pulse of private and social life will

be computer and picture language. And so, joined with the logic, the reasoning power, and the accuracy of "thinking machines" will be the psychology, the emotional mood, and the diffuse impressionism of images, both static and kinetic. In his scientific perusals, his commercial pursuits, and his politico-military activities, space-age man will develop vaster syntheses of knowledge and decision-making powers—mainly through computer language. On the other hand, as artist, as student, as worshipper, as playmate, and as friend, man will look increasingly more to the image as the constitutive, the representative, and the decisive experience in life. By 1970 the average eighteen-year-old American will have seen the equivalent of two solid years of televiewing (about 18,000 hours in all). This, added to other visual experiences (i.e., comics, movies, picture magazines, tabloids), indicates that the picture will occupy a very large part of the waking day of space-age man. Moreover, due to the pressures of life, people are turning to images, especially on the TV screen, to gather a graphic and timesaving impression of the world they inhabit. Thus the image will be the representative experience, serving as a mirror of the outer world. Lastly, the image will be the decisive experience inasmuch as it will be through models of behavior (heroes, stars, athletes, legendary personages) that the young and the impressionable will mold their self-image from among the multiple identities which lurk in each of us. In summary, then, the rhetorical power of the image will be ubiquitous, will pervade man's conscious life and will direct his world-image and his self-image.³⁴

Before closing, we should mention something about the political and national barriers which must be hurdled before a flow of information can be had which is sufficiently free from propaganda and ideology. It is imperative that the world communications system be designed to serve truth, since man cannot survive in any other environment. The proliferation of propaganda in the world since the end of World War II has reached totalitarian proportions, in capitalistic as well as in non-capitalistic nations. In a very perceptive book called *Propaganda*, Jacques Ellul shows that propaganda no longer seeks to modify attitudes but rather to elicit a

³⁴ Neil P. Hurley, S.J., "The Picture of the Future," *America* 112 (1965) 218-19.

behavioral response.³⁵ This type of reflexology, attributed to Ivan Pavlov, can lead to a conditioning which renders impossible or very difficult, at least, man's free response to other men and so, a fortiori, to God. Furthermore, the Church is not free from such temptations to conditioning.³⁶ How do we want the global system of communications to perform? The question must be faced by organizations with a worldwide responsibility. Certainly business, statesmen, and military leaders appreciate the implications. The whole applications area of information technologies and especially communications satellites is opening up. In May, 1966, there was held in Washington, D.C., a seminar on satellite communications to bring the art of earth-station design to lesser developed nations.

Now that the world option is unfolding in terms of a global system of communications satellites, it is imperative that there be representation of the cultural maximizers (i.e., the universities and schools, the churches and welfare organizations, the research institutions and the corporate foundations, and the United Nations). Otherwise we shall have no spiritual counterweight to political, military, and commercial uses of communications. For want of a strategy of control we could easily drift into a pragmatic situation in which man would find himself insidiously and inescapably controlled.

It is not at all apparent that the global system will be democratic because American-dominated. As would be expected, the Russians fear that the American monopolies will benefit at the expense of "world peace and closer brotherhood."³⁷ There seems little doubt but that "each electronic development widens the perimeter of American influence, and the indivisibility of military and commercial activity functions to promote even greater expansion."³⁸ The only way to avoid serious impairment of international confidence in a clearly American-dominated joint venture with other nations of the free world is to prevent inequitable access by any class of users

³⁵ Jacques Ellul, *Propaganda* (New York: Alfred A. Knopf, 1965).

³⁶ Louis Beirnaert, "The Problem of Conditioning in the Church," *Cross Currents* 12 (1962) 433-41.

³⁷ I. Cheprov, "Global or American Space Communications System?" *International Affairs* (December, 1964), p. 74.

³⁸ Herbert I. Schiller, "America Rules the Airways," *The Progressive* (March, 1966), p. 26.

or suppliers, collusion among the co-owners in their outside business ventures, and attempts to rig the policies of Comsat to protect earlier investments in "outmoded" satellite or cable systems.³⁹

A cooperative in communications

What is needed to insure these objectives is an educational Comsat, that is to say, a joint venture among nongovernmental institutions to gather the capital, conduct research and development on high-priority information needs, supervise TV programing, maintain an international "sight-sound-data" bank for use by member institutions, and negotiate international agreements. In other words, we need a cooperative in communications, a confederation of cultural agencies to overcome the political obstacles and to command, through adequate payment, that portion of the available band-space which is needed for the spiritual, educational, and cultural priorities of international society. The author can testify from his personal experience that there is great interest in some such joint venture among the corporate foundations, the large non-denominational universities, the representatives of non-Catholic faiths, and international organizations (e.g., the World Bank, the Bank of International Development, and the United Nations Committee on the Peaceful Uses of Outer Space). Moreover, President Lyndon B. Johnson proposed in his State of the Union Message a bill asking for \$524 million to begin "a worldwide attack on the problems of hunger and disease and ignorance."⁴⁰ Contemplated but not mentioned in this bill is a plan for mass education via satellite TV.⁴¹ The technology and the resources are at hand. What is needed is imagination and enterprising initiative from among the guardians of man's mind, heart, and soul.

We saw at the beginning of this article how Fr. Matteo Ricci and his successors employed knowledge and science together with tolerance and holiness in order to meet the great dilemmas of their age: technology and culture, East and West, and the Church and

³⁹ Harvey J. Levin, "Organization and Control of Communications Satellites," *University of Pennsylvania Law Review* (January, 1965), p. 357.

⁴⁰ Lyndon B. Johnson, State of the Union Message to a Joint Session of the U.S. Congress (January 12, 1966).

⁴¹ "Putting Space to Work to Educate the World," *Business Week* (December 25, 1965), p. 12.

the nonbeliever. These same dilemmas beset us now, only more intensely. The universal nature of the communications revolution and its irreversible character should recall to the mind of the Jesuit the great principle of St. Ignatius for selecting ministries: "Quo universalius, eo divinius" ("the more universal it is, the more God-like it is"). As he lay dying in Peking in the year 1610, Matteo Ricci turned to his fellow Jesuits and said: "You are standing before an open door." That same door is still open—not only onto China and the East but onto all those peoples whom the Holy Trinity looks down upon in the Ignatian meditation on the Incarnation. Communications satellites as the macro-revolutionary phase of the contemporary information explosion make the concert of nations a reality—mankind as one person knowing itself and, hopefully, coming to love itself in the Mystical Body of Christ.⁴²

⁴² Neil P. Hurley, S.J., "Telstar, Electronic Man, and Liturgy," *Worship* 39 (1965) 327-28.

THE CENTRAL ISSUE IN THE DECREE ON THE TERTIANSHIP

to achieve the ends of St. Ignatius

GEORGE E. GANSS, S.J.

IN HIS RECENT ARTICLE IN WOODSTOCK LETTERS, Mr. James P. Jurich, S.J., has presented an excellent digest of the discussions on the tertianship during the first session of the 31st General Congregation.¹ To do more was scarcely possible with the material available when he prepared the article.

However, the closer we are to the dates of such discussions, the harder it is to find the truly central issue or issues which should receive most attention. Amid the abundance of details, we may all too easily fail to distinguish what is end from what is means. The forest prevents us from discerning which tree is truly the greatest.

The interval since those discussions in the first session, much correspondence about the tertianship, and many discussions with instructors of tertians as well as tertian fathers, have brought me new perspectives. Hence arose my decision to submit these considerations by way of supplement to Mr. Jurich's paragraphs.

In discussions about the decree on the tertianship,* it seems to me that the central point on which we should focus our attention is: the ends of the tertianship as they were conceived by St. Ignatius. And the experimentation recommended by the decree of the 31st General Congregation should be directed toward finding better means to attain precisely those ends of his.

Those ends as conceived by St. Ignatius, with all their connotations, were more than a little different from the concepts and connotations of later Fathers General from St. Francis Borgia onward.

¹ "The 31st General Congregation: The First Session," WL 95 (1966) 45-47 [§33], 67 [§52].

* [It should be recalled here that, according to Father General's letter of July 31, 1965, "There are certain decrees which have been already approved, but not yet promulgated because, according to the practice of previous congregations, it seemed more prudent to put off their promulgation to the end of the entire Congregation." "On the 31st General Congregation," *Woodstock Letters* 94 (1965) 365.-Ed.]

This fact is abundantly evident from primary sources in Fr. Anthony Ruhan's article, "The Origins of the Tertianship."² Further research in the primary sources will probably make the matter clearer still.

It was my privilege to participate in a meeting of instructors of tertians in Rome on March 14, 1966, at which Father General was present. A question was addressed to me: "What were the chief divergences of opinion in the subcommission on the tertianship in the first session?" This stimulated me to make the following reply, which is slightly expanded here.

The whole subject, like the present problems connected with the tertianship, is of course highly complicated; and the opinions were indeed divergent. But perhaps the heart of the matter can be given by the following considerations.

First, the most relevant text in St. Ignatius' *Constitutions* is this: Toward this purpose [of proving worthiness for final vows], those who had been sent to study, after they have achieved the diligent and careful formation of the intellect by learning, will find it helpful during the period of the last probation to apply themselves in the school of affection, by exercising themselves in spiritual and bodily pursuits which can generate in them greater humility, abnegation of all sensual love and will and judgment of their own, and also greater knowledge and love of God our Lord; that when they have made progress in their own cases, they can be more effective with others for glory to God our Lord [516].

In this text, especially when it is interpreted in the light of its meaning and connotations to Jesuits in 1550 as distinguished from 1570 or later, St. Ignatius set down certain ends of the third probation which show its nature and structure as he conceived them. Coming after the years of intellectual formation by which the young Jesuit had demonstrated his mental ability to do the Society's work, "the integral year" [514] of third probation was to aim at: (1) formation of the affections (*schola affectus*) and (2) probation by which the young priest was to show his willingness to do the Society's humble and hard work and his worthiness to be incorporated into the Society by his final vows.

The formation of the affections was to be achieved largely, and perhaps even chiefly, by means of contact with people in apostolic activities such as preaching, hearing confessions, giving the Spiritual Exercises, catechizing, visiting the sick in the primitive sixteenth-century hospitals, and the like. It was a genuine apprenticeship into

² *Woodstock Letters* 94 (1965) 407-26.

the manner of living which the young priest was expected to follow a little later on as a fully formed Jesuit. This is illustrated and confirmed by the case of the young father, Juan Polanco, the clearest example we have of a tertianship made under St. Ignatius' supervision.³ A young priest could not succeed in these ministries if he was not willing to undertake the means, much hard physical and spiritual work which entailed much humility and self-abnegation. Here in the *Constitutions* [516], as well as elsewhere, Ignatius' outlook was apostolic, governed by the controlling purpose he expressed in the *Examen* [3]. He clearly saw the humility, self-abnegation, and lowly works, not as ends complete in themselves or as formalities or even merely as monastic practices, but as means necessary to success in the apostolate. Thus, too, was set up the circular motion so prominent in the thought of Ignatius, Favre, and Nadal: the apostolic labors stimulated prayer, and the prayer in turn motivated further labors.⁴ Furthermore, if the young priest showed his willingness to engage zealously in these humble and difficult ministries, he successfully achieved his probation. He proved that he was not like so many other priests and even bishops of the sixteenth century who regarded their priesthood largely as a means to lucrative benefices or honors, and who so sadly neglected the pastoral work entailed.

Thus we see the chief ends as well as the nature or structure of the tertianship in the concept and connotations of St. Ignatius. The young priest was to live, not in a separate and secluded house, but in an ordinary Jesuit community—usually five to ten members in those times. He did not have a fixed schedule of prescribed lectures, nor isolation from persons of the world.

After St. Ignatius' death, however, later Fathers General gradually added new programs and structures to the tertianship. These additions implied and brought in new ends, such as separation from the world, increasingly fixed daily orders, and the effort to form the affections more through spiritual reading, instructions, prescribed periods of prayer in solitude, and the like, than through apostolic contacts with people and the prayer these ministries stimulated.

³ See MHSJ, *EppIgn*, I, 467, 615, and José Manuel Aicardo, S.J., *Comentario a las Constituciones de la Compañía de Jesús*, V, 670-74, on [516].

⁴ See, for example, MHSJ, *MonFabri*, 554-55, and DeGuibert, *The Jesuits: Their Spiritual Doctrine and Practice*, p. 584.

St. Francis Borgia established separate houses of novitiate with a fixed and rather monastic order of the day. The practice grew of having the tertian fathers live in a novitiate. Naturally they would there come more and more under the influence of that atmosphere. These tendencies evolved until they were crystallized in the legislation of Fr. Aquaviva.⁵ His concept and connotations of the tertianship have endured in substance, only slightly modified by some interpretations or ordinations of later Fathers General, until the decree of the 31st General Congregation on July 13, 1965.

No doubt these added and later objectives were adaptations to the evolving spirit and circumstances in the Church in their respective decades. But at least many of them seem difficult or impossible to attain in many countries today, where the mentality of the young fathers has changed so much from that of the late sixteenth century.

Hence arose the differences of opinion among the electors of the 31st General Congregation which Mr. Jurich's article rightly reported. About half the members of the subcommission on the tertianship were in favor of retaining both the ends stated by St. Ignatius and also those stated or connoted by the later additions. The others thought that the ends of St. Ignatius could still be attained today, but not those of later Fathers General. In other words, in many regions those later ends and structures, or at least many of them, are no longer apt and successful means to achieve St. Ignatius' ends. On the contrary, they have been provoking the difficulties and lack of confidence in the value of the tertianship which so many *postulata* reflected. Consultation of the archives of the Society shows that many of those same difficulties appeared as soon Fr. Aquaviva enforced his legislation on the tertianship.

Therefore, it seems to me, the central point for our attention in the decree of July 13, 1965, is this: In striving to renew the tertianship, we ought to aim at those ends of St. Ignatius himself, especially those expressed and connoted in the *Constitutions* [516] as distinct from the ends set up or implied in the ordinations of later dates, which are now suspended in practice. Moreover, we should experiment, through programs approved by Father General, to find new and better means, suitable in our own circumstances, to achieve precisely those ends of St. Ignatius. Those ends appear to retain all their former value, and the decree has opened the way to make

⁵ See, for example, *Institutum S.J.* (Florentiae, 1893), III, 262-67.

such a search, especially in regions where the post-Ignatian ends have become difficult to attain.

Since the decree of July 13, 1965, many Jesuits have asked questions such as these: How short can the tertianship now be? How many months can be spent in ministries? Is this or that acceptable as a ministry? How many months or weeks of instruction in the Institute is necessary? How much solitude and silence in the house of tertianship are necessary? Precisely how much formal prayer? Such questions certainly need to be discussed, but they also have an unfortunate effect. They tend to throw the discussion out of proper focus. Matters of incidental or secondary importance, which are in reality merely means, somehow receive almost all the attention, as if they were ends.

Clear knowledge and pursuit of the ends of the tertianship which St. Ignatius himself expressed are much more important for reaping its fruits than an investigation of its duration or other details, which are means. According to the *Constitutions* [516], the end is twofold: formation of the affections and probation. The end is formation of holy affections, such as zeal for souls, love of them, love of prayer (according to the reciprocal influence so well described by Favre), largely by means of apostolic labors which require humility, self-sacrifice, and hard physical work as indispensable means to their success; and it is simultaneously a probation because through these exercises or experiences the young priest gives the final proof of his worthiness for definitive incorporation into the Society. These exercises, in other words, are intermediate ends toward the twofold chief end, formation and probation.

In the new experiments encouraged by the decree, the matter of greatest importance is that any given measure, such as one or another ministry or program, be clearly seen as a means directed to those ends of St. Ignatius, rather than as something resembling an escape or vacation from a regular routine. Moreover, since the formation of the affections is simultaneously a probation lasting through the prescribed year, throughout that time the young priest ought to be under some direction of the instructor.

Finally, all these considerations reveal the norm by which any proposed experiment or ministry or the like should be judged: How suitable is this measure as a means to attain precisely those ends of the tertianship which St. Ignatius himself expressed?

THE 31ST GENERAL CONGREGATION: BETWEEN THE SESSIONS

a period for further study and reflection

Edited by JAMES P. JURICH, S.J.

This article is intended to give some idea of the work done throughout the Society in preparation for the second session of the 31st General Congregation. In effect, it is a continuation of the similar article on the work of the first session.¹ It is based primarily on the editor's translation of four Latin newsletters (Nuntii 17-20: February 5, March 12, May 10, and July 20, 1966) prepared and distributed by the Congregation's Office of Information. Some other information is taken from the Memorabilia Societatis Iesu and the Acta Romana Societatis Iesu. As an account of the actual work accomplished, however, this article is far from complete, mainly because much of the important work done on the local level has gone unreported.

A list of the topics treated in this article follows. The italicized numbers refer to the marginal numbers in the text and continue the numbering begun in the article on the first session.

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¹ "The 31st General Congregation: The First Session," WOODSTOCK LETTERS 95 (1966) 5-79.

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ON JULY 15, 1965, FATHER GENERAL PROMULGATED three decrees approved by the General Congregation, whose first session ended that day. One of these, the decree *De secunda sessione Congregationis Generalis XXXI*, recorded the history-making decision to hold a second session and laid down some norms for the work which still had to be done. It reads as follows:

On the Second Session of the 31st General Congregation

1. It seemed good to the General Congregation to decree a second session of the same Congregation in such a way that:
 - 1° July 15 is set as the last day of the first session;
 - 2° The second session will begin in September, 1966.
2. §1. The commissions already established remain unchanged.
- §2. A coordinating commission is established in Rome. Its members are Very Reverend Father General, the Fathers Assistant General, the chairmen of the commissions, and the Secretary of the General Congregation.
- §3. Very Reverend Father General, after consultation with the coordinating commission, is to establish a special commission to arrange the procedure for the second session.
- §4. The method of operations of the commissions between the sessions will be substantially the same as during the first session, and will be carried out by written correspondence and the occasional calling together of small meetings.
- §5. A special commission of twelve or fifteen fathers is to be established to meet at determined times to complete *relationes*, put together and work out the written observations, and prepare definitive judgments.

3. §1. Very Reverend Father General has the power to change provincials for a proportionately grave reason before the end of the General Congregation.
 - §2. The provincials who will have gone out of office between the two sessions retain their right to take part in the second session.²
 - §3. Those who will have been made provincials between the sessions are to be called to the second session as electors.
 - §4. Regulations §§1-3 of this article are understood to be established only for this occasion.
4. Provinces greatly burdened by the expenses of the second session should be helped in a fitting way by the General Treasurer.³

The agenda

The coordinating commission delegated the actual preparation of the second session to Father Assistant Vincent O'Keefe in a special way. In large part, this preparatory work aimed at helping the members of the Congregation undertake a profound and critical consideration of the questions on the agenda for the second session. A great deal of official documentation had to be prepared and distributed. Fr. George Ganss, chairman of the fourth commission (on religious life), was especially involved in this task, since many topics entrusted to this commission will be treated in the coming session.

To give systematic order to this work, the first step was to list all the questions upon which the Congregation had already acted or would have to act and the status of the work done on each of them. Some matters had already been approved by a definitive vote. Others had reached the stage of the first or second *relatio*, or official report, but still required further discussion. For still others, the definitive text had been written. The following questions still had to be prepared:

The first commission (on government) had to work on a revision of the *Formula of the General Congregation* and to take care of certain details regarding the manner of electing a general. It was also thought useful to consider the powers which a general congregation has before the election of a general.

The second commission (on ministries) had to prepare a *relatio* on each of these topics: residences and parishes, the educational apostolate, cooperation with the laity, the Apostleship of Prayer, Marian sodalities, scientific investigation, journeys by missionaries, and a secretariat to

² This is understood to be an inalienable right, one which must be exercised; the former provincials remain members of the 31st General Congregation and must attend unless excused. They retain the same rights as before, i.e., as electors.

³ *ActRSJ* 14 (1965) 637-38.

advise Father General on our ministries.

The members of the third commission (on the formation of Ours especially in studies) have fundamentally completed their assignment, but will undoubtedly carry out other tasks.

The fourth commission (on religious life) had to treat the nature and purpose of the apostolic religious life in the Society in the time of Vatican Council II, obedience and the exercises of authority, formation for chastity, problems in the contemporary practice of the spiritual life, the spiritual formation of Jesuits, community life and religious discipline, adaptation of the exercises of piety, the time of prayer, and devotion to the Sacred Heart.

The fifth commission (on the conservation and adaptation of the Institute) had to deal with the immutability of the substantial and perseverance among the priests.

The sixth commission, often working with other commissions, especially the second, had to treat certain aspects of ecumenism, missionary activity, the role of the priest, and especially the contemporary mission of the Society.

In addition to these topics, there were others which had been taken up during the first session but which now required further consideration. Among them were the following: the preparation of future general congregations; the number of delegates to be called to a general congregation; the membership, purpose, duties, and power of provincial congregations; interprovincial cooperation; superiors; Roman houses; the distinction of grades, coadjutor brothers, and certain details pertaining to the power of a substitute Vicar General and the rights of the Assistants with regard to the various congregations.

Council and Congregation

In its consideration of these and other questions, the General Congregation has been consciously trying to adhere to the mind of the Church, especially as it has been most recently expressed through the teachings of Vatican Council II. It was, therefore, encouraging and consoling to note during the Council's fourth session that several conciliar decrees (e.g., *On the Bishops' Pastoral Office in the Church* [*Christus Dominus*] and *On the Adaptation and Renewal of the Religious Life* [*Perfectae Caritatis*], both promulgated on October 28, 1965), when treating the ecclesial mission of religious and the renewal of religious institutes, confirmed the principles and criteria which the Congregation had been using to direct its own operation. Copies of the decree *Perfectae Caritatis* were sent to the members of the Congregation to make it easier for them to consider its application to the Society.

On November 18 Father General invited the Jesuit *periti*, or experts taking part in the Council, to come to dinner at the Curia. After dinner he spoke to them about the work of preparing for the Congregation. Since their knowledge and special competence could help the Congregation apply the teaching and spirit of the Council to the Society, he asked them to collaborate in the preparation of the second session. In the discussion that followed, the *periti* presented some ideas, but it became clear that a deeper probing of the issues required another meeting in which the problems would be discussed in a more defined way.

This meeting was held at Villa Cavalletti during the morning and afternoon of December 5. Father General, the members of the coordinating commission, and some electors living in Rome were present with twenty-five Council *periti*. Many useful ideas were suggested during the discussions, which included the following topics: the manner of applying the decree *Perfectae Caritatis* to the Society; areas in which our Institute may need adaptation or a new expression of its reality, once we take account of the development of the Church's teaching on the religious life; a way of presenting the teaching on obedience, which would include the theological justification for obedience and the integration of its other aspects; the role of religious observance and its relation to the freedom of the sons of God; the specific character of the Society.

In order to distribute the work better and facilitate collaboration, each of the *periti* indicated the area of special competence in which he had worked and added to this the names of others who could help the *periti* in that area.

The opening date set

In his letter of December 8, 1965, Father General communicated his decision to begin the Congregation's second session on September 8, 1966. The same letter stated that an opportunity would be offered to the members of the Congregation to take part in three days of recollection on September 5-7. It would not be an activity of the Congregation itself, nor would the members be obliged to attend. It would, however, serve to enkindle a community spirit and to bear witness to the intimate union among the members themselves and between the members and the Head of the Society, Christ Jesus.⁴

Mixed commissions of *periti* and electors

The coordinating commission studied the list of *periti* and the list of the questions to be prepared and established mixed commissions of *periti* and electors, dividing them into various subcommissions. On

⁴ *ActRSJ* 14 (1965) 655.

January 7 Fr. O'Keefe informed all the electors of these actions. During the following days mixed subcommissions were set up to treat these areas: adaptation of the exercises of piety; the spiritual life, and, in particular, the integration of Scripture and liturgy into our spirituality; obedience; chastity; the role of the priest; devotion to the Sacred Heart of Jesus; ecumenism; and missionary activity.

Procedures followed by the *periti*

The *periti* carried out their work in complete freedom, with each one following the approach that seemed preferable to him. While some produced only outlines for a schema, others treated the principles behind a proposed solution or some particular points of a problem. Despite the differences, some generalizations can be made about the procedures followed by the *periti*:

1. They considered the actual difficulties connected with the question under study, deriving these either from their own experience or from the investigations that they themselves or others have made.
2. They carefully explained the theological and spiritual principles which may throw light upon a solution.
3. They brought out what St. Ignatius thought on the subject, working from the *Constitutions*, his other writings, and his way of acting. This was done so that a more profound understanding of the precepts involved might be achieved.
4. If the matter required it, the *periti* looked into what other general congregations had decreed and how the decrees had evolved in order to have a better idea of what pertains to the essence of the matter and what pertains to the needs of a particular time.
5. In matters of greater importance and difficulty, as in the problem of prayer, special *periti* were chosen to treat the matter from particular points of view. In this way, different and opposing opinions were defended, and the arguments for and against each opinion were exposed more clearly.

Apostolic religious life

65 In view of its importance, one subcommission, that which treated the nature and purpose of the apostolic religious life in the Society of Jesus in the time of Vatican Council II, had a greater number of *periti* than the others. Many of these experts had considerable experience in writing and revising the texts of the Council documents. They were named from different countries and from all the continents to avoid excluding any tendency or useful element. While the *periti* of the other commissions generally made their reports in writing or else held meet-

ings only among those who lived near one another, the *periti* of this sub-commission planned to conduct two larger meetings for those who come from regions that are not excessively distant. The first meeting was scheduled for April 13-15 in Rome, the second for July 15-17.

To aid the progress of this important work, Fr. Ganss sent some preliminary "orientations" to all those involved. In these documents a twofold desire was noted: first, that the apostolic spirituality and mission of the Society be considered as an event in the history of salvation, that is, of the mystery of Christ, an event which has developed in determined circumstances under the influence of Providence; secondly, that it be so described as to correspond in style and form to the magisterium of the Church now clearly expressed at Vatican II in accordance with the contemporary demands of spirituality and of our generation.

Everything aiming at an adaptation of the concrete manner of performing the exercises of piety depends on this profound and integrated approach, according to the orientations. For only if this approach is successfully implemented, and only if the Jesuit way of life is considered as the way in which we, according to the divine election, make the spirit of the Church our own, will the acts of piety, that is, the manner in which this spirit is put into actual practice, be animated by the real needs of the Church and imbued with a true ecclesial spirit (79).

Poverty: the commission of *definitores*

66 The commission of *definitores* on poverty (Father General with Frs. Antoine Delchard [Northern France], Jesús Díaz de Acebedo [Loyola], Joseph Gallen [Maryland], and António Leite [Portugal]) began its difficult task without delay. Meeting in Rome for several weeks in September, they sketched the first draft of a schema on the revision of the *Epitome of the Institute* in the matter of poverty. In order to base their further work on a sound and realistic foundation, according to the mind of the Congregation, they sent a questionnaire on poverty to all major superiors. These superiors were asked to conduct a wide-ranging inquiry into the practice of our poverty and the difficulties which arise in this area. It was to be concerned with the personal practice of poverty, on both the individual and the community levels, and with the institutional practice. To complete this inquiry with greater accuracy, superiors could consult experts in sociology, economics, law, and similar disciplines. In this way, a clearer judgment could be obtained on all aspects of poverty: the spiritual, social, economic, psychological, moral, apostolic, religious, and juridical.

In March the members of the commission examined the responses in a meeting held near Bilbao, Spain.

Meeting of the commission on ministries

67 Some of the members of the second commission (on ministries and the apostolate) met on January 29-31 in Paris at the Clamart retreat house. Fr. Vincent O'Keefe, Assistant General, and Fr. Hervé Carrier (Quebec), chairman of the commission, met with Frs. Manuel Acévez (Northern Mexico), Jean Bru (France-Atlantic), Jean-Yves Calvez (Paris), Lúcio Craveiro da Silva (Portugal), Eusebio García Manrique (Aragon), Luis González (Toledo), François Lacourt (Northern France), Philippe Laurent (Paris), Antonio Romañá (Tarragona), Mario Schoenenberger (German Assistant [Switzerland*]), and Roger Troisfontaines (Southern Belgium). Moreover, Frs. James McQuade (Detroit), John Murray (England), and Juan Ochagavía (Chile) sent in written reports.

The meeting treated the various ministries proper to the Society and the modern problems of our apostolate in different fields. Reports were presented on the Apostleship of Prayer, Marian sodalities, retreat houses, collaboration with the laity, the role of the priest, parishes and residences, the educational apostolate, and ecumenism.

The participants considered the principles which should guide our activity, drawing them from the teaching of the Church, especially from Vatican II, and from our own Institute. They treated the scope of our works, more suitable methods of carrying them out, and ways of adapting them to the contemporary development of pastoral action in the Church and to the norms laid down by the bishop in each diocese. They also expressed a desire for an objective survey of some of our ministries to provide the basis for more accurate conclusions about them.

The very useful work accomplished in this meeting made it possible to work out a *textus praeivus* for the General Congregation and to present the electors with a summary of the arguments by which they could tell more clearly which of our ministries should continue, and in what way, and which ones should perhaps be dropped or transformed.

68 The conclusions of the Madrid meeting of Jesuit educators held January 7-12, 1966, on the schools of the Society and especially on pre-university education in the modern world were very useful in the commission's discussion of our educational apostolate. The specific role of the Society in this field was considered, along with the way in which today's schools should be run and the collaboration we should have with others in this ministry.

The laity

69 They also considered in a special way the relation of the Society to the laity. This was done under the following headings: the importance

of the laity in today's circumstances; the way in which the Society ought to help the laity; the manner of dealing with those lay people who share our spiritual life to a greater degree; collaboration with all the laymen who work with us in various endeavors so that we can help them and be helped by them as much as possible.

Following this meeting, some members of the second commission worked out a new *relatio praevia* on the question of the laity, one which took into account the many things the Council decreed on this subject. In its own decree *De ministeriis aptius seligendis et promovendis*, passed during the first session, the General Congregation had already made some determinations with regard to the laity: cooperation with them; the necessity of involving the laity in our labors; "taking pains to help the laity advance toward this goal, that they become genuine human beings and real Christians"; relating to them in true friendship, and looking upon this as a form of charity and of the apostolate. But in addition to these and other considerations, it is necessary to reexamine in the light of the Council the Society's entire relationship to the laity. So that the Society can do this properly, the *relatio* considers the importance of the laity in today's Church and the special relation of the Society to them.

For the Society is intended in a special way for the service of the laity insofar as it must always be prepared to undertake any missions whatever among those with or without the faith. Moreover, since the Supreme Pontiff has recently entrusted to the Society the task of resisting modern atheism, close contact with those laymen who live among nonbelievers is of great importance. For many laymen collaborate with Jesuits in many kinds of labors. For these reasons the Society must consider the way in which it should now assist the laity and especially the manner of dealing with those who take part in our spiritual life and our activity to a greater degree.

According to the decree of the Vatican Council, we should act toward them not as ones who lord it over them, but rather as their advisers or helpers. We should have a very great concern for the advancement of the laity. We are also bound by obligations of special fidelity toward many of the laity, especially toward our *familiares* and our relatives.

Laymen can also be of great help by their advice in many areas, especially in temporal affairs and in apostolic activities in the secular sphere. Everyone realizes how important it is to establish the proper collaboration with all the lay people who work with us in various ways and to determine the ways of setting up relationships with them.

The triduum of recollection

On February 8, 1966, the coordinating commission met to decide

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several questions. One was the matter of who would preach the triduum of recollection just before the opening of the second session (September 5-7). Someone suggested that Father General himself should do this. To allow freer discussion, Fr. Arrupe left the meeting place. In his absence everyone quickly agreed to the suggestion, provided the task would not be too much of a burden for him. Upon his return, Father General said that he had to consider this as the will of the General Congregation, for the commission acts in its place.

The special commission

At the same meeting, the special commission called for by the decree on the second session was established and the members named. Fr. O'Keefe was appointed chairman. Its membership consisted of the members of the coordinating commission, except for Father General, plus nine other fathers:

The General Assistants—

Paolo Dezza	Venice-Milan
Vincent O'Keefe	New York
John Swain	Upper Canada
Andrew Varga	Hungary

The chairmen of the commissions (in addition to Fr. Swain [I] and Fr. Dezza [III])—

Hervé Carrier (II)	Quebec
George Ganss (IV)	Missouri
José Oñate (V) (General's Secretary)	Far East
Maurice Giuliani (VI) (French Assistant)	Paris

The Secretary of the General Congregation—

Pedro Abellán	Toledo
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The nine other members—

José Arroyo	Toledo
Antoine Delchard	Northern France
Miguel Fiorito	Argentina
Augustine Fimmers	Northern Belgium
Roderick MacKenzie	Upper Canada
Vincenzo Monachino	Rome
Louis Renard	Southern Belgium
Edward Sheridan	Upper Canada
Ansgar Simmel	Upper Germany

Periti called to Rome

Most of the work done by the *periti*—and these included sociologists, lawyers, historians, theologians, and superiors—was done by them in their own houses. In several cases, however, Father General wanted experts to carry on their work in the Curia. First among these were the members of the special commission who do not live in Rome or who were not involved in the preparatory work, as Frs. Delchard and Renard were. Thus Frs. Arroyo, Fiorito, and Sheridan came to work in Rome.

Other experts came to Rome for a time to work on particular projects: Fr. Kennedy (England), the tertian instructor at St. Bueno's in Wales; Fr. Pillain (Northern France), the former French Assistant and now *operarius* in Strasbourg; Fr. Plaquet (Southern Belgium), the tertian instructor at La Pairelle; Fr. Russo, superior of St. Ignatius House in Paris, the Church's adviser at the International Coordination Center of UNESCO; Fr. Karl Rahner (Upper Germany), professor of dogmatic theology and an elector of the General Congregation (although he was unable to attend); and Fr. Smulders (Netherlands), professor of dogmatic theology and an elector of the Congregation.

Devotion to the heart of Jesus

- 70 One of those who stayed for a short time was Fr. Edward Glotin, who wrote a report on the way to look upon devotion to the heart of Jesus at the present time and on the various problems of history, theology, and spirituality which are connected with this devotion. Several points have to be treated: integrating this devotion not only into the modern trend of spirituality but also within the particular mode of considering Christ in the Society's spirituality; seeing how the devotion has evolved historically; investigating its theological foundations in order to see clearly which aspects are essential and which may pass away with the changing times and ought to yield to other forms; finding a way in which the nature and practice of this devotion can be presented to the people of today.

This devotion, however, concerns not only one's private spiritual life but also that of the whole Society, and is at the same time an instrument and means for the apostolate. Therefore, the ways in which it is consistent with the apostolic end of the Society and with the modern apostolate should be examined. In line with this need, Fr. Glotin considered this devotion in the light of the first four chapters of the Council's *Pastoral Constitution on the Church in the Modern World* (*Gaudium et Spes*). For these chapters, and especially the third chapter, set forth the mystery of Christ in its relations to the vocation of man,

namely, those goals toward which humanity today is striving. It is in this context that the depth and range of the mystery of Christ can be best understood, and it is in this mystery that the nature of worship of the heart of Christ appears.

Community life and religious discipline

71 Before the end of the first session, the *relatio praevia* on community life and religious discipline was distributed to all the electors so that they might consider this topic before the next session and provide some written observations on it. After many of the members of the Congregation had sent in their comments, a new and revised *relatio* was drawn up and sent to the fathers of the subcommission and to many of the *periti*.

The new report gave considerable attention to the spiritual and apostolic meaning of community life and religious discipline. The nature of religious discipline, its relation to the end of the Society, the needs of the modern world, and the aims of Vatican II were carefully weighed. For in St. Ignatius' thinking, the concrete norms by which the daily community life in the Society is ordered are set up in relation to the apostolic end of the Society, i.e., greater service in Christ's Church. This service, however, cannot be properly given except in a real union of personal perfection and apostolic action.

As we all seek the same goal and united in charity lead the same life, we must be of one heart and one mind, with the primitive Church as our example. Therefore, bearing one another's burdens, we all form a community that is a real family in the Lord's name, a family imbued with true apostolic action.

Since we all work together for this end, there must be a certain uniformity amid the diversity of persons, nations, customs and works. This common way of acting in externals is an efficacious sign of our unity and mutual aid in the service of Christ and the Church. The rules and disciplinary norms, therefore, are signs of our day-to-day love of Christ and the Church and set in view our common way of serving the Church as the Church itself wishes.

If, therefore, this service of God in human history is to be adapted in various ways to the differing conditions of time and place, this adaption must take place in accordance with a kind of inner necessity, but in such a way that it is animated by this fundamental norm of common service.

Besides these general principles, which are founded on theological principles and the precepts of St. Ignatius, the commission indicates the sources from which the rules' details must come. Men are not pure

spirits. Therefore, their interior love must be made incarnate and manifested in external signs. Rules are connected with responsibility toward the Society in which we live and whose preservation and progress is the work not only of superiors but of subjects also. But legitimate authority may select determined ways of manifesting that interior love and express these ways in definite and concrete terms. But this selection of means will not achieve its salutary effect without the active and responsible cooperation of all the members of the Society in working for the good of the Institute and the Church. The superior in the Society, therefore, although he is also the guardian and promotor of the rules, is primarily intended to be a father and leader for the individual member and for the whole community in their striving for perfection in the imitation of Christ and the apostolic work of the Society.

The members of the commission had more to say about the Christian significance of the rules and about the motives for their fulfillment. Their conclusion was that the common order of the Society has no value in itself but only as it leads to the imitation of Christ and greater apostolic effectiveness. Along with the uniformity proper to a single body, therefore, there is great need for flexibility and adaptation under the leadership of those in authority. From these principles they deduce the guidelines according to which the rules must be revised.

Rules must be distinguished according to their importance, meaning, and origin. The more important rules should be uniformly observed by all, but other rules can and should be changed according to the circumstances in various provinces and houses. St. Ignatius also made a clear distinction between what was prescribed for those still in the period of formation and what was set down for those already formed.

The commission, therefore, has two things in mind: first, a renewal in the meaning of the rules, and, second, their adaptation to modern times and needs, so that each one, led by his spiritual experience along the way chosen for him by God in the Church and the Society, can accomplish the divine purpose.

Pastoral institutions of the Society

- 72 The preparatory work for the second session required a fresh look at the various pastoral institutions associated with the Society such as the Apostleship of Prayer, Marian sodalities, and retreat houses. The subcommission wanted to examine the entire pastoral problem with greater precision and to see how all these ministries should flow together so that we can carry out apostolic activity with the hierarchy and under its leadership. For these works ought to correspond to the modern needs

of the Society and to be consistent with the general movement of pastoral activity.

For this purpose, the subcommission made a careful examination of the present state of these institutions. It investigated the reasons why, often enough, their vitality decreases. It also looked into the ways in which they can be integrated within the movement of liturgical, biblical, missionary, ecumenical, and pastoral renewal which the Church now desires for all its pastoral activity and which the Society, in a spirit of obedience to the Church, must uphold more than others according to its strength. Therefore, we should look carefully for whatever does not meet today's needs. We must discern the essentials in our apostolate, so that they may be renewed, and the accidentals, so that they may be suppressed, and so that, according to the circumstances, our apostolate may be completely consistent with the general movement of the Church and of the diocese. But this cannot be done unless the *operarii* are properly formed by special studies or periodic courses. It demands that our communities be animated with a new spirit and especially that pastoral centers, rather than individual works, be established on the regional or national level and that these work in coordination with one another.

The parish apostolate

73 A new *relatio* was also distributed on our apostolic work in parishes. It presented the teaching of Vatican II on parishes and the results of the studies made by the *periti* on this subject.

According to the usual structure of the *relationes*, the first point was a brief summary of the ten *postulata* which dealt with this topic. They sought to have our ministries more reasonably tied in with the pastoral care of dioceses, in accordance with the pastoral renewal desired by the Council. They also expressed the desire that, if possible, serious consideration be given to a way of distinguishing between ministries proper to the Society and other ministries, so as to pave the way for the suppression of the juridical obstacles which prevent us from accepting parishes, especially in the suburbs, and for a revision of our legislation. For, at the present time, parish work in many cases does not seem to be opposed to our poverty and the mobility of our apostolic activity, as it once was.

The subcommission considered the different historical, sociological, and juridical aspects of this subject. The Society's *Constitutions* nowhere indicate that we are opposed to parishes (in fact, the word *parish* is used only once in the *Constitutions*, and in an entirely different context, that of the paschal communion outside the parish), but only to certain

categories of care of souls, to obligations to celebrate Masses, and to other things along the same line [324]. The care of souls in general is in no way excluded from our Institute, but only those kinds which are opposed to our mobility and poverty. In fact, at the present time the Society runs more than 1200 parishes, many of which are in mission regions, in suburbs, and in places where the numbers of the diocesan clergy are insufficient for the task.

With such supporting information, the subcommission made various proposals to bring our legislation into line with the reality involved, the norms of Vatican II, and the contemporary pastoral orientation, but still more work was required. It had to take note of the fact that worship in public churches which are not parochial becomes more difficult every day.

On the question of our residences, the existence of two classes had to be taken into account. One class includes those residences which are applied to the more delimited and "special" works or movements but which are without a public church. The other includes those in which the apostolate is exercised in a more general way in churches. The difference between types of parishes must also be recognized. For there are some from which priests can be more easily removed and which can be supported from the alms and income allowed to us, and there are others subject to more involved laws and usages.

Obedience

74 Much of the preparatory work for the second session was the task of the seven subcommissions of the fourth commission, the one which is dealing with the problems of the religious life. One of the important problems considered between the sessions was that of obedience. Many *periti* from different nations and with different approaches were involved in exposing the theology, spirituality, and nature of obedience in the Society. They treated its theological foundation, the principal difficulties against it, the causes of conflicts between superiors and subjects, the manner of commanding and of obeying, the exercise of government, the individual and communal responsibilities of superiors and subjects, the factors which help or hinder obedience, the relation which exists between the theological virtues, especially faith, and obedience, and finally the way in which the rights and dignity of the human person are compatible with obedience. At the same time, the *periti* attempted to throw light upon the value of obedience, its apostolic importance and deeper meaning, its ecclesial function, and the manner in which the superior represents Christ and is able to express the will of God.

Chastity

75 The subject of chastity received briefer and simpler treatment. The *periti* examined the psychological aspects, the difficulties which arise from the changed conditions of the times, the relation between affective maturation and the exercise of chastity, the principles which should direct the practice of chastity, its interior and more profound meaning, its apostolic importance, and the means for maintaining it.

Sacred Scripture and Jesuit spirituality

76 At the end of the first session, a *iudicium quasi definitivum* had been completed on the integration of Sacred Scripture into our spirituality. After this, however, the fourth and final session of the Second Vatican Council promulgated several decrees, especially the *Dogmatic Constitution on Divine Revelation (Dei Verbum)*, which will affect Jesuits in this area. For this reason, a complete revision of the schema was necessary.

The *periti* explained various ways to revise the proposed decree and adapt it to the desires of the Council. They dwelt especially upon the necessity of using Scripture as the highest source of the spiritual life and pointed out ways in which this could be done so that its most profound meaning could be thoroughly searched. They also had some excellent things to say about the way to find Christ in Sacred Scripture and know Him more accurately. From these considerations they derived many points which shed light upon the relation between Sacred Scripture and the spirituality of the *Exercises*.

The liturgy and Jesuit spirituality

77 On the subjects of the liturgy, too, a *iudicium quasi definitivum* had been prepared at the end of the first session. It examined liturgical practice rather than liturgical ways of thought. Since, however, the *periti* dwelt upon the fact that, above all, a profound and vital integration of our spirituality and liturgical spirituality is necessary, the proposed decree had to be completely redone.

The *periti* first considered the mind of St. Ignatius regarding the sacred liturgy. He himself never used the word *liturgy*, nor could he have, for this expression was not in use at that time. To find out his mind on this matter, then, it is necessary to examine the elements now included under the term *liturgy* and to see how he himself regarded them. From this examination the *periti* concluded that St. Ignatius did not object to the exercise of the liturgy in itself but only to certain choral liturgical actions which were opposed to the mobility and proper apostolate of the Society of Jesus. If, indeed, the liturgy is considered in its most profound

and noble sense, as Vatican II does, it means the "exercise of the priestly office of Jesus Christ, that is, the work of giving perfect praise to God and making men holy," in which "full public worship is performed," salvation "is manifested by signs perceptible to the senses and is effected in a way which is proper to each of these signs."⁵ Understood in this way, not only is the liturgy not opposed to the mind of St. Ignatius, but in every way it agrees with those values which he himself strove after, but in other forms proper to his time.

Therefore, the *periti* distinguished between the things which belong to the mode of thought of that period and which St. Ignatius de facto aimed at and those things which now come under the notion of liturgy. For it often happens that the liturgical actions of today, looked at in the light of prevailing tastes and the needs of changing times, bring about the spiritual results which St. Ignatius had in mind as the goal of preaching and other means. Thus it is the task of the General Congregation to consider which forms of liturgical activity are compatible with the end of the Society of Jesus and which are not, and what the object and specific function of the Society should be in the field of liturgy.

In the same way, the *periti* treated the relation between personal and community spirituality, the mode of integrating the new liturgical elements recommended to all by the Church, and the sense of community in the life of the Society. They also said a great deal about mental prayer and liturgical prayer and took note of the defects and limitations of the Society in the area of liturgy up to the present time.

Spiritual formation and progress

78 Another subcommission prepared a schema on spiritual formation and progress. It stated as a general principle that this progress must be organic and living so that at every step and at every stage union with God and external activity may be brought to their proper end.

All progress must be built on the right foundation. This demands that we have a living and increasingly more realized knowledge of the mystery of Christ revealed to us in Sacred Scripture and living on in the Church in faith and prayer, in sacramental life and action. Also needed is an ever more intimate knowledge of Ignatian spirituality in its theological and apostolic aspects so that we may draw all we need from this source, Christ the redeemer, whom St. Ignatius took as his starting point.

This must not happen in only a theoretical and very general way. Those matters must be considered which, because of special difficulties,

⁵ *Constitution on the Sacred Liturgy (Sacrosanctum Concilium)*, Chapter I, Art. 7.

offer peculiar problems today—the foundation of religious life, of obedience and of chastity; the relation between the spiritual and professional lives, between self-denial and the use of creatures, etc.

From the outset, the apostolic and missionary end of the Society must be clearly explained since this is the end to which everything else is to be directed. Everyone, therefore, must be formed in such a way that he learns how to find God in all things and to perceive the movement and calling of the Holy Spirit. He must be formed, moreover, so that he is able to fulfill the demands of his vocation according to the will of God and the needs of the Church.

Following the norms of true progress in obtaining this goal, everyone must especially advance in learning to dispose himself for the service of God's kingdom through charity and the vows of religious life. Ascetical formation must be founded on two norms: the profound self-giving, responsibility and harmony of all with and under superiors, and the charity with which they work with one another. According to the mind of Vatican II, all must cultivate ecclesial and community spirituality according to the special character of our vocation.

All these principles were accurately exposed in the *relatio* and applied to the various stages of formation so that the proper progress might be had at each stage. The necessity of the spiritual formation of masters of novices and spiritual directors was also treated, as well as the means and instruments for helping the formation and the care of the spiritual progress of Jesuits.

The meeting of the mixed commission

79 On April 13-15 approximately thirty *periti* from several nations met in Rome to study the proper nature of the apostolic religious life of the Society of Jesus and the Society's particular role of service in the Church. This is a matter of great importance and great difficulty, for it is a question of adapting our ways of acting to the new demands of the times in the correct manner and according to the specific character of the Society.

Since he was going to be in the United States at that time, Father General prepared a written message for this meeting. Among other things, he wrote:

You have come together to reconsider the nature and purpose of our apostolic religious life in the new circumstances of the modern world. A purpose or goal is something which always inspires trust in men and inflames their hearts. Men influenced by a higher goal wholeheartedly commit themselves to it and seek the nobler things. St. Ignatius before all else proposed a sublime goal for himself and eagerly strove after it: to be in intimate union with Christ

by collaborating with Him in the divine plan of redemption in that moment of the history of salvation in which he lived. This desire for total self-donation to God so that he might live completely for Him directed his mind and his activity. From this undoubtedly arose the clear expression of the purpose of the Society of Jesus which attracted all of us, namely, to devote ourselves with God's grace to our own salvation and perfection and that of our neighbors.

This fundamental purpose is unchangeable in itself, but it includes many other intermediate or proximate goals through which the ultimate goal can be reached with greater incentive, zeal, and effectiveness. Many, and perhaps most, of these proximate goals correspond to the apostolic work of the Society as it is determined by the concrete circumstances of a particular period, not to the essence of the Society; and they must be adapted to a world which is in constant evolution. Only when a person works in a manner which fully corresponds to reality and the varied circumstances of the time does he perform his work wholeheartedly and arrive successfully at the hoped-for end. And it is this successful result which attracts capable co-workers.

Father General then pointed out various ways of making needed adaptations to today's circumstances according to the recommendations and teaching of Vatican II. He recalled the address given by Pope Paul VI during the last general meeting of the Council on December 7, 1965. The Supreme Pontiff clearly expressed the care and concern with which the Council studied the modern world, correctly appraised the society of men, and considered it from every angle in order to "serve and evangelize" it "and to get to grips with it." He spoke of the way in which the Church has listened to society "in its rapid and continuous change."

The Second Vatican Council "has been concerned . . . with man—man as he really is today." "Its desire has been to be heard and understood" by the world and by men, and "thus it has spoken to modern man as he is." For the Church's "concern is with man and with earth, but it rises to the kingdom of God."⁶

Father General continued:

These words of the Supreme Pontiff can be an example for us in our labor. In this period of such radical transition, which is certainly not less important than that of the sixteenth century, we must consider again and again the nature of the Society of Jesus and the new circumstances, desires, and ways of thinking of those whose attention we have to turn toward ourselves. Otherwise, we may not be able to serve the Church effectively at this moment. We, no less than the Church itself, and following its example, must turn our eyes toward both ourselves and the outside world.

At the end of his statement Father General pointed out that this was the way which St. Ignatius had followed in founding that Society of

⁶ *Catholic Mind* 64, No. 1202 (April, 1966) 60, 62.

Jesus: he kept what was essential in the tradition, but he adapted everything to the needs and desires of the generation in which he lived.

The mixed commission labored intensely during those three days, which included some work-sessions at night. The fathers were divided into three smaller groups to consider the different questions: the nature of the Society of Jesus according to the mind of St. Ignatius, the needs of the men of today, and the teaching of Vatican II insofar as it sheds light upon the function of the Society in today's Church. In a special way they considered our life according to its religious, priestly, and apostolic aspects; the practice of the religious life of the vows in relation to the apostolate; and the manner in which the apostolic religious life in the Society of Jesus should be adapted in order to form an upright humanity in the service of Christ.

To complete the work accomplished during those days and to draw everything together into a brief report, a smaller meeting was held in Milan, Italy, on April 27-28. At that time, a document "on the nature of the apostolic religious life of the Society of Jesus and its service in the Church" was composed. After appropriate corrections and changes, it was passed on to the members of the commission so that they themselves might consider the entire question.

The fifth commission

The fifth commission, which deals with the conservation and adaptation of the Institute, continued its work under its chairman, Fr. José Oñate, now the General's secretary, and its recently appointed vice-chairman, Fr. Edward Sheridan (Upper Canada). Three main questions remained to be decided during the second session.

The substantial of the Institute

80 One of these questions involved an investigation into the nature and meaning of the substantial of the Institute and the manner in which they can be adapted to modern conditions. During the first session two *relationes* defending different positions had been written and distributed. Although the matter did not reach the floor of the *aula* for discussion, many written observations were received during the first session and after it. Between the sessions the *periti* carefully reconsidered the topic and put their findings in writing. This material was sent to the members and experts of the subcommission in preparation for a meeting at the Curia in Rome on May 15-16 intended to produce a single new *iudicium* and a proposed decree for the Congregation.

Coadjutor brothers

81 The subject of the temporal coadjutors had been treated at length in the first session. Although a *relatio praevia* and *iudicium definitivum* were prepared and discussed, the members of the Congregation were unwilling to have a definitive vote on this topic at that time. They felt that further consideration of such an important subject was necessary between the sessions. After working on their reports individually, the *periti* held a meeting on April 20-21 in Lourdes, France, to prepare a new schema.

The *periti* considered again whether the orientation of the proposed decree truly reflected the authentic nature and spirit of the brothers' vocation and whether, with changed situations and circumstances, it expressed a genuine development of this vocation according to the mind of St. Ignatius. For in the decree proposed in the first session it was pointed out that, according to the mind of St. Ignatius as correctly understood from the context of his principles, words, and actions, temporal coadjutors, in proportion to their talents, could undertake in today's circumstances every kind of service which would be in keeping with an apostolic vocation and the end of the Society. Hence, it is not out of place for the brothers to perform works which do not imply the exercise of the priesthood even when these are not explicitly mentioned in the Institute.

During the period between the sessions the commission, aided by various *periti*, affirmed the general orientation of the decree and decided that this notion of the coadjutor brothers' vocation was according to the mind of St. Ignatius in the sense that, although the latter mentioned lower and more humble tasks as those more properly belonging to the coadjutors, these other works should not be excluded; in fact, during the lifetime of St. Ignatius, such works were occasionally entrusted to the coadjutors.

St. Ignatius felt that one's vocation must of its nature be adjusted to the contemporary social and cultural situation. Since the structure of society has now changed, the principles put forward by St. Ignatius must also be adapted to these changes. But if we apply to this changed situation what St. Ignatius says about the coadjutor brothers, and if we intend to make it possible to bring about in today's circumstances what St. Ignatius aimed to bring about in his day, we will find not infrequently that the coadjutors ought to perform, in common with others, works which St. Ignatius suggests only as exceptions. To put this issue in proper focus, we must consider not only what St. Ignatius says about these works—for this application supposes a determined sociological

condition—but also the essential makeup of one's vocation. And this is the first point made in the new decree: the manner in which the coadjutors' vocation is apostolic. For if this were not the case, their vocation could not be part of the total body of the Society, which is of its nature apostolic. Therefore, everything must be adapted to the talents and vocation entrusted to the coadjutors by God, and their formation must be regulated by these principles.

The decree's intention is to recognize the importance of the temporal coadjutors' religious vocation in our Society, where they work together with the priests toward the same apostolic end. Its intention, too, is to help all, whether priests or not, to understand and promote the value of this vocation and to recognize the coadjutors as true "helpers" who support the Society with their various works. Another aim is to point out that because of changed social conditions many works which before were considered the exception have now become the ordinary thing. Legislation and formation must correspond to this principle.

In this way the vocation of the temporal coadjutor and its religious and apostolic nature can be examined theologically, so that the brothers, in line with their vocation and the grace given to them by God, may direct their lives and activity—as do the other members of the Society—in such a way that through their integration into the Society they may render greater service to the Church.

Permanent diaconate

- 82 The question of a permanent diaconate was separated from the question of the coadjutor brothers, for it involves problems which are very different. It is by no means a question of elevating the grade of the coadjutors' vocation by the diaconate—as if this ordination could add anything to personal worth in terms of religious consecration and vocation—but of exploring a way in which all members of the Society, according to their vocation, could give themselves over to the needs of the Church more perfectly and with greater usefulness. In this matter, then, the mind and wishes of the Church and the service of souls, and also the nature of the Society were considered. According to these principles the General Congregation will establish suitable norms.

The distinction of grades

- 83 The problem of the distinction of grades had also received a great deal of attention during the first session, reaching the point where a series of votes made clear how the Congregation felt about the various proposals. Working from these votes and the written observations, the *periti* prepared a new schema which they discussed with the members of the

subcommission at a meeting held in the Curia on April 12-13. The result was the text of a decree which would be proposed to the General Congregation at the second session.

Prayers for the second session

Between the two sessions, Father General sent to all superiors general of congregations of religious women a letter in which he sought prayers and sacrifices on behalf of the work of the second session of the General Congregation. For, as Father General wrote, "Our holy founder St. Ignatius taught us that the Society of Jesus had not been established by human means, nor could it be preserved and increased by them, but only through the grace of our almighty God and Lord Jesus Christ." Now, however, work must be done upon matters filled with difficulty. To show this, Father General recalled the words of the conciliar decree *Perfectae Caritatis*:

The appropriate renewal of religious life involves two simultaneous processes: (1) a continuous return to the sources of all Christian life and to the original inspiration behind a given community and (2) an adjustment of the community to the changed conditions of the times. Such renewal should go forward under the influence of the Holy Spirit and the guidance of the Church (No. 2).

Father General's letter was written in four languages—English, French, Spanish, and Italian—and sent to 740 superiors general of religious women. Many responses were received at the Curia in which the writers, in words filled with love for the Society, promised their prayers and sacrifices. Many asked for more copies of the letter so that they could send them to the rest of the houses belonging to their institute. By May, another 3222 copies had been sent out, and new requests were arriving every day. Among the communities which answered with great goodwill and concern were 828 monasteries of cloistered nuns spread throughout the whole world.

On August 15, 1966, less than a month before the opening of the second session, Father General wrote a similar letter to the whole Society. He asked for spiritual support in these terms:

At the approach of the second session of the 31st General Congregation, an event of the highest significance in the history of our Society, I call upon your zeal and charity in order that all of us, members of the same family who are bound to one another with a sense of mutual union, may show forth "a single mind" and with undivided purpose follow the decrees and spirit of the

Second Vatican Council so that we may the more completely fulfill "the gracious design of God's will within the scope of our vocation."⁷

.....

In this common enterprise first place is to be given to prayer, which St. Ignatius longed and sought for in all things; this longing has been expressly set before us in the *Constitutions*: "Superiors, moreover, will see to it that all who live under the obedience of the Society should in their daily prayers and Masses earnestly pray to God for those who attend the General Congregation; let them also take care that every action of the Congregation tend toward the greater service and praise and glory of the name of God" [693], "because the first and supreme Wisdom is the only possible source of the light needed to judge what the Congregation should decide . . . in order that all may be done for the greater glory of God" [711].

⁷ *ConsMHSJ*, I (*Monumenta Constitutionum praevia: Deliberatio Primorum Patrum*), 2.

REPORT: THE SOCIETY OF JESUS AND THE MASS MEDIA

THERE OPENED IN THE ROMAN CURIA of the Society of Jesus on March 7 one of a series of meetings of experts to prepare reports and background information on an individual subject for the second session of the General Congregation. This one, concerned with the Jesuit and the mass media, brought together the following men: Fr. Robert Claude, Director of the Jesuit International Secretariat for Mass Media; the Regional Directors from Latin America (Fr. Jesus Romero Pérez of Mexico City), North America (Fr. Celestin Steiner of the University of Detroit), Europe (Fr. Joseph Burvenich of Brussels), and East Asia (Fr. Leo Larkin of the Ateneo de Manila); Fr. Nazareno Taddei, Director of the Institute on Mass Media at Bergamo; Fr. John O'Brien, Director of the Department of Communication Arts at Loyola College, Montreal; Fr. Phil Bourret, Director of the Kuangch'i Studio in Taipei; Fr. John Sullivan, of the National Catholic Office for Motion Pictures, in New York; Fr. Edward Lynch from Radio Vatican; Fr. José de Sobrino, Provincial of Andalusia. Fr. Vincent O'Keefe, one of the four General Assistants, attended the nine sessions of the meeting, while Very Reverend Father General appeared at almost all.

In his opening welcome Father General asked the group for assistance in clarifying the role of the Society in the work of mass media. He made it clear, both in this greeting and at different times throughout the meeting, that he believes that the Society must prepare its men for an active life and fruitful apostolate in the world bound together as never before by the mass media. Too few Jesuits are at home with the new rhetoric of this world, which has outmoded some if not much of the traditional preparation in writing, speech, and presentation of the word. Although his request for guidance on the main lines which should be emphasized in the education of young Jesuits for the world of the image did not lead to any detailed suggestions on curricula construction, it did elicit a wealth of opinions and a fund of information which in the future can be put to good use. The following paragraphs are an attempt to summarize some of the highlights of the meeting.

General preparation of scholastics

There seemed to be no disagreement with the following description, prepared by the North American Jesuit Commission for Mass Media, of the skills which each Jesuit should develop.

What is this ordinary competence at which we are aiming? We want to train Jesuits to use the mass media intelligently, critically, to live intelligently in a culture dominated by the mass media. Every Jesuit should have information on the different aspects of mass media. This is necessary in order that he understand how the new techniques influence the consumer. All Jesuits ought to be formed in the culture of the image so as to influence their own personal development and their apostolic activity. Then, secondly, they ought to acquire the ability to teach others to be intelligent, critical consumers of mass media. Thirdly, they should know how to use the new techniques in teaching, preaching and giving the Spiritual Exercises, and in all pastoral work ("Proposed Curriculum of Communication Arts for Jesuit Scholastics" p. 4, no. 4).

More than one participant commented, in the context of the discussion on education of the scholastics, that the overly protective attitude of those superiors who practically forbid television viewing and frown on movies should be recognized as anachronistic. All were agreed that television, like everything else, is a means to an end and that scholastics should learn to use it in a balanced, planned way. Part of the asceticism required of modern religious is the ability to use the mass media for constructive ends, educational, cultural and recreational, not as an escape from daily demands or as a gentlemanly way to while away time.

In many of the scholasticates cinema clubs seem to be operating smoothly. As scholastics become more sophisticated in their taste for movies, it must be foreseen that they will find it difficult to sit through "kitsch" movies, which, however, may be precisely those that have the greatest appeal for most moviegoers. Since part of the general preparation of all scholastics is intended to lead them to a deeper understanding of contemporary man and his situation through the mass media, care must be exercised that they do not totally flee from the "kitsch" culture in which they live.

Representatives of three different continents raised points concerning the use of movies and television in the spiritual education of scholastics, including novices. One man characterized a typical novitiate education, at least of yesteryear, as leading to excessive isolation, superficiality in charity, and formalism. He and others recommended that, since today's novices live as much in a world of movies and television programs as

that of books, they should not be entirely cut off from the former during their novitiate. Through viewing and discussing well-chosen movies they would come to know one another more intimately and open to the novice master a part of their personality which otherwise might never be seen. The large question of the relation of the cultural envelope of sound and sight to the total personality of the individual was touched on but not pursued too deeply. There seemed to be general recognition, however, that educators in the ascetical life cannot ignore the deep changes that the mass media have brought about in the psyche of younger people. Compared to young religious of twenty or thirty years ago, those of today are uneasy in a psychic world stripped of sound and visual image. Should they be so isolated or should they be kept in a familiar sound-image world and helped to grow more discerning and attuned to the things of God in that very environment? The fact that no ready answers were expected did not prevent the participants from at least alluding to the momentous dimensions of such questions.

Education of Jesuit specialists

Beyond doubt the point on which the participants most heartily and unreservedly agreed was that in each province at least one highly specialized Jesuit should be prepared, if at present none such exists. Statements from the previous General Congregation, from the letters and oral directives of Fr. Janssens, as well as the statement prepared for the second session of the present General Congregation all insist on the need for such a Jesuit. The fact that in far too many provinces no action has been taken to implement the directives led one participant to recommend that only those should be considered for the post of provincial who take seriously their obligations in this matter. Father General stated that by far the majority of provincials do, indeed, want to destine a man for specialization in the communication arts, but some seem not to see clearly where and in what manner the special studies should be carried out.

Discussion revealed that the Jesuits from North America, familiar as they are with the numerous opportunities for doctoral study in communication arts at first-rate universities, found it difficult to appreciate the problems confronting European Jesuits. The latter, it was reported, cannot find in European universities or institutes the precise type of preparation which is needed for fruitful work in their home provinces. All seemed to agree that high-level specialization is ideally carried on at a university center, but a type of specialization to equip men to use their knowledge in the service of the direct apostolate may be better sought (so the European representatives judged) at an institute spe-

cially designed for this purpose. In this connection, the history of the institute for mass media at Bergamo was recalled. Begun in 1964 at the express wish of Father Janssens, it was intended to offer a two-year non-degree course for priests and for laymen so as to prepare them to become "techniciens d'apostolat." Unfortunately, the institute has not been supported either with men or with money and is now in a precarious state. The other participants agreed with the attitude of the director, Fr. Taddei, that the institute should either be supported strongly or discontinued. The question was raised whether, given the difficulties of developing such an institute in Bergamo, it would not more properly be located in Rome. The upshot of the discussion was that the question of the Bergamo institute should be studied more fully.

At certain stages in the discussion the assumption seemed to be present among some of the European representatives that, though the how-to side of specialization could be acquired at a university, the larger questions of the meaning of the mass media, their relation to the apostolate, their psychological and sociological aspects, as well as the theological implications of the word and the image did not receive there the attention they deserved. Both Fr. O'Keefe, speaking of Fordham, and Fr. O'Brien of Loyola College attempted to correct this impression, the latter pointing out that one of the Jesuits destined to teach in the Loyola Department of Communication Arts will actually specialize in the theology of mass communications.

The place of summer programs for those Jesuits who, while not specializing at the highest levels, nonetheless are to have a middle-level preparation was raised. Fr. Steiner pointed out that one of the reasons for the 1966 summer institute in mass media at the University of Detroit for Jesuits only was to enable each province of the United States and Canada to carry out the wishes of the highest superiors of the Society that an adequate number of younger men be prepared in the field of mass media. Those showing promise can be identified, and provincials can then have a better appraisal of potential talent in this field before making definitive destinations. The desirability of organizing a similar institute somewhere in Europe for Jesuits of this continent was recognized by all.

Types of apostolate

The discussions on various types of preparation and specialization implied, if they did not state explicitly, that the participants were in agreement on the general categories of work which Jesuits should be engaged in. Put negatively, it seemed that no type of apostolate was excluded from consideration, although discussions centered largely on

the following: (a) the education of scholastics and students in our high schools and colleges in the proper and intelligent use of television and movies; (b) preparation of recreational and instructional television programs; (c) personal contact and association with producers, directors, and actors in the different media; (d) preparation of specialists in departments of communication arts at the university level; (e) research, especially on questions relating the media to the direct apostolate. At some point in almost every discussion, as enthusiasm mounted about the possibilities for an expanding Jesuit apostolate, someone would return to the bald fact that the lack of adequately prepared specialists severely limits present undertakings and makes planning about future developments somewhat unrealistic.

One area of work adverted to frequently but discussed only briefly was that of instructional television. Fr. Leo Larkin recounted the story of the success of the Ateneo de Manila in this field. Helped by two grants from the Ford Foundation, the Ateneo has been able to produce full courses in different subjects for use on its own and the adjoining Maryknoll college campus. Further, it is now providing programs for fifty-one high schools in the greater Manila area and, if a prediction of the Ford consultant is verified, through its expanding program it will be influencing ninety per cent of the educational system of the Philippines within five years. The fact that the cooperation of the teachers in the participating high schools was secured from the beginning and maintained through weekly meetings seems to have accounted in no small measure for the success of the venture. In June the Ateneo will be host to representatives from neighboring Asian countries in a workshop on instructional television. The possibility of similar workshops at the Ateneo in succeeding years for promoters of instructional television in Latin American and African countries was raised and seemed to win definite, if cautious, approval.

The need to have some Jesuits in personal contact with leaders of the mass media was underlined by at least two of the representatives, each of whom reported his work in this area. Fr. Burvenich emphasized that a Jesuit engaged in this apostolate should be deeply understanding of the professional and personal difficulties that producers and actors face and should share their creative enthusiasm for an art form rather than apprehensively watch for lapses in moral or artistic performance.

Although the need for and value of Jesuit researchers in the field of the mass media was not disputed, no specific projects were proposed for discussion. Fr. Taddei outlined some of the questions relating to the direct apostolate that he judged should be investigated: for example,

a comparison of the types of imagery used in sermons and spiritual instructions with those that make an appeal to modern sensibilities.

Varia

The importance of the radio apostolate in Spain, Latin America, and most parts of the developing world was adverted to and some statistical data on the use of radio by Spanish Jesuits was provided, but almost all of the discussion turned on questions relating to movies and television. Fr. Romero pointed out the crying need in developing countries for priests, sisters, and religious teachers to have a familiarity with ordinary audio-visual techniques. Relatively inexpensive means of communication such as posters, slides, and film-strips, used by an expert teacher, can bring entertainment and instruction to barrio children or illiterate adults whose lives are hardly touched by radio or television.

At one point in the meeting a formal statement to the effect that the press is definitely included in the Jesuit understanding of mass media was agreed to by all. Some of the participants saw a need for such a statement, since in previous meetings of Jesuits, as well as in this one, no attention was devoted to the press. One participant stressed that ignorance of the meaning and workings of the press on the part of most Jesuits largely accounts both for the fact that so few really command an attractive journalistic style and for the mediocrity of all too many Jesuit publications.

In the final meeting, more than one participant seconded the recommendation of Fr. O'Brien that Jesuits should be educated to listen intelligently. He pointed out that discussion as a learning situation demands that participants submerge what they *think* others are saying so as to hear what *is* said. Fr. O'Keefe pointed to the desirability, if not the need, for an increasing number of Jesuits to be at home in more than their mother tongue. The inability of a translator to capture the flavor of repartee or to express a humorous nuance severely handicaps participants in international meetings, who are at his mercy. He also reminded the group that though they might be unanimous in their opinion that the mass media, rather than being a kind of apostolate, serve as an essential condition for all types, they must persuade the doubters among their fellow Jesuits that this is so. He expressed the hope that as Jesuits in increasing numbers specialize in studies of the image world, more attention would be directed to the meaning and formation of public opinion as well as to the role of advertising and public relations in the modern world.

The fact that a twenty-minute television film of one of the sessions was prepared for Jesuit consumption would seem to indicate that the

group did sense the need to share their conviction with the entire Society that the transforming effect of radio, movies, and television on modern culture parallels that of the printing press on the Renaissance world. Father General, in stressing this fact and in calling for Jesuits to be at home in the world of the "new rhetoric," made it abundantly clear that the Society would be unfaithful to its own tradition if it failed to use what modern technology has put at the disposal of those who proclaim the "investigabiles divitias Christi."

JOHN BLEWETT, S.J.

REPORT: REFORM SCHOOL APOSTOLATE

ADOLESCENCE IS A TIME OF DIALECTICAL CONFLICT. This conflict is a necessary instrument in the process of self-definition by which a young person learns to discern the significant and precious difference between himself as person and the society in which he is to live out his personal existence. But when dialectical conflict and reasonable clashes with his environment become physical and a blind striking-out at society replaces creative integration, there is no longer much hope that mature self-definition will be achieved. Today there can be little doubt that this process of growth through self-definition has run into serious trouble. Although the problem goes far beyond the statistics of law enforcement agencies and juvenile courts and reaches down into the very social and educational structure of American society, it is still most dramatically portrayed in the case histories of those who pass through these police stations and courtrooms. State legislatures have tried to face the fact of delinquency by establishing more and, hopefully, better reform schools in an effort to provide more comprehensive help for these troubled youngsters.

The Maryland Training School for Boys is one such reform school serving the city of Baltimore and its surrounding counties. Woodstock's nine-year-old mission to this reform school stems from a desire to be a part of this rehabilitation work and to help meet the increasingly complex needs of hundreds of youngsters committed annually to this institution by the local courts. To the state, juvenile delinquency is a pressing and annoying problem; to the Jesuits of Woodstock it is an apostolate of the highest importance.

The Training School

At the start of each academic year twelve scholastics and six fourth year fathers, at the request of the Archdiocese of Baltimore, join the staff of the school's Catholic chaplain, himself a busy curate in a large suburban parish of Baltimore. The scholastics teach catechism to the boys on Thursdays; and the priests, working in three-man teams on alternate weekends, say Mass, hear confessions, and interview each of the Catholic boys every weekend. The reform school, situated in a semi-agricultural residential area just outside the city limits, houses some 430 boys, aged eight to eighteen. The younger boys up to the age of fourteen are separated from the older ones; they have their own school, living quarters, and athletic facilities and share with older boys a common gymnasium, infirmary, and chapel for Sunday services. All the boys live in cottages ideally suited for about twenty, but most frequently crowded with upwards of thirty to thirty-five boys. These individual cottages are staffed by two sets of house parents, husband-wife teams that share alternately the difficult task of house supervision. Because most of these workers have received little or no specialized training apart from a brief orientation upon arrival at the school, and because a significant number have received only secondary school training themselves, they are incapable of exploiting the influence their position gives them in the work of rehabilitation. But when a team with better education and training does take on the job of house supervision, the good effects on the boys are often immediate, far reaching, and lasting.

Maryland law, in this regard observed more often in the breach than in practice, requires that psychiatric and psychological help be provided for those who need it. Last year, one part-time psychiatrist attempted to fulfill this requirement, but in the existing situation adequate care is impossible. An overworked and underpaid staff of psychologists and social workers, at times in conflict with the administrative and educational personnel of the school, also labor on the same task with mixed results. In addition to social and psychological help, scholastic and vocational training of uneven quality is offered to the boys during the school year under the supervision of two school principals and a limited number of teachers with very little previous experience in handling problem youngsters. A regular program of physical work on the grounds (and in the nearby area for boys who have made a more successful adjustment in the school), as well as jobs to be done in the kitchens, machine shops, cottages, and other buildings of the school, completes the cycle of activity during a boy's stay at the Training School. Physical fitness programs, athletic events, movies, and supervised trips to local sporting events provide exercise and entertainment for the boys.

The individual boy

The Jesuit's work is primarily with the individual boy. Although his past experience as a teacher can be useful, the type of youngster he is called upon to help is far different from the boys he knew in Latin class. The ones he now faces are mainly from the streets of the city and suburbs of Baltimore. Probably six out of ten are Negro. Practically all are victims of educational, emotional, and social starvation. Many have experienced real poverty in their lives and most have had to come to grips at least with inadequate food, clothing, shelter, medicine, and opportunity for advancement. They are the younger generation of Michael Harrington's *The Other America*. Many fit Harrington's definition of the psychologically poor "whose place in society is such that they are internal exiles who, almost inevitably, develop attitudes of defeat and pessimism and who are therefore excluded from taking advantage of new opportunities." Their background is usually quite similar—large families, little or no parental love or supervision due to the absence or instability of one or both parents, a poor record of adjustment and achievement in school, and a basic lack of confidence in or respect for authority in any form. Many of these boys realize that they are problems, but they feel deeply the neglect and lack of guidance on the part of the school and home. As one seventeen-year-old Negro boy put it, "I didn't do too well in school. I didn't do my work and I didn't learn to read or write too well. I was a wise guy and didn't know what was happening to me or why. But nobody took the time to help me. I was a problem and they just kept giving me a social pass to get me out of their hair. I needed help and sometimes a good kick, but nobody did anything. Why didn't they help me, Father?"

The educational needs of these youngsters vary greatly. A few can't read or write, others are several levels below their contemporaries in achievement, while still others have been more or less successful in their school work. But all face a fundamental problem in motivation that goes far deeper than the ordinary difficulty of a growing teenager. Remedial reading on every level is a basic and crying need. One court report gave as the reason for committing a youngster the fact that he would receive help in remedial reading at the Training School and thereby be able to take up his place again at school. This brought a somewhat bitter smile of irony because at the time of the court's decision there simply wasn't any program of this type at the school! The real irony, of course, lay in the wide gap between the ideal of law and the hard realities of state budgets and local juvenile-care theory.

A sinister harvest of antisocial behavior has been reaped from emotional deprivation and frustration and from a lack of understanding and

guidance on the part of home, school, and church. Boys are committed for an almost infinite variety of offenses ranging from chronic truancy to shoplifting, minor robbery, and auto theft; from drinking and the usual juvenile disturbances consequent on such activity to pep pills and other forms of more or less wild behavior. Many of the lads have given up trying to take their place in society and have opted to seek their "kicks" instead. For some it is an escape from the bewildering world of home and school; for others it is a capitulation to the confusion and turbulence of adolescence. "Everybody is out for kicks in this world, Father. I don't see why I shouldn't grab my share."

The Jesuit priest and catechist meet with every type of personality: the sensitive youngster who asks you in an agony of confusion and rejection why his mother and father can't love each other—and himself—"It isn't right, Father, is it?"; the boy who has withdrawn behind a protective wall of shoulder-shrugging indifference; the hardened youngster who verbally castigates everyone and who frequently gets into further trouble while at the Training School; the lad who has never really faced the reality of growing up and who will use the time at the School to discern for himself the difference between "fun and games" and serious living—all of these youngsters are expressing in their individual ways the problems, disappointments, and failures of their short lives. There are some who have very little moral sense and only the vaguest idea of right and wrong; there are others, less numerous, who have a very delicate conscience and who desire and need spiritual understanding and help.

The Jesuit's work

The principle task of the catechist is to teach the boys the fundamental truths of the faith. The task of the priest is to preach, hear confessions, and offer spiritual guidance to those who wish to receive it. Underneath this deceptively simple statement of aims lies an enormous task. How does one talk of God or of grace and the sacraments to those whose background is so deformed and limited? How does one speak of God's universal love for men to a boy who has never been the recipient of any genuine human love in his life? How does one communicate a sense of divine authority and filial obedience to those whose experience and image of human authority is so badly warped and out of focus? How can a genuine moral sensitivity be fostered in boys whose ideas of good and evil are so terribly inadequate? The problem facing the Jesuit in the reform school classroom and pulpit is indeed a challenge. To a boy whose only concern is survival in the concrete jungle of the modern city the reality—indeed even the possibility—of a life of faith, hope, and love seems far away indeed.

The fact that the youngster is faced with mistrust, suspicion, and a lack of understanding on the part of some of those who are responsible for his rehabilitation makes the task even more difficult. It is not enough simply to talk of responsibility and justice and a life of Christian charity; those in authority must live these truths. In response to a question about the purpose of the reform school one lad put it well when he said, "I suppose they're trying to rehabilitate me. But all this tough stuff and insults—sarcasm and all that—is real phony. They're scared too. It's a real laugh. That kind of stuff doesn't get you anywhere." This remark from a seventeen-year-old boy was a most effective answer to the "beat them into submission" school of correction and those who knowingly say, "Wait until you've been around here for a while, Father. You'll see. They're little savages." It represented real progress for him over previous attitudes of indifference and rebellion. Not all the boys, however, are as sharp as this youngster was. Friedenburg's description of some secondary school adolescents is even more frequently applicable to the boys of the Training School: "In their encounters with society," he wrote in *The Vanishing Adolescent*, "youngsters are frequently badly hurt, and there is no mistaking this kind of agony for growing pains. They are sickened and terrified; they feel their pride break, cringe from the exposure of their privacy to manipulation and attack, and are convulsed with humiliation as they realize that they cannot help cringing and that, in fact, their responses are now pretty much beyond their control. Control once regained is consolidated at a less humane level; there will be no more love lost or chances taken on the adversary." One has only to see the tears or feel the impotent rage or share the bitter humiliation of a lad recently returned from solitary confinement to know the truth of Friedenburg's remarks.

The boys need discipline and firmness and they know this; but what they resent is manipulation and brutality in whatever form it may take. They feel, and sometimes with complete justification, that those in authority do not understand the meaning of authority, and, moreover, do not understand or care about them as persons. Those who labor under a misconception of authority or under unresolved conflicts between modern psychology and "old school" methods of correction as well as personal anxieties and preoccupations only add to a boy's confusion and authority crisis. That men who do not genuinely care about, understand, or sympathize with troubled youngsters should not seek employment with delinquent boys is a truism admitted more often in theory than in practice.

There are times when a boy will begin to experience a real insight into the varied relationships of his life—his relation to God, home,

friends, school, authority, and society. At times he will attempt, no matter how vaguely, to express his insight in the form of personal motivations, values, and ambitions. In his self-examination he is sometimes able to see rather clearly his own attitudes and motivations and those of others with whom he is living or under whom he has been placed. These moments are precious and often grace-filled, and the Jesuit, through an attitude of acceptance and understanding, will seek to draw the boy out and gently guide him to new ways of thinking and acting. He is a frequent recipient of these confidences because the boy trusts him and is unwilling to risk exposing himself to others whom he rightly or wrongly feels will not understand. Society—the world—has been personified in the people he has known and the experiences he has either shared with them or had inflicted upon him by them. Some are particularly adept at pinpointing the negative motivation and hypocrisy of adults. But there is more to the articulation than mere negative criticism. It is crucial that this process of self-definition go on to the point where the boy begins to see and to differentiate himself clearly from the world of his experience.

It is precisely here that the Jesuit faces his greatest challenge and most important task. He is not a psychiatrist and should never attempt to play the role of one, but he can help provide another view of things and another framework against which the boy can measure things. And more important, still, he can provide the necessary confidence and encouragement for the boy to continue his growth toward maturity. As an antidote to the negative criticism he can point to the good and understanding people in authority and, despite the negative tone of many of the above remarks, there are enough dedicated and sympathetic people at the Training School and in the various social departments of the city and state for this to make an impression on the boy. It is really only when the boy begins to discern and experience real differences in people and to transcend his own narrow world of negative experience, only when he begins, however haltingly, to look beyond himself and to take an interest in others, that the person of Christ or the reality of Christian charity will begin to have any real meaning for him. For this reason the priest or catechist will spend much of his time trying to create the proper atmosphere of trust, acceptance, and confidence within which the boy can begin to think and act for himself and out of which he can begin to grope his way toward meaningful relationships with others and, ultimately, with God. To encourage a lad to help another boy learn to read or write or to adjust to the newness of the School, or to encourage him to read and express himself to others sometimes produces amazing results. One boy, with a long history of

violence and maladjustment at the School, gave amusing yet eloquent testimony to the validity of this approach when he was observed, complete with cigar and urban dialect, pontificating to a small group: "this Thomas Merton—man, he's right. No man is an island. You got to learn to live with others. No use goin' it alone. . . ."

A wider apostolate

In some instances the priest and catechist is drawn into the world of family and city from which the youngsters have come and to which they must shortly return. Boys may ask that their parents be phoned or that they be met on the regular Sunday afternoon visit. Sometimes parents themselves request an interview. These contacts offer added opportunities for guidance and a chance to foster mutual growth in understanding between parent and child. At the very least, they offer an insight into the concrete situation of the boy and are a help for future counseling.

It can happen that the priest may be in a position to offer further information about a boy that will help mitigate a previous judgement against him. Routine checks into legal proceedings may lead to consultations with a boy's lawyer or with the judge who has heard his case. Contacts with local judicial officials present an opportunity to learn more about the courts and the reasons for commitment and are a great help in understanding the complexities of juvenile delinquency. If one approaches the juvenile authorities with prudence and a careful knowledge of the particulars of a case, it is not impossible that a judge will himself take a renewed interest in a boy and keep the priest informed of his progress and the possibilities of release. All of this is a help to the boy and, obviously, a great help to a Jesuit's growth in understanding the problems of delinquency. Consultations with social workers and local welfare agencies offer added opportunities for proper guidance and counseling. Local police officials and, in fact, almost everyone connected with youth is more than happy to meet with another person trying to help the troubled delinquent.

One of the most critical areas of youth work is the follow-up after a boy has been released. This is often very difficult because of limitations of time and transportation, but sometimes proves an absolute necessity if repetition of antisocial behavior is to be avoided and the first halting steps toward readjustment are to be continued. Contact with the boy in the environment of his home and neighborhood is invaluable and often leads to prevention of wrongdoing. Contacts with officials in Neighborhood Youth Corps and Job Corps organizations relieve some of the burden of follow-up if the youth can be put into their hands.

And thus the apostolate to delinquents grows. As training for new or future priests the experience is invaluable and many-sided. Growth in understanding complex human situations and problems, experience in dealing with responsible members of the legal community, attempts to come to grips with the pressing problems of the inner city of mid-twentieth century America, and efforts at discerning the incredible complexities of the social apostolate contribute much to the fostering of apostolic zeal that is so much a part of a Jesuit's life of service. The freshness and much-needed sense of urgency that a Jesuit brings to his theological studies as a result of this work produce a renewed desire to make these studies truly his own in order to communicate their truth to those who stand and wait for the word of God to come into their lives.

PAUL J. MAHER, S.J.

LITURGICAL RENEWAL

Our Changing Liturgy. *By C. J. McNaspy, S.J., with a Forward by Godfrey Diekmann, O.S.B.* New York: Hawthorn Books, 1966. Pp. 271. \$4.95

"AS LONG AS CHOIRMASTERS are paid smaller wages than janitors and given considerably less elbow room, they can hardly be expected to produce music worthy of God or God's people." With such whimsical phrases Fr. McNaspy helps his readers through his brief but brilliantly balanced reflections on liturgical celebration in the era of Vatican II.

The temptation of many liturgists is to make plans for the future while forgetting that many ordinary Catholics are far from adjusted to the liturgical changes which have already been introduced. Fr. McNaspy addresses himself to this latter audience and hopes "simply to help the troubled layman find some perspective amid the changes that face him every time he goes to church." His purpose is to "cast some scattered bits of light on today's changing liturgy: on the several areas of change and their relevance to other vital movements that the Church is experiencing in our times." It is difficult to write a good introductory book for someone who has not been following the last fifty years of liturgical development; the author has done just that.

Building on a first chapter devoted to a well-constructed theory of change within the Church, the book goes on to discuss the liturgy in terms of the whole life which the Church is trying to live today. The

liturgy is not isolated from the rest of life but must fit organically into the total experience of the Catholic—all that is happening around him and within him. Holy Scripture and the Sunday homily, sacraments and ecumenism, social involvement and community singing, architecture and language, silence and noise are all somehow part of a unified whole. The urgent task facing the individual Catholic and the individual parish is to discover this unity and to live it. The proof, of course, is in the living; and Fr. McNaspy has helped to move liturgy and life closer together.

For all its simplicity of approach and lack of technical language, the book's ideas are far from narrowly liturgical. The footnotes and bibliography offer a wide choice of modern philosophical and theological readings which have added richness to the author's own development of the topic and will be very helpful for the liturgical newcomer's further study. The *Constitution on the Sacred Liturgy*, moreover, is fitted into the Council's more expanded teaching on the Church.

There is no question about the fact that more changes must be made and will be made, not only in the liturgy, but in many other areas of Catholic life. If the changing liturgy of the present and the future is going to mean anything to the ordinary layman (or priest, for that matter), the whole atmosphere around our religious practices must be seen in a different light—the light of on-going history and developing human experience and knowledge. Trained liturgist and musicologist that he is, Fr. McNaspy captures this spirit and begins a move toward a personalist synthesis of the tensions every Catholic feels today.

Three important appendices have been added to the text: (1) a complete copy of the Council's *Constitution on the Sacred Liturgy*, (2) excerpts from the *Declarations* prepared by the Preparatory Commission and added to the schema for a clearer explanation of some articles, (3) Chapter 5, "The Proper Construction of Churches and Altars," from the *Instruction* of October, 1964, on the implementation of liturgical changes. The whole volume is a fine introduction to modern liturgical thinking.

Two minor negative comments may not be out of order. The changes of March 27, 1966, have already solved many of the language problems referred to in the consideration of the new Mass. Finally, the reader may find the repetitions of the final appendix just a trifle tedious.

PATRICK J. O'BRIEN, S.J.

The Book of Catholic Worship. Washington, D.C.: The Liturgical Conference, 1966. Pp. 807. (Prices range from \$3.50 to \$2.50, depending on number of copies purchased.)

Ever since the National Liturgical Conference announced the projected publication of *The Book of Catholic Worship* professional liturgists, church musicians, and pastors alike have been waiting to see if this volume would live up to expectations or if it would be one more of the variety of "liturgy manuals" that have been flooding the market since the Second Vatican Council's decree on the liturgy. They have not been disappointed. Taken as a whole, *The Book of Catholic Worship* is the best congregational manual for bridging the gap between our present liturgical compromise and the complete revision of liturgical forms (hopefully to be completed in five to eight years).

The editorial board of *The Book of Catholic Worship* is impressive, and the list of names is familiar to those who have been concerned with things liturgical: Diekmann, Hovda, Connolly, McManus, McNaspy, Sloyan, Peloquin, and so on. They have done their job well. The format of the book must receive a very high rating; the type style is especially commendable. As the introduction points out, the new liturgy requires an entirely new kind of liturgical book. What is needed is a pew book—a book which contains all the parts used by the people in their liturgical services. *The Book of Catholic Worship* fulfills this need. Designed for the man in the pew, it can be used for a variety of occasions: Mass, administration of sacraments, the stations of the cross, Bible services etc. Nor is it surprising that the readings and prayers peculiar to the priest or lector are not included. The book is a tool, not a substitute for liturgical worship; there are times in the service when it should be closed.

Another point in its favor is the book's design; things can be found easily. For instance, the "Lord, have mercy," "Glory to God in the Highest," and the creed are quickly available on the inside covers. An easy-to-find hymnal divides the book. The first half contains the Masses of the temporal and sanctoral cycles, the common and votive Masses, and the Eucharistic Prayer with the various prefaces; the other half contains the psalter, the sacraments, and parish services and prayers. Before the introduction there is a calendar of the Sundays of the year extending to 1970. Helpful and educative directions on how to use the book are also given at the beginning. The book is well indexed, as a publication such as this must be: there is an index of hymns and antiphons (seasons, Mass, and various occasions), an index of psalms and canticles (seasons and various occasions), and a general index. I am puzzled why the translation of the responses after the *Mandatum*

on Holy Thursday (p. 92) and the dialogue in the Easter Preconium of the Easter Vigil Service (p. 101) seems in conflict with the translation found in the sacramentary. More detailed comments on the major parts of the book now seem in order.

Masses of the temporal and sanctoral cycles: There is a helpful page of introductory remarks at the beginning of each season: Advent, Christmas, Lent, etc. Gone are the Latin titles: *Introit, Gradual, Offertory*, etc.; and instead we have more obvious English titles such as Entrance Song, Songs of Meditation and Response, Song at Preparation of Gifts, and Communion Song. The processional chants of the propers of each day are made more suitable for congregational use by a reference to an appropriate psalm which may be used in connection with the particular antiphon. All one hundred and fifty psalms are found in order after the hymnal section. There are a number of ways to use psalms in these processional chants and it will be up to the individual parish to choose what is feasible. Those Masses at which the entire congregation is likely to be present have been given a larger typographical treatment. The structure of the Mass is neatly outlined, red print making clear the distinction between the Liturgy of the Word and the Liturgy of the Eucharist. While the actual scriptural readings are not included, the references to them are always given. This device is quite useful since the actual reference is not given by the lector. Each day's text indicates the place of the homily, creed, prayer of the faithful, priestly prayers, and the page on which the Eucharistic Prayer is found. Occasionally the music is given for special responses such as those which occur during Holy Week. Depending upon the degree of sophistication of one's congregation, the book is more or less adequate in fulfilling this need. Toward the center of the book there are indices for feast days (pp. 306-09) and for common and votive Masses (p. 382).

The Order of Worship: This section opens with a few pages of explanation of the Mass. Found here are the new English texts for those parts in which the congregation participates. The usual prefaces are quite beautifully printed. Those for Advent, however, for the Dedication of a Church, and for All Saints (which can now be used) are unfortunately absent. The Eucharistic Prayer follows here in the very adequate translation from the *Layman's Missal*. For the banquet part of the Mass, only those prayers which pertain to the people are given.

The Hymnal: While the music is adequate for the next few years, and there is considerable variety, it must be admitted quite frankly that the hymnal section does not compare with the *People's Mass Book* either in quantity or quality. Most of the hymns, arranged in alphabetical rather than seasonal order, are taken from existing hymnals, both

Catholic and Protestant, although some of the hymns and many of the antiphons (especially those by Robert F. Twynham) have not been published before. Needless to say, in the traditional hymns the wording, obsolete as it is, has been retained, and despite the anguish it has caused in certain circles, some of the music of Fr. Clarence Rivers has been included. If I might be allowed a partial note, the hymn texts by two Jesuits, Jack May (no. 94) and James McMullen (no. 41), are examples of what can be done when one attempts to write contemporary literate words for already existing music. But there are some real lapses into mediocrity, e.g., "Master of Eager Youth" (no. 51), "Christ is the World's True Light, It's (sic) Captain of Salvation" (no. 60), and even many Protestants joke about "Onward, Christian Soldiers" (no. 77). But one cannot deny the desire to give a certain relevancy to the selection. For instance, "The Master Came" (no. 88) is a sort of civil rights hymn, and included also is the famous Negro spiritual, "Were You There" (no. 93). There are a series of antiphons (no. 102-36), most by Robert Twynham, which can be put to a number of uses depending upon the ingenuity of the parish musical director. The remaining section of the hymnal is devoted to music for the High Mass in English, including three settings of the Our Father. It concludes with several harmonic settings of psalm tones.

The Psalter: In addition to the complete psalter, this section also includes: Song of Sirach, Song of the Three Young Men, Song of Mary, Song of Zachary, and Songs from the Book of Revelation.

The Sacraments: In this section the rite for each sacrament is introduced by a page of commentary. Under *baptism* one finds the Thanksgiving after Childbirth, the Baptism of Adults, and a Renewal of Baptismal Promises. Under *penance* is given a very comprehensive examination of conscience (and a very intelligent one!). Under *marriage* is included a Blessing of an Engagement, Bible Service before Marriage, Mass on Day of Marriage, Blessing for Wedding Anniversaries, and Blessing for Expectant Mothers. Under *the liturgy of the dead* are to be found a Service for a Christian Wake and a Mass on Day of Burial.

Parish Services and Prayers: In this final section of the book are found: Service for Christian Unity, Commissioning Service, Service for the Visit of the Bishop, Litany of the Saints, Way of the Cross (very well done with scriptural texts), the Rosary (again with scriptural texts), and finally benediction and Forty Hours. Last in the book is the Latin text of the Ordinary of the Mass, a nod to that article in the Constitution on the Sacred Liturgy which states that the faithful are

to become familiar with the Latin text. One suspects it will receive little use.

The Book of Catholic Worship is a very satisfactory book, yet one only as relevant as the liturgy it describes and hopes to implement. Although the book is beautifully composed for today's liturgy, the problem is that the liturgy itself is inadequate. I do not blame those who are engaged in the present liturgical reform. Often hampered by juridically minded and conservative Churchmen, and at times by those faithful who are still in need of education in this matter, these men have not always been able to do what they would really like. The question of liturgical reform is a complex one; our worship will never be a worship of a particular people until there is a greater awareness of what this people wants and considers significant. But unfortunately there is comparatively little interest in updating worship outside clerical circles. So for the present at least, it is the responsibility of those clerics who are interested in the liturgy to stimulate discussion in this area. And there is certainly room for optimism; much has been done, and already we have arrived at some criteria for reformation:

1) A liturgy must not construct a detached and isolated artificial world where active Christians can seek refuge from the cares of the ordinary world.

2) When one is required in liturgical experimentation to choose one solution over another, the guides must be: Is it practical? Is it relevant? Is it esthetic? Will it work? Though still on the superficial level, these criteria are basic.

3) The further question that must be asked is: does our liturgy accomplish that part of the Church's job which is assigned to it? We can only know the answer to this question when we know the task of the Church for today.

What is the task of the modern Church? The Church is concerned with people, people who are living in the now, the only time we experience, and with the here, the only place we happen to be. The Church's task is radically secular; the Christian cannot consider himself practicing his religion while at the same time ignoring the world around him. There is a subtle danger in the distinction between the "merely human" and the "supernatural end"; it betrays an attitude which can too easily look on the liturgy as an otherworldly affair. The liturgy is not an end in itself; it is rather a means of achieving the secular end of the Church, if you will, as she attempts to create a concrete human situation for all who have been redeemed in Christ.

Attempts to divinize the liturgy invariably undermine the importance of the human. Human concerns are not simply opportunities for

practicing virtue; we can no longer accept the spiritual maxim, "It doesn't matter what you do, but why and how you do it." Such a perverted Christian value system encourages the Christian to withdraw into an unreal world. Hence liturgy must do more than reinforce one's interior life; it must make the secular and religious demands of worship identical. Liturgy must show that human concerns are valid in themselves, and yet it must unite these concerns with the transcendent. It must put us into contact with the mystery of a God concerned about His people so that we can meet Him not only in the liturgical assembly but also as we work among men. I submit, then, that the task of liturgical reform is not only speculative or scientific but rather, and even more importantly, it is pragmatic and esthetic. The judgments of liturgical reform will have to be made in light of the criteria previously mentioned. These judgments will depend largely on what contemporary men find meaningful in their experiences. And they will especially depend on what they do *not* find significant.

Liturgical history, especially of the early Church, seems to support this thesis, namely, that liturgical updating must be guided by what modern man finds relevant. Scholars tell us that there was no single tradition of the development of the Mass; there was variety. To reform the liturgy according to tradition, then, would be to construct a liturgy which would enable a particular group of people to worship God best according to their situation. We have in the past thought in terms of orthodoxy and validity; today we are concerned with authenticity, that liturgy be worship. The ancient framework will no doubt remain, but the content must be subjected to scrutiny. What is this basic framework that we must keep, that cannot be discarded? The Mass is a composite of two services: one of readings and prayers, and another a religious meal. This meal is a thanksgiving banquet; there is a grateful offering and an actual consuming of the consecrated elements. Within this framework the Church must reshape the Mass liturgy so that it speaks to modern man, and to do this it will have to permit the use of experimental liturgies. What the new content will be depends largely upon the practical and esthetic judgments of liturgists who are aware of the changed living patterns of our generation.

It seems to me that a relevant liturgy must consider the urban, living, industrial society. The high literacy rate of the American laity, for example, opens up possibilities for their role in the actual celebration of the liturgy. A reading congregation can do much more in communal vocal participation; answering with short responses is insufficient for an increasingly sophisticated congregation. Also, the very terms in which we address God are foreign to the language that people use outside a

liturgical situation. Another problem is the lack of proper order in the parts of the liturgy itself. Our entrance rite, for instance, is top-heavy: the entrance hymn, the introit (another entrance hymn), the "Lord, have Mercy," which can be used as a penitential entrance litany—all this, plus the prayers at the foot of the altar. There is not sufficient space here to explore the greater problem of the relevance of the parish church itself. I must leave aside a discussion of the small Eucharistic room and the possibilities for the so-called "family liturgy."

Changes in the content of liturgical worship will be greatly inhibited unless more flexibility is introduced into the structure; little will be accomplished if we merely substitute one structure for another. Rather, spontaneity should be evident in the worship situation, and spontaneity implies that there is room for a natural and free response within the ritual framework. An American worship rite will be truly liturgical when, as Colman Grabert remarks, it is "the obvious, easy, natural thing to do with this community, on this day, at this celebration, within this action." Spontaneity is a necessary condition for participation.

The task of liturgical reform is not completed when structures and content have been revised. The practical and esthetic judgments of the Christian community (whatever form it may take) must decide whether the liturgy helps the worshipper's desire to immerse himself in the secular. The Bible reading, the church design, the music, and the meal rite must all lead the liturgical worshipper to become involved in the world. On the practical level, then, I should like to make some suggestions for liturgical reform:

1) For Sunday Mass in the parish one might consult Roger P. Kuhn in his booklet, "The Mass Reformed, A New Draft Liturgy or The Mass with Commentary." It is not perfect but quite useable if the changes proposed by Rev. H. A. Reinhold in his foreword are adopted.

2) For the more intimate situation where Mass would be celebrated within a small group, perhaps in a family or for a group of friends, I have constructed the following liturgy. It does not pretend to be original in structure or content.

AN EXPERIMENTAL LITURGY

Priest (P) is vested in stole and alb.

No candles.

Gifts prepared on the altar (bread and wine).

Liturgy of Word conducted away from the altar.

All stand around the celebrant.

1. GENERAL CONFESSION

P: Let us confess our sins to God our merciful Father.

C: Almighty God, Father of our Savior Jesus Christ, Maker of all things, Judge of all people, we admit and confess our many sins by which we have turned away from each other in our thinking, speaking, and doing. We have done the evil you forbid and have not done the good you demand. We do repent and are really sorry for these our misdoings. Have mercy on us, kind Father, because of the obedience of our brother Jesus, your Son. Forgive us all that is past, and with the power of your Holy Spirit move us to serve you faithfully from now on, setting our feet upon the new path of life while building your kingdom here. Through Jesus Christ our Lord.

P: The Almighty and merciful God has promised forgiveness of sins to those who repent and turn to him. May he move you to repentance with his Holy Spirit, wipe out your sins, and leading you to greater faith and obedience, bring you to live with him forever. Through Jesus Christ our Lord.

C: Amen.

2. THEMATIC PRAYER

P: The Lord be with you.

C: And also with you.

P: Let us pray for—

C: Amen.

3. HYMN OF PRAISE (When appropriate the "Confession" may be replaced by the "Hymn of Praise." The latter follows the thematic prayer.)

P: Glory to God on High.

C: Peace on earth and God's good will to men. We praise you, we bless you, we worship you, we glorify you. We thank you for showing us your great glory. Lord God, king of heaven, almighty God and Father. Lord Jesus Christ, only-begotten Son. Lord God, Lamb of God: Son of the Father. You take away the sins of the world: have mercy on us. You take away the sins of the world: accept our prayer. You are seated at the right hand of the Father: have mercy on us. For you alone are the Holy One. You alone are the Lord. You alone are the most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

4. THE READING

A reader reads a passage of Scripture or some other selection related to the theme of the day. He or the priest may make a com-

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ment before the reading. There can be two or three readings if desired. The Gospel reading, if there is one, should be read by the priest.

5. SPONTANEOUS COMMENT

At the end of the reading or readings (or between the readings) anyone who wishes to make an appropriate comment may do so. It may be fitting for the priest to begin, but this is not necessary.

6. INTERCESSORY PRAYERS

P: Let us pray for—

(Here the priest lists the various intentions for which he wishes the group to pray. Others may join their intentions to his. It might be helpful to begin each intention with "Let us pray for," but it seems that it would be more natural if the group did not make a response to each intention.)

P: A summary prayer dealing with the liturgical season or with the theme of the day.

7. PRAYER FOR PEACE AND UNITY

P: Let us pray before we greet one another in peace.

C: Sovereign Lord, Ruler of the universe, look down from heaven upon your Church, upon all your people, and upon this group assembled here, and save all of us, your unworthy servants, and give us your peace, your love, and your assistance. Send down upon us the free gift of your Holy Spirit so that with a clean heart and good conscience we may greet one another, not deceitfully nor hypocritically, not to control each other's freedom, but blamelessly and purely in the bonds of peace and love. For there is only one Body, and one Spirit and one Faith as we have been called in one hope of our calling, so that we might all come to you and to your infinite love in Jesus Christ our Lord, with whom you are blessed with your all-holy, good, and life-giving Spirit, now and through endless ages. Amen.

(Here the priest and the members of the group greet one another. A handshake is suggested. It may be done silently or something spontaneous may be said.)

LITURGY OF THE EUCHARIST

Priest puts on the chasuble.

A candle is lighted.

Priest goes to the altar and uncovers the gifts.

All surround the altar.

1. PRAYER OVER THE GIFTS (said by priest with hands held over the offerings)

2. CANON (Any brief, unified, and appropriate anaphora can be used. The anaphora of St. Hippolytus is given below.)

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We have lifted them up to the Lord.

P: Let us give thanks to the Lord our God.

C: It is right and just.

We give you thanks, O God, through your Son, Jesus Christ, whom in this, the last of all periods of time, you sent to save and redeem us and to tell us what you wanted of us.

He is your Word, inseparable from you. You made all things through him and you were well pleased with him.

You sent him from heaven to a virgin's womb; he lay in that womb and took flesh, and you were presented with a Son, born of the Holy Spirit and of the virgin.

He did what you wanted him to do, and when he suffered, acquiring thereby a holy people for you, he stretched out his hands to free from suffering those who believed in you.

When he was handed over to undergo the suffering he had chosen himself, thereby to destroy death, to break the chains the devil held us in, to crush hell beneath his feet, to give light to the just, to make a covenant and manifest his resurrection: he took bread, gave thanks, and said to his apostles (priest takes the bread): TAKE THIS AND EAT IT, THIS IS MY BODY THAT IS TO BE BROKEN FOR YOU. In the same way he took the chalice (priest takes the chalice), saying: THIS IS THE CUP OF MY BLOOD OF A NEW AND EVERLASTING COVENANT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. WHEN YOU DO THIS, YOU WILL BE COMMEMORATING ME.

Calling, then, his death and resurrection to mind, we offer you bread and a chalice and we thank you for enabling us to stand before you and serve you.

We ask you to send down your Holy Spirit on the offering Holy Church makes you, to unite all who receive Holy Communion and to fill them with the Holy Spirit, for the strengthening of their faith in the truth.

So may we give you praise and glory through your son, Jesus Christ: (priest elevates the species) through Him may glory and honor be yours, Father, Son, and Holy Spirit, in holy Church, now

and throughout all ages.

C: Amen.

3. COMMUNION

Priest breaks the bread and gives a portion to those who wish to communicate. Then, holding his own host, he says:

We give you thanks, Father, for the life and knowledge you sent us through Jesus, your Son. As the elements of this broken bread were once scattered on the mountains, and being gathered together became one, so gather your Church together, from the ends of the earth into your kingdom.

C: Amen.

All consume together.

P: We give you thanks, Father, for your holy name and for the faith and the immortality you sent us through Jesus, your Son. (Priest raises chalice.) Let us raise the cup of salvation and call upon the name of the Lord. The cup of blessing for which we give thanks is the communion of the blood of Christ.

C: Amen.

All drink from the chalice. (A psalm may be recited during this period.)

Priest covers chalice.

After some silent prayer: Our Father (with doxology).

4. FINAL PRAYERS

Let us pray:

Priest says a post-communion prayer.

C. Amen.

Priest asks for any final comments.

5. BLESSING

P: Almighty God bless you, the Father, the Son, and the Holy Spirit.

C: Amen.

or:

The Lord bless you and keep you. The Lord make his face shine upon you, and be gracious to you. The Lord lift up his countenance upon you and give you peace.

C: Amen.

(or some other appropriate blessing)

Ablutions are conducted after the liturgy.

(The "general confession" is from the reformed liturgy of Roger Kuhn. The "Glory to God on High" is a combination of several translations, especially translation A as put out by the International Com-

mittee on English in the Liturgy. The prayers for peace and unity and at time of Communion are adaptations of early Christian prayers.)

I hope that someday this simple weekday liturgy, or one similar to it, will become more than a suggestion. I hope, too, that the bishops will permit it to be used by American Catholics who have assembled in small groups for Eucharistic worship. For no matter how well constructed on paper a liturgy may appear, the final and only real test of its relevance is the actual liturgical experience itself.

JAMES L. EMPEREUR, S.J.

RETREAT EVOLUTION

The Inner Crusade. Edited by Thomas C. Hennessy, S.J. Chicago: Loyola University Press, 1965. Pp. 207. \$3.00.

THE LAY-RETREAT MOVEMENT in this country began in Santa Clara, California, in 1903; the first permanent retreat house was built by the Jesuits in 1911 at Mt. Manresa in Staten Island. Since that year over 260 retreat houses have been founded, almost half of them in the last twenty years. Within the last five years over twenty retreat houses for youth have been established, compared to the four or five that existed in 1960. Thus the lay-retreat movement has reached monumental proportions in its relatively brief sixty-year history.

Many books have been written to aid the retreat master and the retreatant, but Fr. Hennessy's book is a new and different kind of book. It aims to fill the information gap for interested laymen who have never made a retreat. It provides a good summary of current thought on the purposes and methods of the retreat. And it will undoubtedly stimulate discussion on the future development of the movement. Thus, *The Inner Crusade* should prove to be of value to all who plan to make or give retreats.

Fifteen chapters make up the book, each contributed by an author with specific interest and experience in retreat work. The first section of the book, which includes the first eight chapters, provides a wealth of information on the general aim of a retreat and the whole range of particular retreat audiences: men, women, young men, young women, and married couples. Fr. Alcuin Schutkovske firmly delineates the fundamental characteristics of a retreat, aloneness and communion with God. He attributes the popularity of the Ignatian Spiritual Exercises to their stress on these fundamentals for the individual retreatant. He

concludes that many religious meetings which are called retreats are, in actuality, workshops or conferences, because they are not in line with the "desert" theme, essential to true retreats. Fr. John Magan, S.J., founder of the first retreat house for boys in this country, points out the requisite qualities for boys' retreat masters—sympathy and love. Above all, youth need someone who has a native feel for their problems, one who has "caught their wavelength." Fr. Magan firmly believes that training in adolescent psychology, though it may be an aid, is no substitute for native ability. In this difficult area of youth retreats, masters are born, not made.

The last seven chapters should prove of great interest to those concerned with the future course of development of the retreat movement. The most promising contribution is the editor's own, a report of an experimental study of the short- and long-term effects of a closed retreat on a controlled group of high school seniors. Based on the premise that "the Christian apostle cannot neglect the power of science, especially those sciences which directly affect *human conduct*," Fr. Hennessy's study offers positive evidence for the decisive effect upon behavior of even a single retreat. Fr. Thomas Middendorf, writing from his position as secretary of the National Catholic Laymen's Retreat Conference, reports on a number of significant trends: the impact of the Cursillo movement, an increasing use of group discussion and group dynamics, conferences given by laymen, and the "counseled retreat" as opposed to the "preached retreat." The various shapes and forms of current retreats are further detailed by Fr. James McQuade.

In addition to the "counseled retreat," already mentioned, which consists of frequent private conferences between retreat master and retreatant, there is also the "social retreat" and the "split-time retreat," among others. In the first type, the retreatants share with one another the fruits of their own personal and private mental prayer. The latter, designed for those who cannot get away for the closed retreat, is split up over a longer period of time, e.g., half a day each month for the duration of a semester.

Fr. Francis Shalloe has collaborated with Fr. Hennessy in formulating a plan for retreats in sequence. Their article faces the problem of the "repeating" retreatant who may hear the same retreat two years in a row. With a special view to high school retreats they suggest a stress on "freeing oneself from disorderly attachments" in the junior year and on "the orderly choice of a state of life" in the senior year. "Counseling education for retreat masters" by Dr. Regis Leonard makes a strong case for the value of professional preparation in aiding the retreat master. Hopefully, scientific knowledge of human psychology

and the counseling process will strengthen the retreat master's effectiveness in guiding others to self-understanding and self-improvement. The final article, on the Cursillo movement, by Fr. Anthony Soto, is a brief but very comprehensive survey of the history, structure, technique and results of this newest method of Christian renovation. Although Fr. Soto takes great care to distinguish the Cursillo from the traditional closed retreat, the family resemblance of the two cannot fail to be evident.

This book is a product of an on-going evolution of the venerable notion of a closed retreat. Retreats are changing as they adapt to modern needs and make use of new sources of knowledge and new techniques of education and social change. A renewed awareness of the group dimensions of the retreat, scientific understanding of individual motivation and behavioral change, and finally the newer educational media have all made their mark on the structure of the retreat.

Inevitably such a process of change is going to generate many questions. What changes are to be made? Are such changes for better or for worse? Where shall we draw the line between purposeful change and change for its own sake? In particular, the first question that ought to be asked, in the mind of this reviewer, concerns the adaptability of the Spiritual Exercises. Before attempting to answer such a question it is good to recall that the "preached retreat," as we know it today, is as different from the Ignatian Exercises as the Exercises are from the early Christian "retreat" into the desert. One has only to read the Second Annotation to realize this. It is even more instructive to compare the practice of the single interview common to large retreat groups with St. Ignatius' frequent admonitions to the retreat master to keep in close contact with the individual retreatant's progress during the whole course of the Exercises. Such constant comparison with the original ideas of St. Ignatius will prevent one from confusing the customary with the traditional, the contingent and historically conditioned modes with the living and generative source of those modes. It may be that the "counseled retreat" and the "social retreat," in which the results of meditation are shared with either the retreat master or the other retreatants, are closer to the Ignatian spirit than the "preached retreat." Indeed, the often-noted enthusiasm of retreatants for the individual conference with the retreat master may point to a *defect* in the structure of the closed retreat; the almost total absence of personal contact makes it more memorable when it does come.

The value of psychology

As for group discussion, there are some retreat masters who see it as a compromise. Total silence is, for them, the firm foundation for the ideal retreat. Undoubtedly silence is to be preferred to an aimless or academic discussion which does no one any good, but it is a well-established fact that discussion of a common problem by a group of equals does reinforce newly won insights and newly acquired behavior. Sometimes such "horizontal" learning is even more effective than "vertical" motivation from an authority figure. A welcome sign of the realization of this principle is the frequent mention in *The Inner Crusade* of the use of this technique of group discussions led by the retreatants themselves. In this area of intra-group dynamics the findings of social psychologists can contribute greatly to improved retreat methods.

In parallel fashion the knowledge of individual psychology should be of use to the retreat master in his individual contacts with the retreatants. He ought to have a working knowledge of the role of emotions in life, the hierarchy of human needs and the multiple obstacles and aids to personal development. Admittedly there is a difficulty in getting to know an individual well during a three-day retreat. It is almost impossible to do any effective counseling in one short session, as is the case with most retreat interviews. There is even a danger, pointed out by Dr. Leonard in his article, that "pseudo- or amateurish" counseling will lead to greater maladjustment and dissatisfaction. It seems, however, that some acquaintance with the non-directive style of counseling would forestall such dangers. Such an attitude on the part of the retreat master would make him less ready to offer pat solutions and remedies based on a homespun typology of human character.

There is a further contribution that the behavioral sciences can make to the retreat movement. It concerns the many questions which the retreat master must ask himself about the effectiveness of the retreat. How much of an effect does a single closed retreat have? Which techniques or exercises are most valuable in changing attitudes and values? What type of retreat is most effective for a particular audience? Fr. Hennessy's application of strict evaluation procedures opens up new avenues for answering many of these questions. His work should give second thoughts to those who claim too much or too little for the closed retreat. Finally, it should put us on our guard against any a priori answers.

Scant attention has been paid to newer educational media in this book. The use of the film in particular ought to be singled out. A film can be quite as effective as a lecture in providing information and,

most important on a retreat, in absorbing attention and generating deep, personal feelings. Since a film generally means "entertainment" for the average person, it demands preparation and study if it is going to succeed in serving the purposes of a retreat. Among many others, *The Parable* and *Night and Fog* have been used with great effect to move the retreatant out of his everyday world and into a world of self-generated thought and prayer. Once again, as with group discussions, there is no question here of a "break" for the retreatant but merely the Ignatian use of the most effective instrument for the purpose at hand.

A final question, not raised at all in the pages of this book, is that of the relative values of the "mandatory" vs. the "voluntary" retreat in our schools. There are a number of schools which require that a student make a retreat if he wishes to re-register for the next semester and it is not unheard of that graduation diplomas are withheld for failure to make a retreat. Wide-spread student reaction to this policy is well expressed in the following statement from a student committee at a major Catholic university: they contend that the policy of mandatory retreats is "self-defeating and dysfunctional to the attainment of moral excellence." On the other hand student response has been favorable at those institutions where there is a policy of purely voluntary spiritual retreats. One such school noted, in the student newspaper, the enthusiasm displayed by those who made such voluntary retreats and commended the administration for the new policy "executed, of course, with no coercion and little propagandizing." Other schools, though they judge that the policy of mandatory retreats must be maintained, have introduced modifications which make the retreat program more attractive to their students. In the final analysis, the resentment of a significant portion of the student body towards enforced retreats far outweighs, in this reviewer's mind at least, the real or supposed benefits of the retreat.

By exploring many of the best features of both old and new from which the retreat of the future will take its shape, *The Inner Crusade* is a witness to the bold imagination which first conceived the Spiritual Exercises and a call to continued imaginative experimentation in the renovation of that hardy instrument of spiritual renewal. Hopefully it will be the first of a series of specialized symposia on all the aspects of this vital topic.

FRANK VALENTINO, S.J.

SELECTED WRITINGS IN NEW TESTAMENT STUDIES

(*Listing prepared and commented upon by Fr. Edward J. Mally, S.J., professor of Sacred Scripture at Woodstock College.*)

Saint Matthew. By J. C. Fenton. Pp. 487. \$1.95.

Saint Mark. By D. E. Nineham. Pp. 477. \$1.95.

Saint Luke. By G. B. Caird. Pp. 271. \$1.65.

Pelican Gospel Commentaries. Baltimore: Penguin Books, 1963.

Until fairly recently the trend in biblical scholarship has been to study the formation of the Gospel pericopes in their life-situation in the primitive Church. More recently, however, this preoccupation has been complemented by increased attention to the Gospel context of the pericopes and to the over-all effect of their combination into one book. This *redaktionsgeschichtlicher* emphasis is admirably illustrated in this new series of popular Gospel commentaries whose aim is to bring out the specific theological viewpoints and religious message of each of the synoptic evangelists on the basis of a sound literary critical approach to the texts.

Introduction to the New Testament. By A. Robert and A. Feuillet. Translated by P. W. Skehan et al. New York and Tournai: Desclée, 1965. Pp. xviii + 915. \$15.75.

This translation of volume 2 of *Introduction à la Bible* now makes accessible to English readers some of the finest Catholic biblical scholarship. Divided into three parts, it treats (a) the historical, cultural, and literary milieu of the New Testament, (b) discusses the literary problems of all the New Testament books, and (c) concludes with a series of essays on major themes of New Testament theology. This latter includes "The Reign of God and the Person of Jesus according to the Synoptic Gospels," "Fundamental Beliefs and Life of the Primitive Community according to the Acts of the Apostles," "The Redemptive Incarnation in the Johannine Writings" (A. Feuillet), and "Pauline Soteriology" (S. Lyonnet), and should be a profitable source of reference to preacher, student, and layman, as well as to the biblical expert.

The Power and the Wisdom. By *John L. McKenzie, S.J.* Milwaukee: Bruce, 1965. Pp. xvi + 300. \$4.95.

Those familiar with Fr. McKenzie's interpretation of the Old Testament, *The Two-Edged Sword*, will find in this companion volume on the New Testament the same broad range of scholarship and the same challenging style of writing. The author addresses himself to the task of liberating the New Testament from a conventionalized and popular understanding, and of giving a personal interpretation that brings out the explosive power of the Gospel message. Three chapters on the New Testament world, the formation of the gospels, and the notion of God's Reign lead to the central chapters on the person of Christ (King Messiah, Servant of the Lord, Son of Man) and on his saving act. Following that there are chapters on the Church as the prolongation of Christ's presence in history, on the early Church's crisis with Judaism, on the revolutionary moral message of the Gospel, on Church and state, on prayer and other approaches to God in the New Testament, and finally, on demythologizing the Gospel for modern-day man.

The Apostolic Church in the New Testament. By *David M. Stanley, S.J.* Pp. xiv + 472. Westminster, Md.: Newman Press, 1965. \$6.95.

The Church's keen desire "to come at last to a full understanding of her true nature," mentioned by Pope Paul VI at the opening of the Vatican Council's second session, has prompted the well known Canadian exegete, Fr. David M. Stanley, to collect thirteen previously published articles dealing with the Church in the New Testament. Taken together they form a compendium of New Testament ecclesiology, showing how the first Christians shaped the Church's self-awareness and how they came gradually to define her distinctive nature and mission in proportion as their understanding of Christ deepened. The reader will see, for example, how the preaching, the catechesis, and the liturgy of the first Christian communities, as well as the mission to the Gentiles, helped to shape and develop the Christology and ecclesiology found in the New Testament books.

New Testament Essays. By *Raymond E. Brown, S.S.* Milwaukee: Bruce Publishing Co., 1965. Pp. xvi + 280. \$5.00.

This volume is an anthology of sixteen articles previously published by Fr. Brown in various biblical journals. The articles are technical and represent the best in modern biblical criticism, but they should also appeal to the non-expert interested in understanding more fully the New Testament and of appreciating the possibilities it offers for the ecu-

menical dialogue. After three articles which explore these possibilities, the reader will find a series of examples of modern biblical research into the gospels dealing (a) with the theology and background of St. John's gospel, (b) with the relation between the fourth gospel and the synoptic gospels, and (c) with three important synoptic subjects, the "Our Father" as an eschatological prayer, the Beatitudes according to Luke, and the nature of the New Testament parable.

Guide for the Christian Assembly. By *Thierry Maertens and Jean Frisque.*

Vol. 1, 2, 3, 5. Bruges: Biblica, 1965-66. \$5.45 each volume.

This "Background Book of the Mass Day by Day" is perhaps the finest commentary in English on the liturgical year since Guéranger's fifteen-volume commentary and Parsch's popular five-volume work, *The Church's Year of Grace*. The four volumes already published cover all but the first fourteen Sundays after Pentecost. Intended both as a guide to priests in the preparation of homelies and Mass commentaries, and as a book of scriptural and liturgical piety to Christians, this *Guide* supplies an exegetical study of the biblical readings for each Sunday and feast, an historical analysis of each liturgical formulary, and a study of the principal biblical theme and doctrinal content of each formulary.

Those who read French will perhaps prefer the more ample commentary found in *Assemblées du Seigneur* from the same publisher. Some fifty out of a projected ninety-odd fascicles have already appeared, each averaging over one hundred pages and covering most of the Sundays, feasts and seasons of the year, as well as several of the common sanctoral formularies. Each contains seven or eight monographs covering the same areas mentioned above for the *Guide for the Christian Assembly*, but includes also studies on the pertinent patristic literature and pastoral applications of the liturgical and biblical themes in question.

