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L E T T E R S

W I N T E R 1 9 6 5

VOLUME 94 NUMBER 1

INTRODUCTION

The leading article touches on themes that recur throughout several pieces in this issue: imagination, the demands of our apostolates, and the training of the younger men. Fr. William T. Noon, S.J. is now at Le Moyne College. His new book, *Poetry and Prayer*, will be published by Rutgers University Press in September. Daniel Berrigan, S.J., winner of the Lamont Prize for *Time Without Number* in 1957, is at Jesuit Missions in New York. John L'Heureux's first book of poems, *Quick as Dandelions*, has just been published by Doubleday.

The portrait of the late Father General with the reflections of Reverend Father Assistant was done by William G. McKenna, S.J.

Harry W. Peter, S.J., of the New Orleans Province, is now studying English at the University of Syracuse. N. John Anderson, S.J., is a member of the California Province. The second half of his article on the missions will contain a thorough and constructive analysis of the mission itself.

Joseph T. Angilella, S.J. and Leo O'Donovan, S.J. were both organizers of the institutes they are describing.

Angelo D'Agostino, S.J., a psychiatrist, will contribute regularly to WOODSTOCK LETTERS to keep our readers up-to-date on the latest literature in pastoral psychology.

In the spring we will publish the annual special Ignatian Issue. Robert E. McNally, S.J. will discuss St. Ignatius, St. Francis Borgia and the early spirituality of the Society. Avery Dulles, S.J. will review Karl Rahner's essay on the discernment of spirits.

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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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No More Cakes and Ale:
The Dearth of Jesuit Fiction

*Doest thou think, because thou art
virtuous, there shall be no more cakes and ale?*

Twelfth Night

WILLIAM T. NOON, S.J.

I HAVE BEEN invited to make a statment for *Woodstock Letters* about “the problems concerning literary creativity in the Society”: “Do our training and way of life place obstacles in the way of our becoming good poets and novelists? Can these obstacles be overcome?” This is a tricky pair of questions. I should start by acknowledging that I have no special responsibility and certainly no authority to speak for the Society of Jesus by way of providing answers to these questions. I sense they are complicated. Almost all that I might state is by way of personal *obiter dicta* so as to open up the subject. I hope at the start it goes without saying that I highly respect our Scholastics, whatever be their breed, and that I accept these two questions of theirs as fair: “‘O Christ-done deed! So God-made-flesh does too:/ Were I come o’er again’ cries Christ ‘it should be this.’”

These quoted lines from one of Father Gerard Hopkins’ poems call to mind how earnestly this most creative poet-priest-artist sub-

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ordinated his vocation as poet-artist to his vocation as priest. All his life he gave priority to moral over poetic excellence. In a letter from Roehampton, 1 December 1881, the third centenary, as he notes, of Blessed Edmund Campion's martyrdom, Hopkins tells his Anglican clergyman friend Richard Watson Dixon:

Our Society values, as you say, and has contributed to literature, to culture; but only as a means to an end. Its history and its experience shew that literature proper, as poetry, has seldom been found to be to that end a very serviceable means. We have had for three centuries often the flower of the youth of a country in numbers enter our body: among these how many poets, how many artists of all sorts, there must have been! But there have been very few Jesuit poets and, where they have been, I believe it would be found on examination that there was something exceptional in their circumstances or, so to say, counterbalancing in their career.

Later in this letter, Hopkins says of Campion:

He had all and more than all the rhetoric of that golden age and was probably the most vigorous mind and eloquent tongue engaged in theological strife then in England, perhaps in Europe. It seems in time he might have done anything. But his eloquence died on the air, his genius was quenched in his blood.

In these days of *aggiornamento* when so much in the Church and in the Society is being rethought and reevaluated, it may appear to some that Father Hopkins' eighty-year-old conclusions are arguable. The nearly absolute opposition between priesthood and art that much troubled him all his life, especially after his conversion to Catholicism in 1866, may have been a mistaken disposition of his own temperament. It may have been also in part a fault of his early spiritual education in the religious life. Further, the history of non-publication of his own poems may have led him to imagine that between poetry and priesthood, artistic goodness and moral authority, a built-in contradiction exists. Father Henry Coleridge, Jesuit editor of *The Month*, rejected two of Hopkins' chief achievements, "The Wreck of the Deutschland" in 1875 and "The Loss of the Eurydice" in 1878. Father Coleridge had at first accepted the

Wreck, but then had long second thoughts that led him to withdraw his acceptance. He "dared not print it." Perhaps if *The Month's* first owner and editor, Miss Frances Taylor, had been in charge in 1875 she might have published the *Wreck*, just as ten years earlier she had published Newman's *The Dream of Gerontius*. But who knows? It took the Victorian mind a long time to catch up with Hopkins' kind of poetry.

Still there are Hopkins' life of the mind and his two vocations to consider. In another letter, this one from Dublin, 17 February 1887, to Robert Bridges, Hopkins writes, "Tomorrow morning I shall have been three years in Ireland, three hard wearying wasting wasted years." Catholic Dublin is the same city from which James Joyce, a graduate of the Jesuits, rightly or wrongly felt himself obliged to emigrate in 1904, seventeen years after Hopkins' letter near the end to Bridges. How seldom quoted nowadays is Stephen Dedalus' mother, whom Stephen himself, one of Joyce's *alter ego's*, quotes near the end of *A Portrait of the Artist as a Young Man*: "She prays now, she says, that I may learn in my own life and away from home and friends what the heart is and how it feels. Amen. So be it." A good-natured, young Jesuit priest now at one of Joyce's old Jesuit schools, Belvedere College, has written to me: "A photograph used to hang in Clongowes of Gerard Manley Hopkins in the midst of the Clongowes community. My heart bled for Hopkins when I first saw that photograph. . . . Hopkins wilts visibly: the photograph is part of the explanation of the 'terrible sonnets.'" Perhaps it would be to the point here to express a wish that both Hopkins and Joyce as young men might have been persuaded by some Jesuit about art much as Father Pierre Teilhard de Chardin says that he was about science. Father de Chardin's Master of Novices, without going into arguments, convinced him that the God "on high," the God of the Cross, is not different from nor at enmity with the God "in front." Any man's morale is helped when his particular possible contribution to a corporate work is exteriorly valued and welcomed, not belittled, not taken for granted.

As a consequence of the Incarnation, the imaginations of men as well as their other human faculties have a special redeemed and redemptive worth. David Jones, a notable Catholic artist of our times, painter, poet, essayist, and lecturer, came into the Church

in 1921, about twenty years after James Joyce had gone away. In one of his essays, "Past and Present," he comments: ". . . art is of its nature bound to God, because it is an inescapably 'religious' activity." In another essay, "Religion and the Muses," Jones notes that "the priest and the poet are already in the catacombs, but *separate* catacombs," and in another, "The Eclipse of a Hymn," he says of the poet's redemptive transactions in words: "It is the sort of thing that poets are for; to redeem is part of their job."

The Conflict

If all of this is so, the often spoken-of conflict between the two vocations and the two disciplines, priestly and poetic, need not be thought of as absolute or as one that might never be resolved. Still it would be less than realistic to imagine that the two disciplines might be taken on simultaneously by more than a few individuals. Often to their own bewilderment, a few feel themselves called to both. Not so William Butler Yeats! Yeats all his life feared making any act of absolute religious faith. He has, however, spoken of faith in general, of poetic faith in particular, as "the highest achievement of the human intellect." In the 1937 *Essays and Introductions*, as revised or freshly written toward the end of his life for his own past works, Yeats says, "If it is true that God is a circle whose center is everywhere, the saint goes to the center, the poet and artist to the ring where everything comes round again." Yeats himself chose the ring; he chose to sing amid his uncertainties. Still he leaves little doubt that he knew what he was doing when he made this choice of alternatives: "The intellect of man is forced to choose perfection of the life, or of the work." Yeats chose the work's perfection: "Homer is my example and his unchristened heart." He dismisses the man of religious conscience as not his kind of guide. The dismissal, one senses, is reluctant and it is not harshly spoken: "So get you gone, Von Hügel, though with blessings on your head."

For the Jesuit, whose religious spirituality invites him to find God in all things, the choice between these two disciplines and calling, that is, between being a good priest and, if he is gifted and wishes to work with his gifts, being a good creative writer, should not perhaps in principle be viewed so absolutely as Yeats views it. One needs, all the same, to remember that writing good poems, plays,

or novels is not just the same as saying one's prayers. Education or practice in how to become a good literary writer of fiction may not be the best preparation for the priestly ministry that awaits the young man of God. Each vocation, the priest's or the artist's, makes urgent, imperious demands. Each tends to be all-absorbing and never done. Further, without exaggerating this point, one should perhaps note that there are secrets, his own and others, personal histories and stories, letters that come a priest's way that with control could make good fiction, but these are secrets that a priest might never tell. The Anglican priest, Father Hamilton Johnson, who allowed the posthumous publication of Rose Macaulay's letters to him, in themselves no works of fiction, even so offended the sensibilities of more than a few readers. In her own novel *The Towers of Trebizond*, readers argued, Rose Macaulay told the story of those letters as far as she wanted the public to know.

"The purpose for which any high priest is chosen from among his fellow-men, and made a representative of men in their dealings with God, is to offer gifts and sacrifices in expiation for their sins. He is qualified for this by being able to feel for them when they are ignorant and make mistakes, since he, too, is all beset with humiliations": so runs a classic text of Saint Paul on the priesthood. We may, if we wish, talk by analogy today about the mediation of art and the priesthood of the artist, but as in all analogical predications, we need here to take account of differences as well as of likenesses among different beings. The special disciplines of prayer, penance, education, sacrifice, and self-denial are long and arduous for any man called to the sacramental priesthood of the altar. Art too has its own disciplines, or asceticisms. Art too makes its own numberless, unusual demands. In some senses, certainly, art too is a mystery. We may not lightly subsume the demands of the one calling under the other so as to impose an all but intolerable burden on any single gifted young man's life of the mind. Both callings too have their "blocks," when it seems one cannot work at all.

Here and there by way of exception, certainly not of rule, a man may come to the Society who feels himself called to and equal to the two different vocations of altar and of art, and to their two different clusters of ascetical demands. It is always fortunate when such a valiant, gifted, and rare privileged soul is early recognized.

It is an actual external grace when he is helpfully directed about how to keep his difficult balance along the two rails that with God's grace he wishes to go. In our largely mixed-up and imperfect world, it is understandable, is it not, that such a young man might be overlooked. Inside or outside of Jesuit Scholasticates, there are not many James Joyce's nor Gerard Hopkins's in our classrooms. Sometimes, too, the chosen rails of such a young man are not parallel.

The overall arrangement of any prescribed course of studies needs in large part to be worked out for the many usual students more than for the rare individuals of quite special literary talents. Such an individual needs at first, maybe always, to go it alone. As Joan Baez sings in one of her charming ballads: "Don't think twice, it's all right. . . . I'm goin' down that long lonesome road. Where I'm bound, who can tell?" This view is not, I hope, the same as making excuses for a lack of alertness in recognizing and encouraging special literary or any other kind of human talent. Such encouragement in the Society would be grounded on the premise that the especially gifted young artist is also a hard-worker and that he most of all wishes to be a priest. The number of alert and capable guides anywhere, in any league, is small. The other demands on such men's time and their other commitments, often not of their own choosing, are usually numerous, complex, and large.

Our Course of Studies

In literary talk today we hear much about the *integrity* of the artist. We might conclude reasonably that for some speakers this is the only kind of integrity that matters. There are, of course, other integrities: for example, the scientist's, the economist's, the married person's, and, to be sure, the priest's. The priest may be a missionary by himself in another country, or an administrator hard-pressed, or on retreat-band work, and so forth. A Jesuit may or may not by profession be a literary man. For many years, Father Vincent P. McCorry has written "The Word" column weekly for *America*, and he has also written short stories. All this time he has also been giving countless retreats. So long as a Jesuit is working A.M.D.G., his priestly integrity now or for the future needs not to be questioned. The course of studies in the Society of Jesus is designed in

accord with the Society's Constitutions to educate future priests for the Church. The Church's ministries are numerous, varied, and always in process of difficult new adaptations to meet the special needs of ever changing times.

The general lines of the Society's present course of studies were first worked out long ago. Various Jesuit committees worked from 1584 to 1599 to compose the final draft of the first *Ratio Studiorum*. As Father Ganss has told us, this first *Ratio* never sought to anticipate or solve all the problems of educational practice in general, nor the special problems of priestly education in particular. This *Ratio* underwent a thorough revision in 1832, after the Restoration of the Society. Several times since, it has been more or less revised, especially as its principles and practices might apply to the education of the Society's priests. Here and there around the world, all its norms and applications have been from time to time variously adapted and interpreted. As those know who have traveled a bit around the world, the structure of the Society's course of studies for its future priests is nowhere nearly so monolithic as an outsider from the bare scrutiny of a text might suppose.

The Society's priestly program of studies has, however, for centuries included a dual licentiate program, one in philosophy and one in theology. Not all Scholastics may complete this program, but all are asked to try. Here in America this program has been for the most part taken seriously. As a program, it is highly speculative, analytical, discursive, and for the sake of the faith it makes many exigent demands on the human mind. It requires intensive intellectual exercise. Furthermore, in the tradition of the Fathers of the Old Society, often called "the schoolmasters of Europe," the American Society has been from its beginnings much committed to the needs of an educational apostolate. This commitment and involvement rose more from circumstances than from choice. Jesuits were asked and expected to take care of the needs of many of this country's high schools, colleges, and universities. Teaching high school in the Bronx, like hiding from the pursuivants in Lancashire, does not provide a literary climate of opinion for the composition of imaginative works of fiction.

As it turns out in this context, except for one or two years of Juniorate studies in literature—and these tend now to drop out—

there has been no organized program for all future Jesuit priests in the sustained exercise of the literary imagination; nor, indeed, has there been much systematic exercise at all in how to write. It should not, then, be surprising that there are few fictional writers of poems, plays, or novels who emerge from the American Jesuit course. The Society here has been proud of its writers when it has recognized them. Most of them choose not to write fiction. Those today who might choose to do so need, I suppose, to endure the old special tensions that come from trying well to cultivate their special talents at the same time that they are preparing their souls and receiving intellectual empowerment to act well as priests. Unless they enjoy writing, they probably will not do it at all.

It would, I think, be less than honest to pretend that "our training and way of life" do not flow from the nature of the case place "obstacles in the way of our becoming good poets and novelists." I say this not by hint of stricture but in recognition, as I see it, of an evident fact.

The demands in good will of our special priestly ministries are also in actual practice far more nearly oriented to the discursive exercise of our ratiocinative powers than they are to the exercise in fiction of our creative imaginations. Witness now this last sentence of mine and this whole present intellectual exercise of my own—no short story, poem, play, or novel—that I have been here in *Woodstock Letters* asked to perform.

For myself I should not care fully to adopt Matthew Arnold's sharp distinction between the critical faculty and the freely inventive, or creative, faculty that is exercised, so he says, "in producing great works of literature or art." Arnold himself warns us that "the great safeguard" in the exercise of our critical faculty "is never to let oneself become abstract." But as all know who have tried to do well any critical writing, lecturing, or teaching—and these are our usual ministries—the imagination, the inventive faculty, needs also to play its rôle if we are to find apt examples, a right tone, alive metaphors, and an agreeable sound-sequence for such ideas as we might wish to declare.

Our Publications

In our Jesuit publications there has been a shift lately from the close attention once given to the more-or-less aristocratic, classically

humanist literary values of the Renaissance. Today's religious tone is muted, less defensively apologetic, not so much that of a separate intellectual élite. Today's concerns are more democratic, sociological, and popular. But even with these new concerns, Jesuit publications are not much inclined toward publishing fictional pieces. The concerns of *America*, *Thought*, *The Month*, *Studies*, *Études*, *Civiltà Cattolica*, *Stimmen der Zeit*, and so forth, run in an informed, discursive direction, analytic and critical, and not much, if at all, in the direction of fictional works, imaginative insights, poetic affirmations, dramatic developments of a fictional theme. Editors of these Catholic forums of opinion, if you asked them, would probably tell you with reason that they are commenting for the sake of the faith in the fashion that their many present-day interested readers want, value, and expect.

There is always, of course, the small group of Scholastics, a "remnant," who choose or who are assigned to literary study as to their minor elective. Our course of studies is already long. Men are urgently needed in all areas of our present educational apostolate. Since most of those who choose or who are assigned to literary study are also expected to teach literature, to comment, write reviews, and lecture about it so far as they might later find the interest, energy, and time, their literary studies too tend to take on a critically speculative coloring or tone: long on poetics, short on poetry, either written or read.

Philosophy is still the status-symbol subject in our Philosophates as is theology in our Theologates. New special graduate programs are being experimented with here and there, but these too for the most part are of necessity largely discursive and critical both in method and in content. And on the books, philosophy still has the priority! Since the Society needs ever more numerous and ever more competent theologians and philosophers in order to carry out effectively its present ministries, there is no point in decrying the present status or symbols. It would, indeed, be eccentric and demoralizing to do this. Theology and philosophy need too today as never before writers of competence. At the same time, there would be, I think, a flaw in one's argument if one were to assert that the Society's present program of studies either fosters or intends seriously to foster imaginative excellence in writing fiction

of notable literary worth. As a matter of fact, many Jesuit writers often need, on a crash-landing basis, to do writing of any sort. The young Jesuit writer in flight school is well-advised to learn about how to bring in his craft on *one* single wing and a prayer.

In several of our Juniorates there now exist special publications that are open to literary writings by Scholastics: for example, *Images* once at Plattsburgh, *New Measures* at Saint Andrew-on-Hudson. All of these are valuable and delightful. Most of their published contributions tend to be critical writings, and to be highly discursive in tone. At Shrub Oak, North Aurora, Woodstock, and elsewhere, there are now Writers' Agencies that help Scholastics place their publishable writings in print. All this capable work and initiative merit respect. Although I do not know the statistics of publication for these agencies, I should conclude from such published pieces of theirs that I have seen that these are mostly by choice what Matthew Arnold would call "critical" writings, not "inventive" or "creative" productions of art. Some young Jesuits are at least publishing. It would appear to me to be unreasonable to expect that these works should be other than they now are. The attainment of any kind of literacy is difficult, and it should never in any of its forms be despised. By literacy here, I mean articulateness-in-form.

There is no more clearly urgent reason, as I judge it, why Catholic seminaries should be expected to turn out creative writers of fiction—poems, plays, or novels—than that medical schools should produce these artists. Sometimes, as in the case of William Carlos Williams, a busy general practitioner of medicine is also a capable poet. Dr. Williams wrote many of his best lines of poetry on prescription pads. John Keats successfully completed his medical studies in surgery. Such instances are exceptional, unpredictable. With all due respect for the possible Christian quality and witness of others' professions, I myself should not suppose that the Society's program for the formation of Scholastics to be priests is somehow deficient because it does not qualify our Scholastics to compete favorably in Olympic try-outs, Metropolitan Opera auditions, or on the modern ballet stage. It is relevant perhaps to note that the ballet was once for a long time a characteristic, highly privileged Jesuit extracurricular activity. Father John J.

Walsh of the Society wrote his 1954 doctoral dissertation for Yale University on the subject *Ballet on the Jesuit Stage in Italy, Germany, and France*. Father Neil Boyton's and Father Francis Finn's many stories for boys are not at all about ballet, but they had the high merit in their days of greatly interesting the readers for whom they were written, and Cardinal Newman is best remembered for his non-fictional works rather than for *Callista* and *Loss and Gain*.

In one of his Oxford diaries, G. M. Hopkins wrote, "It is a happy thing that there is no royal road to poetry," and we might here add that there is no royal road to the novel, or to the drama, or to anywhere worth going. It is a happy thought because the artist and those whom he serves all expect to find some excitement, enthusiasm, and fun in the production of good works of art, to sense that difficulties, problems, and obstacles are being overcome. Artists are highly individualist; they go in quite different directions. "He needed a place to go in his own direction": so Wallace Stevens in one of his poems. Stevens in his private life was a capable and busy life-insurance executive. I expect that creative writing is one of the many kinds of creative acts in life that we do not take formal courses in, but may be much interested in, see the value of, and that some try themselves to carry out. The creative writer enjoys playing around with words. From the testimony of many literary artists of former times and of today, for example, Horace, Newman, Hopkins, Pamela Frankau, James Baldwin, James Joyce, Paddy Chayefsky, Walter Kerr, there is no easily capsulized formula, no rule of thumb, by which we might teach another how to be an artist. Making follows being, so we say, and a competent artist ends up making what inside he happens to like. "The roll, the rise, the carol, the creation" are all deep joys for the artist. Art is not at all just drudgery. But there is also for most artists the self-appointed drudgery, "my winter world." It would, I am sure, be a most imperfect understanding of how works of art come to be and of what is going on in them and of how this goes on to imagine that one might if he but willed it produce them himself in his left-over time.

Father Hopkins called the poet's "playing around with words" an *exquisite artifice*, a *masterly execution*. In our own days, a Jesuit's poetry ought not to be just an echo of Father Hopkins' nor of any-

body else's at all. As the example of Dame Edith Sitwell, a distinguished Catholic (convert) poet-artist, shows us, a poet's own sensitiveness and bravado gallantly go together. Wallace Stevens says of the poet's world that it is "a radiant and productive atmosphere." Marianne Moore adds, poems are "imaginary gardens with real toads in them."

François Mauriac, in one of his *Letters on Art and Literature*, answers a correspondent who had asked him testily, "What do you expect of a Priest?": "He is Christ. . . . How well I understand what Kierkegaard means when he writes that God is someone to Whom we speak, not someone to speak about!" It is greatly to their own credit and to the credit of the Society that in spite of the many built-in obstacles there have always been Jesuits who have written fiction of some consequence. Ours are days when theological and metaphysical concerns move even for non-priests from fiction's periphery into its central, well-lighted place. Camus, Sartre, and Marcel, for example, are professional philosophers, but all three as philosophers have written fiction, novels and plays. So too some Jesuits move, as Robert Louis Stevenson says in general of those who share the human condition (*Pulvis et Umbra*), "without hope, without help, without thanks, still obscurely fighting the lost fight of virtue." *Obscurely*, I am supposing, is here the operative word. Stories and plays by others about priests are today almost without number. Is not every Jesuit supposed to be a man "crucified to the world and to whom the world itself is crucified"? Maybe helpful measures by way of priorities in their work are possible for the sake of some of our now much beleaguered writers. Maybe in practice not! James Joyce speaks, in *Finnegans Wake*, of being "in honour bound to the cross of your own cruelfiction." Jesuits, other Christians, all have their crosses: problems there will always be.

Some Recent Fiction

Anyway there are a few Jesuits and other priests who manage to write novels in our times: for example, to name two, Father John Louis Bonn's *So Falls the Elm Tree* and *And Down the Days*; Father José Luis Martín Descalzo, a Spanish priest, whose two novels in translation, *God's Frontier* and *A Priest Confesses*, are highly regarded in the United States. The first of these novels,

Frontera de Dios, won the distinguished Spanish Eugenio Nadal Award for 1959. Father Martín Descalzo, ordained in 1953, has also published short stories and poetry. He is often identified, even on American title-pages, as a Jesuit, but he was never a member of the Society of Jesus. For any born writer, the pain of not composing is keener than that of composing under strain.

Almost from the Society's beginnings there have been some Jesuit poet-priests (Hopkins notes "very few") who have written and published their poetry in English: Blessed Robert Southwell, Gerard Hopkins himself, Leonard Feeney, Joseph R. N. Maxwell, Daniel Berrigan, Alfred Barrett, John L'Heureux, a theologian at Woodstock College, and (in England today) Peter Levi. Not all of this is major poetry, perhaps none of it is, but it is all authentic poetry, better for us to have in print than none at all. It pleases us, and of all empiric tests of poetry pleasure here is the best.

Jesuit Scholastics have always been active in the production of original plays for home entertainment. Except for the recent recording *You'll Never Be Younger*, I cannot now think of works of theirs in the showline that have come to the attention of others today. So far as I know there are no Jesuit dramas in the now-received English canon. Father Edward A. Molloy, a Redemptorist, recently (1964) wrote a thesis play *The Comforter*, that was produced by the Blackfriars' Guild, a Catholic theater group. Since this *was* a thesis play, an answer to Rolf Hochhuth's already controversial thesis *The Deputy*, it is a slippery play to evaluate as drama, even as a drama of ideas. The published Catholic critical comment on *The Deputy* was notably unconcerned about the possible plus or minus values of this play of Hochhuth's *as a play*. The *Commonweal* reviewer of *The Comforter* concluded his review by wryly commenting: "Father Molloy's pamphlet may not last long off-Broadway; but it is assured a long run for years to come in seminaries and boys' high schools."

These few names and titles by no means exhaust the record of Jesuit or other priests' fictional works. A study of Father Carlos Sommervogel's *Dictionnaire* (1884) of anonymous and pseudonymous Jesuit writings would, for example, reveal many others. So would a scrutiny of the Society's *Index Bibliographicus* and of other special indices. I do not here mention at all Jesuit scholars nor any

of their numerous scholarly and literary achievements. Names here are legion! Names also are legion of literary artists who have been Jesuit-trained: for example, Voltaire, Corneille, Molière, Goldoni, Conan Doyle, James Joyce. Father Prout (Francis Mahony) was in the Society's course for a time as a Scholastic. David Jones, who is not Jesuit-trained, acknowledges in first place the influence on his life of the mind of the theological masterpiece, *Mysterium Fidei*, by the Jesuit theologian, Father Maurice de la Taille. Jones also pays high respects for all that his own art owes to the published thought of Father Martin D'Arcy and of Father (Dom) Gregory Dix.

The Final Question

Finally, now at the end, can the built-in obstacles of "our training and way of life in the way of becoming good poets and novelists" be removed? Frankly, I think not! Certainly not altogether and not for most. More often than not, artistic individuals are sensitive, introspective, and withdrawn. Although they are usually the most humble of men, their very existence is apt to strike others as proud. Artistic persons are sensitive, to be sure, or they would not be artists. It is bad aesthetics and, incidentally, bad morals to exaggerate the individualism-in-isolation of the artist. It is also a mistake to imagine that artists are the best adjusted of community-minded men, those who might most easily succeed in leading our corporately organized kind of priestly religious life. Unless they were artists, most would probably be outsiders. François Rabelais was an important humanist, physician, and literary artist, but how many who read his fiction today ever notice or remember that he was during his lifetime a friar, a monk, and a priest? The artistic fulfillment of a literary work is not always identical with an artist's personal self-fulfillment. Sometimes impersonalism comes harshly in.

More or less at random, and without a powerful faith in their efficacy—though not without faith—I shall now, however, suggest a half-dozen ways of possibly removing obstacles to Jesuit achievement in the writing of fiction: (1) There are various national poetry and short story contests in which ours might compete if they had the special talent, inclination, energy, and time. Time to practice is here most of all presupposed. (2) Radio, TV, and moving

pictures have enormous appetites today for scripts. Scholastics, many of them now experienced and competent in the production of shows, recordings, tapes, and closed-circuit TV, might if they wished think of developing their talents for these outside media. The thinking here would involve extra working and some experimental training in special communication techniques. Quality, some quantity, a distinctive brand of excellence are all competitive factors in any open market today. As the Broadway hit *Hello, Dolly* gaily phrases it, "If you ain't got elegance, you can never ever carry it off."

(3) If there were a significant number of qualified Scholastics who desire to follow courses in creative writing, these might be arranged for them in our Houses of Study or elsewhere. Already on a modest scale this is now being done. Evidence of such desires, such pent-up literary powers of expression, would be looked for as well as some modest realistic promise in achievement that such fictional writing would be continued in a sustained creative way. A course in novel writing would need to be different from one in writing plays. (4) Maybe in some of our present courses, the writing of an imaginatively "creative" paper in fiction might be allowed from time to time as an alternative to a required "critical" paper. From my own limited experience, I should judge that the possibility of this alternative does not in the long haul make much intended difference. (5) Reading a short story, a novel, or a drama at table would be a far from ideal way of listening to it in competition with the groceries and carts. But, perhaps, if general Scholastic interest and the Superior's approval warranted such reading, some fiction might on occasion be read in the refectory, or at least there opened up: for example, Jane Austen, Muriel Spark, Flannery O'Connor, Charles Dickens, J. F. Powers, John Buell. Harper Lee, young Pulitzer prize-winning novelist of *To Kill a Mocking Bird* fame, once told a group of ambitious, literary-minded contemporaries who had asked her about how you become a novelist: "First of all, you must read your head off!"

(6) Again with all due deference, here especially, I propose for what the proposal might be worth that a Professorship in the Theology of Literature might be established in some of our American theologates. Symbol, myth, all that Saint Thomas and Dante called "the four-fold sense" are shared concerns of theologians and

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artists in our twentieth-century days in many subtly overlapping ways that Dante and Saint Thomas in the thirteenth century could never dream would come to be. The special new approaches to Scriptural studies and the fresh attention to historical contexts and literary traditions in the examination of major Church documents might make the collaboration here of literary scholars and theologians a work of considerable interest and worth. For the creatively literary-minded and trained theologians-in-course, numerous exciting avenues so far not much trod might open up in their study of theology. This professorship in the Theology of Literature is now a usual post in most non-Catholic seminaries. It is one, for example, that Nathan A. Scott, Jr., long held with distinction at Howard University and now holds at the Divinity School of the University of Chicago.

Ezra Pound's Pisan Canto LXXXI cannot in fairness, I think, be read just as a song of retraction:

But to have done instead of not doing
this is not vanity. . . .
Here error is all in the not done
all in the diffidence that faltered.

Perhaps the achievement of another quarter-century will endow us with many significant novels, poems, and plays by Jesuit authors. In that welcome turn of events, almost all of my discursive reflections here about problems will in more senses than one have been happily proved academic. We should then have turned a jolly corner. So long as these new creative works of fiction should be by Jesuits, they would presumably be A.M.D.G. Who is the Jesuit who would be against all of that?

Four Poems

TWO POEMS

TO A DEAD POET, HIS BOOK

It is a doorway to seasons; it makes
firm ground for walking, air for sight,
a burning landscape. Have only joy there.

A field of flowers—it is their immortal other.
A crucifix—lector; winter—forebearance;
illness—a transfigured impassioned face

vindicates longsuffrance.

Open the book. Wisdom
opens mouth, against all

suppression of death. He is life's
breathing exegete. Take him, I would, at word.

MIRACLES

Were I God almighty, I would ordain
rain fall lightly where old men trod,
no death in childbirth, neither infant nor mother,
ditches firm fenced against the errant blind,
aircraft come to ground like any feather.

No mischance, malice, knives, set against life;
tears dried. Would resolve all
flaw and blockage of mind
that makes men mad, sets lives awry.

So I pray under
the sign of the world's murder, the ruined Son;
why are you silent?
feverish as lions
hear men in the world,
caged, devoid of hope.

Still, some win redress and healing.
The horned hand of an old woman
turns gospel page;
it flares up gently, the sudden tears of Christ.

DANIEL BERRIGAN, S.J.

TWO POEMS

THE OMEN

The cows were crying today. Justin heard them
in the field, saw loops of rhinestones trickle
from their eyes. How deny it?

This was not the only portent.
I saw the Arab lady wind her dance in scarves,
fall exhausted into earth, turn violet,
and disappear. Some things
are better unexplained: the birds

that circled at my head last Friday
settled in the beech trees secret watching
reappeared and circled once again—
my eyes contracted and I feared
their sharpened beaks.

To fear a bird. Foolish. Cows crying and Arab
ladies and the random flight of birds. Foolish. But

only now I watched a priest put down
his coffee cup, stub his cigarette to ash,
and walk away. I saw more clear than death
the awful omen.

A CROOKED MILE

The inner saint within
the matrix of his flesh
gropes a metaphor
of soul. Experience
requires definition.
Hands, gifts,
a cobbled midnight road
are ways for him
to knock against his
arch transcendency of flesh.

Scarcely strange then
he should stop with you
that winding road
and wait the darkened
wood—blind men tapping
home at nightfall.

(Think on it. I, aged
thirty, asking for
your love. Not really
thirty, though. Perhaps
not really love? No
matter. You are patient.)

Definition in the end
becomes a question
of experience. Night
and wood and the imperious
demands of mind dissolve.
Flesh knows no ultimates.
Its final landscape
is the sanctity of arms.

JOHN L'HEUREUX, S.J.



John Baptist Janssens: *Some Reflections*

HAROLD O. SMALL, S.J.

CANDID PHOTOGRAPHS OF FATHER GENERAL JANSSENS attending a public function caught a look of such severity that enemies exclaimed, "Those terrible Jesuits," and Jesuits in distant lands were set to wondering, "What kind of man is our General?" The look was not severity but revealed a discomfort, born of modesty, which eschewed honors, crowds and display. Although no one could meet a person of distinction with more ease and cordiality than Father Janssens, whether he was paying respects to the Holy Father at a papal audience, or expressing gratitude for a chalice to the Mayor of Rome on New Year's Eve in the Church of the Gesu, or receiving the Abbot of St. Paul's on the feast of St. Ignatius, yet it was no secret that he shunned public ceremonies. "At the beginning of my Generalate I was forced," he said, "to make a choice between receptions and government." If such were the alternatives, natural temperament fortified the prudent resolution. The charm of Father General was a harmony of voice and facial expression which revealed a soul where dwelt the gentleness, kindness and charity of Christ as expressed by Peter and Paul.

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Almost daily Father Janssens, accompanied by Father Van der Brempt, his personal Secretary, climbed the Gianicolo or walked along the Tiber, but few recognized the General of the Jesuits, for neither commanding height, impressive weight, nor idiosyncracies of gait or piety attracted attention. He was invested with a serene dignity and a humble posture which commanded respect, but like the public dress of a Jesuit it failed to identify rank or tenure.

Comprehensive and detailed plans, carefully drawn after formal consultation with Assistants and imposed on the Society for execution, were not found in the files of Father Janssens. A General should govern men as intelligent human beings was his rule. He welcomed plans which came from the Provinces or submitted his own ideas to Provincials for comment, because he felt that plans and comments from the Provinces added a dimension of realism to those formulated at the Center. Nevertheless, decision was ever the right of the monarch. And when one thinks in retrospect, it is noteworthy how many decisions of Father Janssens were in advance of the mind of the Society, and in the fields of liturgical revival and modern means of communication, anticipated the Council. Only time will tell, moreover, what the Society and the Church owe to the wisdom with which Father General charted the course of Teilhard de Chardin and other eminent Jesuit scholars in the sacred sciences.

The foresight which the General manifested in the disposition of Jesuits when the Communists seized power in China was proved by later events to be truly remarkable. All were instructed to stay at their posts except those who lacked the health or the formation to meet the situation. They should remain at least to give testimony to Christ and His Church. The Chinese thanked the General for the strength he gave their faith. Communist officials asked Father Oñate, now Assistant for the Far East, "What do you Jesuits have that makes your villages so loyal to the Church?" When Formosa was opened, some feared to build and establish permanent works lest the Communists would soon take over. The General replied, "If we delay for fear of Communists, we shall never accomplish anything. We must go ahead." How many times have we heard the General repeat the same command. He was right!

The General grasped the future status of Asia in the world, and placed confidence in the role which the Japanese would play, and



W. G. McKenna, S.J.

FATHER GENERAL JANSSENS



in their strength and reliability if converted to Christianity. For this purpose men and material resources were diverted from the whole Society. He was not disappointed when mass conversions failed to be realized, for he never believed in them. To the end, even in the face of pressure and criticism, his belief in Japan prevailed. It was to the faith of India and its teeming millions that the General looked for vocations to nourish and expand the apostolate of the Far East and also of Africa. The governmental restriction on the granting of visas to Western missionaries was a keen disappointment, but he felt this entrusted the plan to another generation but did not change it.

In September 1963, Father General spoke without notes for an hour to the assembled delegates of an international secondary education conference sponsored by the Italian Assistency. Many expressed astonishment that a man who was reported to be isolated from the Society by sickness possessed a fully accurate knowledge of education in their diverse countries. This is not to deny that sickness and isolation during the last years of the General's life did diminish his previous comprehension of the Society. Through the years Provincials, Mission Superiors and laymen were in admiration at the fund of knowledge the General could call upon in discussing problems of their own areas. This encyclopedic memory, which drew facts and their interpretation from constant world-wide interviews and letters, and then rapidly processed them from a wealth of experience, was the basis upon which plans were formulated in reaction to anticipated or current situations. Neither optimism or pessimism characterized the General's outlook; well-grounded realism was rather the proper name for it. Disappointment, therefore, and discouragement did not seem to fit into the picture. When one who had worked closely with the General was asked whether he had been satisfied with the outcome of his letter on the Social Apostolate, the answer was, "Yes. It had accomplished what could be expected, if not all that could be desired." The General was not, however, a man to abandon a plan because it was not fully implemented. His vision was too clear for that. In the forties he urged greater consolidation and cooperation in the graduate courses offered by our universities in the United States. Something was done, but the General continued in his conviction that more could and would be expected. Father Janssens esteemed the educational institutions

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of the American Assistency and harbored a determination never to permit these universities to secularize their teaching like some of the universities in Europe.

FATHER JANSSENS WAS PATIENT WITH LIFE. He was confident that if man planted and watered, God would give the increase. Therefore in Latin America and other current fields of apostolic labor he was content if an American province could send one or two men a year: first learn the language and culture, then establish a social center, later a school, finally assume responsibility for an area. Social Centers to form members of the Christian Workers' Unions were rated high in his hierarchy, and for this he kept contact with their international headquarters. His outlook was long-range, constructive, never stopgap. Even in the field of private charity, though he gave alms, he preferred to loan money without interest to a workman to build a home or buy a farm, in other words, to help the poor do something to help themselves.

The mind and soul of Father Janssens were not those of an insensitive computer, even though he invariably put his finger on the heart of a problem. He was fully human in his being. When Pope Paul VI was elected to the papacy, *Il Messaggero* applied to him the Italian test for humanity: Has he shed a tear? Fortunately for the Pope they found someone who remembered a tear. Father Janssens kept his emotions under strict control, but he too could shed a tear. This he did repeating a story his doctor had told him about the calloused care of a poor lady in a hospital; this he did when a seemingly devoted priest, who had collaborated with him, suddenly sent word that he had abandoned the Society and his priesthood. Countless were the "soli" letters which Father General typed himself, in order to strengthen men in their vocation or encourage them after their departure from the Society. It was scarcely possible for Father Janssens to ask a Jesuit of long service in the Curia to turn his duties over to a younger person, and difficult indeed to say "no" to anyone who could personally present his appeal.

Father Janssens never failed to counsel superiors to care for their subjects as a father and in this he showed the way. Paternally he would take the hands of a scholastic enroute to the missions and warn: "You are young and confident, but when you get to the missions, do what the old missionaries say. They are old but they have

experience. You must be careful in the tropics." Various times he used his own parents as examples of the love superiors should show their community. Even speaking to the fathers of the Thirtieth General Congregation on the occasion of his golden jubilee, Father spoke tenderly of the good formation given him by his parents, and then, as usual, added, "but when my father said no, it was no. Sometimes I would ask my mother to intercede with father to change his mind. She would say, 'My son, when father says no, he means no.'" Then Father General would press home the point: "A superior too should conduct himself as a father, kind, yes, but also sincere and firm."

A SENSE OF HUMOR was another facet of his personality. After the long confinement in the hospital for the removal of his eye, the General was in a jubilant mood when he came into recreation to greet the community. "You know," he exclaimed triumphantly, "the General of the Jesuits is a very exceptional man, a notable person, even in the whole world, for specialists insist that the kind of fungus which grows in the General's nose is extraordinary, has rarely been discovered in the whole world!" Father Janssens was a delightful companion on a walk, for he carried a bag full of stories, and when he was able to enjoy the luxury of community recreation he relished gentle banter. In later years an allergy prevented his attendance at recreation within doors, but the impulse to jest stayed alive. During the Italian Olympic Games a new Sub-secretary was being introduced to the General. The young priest was strongly built with exceptionally broad shoulders. The General looked at him for a second and then quietly asked without even a smile, "Did you come for the Olympics?"

The goal of the Spiritual Exercises, "to learn God's will in my regard," became the aim of Father Janssens' life and this he tellingly demonstrated at the critical period of his operation. The specialists finally decided: the right eye must be removed; a cataract is slowly blocking vision in the left eye; an operation could remove the cataract but the deadly fungus might then set up infection in this weakened eye. Father Janssens confirmed his humanity with visible depression, so he was left alone to pray, but the first words spoken after the operation, "Te Deum laudamus," remained until death the visible theme of his life.



Jesuits and Leadership

HARRY WINFIELD PETER, S.J.

THE PRESCRIPTION THAT ELIMINATES aspirations to become a superior in the Society of Jesus has evidently been of incalculable worth in promoting a spirit of obedience and charity. No doubt it has saved many an ambitious man worry over his progress "up the ladder." And the truly outstanding accomplishments of the Society show that it certainly has not been a killer of initiative. It does seem possible, however, that in some cases this prescription has an adverse effect. Unnecessarily and incorrectly a man may feel that it is unprofitable, if not positively wrong, to acquire leadership knowledge. Consequently when put into a position as leader, he often has nothing more than native ability to fall back upon.

Every Jesuit, whether his influence be focused within the Society as is the case of superiors of Ours or outside the Society working with laymen, is a leader. He is attempting to bring about a new order of things. Years ago Machiavelli wrote, "There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things." A knowledge of the dynamics of leadership, therefore, is necessary for every Jesuit. Whether it is a regent trying to persuade his seniors to paint their lounge, a priest convincing a city that they must practically and effectively want a Jesuit school for their community, or even a Jesuit superior making his men aware of the need for pulling together toward a common goal, a knowledge of what approaches to take, what motives are effective, what appeals result in successful action is of such great value that it may well spell the difference between a united front and chaos. Saint Ignatius could make no provision for training particular men to be the Society's leaders because ideally many men would be ready. It is hoped that

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the course of this article will expose the need for leadership preparation, the differences between various types of leaders, some ideas on effective ways of leading as well as some of the problems peculiar to religious leadership.

Leadership Preparation

One could argue, perhaps, that example is the best leader both in working with laymen and particularly within the ranks of the Society herself, that a sincere striving to live up to the Jesuit model of perfection, therefore, is the best kind of leadership protection. Good example is certainly a requisite in that it wins respect and disposes men to receive guidance. In fact it has been said recently that, "It is not what a leader says, still less what he writes, that influences subordinates. It is what he is." [Urwick, p. 10] By itself, however, good example will have little dynamic effect on those who most need to be piloted. It is rather a necessary foundation. Aside from a real spirituality and the counsel of example, positive activity is required for complete leadership.

The whole of Jesuit training focuses on producing leaders, it is true. Our training is designed to provide the insight of leadership. But granted that the liberal-humanistic education received by every Jesuit equips him with the ability to "insee" men and situations on a basic level, to what extent is this insight a practically ordered one? In its undeveloped state, is it not more like a capacity for detached contemplation rather than the working material of practical leadership? What tack must be taken, then, to order and develop the natural leadership latent in a Jesuit? Hasty leadership courses do not seem to be the answer. We do need, however, an attitude of observant awareness coupled to private study and reflection on the techniques of influencing the motivation of people.

Communists have masterfully studied the motivational patterns of the groups they wish to control. Modern industry has led the field in creating "institutional myths" that educe the greatest possible efficiency from the worker. ("Progress is our most important product.") Current advertising specialists have even isolated the olfactory stimulus needed to sell a new car. If ordinary men are taking such pains to make their influence effective, should those dedicated to bringing about a new order of things in Christ be so

remiss as to overlook or condemn as insignificant these instruments? We have no need to *create* a myth to keep morale high. We need only find means to render our conviction-based activity effective, diffusive, and efficient.

Leadership Types

The leadership problem described admits differing levels of solution. Whether you believe that leaders are created by a situation or that the leader creates the situation, whether you prefer to think of leaders as specially gifted people or simply as ordinary men who can fulfill the felt-need of a group, all leaders are characterized by their ability to influence the behavior of others. This common characteristic divides them into two classes: (1) the man who influences the behavior of another man on a face-to-face, person-to-person basis, and (2) the man who causes a group of men to change their actions to a course that the leader himself desires. Much is written today advocating group dynamics for the training of leaders. Objectors counter just as forcefully with variations of the old platitude, "Leaders are born, not made." As usual the statements for both sides of the question are true, but not the whole truth. It would seem that the first kind of leader who influences another on a person-to-person basis can indeed be made. Almost any man has the potential for developing this capacity. Unfortunate psychological experiences may have left him with an insufficient conviction of his own worth, making him hesitant in trying to convince others of his opinions; but a program of re-educative activity such as can be provided in a sodality probation or a novitiate and regency will do much to change this. The tragedy of a training that deprives a man of this reintegrating activity by not giving him a chance for exercising creative responsibility in successfully conducting programs of some moment is evident. The experience of managing the affairs of one's own life, the sense of a personal responsibility for arranging a program of fidelity to the obedience-imposed goals of getting sufficient sleep and recreation, performing one's spiritual exercises, and commendably fulfilling assigned work within the framework of the rule is, because of its total pervasiveness, one of the best means of achieving this re-formation. The transferring of the responsibility for finding a workable personal regimen to the minute discipline of

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the leader, though sometimes unnecessarily imposed by the leader, only produces the phenomenon of immature apparent obedience as a defense against the arrested development of a sense of personal integrity. Given workable conditions, however, ordinary training will provide the re-educative activity needed to develop the stability and principled conviction that are the marks of this fundamental leader.

The second type of leader is activated rather than created by training. Mass leadership depends heavily on the posture and rhetoric of personality, and therefore cannot be educed so easily in an inept subject. The conviction that some men are leaders because they are possessed of certain characteristic traits has been branded as romantic and emotional. [Knickerbocker, 1948] It may well be true that the notion of "leader" is often fictitious and romantic. One cannot deny, however, that some men are short, some tall, some handsome, others plain, some endowed with fine speaking voices, others not. While it is true that no given set of physical or intellectual characteristics make a leader, nevertheless in any consideration of the "mass leader" they are a factor that cannot simply be written off as emotional, insignificant fancies. Reliable studies [Stodgill, 1948] have shown that the average person who occupies a position of leadership exceeds the average member of his group in: sociability, initiative, persistence, know-how, self-confidence (based on the self image which in turn depends heavily on the body image), insight into situations, cooperativeness, adaptability, and verbal facility. Intelligence, scholarship, and dependability are also factors of prime significance. The responsibility of this kind of leader is characterized by the avoidance of both opportunism and utopianism.

The Religious Leader

A leader, then, may be a patriarch, co-worker, organizer, tyrant, seducer, or hero; but in every case he exerts an influence on the group by helping them direct their actions toward a desired goal. This is why it is so common to hear teachers and religious superiors conceive their task as helping the follower attain his approved goal, smoothing over rough spots and preventing pitfalls. Looked at from this point of view, perhaps the main task of the religious leader is the discernment of spirits. While a "status" or assignment sheet

must, by dint of administrative necessity, be compiled with a view to jobs that have to be filled, at the same time it would seem that the level of effectiveness of the disposal is significantly, if partially, determined by the ability of the leader to discern the talents and interests that the Holy Spirit has given a man and is prompting him to use. The travesty of manifestations of conscience poorly made or given with the reservations that arise from an attitude of merely satisfying a formal requirement is obvious. The military-style government that results from a superior-subject relationship in which the subject is afraid or not encouraged to be open and frank without fear of even indirect reprisal can only result in a "barracks" mentality. By way of parenthetical explanation, it should be noted here that this article is treating only the psychological aspects of religious leadership, and not the ascetic duties that fall upon the subject if such leadership is lacking. An individual who has a superior who is incompetent or lacks understanding has, as is well pointed out by the rules of the *Summary* and the *Letter on Obedience*, a truly Ignatian obligation to make a full creative acceptance of the fact.

This guidance-nature of the leader also explains the conflict that arises when a leader looks upon a group as instruments for accomplishing his pre-conceived plan. This may at times be necessary; but domination rather than leadership will be the result unless the thinking is rearranged and an attempt is made to implant the plan of the leader as a desirable goal for the followers.

Wise old Lao-Tse observed that it is the test of the true leader that, when a community has been inspired to accomplish a good, the people all say, "We have done it ourselves." A good leader makes his subordinates feel that they belong to the mainstream of the movement. One of the principal means for accomplishing this consists in communicating inspiration by sharing an organized insight: pointing out how the effort of the individual fits into the whole plan as an important part. And it cannot be assumed that once pointed out the conviction will last a lifetime. Industrial myth-builders never tire of repeating the slogans embodying company ideals. Unfortunately, it is too often taken for granted that religious have a sufficiently strong conviction of the meaningfulness of their work in the total context of their group or of the Church. The number of cases of disillusionment and personality disintegration attest

that the assumption is gratuitous. Progress in spreading Christ's kingdom is *our* most important product, and everyone can profit from being reminded that he is engaged in producing it.

The Leader and the Needs of the Group

The process of implanting goals implies workable plans. A leader, however, does not so much present a plan as evoke it in such a way that it satisfies a felt-need, appears feasible, and incorporates real participation on the part of the follower. Saying that the leader evokes rather than presents a plan implies a rejection of the so-called directive or manipulated approach. Such imposition from above rarely corresponds to a felt need. To be concrete again at the risk of being trite, the regent does not bring about a successful group project simply by announcing that his plans call for a play to be produced or the senior lounge to be repainted. Nor does a priest go into a city and successfully build an institution simply by announcing to the public that they need one's services. No, in each case the right questions must be asked bringing to consciousness the suitable desire on the part of those being led. Here more than in other areas, skill in discernment is vital. Sociometry studies to determine the patterns of influence in a class or city can be used. If a religious leader lacks the time or ability to make such surveys himself, at least he should be aware of their existence and see to it that they are made by others qualified to do so. Simpler techniques such as finding out what area of a city has had the most new telephones installed within a recent period before choosing the site for a school have been used with great effectiveness. Public relations programs and advertising plans of high professional calibre, though requiring an initial expense, can well pay for themselves by preventing failure and ensuring success. As the pages of religious magazines often show, advertising, a method for evoking a desired response, is not foreign to religious groups. Why then should advertising that employs artistic taste, psychological insight, and professional distribution be such a rare phenomenon?

Much can be learned by taking the now well-known ideas of Professor Carl Rogers on client-centered therapy and applying them to group activity. Just as the client-centered therapist is willing to deliberate with his subject both health and sickness as a solution

to a problem, confident that given adequate help the patient will effectively choose the better course, so the leader must be willing to present alternatives in a deliberative fashion so that he evokes the desired plan by leading men to a personal and group choice of the better course. It is a wise and accomplished leader who can inspire the right people with the challenge to do the right thing.

Success in bringing about the right response from a person or a group is largely a matter of sensitivity. Sociometric studies have shown that leaders are chosen in great part on the basis of facility in inter-personal relationships within the group. This is not the only criterion, and a man chosen to lead one group will not necessarily be chosen to lead another. It can be argued, however, that certain qualities integrated into the personality, such as freedom from self-concern sufficient to enable a man to be concerned with matters affecting many others, will affect the ability to lead generally. On the other hand, a relative inability to observe and orient one's actions to a situation and the persons comprising it will act unfavorably on the general ability to lead. [Jennings, 1947] This interpersonal insight is one of the chief qualities of good leaders. In his analysis of marketing orientation, Erich Fromm has suggested that there exists a relationship between understanding others and success. This understanding provides a basis for being able to "sell oneself." Success in selling one's conviction—and isn't that what Christians are in effect doing?—may naturally depend on the capacity of correctly assessing the reactions and attributes of other people. One sometimes hears the subjects of religious leaders complain of being the victims of an unyielding application of policy and an impersonal government that fails to recognize the existence and importance of human relationships and individual needs. A religious who hears from his leader statements such as, "I have to make sure that you're not working with your friends," or "You have no obligation to help with that problem" (when there is a very real, if intangible, human relationship to those having the problem), can be so appalled by such insensitivity that further direction on the part of the leader is rendered largely ineffective. The use of policy is indisputably necessary, but if in practice the leader does not possess the sensitivity that tells him where to put the individual before the policy in importance, then the use of policy and principle can be as bad as having

none at all. Seminary and religious training has had a tendency to produce men who see things too much in terms of abstract categories. And so the religious or priest leader must make a special effort to become sensitive to all the levels of human thought and feeling. This sensitivity to others, the ability to bracket one's own experience and place oneself in the position of another, is a requisite for almost any human relationship. For the leader of men such sympathetic insight is a *sine qua non*. Christopher Devlin says of Father Robert Parsons, "He was a good man but had little sympathy with weak souls trying to be strong." His confrere Blessed Robert Southwell did much to compensate for this failing, but it was a failing; and who can say how many defecting recusants, weakened by environmental pressure, might not have returned to the faith had they had a more sensitive leader? It is true that the humanistic training given young Jesuits is calculated to create this sensitivity and insight; but it will not result in a fully developed social perception and social sensitivity without being consciously fostered by personal reflection, private study, practice, and universal love. For it is only through love that we can understand the individual. According to the Thomistic synthesis of knowledge we know conceptually and universally, and it is therefore difficult to grasp the individual. Love however makes possible an experience of self-communication that is unachievable on the level of knowledge. The leader who possesses a discreet and spiritualized love for all men will be able to reach the singular existent and undertake the *I-Thou* dialogue. The saints have shown that love is the way we come to know the individual who eludes our logical abstract grasp. [Cf. Remarks of Fr. John Teeling, S.J. on a paper delivered by Rev. H.R. Klocker, S.J., entitled "Philosophical Problems of Self Communication," read at the meeting of the Guild of Catholic Psychiatrists, Denver, October, 1962.]

Leadership Qualities

Since Jesuits are not only leaders but also, and perhaps most importantly, trainers of leaders, a conscious grasp of leadership qualities is a necessity for intelligent and fruitful activity. Working as methodically as human individuality will allow, the trainer of leaders fosters a conviction of personal worth, facility in expressing one's convictions, practical skill in assessing a situation and organizing a

response, and sensitivity to the individual members of a group. As these qualities are developed in others, the leader must humbly relinquish the initiative. Two dangerous extremes must be avoided. One is the egotistical approach that says, "I must do it myself if it is going to be done correctly." The other is the attitude characterized by, "My job is merely to get the ball rolling, then leave it for others."

Besides influencing personally and training others to be disseminators of influence, one of the tasks of the leader is to protect and guide potential but precarious sources of influence. The British leadership expert L.F. Urwick has an enlightening and amusing paragraph on this aspect of the leader's job.

Because foresight is required, the leader has always to be doing two apparently incompatible things. He has to encourage his administrators to promote order, to maintain established routines. At the same time he has to protect from their wrath the originals, the inventors, the crazy people to whom order is anathema and an established routine a challenge to change it, because it is from this lunatic fringe that he is most likely to derive something original. They may have a large litter of illegitimate ideas on the way; they usually do. It is the leader's job to arrange to have them drowned or otherwise disposed of and to comfort the bereaved parent. . . . In the end, the lunatics usually come up with something which is both new and practicable. Persons whose task it is to maintain routines seldom have new ideas: they have a *déformation professionnelle* which protects them from harbouring irritant visitors. But 'though administration crystallizes and checks individual experiments, it can never live long without them.'

The leader's ability to mix into a movement both the conservatism of the older generation and the radicalism of the young prevents lopsidedness.

In addition to protecting the sources of ideas and plans that are liable to be lost through the laudable desire to preserve equilibrium, the leader must also protect both the subject and himself from the dangers coming from malformation and immaturity. The projects being carried out under religious leaders—be they temporary or life-long—demand a virtue and maturity so high that their absence can be truly dangerous. To mention the antinomies of a well-known theologian [Fr. Küng], the leader must not allow servility and immature dependence to pretend it is obedience, cowardice to disguise itself as prudence and power politics to mask as service. To these can be added compulsiveness in the performance of spiritual exer-

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cises and other duties going under the guise of faithfulness; restiveness that declares itself to be zeal; intolerance cloaked as idealism. The problem of discernment again arises for the leader because these problems, while they may not create the same administrative and disciplinary difficulties as their opposites, have an equally vitiating effect.

The type of leadership most frequently exercised by priests and religious is authoritarian leadership. The priest in the parish, the missionary leading a community development program, the teacher in a class, the moderator of a sodality, and of course the religious superior, all exercise in varying degrees authoritarian rather than democratic leadership. There are special problems connected with authoritarian leadership. Experiments with children [Lewin, Lippitt, White, 1939] seem to indicate that a greater incidence of aggressive and apathetic feelings have to be faced under authoritarian leadership than under other types. The direction brought to bear by the leader must lead to the personal interior liberation of the individual subject, the creation of true indifference or largeness of heart. Here is where it is well to balance the advantages for order and stability gained from a tutioristic government against the less immediately problematic but more serious dangers that such methods produce in the subjects, dangers that progress from simple frustration through bitterness and loss of initiative down to alcoholism, defection, and withdrawal from all social relationships. Often in these experiments, this aggression was directed to scapegoats within the group rather than to the leader himself. Where the leader is a priest or religious, the possibility of the aggression being directed against the leader himself would seem to be even further reduced. This means that in addition to taking measures to prevent apathy, religious leaders need to take special pains to make sure that normal aggressive reactions are not being vented on colleagues or brothers in Christ. Anyone who has had dealings with high-school students can recall class scapegoats, and unfortunately many who have lived in religious communities can perhaps recall fellow religious who have had to bear the burden of unreasonable and often even cruel teasings. Ideally, of course, on the ascetical level such reactions would not exist. However it often takes time for a devout will to find the needed motivation to bend a judgment and relieve frustration. In

the meantime on the natural level, the problems intrinsic to authoritarian, undemocratic leadership have to be faced.

Authoritarian Leadership

The above remarks are by no means intended to be a criticism of authoritarian leadership as such. It is, where properly established, a perfectly sound manner of proceeding. Much less is there intended an argument by implication for more democratic leadership. On the contrary, in situations where authoritarian leadership is expected by the members of a group, weak leadership or even excessive leadership-sharing by members other than the designated leader has been shown to foster a decrease in group cohesiveness and satisfaction. [Berkowitz, 1953] When the subjects of religious leaders find a superior who is unable or unwilling to bear the burden of decision, especially in disagreeable matters, and who either refuses to face a problem or insists on relegating it to his subordinates in order to save himself the danger of a mistake or the unpleasantness of correction, their confidence and respect that provides the foundation for authoritarian leadership crumbles.

Other experiments indicate that authoritarian leadership (not to be confused with autocratic leadership) results in better group performance but with lower group morale. [Shaw, 1955] What is the implication of this for the religious leader? Religious leaders are usually working with persons who are motivated by high ideals and goals, objectives capable of engendering enthusiasm even of themselves. It is probable, then, that among religious groups the problem of morale level may be less acute. Realistically however, we have to admit that it is sometimes a difficulty. The solution lies at hand in the resources available to the leader in the group myth: their ideals and goals, their desire to show their love for God by bettering the world He has entrusted to them, to accelerate its incorporation into the mystical body of Christ. The leader can foster better morale by capitalizing on the group's conviction of the worthwhileness of their ultimate goal and on their actual record of superior achievement. This is the place where "pep" talks, homilies to the group conscious of themselves as a group, reports of accomplishment, spiritual conferences, and personal communication between the leader and the individual members of the group is the key

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factor in sustaining morale. It is not enough to let the ideals work for themselves. Two things are necessary for a successful group task: the objectives, and the inspiring personal leadership at every level.

In the *Informationes* that are taken "*De promovendis ad gradum*" (the questions that serve as a blueprint of the Society's ideal for every Jesuit), the Society asks whether a man is free from a spirit of worldly ambition and obstinate criticism; but she also asks more than five questions on the degree of success her son has achieved in performing the jobs entrusted to him. She seems, in other words, to ask to what extent he has become a prudent yet courageous, capable, responsible, self-directed yet obedient leader.

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“The Trouble with the Younger Men”

a view from the bridge

RAYMOND A. SCHROTH, S.J.

THERE HAS BEEN, IN MANY WAYS, too little emphasis on the necessity for communication between the changing generations within the Society. It may be true that every new generation criticizes the unconscious intellectual premises of the one that has preceded it, and perhaps there is no reason to suppose that this natural historical turn-over of goals and attitudes should not take place within the revolving generations of today's American Society of Jesus. But in a religious organization, where traditions are so essential to one's continuity with the past and to one's sense of identity, changing opinions, tastes, and concepts of the religious life itself can be more disturbing than usual. It may appear that customs cherished for hundreds of years and even fundamental precepts may be threatened. For the most part, as religious, we live and work together, and effectiveness is due to corporate effort. Wherever this loss of communication has occurred our sense of community has suffered. The mutual respect and understanding that should underline our vocations, regardless of what time we have gone through the course, can be weakened.

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We hear that some fathers ask, with uneasiness and anxiety, "What is the trouble with the younger men?" They fear the original meaning of obedience has been lost, that the scholastics are too independent, restless, impatient with the course, critical, lacking in docility, unwilling to do the work assigned. A story may circulate about a philosopher who "talked back to the minister" or a regent who "assigned a dirty book." Some superiors are concerned because there is evidence that strictly spiritual duties have been neglected and fear that un-occupied pews at 6:00 AM may signify some deeper weakness.

On a more personal level, it has been suggested that the younger men no longer know how to have a good time, that they've lost the art of conversation from watching too much TV, that they are "soft," not "rugged," over-sensitive, and emotional. They seem less willing than their predecessors to "rough it," to quietly endure policies that seem pointless to them. To relieve their tensions the younger men apparently want movies, tobacco, trips, tranquilizers, psychiatrists and spiritual fathers who will go along with their own inclinations; whereas another generation may have let off steam by long hard walks and throwing rocks in the river. And the spirit of camaraderie, long bull sessions and many old songs with everybody there . . . is this too slipping away?

Meanwhile the younger religious remain articulate. Their impatience, their ambitions, their continued questioning have been reported in the books and articles of Michael Novak, Daniel Callahan, and Fr. Andrew Greeley, in the published institutes of spirituality and education in theologates all over the country, in the studies and letters on seminary education in *America*, *Commonweal*, and *Ave Maria*, in *Time* and the *Saturday Evening Post*, and recently in the letters to Fr. Joseph Gallen in *Review for Religious*. The most recurrent complaints—they are not treated as if they were mature individuals, their too narrow training will hamper their effectiveness in the apostolate, and some superiors will not listen, will not attempt to understand their point of view.

It would not be exaggerating too much to say that this psychological distance between those already long established in their work in the Society, those now well along in their training, and those who have been in the Society a few years is one of the most urgent topics

of conversation today. Someone has remarked that the men who enter in July soon won't understand those who come in in August. Things may never get that bad; but it is estimated that now a new generation comes along every five years. Unless the gaps of communication are closed we will become more and more strangers to one another.

Naturally the Society does not suffer this crisis in isolation. As James Reston and Walter Lippmann have pointed out, the problems within one organization merely mirror the accelerating intellectual and technical revolution of the world outside. Certainly the generation since World War II, much more than its predecessors, has been yanked into a secular society radically different from the one into which it was born; and the search for values, both inside and outside the religious life, has become inevitably more painful when, every time we turn our backs on it, the world changes its mask.

The Background

This article will attempt to analyze objectively and constructively some aspects of this apparent weakening of our family life, to say openly what many have been saying privately for some time. In the plays of Arthur Miller and Edward Albee, the impersonal forces of an irresponsible business society, man's refusal to know himself and his own limitations, and his flights from involvement into illusion join to crush the hero's vitality and manliness and undermine the life of his family. Since the same material forces that weaken any family life can undermine our own spirituality, perhaps these factors have some bearing on our own situation.

What additional factors have encouraged the questions about today's younger men in the Society? Behind the questions may lie the basic and terrible fear that their ideas may weaken the Society, water down a system that has worked well for so long, and undermine what the presently ascendent generation has accomplished through great devotion and self-denial. It is natural for the senior members of any organization to consider the organization as pre-eminently theirs, to see the essence of the institution as the sum of their personal histories and experiences. Paradoxically, two forms of love for the Society may have contributed to our current misunderstandings. One group, in its affection for all the traditions of

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our life, even the accidental, (like the family estates and little fading customs in Chekhov's plays), might feel that to tear down an old house, for example, is somehow an affront to the great men who built it; while another group might see the same lovable old house as a hindrance to an equally loved vocation.

Nevertheless, today's Jesuits have chosen to come to grips with the modern world in a special way, through their apostolic vocations. In doing so they embrace the vows at a time when business and professional success, even in our own schools, is held out as an attainable goal for every American male; when personal profit, especially in our marking systems and fund-raising drives, is too often the main motivation; when sexual fulfillment has been made to seem as integral to the complete human personality; and when democracy and individual freedom are so enshrined—and so taken for granted—that many facets of the religious life now appear more difficult than ever. Still, the men have been attracted to the Society by grace and admiration for priests they have known, by men whose personalities have shown in some intangible way that a Jesuit, like any man, can know security, love and freedom.

At the same time, the revolution in modern education which we, to a great extent, have gone along with, has added to the complexity of our family problems. Ten years ago a novice entering out of high school may have done well to read four or five books a year. Today, thanks to paperbacks, he may have read thirty. He may know the "new" Scripture and the new Math. He may be familiar with Plato, Darwin, Freud, Erich Fromm, John Dewey, Edward Albee, Evelyn Waugh, Graham Greene, James Baldwin and Teilhard de Chardin. He may be more widely read than his novice master. What will the mind fed on Salinger and Golding say to Rodriguez and Raoul Plus? A few years ago a junior would be thrilled to spend the summer reading *Kristinlavransdatter*; now he's planning for six weeks of science at a university. Philosophers moving into regency have published articles outside the usual house organs, have produced TV shows, and may soon be armed with good MA degrees. The scholastics now in theology, therefore, are, for the most part, the last large group trained in the old, more restricted tradition of our schools and seminaries. Is it inconsistent with the evidence to suggest that since the Society is its members, and since the critical

faculties of the men coming along have been sharpened as never before, we are moving into a somewhat crucial stage of transition?

To a great extent the Society has kept pace with the transformation of the outside world. Spiritual fathers and novice masters are trained in both psychology and asceticism. Library books are no longer encaged. Deans have experimented with the tutorial system. There are more apostolic missions, trips, real Ignatian trials. The young man now in the course has greater freedom, more chances to develop his initiative than ever before. But then why is there criticism, and why do some who have been in the Society longer seem disappointed with their potential successors?

Some Causes

I would suggest that the dissatisfaction of some of the senior generation might be partly due to the justness of their criticisms—this new generation has also been described in the press as “twisted” and “tormented”—and partly to a tendency to measure the new age by too restricted a norm, principally in terms of its own past. As H. Butterfield points out in *Christianity and History*, each new generation has to start all over again in learning the lessons of life on its own, especially in knowledge relating to man’s most intimate religious experiences. It’s expected that operative values will change and, to the older generation, seem strange. As for the younger men themselves, some possible sources of their attitudes might include: elements in the stratified structure of both the course and the Society as an institution that tend to keep us too “young” too long; the changing concept of the father of a family as a source of authority in modern secular society; and anxiety and insecurity with regard to what the future may hold.

While, on the one hand, scholastics have been criticised for their sensitivity and immaturity, they can respond with the complaint that they cannot act like adults when they are not treated like adults, that they are burdened with minor rules and restrictions more appropriate for students than for men approaching thirty. A regent, for example, may teach three subjects twenty-five hours a week, moderate three activities and attend every social and sporting event the school sponsors. He knows that his secular contemporaries may be sitting on the stock exchange, trying cases in court, leading a com-

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pany of marines, raising their fourth child, or struggling through medical school; still he is content and proud in his work because he is both realizing his vocation and fulfilling himself as a person. But then it is more difficult than ever to be considered a not-fully-formed member of a community, to be treated impersonally by authority, or to be treated like an adolescent (he may feel) when he himself has been trying to treat adolescents like young men.

No one should deny the need for house order or discipline, primarily since some rules are needed to facilitate our living together. But a good case can be made for regulating such things as television, going out, the haustus room, rising, retiring and prayer according to the needs of each individual, since each individual is different. Then, a man's failures to live the life should be discussed frankly and forthrightly with him. This kind of correction is a sign of fatherly affection and the scholastic can learn to interpret it that way.

Perhaps the most profound change in recent times has been in the attitude toward authority. This change has, I believe, paralleled a noticeable transformation in the connotations of the word "father" in everyday use. Whereas the father of a generation or two ago was predominantly an authority figure, somewhat remote, the unquestioned master of the house, today the father image—at least in secular society—seems to have changed. The American family is not directed from above as much as it is group-managed by common effort and cooperation. The father is not so much master as leader. It seems that many of the fathers in the Society today might describe their own novice masters and early rectors as kindly in time of crisis but not the type who put you at ease in the recreation room. Or, to put it another way, "They were tough . . . but they made men of us."

Now, although this may be an unfamiliar concept for many fathers, and although scholastics may have often failed in showing it or expressing it, young people in the Society want very much the company, the shared experiences, the approval, the advice and the appreciation of the older members. They want the fathers at their games, haustuses, picnics, in their recreation rooms, on their trips. Scholastics have no desire to isolate themselves in a little world. Rather, conversation and free association with priests in both regency and houses of study could be a means of breaking out of

petty ruts, of looking forward with less mystery and more enthusiasm to their own futures.

In Conrad Richter's novel, *Waters of Kronos*, an old man, who had always wanted the love of his father and couldn't understand why they didn't get along, mysteriously returns in a dream-like episode to Union, the town of his youth. Wandering bewildered, a stranger to the friends and family of his childhood, he finally discovers the identity behind the strange voice that has been frightening him all his life. It was his own. Man, he discovers, does not hate his father because of a Freudian love of his mother, but because he sees in many of his father's faults reflections of his own weaknesses. Paul Goodman, in his sociological analysis, *Growing Up Absurd*, claims that the young refuse to grow up because they reject as false the values the adult community is offering them. Do these two authors add anything to our understanding of ourselves? Is it not possible that some of the criticisms of young religious may be due not only to the influence of the secular world but also to deep anxiety about what lies ahead of them?

While the dominant natural tendency for young men is to respect, imitate and identify with those ahead of them, there is something else that may make them uneasy. They have heard of men who, for all practical purposes, have "retired" after tertianship. They have seen examples of what Fr. Charles Davis has called "selective obedience"—authorities who demand unquestioning compliance from their subjects but who ignore unwelcome directives, like those on liturgical change, racial and social justice, from higher superiors. In so many houses they see potentially productive men of all ages who have stopped reading books and professional periodicals, who give the same course year after year, who have stopped teaching creatively, who have given up on "today's kids," who don't seem to care about what is central to so many vocations—the need to help rebuild the world. How many of today's young men will soon become like this? How willing will they be to adapt to the unanticipated demands of a new age not long from now? Are their fears here a projection of their own inadequacies?

Perhaps the heart of the whole problem rests in any man's personal concept of the Jesuit life and vocation. A recent study published in *Herder Correspondence* emphasises a theme that regents

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have heard often enough from students: young people think that the priesthood is an experienced transformation from the natural to the supernatural, from the real to the ideal. They see the priest's life as "inhuman" because so much is denied to him which makes life worthwhile. Somehow the true glory of the priesthood has been overshadowed because the clergy and the laity have moved too far apart from one another. In short, we all know that the caricatured cold, lonely blackrobe does not represent the true Society as we know and love it; but, whenever we see evidence of this alienation from the world among our own, we worry, we are disturbed, we complain.

Spirituality today is more socially oriented than ever before, and the young religious hope that the vows, particularly obedience, will lead somehow to self-fulfillment as well as self-denial; that the love of Christ can be shown in work that is not only sanctifying but truly productive. As Alfred North Whitehead says in *Adventures of Ideas*, "The progress of humanity can be defined as the process of transforming society so as to make the original Christian ideals increasingly practicable for its individual members . . . I hazard the prophesy that that religion will conquer which can render clear to popular understanding some eternal greatness incarnate in the passage of the temporal fact."

Toward A Resolution

Since the future offers such challenge and promise, and since we do rely so heavily on one another, it seems all the more imperative that our houses are homes and not merely hotels, and that we show the world that the psalmist was right when he sang, *Quam bonum et jucundum est habitare fratres in unum*. No one person can suggest in a limited article exactly how a problem as complex and personal as a loss of communication can be solved; he can only make some exploratory proposals. It must be said first of all that a good part, and possibly the hardest part, of any solution will be in the charity that teaches us to take other people on their own terms, to not push unreasonably for changes that would reasonably alienate a great number of one's brothers in Christ. Real progress will come in learning to control the spirit of criticism, in cultivating a loyalty to superiors that is spiritual, military and personal, in distinguishing

between important objections and petty gripes. On the interpersonal level in the superior-subject relationship, absolute prerequisites are fearless honesty, openness and willingness to listen on both sides. The superior must really convey the impression that he respects the subject personally and professionally and that he's willing to be influenced by his ideas. Otherwise he will justify the complaint, "I was just up with _____ for over an hour. He said he just didn't understand young people these days. He's right. He didn't even listen." As Father General said in the Letter to Superiors on Humility and Obedience:

Let the Superior learn to listen kindly to the thinking of those subjects who are notable for prudence and experience, and in fact to all those who have recourse to him. Nor can he easily disregard the younger and less educated members as though lacking in experience and wisdom. How often does the spirit reveal to "the lowly and little ones" what he has not made known to the "prudent and the wise." (Cf. Mt 11: 25) It easily happens that the younger and more humble may fully understand in a more direct and vivid manner the spirit of the Gospel which we perhaps have lost to some degree because of the habitual manner of life that is less generous to the Lord. Have we not known at times that salt has lost its savor? Indeed, let us not as a matter of course reject the opinion even of those who, with the rashness characteristic of the inexperienced, would wish to reform the Society and the Church. The Church and the Society always need reform, whether by advancing from good to better, or indeed by changing from evil to good. (WL, July 1964)

On a still more practical level, communities, especially outside houses of study, can concretely bring their members together more often by getting away from the idea of separate recreation rooms, separate television rooms, separate tables at common meals, in general, separate social lives altogether. Some regents are shocked to find this division exists. It doesn't seem essential to our way of life. Furthermore, the more the spirit of warmth is provided within the community, the less men will be inclined to seek their entertainment elsewhere.

Now that revisions in the course are being considered as we approach another General Congregation and everyone is being encouraged to send in postulata, we may be approaching a broader consideration of our problems. For instance, we would get to know the apostolates of the Society better if, beginning in the noviceship

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and continuing all the way through theology, we would make working trials or orientation visits of several days to a great variety of houses in the province. Of course the knowledge gained would be far from thorough, but it would give an experiential taste of the projects in retreat houses, different high schools, parishes, social order centers, universities and missions. Working on the principle that to know is to love, the members of each province would be drawn closer together and we would be a little less strangers to one another. Another possibility: the prefect of studies could devise a plan for making the scholastics useful to their schools before and after regency, so that the passage from the activity of teaching to the comparative contemplation of theology might be less jolting, and so that we might avoid any impression that those three years of teaching are only another test of what kind of a man this untried young man might be.

Perhaps more answers will begin to appear in the oncoming studies and institutes for apostolic renewal in the seminary in the spirit of Vatican II. Nevertheless, the more young men grow in the feeling that they are not so much in a period of trial as co-workers in the great endeavor of the Kingdom, and the more men of every age are convinced that they never have the absolutely final answers for anything, that there is a constant need for re-appraisal and re-education with regard to our work and our personal relationships, the more we will be able to grow in understanding and effectiveness. Like all of life, the acting out of a vocation is, to a great extent, a search where, even when we are a long way from solving our problems, we acknowledge, in truth and charity, that they exist.

Parish Missions and the Jesuit Ministry

"I fear there has been a strange and inexcusable neglect of this particular apostolate in our American assistancy. I hope your efforts will start a new trend."

N. JOHN ANDERSON, S.J.

IN OCTOBER, 1963, A SET OF QUESTIONS was sent to all the Jesuit Mission Bands in the United States and Canada. The replies were overwhelmingly generous. Only one Province, the English Canadian, failed to respond. Even those Provinces that have dropped this ministry returned a letter of explanation, and in several cases also forwarded the questionnaires to men formerly engaged in this work. In all twenty-one men contributed to this study.

One thing must be carefully kept in mind when reading this study. The questions from which it grows were not scientifically ordered. They served more as an occasion to express personal views and opinions. Likewise, a certain injustice may at times have been done by universalizing too easily from the opinions of the group. The correspondents' statements do represent various areas of the American assistancy; but they do not represent the totality of thought on the subjects considered—either the thought of the correspondents or of their confreres. The

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questionnaire arrived in the midst of the missionaries' busy schedule. Their answers, therefore, should be considered as the comments made in a conversation rather than in a well-worked analysis of the mission apostolate. If at times the expressions of the missionaries appear somewhat vague or skimpy, it will be well to remember a note made by Fr. Patrick F. Murray (Maryland): The problems of the parish mission ministry "are being discussed at length; there is not space or time to go into it all here." It is simply hoped that through this study the rich ore of the missionaries' thoughts and experience has begun to be gathered out of the deep and hidden places for many more to share.

The early history of the parish missions in the United States is based on the account given in *The Jesuits of the Middle United States*, by Gilbert J. Garraghan, S.J. (ch. 20, vol. 2, "The ministry of the Exercises"; America Press: New York, 1938). The remainder of the study derives almost entirely from material taken from the correspondents' responses to the questionnaire.

This study would not have been possible without the generous cooperation of the correspondents. To them the author expresses his gratitude. And, likewise, if occasionally an opinion is stretched out of its intended shape or a problem oversimplified, pardon is asked. If such be the case, it is one more indication of the need of more work done in this field. Finally it is hoped that all will remember that the questions were asked and the final product compiled in a spirit of charity and from a sincere interest in the ministry of the parish missions. May it contribute in some small way to a better understanding and a deeper appreciation of this century-old Jesuit apostolate to the American Catholic Church.

PART I: PARISH MISSIONS—A JESUIT MINISTRY

Origins

In 1848 Austrian born Francis Xavier Weninger, S.J., arrived in the United States and began his thirty-one year missionary apostolate among the German-speaking Catholics. Although his unique labors as a parish missionary earn him a significant place in the Jesuit history in America, his most lasting achievement, perhaps, rests in his continual efforts to promote a Jesuit ministry of parish missions for English-speaking Americans. Having found great success in such work among German immigrants, he started a campaign of letter-writing to Fathers General Roothaan and

Beckx, urging his superiors to select men for this work. Others joined his campaign.

Finally when in 1858 the Bishops of the Second Provincial Council of Cincinnati requested the vice-provincial of the Missouri area to assign men for parish missions, plans were made by the Jesuits to set aside several men for this work. When Fr. General Beckx received the news of this move, he responded:

In a matter of such importance belonging as it does to the principal activities of our Institute, your Reverend will endeavor to comply effectively to the wishes of the Bishops. I have several times in the past commended this same ministry to Ours in America, for I believe it to be of exceeding profit for the salvation of souls.

The plans, however, were not easily carried out. The pioneering Society lacked manpower. As a result only one man gained the title of "itinerant missionary" on the status of 1858. Fr. Ferdinand Coosemans, a thirty-five year old Belgian, began his apostolate of the parish missions. His territory covered eight dioceses; the field was ripe for the harvest. But the needs of the growing Society ripened also. In January, 1859, the missionary retired from the field to take up duties as president of the infant St. Louis University.

Coosemans was the first Jesuit assigned exclusively to this work. Others, however, had started giving missions as they were able, squeezing them into their other occupations. Among these men was a Jesuit of monumental energy, Fr. Arnold Damen. He proved himself an eloquent preacher during his tenure as pastor of the College Church in St. Louis from 1847 to 1857. In 1856 he traveled to Chicago and gave what was probably his first parish mission in St. Mary's Cathedral. This successful venture previewed his assignment to the growing city in 1857.

During his long history in the Chicago area he accomplished much. He built a new church for his parish—a showpiece of the early middle west, and a constant challenge to his ability to raise funds. He acted as superior to the Jesuits in the city until 1872. In the midst of all this he commenced a parish mission ministry that would set up the first permanent basis for this work of the Society in the United States. "To speak the truth," he would say in 1868, "it was I who began these missions or spiritual exercises to the [English-speaking] people. Eleven years ago such exercises were given but rarely." Joined by another outstanding speaker, Fr. Cornelius Smarius, Damen gave missions from New York to Wyoming, from north to south. By 1864, two more Jesuits were assigned as their companions. The Jesuit "Mission Band" to the English-speaking Americans was established.

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Growth

Gradually other areas established permanent mission groups. In 1875 six Jesuits worked the Eastern states. As provinces were created, the work of the parish mission spread throughout the nation. By the turn of the century, the parish mission, popular in the Society before the suppression, had become an important and strong apostolate of the American Jesuits.

It was not until after World War I that the crowds began to decline. The work slowed. But only the California Province experienced a period of complete cessation. In 1924 Fr. Thomas Meagher took up the role of novice master at Los Gatos, California, and split the famous western combination of Meagher and P. J. O'Reilly, a team that had covered the west coast from Alaska to southern California and had ventured into Hawaii on at least one occasion. It was not until after World War II that the Pacific Northwest, the newly established Oregon Province, would see another permanent Band.. In 1946 Frs. Charles Suver and Frank Toner revived the mission work there. Fr. Cornelius J. O'Mara headed the reorganization of the work in the California Province about the same time.

Present Status

Today the Jesuit parish mission apostolate continues, but perhaps precariously. The mission bell continues to ring. But there is question "for whom the bell tolls."

<i>Province</i>	<i>No. men engaged</i>	<i>Average no. of missions 1960-63/year</i>
New York-Buffalo	12-14	33
New England	9	123
Maryland	12	not given
California	5	56
New Orleans	2	40
Oregon	2	50
Chicago	dropped ministry about 1959	
Detroit	dropped ministry about 1959	
Missouri	dropped ministry about 1962	
Wisconsin	supplied by former Missouri Band	

In 1959 Chicago and Detroit dropped this work. Wisconsin, supplied by her mother Province of Missouri, never established a band of her

own. In the Lenten season of 1962, Fr. Edward D. Harris (Mo.) preached what he thinks were the last scheduled missions of the Missouri Band. Almost one hundred years, therefore, after the birth of the parish mission apostolate, four provinces have dropped the work.

State Of The Question

Today this ministry is challenged on two points. First, there are those who argue that the Society is no longer needed in this area. Other religious and diocesan groups are engaged in this work, and following the advice of Fr. General Janssens, the Society should concentrate on those works where she can accomplish greater good and where there is need of laborers. Others question whether parish missions are really a work of the Society; if not, they can easily be left to other groups. "This is one opinion," writes Fr. John J. Brady (Maryland), "and an opinion that has influenced the decisions of several American Provincials."

The second point of contention concerns the value of the parish mission itself as a successful apostolic instrument. The parish mission served an important role in helping form the growing American Church. But today, many say, the mission is passé. "So the mission bands," reports Fr. Paul Cavanaugh (Det.), "in the Middle West died a natural death, and a once glorious and fruitful work of the Jesuits came to an end." One missionary notes that parish missions are simply dying out, not only those conducted by Jesuits but missions in general.

Where the Society has withdrawn from this work or experiences a significant decrease in the number of missions conducted, these considerations are the foundation of the explanation given. In other provinces, however, the ministry flourishes. In the New England Province, for example, the Mission Band averaged 123 missions annually since 1960. And in the Oregon Province the Mission Band has already scheduled parish missions into 1966.

One wonders therefore whether an examination of the present mission band apostolate reflects the need of a mortician or a physician. To determine this, the value of the parish mission must be considered—its value as an apostolate of the Society and as a spiritual instrument for the American laity.

Evaluation Of The Parish Mission

The parish mission frequently serves a unique purpose for the Society of Jesus. The missionaries make personal contact with many members of the clergy, even in cities where Jesuits staff schools and other institutions. Through them traditional prejudices against the

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Society are often broken down and friends are won for the Jesuits. "We have been told by higher superiors," writes Fr. John A. Hughes (N.Y.), former director of the Retreat and Mission Band, "that we are the 'advertisers' of the Society." Oftentimes this aspect of the mission apostolate is overlooked.

Fr. John McIntosh (Cal.) develops this idea more fully:

The mission band is one of the biggest public relations assets of the Society. If one person is influenced toward the Society (either by a vocation to the Jesuits or to attend one of our schools), then much good has been done for the Society. And we must remember that the missionary is often the only contact the Society has with certain areas, especially in small cities.

To make the Society better known and more favorably accepted among clergy and laity through the personal contact of the missionaries is a valuable asset of the parish mission ministry.

But more important, the parish mission itself continues to serve an important role in American Catholic life. The present period of the Church has frequently been characterized as the "era of the emerging layman." The potential role of the laity in the apostolate of the Church finds progressive enunciation and definition. Lay organizations spring up everywhere. The average Catholic is gradually being invited to live out more fully and actively his vocation as a baptized and confirmed member of the Mystical Body of Christ. As the layman's role expands, he will require more spiritual direction and motivation.

The ideal spiritual formation of the laity rests certainly in the more penetrating experience of a closed retreat or in programs similar to the fast-spreading *Cursillo*. But no matter how rapidly these movements grow, they will fail to engage the majority of the increasing Catholic population. Commitments to family, employment, or other matters effect these more intensive programs as much as they do the parish mission. As Fr. Lucas Kreuzer (Ore.) reports, "we contact about 40% of the adult members of a parish whereas about 2% have been able to make a retreat." Such statistics undoubtedly vary from parish to parish. But there is little doubt that the parish mission remains the most far-reaching instrument of spiritual direction and inspiration available.

The missionaries agree with Fr. Patrick Murray (Md.) that "nothing today has the drawing power of a parish mission." Last year, for example, approximately 650,000 men and women made closed retreats in the 225 retreat houses in the United States. During the same year the Jesuit missionaries gave 319 parish missions. Many of these missions represent two or three week stands, hence doubling or tripling the congregations.

Using a conservative estimate of an average crowd of 300 people at each mission week, 42 Jesuits led well over 100,000 people through a series of spiritual exercises, a good percentage of the total number making closed retreats in the United States.

The missionaries readily admit that this contact is not as intensive as it is in a closed retreat. But for these people, many of whom will never make a retreat for one reason or other, the parish mission is an important part of their spiritual lives. For the mission focuses on the spiritual renewal of the local family of God. For many it simply substitutes for a closed retreat. During a mission they have the opportunity to remind themselves of their basic Christian vocation and to deepen their dedication to their Catholic way of life. For others, it offers the occasion for reformation, a turning back to Christ with a determination to better themselves in their state of life and to give prayer and attention to things frequently neglected. Often, too, it is a time of grace for the fallen-away or an invitation to some of the many unchurched neighbors to ask about the faith.

The missionary's contact may be limited; but contact is made. In many cases, the parish mission may be the only means of sharing with many of the laity the power and spirit of Ignatius.

In view of the new emphasis on the layman's role in the Church, the parish mission, far from having outlived its usefulness as a Jesuit apostolate, is faced with a greater opportunity and challenge than ever before. How is the Society prepared to face it?

Organization And Structure Of The Mission Band

The first Mission Bands of the American Society were established to conduct parish missions. But gradually the Bands in most provinces have extended their operation to almost every type of preaching ministry. Today many of the Bands might more properly be designated as Bureaus of Preachers. The New York-Buffalo group, for example, conducted in 1962: 34 retreats or shorter exercises for religious men or clergy, 87 for nuns, and 189 for the laity, besides giving 26 missions and many other parochial exercises. The Maryland Province extends the Mission Band operation into the field of long retreats, renovation programs lasting up to five weeks, priests' retreats, as well as the usual areas of the preaching apostolate.

The Oregon Province alone appears to retain the original end of the Mission Band. Except for occasional days of recollection, etc., the two Oregon Jesuits concentrate their efforts primarily on parish missions from September to June. During the summer they gave some retreats and

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other spiritual exercises. New Orleans, too, stresses the parish mission although each man also conducts about fifteen or twenty retreats. As a result of this concentration, these provinces scheduled many more missions per man than the other provinces. Expansion of interests, it would seem, contributes to the decrease of the number of missions undertaken.

Province	No. of Mis. given			No. of men	Average/man
	'60-1	'61-2	'62-3		
N.Y.-Buff.	35	38	26	12-14	2½ per man
New Eng.	120	126	124	9	14 per man
Cal.	57	49	69	5	11 per man
New O.	40	40	40	2	20 per man
Ore.	43	51	57	2	25 per man

In some provinces the missionaries have received their assignments through the Provincial's Curia. But currently most Bands work under their own superiors who direct the scheduling and overall operation of the organization. Several missionaries suggest that a Band established only for parish missions would prove more successful. Writes one missionary:

One difference between our Band and others I worked with is this . . . there is practically no interference from the front office, e.g. we are allowed to make our own schedule. We know where we'll be six months from now. Hence we contact pastors, we hustle work. In another province, however, all work comes from the central office. The missionary doesn't know what job he'll be assigned next month or where. Retreats, novenas, tridua, Holy Hours are all lumped into the missionary's life.

How to prepare adequately to undertake the wide range of speaking engagements involved in the larger Band structure is a question raised by several of the missionaries presently serving in such a group. A Band organized specifically to engage in parish missions, they suggest, would allow for better preparation through concentrated effort and an increase in the number of missions scheduled.

Housing and Expense

The Mission Band apostolate—whatever the organizational structure—is supported mainly by the Province. Generally the men make their headquarters in a Jesuit house established for another ministry. Some missionaries have offset their additional cost to the community by contributing their services to the house in which they live. In California, for example, the missionaries give occasional weekend retreats at El

Retiro, their headquarters. But such a situation has drawbacks, and several missionaries feel that they should be free of this type of commitment to regulate their time and energy for their primary work. A free week, or weekend, may be their only time to recuperate or study after several weeks in the field.

The missionaries, however, present little expense to the province; their stipends usually cover their overhead. Although they are willing to give a mission without receiving a stipend if a parish cannot afford it, they generally receive stipends adequate to cover their living expenses. The donation for a mission varies from parish to parish. One missionary remarked that during his ten years in this work, the stipends ranged from \$100 to \$1,500 a mission.

Some dioceses have established minimal norms. San Francisco, for instance, set the stipend at \$150 per week for each missionary. In the New England area, the various groups engaged in parish missions suggested a normative \$150 per week for each missionary. But generally the average stipend across the nation seems to fall a little higher, somewhere between \$150 and \$250 for each missionary. Because of the small overhead involved in this work, the stipends of the parish missionaries can be a source of income for the Province. In the New Orleans Province, for example, the missionaries each netted between \$5,000 and \$5,500 last year.

Transportation

The major expense of the parish mission apostolate centers on transportation. And in this there has been little change during the last twenty years. In several provinces, the missionaries are restricted to public utilities. Bus, train, taxi, and plane are employed according to need. Recently, because missionaries frequently must travel long distances between mission engagements, air travel has become more common. Often a missionary closes a mission on Saturday evening and opens another the following morning someplace else. In such cases air travel is time-saving and allows for some short period of relaxation.

Although several provinces curtail the use of automobiles, their use is becoming more accepted. The Oregon Province allows the Band to have a car at its disposal. As in other Jesuit works where cars are taken-for-granted means of transportation, the missionaries find a car the most practical means of transportation in many situations. Hours can be wasted, for example, in making bus connections from one part of Los Angeles to another. The same is true of travel from cities a short distance from one another. Some Provincials are admitting that cars are not

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so much a luxury for the missionaries as they are a practical and economical means of transportation.

The Jesuit Missioner

The 42 men currently assigned to the Mission Bands are for the most part veterans. The majority have served at least five years. Some, like Fr. John P. Flanagan (N.E.) who presently rounds out his thirty-second year on the Band, have directed missions from twenty to thirty years. The average age of the missionaries is 50+, though there are some still in their forties. Does this older age bracket tell us anything about the preparation for this work, or is it accidental to it?

When asked to describe the qualities necessary for a parish missioner, the men offered many suggestions. Since they reflect the missionaries' experience in this work, it seems worthwhile to propose the "model" missioner—a composite of the many attributes suggested by these men.

The Model

Their candidate for the mission apostolate presents a fairly good picture of a model Jesuit. Like his brother in other works, the missioner would be primarily a man of prayer and study. For despite a varying schedule from week to week, he must be capable of weaving prayer life into what Fr. John Flanagan (N.E.) calls "an habitual persistence to carry through zealously, prudently, and enthusiastically for souls." Likewise he must continue to learn, assimilating the latest theological studies and adapting them to his particular ministry. In a sense, he must be a popularizer of Catholic philosophy and theology; his work requires the presentation of the Christian message in a forceful and intelligible form to the average Catholic mind. Writes Fr. John Brady (Md.):

A Band today needs a few men who are above average, and who are willing to spend hours preparing, refining, reading, and re-reading. And with the changes in biblical theology, liturgy, and so forth, this isn't easy—it isn't easy at all, but it has to be done and assimilated for our specific purposes.

But the ideal missioner reflects certain attributes peculiar to his own ministry. For most of the year he lives alone and/or with another Jesuit, going from parish to parish. He must, therefore, be capable of living alone and out of a suitcase. There are difficulties in this type of life. And as Fr. John Curley (N.O.) mentions, "it is a lonely life in which you can easily become a freak if you are not careful!" To avoid developing eccentricities, all the missionaries agreed on the basic quality of adaptability.

This is also true when two men work together as a team. There must be a generous openness that makes for mutual respect and peaceful labor. "If missionaries work in teams," comments Fr. Charles Suver (Ore.), "they're practically married . . . the first year can be tough. Adjusting is difficult; but they must get along."

To insure this mobility and flexibility, two points were considered. First the missionary must be physically fit. Although one of the missionaries maintains that their work is no more demanding than other Jesuit apostolates, there is the constant demand of the present commitment. There is usually no one to take a missionary's place should he fall ill or be fatigued. Normal health, at least, gives some guarantee of fulfilling the mission schedule.

The second aspect deals more with the character of the man: he must be trustworthy. When a man, especially working a mission alone, finds himself confronted with tension and a heavy load, he must be ready and willing to persevere. Whatever the situation, the fellow missionaries demand that they be able to place full confidence in the ability and the prudence of their fellow missionaries.

To these essential qualities, they add the ability to preach well and to instruct clearly—and above all, to be a kindly confessor. So far the qualities of the man himself.

By its very nature, the mission Band takes a man out of his community and places him in the community of others. A hundred rectories are his home. Tact, prudence, personality, and good humor prepare the missionary to meet and work with all kinds of pastors and curates. Writes Fr. Lucas Kreuzer (Ore.):

The missionary must realize that he is a *helper* of the pastor and *his* parish, not his admonitor or advisor. . . . He must be able to bear with and adjust to the inadequacies of ordinaries and pastors—not try to usurp their powers and rights to call the shots in their particular parish or diocese—the missionary must operate within the framework of his institute, the *least Society* of Jesus in fact as well as in theory!

This demands an emotional maturity, adds Fr. Flanagan (N.E.) to be amenable to all kinds of temperaments, dispositions, and characters. Besides the clergy, in every rectory there usually reigns the housekeeper; one missionary suggests the ability to establish harmonious relations with these frequently influential persons.

The people, of course, take the greatest attention of the missionaries.

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The missionary enters into their lives for a week or two. He must be aware, however, that he has a different flock each week or so, and be willing to work generously for them, holding back nothing, yet finally leaving them in the hands of God and the local clergy. Such an attitude requires the ability to face each day promptly, cheerfully, prudently, and humbly.

Such an apostolate, with its extraordinary demands upon Jesuit life, demands for success one last quality—the desire to engage in parish missions. In this the missionaries were unanimous.

Ideals are seldom perfectly attained, but the “ideal missionary” reflects the important qualities needed to some degree by men in the parish mission ministry.

Preparation And Qualification

But trying to determine how men are selected for this ministry proves more difficult than measuring a man by the missionaries' ideal. The missionaries themselves are not too sure how the selection is made. Preparation is hardly a criterion. For immediate and specific training for this ministry does not seem to exist.

About twenty years ago, reports Fr. J. Hughes (N.Y.), there was a biennium for preachers. Unfortunately the missionaries have little to offer to qualify the reflections of veteran Fr. Flanagan (N.E.). He can recall no specialized preparation for mission work during his thirty-two years in this field. It was the custom, notes Fr. John Curley (N.O.), for men once assigned to the Band in the New Orleans area to spend a session at the Preachers Institute sponsored by Catholic University. Frs. Curley and Robert P. Phalen (N.E.) suggest that at present the best preparation, though remote, is one to three years work in the parish.

All of the missionaries agree that unlike other areas of the modern Society which require some specialized preparation, e.g. special studies in the various fields of education, it appears to be the assumption that after the regular course in the Society every Jesuit is ready to enter into this type of work. The same, it would seem, applies to retreats to laymen.

“In theory, this may be true,” comments one missionary. “And to a great extent, if the professors were more ‘people orientated’ in teaching theology, the theory might be realized in fact.” But in fact most report that the only preparation they had for this work arose from their personal interest and initiative. Unfortunately there seems to be in this ministry a situation analogous to that which existed in the fields of theology and philosophy not too many years ago. It was not too long ago that a man

was "qualified" to teach theology and philosophy simply because he had gone through the Jesuit course of training. With the upgrading of college and high school curricula, however, few today would accept this point of view. The missionaries indicate that it still holds true of preaching, whether it be in the parish missions or in retreats to the laity.

Unfortunately in discussing this problem, the correspondents remained a little vague. Most opt for some kind of specific training but do not, at least in their responses, specify what they mean. One in a rather barbed reply suggests some type of introduction of this work to the scholastics. He writes:

I'd like to see changes in the attitude of those in authority to evaluate the Band work or to do something constructive from the novitiate to tertianship to etch an ideal of the work of the Band, to progressively prepare men who will be rounded to fill round holes, to realize that Ignatius in his constitutions did not formulate us as an educational institute exclusively.

In more complacent tone, Fr. J. McIntosh (Cal.) pursues this same thought. He suggests visits to the houses of study to acquaint scholastics with the work of this ministry.

He also suggests that some kind of theological, psychological, and sociological background be given men headed for Band and retreat work. In this regard it is interesting to note that the French Canadians are sending some of their Band to France for this wider background. Fr. Jean-Charles Waddell, for example, spent 1959-60 (one year) in France. During this time he studied at the Catholic Institute, Paris, in the "Institut Supérieur Catéchétique." He also took courses at the Action Populaire in the institute of religious sociology. Finally he spent some time as an observer of the French "Grandes Missions." It was a year balanced in the study of matter and method.

Qualification

Another possible norm for selecting men for this work is considered in a discussion of the qualities needed for the Band. But here several express rather negative views.

One reply, from a man who worked the missions until his province dissolved the Band, writes:

In the early years—1900-1930—a desire to do this work coupled with the ability to do it well (e.g. health, speaking ability, dedication to the exhausting spiritual duties) were the qualifications looked for. From 1930 up to the present, I would say the basic qualifications were the same; however, it seemed that men who could not adapt well to other work were sometimes assigned to this work.

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Before dismissing these statements as simply biased and unfounded, it is worth noting that there is foundation for such views. When one province replied to the questionnaire, the correspondent noted that although the province no longer had an "official" Band, there "is at present one man, age 60, who is full time *ad diversa*: retreats . . . missions, supply when free; another man is also full time, but advanced in age (77) and infirmities have reduced him to the role of a supply priest by now."

A second province writes that they have dropped the Band but still have one man available for retreats and missions; he is, however, 65 years old and has become a "standby" for "any and all jobs rather than for mission work specifically."

One can only admire the apostolic zeal and generosity of the men referred to. But one cannot help but wonder at the kind of evaluation made of the required preparation and necessary qualifications to undertake a parish mission.

That some of the men entering into this particular area of the Jesuit apostolate are not perfectly suited for the work is to be expected. No faculty in a high school or university, no staff in a parish is lacking some variation and scale of adaptability and ability. But there is a special reason to consider the problem of adequate personnel for the parish mission ministry.

A weak link in a school or parish may be offset by the other Jesuits around him. The image of the Society, however, frequently is set by the individual missionary. His weaknesses, therefore, are liable to do more harm, his talents carry more influence to a particular area than would be true in other Jesuit works.

The Mission Band—An Orphaned Apostolate

Probably the fundamental reason offered by the missionaries for the apparent neglect of this ministry is the lack of understanding on the part of so many Jesuits. One cannot prepare men for this work or select men properly suited for this apostolate if the work itself is not understood and appreciated.

Several of the missionaries reflected a certain discontent with the attitude of many of their Jesuit brothers who would depreciate the value of this ministry and yet know little about it. "How many people who criticize this work," asks Fr. Curley (N.O.), "ever gave a mission?" Many join him in asking this question.

Several give instances of this misunderstanding. One missionary, for example, writes:

When I was on the Band I was asked more than once, "When are you going to get out of this work and back into Jesuit work?" I'd like to hope that maybe someday a man engaged in this ministry would be looked upon as just as much a Jesuit as the man who teaches math or biology.

This general feeling was reported uniformly from all the Provinces.

This lack of understanding, many missionaries feel, also influences the decisions of superiors concerning the status of the Band. It is almost universally reported that they think Provincials, consultors, and others involved in fashioning the direction of the provinces' apostolates are not sufficiently conversant with the value of the ministry and the scope of its work. As a result they cannot plan for its needs accordingly.

One missionary cited an example. On one occasion, a change of status in the province was required. The schools involved were consulted and they represented their condition. A missionary was switched to another work; the Band was not, to his knowledge, consulted beforehand. There were no questions asked about what effect this change in the middle of the mission season would have on the Band. In this missionary's opinion, a man unqualified for mission work replaced the Jesuit who had been moved to another work. Such a situation lays the ground for the question frequently heard: why put a good man on the mission band? One explanation offered is: "The commitments of our schools are much more obvious; hence we have little bargaining power." Because of this attitude, right or wrong, one missionary warns that a young Jesuit desiring this type of work should avoid getting a degree; this, he says, simply guarantees him a slot in the classroom and keeps him off the mission band or out of retreat houses.

Such statements, however, must be balanced with another observation. At least one of the correspondents, a former missionary, worked for the cessation of this ministry in his province; he felt that the Society could accomplish a greater good in other work. Another suggests a periodic rotation into other fields of Jesuit life. But more significant, several men seem to place too heavy a burden on the shoulders of superiors.

They have, no doubt, a right to expect superiors to have an interest in their work. Yet they also have the obligation to represent the needs and the value of their ministry to the superiors. Two comments in particular indicate that some of the misunderstanding and lack of knowledge perhaps results from a lack of representation by the missionaries themselves. They write:

I would like to see a lot of changes! But I am so biased and

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narrow-minded on the subject, I am sure I had better keep my mouth shut until Superiors decide on a change and ask for my opinions.

And another:

I would not dare be quoted on this!

These are the exception in the responses made to the questionnaire. But they do suggest that the status of the parish mission ministry involves not only superiors but also the men engaged in the work. They must represent the ministry as they know it. Perhaps if there had been more representation of this ministry's value, men from provinces where the work has ceased would not have to write:

I would like to see the band re-established in our province with men trained for the apostolate.

and

I see no changes forthcoming—there will be *no* mission band, though I would dearly love to see it alive, healthy and working.

New Requests For Missions—A False Norm

As a result of a lack of understanding of the value of the parish mission, an erroneous principle has been applied and remains in use for judging the status of the parish mission ministry. This is the principle of *demand or request*. Too easily requests are equated with "greater good." The lack of demand, for example, played a major role in determining this work in the middle States. The report from Detroit gives this as one of the main reasons for the dissolution of the band; more requests for retreats than for parish missions. Presently New York-Buffalo, where missions have dropped 50% in four years, states that the decrease in the number of missions scheduled is due to the lack of requests for them.

It is not a question here of having a hierarchical ranking of ministries. The Maryland Band, for example, indicates that closed retreats, beginning with 30 days and moving downward to shorter durations is the norm by which they rate the importance of the work they undertake. But Fr. John Brady (Md.) is clear in stating that requests alone do not determine entirely the kind of work and its place on the scale of value.

It is true that one must *get* missions. Few come to us through the mail. The fact of the matter is that one today must also at certain seasons recruit, seek, write for, solicit *retreats*. We are the great Society of Jesus; but we are but one of the many religious families within his Church. There are few—very few—who could survive in this work through 12 months relying on personal requests alone. And, if they did, it is very doubtful in my mind that they would be doing His work *ad majorem Dei gloriam*.

And Fr. Flanagan (N.E.) points out that customs have changed: "today pastors wait upon someone to visit them; the day is gone for the big majority of pastors to call by phone or write to arrange for any of our works."

The contrast between the presently active Bands and those either dropped or decreasing in mission schedule bears mention here. New England makes a regular canvas of their territory, lining up missions. Oregon and California contact the pastors also. In the Chicago Province, it was reported that in the early '50s when the missionaries recruited missions themselves, they were scheduled for three years in advance. It was only when this contact was dropped that the "missions began to die."

"Selling the missions" is not a sign, therefore, that missions are less effective or less attractive. It rather points up the fact that the parish mission ministry "like the retreat houses and Jesuit schools" need active promotion to gain the backing needed to survive in an age of competition.

Summary

The general opinion of the missionaries weaves together two basic ideas. First the missions can serve an important function in the American Catholic Church. And secondly in the mission apostolate an individual Jesuit is capable of accomplishing a great amount of good for the Society and for many members of the laity. The major problem seems to be establishing this work in such a way that it can function successfully. While not denying the fact that selection and direction must be made in forming the Jesuit policy, the missionaries generally reflect the feeling that 1) a lack of understanding leaves the parish mission apostolate in a vulnerable position when decisions are made, and that 2) as a result popularity based on "request" too frequently serves as a major norm in determining the status of this ministry. If the mission is important to the life of the laity, then "selling it" should be considered, not as a sign of decline, but as a necessary step in putting an effective instrument to work for the glory of God. Finally, if the Society is to engage in this type of work—both parish missions and lay retreats—then adequate steps should be taken to set aside and train men for the work.

(To Be Continued)



Notes & Reports

Symposium On Leadership In The Modern Society Of Jesus

ON OCTOBER 6 AND 7, the latest in a series of annual institutes and symposia was held at Alma College. The topic chosen was Leadership in the Modern Society of Jesus. Besides the Alma community, guests were present from throughout the assistancy, including all the deans of the American and Canadian Jesuit theologates. Heading the list of participants were Father James J. Shanahan, Provincial of Buffalo, and Father Joseph P. Fisher, Rector of St. Mary's College and former Provincial of Missouri. A unique feature of the Symposium was the participation of two laymen who spoke on psychological and sociological findings regarding leadership and authority. These two men, Dr. Joseph M. Trickett and Dr. Witold Krassowski, both of Santa Clara University, were joined by a third, Major Charles Konigsberg of the United States Air Force Academy, who has written widely on the topic from a military point of view.

At first it was planned to limit the lay participation to the exposition of relevant scientific data. Actually the working out of the two days saw them offering profound insights into our Jesuit life, and in turn, by their own admission, gaining a deeper appreciation of their own areas of study and commitment. Much of the success of the Symposium was due to their objectivity, their view from the outside. After all, none of them are committed to the Society as Jesuits are. In fact, Dr. Trickett and Major Konigsberg are not Catholics.

The first day of the Symposium was concerned with leadership as it affects each individual Jesuit. It was seen that leaders, in the best sense, are men with *special vision*. They are "charismatic," not in the theological sense or in the sense of one possessed of some magical trait,

but rather with a special sensitivity to foresee needs and goals before they are clearly seen by the group; they are able to anticipate problems before they arise. They are questioners, not only of the means to achieve accepted goals, but also of the goals and values themselves. They ask: "Are these values and goals still timely?" Central here is the consideration of any given situation. For every Jesuit has some insight into particular situations, and it is the situation that brings the leader forth.

Basic to all of this is the fact that leadership implies a correlative, followership. The leader-follower relation is an I-Thou relation. The leader is truly interested in the person who follows, for what he is in himself. The leader is objective, unselfish, sincere, honest, a humble man. His essential task is the freeing of creative initiative within the follower.

One major problem which was clarified is that which arises from the fact of organization. Does organization defeat what leadership is trying to achieve? Can an idea, an insight, a vision, survive its institutionalization? Perhaps, but only at the price of great vigilance, for the idea is always in danger of being sacrificed to the structure that has been set up. Hence, there is the awful responsibility that falls on leaders to question the structure in which the original idea is imbedded, to view the goal honestly, and to be prepared for change in the structure, so that the original insight might be constantly renewed—and perhaps survive.

The question of change brought up a discussion on the "New Breed." The participants were unanimous in the praise of this phenomenon. But in delving into it, it was pointed out that the "New Breed" has no age limits. Pope John and Cardinal Bea were cited as examples of the type of person who makes up the "New Breed." Since change in our time is accelerating at such a rapid pace, the impatience and searching of today's "New Breed" must be considered in any effort at renewal. Halfway measures are not enough. Sincere, honest, whole-hearted and deeply committed questioning is essential. It might be pertinent to mention here one of the significant remarks of Major Konigsberg. He said that he criticizes his wife, *because he loves her*. If he did not love her, he would not bother with her. So with the "New Breed" in the Society. Precisely because they are dedicated to and deeply in love with the Society, they can and do criticize and question. Without this commitment and love, what hope would there be for the Society of Jesus?

The aims of the second day were to take the insights of leadership in general and apply them to the area of superior-subject relations among

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Jesuits. It was shown that authority is not coercive power. Authority in the Society of Jesus is from God as all authority is. It is a moral power of binding an individual. But it is also a function of service. Authority does not exist for the good or advantage of the one who has it. Rather its whole purpose is that those who are commanded might share in the achieving of the goals of the group. Ultimately the relationship is based on the vows of both superior and subject in their obedience to the Spirit, Who supplies the motivating force of charity. Father John B. Janssens' *Letter to Superiors* on the occasion of his *Letter to the Whole Society on Obedience and Humility* was basic to this development.*

A very pertinent problem was introduced by Dr. Krassowski when he explained that in the consideration of the formal norms of an organization, thought must be given to the norms of the sub-groups within that organization, and to the norms of the outside groups which that organization contacts. This raises important implications for the Society's apostolates in universities, colleges, high schools, parishes, missions, and special works.

Much time was also spent on the complications of what Father Fisher called the key office in the Society, that of provincial. He elaborated many of the problems and the immense responsibilities of this office. His exposition prompted both Dr. Krassowski and Major Konigsberg to remark that the job was simply impossible. A great deal of discussion was spent on this topic, drawing freely and fully on the ideas and practices of Father Shanahan in the Buffalo Province. Many practical suggestions were offered by the Jesuits and laymen for improvements.

In view of the coming provincial congregations and the General Congregation, the major participants, led by Father Shanahan, strongly urged that the proceedings of the Symposium be published soon and distributed as widely as possible. It was the unanimous opinion of everyone present that much of the material could have vital application in the preparation for the General Congregation. Letters have already been sent throughout the assistancy advertising the proceedings. They are being published in memory of Father Janssens, whose death was announced just before the Symposium opened. They are available at \$2.00 a copy, by writing to LEADERSHIP SYMPOSIUM, ALMA COLLEGE, LOS GATOS, CALIFORNIA, (95031).

JOSEPH T. ANGILELLA, S.J.
Alma College

* *Woodstock Letters*, Winter, 1964.

The Woodstock Institute on the Society of Jesus and Higher Education in America

ON OCTOBER 9, 10 AND 11, 1964, WOODSTOCK COLLEGE was host to thirty-two participants and guests who spent the weekend presenting papers and discussing with the community the relationship between the Society and higher education in America. The three-day institute grew out of discussions within the scholastic community at Woodstock on various aspects of this relationship. It received early encouragement from both the Rector and the Dean of Woodstock, and preparations for the weekend were greatly aided by advice and suggestions from faculty members and from participants.

In its conception, the institute meant to consider the relation of the Society to American higher education with the Society's *present* commitment as a starting point. Thus it was not primarily historical. It was felt that in distinguishing various aspects of our present involvement, the discussion would necessarily give rise to considerations of how it had developed and what its future directions might be. Accordingly, the focus was not only to be on the theory of our institutional commitments but also on actual practice and what this implies for continued vitality and growth.

There were six general sessions, three on Friday, two on Saturday and one on Sunday morning, in which a principal paper was followed by two briefer comments and discussion from the floor. Saturday evening had been scheduled with small group discussion among visitors and members of the community; since the floor discussion had been vigorous but necessarily restricted in time, the evening was given instead to a general discussion which lasted a profitable two hours. A similar, briefer discussion was carried on Friday evening after the general session. The spirit, on the whole, was analytical, searching and tentative; the more basic the issue the more true this seemed to be.

Friday's three sessions were devoted to the purposes of the Jesuit college, the Jesuit university, and the means available to test the achievement of these purposes. It was considered important to distinguish the

college from the university for many reasons, not least because some of our best discussions have not done so as thoroughly as is necessary today. That results be correlated with purposes seemed not only a pragmatic requirement of any educational effort but also one considerably facilitated by new techniques in education and sociology.

Fr. William F. Troy, S.J., President of Wheeling College, delivered the opening paper on the college and gave a stirring presentation of what he called the "honest hope" we may entertain for the Jesuit college. Calling the profile of the Jesuit college student that was written for the Los Angeles Workshop in 1962 the best "purpose statement" he had seen, Fr. Troy argued the need of the approach to liberal arts education which has been typically Jesuit, particularly in its jointly instrumental and sacramental view of a baptized world. Granting that there are serious problems to be met—some financial, some regarding faculty recruitment, others pertaining to the students we ought to teach and the curricula to be provided for them—the speaker maintained the possibility of an important "total impact" being made on our students, especially if we could one day produce that "showcase" school we so often talk about.

Fr. Leo McLaughlin, S.J., Dean of St. Peter's College, made one of his most forceful remarks in reply to this latter point, for he admitted his disappointment in the Society's failure to *lead* in American education. He urged the acknowledgement of our American situation, discussing how easy it is to lack courage and faith in confronting the need for review and revision in American education. Here especially he was seconded by Fr. Joseph A. Sellinger, S.J., whose comment stressed the need for experimentation in our schools; the change in college youth today; and the fact that the American Society's educational focus has changed considerably in the last few years, especially in reassessing the exclusivity of the intellectual aim in higher education.

After a discussion that highlighted the possibilities and needs of experimentation in the schools, the recent leadership institute at Alma, and the St. Peter's College task forces on their college, the session adjourned and was followed by the first of two noontime Scripture Services. Fr. Michael P. Walsh, S.J., President of Boston College, was prevented by death in his family from being present to read his paper on the purposes of the Jesuit university at the afternoon session, and Fr. Walter J. Burghardt, S.J., read the paper in his place. The main theme, the university as a shaper of culture and society and the importance of Christian participation in such an institution, was a development of Fr. Walsh's article in the *JEQ* for March, 1964. Both commentators, Fr. Edward B. Bunn, S.J., then President of Georgetown University, and Fr. William F.

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Maloney, S.J., President of St. Joseph's College, expressed emphatic agreement with this thesis, though they each had reservations about the lessening importance Fr. Walsh attributed to the liberal arts college.

Aimed at assessing the degree to which our institutions achieve their goals, the third session of the day presented a detailed analysis by Fr. Robert J. McNamara, S.J., Professor of Sociology at Fordham University, of how Catholic education is making the transition from primary emphasis on preservation of the faith to a more fully liberal education. While discussing the doctorates granted by Catholic graduate schools since 1920, Fr. McNamara noted that there is need for graduate theology on a much wider scale. Considering the doctorates awarded to graduates of Catholic colleges, he judged that the gap is closing for "Catholic scholarship." As yet, however, no figures were available as an index for professional schools and public service areas. The justification for putting Jesuit and Catholic schools and students together in the analysis was based on the fact that five of the eight Catholic schools leading in doctorate conferral were Jesuit, while twelve of the twenty-one Catholic colleges producing more than one hundred students going on for doctoral work were also Jesuit.

Fr. McNamara's paper was followed by a rousing comment from Fr. Robert F. Harvanek, S.J., on Christian intellectualism as the aim of our colleges and universities. Fr. James L. Burke, S.J., illustrated from his own career the degree to which the Society has changed its view on the preparation that is required for college teaching. The session then adjourned to a long, informal discussion revolving chiefly around the twin problems of what Christian intellectualism means and whether it must not also be sought and taught on the secular campuses which enroll a growing proportion of the Catholic college population.

Saturday's program included a morning session devoted to the relation of the Jesuit institution to the American scene as a whole, both academic and civil, and an afternoon discussion of the priest's participation in the apostolate of teaching. The morning paper, by Fr. Vincent T. O'Keefe, S.J., President of Fordham University, was a summary exposition of the many ways in which Fordham cooperates with other academic institutions and with the civic community. Fr. O'Keefe also outlined areas in which more and better work may be done—for example, in research; in publications; with urban development; in communications media; with the A.A.U.P.; in developing the specific finality of our institutions (*vis-à-vis* parishes, seminaries, etc.). Fr. James J. McGinley, S.J., promised an appendix on the work of Canisius College, of which he is President, and discussed the question of Newman chaplaincies and Jesuit

involvement on secular campuses, a question that had been running through most of the discussions up to this point. Fr. David M. Stanley, S.J., also treated this question in his comment, advising that it is surely not an "either-or" question and that there is a place for some Jesuits on secular campuses. This point was discussed from the floor as well, especially by Fr. John Hardon, S.J., who was one of the guests.

In the afternoon, Fr. Matthew J. O'Connell, S.J., delivered the paper on "the priest as educator" and met an enthusiastic response that has been seconded as the paper has been privately circulated. (It will be printed, with some revisions, in the March issue of *Theological Studies*.) The session as a whole proved to be a particularly valuable one, as the comments by Fr. Edward J. Sponga, S.J., and Fr. Mark H. Bauer, S.J., added to Fr. O'Connell's presentation, Fr. Sponga speaking from a philosophical-theological point of view, Fr. Bauer from a natural scientist's.

Finally, on Sunday morning, the institute concluded with a strong paper on future planning for Jesuit higher education given by Fr. Paul C. Reinert, S.J., President of St. Louis University. Fr. Reinert maintained that in order to achieve our goals an assistancy plan will be necessary which will be authoritative enough to be effective but flexible enough to be dynamic. Apparently facilitated by the recent revision of the Constitution of the J.E.A., such a plan would include first of all a serious study of each institution in the assistancy, directed by an experienced Jesuit together with a sufficient staff and an advisory committee. When this study of the schools (whether university complexes, liberal arts colleges, or institutions of intermediate size) had been completed, the self-knowledge acquired by it should be implemented so that the Society might aim at having some schools (not many) among the true leaders in American education. The plan appeared to be carefully considered and bold, and the commentators, Fr. Thomas F. Fitzgerald, S.J., and Fr. Gerard J. Campbell, S.J., of Georgetown University, and Fr. Charles F. Donovan, S.J., of Boston College, addressed themselves both to the need and to the difficulties of planning for assistancy cooperation.

In what must necessarily be an inadequate picture of a complex, nuanced, and prolonged series of papers and discussions, it would be the final simplification not to say something of the concrete results that the institute, in retrospect, appears to have had. Chief of these, it would seem, is that breadth and some degree of balance have been given to a fundamentally important discussion. The Woodstock community acquired a considerable amount of information concerning both facts and attitudes. Areas of the entire discussion were perhaps more clearly de-

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marcated, their degrees of complexity more accurately appreciated. It was clear, for example, how difficult it still is to be specific as to how Christian intellectualism operates at a graduate or professional school level. It was also clear that the norms and methods of evaluating our progress specifically as Christian educators are still in rudimentary form. Lastly, there was a significant effort to bridge the communications gap which is discussed in another paper in this issue of *Woodstock Letters*. The institute seems to have dove-tailed with parallel discussions at our Tertianships; it has also been followed by talks on similar subjects at various houses of study. The best that was hoped for the Woodstock Institute, in short, seems to have been in large measure accomplished: to focus a variety of opinions and to encourage their further clarification.

LEO J. O'DONOVAN, S.J.

Note: The *Proceedings* of the Institute will appear in March; and will cost \$2.00.

“Boscovichianism, Pure and Simple”

Roger Joseph Boscovich. Edited by Lancelot Law Whyte. New York: Fordham University Press, 1964. pp. 230. \$5.50.

If the name of Boscovich doesn't evoke much of a response from a current day reader, it is an understandable fact. It is also a regrettable one, for this Yugoslavian Jesuit, born two and a half centuries ago, was one of the most remarkable scholars of his time. The suppression of the Society of Jesus is a major reason why he remains a somewhat obscure historical figure. Another would be the limited availability of his numerous published books. It is the purpose of this enlightening collection of essays on his life and works to revive a truly deserved interest in this 18th century scientific thinker who, in many respects, was two centuries ahead of his times.

Elizabeth Hill, Slavonic Studies Professor at Cambridge, has put together in the first essay what is really the only “life” of Boscovich. A full biography remains to be done. Nevertheless, the portrait she gives us of the man appears sharp and lively.

Boscovich entered the Society in 1725 from the Slavic Republic of Dubrovnik (now part of Yugoslavia). He did so well in the course of studies that upon completion he assumed the Chair of Mathematics at the Roman College. His prolific writings, even at this age, on mathematics, astronomy and physics earned him a reputation throughout Rome and Italy. It would soon become international.

Unusual as it may seem, Boscovich was also a highly skilled poet, and it was this talent that brought him into contact with the powerful nobility of Rome, lay and ecclesiastic. The friends he made in these circles would later gain him entrance and acceptance in the salons and courts of Europe. Professor Hill describes Boscovich as a man of charming manners and conversation; he was also a diplomat of no mean ability. From 1757 to 1763 Boscovich went on what the writer refers to as a “viaggio segreto” through the major capitals of Europe. The ostensible reason for the trip was academic, merely to enable him to exchange views with fellow scientists. His supposed diplomatic mission would be to use whatever influence he could to relieve mounting pressures on the Society. Already Ricci was General, and the Society was about to undergo her slow and mortal agony. Ironically enough, among the

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powerful persons met is numbered the Duc de Choiseul, who was quite fond of Boscovich.

Upon his return to Italy, Boscovich received an appointment to the Chair of Mathematics in Pavia. What occupied most of his time, however, was work on an observatory at the Jesuit College in Milan. His relations with the College were not too good; Boscovich felt that the observatory was his private concern, the Milan Jesuits felt otherwise. Apparently Boscovich took no little pride in his scientific achievements, and would become quite testy in the face of any adverse circumstances or criticism. At any rate these two occupations kept him busy until the suppression in 1773.

Boscovich, unlike many of his brother ex-Jesuits, had many friends to help him and places to go. He finally chose France and established citizenship there. Always interested in optics, he engaged in special projects developing telescopes for the French Navy. He received a comfortable salary for this work. In 1782 he returned to Italy to revise and republish certain of his books. While at this task he became sick. Because of his former infirmities and old age, he never recovered. Boscovich died on February 13, 1787.

The second presentation in the collection is a brief essay by L. L. Whyte in which he outlines some main points of Boscovich's natural philosophy, indicates its scope and scientific significance and explains why it remained so little known for so long a time. Our attention, however, will be directed to Professor Zeljo Marcović's highly interesting third essay on Boscovich's main work, the *Theoria Philosophiae Naturalis*. In it Marcović synthetically and clearly puts forward the book's main ideas. We will consider a few of the more important.

From the outset it is clear that Boscovich, like other outstanding thinkers of his times, did not necessarily mean by Natural Philosophy what scholastic or current day philosophers of nature do. There existed for Boscovich a much more integral relation between philosophical theory and empirical science than present day thinkers might be prepared to admit. Indeed, we find him crossing over the borders of philosophy and physics frequently; difficult for us to do, but, no trouble at all for himself.

Inspired by Newton and influenced somewhat by Leibnitz, Boscovich was searching for a principle of unity in the universe, simple and irreducible, from which could be derived by legitimate postulation and deduction, subsequent explanatory principles of the different aspects of that single reality. He found it; a general enunciation of this principle would read as follows:

Phenomena arise from the spatial arrangement and relative movement of identical point particles interacting by pairs under a peculiar law of force which determines their relative process of motion.

Two guidelines led him to formulate this principle: one, the principle of simplicity, which, through analogy, leads to similarity on all levels of nature; two, the law of continuity, which interestingly enough, led Boscovitch to a radically opposite principle of discontinuity in matter.

If the above principles suggest a form of atomism to the reader, he must proceed with caution. That Boscovich is influenced by Pythagoras and the "atomists" of his day will become evident, but to categorize him as an atomist is an error. Since he was a highly gifted mathematician and physical theorist, it is no surprise to find these influences in his thinking and expression. The sub-structure of matter, Marcović points out, arises for Boscovich from random associations of a finite number of certain limit structures of simple particles. These "elements of matter" or "in a sense, points" (terms which Boscovich uses interchangeably) are real structures, not imaginary; they are without parts and without extension and are mutually separated by finite distances.

Boscovich's points have no meaning except in relation, and the relation is one of force. This force relation is one of interaction so that the "centers of force" (by which Boscovich now refers to his particles to aid understanding) are, in a sense, regulated by the "field" they generate. They can never come in contact with each other, for as they approach, velocity is "choked" and the two centers are repelled by an inverse ratio of force. When the centers tend away from each other, an inverse force of attraction arises. Boscovich's force, unlike Newton's, is not only mutual, but reciprocal. Matter can now be defined as a dynamic configuration of a finite number of point-sources of mutual influence.

Due to the repulsive forces arising continually from point-sources as they approach, they can never conglomerate in a continuous pattern but are rather continually dispersed in three dimensions for varying finite distances. Extension is not a property of matter but specifically the real reciprocal force relation between point centers. The physical body appears to us as macroscopically continuous, but, of course, it isn't; it can't be. Thus, large bodies consist of indefinite numbers of points related in indefinite possibilities of configuration.

Boscovich's search for his great unifying principle and subsequent development of matter led him to reject Newton's absolute space as well as Leibnitz' harmonious monad-related space. This he regarded as imaginary, empty space—the space of metaphysics and geometry. Bos-

covich now postulates a spatial and temporal mode to account for the position of his points at any given time. These modes perish and new ones arise continually as the points move. Hence, between two points, the modes bring about the real relation of distance, and on the macro-cosmic level, real, discrete, extended bodies situated in time. This concept of modes is open to criticism, but for Boscovich—as Marcović points out, they follow with logical consistency.

“Boscovichianism, pure and simple” was a comment made by Lord Kelvin, a British physicist of the last century, as a description of his basic physical theory. The natural philosopher of our day, however, may wish to take Kelvin’s remark in an entirely different sense. For he does not pursue the “stuff of the universe”; in fact, he usually excludes it as not pertaining to his proper subject. He seeks, rather, meaningful and comprehensive ways of making the physical universe intelligible to the reflective philosopher. Boscovich in the preface to the *Theoria*, claims to base all his ideas on “philosophical meditation.” Clearly, the concept of natural philosophy was much wider in his day; the newly emerging and developing empirical sciences were considered within its scope. We must be aware of this before we criticize Boscovich’s philosophizing under our present day norms. Perhaps, from our present day viewpoint, we may conclude that Boscovich, with his penetrating method, healthy respect for empirical data and even with his errors, provides any philosopher of nature with forceful insights and a tremendous challenge to handle the problems of today as boldly and comprehensively as he did those of his time.

MICHAEL D. BATTEN, S.J.

I WOULD SUPPOSE that in modern times it ought to take more than two centuries to dim the memory of a truly classic contribution in any field of human endeavor. On such a premise one wonders whether Roger Joseph Boscovich, S.J., is the exception, or whether his work did, in truth, fall short of homeric proportions. The nine encomiasts who have contributed to Mr. Whyte’s collection of essays all show some concern for this question but seem, nonetheless, to have adopted the first solution. One or two, however, appear to do so with a certain hesitation. In matters pertaining to Boscovich, the scientist, I am inclined to share in their hesitation. I think that a discussion of this point would be in order; but first to a brief description of the various essays.

The first and longest of the papers is a biographical essay by Elizabeth Hill, and in view of the fuller discussion of B's life in the accompanying review, I will permit myself only one comment. I would very much like to know what precisely were ". . . the limitations imposed on him as a scientific mind by his religious training . . ." The next two papers, by Messrs. Whyte and Zeljko Marković, evaluate Boscovichean atomism as we find it in the second edition of his *Theoria Philosophiae Naturalis*. The remaining six essays discuss the contributions of Boscovich to the physics, astronomy and mathematics of his day, and the impact that these contributions have or have not had on contemporary science. The authors of these papers may be generally classed as respectable historians of science, most of whom are Englishmen. The general quality of all the papers is even and typically scholarly. It should also be noted that this volume is merely an unaltered republication by Fordham University Press of the same book originally put out by Allen and Unwin (London) in 1961. This first edition has already been given a brief review in WOODSTOCK LETTERS, 92 (1963), 313, where the work was seen in a slightly different light.

For the most part the book will be of deep interest only to the historian of science and a certain number of Jesuits, especially those interested in science and the philosophy of science. The ordinary modern day physicist might read it as a diversion from his research or teaching, but from this vantage point its heavy style is no substitute for the pleasant spontaneity one normally seeks in such reading. Upon reading the book, however, he will ask himself where he might find in his contemporary research the monuments that sixty years ago enabled Lord Kelvin to state, "My present assumption is Boscovichianism pure and simple." The fact of the absence of such landmarks is despondently agreed upon by some of our nine eulogists, and spontaneously ignored by the others, all of whom have come not to bury B, but to praise him. All in all, though, our authors in search of a hero should take heart; no less than the American Journal of Physics has recently published an article on Boscovichian atomism (Vol. 32 1964, pp. 792-95). As one final point in establishing the current neglect of Boscovich by the scientific community it is intriguing to note the following two statements which appear in one and the same essay (by L. Pearce Williams):

In the development of modern chemistry the direct influence of the writings of Roger Joseph Boscovich appears to be negligible. (p. 153)
 These examples indicate that Boscovich had a considerable influence upon the development of modern chemistry. (p. 165)

Apparently the operative word is "direct."

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On the other hand there seems little doubt that Boscovich was a well known scientific figure in his own day. One does not generally find a non-entity correcting an error of Euler, contributing fundamental insights to the theory of the combination of observations and suggesting and planning the famous Airy experiment on the aberration of starlight over a century before the scientific world was ready to understand it. In a similar vein it's hard to conceive of just anybody being elected to membership in virtually all the learned scientific societies of the mid-eighteenth century. On this point, however, there is the lurking suspicion that B was not exactly hurt by his immense social stature, which incidentally does not seem to have been hampered in the least by his religious profession.

I would disagree with Mr. Whyte that the emergence and development of the field concept, or in his own words the fact that "Particles have become 'quantized' wave fields . . . is probably the deepest reason why Boscovich has not been held in honor by twentieth-century theoretical physicists. . . ." I think that the deepest reason, again in Mr. Whyte's words, is that ". . . exact science must remain loyal to its task of covering the quantitative facts, but here Boscovich's speculations seem to rank low." The speculative *Theoria* is far too qualitative in comparison with the present day standards for good theoretical science, and Boscovich's quantitative observations have long since been improved upon.

JOHN G. MARZOLF, S.J.

LABORATORIES INTO CATHEDRALS

Teilhard de Chardin, Pierre. *The Future of Man*. New York: Harper and Row Publ. trans. Norman Denny 1964. 309 pp.

PEOPLE WHO LIVE only for their own life-span and are little energized by the thought of what they might contribute to a future generation's experience, will not be sensitive to the allure of this book. A collection of twenty-two articles, essays and addresses by the late Pierre Teilhard de Chardin (seven of which are previously unpublished), it deals with possibilities rather than actualities. Without a great deal of systematic thoroughness the author alludes to present evidence for his assertions, but that evidence exists only in penumbral tendencies which are so all-enveloping that our every-day waking experience does not

easily discern them. There will be not a few who will therefore find the book fantastic. I have no doubt but that it is.

More than thirty years ago, Francis Cornford wrote a marvelous little book, *Before and After Socrates*, describing the intellectual evolution from Hesiod to Aristotle in terms of the maturation process of the human being from infancy to adulthood. The presupposition was that Plato and Aristotle were normative for Western psychic adulthood. Teilhard informs us that this estimate is premature, that, as a matter of fact, mankind is still at a stage of psychic development comparatively puerile, that we have had till now only intimations of what the future can actually hold. It is Teilhard's thesis that through accelerating processes of modern socialization, technification and deepening rational awareness, we are witnessing a mighty leap forward in the evolution of "spirit." This is the central secular affirmation of these short pieces: evolution is continuing, and in the present critical stage of psychic growth, opportunities and challenges for the heightened existence of man are emerging which are unprecedented. The principle direction of these tendencies should usher in an increased condition of union in the human race while simultaneously initiating a deepening of personality. While there are solid sociological grounds for reconciling these seemingly conflicting movements toward collectivity and individuality, Teilhard's critics have reason to wish he had been more explicit in working out the mechanics of this achievement. In any event, it is plain that he did not think this new eon would occur inevitably; on the contrary, it is attended by enormous threats and dangers, the most terrible being that men may withdraw their consent, rejecting the responsibility that is offered them and thus committing historical suicide. Such a spectre haunted Teilhard to his grave.

Coordinate with this "secular" theme of what one might call the natural aspect of evolution, there is another equally insistent theme: the relation of Christian Faith to anthropogenesis. In parochial terms, it is a traditional question: What is the relation of Christ and the Christian to the World? What transforms the state of the question is the novel interpretation of cosmic and human events which Teilhard capsulized in *The Phenomenon of Man*. In Chapter 18 of the present work, he says:

For the spiritually minded, whether in the East or the West, one point has hitherto not been in doubt: that Man could only attain to a fuller life by rising "vertically" above the material zones of the world. Now we see the possibility of an entirely different line of progress. The Higher Life, the Union, the long-dreamed-of-consummation that has hitherto been sought *Above*, in the direction of some kind of transcendency: should we

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not rather look for it *Ahead*, in the prolongation of the inherent forces of evolution? (p. 263).

As this quotation indicates obliquely, and as he affirms explicitly elsewhere in these essays, the evolutionary process, of which man is now the principle and perilously free agent, becomes the *sine qua non* condition for the *Parousia*. In this way, Teilhard believes that he has given the clue to interrelating, without compromising either, the rigorous demands of both God and the World. Surely the most suggestive theoretical content of these essays lies in their import for Christology. Practically, it would seem that should history bear out Teilhard's prophecy, the sensibility of the Christian's lived-relation to the world must shape itself anew.

As we have come to expect, the reach is vast. To take an insignificant example, when Teilhard speaks of a new stage of evolution being "imminent," it is hard to say whether he is thinking in terms of 10 years, or a 100 years or a thousand. He is not looking through a microscope but some sort of paleontologist's cosmoscope, for which he invented his own outrageously metaphorical language lest we be tempted to reduce his vision to something we have seen before. On the other hand, if one accepts Susan Langer's theory that even our most highly abstract, systematic language is little else but "faded metaphor," we may place Teilhard's work in the category to which it rightly belongs, that of a highly original and synoptic insight which is struggling for articulate expression. But here we touch upon a double-pronged difficulty which has angered his unsympathetic critics and left even his admirers dizzy with a sense of stratospheric weightlessness. The first part of the difficulty follows from the unpopularity of synoptic constructions of any kind in an age which worships specialized competence; the second difficulty issues from the extraordinary diversity of the very material which he synthesizes. Scientists suspect him for transforming their laboratories into cathedrals; philosophers claim he composes poetry, theologians that his theology keeps very strange company. The disconcerting answer may be that Teilhard's greatest service lies in his refusal to recognize the conventional barriers, and in his ability to invite us into that strange country that lies beyond them.

DAVID TOOLAN, S.J.

"MAD TAD"

Good Father in Brittany, by *Martin P. Harney, S.J.*, Boston: St. Paul Editions, 1964, 322 pp.

This is a narrative of the life of Blessed Julien Maunoir, a Jesuit of the seventeenth century, whose apostolate was localized for more than forty years in Brittany. The book records in vivid and sympathetic fashion the monumental accomplishments of the Spirit within the sanctum of the man and in his public apostolate.

Some inkling of the development of Father Maunoir from the years of his life with his family through his year of tertianship is accomplished by reference to the journals he kept during those years. Here we receive intimations of growth. We are given insight into the development of his realization of his Jesuit vocation. The apparent culminus of this development comes during his years of theology when God gives him the grace of never losing sight of Him and of loving Him with a conscious love even in the midst of the greatest occupation. His growing awareness of his peculiar vocation to missionary work among the Bretons is especially well documented. After his tertianship the inner workings of his spirit are veiled. We can view him only through the impression he makes on others through his work.

Father Harney gives us a detailed description of Father Maunoir's missionary labors. Through his pages we follow "Tad Mad" as he re-instructs the Breton people in the truths of the faith after the disrupting events of the savage religious wars in France. He adapted himself to the tastes of his people. They loved to sing. He wrote devotional and didactic lyrics for them which he set to the folk and religious music of the area. They enjoyed spectacle. He staged huge religious pageants. They were fascinated by riddles. He taught them with "enigma charts." When the time was ripe he began to organize retreats for his people. He grouped them according to vocation and class so that he could meet the peculiar needs of each individual as well as possible. Finally to insure the permanence of his work he formed the diocesan clergy according to his own apostolic spirit.

The opposition he faced is narrated plainly and with an obvious attempt to avoid exaggeration. We read that much of the opposition came from sincere men. His services were needed in the Society's understaffed colleges; his zeal was immoderate; his pageants demeaned the cloth; his songs were untraditional, even heretical; he was interfering in the realm of the diocesan clergy. All these he is seen to surmount.

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The book finally narrates his last hours, his death and the veneration the Bretons have shown him ever since.

I find the volume well-written. It has interest for the insight it offers into the life and work of the man and into the contemporary mores of the Society. The printers have allowed a few misspellings to slip by, very few.

JAMES J. BOWES, S.J.

SELECTED READINGS IN MARRIAGE COUNSELING

(*Listing prepared and commented upon by Dr. Angelo D'Agostino, S.J., M.D. and Rev. George B. Wilson, S.J., both of Woodstock College, Maryland.*)

Marriage Counseling: Theory and Practice, by *Dean Johnson*. Prentice-Hall, Inc. \$6.95.

This recent publication by an eminently qualified sociologist with a wealth of valuable experience behind him should be quite helpful to the priest engaged in the usual pastoral family work since it is addressed to very concrete problems. While being quite specific in its recommendations to counselors, still the book keeps them aware of their limitations and puts forth guide rules for referral of the more difficult situations.

Marriage Counseling in Medical Practice—A Symposium, edited by *Ethel M. Nosh, M.A.; Lucie Jessner, M.D.; and D. Wilfred Abse, M.D.* The University of North Carolina Press, 368 pp. \$8.00.

This book has been written primarily for physicians and it should be most helpful to obstetricians and gynecologists, but it can be readily recommended to any pastorally oriented cleric because the medical jargon rarely becomes esoteric. It presents the latest thinking on the subject by internationally recognized experts who approach the subject from a variety of viewpoints. As a source reference it is valuable; as a supporting guide to one interested or engaged in this work it can be most useful. It is presumed that the reader is sufficiently acquainted with Catholic moral doctrine to be able to distinguish areas that might be of variance with some opinions found in the book, such as contraception and pre-marital sexual activity.

Conjoint Family Therapy: A Guide to Therapy and Technique, by Virginia Satir. Science and Behavior Books, Inc., 196 pp. \$4.95.

This rather expensive soft-cover book is included in a listing of recent books on marriage counseling because it is felt that the current trend in family therapy supercedes the more restricted area of marriage counseling in so far as the value to a pastor is concerned. It is replete with concrete examples and excerpts of interview material; the format is unique, and the material clearly presented—perhaps too clearly, for one might come away with the impression that the process of family dynamics has now been fully understood and needs no further research. Having been written by a psychiatric social worker of wide experience and for teaching purposes it should be easily intelligible to the interested, though psychologically unsophisticated, clergyman. A comprehensive bibliography of the field is included as well as an index. This is the product of a worker in one of the leading centers for the advancement of family therapy, Palo Alto, California.

The Psychodynamics of Family Life: Diagnosis and Treatment of Family Relationships, by Nathan W. Acherman, M.D. Basic Books, Inc. 379 pp. \$6.75.

This book, published, in 1958, has achieved the status of a near-classic in the field of family problems. The author is an outstanding clinician with an analytic background who is capable of confronting the interpersonal aspects of human behavior in a competent manner. While it provides a comprehensive basis for understanding the theory of family process, enough practical and clinical material is present to make it useful and understandable to the average clergyman. A broader bibliography provides the interested reader with access to the theoretical foundations of family therapy. Although the book has already been superceded in a few items, it will undoubtedly remain an indispensable contribution to the field.

Family Process, Waverly Press, issued semiannually. \$3.00 per issue. \$5.00 per year.

This periodical presents a collection of papers whose intent is to approach the understanding and treatment of emotional problems via family structure. During its four years of existence it has maintained a high calibre and undoubtedly it serves as the vehicle for the expression of most of those workers in the field who are at the forefront of progress in theory and technique. While it is a professional journal devoted exclusively to the study of the relationship of family dynamics and

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behavioral problems, it is written with a wide audience in mind so that most clergymen who have read it do not find it beyond their grasp. A comprehensive book review section as well as a pertinent "Comment" by the very knowledgeable editor, Don D. Jackson, enhances the value of each issue.

Marriage is Holy, edited by *Henri Caffarel*. Fides. Paperback. 219 pp. \$1.25.

The editor is the founder of *Equipes Notre-Dame*, the now world-wide movement for married couples concerned about the development of a truly conjugal and familial spirituality. The movement publishes a monthly revue, *L'anneau d'or* (Editions du Feu Nouveau, 9, rue Gustave-Flaubert, Paris XVII, France), which is a valuable source of ideas and reflections on the means of conjugal spirituality. In this book Caffarel has gathered some of the best articles from the periodical, all centered around the primacy of mystery in marriage. The authors insist that any effort to meet the problems of married life must fail unless marriage itself is viewed in the light of the deeper reality, something greater than the love of couples for one another, which is the love of God Himself calling them to become one.

The Head of the Family, by *Clayton C. Barbeau*. Regnery. 144 pp. \$3.75.

This superb little volume offers a finely articulated theology of fatherhood. A survey of the chapter-headings indicates the lofty plane on which Barbeau's thought focuses: the Father as creator, as lover, as Christ, as priest, as breadwinner, as saint. Yet the author is himself the father of six children and his book is geared to practical implementation of the attitudes he sketches. It should be noted that, though the book centers on fatherhood, it is eminently readable for wives and mothers because of the light it casts on their own role in the developing spirituality of the family. The author's achievement was fittingly acknowledged when the book won the Spiritual Life Award for the best spiritual book for 1961.

The Experience of Marriage, edited by *Michael Novak*. Macmillan. \$4.00.

Thirteen couples describe what the experience of sexual love in marriage has meant to them. Their deep commitment to the Church in the face of sincerely acknowledged difficulties in following her teaching is a model for all Catholics. The straight-forwardness and simplicity of their expression cannot help but move the celibate spiritual director to a greater empathy through understanding the dimensions and impact of the sexual expression of love and its continuous demand for selflessness in

their lives. The book is not special pleading for relaxation of the Church's position on birth control; the editor has courageously included the views of those who would be considered too conservative even by other writers in the same anthology. The work is a "must" for any spiritual guide who expects to do justice to this most important area of conjugal spirituality.

Man and Wife in Scripture, by *Pierre Grelot*. Herder and Herder, 127 pp. \$2.95.

Though not directly concerned with spirituality as such, Grelot's book is indispensable background reading since it offers a good presentation of the essential foundation of all conjugal spirituality, the teaching of Scripture. Emphasizing the *religious* import of God's revelation concerning marriage, i.e. its direct connection to man's understanding of God, Grelot offers an important corrective to the approach which sees even Christian marriage as simply one of many "problem-areas" in human life. What is important in the fact that marriage has such a large role in God's revelation is not what God says about marriage, but what marriage, *because* it has been so employed (and thereby transformed) by God, has to tell us about God.

Love and Grace in Marriage, by *Henri Caffarel*. Fides, 178 pp.

Again a collection of material from *L'anneau d'or*, this book revolves about the mystery of Christian love as peculiarly to be realized in marriage. Though somewhat disorganized in its presentation and not as stimulating as *Marriage is Holy*, it offers many fruitful areas for reflection.

SELECTED LITURGICAL READINGS

(*Listing prepared and commented upon by Rev. William J. Leonard, Boston College*)

"The Bishops of France Present the Constitution." *Worship*, May, 1964 (xxxviii:6), pp. 308-314.

This pastoral letter manifests not only a full understanding of the conciliar document on the liturgy but also a wonderful zeal to make its contents known and practised everywhere in France. As such it reminds one of the spirit with which the early Fathers of the Society strove to teach and to carry out loyally the decrees of the Council of Trent.

"The Mystery of the Church and the Liturgy," by *John R. Sheets, S.J.* *Worship*, November-December 1964 (xxxviii:10), pp. 612-620.

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"The Sense of Community and Liturgical Prayer," by *Peter De Rosa*.
Worship, April 1964 (xxxviii:5), pp. 246-253.

These two articles discuss the new understanding of herself which the Church has attained in our day. They may serve as introductions to the Constitution on the Church, promulgated by the Holy Father on 21 November 1964. One cannot sympathize with the changes in the liturgy unless he has an appreciation of the character and mission of the Church, and so not only agrees with her but also lives and experiences with her and in her.

"The Mass of the Future," by *H. A. Reinhold*. *Commonweal*, 21 August, 1964 (lxxx:19), pp. 565-568.

In this essay a pioneer of liturgical reform, whose far-sighted vision has already been vindicated substantially in the current changes, presents a forecast of changes still to come and an explanation of why they will be beneficial to the People of God. Recommended as a prophylactic against the trauma experienced by some Jesuits when liturgical changes are announced.

The Priest and the Renewed Liturgy, by *Gerard Sloyan* et al. Joseph F. Wagner Co., 1964, pp. 72.

A brochure of short articles from the reviving *Homiletic and Pastoral Review*. The authors face squarely the perplexity of many a man of good will who has not kept pace with current developments, and provide him with succinct and practical summaries of what is going on, plus suggestions as to how he can catch up quickly.

Priest's Guide to Parish Worship, by a Committee of the National Liturgical Conference. Helicon Press, 1964. \$4.50.

Intended primarily for pastors, this extraordinarily complete and eminently practical little book will be of assistance not only to Jesuits who from time to time assist in parochial worship but to all those Jesuits who preside at liturgical celebrations in schools, colleges, retreat houses, etc., or who occasionally baptize, absolve, anoint, and witness marriages, or who themselves assist at Mass and receive the sacraments, or who discuss spiritual things with the laity. This would seem to include about everyone who writes "S.J." after his name, not excepting the Brothers.

"The Liturgy and Private Prayer," by *Leopold Malevez, S.J.* *Theology Digest*, Autumn, 1964 (xii:3), pp. 178-183.

A discussion which will prove stimulating in view of problems we

Jesuits must now solve for ourselves and others: how to evaluate properly the respective merits of liturgical and individual prayer, how to bring it about that the one will sustain and nourish the other, how much time and emphasis to accord to each, etc.

The Psalms Are Our Prayers, by *Albert Gelin*. Liturgical Press, 1964; \$85.

The Psalms have now taken a very prominent place in our prayer-life: priests are much more alert to them in the English missals, rituals, and breviaries; scholastics and brothers are using them for vespers, compline, benediction, bible services, etc. This short, non-technical but competent book, with chapters like "Christ in the Psalms," "Hope in the Psalms," and so on, could help us to pray the Psalms with more devotion.

Sacraments of Initiation, by *Charles Davis*. Sheed and Ward, 1964; \$3.50.

Father Davis, as he proved in his earlier, admirable book, **Liturgy and Doctrine** (Sheed, 1961), has a gift for lucid synthesis and a very pleasing style. His study of the beginnings of Christian life will not only acquaint us with recent theology but will deepen our appreciation of what we were given in baptism and confirmation and also help us to understand that growth in spiritual life must continue to derive from these sacraments.

"Acceptable Worship," by *C. A. Joachim Pillai*, O.M.I. **Worship**, June-July, 1964, pp. 402-408.

This article addresses itself to the question as to whether "devotions" should occupy the attention of Christians today as they did in recent centuries, especially in the light of our present ecumenical and missionary efforts. Probably most older Jesuits will find the author's conclusions at least "controversial," but the question remains a thorny one all the same.

New Horizons in Catholic Worship, by *William J. Leonard*, S.J. and *Leon A. McNeill*, M.A. The Liturgical Commission. \$75.

New Horizons in Catholic Worship is a popular commentary on the Liturgy Constitution issued by Vatican II. It provides general instruction on the liturgy and the liturgical renewal, without getting into specifics that might interfere with the program in a particular jurisdiction. Each of the 16 lessons is implemented by discussion aids and suggested practices, and the material has been carefully tailored to the needs of discussion groups that follow the usual schedule of two eight-week semesters.



OBITUARY

JOSEPH S. DIDUSCH, S.J.

1879-1963

BORN OF GERMAN PARENTS in Baltimore on November 25, 1879, Fr. Didusch grew up under the influence of a solid family background of Catholicism and patriotism. His father, Joseph Didusch, Sr., was a renowned sculptor, equally adept in stone and wood. Mr. Didusch carved the only statue in Baltimore of the first Lord Baltimore, George Calvert. He also carved statues for churches in Georgia and Washington, D. C., and for the Jesuit novitiate at Poughkeepsie, New York.

One of the stories Fr. Didusch liked to tell was about the time he went to visit the Library of Congress in Washington. A guard there became suspicious when he noticed how long a young priest stood staring at the grand marble staircase at the main entrance. "Can I help you, Father?" the guard asked young Fr. Didusch. "No, thank you," replied Fr. Didusch. "I was just admiring this staircase which my dad carved so many years ago." The guard was immediately taken aback, and, to make up for his intrusion, he insisted that Father walk up the staircase and see it from every angle.

After attending Loyola High School and Loyola College, Didusch entered the Jesuit novitiate at Frederick, Maryland, on August 14, 1898. Fr. Joe found at the outset what he was seeking in the Society, for he was a man of meticulous order and hard work. He was not gifted with a spontaneous sense of humor, but rather with an interior appreciation of human nature, including his own.

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He spent his regency in three different assignments. His first year was at Loyola School in New York, where he taught biology, chemistry and algebra. It was here that Fr. Didusch first became interested in biology, at a time when there was no textbook or syllabus. During the next year, 1906, he studied the new science at Columbia University as a graduate student under the leading biologists of the country. In the summer of 1907 Fr. Didusch was transferred to St. Joseph's College, Philadelphia, where he taught biology and chemistry for two years.

After returning to Woodstock for theology, Fr. Didusch first experienced an attack of arthritis, the malady which would be his constant companion for the rest of his life. He used to recall vividly how he woke up one morning with his legs so terribly swollen that he could hardly walk. Father knew enough about the human body to realize that this was just the beginning of a life of physical pain which would prevent him from sleeping in bed for most of the years of his later life. Many a day his feet would be so swollen that he could not wear shoes, but he would pull overshoes on over his stockings. Later at Loyola, many a teacher and student would see Fr. Didusch morning after morning hobbling from the residence at Evergreen to the science building and up two flights of stairs to the top floor. Here he would remain for the rest of the day, teaching, running lab, and just being with the boys.

Ordination morning came in 1912, when Fr. Didusch was 33. After completing his studies at Woodstock, he was appointed dean of St. Joseph's College for a year, followed by tertianship at St. Andrew-on-Hudson. He then returned to Philadelphia and spent the next ten years teaching biology and chemistry at St. Joseph's College.

It was during this long stay that Fr. Joe became the great confessor that made him sought after by both laity and clergy. After his regular lectures, it became routine for the students to come up to him and ask to go to confession, since they knew he was willing to help them as a priest as well as a teacher. This practice of hearing after class started rather accidentally when one of the boys asked if he could go to confession in the church. Father Joe explained that he could hear his confession right there in the privacy of the classroom. The boy did not mind, and soon the word spread until it became the regular thing with more and more students.

FR. DIDUSCH'S MOST DESIRED ASSIGNMENT was teaching, especially in the field of biology, to which he devoted 33 years. His work, however, was not confined to teaching. In 1925 he was appointed socius to the master of novices at Shadowbrook, Mass. In 1926 he became regent of the medical and dental schools of Georgetown University. In this important

post he learned the process whereby medical students are accepted for their studies. At Loyola Fr. Didusch was to obtain the record of having every student he recommended to medical school accepted. His ability to judge the aptitude of medical school applicants was especially highly regarded at the University of Maryland Medical School. It soon came to be said that you were sure to be accepted if Fr. Didusch recommended you.

The following year, Fr. Joe was appointed dean of the philosophy department and professor of empirical psychology at Woodstock. Three years later, in 1930, he was made rector of the new novitiate of St. Isaac Jogues in Wernersville, Pennsylvania. Wernersville was the newer of the province's two novitiates. Mrs. Nicholas Brady was the generous benefactress who, together with her late husband, had given the land and money for the novitiate. The new rector had to make sure that she understood how grateful the province was for her gift. Fr. Joe apparently met with her approval, judging from the religious art works she would bring to him as gifts from Rome. On one occasion a most distinguished visitor came with her from Rome, Eugenio Cardinal Pacelli, then Secretary of State, who was to become the next Supreme Pontiff, Pius XII. Cardinal Pacelli spent a night at Wernersville and gave each of the Jesuits a personally-signed memento.

Fr. Didusch received his last assignment in 1935, when he went to Loyola College in Baltimore to teach his favorite subject, biology. As head of the biology department he reached the peak of his academic career. His former students would say that medical school was easy after they had been through Fr. Didusch's course, and they were glad they had. His German demand for detail came to the fore when he wrote the first syllabus for biology in our high schools and when he published scientific articles, gave public lectures, or spent his time in his own fields of research, blood hemoglobin and allergenic pollens. As subminister, Fr. Joe was famous for inviting any weary fathers into the minister's room for refreshment at the end of a busy day. He would enter into the spirit of preparing for a feast by mixing the preprandials himself, having a knack for what the fathers liked.

Fr. Didusch gave more than twenty years' service to the ladies of Kirkleigh Villa, a home for the elderly run by the Daughters of Charity. He said daily mass for the ladies, heard their confessions and anointed them, and conducted the annual Novena of Grace. An amusing incident occurred one day in the course of Sister Sacristan's preparations for benediction after mass. In order to save time, the sacristan would usually begin lighting the candles near the end of mass. This became so annoy-

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ing to Fr. Joe that one morning, when he had had enough of sister coming into the sanctuary to light the candles, he turned to her and said, "Woman, get off this altar." The good sister was not so anxious in the future.

Even at the age of 79, Fr. Joe still managed to go over to the school lab to assist in any way he could, since he knew where everything was. He had collected precious files of scientific journals, from their origin in many cases, and the professors of Johns Hopkins' pre-medical department would come to study from them and send their students to consult them. A stroke, however, soon affected Fr. Didusch, so that, in between stays at St. Joseph's Hospital, he was forced to remain in his room. Going to and from the hospital became quite the ritual as Fr. Joe got to know the ambulance crews of the city. When he was home at the time of a feast or party, he would love to come downstairs to celebrate with the community, even though it meant being carried down in his wheelchair by his fellow Jesuits, an inconvenience he regretted causing them.

Finally the day came when he was to be reunited with Christ. He was in the hospital, and most thought he would return to Loyola again. Even his doctor did not think Fr. Joe would die this time, since he had made so many more remarkable recoveries. But the Lord beckoned him, and he peacefully passed out of this world on October 19, 1963.

JOHN E. MURPHY, S.J.
JAMES JURICH, S.J.

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INTRODUCTION

As the Society's General Congregation opens in Rome and begins to discuss its work in terms of the needs of the changing world, this annual Ignatian issue attempts to focus on some of the essentials of Jesuit life.

Robert E. McNally's new book, *The Unreformed Church*, will be published by Sheed & Ward in September. Father currently teaches Church History at Woodstock and will be a visiting professor at Brown University next year. James M. Demske, S.J. is Master of Novices for the Buffalo Province.

Avery Dulles, S.J., who has published frequently in *Thought* and *Theological Studies*, has been moderator of the newly-formed Woodstock Institute of Jesuit Spirituality.

We understand that Juan Santiago's criticism of Father Peters' work may be the subject of some controversy. Our pages are open to those who may wish to reply.

Our Summer issue, to be published in June, will feature a second symposium on Jesuits and Catholic Students in Higher Education, with contributions from Walter J. Ong, S.J., Robert O. Johann, S.J., and Theodore M. Hesburgh, C.S.C.

Also coming: the biography of J. Harding Fisher, S.J.

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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.

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ST. IGNATIUS: PRAYER AND THE EARLY SOCIETY OF JESUS

discreta caritas

ROBERT E. McNALLY, S.J.

IT IS WELL KNOWN that St. Ignatius Loyola occupies a distinguished place in the history of Catholic spirituality. In point of time the first of the great Spanish mystics of the sixteenth century,¹ he stood out as a saint of gigantic proportions in an age of heroes. His life-span (ca. 1491-1556), reaching from the medieval to the modern world, embraced years of grave crisis and decision in Western history. In the difficult period of transition, when the old order was passing and the new had not yet emerged, it was the good fortune of the Church to have had at its disposal the rare talents of this holy man who was to devise brilliant ways and means to meet the pressing demands of the changing world.

The character of the total achievement of Ignatius, to be appreciated in its fullness, must be measured not only by his personal sanctity, but also by his valuable contribution to the doctrinal and institutional development of the Church. For within the broad cadre of ecclesiastical history his greatness rests indeed on outstanding holiness as a testimonial to grace; but it also rests on the *Exercitia spiritualia*, as spiritual document, and on the Society of Jesus, as an original institution. In both the personal and doctrinal aspects of the Saint's life the distinctive character of his spirituality is evident; but it is especially evident in the institutional aspect, in the foundation of the Society of Jesus, in the basic religious thought and motivation which underlie its constitutional structure and fiber.

¹ Cf. E. A. Peters, *Studies of the Spanish Mystics* 1 (London 1951) 3.

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The *Spiritual Exercises* are the fruit of St. Ignatius' personal encounter with God in the opening years of his conversion. Conceived as early as 1522 in the mystical context of the Manresa-experience, they reached their full, definitive form only twenty years later, in 1542.² They are a compendium of very carefully planned meditations and contemplations, rules, insights and considerations which form a systematic spiritual method of self-reform in terms of Christian perfection. There is nothing arbitrary or capricious in either the purpose, the content or the structure of this little book. What Ignatius personally experienced at the hands of the Spirit—"things which he observed in his own soul and found useful to himself"—he analyzed, systematically ordered and set down with the conviction that these decisive moments of his religious life might prove helpful to others.³ The result is a document which is theologically and psychologically sound. That its tenor is more practical than theoretical is not surprising in view of the fact that at the time of its first conception Ignatius was neither theologian nor scholar, but a simple, unlearned layman, "not knowing how to read and write except in Spanish." This intellectual deficiency served from an early date as a pedantic reproach against the spiritual doctrine which the Saint had embodied in his book of *Exercises*.⁴

Without answering the delicate question of the ultimate nature and purpose of the *Exercises*, it can be said that 'the service of God' is their leitmotiv. By prayer and the action of the Spirit the exercitant is led to discover the Divine Will; and in embracing it, he is committed to serve "the Eternal Lord of all things." From the opening consideration of the *Exercises* to their conclusion the question of God's service remains central. It is the teaching of the *Principle and Foundation* that man is created "to praise, reverence and serve God." The meditation on the *Triple Sin* poses the challenging questions: "What have I done for Christ? What am I doing for Christ? What ought I do for Christ?" The *Election* declares that the "first aim should be to seek to serve God"; and in the *Contemplatio ad amorem*

² Cf. on the genesis of the *Exercises* H. Pinard de la Boullaye, S.J., *Les étapes de rédaction des Exercices de S. Ignace* (Paris 1955).

³ *Acta P. Ignatii* 11, 99, *Fontes narrativi de S. Ignatio de Loyola* 1, *Monumenta Ignatiana* 1, ser. 4 (2 ed., Rome 1943) 504-505.

⁴ *Acta P. Ignatii* 6, 62, p. 451. Cf. P. Nadal, *Apologia pro Exercitiis S. P. Ignatii*, *Epist.* 4 (Madrid 1905) 826.

the exercitant is reminded in clear terms that "love is shown more in deeds than in words." What stands out in full light in the *Exercises* is "the thought of a distinguished and enthusiastic service, the thought of the will of God to be fulfilled on a grand and magnificent scale."⁵

As a religious institution, the Society of Jesus incorporates this service-theme of Ignatius. In fact, its foundation may be considered a vivid expression and embodiment of his high ambition to render perfect service to God. Significantly the *Formula Instituti* (1540) begins with the words: "Whoever wishes to *serve* under the standard of the cross in our Society, which we wish to bear the honored name of Jesus, and to *serve* our sole Lord and the Roman Pontiff his Vicar on earth. . . ." God is served by fulfilling His will which is best discovered *in* and *through* the Church. In founding the Society, therefore, Ignatius animated it with a pure ecclesial spirit.⁶ By adhering to the Church, his Society would adhere to Christ; and by doing the will of Christ in this world it would do the will of the Father in heaven. The service, which his Society would render, would be neither of words nor of dreams; but rather concrete, real, specific work on behalf of Christ and his Church. Thus pope Paul III in his bull of recognition, *Regimini militantis ecclesiae* (Sept. 27, 1540), remarks of Ignatius and his companions that they have banded together "to dedicate their lives to the perpetual *service* of our Lord Jesus Christ, to our *service*, and that of our successors."

The Service-Theme in the Constitution

In view of these considerations it is not surprising that the service-theme is dominant in the *Constitutions* which St. Ignatius composed between 1540 and 1556. Here the total work of the Society is represented as a supreme act of service of the Divine Majesty. The words "*Ad maiorem Dei gloriam*" are indeed prominent in the text of the *Constitutions*; but even more prominent is the phrase "*Ad maius servitium Dei.*"⁷ The personal service of the members is the

⁵ J. de Guibert, S.J., *The Jesuits. Their Spiritual Doctrine and Practice* (Chicago 1964), p. 127.

⁶ Cf. R. E. McNally, S.J., "The Council of Trent, the Spiritual Exercises and the Catholic Reform," *Church History* (1965).

⁷ Cf. F. X. Lawlor, S.J., "The Doctrine of Grace in the Spiritual Exercises," *Theological Studies* 3 (1942) 524: "In St. Ignatius' mind God is *Dominus*, man is *servus*."

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fruit of their religious obedience, purity of intention and Christian charity. Because Ignatian service is directed purely to God through the Church, it leaves no room for the selfish, the ego-centric and the individualistic. The vast, universal apostolate of the whole Society represents the *maius servitium Dei* which is basic to the *Spiritual Exercises* and the very soul of Ignatian spirituality.

If the foundation of the Society of Jesus be looked at from this point of view, its character as a religious organization becomes more intelligible. Since Ignatius conceived the Society as an instrument of service, the *Constitutions* were drawn up to make it an institute whose inner ethos would correspond to this important role. Above all he gave it a flexible, mobile and adaptable structure so that at any and every moment of its existence it could render that service which the crisis of the times demanded. Obviously the elements of stability, complacency and sufficiency were eliminated from this realistic arrangement of things. Thus the *Constitutions*, as they came from the hands of Ignatius, prescribed neither the recitation of the canonical hours in choir, the adoption of religious names at profession, the imposition of regular and obligatory corporal austerities, the acceptance of ecclesiastical dignities, religious exercises in common, nor government by monastic chapter. The members of the Society were to conform the external manner of their life to the customs of the local diocesan clergy. No distinctive religious habit was assumed, nor was stability of residence prescribed. Fundamentally the break with the past was sharp and decisive. It was intended to free the Society from the medieval conception of religious life and to adapt it to the needs of the emerging modern world.

What Ignatius had devised in founding the Society was recognized by his contemporaries as a startling innovation, so novel in fact that certain pompous clerics of that day refused to acknowledge it as an authentic religious order. The negation of the old traditions which they found in the *Constitutions* was insufferable.⁸ But the revolutionary spirit which moved Ignatius was not in opposition to the past simply for the sake of flying in the face of history; it was rather built on the inspiration that the service of God and

⁸ Cf. A. Astrain, S.J., *Historia de la Compañía de Jesús en la Asistencia de España* 2 (Madrid 1905) 73 ff.

His Church was of such primary importance that every obstacle to it should be removed. The whole function of his Society was 'to get things done,' to accomplish things in the real order. Whatever impeded meaningful work was rejected; what aided service was incorporated. It was a ruthless usage of his own principle, *Tantum-Quantum*.

In breaking with the old traditions of religious life St. Ignatius also broke with its prayer-forms. It is especially in this area of the Saint's activity that his peculiar genius and originality are to be sought; and it is perhaps here more than in any other part of his work that his brilliant creativity comes to the fore. And yet it is this very aspect of the holy Founder's life that is least known and appreciated, doubtless because of an unhistorical approach to the development of spirituality and because of the deep offense that history can give to preconceived ideas. As a master of the spiritual life Ignatius stands not on the side of rigid system, regulation and law, but rather on the side of the human person and his individual liberty, the peculiar needs of his heart, mind and body. This aspect of the Saint's spiritual doctrine is currently out of focus.

Generally candidates to the Society in the time of Ignatius made the *Spiritual Exercises* for a period of thirty days (more or less). The *Exercises* terminated in a reformation, a conversion and a commitment. The exercitant, who entered them with good will, was educated in a school of prayer and became 'a mortified man.' Here he was carefully instructed in a systematic approach to the spiritual life which included meditation and contemplation as forms of mental prayer; but he also came to know other methods of prayer which had their own peculiar function in the spiritual life.⁹ But the mental prayer which the *Exercises* inculcated was never intended by their author to be a permanent, universal pattern for all his followers. As the instrument of initial conversion, it formed a *point de départ* for life in the Society rather than a fixed regime of prayer. In the mind of Ignatius there was no general obligation to meditate daily according to the method of the

⁹ Cf. for example Ignatius' letter to Teresa Rejadella (Sept. 11, 1536) in *Monumenta Ignatiana* 1, 1 (Madrid 1903) 107-109, where the Saint describes a method of meditation that does not import physical or mental fatigue.

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Exercises (or according to any other method).¹⁰ In fact, until 1565, in the generalate of St. Francis Borgia, there was apart from the two examens no definite program of prayer obligatory on the Society as a whole; and before 1608, in the generalate of Fr. Claudius Aquaviva, the mandatory annual retreat, based on the *Spiritual Exercises*, was unknown.

Ignatius looked on prayer as a species of life, something organic that must be nurtured carefully and grow under the inspiration of grace according to its own inner laws. It was not simply a mental exercise that should be shaped and controlled by rigid categories and mechanical patterns. The prayer-experience was unique for each one; and the history of each one's spiritual development was different from all others. Thus Nadal wrote of Ignatius:

In contemplation he finds God as often as he devoted himself to prayer; nor did he think that a definite rule or order was to be followed, but prayer was to be made in various ways; and in meditation God was to be sought now one way, now another.¹¹

And again he writes:

Let Superiors and spiritual fathers use this moderation with which, we know, Father Ignatius was quite familiar, and which, we believe, is proper to the Society, that if they know that one is making progress in prayer with good spirit in the Lord, they do not prescribe anything for him, nor interfere with him, but rather strengthen and animate him that he might advance in the Lord gently but securely.¹²

Because in this matter one individual could not be the norm for another, superiors and spiritual fathers were to be most discerning in the direction of the prayer-life of those entrusted to them.

In writing of prayer Ignatius takes into account a number of personal factors, for example the talents, the age, the depth of experience, the physical and mental vigor, the spiritual progress of

¹⁰ O. Karrer, *Der heilige Franz von Borja* (Freiburg 1921), p. 249: "While it is true that St. Ignatius in his *Spiritual Exercises* employed among other methods meditation, and was the first to work it out systematically, still he never intended elevating it to a permanent way of praying, to a kind of official method of prayer for the entire Order. That would have meant throwing up barriers to the natural dispositions of the individual and to the guidance of divine grace."

¹¹ *Patrum dicta aliquot*, Nadal, *Epist.* 4 (Madrid 1905) 645.

¹² *In Examen Annotationes*, Nadal, *Epist.* 4 (Madrid 1905) 652.

each one, especially "the degree of grace imparted to him by God." After all, in his concept of the spiritual life prayer was not an end but a means to developing the perfect servant of God.¹³

St. Ignatius' Spiritual Program

From the point of view of the *Constitutions* of the Society as approved by the First General Congregation in 1558, what program of spiritual exercises did St. Ignatius specify for the interior development of its members? This important question can be posed only on the basis of certain clarifications and distinctions which touch on the different grades—the formed and the scholastics—which make up the whole body of the Society. It can be best answered by appealing to the *Constitutions* themselves. According to the approved text no one spiritual program is obligatory on all.¹⁴ In the matter of prayer scholastics are to be handled differently than the formed members; and within the grade of the formed no universal norm is of obligation. The ultimate answer, therefore, to the question of how Ignatius thought and spoke about the quantity and quality of prayer which would be basic to the interior formation and development of the members of the Society depends on a number of complex, delicate factors.

Ignatius did not establish a general rule with respect to the prayer life of the professed, and the formed coadjutors. In the Sixth Part of the *Constitutions* (VI, 3, 1) where there is question "of those things in which members of the Society are to be occupied and of those things from which they are to abstain," Ignatius lays down his spiritual program for this category of Jesuits in words which are worth citing here:

Since, in view of the time and approbation of life which is required for admission as professed or as formed coadjutors of the Society, it is to be certainly expected that these will so advance in the way of Christ Our Lord that they will be able to race along it, to the extent that physical health, and the external works of charity and obedience will permit, it does not seem in those things which pertain to prayer, meditation and study, nor in the bodily exercise of fasting, vigils and

¹³ Cf. J. M. Aicardo, S.J., *Comentario á las Constituciones de la Compañía de Jesús* 2 (Madrid 1920) 388 ff., 389: "Prayer and contemplation, since they are means, should only be employed according to the needs of each one."

¹⁴ *Const.* VI, 3, 1 A; IV, 3.

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other practises, which concern the austere chastisement of the body, that any rule is to be set down save that which discreet charity will compose for each, provided that the confessor shall be consulted and, where there is doubt as to what is best the matter be referred to the Superior.

Ignatius constructed the thought contained in this chapter on the presupposition that the formed Jesuit is a spiritual man engaged in an active apostolic life. But because the debilitation of bodily strength and the diminution of the works of charity and obedience, which result from involvement in arduous ascetical practices, distract from that service to which the Society by its Institute is committed, the prayer life of the formed Jesuit must be realistically conceived in terms of this apostolate.

For the religious development of the scholastics and their preservation in the Society after they have been admitted to it, Ignatius established certain broad norms in the Fourth Part of the *Constitutions* (IV, 4, 3):

In addition to the sacraments of confession and Communion, which they are to receive every eighth day, and Mass, which they will attend daily, let them spend one hour in the recitation of the Office of the Blessed Virgin, and in the examination of conscience twice a day, with other prayers according to the devotion of each one, until one hour of prayer is made up, if it has not already been made up.

The program is almost evangelical in the simplicity of its prescriptions—liturgical prayer, and private prayer which might be either oral or mental. All is to be done “according to the arrangement and judgment of the superiors to whom obedience is due as to those standing in the place of Christ.” On the advice of the spiritual father or the superior the order of prayer can be implemented, adjusted, revised in different ways to provide for the personal needs of the individual. The general prescription of the *Constitutions*, therefore, is not to be applied rigidly and uniformly to all alike.¹⁵

In the structure of the Society’s ascetical doctrine prayer is a means, “the most excellent of all means,” to a better service of God.

¹⁵ Ignatius, *Mon. Ignatiana* 12 (Madrid 1911) 126, and Nadal, *Epist.* 4 (Madrid 1905) 323, 571, 573, indicate the role of both superior and spiritual father in dispensing from mental prayer or in commuting its quantity and quality, but always in terms of individual needs.

It is, therefore, subordinate to the work by which the Society concretely serves the Divine Majesty and its interests. According to Ignatius it is charity—*discreta caritas*—which preserves this due proportion of means and end. For a prudent, discerning, moderating love of God should control and direct the prayer life of the Society lest the service of God be diminished. Neither body nor soul should be so overcome by that physical and spiritual exhaustion which prayer involves that apostolic work is rendered impossible or difficult. Since each person responds differently to the demands of spiritual exercises, each one must try to discern in the light of his love of God what is truly his level of achievement. There is true charity, where the love of God is expressed more in deeds than in words.

But *discreta caritas* is the principle neither of a purely subjective inclination to nor an arbitrary aversion from prayer. It is realistic love; it has, therefore, one foot in the spiritual life of prayer, the other in the apostolic life of service. It looks both ways at once without overlooking either aspect of the religious life. *Discreta caritas* becomes effective in a cooperative way, through the medium of confessor and superior whose counsels should be of paramount importance in helping the religious adopt a manner of prayer suited to his individual needs. The interior disposition of each one should be known to the superior through manifestation of conscience; in consequence, he is in a qualified position to specify a program of prayer and penance that will neither retard nor diminish the expression of the apostolic commitment.

Spiritual counsel should be built on a personal knowledge of the individual, but also on an accurate knowledge of the *discretio spirituum* which provides a method for discovering and diagnosing the inner motions of God and His grace in the soul of each one. Obviously both the confessor and the superior must be highly competent men, qualified in human psychology and spiritual doctrine, and capable of determining in each individual case the dictates of charity. For *discreta caritas* is the only rule (*nec . . . ulla regula eis prescribenda nisi quam discreta caritas unicuique dictaverit. Const. 6, 3*) which Ignatius prescribes as normative in fixing the quality and the quantity of the daily prayer of the formed members of the Society. In his mind true apostolic work is inspired by

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charity, performed with purity of intention and completed under the guidance of obedience. In terms of this concept of service the only *effusio ad exteriora* for Ignatius is ego-centric work subtracted from the charity and the obedience of the Society.

Prayer-Work Opposition

To oppose prayer and work as two distinct categories of religious activity, the one to be fostered, the other to be moderated, is to misread the Ignatian concept of both. In his *Memoriale* (Oct. 4, 1542) Blessed Peter Favre provides important insights into this facet of the spiritual life of the Society. He writes:

I was reflecting about the manner of praying well and about different manners of performing good works; also how good desires in prayer prepare the way to good works and the good works in turn prepare the way to good desires. I became aware of this and understood it clearly; he who in spirit is seeking God through his good works will find Him later in prayer better than if he had not engaged in these good works . . . If we seek God above all in prayer, we find Him later in good works. Therefore, he who seeks and finds the spirit of Christ in good works progresses in a manner much more solid than he who occupies himself only with prayer. I might even say that one who possesses Christ through the practice of good works and one who possesses Him in prayer are like one who possesses Him in fact and one who possesses Him in affection . . . You will do better by orientating all your prayers towards the treasures acquired from good works, rather than by aiming during the works at the treasures which are acquired from prayers . . .¹⁶

These words were written during the lifetime of Ignatius whose mind Peter Favre, one of the original members of the Company of Jesus, was well qualified to represent.

Ignatius did not believe that members of the Society should pray for long periods of time. His celebrated dictum is well known: "A man of true self-conquest needs no more than a quarter of an hour of prayer to be united with God." It offers valuable insight into his concept of prayer; and the words, which he addressed (Dec. 24, 1553) to Fr. Caspar Berze in the distant Indies re-affirm his thought on this important matter:

And if that land is less conducive to meditation than this, there is less reason for augmenting it there than here. Between work and

¹⁶ *Memoriale*, nos. 126-29, tr., J. de Guibert, S.J., *op. cit.*, pp. 584-85.

study the mind can raise itself to God; and, for one who directs all things to the service of God, everything is a prayer. With this idea all in the Society must be thoroughly impregnated. Works of charity leave very little time for long prayers; indeed, it would be false to believe that by work they please God less than in prayer.¹⁷

This way of thinking perfectly accords with Ignatius' concept of service and its important role in the spiritual and apostolic life of the Society.

For Ignatius work is not merely an exterior task. It presupposes charity, obedience and selflessness on the part of the worker; but, in addition to these personal qualities, work is also sacramental in character; it is a point of encounter with God and has a mysticism of its own. For God who is to be found in all things, is also to be found in work. The phrase, *hallar Dios en todas las cosas*—"to find God in all things"—is characteristically Ignatian, and is an epitome of his understanding of the Christian concept of work. Thus Fr. Polanco wrote to Fr. Urbanus Fernandes, the rector of the College of Coimbra, in the name of Ignatius (June 1, 1551):

Our Father regards it as better that we try to find God in all things instead of devoting too much continuous time to prayer. It is his desire to see all members of the Society filled with such a spirit that they find no less devotion in works of charity and obedience than in prayer and meditation, since they all should be done out of love for the service of God, Our Lord. ¹⁸

In the same vein Ignatius wrote (June 1, 1551) to Fr. Antonius Brandanus on the scholastics and the spiritual duties:

In view of their goal of study, the scholastics cannot have prolonged meditations. But over and above [the prescribed spiritual exercises] . . . they can exercise themselves in seeking the presence of our Lord in all things, such as their conversations, their walks, in all that they see, taste, hear, and understand, and in all their actions, since it is true that His Divine Majesty is in all things . . . This manner of meditating which finds God our Lord in all things is easier than raising ourselves to the consideration of divine things, which are more abstract, and to which we can make ourselves present only with effort. This good exercise, by exciting good dispositions in us, will bring great visitations from the Lord, even though they occur in a short prayer. In addition to this, one can frequently offer to God our Lord his

¹⁷ *Mon. Ignatiana* 1, 6 (Madrid 1907) 91.

¹⁸ *Ibid.*, 1, 3 (Madrid 1905) 502.

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studies and the effort they demand, seeing that we undertake them for his love while sacrificing our personal tastes, in order that in something we may be of service to His Divine Majesty by helping those for whom He died.¹⁹

The encounter with God in prayer stretches beyond the limits of formal meditation out into the concrete realities of every day life. The totality of human activity becomes a discovery—rooted in charity and obedience—of God in all things.

The *Constitutions* prescribe no formal prayer beyond the two examinations of conscience for the formed members of the Society. This was an important aspect of St. Ignatius' concept of religious life which he strongly maintained until the end of his career, refusing to alter the text of the *Constitutions* by prescribing obligatory prayer for all. There was no Jesuit who could change his mind on this point; and none of the original members of the Company of Jesus dared to try it. In fact, he explicitly stated that it was "his opinion from which no one would ever move him, that for those who are studying one hour of prayer was sufficient, it being supposed that they are practicing mortification and self denial."²⁰ And this is surprising in view of the fact that of the one hour allotted to prayer for the scholastics not much more than a quarter of it could be devoted to private prayer either mental or vocal, after the two examinations of conscience had been made and the Office of the Blessed Virgin recited. But the point to be noted here is that in the formulation of this prescription Ignatius was realistic in terms of his aims and objectives. From bitter personal experience he knew how thoroughly the mental activity of prayer and study consume human energy. He knew also that the scholastics of the Society were dedicated by their vocation to study, and that their intellectual formation basic to their future apostolic life and consequently to the service of the Church should have primacy over all other considerations.

Length and Method of Prayer

Whether the formed Jesuit should pray by rule each day for a determined space of time and according to a specific method was

¹⁹ Cf. J. de Guibert, S.J., *op. cit.*, p. 88.

²⁰ Gonzalez Da Cámara, *Memoriale* 256, *Fontes narrativi de S. Ignatio de Loyola* 1, *Mon. Ignatiana* 1, ser. 4 (2 ed., Rome 1943) 676. Cf. J. de Guibert, S.J., *op. cit.*, p. 89.

not a matter of indifference to Ignatius. An historic exchange between the Saint and Father Nadal after the latter's visitation of the Spanish provinces in 1553-54 is filled with insight into the Saint's mind on this important point. When Father Nadal explained that he had yielded to the Spanish Fathers' request for an hour and half of prayer daily, Ignatius was visibly moved with anger and displeasure. Nadal has described the interview in these words:

By my irreverence and impetuosity in contending that the time of prayer must be increased, I offended Father Ignatius. But at the moment he said nothing. On the next day he sharply denounced me in the presence of others; and, thereafter, he did not make great use of my services.²¹

Father Gonzalez de Cámara, the Minister of the House, who was present on this occasion reports in his *Memoriale* the extraordinary vehemence which Father Nadal's recommendation excited in the Saint. It was in this context that Ignatius uttered his famous dictum on prayer: "A truly mortified man needs only a quarter of an hour to be united with God in prayer."

Father Gonzalez interpreted the exchange between Ignatius and Nadal in this way:

When Ignatius told Nadal that an hour of prayer was enough for those in the colleges, he was placing the chief stress upon mortification and abnegation. Thus it is clear that the Father constructs the great foundation of the Society from all the relevant matters, such as indifference which is presupposed, and the examination after a candidate has passed through his probations and obtained favorable testimony about them, and not from prayer, unless it is the prayer to which all these matters give birth. Thereupon the Father praised highly, especially that prayer which is made by keeping God always before one's eyes.²²

Within the very lifetime of Ignatius there was a tendency among certain members of the Society to increase the quantity of prayer, to specify its quality and to make it obligatory on all members of the order. Father Nadal, as we have seen, thought in this direction; but the influence of the great Spanish nobleman, Francis Borgia (d. 1572), proved significant and ultimately decisive in deter-

²¹ Nadal, *Ephemerides* 2, 42, *Epist.* 2 (Madrid 1899) 32.

²² G. Da Câmara, *op. cit.*, 256, p. 677; J. de Guibert, S.J., *op. cit.*, p. 89.

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mining the future prayer life of the Society. Though a Jesuit in the generalate of Ignatius, he had not been formed in the religious life of the Society in the same sense that Francis Xavier, Peter Favre and the other early companions had been formed. He had never enjoyed, for example, that intimate personal direction which Francis Xavier had received from Ignatius; nor was he acquainted with the spirit of the Society as it had been from its first beginnings in the Parisian days. The lofty circumstances of his life, the noble traditions of his family, the dramatic character of his conversion were unique, and set him aside in a sense from all the others. His relations to Ignatius and to the Society were not typical of this first generation of Jesuits; and his thinking, his own peculiar religious psychology, foreshadow the second generation whose spiritual life moved more and more in the direction of system, regulation and uniformity.

In the very earliest stages of his conversion he stood under the spiritual influence of Father Andreas Oviedo under whom the members of the Gandia community of the Society were obliged to three hours of mental prayer daily. Francis was austere and penitential, devoted to prayer, mortification and abnegation; so otherworldly and eschatological was his inner conversion that it brought him to a decisive break with the world and all that it represented. It also induced in him a rigid cast of mind marked with monastic inclinations.²³

In Spain, where religious life in the century of the Protestant Reformation and the Catholic Reform was coming to full flowering with an almost unmatched brilliance, the propensity for long prayer was especially pronounced. Most of the older religious orders had devised elaborate ascetical (prayer and penance) programs which concretely expressed their inner spirit, their fervor and devotion. This *modus vivendi* was a matter of corporate pride. Neither Borgia nor his Spanish confreres could escape these influences. They were too close to contemporary religious life to be

²³ Nadal had his problems with Borgia and his monastic tendencies. For example, he tells us: "When I told him that it was the will of Father [Ignatius] that he should not inflict the discipline and penances on himself, he replied: 'You are going to make me retire into a Carthusian monastery.' Cf. Nadal, *Epist.* 2, 43.

untouched by it. As members of a new order whose rule refrained from prescribing either a fixed quantity and quality of prayer, obligatory penances or communal religious duties, they felt in a position of inferiority face to face with the asceticism of the day. But more than once, even in the generalate of Ignatius himself, the Spanish provinces moved in the direction of obligatory penance and prayer for their members. Thus in 1554 Nadal describes this situation which he found in the Jesuit College at Alcalá:

The Fathers had six hours of sleep in winter, from ten-thirty to four-thirty, and in summer from nine-thirty to three-thirty; two hours of prayer, one in the morning from five to six, or from four to five, and another before supper from seven to eight in the evening, or from five to six in summer. After dinner and supper they went to the Church to pray and there they passed each time a quarter of an hour . . . Fridays and Saturdays they fasted. They prayed together in the chapel . . . Many times they gathered in the same chapel to take the discipline for any need that may have arisen . . .²⁴

Much of this Father Nadal felt obliged to correct in terms of the *Constitutions* which he was introducing into this Assistancy.

More than once Ignatius himself had to intervene in the affairs of the Spanish provinces. The rigorist tendencies in the matter of prayer and penance which Fathers such as Andreas Oviedo, Francisco Onfroy and others manifested, had to be corrected firmly and prudently;²⁵ and a letter which he wrote to Father Francis Borgia as early as September 20, 1548, shows the character of his moderating influence in the whole question of excessive penance and prolonged prayer.²⁶

Tendency Toward Tepidity

At the same time another tendency is in evidence in the rank and file of the Society, such as it was in the third quarter of the sixteenth century. Already the fervor of the first days of the foundation had cooled, yielding to religious tepidity. The primitive spirit of the Society—its charity and prayer—was disappearing. The decadence

²⁴ Cf. P. Leturia, S.J., "De Oratione Matutina in Societate Iesu Documenta Selecta," *Archivum Historicum Societatis Iesu* 3 (1934) 92-3; Doc. IV.

²⁵ *Iudicium de quibusdam opinionibus* 26-7, *Mon. Ignatiana* 1, 12 (Madrid 1911) 650-52.

²⁶ *Mon. Ignatiana* 1, 2 (Madrid 1904) 233-37.

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that was setting in and infecting certain areas of Jesuit life is exemplified by Fathers such as Simon Rodrigues and Francisco de Estrada.²⁷ With the passage of time the need of renewal and renovation became ever stronger and stronger. From the generalate of Francis Borgia (1565-72) until the death of Claudius Aquaviva (1615), the administration of the Society was seriously occupied with discovering ways and means of restoring on all levels the primitive spirit of the first days. Obviously the question of the prayer life of the order—its quality and quantity—were carefully scrutinized and evaluated. Ultimately the restoration in what concerns prayer in the Society found its method not so much in implementing the *Constitutions* of Ignatius as in supplementing and revising them.²⁸

St. Ignatius died on July 31, 1556. The First General Congregation, which assembled almost two years later (June 21 to Sept. 10, 1558) and elected Father Diego Laynez as his successor, approved the *Constitutions* as they had been left to the Society by St. Ignatius. To those delegates who proposed changing the Founder's formulation of the spiritual program for Jesuits in favor of some kind of extended obligatory prayer²⁹ the Congregation's answer was decisive: "The *Constitutions* are to be preserved and no determination is to be added which is not already found in them." In the same decree, however, the Congregation opened a crack in the wall by making room for the use of *epikeia* for increasing, diminishing or commuting the prayer of the different grades of the Society.

But throughout the generalate of Father Laynez (1558-65) the old custom of the Society was officially maintained. In a letter (Dec.

²⁷ A. Astrain, *Historia de la Compañía de Jesús en la Asistencia de España* 2 (Madrid 1905) 482-500.

²⁸ Of high significance in this regard is a *postulatum* presented in 1572 by the Fathers of the Provincial Congregation of Lusitania. With respect to prayer they observe: here "the Society seems to have suffered no little hurt, not in that less time is spent on it than the *Constitutions* allow, but that far less fruit is harvested from it than formerly; and the clear proof of this situation is the slender fervor of spirit which is evinced in hearing confessions, in preaching to the people and in the other ministries of the Society. Many things, which are said by the Fathers, in no small way lead to the conclusion that prayer should be restored to its pristine state." Cf. P. Leturia, S.J., *op. cit.*, p. 94: Doc. VII.

²⁹ Not only was Borgia not present but his *postulatum* on increasing the time of prayer arrived in Rome only after the Congregation had dispersed.

31, 1560) to Father Antonio de Cuadros in India, who had petitioned the general for an increase in the time devoted to daily prayer, the direct answer was given: "It does not seem to our Father that generally the time of prayer should be altered by devoting an hour and a half to it."³⁰ At this time (1558-65) the Spanish provinces seem to have unofficially practiced a continuous hour of daily prayer. Thus there grew up in the most powerful provinces of the Society what amounted to a custom contrary to the *Constitutions*.³¹

On July 2, 1565, Francis Borgia was elected third General of the Society by the Second General Congregation, which he had convoked as vicar. In its twenty-ninth decree it resolved to leave the decision on increasing (but without specifying) the amount of time assigned to prayer to the newly elected General. This was the fruit of prolonged discussion (*per aliquot dies disputatum*) with spokesmen on both sides of the delicate and important question. The Germans and the French "and with them probably the future General Everard Mercurian and perhaps St. Peter Canisius" opposed any increase in the time devoted to prayer by rule, while "the provinces not only of Portugal and Spain but also (and this was decisive) of Italy," with Father Salmeron, Fr. Nadal and probably Fr. Polanco, supported the new approach which Francis Borgia advocated.³² In formulating their decree the Fathers of the Congregation intended that the General, prudently using the power which they had entrusted to him, might increase the time of prayer, "after taking into account persons, nations and so forth." But this care for the minority—specifically the north European provinces—and its individual needs seems never to have been taken seriously.

On October 5, 1565, approximately one month after the closure of the Congregation, Father General Borgia sent his directive to the whole Society on the prayer-life of all its members, both scholastics and formed.³³ In addition to Mass and the two examinations of conscience he required all to make one hour of prayer each day. At first this hour was not conceived as a unit. For

³⁰ *Lainii Monumenta* 5 (Madrid 1915) 357.

³¹ Cf. O. Karrer, *op. cit.*, p. 261.

³² Cf. P. Leturia, S.J., *op. cit.*, p. 71.

³³ Nadal, *Epist.* 4 (Madrid 1905) 250, n. 1.

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example, fifteen minutes of it could be joined to the night examen. But finally this quarter hour of night prayer was transferred to the morning where it constituted one continuous hour of prayer either mental or vocal (for example, Office, Rosary or the like), but with growing accent on the former. "Thus the hours of prayer was regulated forever and for all in the Society of Jesus."³⁴

In 1566 litanies as a community prayer were introduced into the *de more* life of the Society, as Borgia's response to the request of Pope St. Pius V that prayers be offered by all in the Church for a successful issue to the Turkish problem in Eastern Europe. But even after this crisis had passed, the litanies remained.³⁵ Gradually communal visits to the Blessed Sacrament after meals—a practice unknown in the time of Ignatius—became normal. At the same time the *exercitia corporis*, a series of menial, manual tasks in the kitchen, the refectory and elsewhere became part of the order of the day. Rosaries were worn as an appendage to the clerical dress which tended to become stylized as a religious habit. As more and more of the morning prayer was devoted to mental prayer, the recitation of the Rosary and the Office of the Blessed Virgin was transferred to another part of the day. In 1571 Borgia made the celebration of daily Mass obligatory, and in the following year spiritual reading as a prescribed religious duty entered into the daily order. About the same time the giving of points in common for the morning prayer and the use of special point-books came into greater vogue.

Efforts to Return to the *Constitutions*

In the Third Congregation (April 12 to June 16, 1573), which elected the Belgian Everard Mercurian fourth Father General of the Society, delegates from the northern provinces presented *postulata* that the prayer-pattern of the original *Constitutions* be restored.³⁶ The appeal was denied. In fact, to the *propositum* of the Provincial

³⁴ Cf. H. Fouqueray, S.J., *Historie de la Compagnie de Jésus en France* 1 (Paris 1910) 480.

³⁵ By 1608 the litanies had jelled into a *pia consuetudo*, a private devotion obligatory on all as a communal exercise.

³⁶ At the same time (1572) the Provincial Congregation of the province of Naples, which Alphonsus Salmeron and Bernardino Realino attended, was asking that the integral hour of mental prayer be decreed as a necessity. Cf. P. Leturia, S.J., *op. cit.*, pp. 97-8: Doc. VIII.

Congregation of the province of Aquitania: "That the program of prayer set forth in the *Constitutions* (IV, 4, 3) as to the manner and time henceforth be observed everywhere in the Society,"—and, hence, that the regulation of Francis Borgia be set aside—Father Mercurian gave the curious response: "*Nihil est innovandum.*" Notwithstanding the formulation of the so called *Canones trium Congregationum*, the practice, which Borgia had inaugurated, remained normative for the Society, while a restitution of the prescriptions of the *Constitutions* of Ignatius seemed an innovation.

But even in the course of the decade after the Society's adoption of the Borgian usage there still existed a pronounced confusion, dissatisfaction and resentment. The desired renewal had not been secured. Apropos of certain doubts about the question of the Society's prayer the Belgian provincial, Badouin de Lange, wrote on April 22, 1574, to Father General Mercurian for clarification. The official documents seemed to create an obscurity which required explanation. According to the thirty-sixth canon of the *Canones trium Congregationum*, he writes:

the *Constitutions* are to be preserved and nothing else is to be prescribed about the time of prayer. But from an ordinance of the late Father Borgia of happy memory we have, in addition to Mass, two hours of prayer daily. At the same time the fourth chapter of the Fourth Part of the *Constitutions* prescribes only one hour of prayer. Will Your Paternity, therefore, please tell us what we should do. Should we follow the canons and the *Constitutions*, or the ordinance of the Reverend Father of happy memory . . .³⁷

In solving the doubt the Father General simply refused to yield on the practice of Borgia, which had become customary in the Society.

In 1576, the Provincial Congregation of the province of Aquitania once again petitioned Father Mercurian to rescind the obligatory hour of prayer which had been introduced eleven years before by Father Borgia. The ten *rationes adversae* which accompanied the *postulatum* are striking in their frankness and are worth citing, at least partially:

First. According to the original Institute (IV, 4 and VI, 3) there is expressly granted to Ours one hour of prayer each day; for this reason—that the ministries of the Society consume the whole man and, therefore, its members should not be burdened with long prayer and meditation.

³⁷ *Ibid.*, p. 99: Doc. XI.

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Second. When in the First Congregation there was question of increasing the prayer, the response was given that the *Constitutions* should be preserved and no determinations added to them.

Third. When in the Third Congregation there was question of removing the increase in the time of prayer, the matter was referred to the General that in virtue of his charity and prudence he might act in accord with the power granted to him by the Second Congregation. Wherefore it was the hope of some that the increase in prayer might be removed.

Fourth. We should consider what fruit this increase has yielded. Generally speaking we seem to have been better, or at least less bad, before its introduction than after.

Fifth. Our teachers complain that they do not have enough time for preparing their lectures when they are forced to pray for a whole hour in the morning. This verges on working a detriment to the youth whose education we have undertaken.

Sixth. Priests and many administrators complain that they are severely burdened with the Breviary, which is now much longer than before, moreover with daily litanies and with [meditating on] the rules of office, when an hour of morning prayer is added to all this.

Seventh. Many complain, those especially who have not acquired the habit of meditating, that because of the long period of prayer they are discouraged from it or at least fatigued. This would not happen, if prayer were for the space of a half hour.

Eighth. Others complain that after a half hour they are swamped with phantasms and thoughts which not only take away from them the relish of prayer but also a great part of prayer itself.

Ninth. It seems that the incrementum should be removed that all might more easily bear the other burdens of the Society and perform their work more expeditiously.

Tenth. It seems that the increase in the time of prayer should be removed that that former relish for it might return and be conserved.³⁸

To this *postulatum* Father Mercurian answered: "It seems now that nothing should be changed, but the Superior can dispense those who are very weak (*imbecillioribus*) and those who are very busy."

A realistic insight into the situation, which the introduction of the hour of morning prayer had created, is afforded by a letter which the astute French provincial Claude Mathieu directed (Feb. 26, 1576) to Father General Mercurian. It foreshadows in a certain sense the modern problem of religious tepidity.

Will Your Paternity please consider whether in the Society it is fitting that that period of time for prayer be observed which is prescribed

³⁸ *Ibid.*, pp. 100-101: Doc. VIII.

in the *Constitutions*, and that the incrementum of prayer be removed which was introduced some years ago. For I notice that Ours are less fervent in prayer now than previously. Indeed in the past they used frequently to ask permission to give more time to prayer, and perhaps they spent more time then on prayer than they do now . . . But nowadays many ask to be dispensed from the increase in prayer. Thus in a very short time there will be more who are dispensed—or what is worse, more who will dispense themselves—than those who (as is now the case) observe the rule. It has always seemed to me that we will accomplish not a little, if we simply and perfectly observe those things which are in our *Constitutions*, because if we wish to adopt other things, there is fear that little by little the practise of what is prescribed in our *Constitutions* will cease; and finally we will learn to our discomfort that it would have been better if we had remained in the simplicity of our fathers.³⁹

Aquaviva's Generalate

On February 19, 1581 the Fourth General Congregation elected the young (thirty-eight-year-old) Neapolitan Fr. Claudius Aquaviva fifth general of the Society. His tenure of office, the longest in the history of the Society, lasted thirty-four years, and was marked by a concentrated effort to renovate and restore its depleted spirit. Following the lead of Francis Borgia, this Congregation in its fifth decree made it a matter of law that every member of the Society, both scholastic and formed Jesuit, make one integral hour of prayer every day in addition to the two examens of conscience and attendance at Mass. It decreed that “the pious and salutary custom . . . , as it was introduced by Reverend Father Borgia, should be retained.” But the decree did not say that the hour must be in the morning nor that it must be continuous; nor does it specify the quality of this prayer, whether it should be mental or vocal.

Francis Suarez in his monumental *Tractatus de religione Societatis Iesu* (1608-09) remarks that the hour of mental prayer in the Society is a matter of custom rather than of positive law:

The time of that hour in virtue of the *Constitutions* is not so ordered to mental prayer that the Rosary or the Office of the Blessed Virgin cannot be recited during it, in view of the devotion or the greater fruit of those praying . . . Even though the fifth canon of the Fourth General Congregation says that “the custom of praying for an integral

³⁹ *Ibid.*, p. 102: Doc. XIV.

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hour be retained," it does not declare that the whole prayer is to be mental.⁴⁰

He concludes that by the *custom* and *practice* of the Society the whole hour of morning prayer is mental (meditation and contemplation) and thus it should be considered a *ius ordinarium Societatis*.

In the generalate of Aquaviva the hour of daily prayer as an hour of *mental* prayer became more and more a general rule for the whole Society. In writing, for example, to the Polish Province in 1581 the General says: "Let Superiors take care that an hour in the morning be devoted to mental prayer"; and later, in 1582, he writes to Fr. Henry Herveus of the Lower German Province: "Even though we do not totally prohibit vocal prayers, since in the judgment of a Superior or a Spiritual Father it may be that one might be assisted by them spiritually, nevertheless we desire that among Ours mental prayer thrive as much as possible." The movement of ideas was clearly in the direction of meditation and contemplation.

Nor did the General consider that the Fourth Congregation in making an hour of daily prayer obligatory on all had in any way revoked the principle of *caritas discreta* which Ignatius had explicitly laid down in the *Constitutions* as the norm to be followed in establishing the prayer-life of the members of the Society. It has been seen above how adamant Ignatius was in rejecting any and every attempt to infringe this key principle of liberty and diversity in the spiritual life. And it is an anomaly in the history of spirituality that to this day the hour of morning meditation is represented as an authentic tradition of Ignatius, almost as a measuring rod of Jesuit asceticism.

In setting down his principles on the prayer-life of the formed Jesuits, Ignatius shows a remarkable broadness of judgment and liberality. He always provides for the exception and the exceptional. Thus he remarks in the *Constitutions* (VI, 3, 1): "When doubt arises about what is fitting, the matter should be referred to the Superior"; and later (VI, 3, 1A): "If it be judged wise that a definite time be prescribed for certain ones to prevent their being

⁴⁰ F. Suarez, *Tractatus de religione Societatis Iesu* VIII, 2, 2 (Paris 1857) 402.

either excessive or deficient in spiritual exercises, the Superior will have the power to do this." Qualifications such as these are often used by Ignatius in his directives and laws. They are prudent provisions allowing Superiors to make exceptions for individuals or even for groups, "for certain ones," as he says, who for one reason or another are incapable of fulfilling the law or fulfilling it only with difficulty. But with respect to the quality and quantity of prayer prescribed for the whole Society, Ignatius had already explicitly precluded any change of the text of the *Constitutions*. On the other hand, he respected the individual religious and his needs to the extent that he did not wish to exclude the possibility of changing general norms in favour of particular needs, even to the extent of allowing this or that one more time, if it should be needed. But the sources do not show that Ignatius intended or would have approved a basic displacement of the spiritual program which he outlined in this part of the *Constitutions*.

What is most novel in the trends that have been described here is not that Jesuits meditate for one hour in the morning (Ignatius was not really opposed to that), but that the administration of the Society should determine by law universal norms for the spiritual life of all its members, regardless of their individual differences. It is here that one notes a drift from that freedom of spirit on which Ignatius' spiritual doctrine rests and which gives it its peculiar excellence. It is here, in legislation which prescribes the same spiritual regime for all the religious of the Society, however diverse in age, talent, experience, work and energy, that a sharp displacement of the Ignatian insight is discernible.

It can be freely granted that both Francis Borgia and Claudius Aquaviva, as well as the Second and Fourth (1581) 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. These generals had full authority to act; and their decrees in the matter of prayer are part of the law of the Society to be observed by all its members. But a further question can be posed apropos of the *Constitutions* of 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? The

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question becomes especially relevant when one considers that historical scholarship over the past half century has thrown so much light on the character of the spiritual doctrine of Ignatius and his personal insights in the formation of religious.

Picture of St. Ignatius

The picture which emerges from contemporary research shows that St. Ignatius was truly adept in psychology and a master of prayer, perhaps more skilled in this precious art than has yet been fully appreciated. His own interior development was a marvel to those few who knew him sufficiently to comprehend the wondrous depth of his prayer-life. But apart from his personal sanctity, Ignatius had a very fine appreciation of the richness of human nature and of the diversity of its approach to God in prayer. For him man was complex, not in the way that the structure of a machine is intricate, but rather with the dynamic multiplicity of a living (spiritual, intellectual and sensitive) organism, which must be cared for in terms of its own individual stage of development and achievement. In this area of human activity fast norms cannot be drawn to provide for all aspects of growth and evolution, for the life of the spirit knows no universal categories.

Ignatius also had a meaningful perception of the nature of work, of the concrete act of service, of the manifold tasks that integrate a day of apostolic life. This aspect of the human existence Ignatius conceived as the point of encounter with God who is to be found in all things, in work therefore, as well as in prayer. Ignatian spirituality does not rest on the dichotomy—work and prayer; rather it envisions the entire activity of the formed Jesuit as a continuous band of service proceeding from charity, obedience and selflessness. Here, in all the work which the apostolic life involves, the Jesuit meets God. In the service of the Divine Majesty the heart and core of Ignatian spirituality finds its fulfillment. It does not seek to burden the human spirit.

In this study I have not tried to say everything that could be said. In the course of so few pages no one can settle definitively the complex issues—from the point of view of spiritual doctrine and religious history—which this study raises. The theme which is under consideration here is delicate not only because it infringes

venerable traditions but also because it touches the commitment of so many individuals who have a precise understanding of their historical past. If this discussion has raised important questions, agitated them in the minds of the readers, opened up new vistas or even cast doubts on the validity of old ones, it has succeeded. No one is really worthy of a great heritage unless he understands its origins, character and value; and no heritage is really great unless it can endure the wear and tear of time. The heritage which the contemporary Society of Jesus has received from its holy Founder is far in excess of the value at which it is commonly assessed. It is our present obligation to seek out this treasure, study, know and restore it.

* * * * *

APPENDIX

This study is not presented as a totally original contribution to historical research. It rests on the excellent scholarship which has been made possible over the past fifty years by the publication of the various parts of the *Monumenta Historica Societatis Iesu*. On the basis of this vast source collection historians of the Society are now better acquainted with the genetic development both of its history and its spirituality. We are approaching the time when it will be possible on the basis of historical evidence to make valid value-judgments on certain aspects of our past which have been obscure. The scholarly work that has already been accomplished in this area of concentration—the spirituality of St. Ignatius—has enriched the Society with a deeper understanding of its origins, character and possibilities of future development.

I add here a list of some of the more important titles that handle various aspects of Ignatian spirituality, which is the central theme of this paper:

J. Aicardo, S.J., *Comentario a las Constituciones de la Compañía de Jesús* 2 (Madrid 1920) 386-409.

A. Astrain, S.J., *Historia de la Compañía de Jesús en la Asistencia de España* 2 (Madrid 1905).

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A. Astrain, S.J., *De oratione matutina in Societate Iesu* (Bilbao 1923).

P. Bouvier, S.J., *Les origines de l'oraison mentale en usage dans la Compagnie* (Wetteren 1923).

J. DeGuibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice* (Chicago 1964).

B. Duhr, S.J., *Geschichte der Jesuiten in den Ländern deutscher Zunge* 1 (Freiburg 1907) 570-73.

H. Fouqueray, S.J., *Histoire de la Compagnie de Jésus en France* 1 (Paris 1910) 435-36.

O. Karrer, *Der heilige Franz von Borja* (Freiburg 1921) 249-67.

P. Leturia, S.J., "La hora matutina de meditación en la Compañía naciente," *Archivum Historicum Societatis Iesu* 3 (1934) 47-86.

P. Leturia, S.J., "De oratione matutina in Societate Iesu documenta selecta," *Archivum Historicum Societatis Iesu* 3 (1934) 87-108.

THE WISDOM OF A CHANGE

JAMES M. DEMSKE, S.J.

This is the second part of a longer article by Father Demske. The first part discussed the same evidence considered by Father McNally.

THE FOREGOING CONFRONTATION of the mind of St. Ignatius with subsequent legislation would seem to indicate that the compulsory hour of prayer, prescribed in addition to the two examens and other vocal prayers, is more a "Borgian" than an Ignatian feature of Jesuit spirituality.

Of course it can be argued that Borgia and the Second General Congregation, and Aquaviva and the Fourth General Congregation were authentically interpreting the mind of Ignatius for the needs of their own day. Perhaps the growth in the Society's numbers had resulted in a flattening out of spiritual ideals and a lowering of standards for admission into the Society; perhaps the proliferation of the Society's works had increased the danger that external activities might lead to a neglect of the interior life; and perhaps the apostolic needs of the Church had changed sufficiently from the days of the Reformation to allow a return to a more monastic way of life. These factors, it could be argued, made the Borgian and Aquavivan innovation wise and necessary.¹

¹J. de Guibert, S.J., *The Jesuits: Their Spiritual Doctrine and Practice* (Chicago, 1964) p. 194-96 (Borgia), 239-41 (Aquaviva). This long-awaited translation by Fr. William J. Young, S.J. of *La Spiritualité de la Compagnie de Jésus*, Bibliotheca Instituti Historici S.I., Vol. IV (Roma, 1953), is the auspicious first publication of Father George Ganss' Institute of Jesuit Sources. Cf. WL 93 (1964) 206-08.

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But against this argument is (1) the fact that the Society had already grown to a thousand members before Ignatius' own death,² in spite of which he remained firm in the limits he had set to the Jesuit's obligatory prayer; (2) the fact that the Society even in Ignatius' day was engaged in a multitude of diverse activities, and yet this did not alter what de Guibert calls the Saint's "uncompromising attitude, born of an extremely lively awareness of his role as founder, on this point" (*The Jesuits*, p. 195), since he saw clearly the real danger "of letting this new form of religious life be pulled back to the old types of monastic life" (*ibid.*); (3) the unlikelihood that the apostolic needs of the Church had changed so radically in the twenty-five years between the death of Ignatius and the decree of the Fourth General Congregation, that one of Ignatius' most stubbornly-held positions, in a matter intimately connected with his central intuition of "finding God in all things," should be abandoned.

But the real point is not what was necessary in Borgia's or Aquaviva's day, but what is proper and needed in our own. The following considerations would seem to suggest the wisdom of a change in the existing legislation, in the direction of a return to Ignatius' own provisions in the Constitutions.

1. There is a striking similarity between the problems of our own times and those of the world in which Ignatius lived. Father John Baptist Janssens called attention to this fact in his letter to the whole Society on "Fostering the Interior Life," of December 27, 1946:

The situation in the world at the time St. Ignatius established and organized the Society, seems in many respects to have been like that of today. In those days a great many were wholly ignorant of religious truth, and the same is true today; in those days the minds of men were plunged in a whirlpool of revolution and thrown into confusion by deceptive theories, and the same is true today; in those days members of the lower classes were everywhere forsaking the Church, and the same is true today. (Woodstock College Press translation, p. 4)

² Cf. James Brodrick, S.J., *The Origin of the Jesuits* (New York 1940) p. 262; also, by the same author, *The Progress of the Jesuits* (New York 1947) p. 1 note 1.

2. There is today at least as much apostolic work to be done in the Church as in Ignatius' day, if not immeasurably more, both in extent and in complexity. The Second Vatican Council seems to be achieving an awareness of the staggering task facing the Church today. Pope Paul's *Ecclesiam Suam* was an important step towards conveying this awareness to the rest of the Church.

3. Academic studies today are at least as demanding of the dedication of the whole man as they were in Ignatius' day, if not much more, both in extent and complexity. Moreover, the competition is as keen or keener. No Jesuit studying in the graduate school of a secular university can afford to lean upon the Society's reputation for past scholarly achievements.

4. Thus, the obligation of a full hour of prayer, in addition to the two examens and other prayers, would seem to clash with the Jesuit ideal of total dedication to work or studies as much today as it did in Ignatius' day.

5. The consciousness of the full-hour obligation, whether the obligation is *de facto* fulfilled or not, tends to distort the true ideal of Jesuit life as conceived by Ignatius: finding God in *all* things, not just in prayer.

6. In the wonderfully honest and incisive letter cited above, Fr. Janssens boldly admitted the need

. . . to acknowledge a situation that is as clear as can be: some of Ours here and there either cut down or entirely omit their mental prayer; some of our younger men fail in this way on occasion, but it is more often a failing of older men who have reached maturity. (Woodstock College Press translation, p. 21)

As causes for this "disastrous negligence" (*ibid.*) he mentions lack of time, the very labor involved in prayer, lack of proper training, and failure to find a manner of prayer suited to the individual. All of these factors are certainly operative, and Fr. Janssens gives much sound and practical advice on counteracting them. However, the one remedy he does *not* mention is a return to the original doctrine of St. Ignatius, prescribing what still seems today to be a reasonably attainable goal, as contrasted with the full-hour obligation which for many conscientious Jesuits seems to be *de facto* impossible. The reason why many of Ours *don't* perform the full

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hour of mental prayer is that they *can't*, and this for legitimate reasons. To adapt a phrase of the First Vatican Council, it seems morally impossible that this obligation be fulfilled *ab omnibus expedite, firma consuetudine et nullo admixto horrore* (apologies to Denzinger, 1786). Anyone who has taught in a Jesuit high school or college, not to mention many other apostolic activities engaged in by Jesuits, will have experienced the insurmountable nature of this problem.

7. Thus it seems highly questionable whether the present legislation actually produces more good than harm. Instead of leading Jesuits to heights of union with God, it seems likely to cause disillusion, a lowering of ideals, a disgust with oneself and with authority, a cancerous doubt as to the wisdom and practicality of the Society's laws and rules, an awful suspicion that the Society of Jesus, once the pride of the Church, the light cavalry of the Pope, is today "out of it," and out of touch with the real needs of contemporary man, and, most tragically, out of step with the Church in an exciting time of renewal.

It seems imperative that we rethink the prayer life of Jesuits, to make it not only in theory, but in practice, the vital interior force from which will flow a real outward effectiveness in the goal set before us.³ Is Ignatius saying to us today what he said to Francis Borgia in 1549?

It would be good to realize that not only when he prays does man serve God, because if he served God only when he prayed, prayers that lasted twenty-four hours a day, if such a thing were possible, would be short, since the whole man as completely as possible should be given to God. And indeed, at times God is served more in other ways than by prayer, so much so in fact, that God is pleased that prayer is omitted entirely for other works, and much more that it be curtailed. Indeed, it is right to pray perseveringly and not to faint, but this should be properly understood as the saints and doctors of the Church understood it.⁴

³ Cf. *Const. X, 2, Epit.* [813].

⁴ *Mon. Ign., I, XII, 652, Epist. 3, of July 1549; translation according to Young, Letters, 211.*

FINDING GOD'S WILL

Rahner's Interpretation of the Ignatian Election

AVERY DULLES, S.J.

IN HIS FAMOUS LECTURE, *Existentialism as a Humanism*,¹ Jean-Paul Sartre undertakes to expose the inadequacy of Christian ethics. As an illustration he proposes the case of a pupil of his who, during the Nazi occupation, was anxious to decide whether he ought to leave and join the Free French Forces, or stay home with his mother, who depended very much on his presence. Christian doctrine, Sartre remarks, could say nothing to this young man, torn as he was between the conflicting demands of filial devotion and patriotic generosity. No priest could settle the problem, for everything depended on which priest he consulted. In the last analysis, the student would be responsible for the choice of his own counselor, and the counselor's answer would be as arbitrary as the student's own. "I had but one reply to make," says Sartre; "You are free, therefore choose—that is to say, invent. No rule of general morality can show you what you ought to do: no signs are vouchsafed in this world. . . . We ourselves decide our being."²

Sartre here expresses a growing feeling among Christians and non-Christians that in many of the truly vital decisions of actual life, universal moral norms, whatever their abstract validity and binding force may be, afford no adequate guidance. Reliance on the

¹ Translated in Walter Kaufmann (ed.), *Existentialism from Dostoevsky to Sartre* (New York: Meridian Books, 1963), pp. 287-311.

² *Ibid.*, p. 297 f.

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advice of others, moreover, cannot relieve the individual of ultimate responsibility for his own actions. It is, after all, he who decides whether to follow the directions of others, and whose directions he shall follow.

The problem of moral decision, always difficult, has become enormously more complex for men of our time. In previous ages man lived comparatively close to nature, in a relatively homogeneous cultural environment. His field of choice was consequently narrow, and even within that field custom and tradition often played a determining role. But modern technology has to a great extent mastered the forces of nature and environment. Man lives in a culturally pluralistic society, in which a bewildering number of world views and ethical systems compete for his allegiance. Social structures are in rapid flux; venerable precedent no longer holds unquestioned sway. Modern man is anxiously groping for a method and a logic which can help him find the course of action which is right for him as a particular person in a particular and rapidly changing situation. This need is felt with special urgency by earnest Christians in the spiritually momentous decisions of their lives. How can they be assured of finding the will of God?

Karl Rahner, who makes it his business to explore the most pressing theological and religious questions of the hour, has recently turned his attention to this very question.³ Instead of beginning with an original treatment, however, he has preferred to cast his discussion in the form of a commentary on the methods of election set forth in the *Spiritual Exercises* of St. Ignatius. The art of finding God's will for the individual exercitant is, according to Rahner, the very heart of the *Exercises*. And St. Ignatius, wrestling with this problem, fashioned a completely new technique, far in advance of his times. His very precocity, according to Rahner, has tended to obscure his actual thinking. For the commentators on the *Exercises*, unable to rise to their master's level, impoverished and deformed his thought. Rahner's own study, which intends to rectify this situation, is sure to arouse keen interest among all students of Jesuit spirituality. Because his argument is lengthy and

³ "The Logic of Concrete Individual Knowledge in Ignatius Loyola" in *The Dynamic Element in the Church* (trans. W. J. O'Hara; *Quaestiones Disputatae* 12; New York: Herder & Herder, 1964), pp. 84-170.

involved, and at some points difficult to follow, a rather full summary and analysis may prove useful.

As a background for his own interpretation of the election, Rahner presupposes what he has elsewhere maintained regarding the individual dimension of ethical decisions.⁴ He insists that there are objectively valid ethical norms discoverable by human reason and knowable to the Christian through the teaching of the Church. But it would be a mistake to imagine that all man's ethical decisions could be reached by logical inference from the general principles of natural and supernatural morality, as applied to concrete situations. The fact that my action at the moment is not determinable by general laws, Rahner insists, by no means implies that I am morally free to do as I please. This contention Rahner founds on two premises. In the first place, the living God remains free *vis-à-vis* his creatures, and can at any moment manifest his good pleasure in a binding manner. Secondly, the human person is not a mere instance of the species to which he belongs; he has his own positive, though ineffable, individuality. "Insofar as the same man subsists in his own spirituality, his actions are also always more than mere applications of the universal law to the *casus* in space and time; they have a substantial positive property and uniqueness which can no longer be translated into a universal idea and norm expressible in propositions constructed of universal notions."⁵

The Three "Times"

In the light of these previously developed positions, Rahner gives a strikingly new interpretation to the three "times" (or "occasions," as we might call them today) of election which hold such a crucial position in the *Spiritual Exercises*. The first time of election, as explained by Ignatius, occurs "when God our Lord so moves and attracts the will that a devout soul without hesitation, or the possibility of hesitation, follows what has been manifested to it" (n. 175). The second time is identified as one in which "much light and understanding are derived through experience of desolations and consolations and the discernment of diverse spirits" (n. 176). The third time is "a time of tranquillity, that is, a time when the soul is not

⁴ "On the Question of a Formal Existential Ethics," *Theological Investigations* 2 (Baltimore, 1963), pp. 217-34.

⁵ *Ibid.*, p. 226.

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agitated by different spirits, and has free and peaceful use of its natural powers" (n. 177).

Reflecting on these three times, Rahner maintains that they are specifically distinct, insofar as each has its own proper object. In the first time, the object to be known is a free decree of God which cannot be fathomed except through a special disclosure whereby God makes known his mind. This disclosure, in practice, comes down to a private revelation, such as we read of in the lives of certain saints—e.g. when St. Catherine of Siena, St. Margaret Mary, and others were divinely called to various tasks which they could not have discovered independently of revelation. In his discussion of the election Rahner says little about this type of knowledge, for he maintains that it is mentioned in the *Exercises* simply as a limit case, in order to show forth more clearly the proper sphere of the second time. Ignatius himself alludes only briefly to the first time, presupposing that if it is given it will be infallibly recognized, and that in any case it lies beyond the control of all methods. Rahner has given his views on the criteria and value of private revelations in a separate work.⁶

The third time of election, as Rahner interprets it, is that of Christian rationality. This time obtains, *per se*, when the moral goal can be recognized by reference to the principles of abstract ethics and the general moral imperatives of the Gospel and of the Church, as applied to a particular situation through normal discursive thinking. Rahner's exposition of the process by which such a prudential judgment is reached is very sketchy. His most enlightening comments on the third time come in connection with his discussion of the second, which chiefly interests him.

The *per se* object of the second time, Rahner maintains, cannot be identical with that of the first or the third. Thus it is not a free decree of God, spontaneously restricting the range of what is morally eligible for a given individual (first time). Nor is it the general will of God as communicated by the objective order of creation viewed in the light of faith and reason (third time). But what is left? The only remaining possibility, Rahner contends, is for the second-time election to bear on the unique vocation of the

⁶ *Visions and Prophecies. Quaestiones Disputatae* 10. New York: Herder & Herder, 1963.

concrete person by virtue of his positive individuality. This call, which God utters by making the individual naturally and supernaturally the person he alone is, must necessarily be grasped through a perception of one's own spiritual orientations.

Before justifying in detail this identification of the second-time election with the sphere of individual ethical decisions, Rahner argues very convincingly that the second time is the usual one, at least for persons making the *Spiritual Exercises*. Since the first time is plainly extraordinary, the debate can be only between the second and the third. But Ignatius himself tells us that the third-time methods are to be used only in the event that the first or second time is not given (n. 178). This time occurs when the soul is not moved by various spirits (n. 177), a fact which is itself an unfavorable sign (n. 6). Finally, the typical theme of the Ignatian election—the choice of a state of life according to the evangelical counsels—is a highly individual matter, not deducible from the general invitation for all Christians to pursue sanctity.

In this connection, Rahner has some interesting remarks on the priestly and religious vocation. He is evidently dissatisfied with the tendency of many Catholic authors, especially since Canon Lahitton,⁷ to give primary weight to objective and universal norms, subject only to the decisions of ecclesiastical authority. While Lahitton's criteria can in a certain sense be defended, Rahner wants to make it clear that no man is apt for the religious life unless he as an individual is suited to it, called thereto by the grace of God. Such a call (of which Ignatius speaks in n. 98) cannot be simply equated with good health, intelligence, and moral character; still less can it be ascertained by objective psychological questionnaires. The individual vocation can scarcely be discerned except through a process analogous to the second-time election, even though the Ignatian directives are not consciously followed. In these days of widespread—and no doubt quite necessary—vocational testing, Rahner's insistence on the personal and subjective dimension of the divine call is very welcome.

As further confirmation of his views on the primary importance of the second time, Rahner points out that even the third-time election, as Ignatius conceives it, is never arrived at by purely objective con-

⁷ J. Lahitton, *La vocation sacerdotale*. Nouvelle éd. Paris: Beauchesne, 1913.

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siderations. For all its rationality, it contains elements which properly belong to the other two times, especially to the second. Thus the exercitant is directed to pray in advance that God will "bring to my mind what I ought to do" (n. 180). He should choose in response to a pure love of God "descending from above" (n. 184). After making up his mind, he is to offer his decision to God, "that the Divine Majesty may deign to accept and confirm it for His greater service and praise" (n. 183). The form which such confirmation is expected to take is indicated by n. 213, where Ignatius speaks of "lights, consolations, and divine inspirations." The third time, therefore, is governed by an inner movement of the Holy Spirit, which is at work in the soul even while it is discursively taken up with objective considerations. Thus the third time is in practice a *modus deficiens* of the second.

Rahner's view that the second-time election is the ordinary one is, I think, convincing, even though some very distinguished authorities on the *Spiritual Exercises* are of the opinion that Ignatius himself preferred the third time.⁸ But perhaps Rahner, in his zeal to find distinct formal objects for the three times, overemphasizes the objectivity of the third time, taken in itself. If it were a matter of mechanically applying evident precepts of the natural or positive law, there would hardly be room for an election at all. But if the application depends on a more or less delicate prudential judgment, the third time, in its own right, contains an element of subjectivity. Connaturality and discretion belong to it *per se*, and not merely, as Rahner contends, insofar as it participates in the second time. Rahner, having defined the third time almost rationalistically, is then forced to add that Ignatius fails to apply it in its purity.

The Discernment of Spirits

A very important feature of Rahner's study, to which we may now turn our attention, is his explanation of the role of discernment of spirits in the second-time election. As is well known, Ignatius took over from the patristic and mediaeval tradition the idea that God, angels, and demons more or less regularly invade the human con-

⁸ For example, Erich Przywara, S.J. holds that Ignatius preferred the third time as being more humble. *Deus Semper Maior* 2 (Freiburg i. B.: Herder, 1939), p. 189.

sciousness, producing virtuous or sinful inclinations.⁹ In order to identify the source of these impulses, discernment is needed. St. Ignatius, building on this received doctrine, applied the techniques of discernment to the election. This was his proper contribution.

But the whole enterprise of *discretio spirituum* strikes the modern man as highly dubious. Modern science attributes to physical and psychic causes most of the impulses formerly ascribed to these supernatural agencies. The modern reader is compelled to "demythologize" the Ignatian doctrine, at least to some extent. Can the essential still be salvaged? Rahner is convinced that it can.

On the basis of his own philosophical anthropology, Rahner assumes that the human person, while endowed with positive individuality, cannot know himself in his uniqueness by express conceptual knowledge. But in considering the world about him he obtains an implicit, concomitant knowledge of himself as a spiritual subject. This self-perception affords a point of insertion for the call of God, which reaches each man as an individual through the graces given to him.

Rahner vigorously maintains that grace, as a spiritual reality, is experienced as an element in consciousness. But it is not so clearly experienced as to enable us, by simple introspection, to identify it as such. How then can we single out the impulses which are truly from God, in order to follow them? This is the crux of the problem in the second-time election.

By careful study of the Ignatian texts Rahner thinks it possible to find a privileged type of consolation which is incontrovertibly divine in origin, which can then be applied as a criterion and prototype of all other movements of grace. This Rahner discovers in the second and eighth rules of discernment for the Second Week (nos. 330, 336). Such self-validating consolation is described in terms of two attributes, the one negative, the other positive. On the negative side, Ignatius calls it "*sine causa praecedente*," i.e., "without any previous perception or knowledge of any subject by which the

⁹ On the earlier history of the discernment of spirits see particularly: Hugo Rahner, S.J., "Werdet kundige Geldwechsler'—Zur Geschichte der Lehre des heiligen Ignatius von der Unterscheidung der Geister," in Friedrich Wulf, S.J. (ed.), *Ignatius von Loyola* (Würzburg, 1956), pp. 301-41. Also the article "Discernement des esprits" in *Dictionnaire de spiritualité* 3, cols. 1222-91.

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soul might be led to such a consolation through its own acts of intellect and will" (n. 330). On the positive side, the soul finds itself "wholly drawn to the love of His Divine Majesty" (*ibid.*).

But these attributes themselves give rise to difficulties. The expression "*sine causa praecedente*," as Rahner recognizes, has been traditionally expounded as a sudden experience whose divine origin is clear inasmuch as God alone can act immediately on the will. Modern depth psychology, however, knows of apparently sudden experiences which have been under preparation for a considerable time in the subconscious. Mere suddenness and unexpectedness, then, can hardly afford solid evidence of a special intervention of God.¹⁰ Against the majority of commentators, therefore, Rahner proposes an original interpretation of this self-validating type of consolation, which he thinks more consonant with the mind of Ignatius himself. The main feature, in this theory, would be the positive one, *scil.*, that the soul finds itself wholly drawn to the love of God. This experience, according to Rahner, is the same as that described in Ignatius' famous letter to Sister Teresa Rejadella: "The Lord himself moves our soul and constrains us as it were to this or that action by making our soul wide open. That is to say, he begins to speak within us without any sound of words, he draws up the soul wholly to his love and gives us a sense of himself, so that even if we wished, we could not resist. . . ." In this description no mention is made of suddenness or surprise. When Ignatius says "without words" he must certainly mean without any concept which could be an occasion for this divine attraction.

From all this Rahner concludes that the phrase "without preceding cause" in the rules of the Second Week means, in effect, without conceptual object. If one asks with Suarez, "*Si enim nihil obiectum est, quid amabitur aut de quo laetabimur?*" Rahner replies, in line with his own existential epistemology, that God is non-

¹⁰ In confirmation of Rahner's observations on this point one may cite the remarks of W. W. Meissner, S.J., who has recently scrutinized the rules for discernment in the light of contemporary psychoanalytic ego-psychology. The view that "consolation without any preceding cause" is an effect of grace, he points out, is "at least questionable since the effect could be attributed to purely natural causes working through unconscious motivation." "Psychological Notes on the Spiritual Exercises—III," *Woodstock Letters* 93 (1964), 180; reprint edition, p. 70.

objectively present in consciousness, somewhat in the same fashion as we are interiorly present to ourselves. According to Rahner man has in all his conscious acts an indistinct awareness of God as transcendent horizon, but this awareness does not ordinarily emerge into express consciousness.

Pure consolation arises when this consciousness becomes express. The soul at such moments "is inflamed with love for its Creator and Lord, and, as a consequence, can love no creature on the face of the earth for its own sake, but only in the Creator of them all" (n. 316). Even this consolation, however, can be realized in various degrees. Short of the level of properly mystical experience, it can happen that finite objects present in consciousness become, as it were, transparent, and practically fade out before the transcendence of God. In such an experience no deception is possible. The content is immediately given. Since nothing finite can make itself present as infinite, the divine origin of the consolation is indubitable.

Further Questions

Here again, as at so many points in this essay, the reader is amazed at the success with which Rahner can use his own existential Thomism to illuminate problems that arise out of the Ignatian texts. It may be conceded that if we are in truth immediately conscious of the divine, then God himself is really present within us. But if anything is to follow as regards the election, it seems necessary to show that this experience is a free and gracious self-communication of God, rather than a Promethean act whereby man consciously confronts the divine ground of his own being. Is there such a thing as natural mysticism, and would it sufficiently explain the type of consolation here described? If the answers to these questions are affirmative, it would seem that indulgence in such consolation might at times be actually contrary to the will of God.

Rahner in this essay does not answer these difficulties with all clarity. But in another brief article, thus far available only in German, he has some very helpful things to say.¹¹ He points out that the Christian experience of transcendent joy is wont to come at moments of self-renunciation and that it attracts the soul to

¹¹ Über die Erfahrung der Gnade," *Geist und Leben* 27 (1954) 460-62; reprinted in *Schriften zur Theologie* 3 (4th ed., Einsiedeln, 1961), pp. 105-10.

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poverty, humility, suffering and even martyrdom. God is apprehended as a nameless and ineffable blessedness, almost as a non-entity. To find fullness in emptiness, life in death, and delight in sharing the chalice of Christ is not given to man, at least in the long run, apart from the free commitment of faith. The attraction is so patently from above that the believer can only acknowledge it with deepest gratitude. At such moments we Christians know that the Holy Spirit himself is at work; we experience the hour of grace.

But once we have granted that this "uncaused" consolation is self-validating as the gift of God, there still remains the task of applying it to the election. How are we to establish a positive connection between the proposed course of action and the transcendent God in whom the soul finds its blessedness?

A full discussion of this question would involve a detailed treatment of the various rules of consolation and desolation for the First and Second Weeks, which Rahner does not attempt within the limits of this study. He is content to set forth the fundamental idea which underlies the second-time election. This he finds to consist in a basic affinity between the person, as gratuitously drawn in pure openness to God, and the possible object of his choice. The right decision for a particular individual will be that which leaves intact the consolation of pure union, and even intensifies it, rather than one which weakens or destroys it.

The ultimate decision in a second time—and to some extent in the third time, insofar as this participates in the second—depends upon the perdurance of the effects of pure consolation when the mind is focussed on the matter of the election. This perdurance is discovered by a process of prolonged experimentation, examples of which may be found in the *Spiritual Diary* of Ignatius. Often enough the compatibility of the object of choice with the soul in its total self-donation will best appear from a kind of "play-acting" in which the exercitant imaginatively places himself within the situation which he is thinking of entering (cf. nn. 186-87). By a concrete logic of this kind the subject can eventually judge whether the prospective choice so harmonizes with his own inner religious orientation that he experiences "peace, tranquillity, and quiet" (n. 333).

The method of discernment of spirits is thus closely related to what Rahner calls the "fundamental formula of Ignatian spirituality"—the finding God in all things. This, in Rahner's view, is simply "the persistent putting into practice of that supernatural concrete logic of discovering the will of God through the experimental test of consolation." The affective logic of the second-time election, therefore, is inseparably connected with the characteristically Ignatian synthesis of contemplation and action which has always been a mark of Jesuit spirituality.

At the close of his essay Rahner raises the question whether an individual who is not a suitable candidate for the Second Week of the Exercises has any means of discovering what is for him the existential will of God. Must he be content to follow the general prescriptions of the moral law as applied to the situations in which he is placed? Rahner replies, quite convincingly, that just as many persons speak prose without knowing what prose is, and engage in syllogistic reasoning without having studied formal logic, so too they may apply the concrete logic of the existential choice without being able to grasp its principles in the abstract. The pious but unsophisticated Christian, when confronted with an important religious decision of a personal nature, normally ponders it for some time. At the end he opts for what inwardly satisfies him; he selects a calling which satisfies what he vaguely feels to be his own higher impulses; he embraces a state in which he would feel spiritually at home. The standard is therefore one of congruence with a man's deepest religious attitudes. Thus the methods of election in the *Spiritual Exercises* are only an explicit and technical statement of what the normal conscientious Christian instinctively applies in cruder form.

All in all, Rahner's exposition of the Ignatian existential logic is a most impressive contribution to the literature on the election. His entire treatment is governed by a lively sense of the concerns and presuppositions of contemporary man. His argument proceeds through a series of systematic "reductions" which are startling in their illuminative power. Having first reduced the *Spiritual Exercises* to the election, he then proceeds to reduce the election to the "second time," and the second-time election to the rules of discernment for the Second Week. Finally he shows that these rules them-

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selves can be reduced to the "first principle" of pure consolation, which is self-validating. A further remarkable feature of Rahner's discussion is his ability to clear up a whole series of problems by appealing to his own philosophical anthropology, including his metaphysic of knowledge and his existential ethic. Rahner's answers will be convincing to those who accept his fundamental philosophical and theological positions. To those as yet uncommitted, the fact that he can apply his philosophical theses so successfully to the Ignatian logic of the election will seem to tell strongly in favor of the theses themselves.

A Program for Future Work

As so often happens in Rahner's writings, this essay, notwithstanding its length and density, is not so much a completed piece as a sketch of an immense program of future work. It leaves abundant scope for other spiritual theologians who may wish to delve into questions which Rahner treats insufficiently.

For one thing, Rahner is content to move in a very rarified atmosphere of theory. He is interested in constructing a theoretical apologia for the Ignatian logic of discernment but leaves the problem of its concrete application almost untouched. In applying the logic, I would suggest, the exercitant rarely needs to verify that he has experienced the pure and self-authenticating consolation which forms the heart of Rahner's theory.¹² By following the "rules of thumb" given in Ignatius' numerous directions, one can often obtain very satisfactory results. A man quite incapable of justifying the rules on the theoretical plane may be a master in applying them in practice—and the converse is also true.

In connection with the application of the Ignatian rules, it seems worthwhile to mention a rather obvious point too often overlooked,

¹² M. A. Fiorito, S.J. ["Apuntes Para una Teologia del Discernimento de Espiritus," *Ciencia y Fe* 19 (July-Dec., 1963) 401-15] remarks on the danger that Rahner's theory could in practice limit the use of the rules of election to persons sufficiently advanced in the spiritual life to recognize the non-objective experience which Rahner describes. He rightly calls attention to the importance of supplementing Rahner's theoretical analysis by a detailed study of the *praxis* of the election. For a major contribution to this field see Gaston Fessard, S.J., *La Dialectique des Exercices Spirituels de S. Ignace de Loyola* (Paris: Aubier, 1956), chap. 4.

namely, that a prudent decision presupposes accurate information about what the decision involves in the actual order. If I am convinced, for instance, that the Black Franciscans do what the Carthusians do in fact, my decision to join the former order, though otherwise thoroughly in accord with the rules of election, might well be a disaster. The technique of discernment, in its affective aspects, reveals only the harmony between my personal religious orientations and my *idea* of the object under consideration. To overlook this limitation in the method of consolations and desolations would be to risk discrediting the method itself by demanding too much from it. Too often people imagine that the method dispenses a man from ferreting out the facts.

In his theoretical analysis of the Ignatian doctrine, Rahner's contribution is mainly on the philosophical side. But there are a number of points which seem to call for a more strictly theological treatment lest the thought of Ignatius should be deformed. Even though it be true that pure transcendence is self-authenticating, I should doubt that a philosophical maxim of this kind is the true key to the Ignatian doctrine of consolation. He takes his stand simply and surely on the ground of faith. He knows that God calls us to eternal happiness, and he finds in the inner experience of spiritual joy an unmistakable foretaste of this blessedness. A theology of Christian joy—has anyone undertaken to write such a thing?—would doubtless show that grace, as the *primitiae gloriae*, tends by its very nature to refresh the soul with peace. Rahner's philosophical insights could no doubt be confirmed and deepened by a more theological approach to the phenomenon of consolation.

A final area where Rahner's essay seems deficient is its failure to accentuate the Christological dimension of the Ignatian election. The method described in the *Exercises* requires that the decision be made in the course of a series of meditations on the life of Christ. In such an atmosphere the exercitant will be secure against making a choice simply on the basis of what suits his natural temperament. Viewing his own existence with the eyes of faith in relation to Christ as his leader and exemplar, a man will feel most powerfully the dynamisms imparted from on high. In the light of Christ he will be able to sense most surely whether God is calling him to work out his holiness by developing his natural talents or

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perhaps by sacrificing certain natural possibilities in order to be more perfectly conformed to his crucified Lord.

The role of Christ in the *Exercises*, as August Brunner has remarked,¹³ is not simply to provide a superlative example of the virtues which we seek. He constitutes a concrete, living, personal norm. As the absolute self-mediation of the divine, he comes to us embodying the love of God in visible form and evoking our own response of love. Communion with him, achieved through meditation on his attitudes and deeds, enkindles similar attitudes in us. At the moment of the election the exercitant should be able to say with Paul, "It is no longer I that live, but Christ lives in me" (Gal 2:20). This spiritual companionship with Christ actuates our highest spiritual potentialities and prepares us to give new historical realization to Christ's own life of obedience, worship, and service. The discernment of spirits, then, is not simply a matter of viewing the object of the election in the light of my own spiritual inclinations; even more importantly, it demands reference to Christ as the living concrete norm. The right decision is the one which will best enable me to reenact Christ's own decisions within his body, which is the Church.

Rahner's brilliant essay on the Ignatian logic, with its heavily philosophical emphasis, seems to demand completion through greater attention to these theological points. Such a development, I believe, would not contradict the principal conclusions of this essay. It could advantageously incorporate much that Rahner himself has said in other articles concerning the mysteries of the life of Jesus and the ecclesial dimension of all authentic spirituality. Even as it stands, in all its incompleteness, Rahner's study of the Ignatian election is a major break-through in the theology of the *Spiritual Exercises*.

¹³ "Die Erkenntnis des Willens Gottes nach den Geistlichen Übungen des hl. Ignatius von Loyola," *Geist und Leben* 30 (1957) 199-222. The following few sentences are heavily influenced by the last section of this incisive article.

THE THIRTY FIRST GENERAL CONGREGATION

Edited by: JOSEPH M. KAKALEC, S.J.

ON MAY 6, 1965, DELEGATES from all over the world will convene in Rome for the first session of the thirty-first General Congregation of the Society of Jesus. The death of Very Reverend Father John Baptist Janssens on October 5, 1964, and the momentous strides towards *aggiornamento* in the Church taken by the Second Vatican Council have made such a solemn gathering doubly necessary. For it belongs solely to a General Congregation, the supreme legislative body of the Society of Jesus, to elect a new General and to make whatever changes in our Institute that may be necessary in this time of renewal.

Since the summoning of the Congregation on November 13, 1964, preparations have been going on assiduously—all, however, in a well established framework. Within each Province, a preparatory Provincial Congregation meets to elect delegates to the General Congregation. Besides the Provincial, each Province sends two such from among the professed. The preparatory Congregation also considers the *postulata* submitted to it by the members of the Province. While such a Congregation does not have legislative power, the *postulata* it approves are sent to the General Congregation as indicative of the thinking and desires of the Province itself, and its delegates do have full voting power at the General Congregation. Moreover, these delegates are expected to be thoroughly familiar with the ideas, plans, proposals and suggestions that are pertinent and current in their Province.

The delegates or electors from the American Assistancy, already chosen, are representative of the wide range of works and interests of the American Society of Jesus.

BUFFALO



Father James Alf, S.J. Father Alf was ordained in 1939 and taught theology at Georgetown, Canisius College and since 1951 has been professor of dogmatic theology at Woodstock College.

Father John J. Reed, S.J. Father Reed was ordained in 1944, received his licentiate in sacred theology in 1945 and his doctorate in canon law from the Gregorian in 1949. He has been on the faculty of Woodstock College since 1949.



Very Rev. James J. Shanahan, S.J. Provincial, Buffalo Province. Father Shanahan was ordained in 1940 and since that time he has been professor of ethics, theology and English, Army Air Corps chaplain and President of St. Peter's College.





Father Joseph D. O'Brien, S.J. Father has his degree from the Gregorian, taught canon law at Alma College, has been rector of Alma, and was Provincial of the California Province. He is now engaged in retreat work.



Rev. Francis J. Silva, S.J. Rector, Sacred Heart Novitiate. Father Silva was ordained in 1942, taught speech and English at Sacred Heart Novitiate and was retreat-master and member of province mission band in 1954.

Very Rev. John F. X. Connolly, S.J. Provincial California Province. Father Connolly was ordained in 1946, is former President of the University of San Francisco, Rector of Los Gatos, and instructor at St. Ignatius' H.S.





Very Rev. John R. Connery, S.J. Provincial, Chicago Province. Father Connery was ordained in 1944 and received his S.T.D. from the Gregorian in 1948. Prior to his present appointment Fr. Connery was professor of moral theology at West Baden and instructor at St. Ignatius H.S., Cleveland.



Father William P. Le Saint, S.J. Vice-Superior, St. Mary Seminary (Mundelein).

Father Paul L. O'Connor, S.J. President, Xavier University, Cincinnati. Fr. Connor was ordained in 1941, served as Dean of Freshmen at University of Detroit, spent two years as a Navy chaplain, and is active in civic affairs, a member of several civic committees, and commissions and has received several honorary degrees. Under his direction Xavier has made notable advances in recent years.





Father Henry F. Birkenhauer, S.J. Father Birkenhauer is best known as John Carroll University's "polar-priest" and has given numerous lectures on his experience with the Int'l. Geophysical Year's scientific program. Director of Carroll's Seismological Observatory, he has done extensive work in seismology, especially on the relationship between earth waves of volcanoes and nuclear explosions.

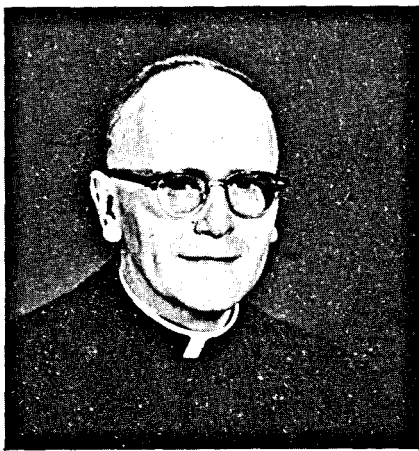
Very Rev. John A. McGrail, S.J. Provincial, Detroit Province. Father McGrail was ordained in 1941 and since that time has been professor of classics at Milford, Dean of the Juniorate at Milford and Rector of West Baden College.



Father James J. McQuade, S.J. Rector, St. Stanislaus Novitiate. Father McQuade is well-known for his work in television and numerous programs on Catholicism and Communism. Author, lecturer, reviewer and former editor of *Direction* magazine, Father McQuade is also a member of many national lay and religious organizations.



MARYLAND



Very Rev. John M. Daley, S.J. Provincial, Maryland Province. Father Daley received his Ph.D. at Georgetown University in 1953. A specialist in American church history, Fr. Daley is former professor of history at Georgetown's Graduate School.

Father Joseph F. Gallen, S.J. Professor of Canon Law, Woodstock. Father Gallen was ordained in 1935, and from 1937-1940 studied canon law at the Gregorian in Rome.



Father Edward J. Sponga, S.J. Rector, Scranton University. Father Sponga was ordained in 1948 and has held numerous offices since ordination, the last being Rector of Woodstock College.





Father George E. Ganss, S.J. Director of the Institute of Jesuit Sources, Loyola University Press. Fr. Ganss was ordained in 1938 and received his Ph.D. in 1934 from St. Louis University. Former instructor at Marquette University, Fr. Ganss is also professor of ascetical theology at St. Marys, Kansas.



Father Paul C. Reinert, S.J. Pres., St. Louis University. Fr. Reinert was ordained in 1940 and received his Ph.D. from the University of Chicago, 1944. Fr. Reinert is the recipient of a number of honorary degrees and awards such as the Eleanor Roosevelt Humanities Award, 1964. He has also served on numerous commissions and organizations such as Pres. Eisenhower's and Pres. Johnson's Committees on Education.

Very Rev. Linus J. Thro, S.J. Provincial, Mo. Province. Father Thro was ordained in 1945 and received his Ph.D. in philosophy from the University of Toronto. Author and lecturer, Fr. Thro was instructor in English, philosophy, Greek, Latin, and French. Before his present appointment he was Rector of the College of Philosophy and Letters in St. Louis.



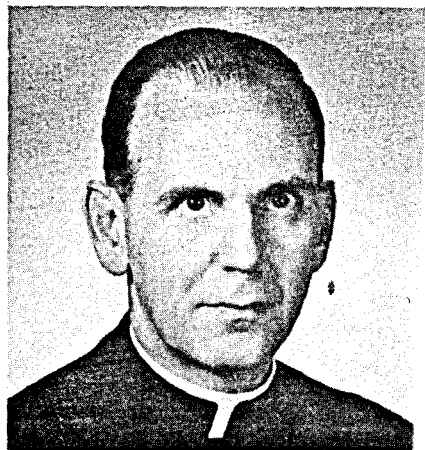


Father John C. Ford, S.J. Professor, Moral Theology, Catholic University of America. Father Ford is well known for his writings on marriage, alcoholism, depth psychology, etc., and is a frequent contributor to numerous national journals. Lecturer and member of several commissions and national organizations, Fr. Ford was awarded the Cardinal Spellman Medal for Contributions to Theology in 1956.



Father William J. Murphy, S.J. Tertian Instructor, St. Robert's Hall, Pomfret. Father Murphy was ordained in 1927 and since that time has been Province, Prof. of Studies, Socius to Prov., Rector of Boston College and Dean of Studies at Shadowbrook.

Very Rev. John V. O'Connor, S.J. Provincial, New England Province, Father O'Connor was ordained in 1945. Upon completion of a biennium in Rome in ascetical theology Father O'Connor was appointed member of the faculty at Weston College. Father O'Connor is also former Rector of Weston College, a position he held before his appointment as Provincial.





Father A. William Crandell, S.J. President, Spring Hill College. Before his present appointment, Fr. Crandell has served as Asst. Dean, Loyola (N.O.), Superior and founder of Montserrat Retreat House. Father Crandell received his LL.D. in 1963 and has served on a number of educational commissions and committees.

Very Rev. E. Cecil Lang, S.J. Provincial, New Orleans Prov. Fr. Lang, former U.S. Army Chaplain, has also served as Socius to Provincial, instructor in religion and math, Loyola (N.O.), Rector at St. Charles' College and the Mobile House of Studies before his present appointment.



Father Andrew C. Smith, S.J. Rector, Loyola University (New Orleans) Father Smith was ordained in 1928 and received his Ph.D. from Chicago U. in 1934. Professor in English, Dean, Province Prefect of Studies; and former Vice-Provincial, Fr. Smith has also served as President, Vice-President, Director, and member on several associations and committees.





Very Rev. John J. McGinty, S.J. Provincial, N.Y. Province. Father McGinty was ordained in 1946, taught psychology and ethics at St. Peter's College, served as Secretary to the Provincial and Rector, St. Ignatius' Church, N.Y.C.

Father John J. McMahon, S.J. Tertian Instructor, Auriesville. Father McMahon was ordained in 1935, and attended the Gregorian and the University of Michigan. He also taught ethics and natural law at Fordham, was former Provincial from 1948-54 and studied ascetical theology at the Gregorian from 1962-3.



Father Vincent T. O'Keefe. President, Fordham University. Fr. O'Keefe was ordained in 1950, and before his present appointment studied dogmatic theology at the Gregorian, taught fundamental theology at Woodstock and was Executive Vice-President of Fordham.





Very Rev. John J. Kelley, S.J. Provincial, Oregon Province. Former Executive Vice-President and Director of Public Relations at Seattle University, Fr. Kelley was ordained in 1947 in San Francisco.



Father John P. Leary, S.J. Pres., Gonzaga University. Former Vice President, and Dean of Graduate School, author, lecturer and member of the Higher Education Comm., of the Northwest, Fr. Leary also continues in a teaching capacity.

Father Albert A. Lemieux, S.J. President, Seattle University. Fr. Lemieux received his Ph.D. from the University of Toronto, is serving and has served both as member and chairman of numerous professional and civic organizations, and is the recipient of several honorary degrees and awards.



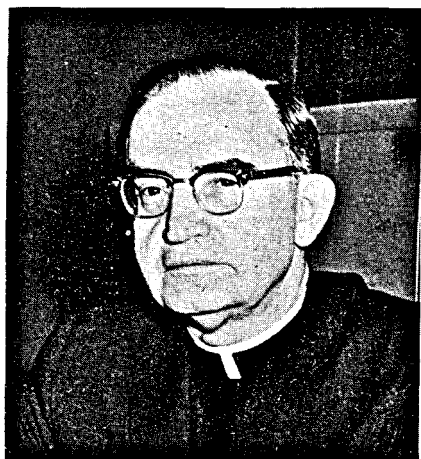


Very Rev. John J. Foley, S.J. Provincial, Wisconsin Province. Father Foley was ordained in 1936 and since that time has been Principal at Marquette H.S., Assistant Dean at Creighton University, Regent at the Medical School of Creighton, and Rector of Creighton.



Father George P. Klubertanz, S.J. Dean, College of Philosophy and Letters, St. Louis University. Father Klubertanz is well-known in scholarly philosophical circles for his numerous lectures, articles, books and reviews in philosophy. Former President of the American Catholic Philosophical Association, and editor of *The Modern Schoolman*, Fr. Klubertanz has participated in numerous workshops throughout the United States.

Father John L. Thomas, S.J. Associate Professor of Sociology, St. Louis University. Father Thomas has done outstanding work in the field of marriage and the family. Author, lecturer and former President of the American Catholic Sociological Society, Father Thomas possesses membership in a number of sociological associations.



THE ELECTION VS. THE THIRD WEEK

*It is the opinion of the present writer
that Father Peters has failed*

JUAN SANTIAGO, S.J.

IN RECENT YEARS THE SOCIETY OF JESUS in many parts of the world has been blessed with a new spirit of understanding and inquiry in regard to the *Spiritual Exercises* of St. Ignatius. The importance of so great a blessing needs no explanation especially in view of the occasional tendency among Jesuits to believe that the book of the *Exercises*, like many another of the spiritual books of a bygone age, has lost its value before the challenge of the twentieth century mentality. Among the noteworthy contributors to this new interest in the *Exercises* is Fr. William Peters, S.J., a Dutch Jesuit who has, in lectures in the United States and Canada and in giving retreats to religious and to Jesuit scholastics, introduced what appears to be a new and strikingly different approach. Part of the importance of Fr. Peters' contribution lies in the claim that his interpretation of the *Exercises* is actually not new at all—since he finds ample evidence for it in the spiritual experience and writings of St. Ignatius himself.

According to Fr. Peters, the *Exercises* ought to be characterized as a mystery and a miracle—they are a special means chosen by

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God for the granting of special graces for living the interior life to those who make them. The *Exercises* are a mystery because *de facto* God has attached so much power to them rather than to some other means of deepening the interior life. The miracle, of course, can be seen working in the life of Ignatius and his companions and in the countless other lives whose holiness has been supported and developed through making the *Exercises*. But in order to participate fully in the miracle, one must subject himself as fully as possible to the mystery of the *Exercises*. One must make the *Exercises* as Ignatius intended them to be made.

In going back to what the *Exercises* were originally intended to be by Ignatius, Fr. Peters finds himself in opposition to what he refers to as the traditional method of giving them. The *Exercises* were not considered by Ignatius as a means to an election, says Fr. Peters, i.e., they were not intended primarily as a help for making a choice of state of life or of resolutions for a better living of a state of life already chosen by the exercitant. Rather they are an end in themselves, a time for and a schooling in contemplation. The fruit of contemplation is always to be more deeply in a position to find God's will in particulars, but the *Exercises* themselves are directed primarily to this contemplation.

Fr. Peters presents both historical and textual arguments to prove his thesis. As far as his methodology is concerned, he claims that his starting point is not the text of the *Exercises* exclusively nor the traditional way of giving them. He has attempted to reconstruct the *Exercises* according to the mind of Ignatius from an understanding not only of Ignatius' life but from a close scrutiny of the text of the *Exercises*, the *Autobiography* of Ignatius, and the *Spiritual Diary*. It is the opinion of the present writer, however, that Fr. Peters has failed in this attempt. It is our conviction that some of his fundamental arguments cannot withstand a careful analysis. Because of limited space, we shall not examine his historical arguments. We choose to look at his textual arguments because these have received a great deal of his attention.

We regret that at the time when this present article was being written, Fr. Peters' book *The Spiritual Exercises: Text and Interpretation*, had not yet been published. Fortunately his three lectures at the *Second Fordham Cooperative Study of the Spiritual Exer-*

cises¹ and the *Synopsis of a Seminar on the Spiritual Exercises*² given at Willowdale, Canada, have been published. We shall make reference to the latter. (*Note*: Even though, as the editors of the *Synopsis* warn us in an introductory note, not everything that Fr. Peters said in the lectures was included in the *Synopsis*, our presumption is that his basic textual argumentation is present in these pages without noticeable distortion or omission.) When referring to the Willowdale lectures, we shall cite by using the letter W with the page number.

The basic text for our discussion will be the Spanish *Autograph*,³ which is the text used by Peters himself. In some instances when the *Autograph* does not shed enough light, we shall make reference to the four other contemporary texts of the *Exercises*: the Regina text (Re),⁴ the text of Blessed Peter Faber (Fa),⁵ the *Vulgate* (Vu),⁶

¹ *The Second Cooperative Study of the Spiritual Exercises of St. Ignatius*, held at Fordham University June 24, 25, 26, 1964. Director for Retreats and Missions, 501 East Fordham Road, N.Y.

² *Seminar on the Spiritual Exercises* by William A. Peters, S.J. A Synopsis, Regis College, Willowdale, Ontario, Canada.

³ The *Autograph* is the oldest Spanish manuscript we possess of the text of the *Exercises*. It is called *Autograph* because Ignatius used it and modified it somewhat, introducing in all 47 corrections. It is considered by scholars the most authoritative text of the *Exercises*. The copyist was Fr. Bartolome Ferrao, the Portuguese secretary to Ignatius (cf. J. Calveras: "Acerca del copista del autografo de los Ejercicios" *AHSI* 30 (1961) 245-263). For the *Autograph* in general, the reader is referred to Iparraguirre-Dalmases, O.C., p. 185 and MHSI series 2: *Exercitia et Directoria* (Madrid, 1919) p. 137 ff., where among other things the reader may check for himself the corrections made by Ignatius. Calveras: "Retoques del texto de los Ejercicios anteriores al autografo" *Mnr* 31 (1959) 353-370; Calveras: "Los ultimos retoques del texto de los Ejercicios" *Mnr* 31 (1959) 261-280.

⁴ The Regina text is an autograph manuscript by an English Jesuit, John Helyar, preserved in the Vatican library. Scholars date this document between 1534 and 1536. Parts of it seem to have been written from memory, parts taken from a copy of the book of the *Exercises*. The latter parts are more similar to the rough *Versio prima* than to the text of Faber (Cf. MHSI, *op. cit.*, pp. 207; 569-973; text 624-648).

⁵ During his stay at Cologne (January-July 1544) Peter Faber left an autograph copy of the book of the *Exercises* for the use of the Carthusians of that city. Unfortunately we only have a copy of Faber's original manuscript. The value of this document lies in the fact that, in all probability, it is one of the oldest translations of the *Exercises*. Its similarity to the *Versio prima* and the

and the *Versio prima* (Ve).⁷ Whenever we quote any text other than the *Autograph* this will be indicated. We shall follow Puhl's English translation⁸ for the most part, but when greater accuracy is needed, we shall translate literally ourselves.

Fr. Peters' interpretation of the *Exercices* centers about two main headings:

A—*Arguments against the importance of the Election:*

Fr. Peters believes that most of the matter proposed in the Election apparatus (169-189) presupposes that a choice of state of life is to be made outside the Long Retreat. His reasons for so thinking are:

- 1—in referring to the exercitant, the terminology of the Election paragraphs (169-189) is not the same as that used in other sections of the Long Retreat;
- 2—the third time for election is not proper to the Long Retreat;
- 3—the wording of 169-189 does not go beyond that of the Principle and Foundation.

Versio Regina is very close. (Cf. MHSI, *op. cit.*, pp. 206; 567-569; Paul Debuchy, S.J. "Une ancienne copie des Exercices" (provenant du Bx Pierre le Fèvre) CBE 52-53 (1914) 1-96).

⁶ With the occasion of the approval of the *Exercices* by Pope Paul III, Ignatius appointed the distinguished humanist Andre des Freux (Frusius) to make a better translation of the *Exercices*. Des Freux began his work in 1546 and finished either at the end of that same year or at the beginning of 1547. The Holy See received the *Versio prima* together with Des Freux's translation, the Vulgate (Cf. O.C., p. 186; MHSI, *op. cit.*, pp. 148 ff; Pinard de la Boullaye: "La vulgata des Exercices. Ses caractères, son autorité" RAM 25 (1949) 389-407; 35 (1959) 440-447; 37 (1961) 193-212; Pinard de la Boullaye: *Les étapes de rédaction des Exercices* Paris, 1950, 7ième ed.).

⁷ The *Versio prima* is an awkward Latin translation of the *Exercices* made by Ignatius in Paris in 1534 and corrected, in all likelihood, by Faber and Salmerón. (Cf. Calveras: "Estudio sobre la redacción de los textos latinos delos Ejercicios anteriores a la Vulgata" AHSI 31 (1962) 3-99). This translation was later approved by the Pope (Cf. O.C. pp. 183 and 186; MHSI, *op. cit.*, p. 160 ff.)

⁸ Louis J. Puhl, S.J.: *The Spiritual Exercises of St. Ignatius: A New Translation* (Newman 1963, Revised Edition).

B—Arguments in favor of the Third Week:

Fr. Peters believes that Ignatius regarded this week (and not the choice of the state of life) as the climax of the *Exercises*. His reasons for so thinking are:

- 1—there is a much more noticeable and intense concentration on the personal aspects of prayer in the third week;
- 2—in the rules for eating we are taught how to integrate a high degree of prayer with daily practical actions;
- 3—the notion of *composition* is dropped during this week because the person is already composed.

In dealing with each of the assertions above, our article consequently will fall into two general parts corresponding to Fr. Peters' two basic arguments. A general conclusion will follow.

According to Fr. Peters, Ignatius is consistent in his terminology. The phrases used by Ignatius when referring to the Long Retreat exercitant (i.e., of the 20th annotation) are not the same as the ones used for an exercitant who is not making the Long Retreat (i.e., of the 18th and 19th annotations). Consequently, by observing how Ignatius refers to the exercitant in a particular section of the *Exercises* we can determine whether that section forms part or not of the Long Retreat. Applying this principle, Fr. Peters discovers that the Election apparatus, at least in part, does not form part of the Long Retreat. Let us consider his arguments.

In the paragraphs previous to the Election, St. Ignatius calls the exercitant '*is qui exercetur*' (133), or he uses the first person singular, e.g., 'As soon as *I* get up in the morning.' But in the preamble of the Election you don't find '*is qui exercetur*' or '*I*.' Here Ignatius uses "man" (*hombre*), "we," or "anyone." . . . Phrases such as "he who exercises himself" or "he who contemplates" refer to the man making the Long Retreat. Phrases such as "man" (*hombre*) or "whoever he may be" (*quien*) are found outside of the Long Retreat." (W. 10)

The presence of either of these two phrases, "he who exercises himself" or "he who contemplates," indicates a section of the Long Retreat; whereas the presence of one of the other two phrases, "man" or "whoever he may be," indicates a section outside the Long Retreat. Let us begin our analysis with the last two phrases, "man" and "whoever he may be."

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The word "man" (*hombre*) appears twice in the Election apparatus:

177 "Third Time. This is a time of tranquillity. One considers for what purpose man is born. . . ."

185 "Second Rule. I should represent to myself a man whom I have never seen or known. . . ."

Does it follow from the fact that we have found the word "man" twice in the Election apparatus that this section of the *Exercises* does not form part of the Long Retreat? By no means, because if it were true that phrases such as "man" are found *only* outside the Long Retreat, then we would have to place outside the Long Retreat, among other sections of the *Exercises*, the 20th annotation and the Rules for Eating.

The Secret of a Retreat

For Fr. Peters, however, the 20th annotation is a key document in the Long Retreat. And rightly so. It is precisely this annotation which deals with the Long Retreat and the ideal exercitant. As Fr. Peters says in the lecture entitled: "The Essence of the Spiritual Exercises":

The secret of a retreat and one of the prime conditions is the closeness which exists from the very beginning between the exercitant and the Almighty (cf 20). Saint Ignatius points out that the more the exercitant finds himself alone with God the more he will be united with God for the reception of divine grace. (W. 4)

One should expect, if Fr. Peters' arguments are valid, a phrase such as "he who exercises himself" or "he who contemplates" in this 20th annotation. However, this is not the case. Of the five texts of the *Exercises* found in the volume of *Monumenta Historica the Autograph* is the only one that uses the word "man" in the 20th annotation: "*En apartarse hombre de muchos amigos y conocidos.*" Was Fr. Peters following the *Autograph*, as he claims, when he made the statement "phrases such as 'man' (*hombre*) or 'whoever he may be' (*quien*) are found outside the Long Retreat"?

Further textual proof makes Fr. Peters' statement, "Phrases such as 'man' (*hombre*) or 'whoever he may be' (*quien*) are found outside the Long Retreat," unacceptable. The Third Week is, according

to Fr. Peters, "the climax" of the *Exercises* (W. 72):

The Rules for eating are brought in here, not as a mere penance, but as a means to contemplation and a high prayer in practical, everyday matters. (W. 74)

Moreover, he believes that the wording of rule 4 is especially typical of the Long Retreat terminology:

Note the wording, for example in No. 4. The principle of variation will help and dispose one to experience interior *lights*, *consolations*, *Divine inspirations* [italics in text], words that are not found in 169-189, but are typical of the Long Retreat and the Discernment. (W. 10)

Hence there can be no doubt for Fr. Peters that this fourth (213) rule and its terminology are typical of the Long Retreat. How explain then that it is precisely in this rule that we find the word "man" not only in the Spanish *Autograph* but also in the *Versio Prima*: "*quanto más hombre quitare de lo conveniente . . .*"; "*quanto magis homo subtraxerit . . .*?" Did Fr. Peters forget this rule when he said that words like "man" are found outside the Long Retreat?

With regard to the second phrase that supposedly denotes an exercitant who is not making the Long Retreat, "whoever he may be" (*quien*), a careful study of the text reveals that there is even less foundation for Fr. Peters' distinction than there was for the word "man."

We have found this indefinite pronoun "*quien*" seven times in the book of the *Exercises*, but only once in the Election apparatus (174). Again in the Third Week this ostracised word appears, and this time not once, but twice in the same number (209):

209 "Note. If one (*quien*) wishes to spend. . . ."

"On the other hand, if he (*quien*) should wish. . . ."

The Vulgate and the *Versio Prima* preserve the indefinite:

Vu: "*sicui libeat; si quis malit*"

Ve: "*is qui vult; qui voluerit*"

If this phrase is *never* found in the context of the Long Retreat, how explain its presence in the Third Week?

Similarly, according to Fr. Peters, the Second and Third Methods

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of prayer “do not merely constitute an appendix on prayer, they belong to the Long Retreat and to the fourth week (W 88). Here again, not once but twice, “*quien*” is used:

- 248 “Note. If anyone (*quien*) wishes to imitate. . . .”
“If he (*quien*) wishes to imitate our Lady. . . .”
Vu: “*si quis optet; si vero similem affectet. . . .*”
Ve: “*qui desiderat; et qui exoptat. . . .*”

The other two instances are:

- 168 Third Degree of Humility.
“*Así para quien desea alcanzar. . . .*”
“If one desires to attain. . . .”
336 8th rule for Discernment of Spirits in the Second Week.
“. . . a *quien Dios de la tal consolación. . . .*”
“But a spiritual person who has received such a consolation. . . .”

Consequently, either Fr. Peters’ argument is faulty, or both the Third Week and the Three Methods of Prayer do not belong to the Long Retreat, and this *a fortiori*. After all, didn’t we find “*quien*” twice in the Third Week and twice in the Three Methods of Prayer, while we only found “*quien*” once in the Election apparatus?

We have seen that the presence of the words “*hombre*” and “*quien*” in the Election apparatus does not substantiate Fr. Peters’ distinction. On the other hand, will the absence of the two phrases “he who contemplates” and “he who exercises himself” prove that the Election apparatus does not form part of the Long Retreat? We do not think so.

Here is a list of phrases we have found in the book of the *Exercises* which, according to Fr. Peters, would indicate the Long Retreat exercitant:⁹

- “he who exercises himself” 6, 9, 130, 133;
“the person who exercises himself” 10, 13, 72, 89, 130, 133,
205, 325 bis;
“the person who contemplates” 2, 228;

⁹ Fr. Peters only mentions two phrases: “he who exercises himself,” “he who contemplates” (W. 10). We added several similar phrases.

- “he who receives the exercises” 5, 7, 8, 10, 12, 14, 15, 17,
18, 22;
“he who takes the exercises” 11;
“he who makes the exercises” 129.

If the fact that none of these phrases appear in the Election apparatus were to imply that it does not form part of the Long Retreat, then we would also have to eliminate:

- 20th annotation (where not only these phrases do not appear, but “*hombre*” is the term used, as we have already seen);
the whole fourth day of the Second Week (Two Standards 135-148; Three Classes of Men 149-157): “One of the most important days, and definitely a cornerstone influencing the whole retreat that is to follow” (W. 54);
the rest of the Second Week (158-189);
the Rules for Eating (210-217; where not only these phrases do not appear, but “*hombre*” is used in 214, as we have already seen);
the Rules for Discernment of Spirits for the Second Week (328-336; where not only these phrases do not appear, but “*quien*” is the term used in 336, as we have already seen);
the Rules for Distributing Alms (337-344);
the Rules for Thinking with the Church.
N.B. To this list could be added several meditations and contemplations.

Dilemma

Hence we see that our analysis presents Fr. Peters with a dilemma: either his argument from the Long Retreat terminology does not prove anything, or it proves too much. If it does not prove anything (as we think we have demonstrated), then no more need be added. If it proves anything, then it proves too much because it has proved that the 20th annotation, the Rules for Eating, and the Rules for the Discernment of Spirits (Second Week) have no more right to belong to the Long Retreat than the Election ap-

paratus; for these documents not only lack the key phrases "he who exercises himself," "he who contemplates," but in fact use the outlawed phrases "man" or "*quien*."

It would seem therefore that the argument of the "typical" and "atypical" terminology of the Long Retreat exercitant is invalid. Throughout the book of the *Exercises* Ignatius uses freely "man," "soul," "person," "I," "we," "he who receives the Exercises," etc., referring to the same reality. To try to find further nuances is to force the text.

Since we have demonstrated that Fr. Peters' arguments (against the Election) derived from the general wording of 169-189 cannot stand a careful analysis, let us see if his arguments from particular sections of the Election apparatus are more convincing. He believes that he has found in the third time of Election (175f.) a clear instance of a section of the Election apparatus which is outside the Long Retreat. This is how he presents his argument:

With regard to the three "times" for election (175 ff.) it is clear that the third time or circumstance is *not* proper to the Long Retreat, which is a time when one *is* moved by various spirits (cf. 6). Moreover, except for the 6th point of the 1st method of choosing in the 3rd time, the language of the election apparatus between 178-189 pertains to a choice being made outside the Long Retreat. . . . Note, also, that the Ignatian way of making an election—i.e., the *specifically* Ignatian exercise of electing—is that which involves discernment of spirits (2nd way, 176). Moreover, if there is question of a choice of way of life, and only if it has not been made already in either the 1st or 2nd way (175-176), then the apparatus 178-189 is invoked; but this presupposes that God has not taken the initiative and the person has not been moved by God, which in turn presupposes that the *Exercises* are not the context of the choice (cf. 178). The *Exercises* are by essence a time when God does act and take the initiative: cf. 15, 135, etc. [italics in text] (W. 67).

The following is a schematic outline of Fr. Peters' argument: the 3rd time of election is not proper to the Long Retreat because:

a—with the exception of the 6th point of the 1st method of choosing in the third time, the language between 178-189 pertains to a choice being made outside the Long Retreat;

- b—the circumstances of the third time are those of tranquillity, while those of the Long Retreat are of movement by diverse spirits (6);
- c—the specifically Ignatian exercise of electing involves discernment of spirits (2nd way of 176);
- d—the presupposition is that God has not taken the initiative since the choice has not been made in the 1st or 2nd way (175-176); this in turn presupposes that the *Exercises* are not the context of the choice (178).

This argumentation might at first seem convincing. But once more there seems to be an open contradiction between Fr. Peters' and Ignatius' thought, as expressed in the *Autograph Directory*.¹⁰

¹⁰ In the *Memoriale* of Fr. González de Cámara, we find the following statement under the entries of the third of April of 1555 (FN I,708): "The Father (i.e. Ignatius) said that he wanted to make a Directory of how the Exercises should be given, and that (he also wished) Polanco to ask him anytime concerning his doubts, because in things referring to the Exercises it would not be necessary for him to think much to answer them." And then Cámara adds; "Our Father made the Directory shortly afterwards and I brought a copy of it to this province (i.e. Portugal)."

This Directory, however, was not a complete one, but rather a series of loose notes (O.C., p. 277). We do not possess Ignatius' autograph but very old copies, perhaps contemporary of Ignatius. They bear the title:

"Copy of a sheet by our Father's hand, obtained from the original."

Cf. MHSI: *Directoria exercitiorum spiritualium*, for a general study, pp. 11-35; for a description of the manuscript, pp. 67-69; for the text (Spanish-Latin), pp. 70-79; MHSI: *Exercitia et Directoria*, for a general introduction, pp. 746-752; for the text, pp. 778-782 (only Spanish); O.C., for a general introduction, pp. 276-278; for the text (only Spanish), pp. 278-281; EDD, for the text (only Spanish), pp. 231-235; Pierre Bouvier, S.J.: *Directoire composé par Saint Ignace*, Paris, 1917, for the text (Spanish-French), pp. 9-18; studies, pp. 23-52; Latin translation, pp. 53-57. This booklet by Bouvier first appeared in RcSR 6 (1916) 248-269. Paul Bernard, S.J.: "Une importante découverte. Le texte original du Directoire de S. Ignace." Et 152 (1917) 360-364. Antonio Valle, S.J. "Los Directorios de los Ejercicios," Mnr 3 (1927) 326-334; 4 (1928) 41-49.

Fr. Iparraguirre does not hesitate to say: "This Autograph Directory is very brief, but of immense value and has always been kept as a precious relic . . . not only its doctrine but even the words and expressions were later incorporated into the majority of the future Directories." *Historia de los Ejercicios de San Ignacio*, vol. I, *Práctica de los Ejercicios Espirituales de San Ignacio de Loyola en vida de su autor* (1522-1556), Bilbao-Roma. 1946, p. 129.

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This is how Ignatius expresses himself:

If God does not move the exercitant when he makes use of the first of the three ways of making an election, then the second way ought to be used. . . . If this does not succeed in bringing the exercitant to a resolution or if in the judgment of the director (whose concern it is to discern the effects of the good and evil spirits) his resolution is not adequate, then the third way of reflective reasoning with its six points ought to be used. As a last resource one could use the way which has the four points. The exercitant could follow the method of presenting to God our Lord the various alternatives on succeeding days (for example, the counsels on one day and the commandments on the next), observing at what point God our Lord gives him the strongest indication of His divine will, after the manner of a person presenting various dishes to a prince to see which of them pleases him best.

Thus we see:

- a—both the text and the context of the above quotation imply that Ignatius is speaking of the Long Retreat (if further doubt on this point, we recommend that our readers study the whole *Directory*);
- b—even though the 1st and 2nd times are given preference, in no instance is the third time excluded;
- c—the implication is that although the specifically Ignatian way of election involves discernment of spirits, it does not exclusively do so;
- d—the presupposition is that the circumstance may occur that when a person comes to the election he will not feel the movement of the spirits; this finally presupposes that during the Long Retreat as well as out of it God is supreme Lord and not bound to follow the first or second way.

Hence the argument against the election derived from the third time or way of election is in disagreement with Ignatius' autograph *Directory*. Consequently it is refuted.¹¹

¹¹ Cf. Karl Rahner, S.J., *The Dynamic Element in the Church* (trans. W. J. O'Hara) New York, 1964, pp. 84 ff, "The logic of concrete individual knowledge in Ignatius Loyola," Luis González, S.J. *El primer tiempo de elección según San Ignacio*, Madrid, 1956.

Fr. Peters believes that since the language of the Election apparatus does not go beyond that of the Principle and Foundation it cannot form part of the Long Retreat. On W. 10 Fr. Peters says:

Consider the man who has been through the first two weeks of the Long Retreat. He has studied Christ and asked to know and love Him better. But the wording of 169-189 does not advance beyond that of 23, i.e. the Foundation. The terminology of 169-189 leaves out the Cross and the Person of Christ, of the first and second week exercises (cf. W. 67).

The statement, No. 169-189 do not advance beyond the Principle and Foundation because they leave out the Cross and the Person of Christ of the First and Second Week exercises, cannot be accepted. This statement overlooks two very important sections of the *Exercises*. In 135, under the heading "Introduction to the Consideration of Different States of Life," Ignatius wrote:

The example which Christ our Lord gave of the first state of life, which is that of observing the Commandments, has already been considered in meditating on His obedience to His parents. The example of the second state, which is that of evangelical perfection, has also been considered, when He remained in the temple and left His foster father and His Mother to devote Himself exclusively to the service of His eternal Father.

While continuing to contemplate His life, let us begin to investigate and ask in what kind of life or in what state His Divine Majesty wishes to make use of us.

Therefore, as some introduction to this, in the next exercise, let us consider the intention of Christ our Lord, and on the other hand, that of the enemy of our human nature. Let us also see how we ought to prepare ourselves to arrive at perfection in whatever state or way of life God our Lord may grant us to choose.

Here Ignatius brings into sharp focus the exercises which have immediately preceded and those that are about to follow. The contemplations on the life of Christ are not in terms of merely experiencing the mystery but rather in terms of looking at Christ as the model and inspiration for the election: e.g., "The example which Christ our Lord gave us of the first state of life . . . the example of the second state. . . . While continuing to contemplate His life, let us begin to investigate and ask in what kind of life or in what state. . . ."

If this "Introduction to the Consideration of Different States of Life" is not kept in mind, neither the Second Week nor the election

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can be understood, the whole unity and intelligibility of the *Spiritual Exercises* is lost. Oddly enough, the only reference Fr. Peters has to this important number occurs when, speaking of the election, he says:

The question of decisions usually crops up in a Long Retreat. Cf. 135: "let us see how we ought to prepare ourselves to arrive at perfection in whatever . . . etc." If a choice is to be made, a good time is after the contemplations of the life of our Lord. Because of this conflation of various sets of Exercises, it is advisable not to give the exercitant the text of the Exercises during the time of the retreat. (W. 67)

The statement: the Election apparatus leaves out the cross and person of Christ of the First and Second Week, becomes doubtful if the reader looks at 164-168 (The Three Degrees of Humility with their introductory note and appendix). 168 is of special interest for our present discussion:

Note. If one desires to attain this third kind of humility, it will help very much to use the three colloquies at the close of the meditation on the three Classes of Men mentioned above. He should beg our Lord to deign to choose him for this third kind of humility, which is higher and better, that he may the more imitate and serve Him, provided equal or greater praise and service be given to the Divine Majesty.

Consequently, we do not understand how the assertion that 169-189 leave the cross and the person of Christ out of the First and Second Week can be uttered except by casting into oblivion two very important sections of the *Exercises*. Moreover, can there be any reconciliation between Fr. Peters' statements ("the wording of 169-189 does not advance beyond that of 23, i.e., the Foundation. The terminology of 169-189 leaves out the cross and the person of Christ of the First and Second Week exercises") and Ignatius' statement in the 18th annotation:

Similarly, if the one giving the Exercises sees that the exercitant has little aptitude or little physical strength, that he is one from whom little fruit is to be expected, it is more suitable to give him some of the easier exercises as a preparation for confession. . . . But let him not go on further and take up the matter dealing with the *Choice of a Way of Life, nor any other exercises that are outside the First Week*" (Our italics)?

Thus, Fr. Peters' statements not only do not take into considera-

tion Ignatius' words in other sections of the *Exercises* but seem to contradict them.

Hence, we conclude, to consider 169-189 as a closed unit is simply to beg the question. Moreover, as we have seen, the analysis of the terminology used in those numbers, the dynamics of the *Exercises*, and Ignatius' autograph *Directory* prove the contrary.¹²

Forcing the Text

Our study of the main arguments presented by Fr. Peters against the Election has shown that only by forcing the text or by ignoring other passages of the *Exercises* and Ignatius' autograph *Directory* can they be accepted. Consequently we reject as invalid Fr. Peters' whole thesis against the Election. The text does not give any grounds for the claim that most of the Election apparatus is to be used by an exercitant who is not actually making the Long Retreat. Let it be stated, however, before we move to the second part of our paper, that in no instance have we attempted to present all the arguments in favor of the place of the Election in the *Exercises* nor in what way we envision the integration of the Election within the Long Retreat. Our attempt has been much more modest: simply to answer Fr. Peters' main arguments against the Election.

We have considered, however briefly, Fr. Peters' negative arguments, i.e., his arguments against the Election as forming part of the Long Retreat. We think that we have shown that the value of these arguments is extremely questionable. Do his positive arguments carry more weight? If anything, we would say that they are even weaker. Let us see them.

For Fr. Peters the Third Week is "the climax of the *Exercises*" (W. 72). He presents some observations and then continues:

The conclusion from these points is that they all manifest an approach to a higher degree of prayer. Ignatius is taking the exercitant

¹² "Det operam ut in electionibus, quae fieri debent cum plena voluntatis resignatione, et, si possibile est, cum approximatione ad tertium gradum humilitatis, ut exercitans magis propendeat, si aequale Dei servitium fore videretur, ad ea quae magis conformia sunt consilii et exemplo Christi. Qui non haberet indifferentiam illam secundi gradus non est quod electionem faciat, sed melius erit interim aliis ipsius animam Exercitiis conformare, donec ad illam indifferentiam pervenerit," MHSI, *Directoria*, pp. 75-77. The quotation is from the Autograph Directory.

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along a new path and is worried lest the exercitant becomes slovenly and careless.

Let us see all his observations.

The word "midnight" is mentioned in the very title of the first exercise (190) and in 208 it is explicitly mentioned eight times.

If Fr. Peters' next observation is true, then this first observation really is not very significant:

In 205 Ignatius speaks of five exercises "or fewer," illustrating the principle of variation.

What this has to do with "an approach to a higher degree of prayer" remains to be seen. But even if it were so, we do not see what new meaning it acquires for determining the importance of the Third Week, since this same principle of variation had been enunciated in the First Week: "This is more or less . . . there may be five exercises *or fewer* (72—our italics) and repeated in the Second Week: "If the exercitant . . . not to rise at midnight." (129)

His term ("*persona quae exercetur,*" which in the fourth week will change to "*qui contemplatur*") indicates a bit of a strain, a bit of pressure, perhaps.

As we said previously, to try to find such subtle nuances in Ignatius' terminology about the retreatant is to force the text. At any rate, we do not see the added nuance that the term "*la persona que se ejercita*" acquires in the Third Week. This expression had already appeared in 10, 13, 72, 89, 130, 133 and will appear twice in 325. Whether the expression "*la persona que contempla*" has any meaning different from "*la persona que se ejercita*" remains to be proved. The fact that Ignatius switched to it in the Fourth Week is not proof enough, especially if one considers that this was the same term he used in the second annotation, where he was talking of all the exercises and not just those of the Fourth Week.

Ignatius treats the preludes *again* as though they were all new to us (204), apparently to insure that no risks are taken, no slovenliness creeps in. Twice he insists on preparatory prayer and preludes, etc.

It would seem that the goal set for the Third Week is not *de facto* achieved because in the Fourth Week we find the preludes treated *again* (219-221), as though they were all new to us. Moreover, in his first note for the Fourth Week (226), he again insists on

the preludes, points and additions. Actually, there is nothing special about this either in the Third or Fourth Week because Ignatius has already done the same thing in the Second Week. Notice that in 226 he proposes the Third Week as the model-structure to be followed in the Fourth Week; in 204 he proposes the Second Week as the pattern for the Third, and finally in the Second Week (119) he makes reference to the First:

He uses the word "mystery" more than he did in the second week (Note the change in terminology between sections 290-298 and 299) because communion with the divine seems to be in his mind.¹³

Mystery

We have found the word "*misterio (s)*" 25 times in the book of the *Exercises* (19, 127 bis, 130 bis, 162, 206 bis, 208 bis, 209 ter, 226, 261 ter, 290-298). A closer analysis of these texts shows that for Ignatius "mystery" stood for any event in Christ's life. Thus he says in 130: "The sixth [addition] will be to call to mind frequently the mysteries of the life of Christ our Lord from the Incarnation to the *place or mystery* I am contemplating [our italics] (*lugar o misterio*). The Vulgate, the *Versio prima*, and the *textus Fabri* translate "*locum*." In the Third Week we find parallel passages: 206 "Rather I will rouse myself . . . down to the mystery of the passion upon which I am engaged at present." Again in 209: ". . . there should be five exercises each day and in each exercise a distinct mystery of Christ our Lord." Consequently, Ignatius will use the word mystery (-ies):

- a—when talking of an event or events in Christ's life without any further specification (19, 127 bis, 130 bis, 209, 261);
- b—when talking of the events of Christ's life pertaining to a week but without any further specification (130—2nd Week; 206, 208, 209—3rd Week; 226—4th Week).
- c—when talking of a series of concrete events in Christ's life (162, 290-298).

Hence the reason for "the change in terminology" is not "because communion with the divine" is in Ignatius' mind but because he is

¹³ This change in terminology is evidently a reference to the titles of the contemplations.

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putting under one contemplation several events, while in each other contemplation of the "Mysteries of Christ's Life" (261-289, 299-312) he considers only one single event.

At any rate, if Fr. Peters' reason for the change of terminology is correct, why does Ignatius use the word "*misterio*" only twice in 208 when he is presenting, arranged for each day of the Third Week, the same matter he presents in 290-298? It would seem that there would be more reason to use the word here in the body of the Third Week than when he is giving all the points on the life of Christ in 261-312. Again we may ask, if the reason for using the word "*misterio*" is communion with the divine, why doesn't Ignatius use it in 299-312 when presenting the contemplations for the Fourth Week? It would seem that *a fortiori* "*misterio*" should be used in the Fourth Week.

The first three points are more or less skimmed over, and three new points are added to combat our reluctance to suffering.

The first exercise on the Supper is just transitional; we find that the points are briefly covered (194) and then considerations are added (195-197). In 192, the second prelude, "*videre*" is dropped.

Whether the last two observations prove Fr. Peters' thesis we leave to our readers to decide. We just want to mention that we do not know what text Fr. Peters is following when he says "in 192 '*videre*' is dropped" because the autograph has "*viendo*," i.e., to see, while the Vulgate has "*considerando*" and the *Versio prima* "*considerare*."

With the exception of his observation on the colloquy which we shall consider now, we have presented to our readers all the observations which Fr. Peters claims "manifest an approach to a higher degree of prayer." We think we have demonstrated that we have a right to disagree.

Fr. Peters finds "some slight indication of this same tendency" in the colloquy:

Ignatius uses the Spanish word "*razonar*," "to talk over motives" (199) in place of the Spanish "*hablar*," "to talk over," which he had previously used. Likewise the matter of the colloquy is not merely "*iuxta subjectam materiam*," i.e., not just about the cross and passion, but 1) temptation or consolation, 2) desire to have this or that virtue, 3) grace to dispose myself this way or that, 4) petition for grief or joy according to the subject matter.

The indication Fr. Peters finds in the use of the verb "*razonar*"

instead of "*hablar*" must be very "slight" indeed because in the colloquy of the second exercise of the First Week we find the same verb already used (61).

Fr. Peters had said before: "The colloquy is explained (199) as though we weren't already acquainted with it. But now we are to talk over *motives*, to petition *dispositions*" (italics in text). We have to admit that when we compare the instructions given for the colloquy in 199 with those given elsewhere (54, 71, 109), the consequences that Fr. Peters derives from the small nuances simply escape us.

Eating

As we said before, Fr. Peters attaches great importance to the Rules for Eating. He expresses himself as follows:

. . . the rules for eating are brought in here, not as a mere penance, but as a means to contemplation and a high prayer in practical, everyday matters. They are a general set of principles to be applied elsewhere, as well. Thus the third week is not a time of more confirmation of previously made resolutions, but the climax of the retreat where we are taught to combine a high degree of prayer with daily practical actions, including such actions as eating. (W. 74).

We do not think that the Rules for Eating refer directly to the Third Week at all. Penance is certainly in keeping with the Third Week, but are the Rules for Eating rules of penance or rules of temperance? They are rules of temperance, as will readily be seen if we compare their wording with that of the small treatise on penance (82-87). 83 says:

The first kind of exterior penance concerns eating. In this matter, if we do away with what is superfluous, it is not penance, but temperance. We do penance when we deny ourselves something of what is suitable for us. The more we do this, the better the penance, provided only we do no harm to ourselves and do not cause any serious illness.

If we read carefully the Rules for Eating we will see that only once does Ignatius speak of retrenching from a "sufficient diet" (*cuanto más hombre quitar de lo conveniente*). Even here, the goal is not the same as in 83, but the attainment of moderation. Hence we conclude the Rules for Eating are not rules for penance but for temperance, as their title says: "*Reglas para ordenarse en el comer*" (Rules for due order in eating, 210).

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Can we say that these rules are in the spirit of the Third Week? No, especially if we observe that in 87 Ignatius gives as one of the three reasons for making exterior penances "to weep much because of the pains and sufferings of Christ our Lord." If "in the Passion it is proper to ask for sorrow with Christ in sorrow, anguish with Christ in anguish, tears and deep grief because of the great affliction Christ endures for me" (203; cf. 193, 195, 197, 206), then the Third Week demands penance, not temperance, because: "in the observance of the tenth Additional Direction, the exercitant must conduct himself as the mysteries he is contemplating demand. Some call for penance, others do not" (130). Consequently these rules are not for the Third Week, i.e., for now, but for the future (*para adelante*). After all, isn't this what their full title says: "*Reglas para ordenarse en el comer para adelante*" (Rules for due order in eating for the future, 210)?

What is this future? The immediate future is the Fourth Week which is about to begin and during which "instead of penance [the exercitant is] to attend to temperance and moderation in all" (229). What objection could there be in understanding by the word "future" the time after the retreat as well?

St. Ignatius could have put these rules somewhere else, e.g., as he put the Rules of Discernment for the First and Second Weeks toward the end of the book. He decided rather to put them at the end of the Third Week as a preparation for the Fourth. Consequently no proofs for Fr. Peters' interpretation of the third week can be derived from these rules.¹⁴

¹⁴ In our opinion that the rules for eating do not refer to the Third Week directly but to the Fourth we are following Calveras, EDD footnote to #210 and Jaime Nonell: *Los Ejercicios Espirituales*, Manresa, 1896, p. 371. The close association of these rules with the Third Week, especially with the Last Supper derives from Fr. Roothaan: *Exercitia Spiritualia*, Roehampton, 1881, p. 109 footnote: "Videntur hae Regulae a S. Patre hoc loco positae, occasione primae contemplationis huius tertiae hebdomadae, de Christi Domini Coena (vid. Reg. 5)." However, Fr. Roothaan is the first to admit that "Certe enim hae Regulae non magis ad hanc tertiam hebdomadam pertinent, quam ad totum Exercitorium tempus, imo vero etiam ad omnem vitam nostram." (*loc. cit.*) et Cf Roothaan: *Adnotationes Spirituales*, Hagae-Comitis, 1891, p. 321). It is interesting to see how, e.g., Coathalem: *Ignatian Insights* (trans. by Charles J. McCarthy) Taichung, 1961, pp. 205-206, tries to find a convincing argument

A final argument, and for Fr. Peters a very important one, is presented to prove that the Third Week is the climax of the Exercises:

The first exercise is transitional and introductory to the third week. In the second exercise we must notice the preamble (200-202). The word "composition" is dropped because "composition" has already taken place. . . . Everything is in the present. The exercitant, composed within the mystery already, discovers no new horizontal dimensions . . . (W. 74).

Composition

Even though we think that Fr. Peters' interpretation of "composition" runs completely counter to all the evidence from the contemporary translations of the *Exercises*, we will suppose nonetheless, for the sake of argument, that his interpretation is correct. Does it follow that "The word 'composition' is dropped *because* [our italics] composition has already taken place. . .?" We do not think so. We shall present only two reasons.

One could adopt Fr. Peters' understanding of "composition" and still hold that the reason why the word "composition" is not used in 202 is because by now (Third Week) the word "composition" has become unnecessary. The retreat master knows perfectly well what Ignatius means when he writes "*ver el lugar*" (to see the place) in 202.

It is our opinion, however, that the reason why the word "composition" was omitted in 202 is a purely stylistic one. An analysis of the preambles to the meditations and contemplations throughout the *Exercises* shows that, although the phrasing tends to be stereotyped, nonetheless some variations of sentence structure do occur, e.g., the History (first preamble for the Second, Third, and Fourth Weeks):

which may justify the inclusion of these rules in the Third Week.

The Directories generally say that they should not be presented unless the retreatant has to make the reform. Interestingly enough they do not say that these rules should be explained in the Third Week but before. The official directory says that they can be presented not only during the Third Week but before. This fits in with the interpretation we have given both as far as their goal (order) and time (future). For the pertinent documents, cf. MHSI; *Directoria*, especially p. 320, footnote 187.

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111, 137, 150, 201, 219 "First Prelude. This is the history"

(*El primer preámbulo es la historia . . .*)

102, 191 "First prelude. This will consist in calling to mind the history" (our translation) (*El primer preámbulo es traer la historia . . .*)

Do we have to find any special reason for the addition of the verb "traer" ("to call to mind") in the first contemplation of the Second and Third Weeks? Following Fr. Peters' principles, a case could be made for this change in the wording of the first preamble at the beginning of the Second and Third Weeks.

Petition (second preamble of the First Week; third preamble of the Second, Third, and Fourth Weeks)

48 "The second [preamble] is to ask God our Lord for what I want and desire."

55, 65, 104, 139, 152, 193, 221 "The second [or third] preamble is to ask what I want."

After the formula "To ask what I want" comes the specific grace Ignatius wants the retreatant to ask in each meditation or contemplation. However, we have found one instance where the formula has changed somewhat:

91 Meditation on the Kingdom: "The second [preamble] is to ask for the grace I want" (*demandar la gracia que quiero*, instead of *demandar lo que quiero*, followed by petition itself) (our translation and our italics).

Again we ask, do we have to look for any other reason for this change than a stylistic one? Moreover, what reason could explain the fact that in the *Contemplatio ad amorem*, and only there, Ignatius uses a different verb: "*El segundo [preámbulo] pedir [to ask] lo que quiero*"? (233)

Now we ask, if Fr. Peters has made so strong a case for the omission of the word "*composición*" in the second contemplation of the Third Week, how does he explain the changes in the other preambles we have just shown?

Moreover, on the hypothesis of Fr. Peters, how can one explain the discrepancy between the *Autograph* and the other contemporary texts of the *Exercises*?¹⁵

¹⁵ Unfortunately, Re is not of much help one way or the other. Here is what it says:

"Secunda meditatio
Haec potest fieri media nocte
A coena usque ad hortum inclusive."

- Fa.: "2m [understood *praebulum*] erit *compositio loci* a monte Sion ad vallem, . . . et figuram."
 Vu.: "2m [understood *praeambulum*] est *pro construendo loco*, viam intueri . . . *depingendum*."
 Ve.: "Secundum [understood *praeambulum*] est *compositio loci*, que hic erit . . ." (our italics)

Once again our analysis leaves Fr. Peters with a dilemma: either he must reject the *Versio prima* which, according to his own words, he cannot do,¹⁶ or he has to find another explanation for the omission of the word "*composición*" in 202.

But once more, just for the sake of argument, let us suppose that there is perfect agreement between the texts. Can Fr. Peters' argument from the omission of "*composición*" in 202 be accepted? We do not think so. One would expect the "composition" achieved in the beginning of the Third Week to be a permanent thing, at least while the retreat lasts. Hence, if the reason for the word not appearing in 202 is that "composition" has already been achieved, *a fortiori* one would expect the omission of the word in the Fourth Week as being unnecessary. But, is this the case? In 218 ff, the apparition of our Lord to Our Lady, we find the first detailed explanation of a contemplation after the Second Contemplation of the Third Week (200-207). In the second prelude we find (220) "The 2nd, composition, to see the place." Moreover, in 226, when giving directions for the entire Fourth Week, Ignatius states: "*The preludes will be the same*, but adapted to the matter being considered." (our italics) After this there is only one contemplation presented in detail: the *Contemplatio ad amorem*. Here again, now in the first prelude we find: "composition, which here is to see. . ." (232) (our translation).

If the "composition" was achieved in the Third Week and this was the reason for the omission of the word in 202, why does the word creep in again? Again we ask, was the "composition" achieved in a permanent manner or not? If it cannot last till the end of the retreat, then it is a very meagre fruit. . . . If it was achieved, what is the word doing here?

In conclusion, we do not see the value of Fr. Peters' subtle argu-

¹⁶ "We should rightly take the *versio prima* together with the Spanish autograph" (W. 16).

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ment in favor of the Third Week derived from 202, especially in view of the fact that it rests on the very slippery basis of the omission of one word, when everything can be explained stylistically.

Fr. Peters claims that his approach to the *Exercises* represents a "fourth trend" (W. 2-3) in contraposition to the "trends" represented by such outstanding exponents of the *Spiritual Exercises* as Danielou, Karl and Hugo Rahner, Iparraguirre, etc. One would reasonably expect a very solid justification for this departure. It is the claim of Fr. Peters that his main proofs lie in the text. Moreover, in an informal question period held at Woodstock after the community retreat (September, 1964) he said that his conclusions are philologically justifiable. Hence the point at issue is the way that Fr. Peters uses the text to prove his interpretation. We therefore prescind from the affinity which his notions might have with a valid metaphysical interpretation of some of the aspects of the *Exercises*. In our present article we have submitted Fr. Peters' major textual arguments to a careful scrutiny. We think we have demonstrated that his understanding of the text did not pass our test. In summary the following represent the main deficiencies. His arguments:

force the text: re: the typical and atypical terminology of the Long Retreatant; the new treatment of the preludes in the Third Week; use of the word "mystery"; "razonar" used in the colloquy (199) instead of "hablar"; etc.

beg the question: re: the presupposition that 169-189 can be considered as an isolated unit;

are gratuitous: re: the reason for the omission of the word "composición" in 202.

Moreover, Fr. Peters' arguments *contradict Ignatius' Autograph Directory: re:* the Assertion that the third time of Election is not proper to the Long Retreat;

clearly misrepresent the function of the rules for eating.

Although Fr. Peters has given us some indication in regard to his methodology of interpreting the *Exercises*, namely, that interpretation demands reference to Ignatius' life and other writings as well as the text itself, still it is not clear in the concrete how he has worked with this material. He indeed claims, as we said in the

introduction, to consider for his interpretation not only the text of the *Exercises* but the life and writings of Ignatius. But is this what he has done? Not only does he *de facto* limit himself to the text to the exclusion of other Ignatian documents, but within the text itself his interpretation is quite arbitrary at times. Moreover, he is not always following the *Autograph* as he says.

We await the publication of Fr. Peters' book. It is our hope that through a more integrated presentation of his methodology he will provide more light as to the source and the strength of his rather striking interpretation of the *Spiritual Exercises*.

We expect also that some of the difficulties we have brought up in this paper will have been foreseen by him. We are in dire need, it is true, of a revitalization and adaptation of the *Exercises* to the twentieth century. It has been undoubtedly from this awareness that Fr. Peters has undertaken to study and interpret the *Exercises*. But despite the indubitable value of Fr. Peters' interpretation as an incentive to the modern Jesuit to consider afresh the *Exercises*, we think it should be said that the textual proofs he has presented so far, and which we have examined in this paper, cannot be accepted.

* * *

ABBREVIATIONS

- AHSI Archivum Historicum Societatis Iesu. Rome.
 CBE Collection de la Bibliothèque des Exercices. Enghien.
 EDD Calveras, Ejercicios, Directorio. Documentos, Barcelona, 1958, 2nd ed.
 Et Études. Paris.
 FN Fontes Narrativi de Sancto Ignatio. Monumenta Historica S.J., Series 4, ed. 2, Scripta de S. Ignatio. vol. I, Narrationes Scriptae ante Annum 1557, ediderunt Dionysius Fernandez Zapico et Candidus de Dalmases, Roma, 1943.

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- MHSI Monumenta Historica, S.J., Series 2. Exercitia Spiritualia Sancti Ignatii de Loyola et directoria., Madrid, 1919.
- MHSI Directoria. Directoria Exercitiorum Spiritualium (1540-1599). Edit Ignatius Iparraguirre, S.J., Roma, 1955.
- Mnr Manresa, Madrid.
- OC Ignacio Iparraguirre-Cándido de Dalmases, *Obras Completas de San Ignacio de Loyola*, edicion manual, BAC., 2nd ed., Madrid, 1963.
- RAM Revue d'Ascétique et de Mystique. Toulouse.
- RcSR Recherches de Sciences Religieuses. Paris.

PARISH MISSIONS AND THE JESUIT MINISTRY (II)

*In an age of competition,
the parish mission must compete*

N. JOHN ANDERSEN, S.J.

PART II: THE MISSION ITSELF

So far this study has concerned itself with the parish mission as a Jesuit apostolate. Now the mission itself will be the focus of attention. In describing some of the circumstances and the material of the mission, perhaps an understanding of its working and its goals will be obtained. This will give a deeper understanding of the ministry itself, and also point up some of its problems and potential as a Jesuit work.

Point Of Departure

The question is raised concerning the general decline in mission attendance. Although Fr. L. Kreuzer (Ore.) reports an increase in attendance during the last ten years, only four other missionaries saw no significant change either in growth or decline. The majority admitted that missions attract fewer people each year.

But before taking this opinion as a confirmation of a rather popular attitude that "missions are dying," it will be well to consider the causes and circumstances described by the missionaries in explaining the present situation.

NOTE: We regret the misspelling of Father Andersen's name in the Winter issue; the present spelling is correct.

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Social And Cultural Changes

One of the major reasons offered—several times exclusively—by the majority of the missionaries for the decline in mission attendance is the new tempo of the age. Ever since World War II the numbers of people attending missions has increased proportionately to the overall growth in population, but according to percentage there has been a decline.

Fr. Flanagan (N.E.) suggests that the circumstances of the war itself had much to do with the early decreases. The blackouts or dim-outs necessitated for public security caused many women to stay at home. Many of the younger generation who grew up during these years simply never got used to the mission exercise. And, continues Fr. Flanagan, this in great part explains the conspicuous absence of younger people at current missions. The mission tradition, in many areas, died out in the Forties.

Then the postwar era introduced a world of new inventions and recreational opportunities. While most of the missionaries advanced TV as a major obstacle to mission services, it would seem that it is rather a symbol of the many advances and varied commitments that cut into the Catholic's daily life in this progressing age. Entertainment opportunities invite the average American to find recreation in his own living room or in the unlimited conveniences mushrooming in every geographical location. And several missionaries mention that today one must attract many Americans with a smattering of sophistication, reflecting the signs of status and the cult of materialism.

Added to this complex world of entertainment are the jammed highways from which many seek refuge in the quiet of their homes. Others are involved in employment schedules that make regular evening attendance at a mission impossible. In the big cities there is also a real peril associated with the darkness of evening. Many missionaries report that people fear stepping out into the night because of the common occurrence of robbery and attack.

All of these changes in the American culture indicate something more than evidence that many "are not interested in salvation" as two missionaries mention. It challenges the validity of evaluating the present status of missions by the number attending at all. If the pattern has changed, it is not necessarily a sign that "missions are dying" when parishes register a decrease in attendance. It is rather an indication that nothing in this sociological pattern is going to draw as many people as similar programs in the past. It is an age when other commitments compete for the laymen's time and energy.

Fr. C. Suver, a former missionary and presently a pastor in Spokane, Washington, sums up:

About 15 years ago how many bowling leagues were there? How many favorite TV programs? How many bridge clubs, poker clubs, night shift workers, and working wives? I don't care what you put on—a mission or anything else—you're going to get fewer people to turn out for it. There's just too much going on!

An unrealistic judgement, therefore, flows from comparisons in attendance at missions fifteen or twenty years ago with the numbers turning out today. One could make the same kind of discouraging contrasts about other religious services that are traditional in the Church; the result would be about the same. But granting the change in social and cultural patterns, one can ask whether or not attendance that can draw 30% to 40% of the adult parish is not rather a sign of the continued drawing power of the parish mission.

The major problem, then, of the current parish mission is not so much an attempt to gain 100% parish attendance as "in the old days" but rather by the selection and use of effective means to win a good representation of the parish. In an age of competition, the parish mission must compete. This brings up another aspect of this ministry—preparation and follow-up.

Preparation

In studying this area of the parish mission, the true nature of the parish mission stands clear. It is a parish function, a parochial spiritual exercise. The missionaries' work depends upon the parish and must work within the framework set up by it.

The preparatory work of the missions themselves is limited. Some time before the mission opens—ranging from three months to several weeks before—the missionaries send an outline of suggestions to the pastor. They include everything from pictures, and posters, to a list of hints on how to awaken in the parish a "mission-mindedness" through all available means. Sometimes they contact the Catholic and secular press personally. Occasionally they will appeal directly to the nuns asking them to talk up the mission among their students who in turn work on their parents. Other than this, they can do little. "We cannot galvanize a parish into receptivity," states Fr. Flanagan, "through an eight or ten minute pep talk the Sunday morning the mission begins." The visiting missionary comes into a strange parish. The congregation that greets him depends upon the preparation made by the parish itself.

The early preparation, of course, rests primarily on the pastor and his curates. "The pastor makes the success of a mission turnout," judges

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Fr. McIntosh (Cal.), "for he has to drum up the business. If the crowds fall off *after* the mission begins, then it is our fault; but we can do little to determine the initial turnout."

When the pastor considers the mission as an important event in the spiritual renewal of his people, he prepares for it and successful attendance follows. Some pastors have set aside two and three sermons prior to the opening of the mission to explain its meaning and its purpose. In some areas they have employed everything from poster-pitches to doorbell campaigns. Aided by the various organizations, they have contacted individually the members of the parish and invited them to make the mission. Sometimes this is done in conjunction with a parish census. They have provided baby-sitters for couples who otherwise could not attend. They have arranged transportation for those in need. The preparation itself appears to have become the beginning of the parish renewal. When the mission opened, the churches were filled.

But unfortunately many priests have failed to stir up the necessary interest in advance. As one missionary put it, "If the priests are indifferent to the mission, so too will the people be." In many cases, the missionaries seem to indicate, the missions are not so much wanted as "sponsored" because of the obligations imposed by Canon Law. Little preparation is made by such priests. A short blurb in the Sunday bulletin, an announcement from the pulpit the week before—these have moved few to plan on making the mission. In these cases the missionaries greet the faithful few and wonder as they gaze at the vacant pews before them. It is not always the strong attraction of the other events in their lives that draw people away from the mission; frequently it is simply a lack of concern for what is so quietly announced at church. "If the priests would promote the mission with the same enthusiasm as they do a financial drive," laments one missionary, "every mission would be packed."

It is evident, therefore, that the Jesuit missionary depends strongly on the work of the local clergy and the parish itself for the effectiveness of his ministry. In close relation to this dependence on the clergy for preparation is a similar dependence on them for obtaining the fulness of the mission experience—the follow-up.

Follow-Up

The general rule expressed by the missionaries is a definite "hands off" policy on any type of follow-up once the mission is over. Reports one missionary, "We were told that when we finished a mission, we were to *leave*; pastors often resent any interference in their pastoral work." The role of the missionary is clearly that of a helper.

Several, however, remark that many priests do not want results

from a mission that will increase their duties. Realizing that the Holy Spirit usually works through his human instruments, they therefore acknowledged the weakness of this dependence on the local clergy for the full fruits of a mission. They indicate that they would favor some kind of follow-up program if manpower were available. At present the missionaries in several Provinces work closely with the directors of the Apostleship of Prayer and of the Sodality. These men can build to some extent upon the good accomplished during the mission.

Whatever the missionary accomplishes, then, is restricted to the time of the mission itself. It is interesting to note the means used to establish some carry-over of the mission spirit. In general, it resolves into some kind of exhortation. At the closing service there is usually a talk on perseverance to the good resolutions made during the mission and encouragement to frequent the sacraments regularly. Either at this time or in a separate consideration, attention is also directed to the Apostleship of Prayer as a means of spiritual growth. Finally the congregation is urged to enter more fully into the life of the parish by joining its various organizations.

One missionary says that it is a principal aim of a mission "to give the existing organizations a shot in the arm." Yet only two missionaries mention conferences or contact with these smaller units of the parish. Even here it appears that such was accidental rather than intended. "Whenever pastors wish special talks for the good of the Sodality or of the Holy Name Society, we gladly provide."

Some direct type of work with these smaller and apostolic groups seems implied in the 19th rule of the *Operarii*. The rule states that the missionaries should make serious effort to find means by which the fruits of the mission may be preserved, considering especially whether some special associations should be established for this purpose or those already existing directed to this end.

When discussing this point, Fr. J. McIntosh (Cal.) sees no reason why some concentration on the parish organizations could not be fit into a parish mission. "A mission can follow almost any schedule," he writes, "so that it would be possible to have, for example, one week geared for the smaller groups with material and approach specifically orientated to them and their work." Such adaptation, of course, would have certain practical problems to be worked out, e.g. perhaps a longer stay in a parish, the question of stipends, and so forth. But it could be done. As a pastor said recently concerning such adaptations, "It's so hard for us to get a missionary that most pastors would agree to almost anything."

Admitting the fact, therefore, that mission attendance will never draw the large percentages of years past, preparation by the local

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clergy and the parish itself are necessary requisites for a truly representative turnout. Likewise, the full flowering of the mission depends on the clergy too; at present the missionaries leave the parish when the mission is over. The local clergy, therefore, by their interest or indifference will determine ultimately the turnout and also the pastoral care that builds upon or neglects the effects made during the mission.

Secondly, considering the limitations within which the missionaries must work, it would appear that whatever renewal and inspiration the missionaries can convey to the parish as a whole and through the smaller organizations also will determine to a great extent the lasting value of their mission labor. And in cases where the clergy make little use of the spirit of the mission, the more contact had with the smaller groups of the laity could well be a vital means of preserving the fruits of their mission work. Finally, working under the present plan, the role of the directors of the Apostleship of Prayer and of the Sodality plays an important part in furthering the good begun in the parish mission.

The Mission Itself

A third area must be considered when looking for the ways of making the mission more effective and attractive. As Fr. Curley (N.O.) puts it:

The prevailing opinion is that missions have gone down. The usual explanation is that life has become so complicated, etc. A few years back they were blaming it on the movies and radio. Now they blame it on TV. In general they say the days of missions are over. Maybe they are, I don't know. Frankly I am more inclined to think that the days of some missionaries and the type of mission they give are over, and have been for some time.

In searching out the causes for the falling off of missions, another Jesuit adds, "Perhaps the want of a different approach by us missionaries also can be a part of it."

The Structure

There is no set external structure for a parish mission. The material can be adapted to the need or request of the pastor and his flock, or to the goals of the missionary himself. In the early 1900s, for example, the New England Province directed missions spanning a four week period: one week for married men, another for single men, one for married women, and another for single women. Presently most Jesuit missions follow a fairly set pattern. If the parish is large enough, it is common to have one week for men and another for women, or run the mission twice in a row. Generally there are afternoon sessions for the grade school children;

the high school age usually are invited to attend the regular services.

Whatever the grouping, the series of a mission runs six days, sometimes closing on the seventh. During this period a short instruction is given in the morning after mass, and in the evening two talks usually serve as the core around which prayer, song, and benediction are grouped. One of these evening talks is an instruction on some aspect of Catholic life; the second is in sermon form. At least one province, California, dropped the evening instruction, although one of the California missionaries advocates bringing it back.

The missionaries conduct the exercises, sometimes alone, sometimes in pairs. Rarely do more than two men conduct a mission. The size of the parish and the availability of manpower determines much of this. When two men work a mission, the only significant change is the sharing of duties, generally alternating the instruction and sermon each night. Within this basic structure the Jesuit mission unfolds.

Spirit Of A Jesuit Mission

Although none of the missionaries were precise in distinguishing a Jesuit parish mission from those conducted by other groups, certain characteristics were mentioned. All mission groups stress the Four Last Things, according to Fr. Hughes (N.Y.), and then move into their particular specialties or devotions, e.g. the passion, family, and so forth. Another missionary thought that perhaps the Jesuit missions were not as "tough." In general, the Jesuits were not too sure—many mentioning that they had no knowledge of the approach used by others—what the difference would be, if any. It was generally stated in some way or other—"We give the Exercises."

Just how the mission reflects the Spiritual Exercises of Ignatius, however, remains somewhat vague. The missionaries made several comments that give some indication of how they are used in the parish mission. The mission, for example, is an "adapted form of the Exercises." Or, following the "logical" and "psychological" buildup of the Ignatian plan, the mission presents a "solid and orderly" presentation of the "fundamental truths of the faith." Finally, a mission is basically the material of the First Week "according to the 18th annotation of the Exercises."

This annotation contains two basic principles: first, that the material given to the exercitant be adapted to his ability and disposition, and so forth; second, that when the exercitant appears to want nothing more than a certain "peace of soul" or is incapable of entering into the full Ignatian experience because of ability or disposition, then he should be given the material of the first week, basic instructions on the commandments, exhortation to receive the sacraments, and then sent on his

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way. This annotation has traditionally been interpreted as limiting in parish missions consideration of the material set down in the second principle.

In general, one could wish for a more explicit idea of the role of the Exercises in the development of the parish missions.

End Of Mission

The purpose of the mission may be summed up generally as the renewal of spirit. As the Rules of the *Operarii* states it: the religious renovation of the place. What this means in the concrete, however, varies greatly according to the missionaries' comments. Two men lay the preface for these remarks by stating that every mission will be somewhat different depending on the class and the problems of the particular group. (Considering the almost total dependence on the local clergy for preparation, etc., one might well ask how the missionaries can determine this.)

The missionaries distinguished between what they call "old type" missions, or traditional, and the "new." The traditional mission has a clear goal: to bring the sinner back to the state of grace, to rouse up the strays, even to contact potential converts. As a result, the "good confession" becomes a paramount goal in the mission. "Be converted and repent" serves as the tone of such an approach.

This type of mission may be "old" but it is not past. When contrasting the work of lay retreats with that of a mission, one veteran clearly indicates that his concept of a mission runs along this line.

The retreat works for the "salvation of the saved." The stress is on prayer, virtue, how to train one's children, and so forth. But the mission reaches out to the "great unwashed." In a retreat you adorn the temple of God. But in a mission you labor to get people into the state of grace.

From another area, a Jesuit writes that a good confession is a valid end of a mission—"to get sinners back to the practice of their religion."—But, he adds, this is not the only goal; one must also labor to rouse the habitually indifferent to a realization of their sad plight and be converted. In such a mission, there are, what he describes, "overtones" for the pious, good Catholics—considerations that help them to solidify their determination to make progress in perfection. Clearly such an approach presupposes an audience made up predominantly of grave sinners and lethargic Catholics.

This "conversion" approach was reflected indirectly by several others. One former missionary, for example, contrasted the material of a mission with considerations taken from the Second, Third, and Fourth weeks of the Exercises. And, adds Fr. McIntosh (Cal.), this atmosphere

of conversion and repentance colors the judgement of many pastors and laymen. Instead of thinking in terms of renewal and dedication, too many associate the mission with a series of exercises aimed at instilling fear, if not love, so that people will be drawn out of sin and into grace. "The thought of many," writes McIntosh, "is that a mission is 'hell and damnation' rather than a refresher course in the faith, a deepening realization of Christ in their lives."

The "new mission" expands the goal. The value of confession is not overlooked. But instead of being the door through which sinners return to the faith, it is seen as a norm by which one can judge the response of the faithful to the grace of Christ. Confession is more a form of sacramental conversation with Christ than a basic conversion to Him.

This attitude fits into the larger scheme of the "new mission." The goal is a "change of attitude" or an affirmation of one's present attitude. It works for one's personal sanctification through a richer sacramental life, and—as only one missionary adds—a growing concern for this salvation of others. By comparison, the end of the "new type" mission is like that of a Jesuit's retreat. Writes one Jesuit from the Missouri Province: "the goal of a mission must go beyond the repentance state and touch the many who need to know a fuller Catholic life through prayer, the liturgy, scripture, and all of this in the middle of the problems of the modern world."

Whether old or new, the concentration is primarily on individual holiness rather than holiness through the community. The religious renovation of the place appears to take place through the religious renovation of the individual.

The Congregation

The orientation of the "new mission" is occasioned by the increasing realization that the capacity and needs of the audience has changed over the years. In fact this aspect raises a serious challenge to the goals of the "old style" mission. Just what kind of people actually make a mission?

When discussing the decline in popularity of the parish mission, one missionary makes a comment that helps answer this important question. The mission draws the *good* but does not attract those who could profit most from it.

So far as we can ascertain, our Mission Band is effective upon those who make our missions. . . . If you mean to ask, have the missions per se lost their attractiveness for the people, I would make this distinction. For the devoted, good, honest, ordinary people, I think they still have an appeal. For the sophisticated worldlings, for the younger generation

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who hardly knows what a mission is, for the birth-preventing couples who intend to perdure in their practice, for the tired and weary individuals who have to engage in their daily rat race to and from work on our congested roads, for the luke-warm of all classes—yes, I think that missions are unattractive.

Not only unattractive, but unattended. Such seems to be the judgement of others on this point.

All those who commented, except one, considered the average mission-goer to be a fairly good Catholic. The descriptive words “good, devout, fervent, dedicated, searching” classed the average mission congregation as these men described them. They come to the mission, says Fr. Edward Harris (Mo.) because the mission is the equivalent of a retreat for them. They come to deepen their faith and to increase their fervor. Such people undoubtedly find profit in these exercises.

By contrast, it is interesting to note the type of audience for which the Jesuit missions were first geared. In the early Society, the Jesuits preached these exercises to the ordinary folk who generally had little education and frequently lacked regular guidance and spiritual care by the clergy (cf. Hitz, *To Preach the Gospel*, ch. 3). When the Society began this work in the United States, conditions were about the same. The majority of Catholics were immigrants or of immigrant stock. In religious practice and background the large majority of 19th century American Catholics represented the class described by Ignatius in the eighteenth annotation as *rudes* and *illiterati* in spiritual matters. In 1858, for example, Fr. Damen wrote the General:

In all these places religion had suffered very severely, several Catholics had fallen away from religion, many had become protestants or infidels.

Fr. Smarius, Damen's companion, said much the same thing in 1864:

Thousands of Catholics, especially in the most populous of cities, live in complete negligence of their Christian duties and of the sacraments.

And in the rural areas, he continued, there were farmers and laborers who:

have only from time to time the spiritual succour necessary to nourish the spirit of religion which, like the lamp, is extinguished for lack of saving oil, to wit, instruction and the sacraments. The missions have the effect of making the spirit of faith revive among them and of reawakening the salutary interest which they ought to have in their own souls and in those of their children . . . in nearly all our missions we find hundreds of men and women, self-styled Catholics who haven't been to confession for ten, twenty, thirty, and forty years. One can state without exaggeration that a fifth part of the Catholics who present themselves in our missions are found in this deplorable state.

Such an audience differs greatly from that described in 1964 by these missionaries. As Fr. Murray describes them:

90% of the people making missions need some inspiration, need to be told that it is worth while to try and live a Good Catholic life. A good confession is definitely to be desired. But so many of our people are making good confessions every month or two, and even every week or so. It is senseless to beat the good people over the head for the sake of the minority of great sinners, who will come to confession anyway if God our Lord is made attractive enough in our sermons.

The goal of the traditional or "old" mission grew out of historical needs and was narrowed by a long-standing acceptance of the interpretation given of Annotation 18 of the Exercises. The first principle stated there, however, concerns adaptation to the capacity and needs, as well as willingness, of the people. Considering the kind of audience that makes the missions in 1964, the goals outlined in the "new mission" seem much more in accord with the needs and capacity of the modern audience.

Means To The End

Although there is a shift of attitude toward a more positive goal of parish missions based on the type of congregation now making the missions, there is little indication of much change in the material and structure of the mission exercises to meet these new circumstances. The second principle stated in the 18th Annotation—confining treatment to material of the First Week and basic instruction on the faith (mainly preparing the congregation for confession)—seems to have limited this endeavor.

Caution must be exercised in judging this area of discussion. Of its nature there is nothing negative in tone about the material of the First Week. As several missionaries point out, there is a treasure of dogmatic truth contained in these meditations and the center of attention finally rests in Christ crucified. Two examples of the development of the mission sermons, sent in response to the questionnaire, proved that this matter can be handled very positively and very inspiringly.

It is also worthy of note that when asked about the "hell and damnation approach" to missions, the majority of the missionaries did not discuss the *approach* but rather commented on the propriety of treating the subjects of hell, death, and so forth. Their attitude finds summary in a statement by Fr. Murray (Md.), "People today will not take a lot of negativism." It would appear that the caricature of parish missions—bombastic fear-instilling presentations of the "sinner in the hands of an angry God"—plays little or no part in the average Jesuit mission.

Having said this, what material do the missionaries treat? All demand

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a place for the consideration of the First Week material. The eschatological considerations are essential to solid spirituality, they maintain. Only one missionary fails to qualify this assertion; the others add that there must be a balance between this material and a more positive treatment of Catholic life.

From the sample outlines sent, however, the weight still rests heavily in favor of the "old mission" development. In practice the means to the end still lay strong emphasis on the end of the First Week—contrition and amendment. In this, the "old" and the "new" do not seem to differ.

<i>sample</i>	<i>no. sermons on 1st week</i>	<i>other subjects</i>
<i>note: included under "1st Week"; Foundation, sin, hell, death and judgment, confession and/or mercy.</i>		
#1	4	-then: prayer mercy, love of God mass, communion
#2	6	perseverance
#3	6	holy hour
#4	6	holy hour (if held)
#5	5	Sacred Heart/BVM
#6	5	person of Christ Eucharist/holy hour (Sun.) persever.
#7	4	marriage as state charity knowledge of Christ
#8	4	Sun. perseverance marriage & family mercy of S.H. lessons of Mount
#9	3	Sun. my state in life Kingdom: vocation neighbor thru Church, work sacrifice, end of, passion of Christ glory of resurrection on earth

This same stress on contrition and amendment manifests itself in the material treated in the instructions also. The largest time-allotment centers on confession, general instruction on the essential parts of an integral confession. The remaining considerations deal with some area

of Catholic life. Here too the presupposition appears to be preparation for confession. As one missionary puts it, "we treat the major sins." Several others hold that these moral considerations, even strictly ethical considerations, are the most important part of the mission.

While not denying the need for open and honest discussion of the dangers confronting the layman in the modern world, it would seem that even with the type of audience the missionaries describe and the wider purpose many of them propose as the end of the parish mission, in practice the supposition appears to remain that the sermons are directed to sinners and indifferent Catholics needing to return to the practice of their faith.

Sample evening instructions:

note: the first evening instruction considers "how to make a good mission, initial announcements, etc.

<i>sample</i>	<i>on confession</i>	<i>other subjects</i>
№1	3	vocation marriage Sacred Heart
№2	3	vocation morning offering rosary of reparation
№3	5	business of closing the mission
№4	3	marriage Catholic home life

If anywhere there has been a change to more positive considerations, it takes place in the morning instructions. From the samples submitted, they center almost entirely on helps to positive growth in Catholic life. It would seem that this is proper subject matter for the kind of audience the missionaries describe.

The morning instruction raises an interesting question. There is treatment of positive direction in Christian living. But it would appear that it takes second place to a heavy stress on the First Week by being considered at the least favorable time. Only those who are free to attend daily Mass during the mission benefit from this guidance. The smallest number, therefore, are allowed the direction heavily emphasized in these morning talks. Does this not raise a question about the mission structure itself? Are the talks, Mass itself, the positive emphasis, given the primary places they deserve under the present "average" schedule?

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Samples: morning instruction.

✠1	✠2
1. prayer	1. grace
2. sins of tongue	2. sin: mortal, venial; temptation
3. meritorious acts motivated by love	3. Extreme Unction
4. spiritual reading	4. prayer
5. charity	5. Holy Communion; twelve promises of Sacred Heart
6. Blessed Virgin	6. Service: blessing of babies
7. living faith	
✠3	✠4
1. grace	1. prayer
2. prayer	2. trust
3. virtue; daily examination of conscience	3. abiding contrition
4. A. of Prayer; daily sanctification	4. poor souls
5. Blessed Virgin; dedication to Christ	5. Sacred Heart devotion
6. the Mass	6. Holy Communion
	7. Blessed Virgin
✠5	
The Commandments: positive and negative sides.	

Innovation

Some innovations have been attempted. In several provinces the missions have been blended with a Week of Reparation to the Sacred Heart. It was reported from Chicago that many pastors favored this approach because it was more positive in subject matter and had the atmosphere of retreat talks. Fr. Curley (N.O.) sent an outline of his adaptation. Here are the sermons he substituted into his Reparation-Mission:

Sunday: Who is the Sacred Heart—on Jesus Christ.

Monday: We are Members of his Body; we can continue his redemptive work in the world.

Tuesday: Christ died for all men: our place in the world and an invitation to make reparation for sin.

Wednesday: On living the Morning Offering.

Thursday: The Mass.

Friday: Promotion of the Sacred Heart devotion in the parish.

His regular mission instructions, morning and evening, remained the same.

Others suggested a more positive treatment of the traditional material, reaching also into the subject matter of the Second, Third, and

Fourth Weeks of the Exercises; prominent consideration of the various states in life, and some of the social issues of the day that demand Christian involvement.

Only four mentioned any change in the structure of the mission. Missouri reported experimentation with the Sunday Mass Mission, preaching on all the Sundays of Lent. The pastor reported that this approach picked up many of the "hell Catholics" who would not come to a traditional mission. Another had tried an informal approach to the talk on confession; he walked the aisle and gradually moved the silent congregation into dialogue. The same missionary has used the "Question Box" and found it very successful; he reports that it resulted in a fine turnout the last evening of the mission, for people were looking forward to the information. One mentioned an attempt to use a Bible vigil format.

Finally, one missionary, admitting that although hard to schedule, said he would like to see a coffee hour after the services on some of the evenings so that the people and the local clergy could meet. This would help, he thought, to break down some of the "organizational or business-like" atmosphere so frequently associated with the modern parish. It is interesting to note that this was the only suggestion made that reflected explicit concern for communal renovation as well as personal renewal.

Limitations To Innovation

One factor that certainly limits innovation is a lack of understanding of the modern trends in pastoral theology. When asked about the possibility of giving missions some liturgical, scriptural, "Good News" flavor, several indicated they would be favorable to such changes. Some mentioned the difficulties involved: the newness of approach would have to be introduced gradually. Fr. Charles F. McDermott (Mo.) cites the example of a laymen's retreat where such innovations had been introduced. The men petitioned the director to return to the old, familiar way. Such innovations present problems.

In answering this question, the responses generally reflect one of two positions. First there seems to be a lack of knowledge about the new movements (e.g. "How do you fit the 'Good News' into the framework of the 18th Annotation?" "The pastor likes to tell the people the 'Good News'; the missionary comes to tell them the 'Bad News'"). Second, there sometimes appears a lack of integration between the work of the mission and the rest of these trends in Catholic life. Things appear as separate entities.

Granted the objection raised by one missionary—that you cannot do everything in a mission—still there seems little appreciation of the

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new movements as elements of Catholic life that are entering into the mainstream of that life. The impression comes through that one should rather have a mission one week, something on the liturgy another, something growing out of scripture a third. Such, of course, is an isolation of parts which are intended to make the whole and to permeate the whole. But this does raise a serious question: in view of the recent trends, especially the decree on the liturgy, can a mission really strive toward the spiritual renovation of a parish and not incorporate these new views into its approach? Can a mission work for the formation of the Ignatian "Man of the Church" without integrating these different mainstreams?

This consideration should not be interpreted as a criticism of the men engaged in this ministry. These movements are still *new*; they are fluid, sometimes rather vague. To expect that the missionaries could have already worked these new influences into the parish mission would be to place them well ahead of their times. It rather points out a tendency, or a direction. Also, those who responded to this questionnaire have been engaged in mission work for at least five years. That is five years at least away from formal studies. It is not surprising, therefore, that one former missionary writes that none of the missionaries with whom he associated were acquainted with kerygmatic theology or the modern findings in scripture.

It does, however, point up the necessity of proper training and selection of men for this ministry. Without background in the new trends in pastoral theology, one can hardly expect to witness adaptations of mission exercises that will be in step with the changing tempo of the Church's life. If the parish missions open out on new potentialities and even greater challenges than in the past, then the mission exercises must be geared to meet the needs and capacities of the good and fervent Catholics in their search for a fuller Catholic life.

Summary

From the various opinions offered by the missionaries there seems to be a lack of proportion between the goals and the audience in terms of the "old mission," and between the material and structure and goal of the "new mission." That this tension exists is evident from the fact that many of the missionaries have attempted some kind of innovation to try and make the spirit of the Exercises more pertinent to the modern congregation.

It appears, however, that a traditional view of the mission has long stood on the interpretation of Annotation 18 of the Exercises. This has confined the major efforts of adaptation to material of the First Week;

considering the audience described by the missionaries, a mission, it would seem, should be re-evaluated in terms of the first principle stated in that annotation—that adaptation should be made in accord with the capacity, etc., of those making the exercises. If these good and fervent Catholics are the field from which the lay retreat movement and the *cursillo* draw, then perhaps they are capable and searching for more than is offered in the current mission.

The point at issue, therefore, that rises out of consideration of the mission itself is not a challenge to the validity of the traditional material and structure of the present mission. That this material be treated is uncontested. In view of the audience, however, the question would rather seem to center on whether there is not room for something more, for an Ignatian *magis*—a mission in which both structure and material would be better geared to the needs and capacity of the majority of the congregations attending the modern mission.

PART III: REFLECTIONS AND CONSIDERATIONS

When one begins to reflect on the various aspects of this ministry that have been discussed here, several points stand out rather clearly.

First of all, one begins to realize that the current statement about "Missions dying" is oversimplified. They have not outlasted their value as an instrument of spiritual direction for the modern Catholic congregation. If anything, the present stress on the role of the laity in the Church opens up new potential for this work, the spiritual direction and inspiration of thousands who will possibly never have the opportunity of making a closed retreat or a similar program of spiritual renovation.

The mission has not ceased to attract the Catholic population. If the attendance at parish missions is considered within the total framework of the modern social and cultural patterns, they are seen to continue to be one of the greatest drawing attractions of Catholic spiritual life. But, like any other activity in this age, the mission must compete with other programs and commitments that busy the lives of the modern American. "Selling the mission," therefore, both through effective parish preparation and attractive mission content and presentation should be considered as necessary for promoting this work as retreat leagues and school alumni associations are for promoting their works.

Secondly, because the mission is no relic in church history, it must experience its own *aggiornamento*. It must be rethought and examined so that during the short period of the mission, the missionaries can achieve the greatest possible results. This would suggest a closer examination,

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perhaps, of the potentialities involved in an approach that would make specific contact with the apostolic organizations within the parish as well as the parish as a larger unit. Such would possibly guarantee a richer carry-over of the mission spirit and renewal, regardless of the stance taken by the local clergy.

And considering the kind of audience which predominates at the modern mission, the goal of the mission and the means used to achieve those ends might need clarification. While admitting the value of the First Week of the Exercises, one wonders if at present the missions are geared to meet the needs of the "good and fervent Catholics" making the mission.

Thirdly, if the Society continues to maintain this ministry, then serious consideration should be given to a program of training which would prepare younger Jesuits for this work. This study itself bears witness to the need of such a program. And if the missions—and the lay retreat movement—are valuable and worthy of the labor of the Society, then the men assigned to this ministry should be prepared to engage in it.

This, however, demands more than vague suggestions that the Society give this work "more trained men." In this study questions have been raised that depend largely upon the missionaries themselves for answers. They possess the firsthand experience of the problems and needs of the parish mission. If this ministry has declined as a Jesuit apostolate, much of the blame rests on their shoulders. If it is to expand and meet the growing needs of the laity, it is also their responsibility to outline and mold a more effective mission program and suggest the best means for preparing men to enter this work.

But the missionaries alone cannot accomplish this. It would be hoped, therefore, that Provincials would be concerned enough about the future of this ministry to call together the missionaries to begin this planning. Other works of the Society consider it necessary to sit down and discuss their mutual problems and to pool their resources. These missionaries, who have had to enter this work with the spirit of frontiersmen, should have the opportunity to lay the foundation for specific training of their successors. If the parish missions are to meet the needs of the time, integrating the work of this ministry with the modern trends in Catholic life, the day of the self-made missionary should pass into the era of men professionally trained for the purpose of adapting the spirit of the Exercises to these particular apostolic needs.

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THE IGNATIAN SURVEY: 1964

Edited by: JOSEPH J. FOLEY, S.J.

Contemplation on the Incarnation

St. Ignatius used the contemplatio in his Spiritual Exercises as a means of engaging the exercitant personally in the dialogue of salvation history. Father Stanley here offers such a contemplation on the Incarnation, based on the Prologue of St. John's Gospel.

"Contemplation on the Incarnation," David M. Stanley, S.J., *Theology Digest*, XII, 4, Winter 1964, 275-286. (Originally given as a conference at St. Mary's College, St. Mary's, Kansas, April, 1964.)

CONTEMPLATION, which makes its appearance in the Second Week of the Spiritual Exercises of St. Ignatius, has as its object the episodes recorded in the Gospels. The divine revelation as preserved in the Scriptures is a dialogue between God and man. Ignatian contemplation is the chief means employed in the Exercises to engage the exercitant in that portion of the ongoing dialogue of salvation history contemporary with himself, in which he has a role to play. By situating myself prayerfully in the world through the contemplation of the episodes proclaimed in the Gospels, I shall learn to take my appointed place in the twentieth-century sector of sacred history.

Historia (Points) of Incarnation Based on Prologue of John's Gospel

The prologue of John's Gospel has two movements: the first, describing God's inauguration of the dialogue between himself and the human race (vv. 1-14); the second (vv. 14-18), depicting man's response, his return to the Father, in the Incarnate Son. The announcement of the Incarnation itself is placed so as to form the hinge between the two main segments. Salvation history moves in a circle: from God, into history, back to the Godhead.

Threefold Entrance of the Word

The Word came first in creation. "All through him came into being: apart from him not one thing came to be." But this first coming of the Word, the Evangelist ruefully concedes, was not an unqualified success,

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despite the fact that the Word was the "genuine light." The Word, the genuine light, "was present in the world—the world was made by him—yet the world did not recognize him." The divine Word uttered at the creation of the universe, which continues to be spoken in the very preservation of all creatures, went unheeded.

And so the Word came a second time, in a more positive fashion. God attempted to open the dialogue with man in a more personal way. Yet, even this new entry of the Word which included the divine involvement coming as the Law of God, *torah*, to a particular people did not gain acceptance.

John then turns to the third and final entrance—God's Son as the Incarnate Word. The Word of God became man: "he pitched his tent among us and we have beheld his glory. . . ." Glory in the technical Old Testament sense signified the tangible, sensible manifestation of God's protective presence among his people. In the Bible "glory" means a theophany. In the Incarnate Word we have the ultimate theophany. I wish, by contemplation, to insert myself into this picture, into this history. I wish to discover this "glory" in my twentieth-century situation. I ask why the Word, the Son of God, became man. I begin to see that it was to save me, quite simply, from myself. For I am not, naturally speaking, because of egotism, concerned to save myself from myself. Jesus Christ entered human history to save me from the fate of being natural, of being helpless, of being useless—even to myself. He came to give a supernatural "solution" (that is fundamentally what redemption or salvation means) to my own human life, to liberate me from myself.

Salvation Through Limitation

The Word did not become *homo in genere*. He limited himself. He belonged to a particular race, a particular period of history, and a particular geographical sector. He chose to become man, not a woman, and thereby excluded himself from a whole special area of psychology and experience. The Incarnation involved a limiting. These very limitations save me, provide a solution for my twentieth-century life. Because "the Word became a mortal man" and because he knew limitation, he needs me. In my world of today the gospel must be preached. This is *my compositio* in the mystery of the Incarnation. This is where I fit in. My life, my era become part of this history of salvation.

The first half of the Prologue to the Fourth Gospel reached its climax in the announcement, "The Word became a mortal man; he pitched his tent among us." The second half of the poem provides us with an insight into the contemporary significance for the present-day Christian of the earthly life of Jesus. The author accomplishes this purpose by showing

how this unique life of the Word of God actually means the establishment of the New Covenant. The two most meaningful moments, as a reading of the Fourth Gospel will reveal, are the Incarnation and the "glorification" of Jesus—that is, his death on the cross.

Key to Johannine Christology

The key to Johannine Christology lies in his assertion that "the Word became flesh" (*sarx*). For John *sarx* signifies what is human or creaturely, in contrast with the divine—without, however, (as in St. Paul) connoting sinfulness. The Word became *sarx* in order to give men his *sarx* as food, since it is only through this living flesh of the Word of God that Life may come to mankind. "And this Bread which I shall give—It is my flesh (*sarx*) (given) for the life of the world" (Jn 6: 51 b). For St. John, in short, the purpose of the Incarnation is basically eucharistic. John (in contrast to the Synoptics who present the Lord's Supper as the inauguration of the covenant) depicts the Incarnation as the inauguration of the New Covenant.

"And we have beheld his glory"

When John describes the Incarnation as a "pitching of his tent among us," he is, no doubt, thinking of the last chapter of the book of Exodus (Ex 40: 34-35) where we learn that after Moses built the tent of meeting or reunion God came to take possession of this primitive sanctuary. Thus we may say that through the first Covenant almighty God became a divine camper. "Yahweh chose, as Israel's God, to live under canvas!"

The technical term, "glory," in the Old Testament indicates a theophany, the manifestation of God's protective presence with his covenanted people. In the Fourth Gospel, the miracles of Jesus are termed a manifestation of his "glory," a first approach to his perfect revelation of God through his self-revelation (cf. Jn 2:11; 11:40; 12:41). This is why the author of the Fourth Gospel prefers to call Jesus' miracles "signs," rather than "wonders." In his view, they function primarily as symbols of a deeper, hidden divine reality. And they are symbols, because they are Jesus' *doxa*, that is, an external sign—to the eyes of faith—of God's presence in Christ. But perhaps the most striking and certainly the most characteristic view of John is that the ultimate revelation, the final *doxa*, the definitive glorification of Jesus, begins, not with the Resurrection as with other New Testament authors, but with his Passion. The Passion inaugurates, in Johannine theology, Jesus' complete self-revelation. And so it signifies the initial phase of his glorification. It means also the first step in his exaltation. Jesus' Passion, for John, includes these two ideas: It is "glory," in the sense of revelation; it is also a "lifting up," because, as Jesus enters the Passion and mounts the cross, he

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begins, both for himself and for mankind, that last journey home to God, through which man's salvation is once for all realized.

This "glory" that Jesus possesses is a result of the same two qualities which designated Yahweh's activity as Israel's Old Testament covenanted God: *miseriordia* and *fidelitas*. John asserts that just as Yahweh benevolently, gratuitously initiated the Old Testament covenant and honored it by keeping his part of the agreement, these same qualities (*miseriordia* and *fidelitas*) are now incarnate in their fullest divine reality in the Word become flesh and blood.

Significance of Covenant

The covenant formed the very basis of Israel's life as a people. It was a living reality, a pattern of her everyday life. By employing this theme of the covenant in the second half of his prologue, the author of the Fourth Gospel wishes to tell his readers that the Word of God become man has somehow assumed to himself all human institutions. He has given them a part to play in the divine economy of salvation. In fact, John insists that the material components of creation have, in consequence of the Incarnation, been assigned a role in mediating God's definitive self-revelation. The Incarnate Word who embodies all that was significant in the ancient covenant is both our redeemer and the revealer of the invisible God. The activity by which Jesus redeemed us is at the same time a revelation of his Father and the fulness of the covenant qualities of gracious condescension and fidelity.

It is the moment of Jesus' death, his "handing over the spirit" (Jn 19:30) which is the supreme "hour" of his exaltation, his glorification. The New Covenant is maintained by the exalted Word Incarnate in the glory of the Father. The Christian sacraments prolong those gestures of mercy, and power, and loving condescension which characterized the earthly life of Jesus Christ.

Return to the Father

John concludes his ode by carrying us back with the glorified Word Incarnate "to the bosom of the Father." The Prologue ends where it began, with the life of the Father and the Son in all eternity. Man's way to God is through him and the Incarnate Son of God has now become our interpreter of the Father who remains unseen.

Validation of Ignatius' Contemplation

The Word Incarnate has been for us the final manifestation of the eternal Life of the Godhead. This basic and crucial tenet of the Christian faith provides the fundamental validation of St. Ignatius' conception of the "contemplation" in the Spiritual Exercises. If during the earthly

life of Jesus his disciples were led gradually to commit themselves and their lives to him as Master, and if with the coming of the Pentecostal Spirit, they saw him as the Son of God, I too, by contemplating the scenes of the Gospel with the eyes of Christian faith, can learn to play my role as an apostle, a disciple of the glorified Lord.

JOHN A. WALSH, S.J.

Cardoner in the Life of St. Ignatius

St. Ignatius tells in the Autobiography of the unparalleled character of the illumination he received at the river Cardoner. What was the nature of this illumination? What was its content? And how can we reconcile the divergent accounts of this experience as found in the writings of Ignatius himself, Laínez, Polanco, and Nadal?

"Cardoner in the Life of Saint Ignatius of Loyola," Leonardo R. Silos, S.J., *Archivum Historicum Societatis Jesu*, 33, Jan.-June 1964, 3-43.

ON IGNATIUS' OWN TESTIMONY Cardoner was in some sense unique, forming the summit of his education and providing a fundamental lesson which was to remain the guide for his whole life.

But the student of Ignatius is hard put to determine the content and nature of this illumination or to understand the precise reason for its centrality in Ignatius' life. The problem is heightened by the discrepancies which have long been felt to exist among the chief commentaries on this event: those of Ignatius himself, Laínez, Polanco, and Nadal. Nadal's insistence upon the relation between the Cardoner experience and the founding of the Society of Jesus presents a problematic contrast with Ignatius' own view of the same event. Likewise, for Laínez and Polanco there is no preoccupation to associate the Cardoner with the origin of the Constitutions or the formation of the Spiritual Exercises as Nadal does. Finally, Nadal's own focussing on the Cardoner does not square adequately with his familiar thesis that the interior life of St. Ignatius in its totality is the primary source for the understanding of the Institute.

Father Silos notes, however, that despite differing emphases all four accounts of the Cardoner incident share a similar perspective: they all can be seen to converge on the life of Ignatius; and, what is more pertinent to the tradition of the Society's *Ur*-origin, they converge on the life of Ignatius as the *context* of the Cardoner. This convergence forms the basis of Fr. Silos' study. His precise intent is to determine what intrinsic relation exists between this convergence and the nature of the Cardoner illumination itself. By examining the significance of the convergence, by discovering the nature of the context of the Cardoner ex-

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perience, he hopes to throw some light on the meaning of the illumination itself.

The procedure of the article is to analyze successively the Autobiography, the biographical accounts of Laínez and Polanco, and Nadal's familiar doctrine on the Society's particular grace. Ignatius' own account of the Cardoner experience serves as the perspective for the overall study. Of necessity there will be some repetition of matter in such a treatment.

I. The Autobiography

One must first note that Ignatius' decision to narrate his "autobiography" stemmed from his discernment of God's will in the matter. After repeated refusals, as Câmara relates, Ignatius was ultimately moved by the sign of "a great devotion and inclination" to relate his experiences for the good of others. Thus, the "autobiography," if read carefully, will prove to be not so much the story of Ignatius' life as an exposition of how God dealt with him. It is the account of a master of discernment at work sifting, interpreting, confirming the events, the thoughts, the motions in his soul. The Autobiography, Silos writes, is "the history of God's actions in a soul—discerned." The study, then, of each experience from Loyola to Manresa revealed the direction in which God had been leading him, as a teacher leads a child. As Ignatius mastered each elemental lesson, he passed on to the next, until the properly mystical phase began at Manresa. It is this continuity in Ignatius' early development that permits us to treat the period as a unit and as the immediate "context" of the Cardoner experience, which was its crowning lesson.

To understand the nature of this education process one cannot limit his consideration to the content of Ignatius' visions. The whole movement of his narrative shows what Ignatius' purpose was: not to tell primarily *what* he was taught, but to show *that* God had been teaching him at every step. It is in this perspective that the Cardoner should be seen as teaching Ignatius more than all the experiences of his life put together. Here he received the crowning conviction that God had been teaching him.

Thus we are led to interpret the "unparalleled character" of the Cardoner experience in a coherent and continuous context. It should not be considered the peak of Ignatius' mysticism. This the saint reached in its more mature and elevated form at Rome. If Cardoner was unique, then, it must have been so in a didactic sense. It was a lesson providing Ignatius with a principle of operation which could not be supplanted or transcended.

In discussing Ignatius' subsequent experiences Silos shows that what

the saint had learned at the Cardoner was a principle of spiritual direction. Ignatius no longer desperately seeks out spiritual people to converse with, no longer suffers protracted periods of perplexity and anxiety, is no longer subject to his own indiscretions, as he had been till that moment.

After Manresa the principle of discernment becomes consciously operative as a norm of action. Silos finds further grounds for this understanding of the Cardoner in Ignatius' reflections on the pilgrimage to Jerusalem. Here we see what is perhaps the first conscious application of the various principles of discernment, a sharp refinement of the interpretations Ignatius gave to the motions of his soul and an enlightened control intervening between motions and execution.

In all these passages Silos argues to the principle of discernment as the primary lesson Ignatius learned during this period. It was the central message of the early part of the Autobiography and has besides a direct bearing on the nature of the illumination at the Cardoner.

II. The Letter of Lainez

Its importance: a) it is the earliest written biographical sketch of Ignatius; as such, it is uninfluenced by other biographies; b) it has a different perspective from Câmara's account; Lainez relates Ignatius' words essentially from the standpoint of the benefit to be gained from Ignatius' experience, not from any concern with exact precision of data. Lainez provides us primarily with the message he derived from Ignatius' narrating of the period from Loyola to Manresa.

Silos notes the simplification Lainez introduces into Ignatius' more nuanced description. Yet, in place of weakness in detail, Lainez offers explicit observations and inferences from the events. Where the Autobiography is progressive, Lainez indicates a sudden change, a change from ignorance to profound understanding. And the turning point for this change is the vision at the Cardoner. According to Lainez Ignatius *began* to see, discern, taste God and communicate Him to others as the result of this experience. Exterior practices gave way to deep understanding of the interior life.

All the effects of the Cardoner vision, Silos argues, have a common bond in the principle of discernment. If all that Ignatius knew up to that time now appeared new, it is an indication that the Cardoner did not involve new objects of knowledge so much as a new insight. The Cardoner confirmed unmistakably what Ignatius had been learning.

Thus, situating the illumination in its context in the Autobiography, it becomes quite probable that the principal lesson of the illumination and the unifying principle which gave the new perspective in it are one and

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the same thing. Silos quotes sections of Polanco's *Vita* to sustain this suggestion. The central message of the Autobiography was also the central intuition of the Cardoner: the understanding of how God works in the soul, the meaning of prayer itself, and the place of spiritual motions in the spiritual life.

Cardoner a Beginning

The Cardoner, then, was a "beginning," but in the sense of reflexive understanding. It was the confirmation of the direction in which Ignatius was already going. What the saint had partially understood and experimentally committed himself to was now seen as a pattern of divine influence and was now confirmed and assured as his vocation. We thus understand why Ignatius considered so important the conviction that God had been teaching him. The absolute firmness of Ignatius' conviction in his vocation was the direct result of the illumination.

Chronology of Lainez' Letter

Silos devotes six pages to the problem of chronology in Láinez' letter. There seems to be a certain "chronological and psychological dislocation" of material regarding Ignatius' interior history. This problem Silos tries to show as resulting less from Láinez' lack of mastery of the material as from the particular message he derived from the narration, as mentioned above. Láinez may have simplified the sequence of events, but in the essential nature of the spiritual development from Loyola to Manresa he did not err. Ultimately, considering the slightly different perspectives, the accounts of Ignatius himself, of Polanco and of Láinez are seen to agree in the one point, that the Cardoner illumination essentially consisted in the reflexive understanding of the discernment of spirits.

III. Nadal and the Particular Grace of the Society

Nadal always maintained the basic idea that the particular grace of the Society of Jesus is seen primarily in the life of Ignatius. The question arises how Nadal's doctrine can be made to tie in with the accounts of the three others. Is there a common intrinsic reason for the convergence of each of them on the life of Ignatius, and is it the principle of discernment that links Nadal's thesis with Ignatius' own approach to the Cardoner?

To answer this question Silos examines in seven pages Nadal's conception of how this particular grace operated in the life of St. Ignatius. A fundamental conclusion of his study is the understanding of the formulation of the Society's *modo de proceder* as essentially representing the three methods or "times" of Election, deriving ultimately from the

principle of discernment. Both Nadal's triple principle for determining the will of God for us: *spiritu, corde, practice; principio divino, ecclesiastico, morali*, and his doctrine on the cycle from prayer to action and from action to prayer find their ultimate conjunction in the discernment.

Silos further refers to the Exhortation of 1554 in which Nadal describes how Ignatius came upon his apostolic ideal. Through the exercises communicated to him by God, especially the exercises of "the King" and "the Standards," Ignatius learned his end. In these two exercises God showed him with "devotion" that he should dedicate himself completely to the apostolate. The interpretation which Silos offers of this passage is that: a) Ignatius understood his end in his prayer, because in these meditations God gave him consolation; b) in the same manner, that is, by giving him consolation in them, God communicated the exercises to Ignatius.

The importance of this interpretation lies in its providing an interpretation of Nadal's statements on the nature of the Cardoner experience. Nadal's description of the particular grace of the Society in operation is seen both to resemble his description of the Cardoner illumination and to recall his phrase *in actione contemplativus*.

Conclusion and Synthesis

The role of the founder becomes precisely to express this particular grace for his disciples, to be the minister of this grace for others. The grace is from God, whether in the founder or in the disciple. But God chooses the founder to translate it faithfully into action, to be its living exemplar . . . This was the role of Ignatius for the Society of Jesus. To know this life is therefore to know the Society; for Ignatius to narrate his interior life was to found the Order.

Thus the reason is seen for the general convergence of all the writers themselves. If Ignatius received his grace of vocation at Loyola, this grace was nonetheless understood in a reflexive way through the Cardoner experience. Here Ignatius understood the principle of discernment that led him to the complete content of his particular grace.

Thus, the reason is seen for the general convergence of all the writers Silos refers to on the life of Ignatius as the context of the Cardoner experience. What Ignatius learned at Manresa was a basic method of ascertaining God's will for him. It took him a lifetime to discover the concrete designs God had for him, but his manner of seeking God's approval and confirmation of his plans and decisions was established firmly at Manresa and solidified unmistakably at the Cardoner. In this sense the Cardoner-Manresa experience may be spoken of as the moment in which the Society was conceived and founded.

JOSEPH TOWLE, S.J.

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The Advance from Doubt to Complete Assurance in Saint Ignatius

The surviving fragment of the Spiritual Diary of St. Ignatius is a revealing account of his attempt to reach a total commitment to a decision already made. Father Beirnaert's analysis of the process shows how Ignatius' experience raises a number of questions concerning the role of the Trinity and human freedom in the course of confirming an election.

"De l'incertitude à la totale assurance chez saint Ignace," Louis Beirnaert, S.J., *Christus*, 11 (42), Avril 1964, 195-208.

WHILE HE WAS DRAFTING THE CONSTITUTIONS OF THE SOCIETY, Ignatius had to decide whether the houses of the Society would have a fixed income or not. This issue occupied his attention for forty days, from February 2 to March 12, 1544. Although he had already made his choice, he had not yet reached that total assurance which would come to him at the end of an intense cumulative process in which his relationship with God undergoes a radical examination. The account of this experience echoes modern theological formulations as the Founder of the Society comes face to face with the mystery of being.

Ignatius was hesitant and perplexed in the matter. The very fact that he spent more than thirty days to reach full commitment is a sign of a personality structure which was always in danger of wavering from a firm steady purpose. Ignatius attains his purpose by setting himself in a just relationship with God, and herein is the message which is addressed to all who begin an action in a doubting frame of mind.

At the beginning of the process sensible emotions play a large role. But as the period of trial and dialogue with the Trinity draws to an end, Ignatius renounces the world of sense to arrive at that Presence in which he himself is present to his choice. Sensible tears and emotion are only extrinsic additions at this stage. In this time of ascent Ignatius could not tolerate any external noise or disturbance. On six occasions he notes in his Diary that he was bothered by the noise which his companions were making in the room or staircase adjoining his own room. This sensitivity to noise reveals the internal agitation of his soul. When he finally attains complete assurance, this interior noise and confusion becomes music, and what he calls an interior *loquela* is felt in his soul, accompanied at the same time by an absence of all disturbance from external noise.

From a step by step analysis of the whole experience, it will be seen that there is a logic behind the various events of the period. From February 2 to February 9 Ignatius asks the mediation of Our Lady before the Father. On February 9 Ignatius decides that the houses should possess

nothing in the way of income. On the 10th he offers up his choice. He prays that his oblation be approved and all the while he converses with the Holy Spirit in great peace.

Then on the 12th of February in a paragraph which he has crossed out, he writes that he was tempted to reverse his decision by allowing the churches to have a fixed income. At the same time he was so upset by noise from his neighbor's room that he had to get up and impose silence. He is not completely present to his decision since the Father and the Son are absent. He "neglects" the Holy Trinity, and the state of consolation, during which he saw the Holy Spirit, vanishes. He decides to begin all over again and to discover what was lost.

On February 15-16 he addresses himself directly to the Father who shows Himself propitious, thereby giving Ignatius confidence to remake the election reflecting on the manner of being poor and the concession already given to the churches in 1541. This concession seems to be a snare and obstacle of the enemy, and so he offers to the Father the renunciation of all income. On February 18 he confirms his decision with the whole court of heaven in the presence of the Holy Trinity. He is overcome with tears and sighs at this time.

What happened from February 12 to February 17? By his "neglect" of the divine Persons, Ignatius had committed a serious fault. Now they alone are able to reintegrate him into the former state of confidence from which he has been exiled. This recognition is followed by great devotion and confidence. Now he proposes to search for the presence of the Trinity. Paradoxically, just as he begins to search, the realization of the presence of the Trinity begins to evaporate. Ignatius, who thought his decision was secure because of the abundant consolation which he felt, experiences a resurgence of doubt and fear. The confirmation which he now possesses does not carry with it the affective response which he expected. It took him 21 days to stop searching for the divine Presence in sensible devotion.

Ignatius now prays with great ardor to the Holy Trinity and he begins to perceive the bond of union which unites the Three Persons, but they still continue to appear to him in distinction and multiplicity. He examines himself and declares he is not even worthy to invoke the name of the Holy Trinity. Jesus appears to him and strengthens his resolve, but even this is not the confirmation he seeks. On the 26th of February he asks Jesus to make him conformed to the will of the most Holy Trinity by whatever way seems best. Truth for Ignatius is the renunciation of his own will and desire.

On the 29th of February Ignatius has a vision of "the heavenly country or of its Lord, under the form of an understanding of the three

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Persons, and in the Father the Second and the Third." What does this mean? The country is the fatherland and at the same time where one lives and is at home. The fact that the Father is evoked at the very moment when Ignatius goes beyond the distinction of the Three Persons to apprehend the Father and in Him the other Persons is a sign that the Father appears to him to be the place or 'country' where the Others dwell and where he himself has his true home.

In the beginning of March Ignatius frequently notes that he seems to be "reconciled." The devotion which first focused on the Trinity now turns to the Father. At the *Te Igitur* of the mass Ignatius felt and saw in a luminous manner the divine Being from which the Father seemed to spring. The sensible manifestations of divine consolation disappear, but even in this exalted state of union the divine Being and its representation fluctuates—a sign that Ignatius still vacillates.

Again he is distracted and annoyed by external noises, and he falls into an arid state in which he loses all taste for meditation. He debates whether he should continue. This is not a question of being certain about the objective matter which is clear in itself—he is waiting for an interior sign that will satisfy him. Then the darkness lifts and the tears return as he loses all desire to keep saying masses for this intention. On the 11th of March he concludes while he sees the Being of the Father and likewise the Being of the Holy Trinity without any temporal succession between the vision of the Being and the Being of the Person. He is filled with a reverence which confirms all that has gone before.

Thus, total assurance is reached by Ignatius when he renounces any expectation beyond being present to his own decision. The vision of the Being of the Father indicates that Ignatius becomes the father of his decision by situating himself in a radical humility which renounces the discovery of the truth of being in sensible enjoyment. Besides illustrating the process of the election in the Spiritual Exercises, we have a mystic experience in which the recognition and consciousness of the nothingness of the creature are joined to the ascent to the Presence and the sense of existence.

RAYMOND ADAMS, S.J.

A Total Experience of God

For historical reasons, the application of the senses has not always received its proper place in the Exercises. Today the organic progression of contemplation, repetition, and application of the senses is seen to deepen the total person's experience of God. This experience of God reflects main biblical themes.

"Sentir a Dios," Francisco Marín, S.J., *Manresa*, 36 (141), Octubre-Diciembre, 1964, 393-402.

Application of the Senses in the Exercises

THE EDITION OF THE EXERCISES prepared in 1599 toned down the application of the senses out of a fear of quietism and the *Alumbrados*. This method of prayer, however, had early advocates. The present article discusses the application of the five senses which Ignatius wants performed at the end of every day of the last three Weeks. If the exercitant is tired, he may omit one of the repetitions, but not the application of the senses. Thus the application is an organic part of the person's total dynamic process of experiencing and savoring God through some sort of symbolic transposition of oneself into His presence. There is no reason to fear such a total experience, rooted though it may seem to be in the emotive part of man. It is basically an experience of *presence*, and it is a truism that the *whole* person experiences the presence of the beloved. As Ignatius at Manresa, so the exercitant can be totally open to the transforming grace of the Presence of God. Such an experience enables the exercitant to surrender to the dialogue which God initiates. The interior person (Paul's *pneumatic* man) is put at the service of the symbolic presence which communicates more than a person can ever state.

Application of the Senses as Doorway to Biblical Reality

The application of the senses is a singular method for revivifying central biblical themes. By symbolically transposing oneself through such an application, a person can be like Jacob, who wrestles with a mysterious being and believes that he has seen God face to face. Consequently, his name is changed to Israel, i.e., his entire person is transformed. Similarly, the Johannine message of a vital, almost corporeal, union with Jesus results in a profound knowledge of God (Jn 21:20; 1 Jn 1:1-3). Deep within the mystery of the Trinity is the demand for mutual surrender and Presence of Self to Other. A vivid vignette of God-man presence is staged in the Sinai theophany from which Moses descends with his face veiled with the glory of the Lord. An intensely immediate symbol of divine-human presence is elicited in the Song of Songs. Jeremiah, Hosea, and other prophets seek Yahweh in the desert to be wed to the Lord in fidelity forever. And the same prophetic, now christened, cry echoes on the last page of the Apocalypse: "Come, Lord Jesus!" Such centrality of biblical reality in the Exercises shows how far they are from Pelagian voluntarism.

ANDREW WEIGERT, S.J.

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The Christ of St. Ignatius

The Autobiography of St. Ignatius depicts Christ as the Eternal Word, Creator and Lord, and as the Word made flesh living in the Church, inviting men to follow Him in the way of the cross. The vision of La Storta is a synthesis of the two aspects of the one Christ and is itself one of the chief sources for the Christocentric spirituality of the Saint.

"Le Christ de saint Ignace," Jean Laplace, S.J., *La Vie Spirituelle*, CX (505), Mai 1964, 535-552.

AT LA STORTA the Father speaks to the Son and tells Him that the Son should take Ignatius as His servant. It is interesting to note that Ignatius sees the crucified Christ in this vision. Evidently it is in and through the cross that the Father surrenders His Son and accomplishes a perfect union with humanity. This vision denotes the invitation to model our behavior on Christ our companion, and thereby reconstruct the world. The impulse of love inaugurated by Christ through this union must continue in this present life and extend itself through the Church until the end of time.

La Storta is the climax of sixteen years of constant search on the part of Ignatius to discover God's purpose for him. Christ by revealing Himself in this vision reveals His plan for Ignatius. In Christ all created things find their cohesion, and through His Body—the Eucharist and the Church—they ascend to the Father according to the eternal design of the Trinity. In this vision Ignatius realized that the way of the Society must be through service of the Church of Christ in poverty and humility. Rome is the new Jerusalem and the world is the Holy Land.

RAYMOND ADAMS, S.J.

A NOTE ON THE WORKSHOP AND METAPHYSICS

The following pages will not be so much a review of *Christian Wisdom and Christian Formation** (the collection of Jesuit essays that developed before, during, and after the 1962 Los Angeles Workshop on the role of philosophy and theology as academic disciplines and their integration with the student spiritual life) as they will be a continuation and prolongation of a certain point of discussion projected by the essayists. It seems advisable on every score that the Workshop itself, and this book which it has generated, be taken as a beginning, a very competent and substantial beginning indeed, but a beginning for all that, from the very nature of the case. For the questions raised by this discussion of philosophy and theology in the college and the university cry to heaven for years of work and analysis.

What I am interested in (let other people project other things) is the critical relationship of philosophy and theology, but particularly the former, to the broad world of human experience, our multiple failures over the years in constructing this relationship, and some prospects that may be seen for the future in this direction.

Nothing is more obvious than that this is not a new question. But it remains central. And the important thing is that much new work must be done on and about it. And the more competently we raise the issue—as it was raised at Los Angeles—the more necessary becomes the work to be done. For the experience we are talking about should really be experience, and experience is dense, solid, cumulative and very actual. What should it be and where is it, especially in relation to metaphysics?

In one of the best papers in *Christian Wisdom and Christian Formation* Father W. Norris Clarke puts the matter as simply as can be by quoting his own students:

When I recently consulted the group of Honors Program students who are part of my larger class this year as to what they felt was defective or missing in my own moderately Thomistic approach to

* *Christian Wisdom and Christian Formation*, ed. by J. Barry McGannon, S.J. New York: Sheed and Ward, 1964. Pp. 305. \$6.00.

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reality, this was precisely the point they made with remarkable clarity and unanimity. "You are constantly explaining what you call the data of experience," they said, "whereas we are not yet very clear at all on just what the experiences are that we are trying to explain. We need first to get clearly in focus just what is the content of our significant human experiences before the problem of explaining them can become fully vital to us." And it should be noted that by "problems" they did not mean problems in their abstract metaphysical form, such as the "one and the many," which they had been given, but problems on the level of their lived experience made meaningful to them in the context of their culture. (pp. 153-54)

Father Theodore Mackin puts the point for theology in even more feltly forceful language. He speaks of:

the as yet dwarf-humanity of so many students, their innocence of experience, their shallow awareness. . . . They know so little of the human condition because the human being available to their reflection lies inside, undisturbed, unawakened by great happenings, asleep. . . . This is where the great and humane literatures of the Western world, and some from the Eastern, ought to have entered and done their incalculably necessary work. . . . This is the key determining whether he can learn theology. In reflecting on himself, has he developed some feeling for humanity? Some sense of history? . . . We suggest on good evidence that those who have not been educated liberally cannot be taught theology, or can be only with great difficulty. (pp. 136-37)

These are brief but significant reactions of unhappiness about this problem of the collapse of the sense of experience, from both ends of the student-teacher dialogue. What is indicated is a lack of contact between a world of experience that needs to be reflected upon and the world of reflection that often seems to be reflecting upon a vacuum. Like a stone cast into a pool, this lack of contact keeps enlarging itself into larger and larger concentric forms of the same problem. Let us look at some of the large circles.

Faceless Being

Others of our essayists are not slow to name them. How really can philosophy relate itself to the other disciplines and forms of experience of a modern university? How can theology do the same? We call philosophy the queen of reality, and an ordering force within the whole experiencing life of a university. But in what way, and by what validity? By some kind of verbalism and externalism and no more, perhaps? We know that being and religion are ordering principles. But what is being? Is it faceless? Is it irrelevant? Is it without content? Can metaphysics—and theology—afford not to know a good deal about the other disciplines?

Will it any longer suffice to say that they need not? If you will look above again, you will see that even the very experiential Father Clarke lapses into the phrase "abstract metaphysical form" as though this were finally what metaphysics had to be. (In what sense is metaphysics abstractive?) And Father Klubertanz warns us more than once that it is humanistic studies and not metaphysics which is interested in the concrete and the penetration thereof. Would it not be better to say that this penetration into the concrete should be the first act of metaphysics? It is, indeed, not the last, but it should always be there and always returned to. And it is a long, difficult act. Nobody gets there easily.

But what does metaphysics have to be and what does it have to know if it is going to be an ordering principle in a modern university, or in the still wider fact called contemporary culture? We can give a technical metaphysical answer to that question, or we can give a practical answer that may run the risk of being metaphysically incorrect. If the practical answer is not given—that philosophy must deal with the concrete, must deal with plenty of it, must be slow to leave it—then it will continue to be refused modern recognition as a queen or an ordering principle. It is notorious that it is now almost universally refused this position and this respect. It is true that this is in many ways an anti-metaphysical age, but we cannot afford to get into the position of not realizing that half the fault for that is the fault of metaphysics. It has not been in substantive touch with the marvelous achievements of the other disciplines. Therefore its credentials have for a long time not been accepted.

We who believe this, and there are many of us, are caught, of course, in the unhappy and perhaps annoying position of saying that we may be all wrong about the vocation and the nature of philosophy, but that the world had better act as though we were right. But that is only a way to avoid exhausting technical responses that we feel would get nowhere even if they were right!

This issue of the substantive relationship of philosophy and theology to the other disciplines is a recurring concern for a number of the participants at the Workshop; they are not so naive as to fail to see that it is a burning issue. The only thing that might have been asked of them is that they should have raised it even more sharply. And now, all in good time, it would be good if members of the other disciplines were asked for cooperation. The question needs a collaborating and not a purely metaphysical answer.

In fact, the suggestion now gets into the air more often that what we begin to need is more than a general metaphysics of all being, starting indiscriminately from anywhere and getting with too much ease to the

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conceptual mastery of all being; what we need instead today is a set of special metaphysics, each special metaphysics being rooted in the full reality of a special field or discipline.

What is the relation of politics to reality?

What is the relation of the literary imagination to reality?

What is the relation of psychiatry to reality?

What is the relation of science to truth, objectivity, and reality?

And so forth.

In each case there is, ideally, a burning need for and attachment to reality, but in each case an attachment and a need that requires discovery and carving out in continually specific terms, always in the terms of the discipline.

Let us put down a few working hypotheses for discussion.

It seems best, at this moment in history (and perhaps always), that all the further acts of metaphysics be at the other end of, and in the presence of, our investigation of these relations to reality and at the other end of the penetration of these concretions.

It seems artificial and not good that the work in these various realistic disciplines be in one set of hands and the reflective and metaphysical analysis of them be in another set. Certainly such a separation will never work out politically (I use that word in its best sense), and it is today just as doubtful that it will work out intellectually.

It seems advisable to propose and keep repeating what the basic proposition of metaphysics in our day might be: that it is no easy task to contact existence and no task for a child; but it is the first and continuing task of metaphysics, "never to be surrendered entirely to anyone else. And it is ironic that this was one of the basic beliefs of Plato, the alleged idealist, that philosophy should never be separated from experience and contemporary learning.

It seems necessary that there be an increasing collaboration between the specific materials of the disciplines and departments on the one hand and the act of metaphysics on the other. Ideally, in fact, the disciplines and departments should create their own metaphysics. They should not wait for pure philosophers to perform these tasks.

The metaphysicians are only partially at fault for failures in these directions. Our men in the other disciplines and departments have, on the whole, refused to have anything themselves to do with philosophy or theology. Their excessive fear has been that they might be caught in a non-professional act. Such *had been* the general national view of philosophizing and theologizing about and within the other disciplines.

It is not good that philosophy should exist so exclusively as a separate

department. In great part it should exist and be taught within the other disciplines, and in terms of their materials and competencies.

Few of these things can be done immediately. But they might be fruitful hypotheses to argue about. At any rate, I put myself out on their limb, believing in them. I believe that our philosophers have for years been gathering momentum in the movement toward experience. This excursus may help to re-introduce the discussion of one of the important possible points forward of that movement.

WILLIAM F. LYNCH, S.J.

JESUIT SOURCES: DE GUIBERT

The Jesuits: Their Spiritual Doctrine and Practice. By Joseph de Guibert, S.J. Translated by William J. Young, S.J. Chicago: Loyola University Press, 1964. Pp. xxv-692. \$14.00.

THE REPUTATION OF THE SPIRITUAL DOCTRINE AND PRACTICE OF the Society of Jesus has suffered in the past and continues to suffer from an enduring misinterpretation of historical evidence. History, like statistics, can be cited to prove almost anything. Hostile critics of the Society claim to have found in her writers, and even in her saints, a spirituality too ascetical, activist, anti-liturgical, anti-social (to start with the beginning of the alphabet). What are the true characteristics of that spirituality? Only genuine historical induction, assembling a representative sample of Jesuit writing, direction, and practice, will discover the intrinsic pattern which displays objectively the origin and growth of Jesuit spirituality from the experiences and teaching of Saint Ignatius—this is the difficult art of reliable historical analysis.

Father Joseph de Guibert has mastered this art in *La spiritualité de la Compagnie de Jésus*, perceptively translated by Father William Young, enriched with up-to-date bibliographical references by Father George Ganss, and presented as the first book of the Institute of Jesuit Sources. After spending more than five years collecting and analyzing the copious source material, Father de Guibert offered his manuscript in 1941 to Father General Ledochowski. The author's death in March, 1942, left the task of editing his work to his associate, Father Edmond Lamalle, who wisely refrained from revising the text when he published the book in 1953.

The four parts of the book search for the characteristic traits of Jesuit spirituality in the life, experiences, writing, and direction of Saint Ignatius (Part I); in the story of the saints, generals, authors, suppression, restoration, and apostolic activities of the Society (Part II);

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in the development of ideas and general aspects (Part III); and in a final synthesis (Part IV.) The second part is the longest (eight out of seventeen chapters) and combines with Part I (four chapters) to lay the scholarly basis for the rebuttals and clarifications of Part III and the conclusions of Part IV.

Avoiding the tempting approach of comparison with other schools of spirituality, Father de Guibert's Introduction focuses on the dynamism of St. Ignatius' own experience in the current of sixteenth century movements. In this positive presentation we see the mystical life of Ignatius grow through his experiences at Manresa, his studies, his administrative duties. We glance at the surviving pages of his spiritual diary. We observe the paradoxical union of highest prayer and meticulous self-examination, of contemplation in activity. We find his spirituality both trinitarian and eucharistic, a mysticism of service because of love rather than a passivity of loving union. Vivid imaginative pictures, the gift of tears, courageous struggle through fearsome ascetical practices show us the psychological dimension in his advancing union with his Creator and Lord.

The *Spiritual Exercises* are considered both in their significant development and in their use by St. Ignatius for the purposes of spiritual training and direction. As a director, Ignatius did not always pick winners. Despite the loss of his original followers, he won a new band, gave them in turn the *Spiritual Exercises*, directed them with surprising severity and genuine affection. The service and glory of God are the constant theme in his counseling. When were the *Spiritual Exercises* as we know them composed? Father de Guibert's textual scholarship helps to fix the date. What was their primary purpose? The opinion of Father de Grandmaison (the elaboration of the *Exercises* was dominated by the thought of choosing a state of life) is favored over Father Peeters' theory (the little book prepares for higher prayer).

Sources and Development

The spiritual doctrine of St. Ignatius is shown by Father de Guibert unfolding in the *Formula of the Institute*, in the *General Examen*, and somewhat more briefly in the *Constitutions*. These documents elaborate the same basic concepts of humility, poverty, love, and service which structure the *Spiritual Exercises*. In Chapter Four the author explores the general and particular sources of the thought of the saint. Courteously he refutes certain misrepresentations of Ignatian spirituality as purely methodical, ascetically voluntaristic, militaristic in a combat-loving sense. The essential notes are shown, on the contrary, to be devotion to the service of God through a deep and loving union with the Almighty.

How his sons understood his spirituality, how they developed its latent richness in themselves and others through four centuries—this is the story Father de Guibert tells in the 339 pages of Part II. He could have selected a few trends and confirmed them with examples; he preferred a “stratified sample” with each age of the Society’s growth, each grade in her membership, each type of her writing and spiritual activity represented. The casual reader may be somewhat dazed at the author’s abundance of sources; the scholar will be grateful to the French editor who refused to abridge this analytical bibliography of scores of documents in eight languages.

Part III penetrates the historical sample to trace Jesuit spirituality as it developed from Ignatian insights and experiences. The *Spiritual Exercises* are the guidelines in that development, adapted and enriched through the years. Mental prayer, including its higher forms, with considerably more freedom of movement than our unfavorable critics or even our admirers are wont to concede, is shown to be indigenous to the Jesuit vocation. The liturgical influence in Jesuit spirituality is truly significant, particularly in the devotional writings prominent in the Society’s history. His insistence on this influence is remarkable especially in a book written before the full flowering of the liturgical revival. Were he alive today, Father de Guibert might have expanded this theme with additional examples and fuller treatment. Involved in the vocation of a Jesuit, according to Father de Guibert, is a readiness for infused contemplation; his list of Jesuits who wrote of this type of divine favor from personal experience is impressive.

Constant effort at self-improvement is pointed out as a characteristic trait of Jesuit spirituality, but not its final goal. “To follow Christ and to imitate Him remains the fundamental principle which animates the entire asceticism of the Society” (p. 572). The flinty, unyielding tyrant and the soft, fashionable director of souls are extremes that caricature the Jesuit who is loyal to his tradition. That tradition is not one of speculative deduction from recondite theology, though its dogmatic foundation is as solid as the primacy of charity expressed in the third mode of humility and in the first, eleventh, twelfth, and seventeenth Rules of the Summary.

Part IV, the briefest and most eloquent, summarizes Jesuit spirituality in this single trait: “to be with Christ—in order to serve Him. This means to follow Him and His example; to serve Him and His Mother; to give service with Him and in Him to the Blessed Trinity; to serve the souls redeemed by Him; to serve them under the close direction of His visible representative here below” (p. 594).

Jesuit readers of this generation will justifiably view this study with

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more than the interest they would show to an enchiridion of conciliar or patristic texts. Few have equalled de Guibert's portrayal of Ignatius the mystic and spiritual director. With accurate scholarship he has pictured the growth of Ignatian ideals in men and in their writings. If Jesuit spirituality was insufficiently liturgical, we can re-examine (as many are doing today) the mind of the Church in this matter; if deeper theological speculation is advisable, we are grateful for the speculative trend in current Jesuit ascetical publications.

The historian of spirituality must have a statistical sense: he culls representative samples; he discerns common characteristics; he extrapolates trends over missing periods (as were the years of the Suppression); he finds but does not impose patterns; he recognizes the controls set by external factors; he observes the high and the low points, the mode, median, average; he leaves to his reader the challenge of projecting these trends and patterns into the future, always with the urge to improve the graph he has drawn. By these standards of human learning, de Guibert's *The Jesuits: Their Spiritual Doctrine and Practice* is a work of permanent and genuine scholarship, a book to be read by every student of the science of sanctity who sees the hope of the future in the correct interpretation of the past.

HENRY F. BIRKENHAUER, S.J.

SELECTED READINGS ON THE SPIRITUAL EXERCISES

(Listing prepared and annotated by Rev. Augustine G. Ellard, S.J., associate editor of the Review for Religious, professor of ascetical and oriental theology, St. Mary's College, Kansas.)

"Psychological Notes on the Spiritual Exercises," by W. W. Meissner, S.J. *Woodstock Letters*, November 1963, pp. 349-366; February 1964, pp. 31-58; April 1964, pp. 165-191.

We are always hearing the phrase "the psychology of the Exercises." But how rarely we find anything like a good development or a scientific explanation of what that psychology amounts to. Fr. Meissner's series of articles seems to be a first-rate contribution toward elaborating a genuine and thorough psychological elucidation of the Exercises. He offers us an analysis based on "some of the more recent developments in psychoanalytic ego-psychology." His "basic supposition" is that "grace

has an effect on man's psychic processes." The elevating aspect of it cannot be noticed by a scientist. He must limit his study to "the sanating effects of grace." Even these cannot be observed directly, but are inferred in view of certain theological norms. They are found as increased potentialities in the ego, enabling it to enhance its direction and control. Fr. Meissner goes through the text of St. Ignatius from the first annotation to the final rule for the discernment of spirits (§351), and shows how, in the light of the psychological theory he has chosen, a good retreatant's ego would reform, reorganize and perfect itself. It would work through a profound process like that given in Erickson's eight stages, and finally approach an ideal "spiritual identity."

Proceedings of the Conference on Retreats for Sisters. Alma College, Los Gatos, California, 1962. Printed at the College Print Shop. Pp. v + 72.

The principal speakers at this conference were select representatives of the sisters themselves. Hence, the feminine point of view is in the forefront, and for priests who do much retreat-work with religious women these contributions should prove particularly interesting and helpful. No fewer than eleven nuns appear on the program. Space permits me to quote only from two of them. Among the first to take a leading part in the talks was Sr. Paulina Mary, S.N.J.M., superior of the College of the Holy Names, Oakland, California, and her theme was "The Psychology of Women and the Feminine Approach to Spirituality." She accented these four traits as in general characterizing women in contrast to men: 1) interest in *persons* rather than in things; 2) *dependence* as opposed to self-reliance; 3) *greater conformity* to social conventions; and 4) *more* of the *emotional* moment in her psychic life. Sr. Mary Eleanor, B.V.M., the superior of St. Paul's High School, San Francisco, frankly entitled her paper "Suggestions for Jesuit Retreat Masters." Among them: to remember that one is giving the Exercises, not to Spanish hidalgos of the sixteenth century, but to women of the twentieth century, engaged in a definite work, say, teaching; realism in adapting them to situations that the sisters are constantly meeting; trying to meet the vocational demands, spiritual, intellectual, and so on, of the particular sisters whom one is addressing; avoiding excessive repetition, especially of what is well known or out of date; not prolonging the first week; being discreet in the use of humor; unmasking Satan's strategy in our present-day conditions; insisting on the basic significance and importance of psychological maturity. These are only a few of Sr. Eleanor's practical pointers. An advantage of these California proceedings is that they add a bibliography on women and spirituality.

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Seminar on the Spiritual Exercises, by William A. Peters, S.J. Regis College, Willowdale, Ontario, Canada. In mimeographed form. Pp. 93.

In the summer of 1963, in Toronto, Ontario, Fr. Peters, from Holland, presided over a seminar for Jesuits on the Exercises. He is known as one who has given much time and attention to the study of them. His lectures and discussions were tape-recorded, and from these records the substance was distilled by the theologians and made available, at least in a limited way, in these pages. They seem to show that Fr. Peters has a number of very original ideas on how the Exercises should be interpreted and applied. But it would be premature for us as yet to go into them. He has a book on the text and meaning of the Exercises that may be expected now from the Oxford Press at any time. These notes are mentioned here because of the reputation and influence of the man, because of their wide divergence from what one might expect, because they are about to be published in full book form, and lastly because very probably they will create quite a stir among students of the Exercises.

"Biblical Theology and the Spiritual Exercises," by R. A. F. MacKenzie, S.J. *Contemporary Thought and the Spiritual Exercises*. Proceedings of an Institute conducted by Loyola University, Chicago, 1962. Pp. 68-76.

Fr. MacKenzie, a Canadian, is the rector of the Biblical Institute, Rome. He points out a certain parallelism between these three sequences of events: 1) the occurrences of salvation-history as recounted in the Bible; 2) St. Ignatius' personal history and conversion; and then 3) the process of transformation which one making the Exercises undergoes. There are, for instance, creation and destiny, fall or sin, and return to God. Moreover a Christian's way back to God corresponds to the Gospel history of Christ's life. To the *covenant* which was so decisive in the Old Testament dispensation, there is the counterpart, as the central and pivotal point in the Ignatian Exercises and retreat, the *election*, or "decision," as Fr. Corbishley translates it. Fr. MacKenzie finds it easy to show various analogies between the ancient Israelite covenant and the call given by God to the exercitant to commit himself fully and irrevocably to the service of His Divine Majesty. This enlightening and timely study would be particularly helpful to one who would like to propose the Exercises in a thoroughly scriptural manner.

"Contemporary Spirituality and the Spiritual Exercises," by *Elmer O'Brien, S.J.* *Contemporary Thought and the Spiritual Exercises of St. Ignatius Loyola*. Proceedings of an institute conducted by Loyola University, Chicago, 1962; pp. 48-56.

It would seem that one of the best things that a retreat-giver could do to make his retreat more acceptable and effective would be to infuse into it the dynamism of current movements that are in favor, if not in fashion. This is what Fr. O'Brien helps one to achieve, and he does it very well. But first he makes two interesting points that seem surprising and may not find unquestioning assent. The *Leitmotif* of Ignatian and Jesuit spirituality—notice the distinction from the spirituality of the Exercises—is not *A.M.D.G.*; rather, it is "service" to the Divine Majesty. So, before Fr. O'Brien, F. X. Lawlor, Nicolau, de Guibert. Secondly, the student Ignatius' grade in theology at the University of Paris was "*mediocritas*," that is, the highest possible mark. Present-day spirituality is characterized by these three traits: *personalism*, *theological enrichment*, and *liturgical orientation*. The writer develops each of these three points, and shows what a fertile source of material and inspiration they can be. In connection with all of them various outstanding contemporary authors are named whose works would supply fully what this article can only indicate.

"The Spiritual Exercises and Contemporary Philosophy," by *Robert O. Johann, S.J.* *Contemporary Thought and the Spiritual Exercises of St. Ignatius Loyola*. Proceedings of an institute conducted by Loyola University, Chicago, 1962.

This highly condensed paper is divided into two parts. The first presents three major trends in philosophy now: locating the real, i.e., finding it in experience; being concerned most of all with persons, and identifying reality with experience. The tendency is to consider reality as interpersonal, contingent, dialectical, temporary, and historical. Moreover, "man's place in reality is absolutely central." It is a distinct merit of this paper also that, in its second part, it gives one some introduction to another outstandingly important book in the recent literature on the Exercises, namely, *La Dialectique des Exercices Spirituels de Saint Ignace*, by Fr. G. Fessard, S.J., 1956. He develops a very elaborate interpretation of the Exercises in terms borrowed from Hegel: they are "a dialectic," a progress through opposites. Such an advance characterized St. Ignatius' own original experience, it is observable in the states of soul of persons making the retreat, and it will mark the whole future lives of good men who live out the resolutions made under the influence of these exercises: sin and virtue, man and God, the finite and the In-

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finite, death and life, suffering and joy, before and after, the temporal and the eternal, and so on. Surprising as it may seem at first, a modern philosopher could learn from St. Ignatius' modest little book, and, in turn, one using it or guiding others in the use of it could profit from current philosophical ideas.

The Jesuits: Their Spiritual Doctrine and Practice. *By Joseph de Guibert, S.J.* Translated by William J. Young, S.J. Chicago: Loyola University Press, 1964. Pp. xxv-692. \$14.00.

Though this great work is not limited to the Exercises, there is much in it on them, and also on the whole theory and practice of spirituality that grew out of them. Moreover it is so important and significant that, appearing now for the first time in translation, it must be considered one of the major recent publications on the Exercises. These chapters are specifically relevant: 1. The Personal Interior Life of St. Ignatius, pp. 21-73. 2. St. Ignatius' Spiritual Training of His Followers, pp. 74-108. 3. St. Ignatius' Spiritual Writings, pp. 109-151. 4. The Sources and Characteristic Traits of St. Ignatius' Spirituality, pp. 152-184. All the rest of these 720 large pages have some pertinence. Moreover, the author was the Society's leading light in ascetical and mystical theology in this century, and the most thorough-going student of Jesuit teaching in this field. He is now the supreme authority in the history of Jesuit spiritual doctrine and literature. Hence his comments and interpretations in matters of the Exercises deserve a certain special hearing and respect.

"Przywara: Su Teologia De La Passion," *by Jose Sola, S.J.* *Revista De Espiritu-Alidad*, 91, Abril-Junio 1964, Pp. 210-228.

One could hardly list the foremost works on the Exercises published in this century without including Erich Przywara's *Deus Semper Maior: Theologie der Exerzitzen, 1938-1940*, and Fessard's *La Dialectique des Exercices*, 1956. It is the special merit of this article by a Spanish Jesuit that it gives one a certain introduction to Przywara's long and very difficult study. First, some general and preliminary notions are presented. Then there are three principal parts: trinitarian dogmatic theology, ascetical and mystical theology, and dogmatic-biblical theology. Many of the trilogies found in the Exercises and related by Przywara to the Blessed Trinity are mentioned and explained briefly. Fr. Sola concentrates especially upon the third week. Genuine Christian asceticism and mysticism, unlike certain pagan forms and Judaism, involve a peculiar participation in the humility, patience, and service of the Word made flesh and suffering. He emphasizes too the fact that there is a great abundance of scriptural material in Przywara's development of his dogmatic doctrine.

"Apuntes Para una Teología del Discernimiento de Espiritus," by M. A. Fiorito, S.J. *Ciencia y Fe*, XIX, Julio-Diciembre 1963, 401-417.

In this interesting article the author suggests that there are at least three different theologies of the discernment of spirits. If so, in view of the importance of the matter, it is desirable that students of the Exercises and men who conduct retreats should be aware of them. First, there is a *systematic* theology of that discernment. It is well illustrated in the literature by Truhlar's *Structura Theologica Vitae Spiritualis* (Rome, 1958), though the title would not indicate nearly as much. Such a theology presents its subject-matter with emphasis on logic, fullness, order, perspective, proportion, etc. A *non-systematic* theology would be less logical, but excels in *depth, thoroughness*, and convincingness with respect to some one point. An example of this sort is the distinguished study by Karl Rahner on Ignatian existential discretion, contending that the Exercises lead one to a personal mode of perceiving the divine will in one's own individual case beyond and superior to discursive application of general principles to particular facts.¹ It centers around an immediate athematic experience of God as transcendent, the "consolation without cause" (§330 and §336 in the Exercises). Fiorito believes that the original theology of St. Ignatius himself is *kerygmatic*, and he promises to explain it in a forthcoming essay.

"Boletín de Ejercicios Ignacianos (1963)," by Ignacio Iparraguirre, S.J., *Manresa*, 36, Julio-Septiembre, 1964; pp. 347-362.

This bulletin extends to 83 numbers, and constitutes an excellent guide to the literature published in 1963. It is classified; the chief headings: Bibliography, Texts, History, Studies, Explanations, Practice. In all cases full bibliographical data are given. After nearly all entries there are notes and comments of varying length.

The whole is introduced by certain general observations which seem worth summarizing.

1. There is less and less tendency to write *developments* of the meditations and contemplations owing in part to repercussions from the biblical movement in progress in the Church, and in part to the fact that now directors of retreats do much more than amplify the points.

2. There is a growing use of *leaflets*, giving hints, exams, etc.

3. There is less recourse to the *history* of the Exercises.

¹ "The Logic of Concrete Individual Knowledge in Ignatius Loyola," by Karl Rahner, S.J., *The Dynamic Element in the Church*. Herder and Herder, 1964, Pp. 169, \$2.75.

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4. Efforts are made to *integrate* Ignatian spirituality with the prevailing *current trends* of spirituality.

5. The *scriptural* basis of the Exercises is being studied more and more.

6. Much is being done to evolve the *theology* latent or implicit in the Exercises; for instance, by Domene, on grace, method, and direction; and by Karl Rahner on a superior discernment of the divine will in individual cases.

7. The proceedings of four congresses, two of them national, are published.

SELECTED READINGS ON CHRISTIAN FORMATION

(Listings prepared by theologians at Woodstock College, Maryland; approved by the Planning Committee for the 1966 Workshop on the Christian Formation of High School Students.)

Proceedings of the 1962 Loyola Workshop on Christian Formation of Jesuit College Student.

Constitution on the Sacred Liturgy of the Second Vatican Council. The Liturgical Press, 1963, Pp. 68.

Social Effects of Catholic Education. National Opinion Research Center, University of Chicago, 1964.

Crisis of Faith: The Religious Psychology of Adolescence, by *Pierre Badin*. Herder and Herder, 1963, Pp. 251, \$4.50.

The Adolescent, His Search for Understanding, edited by *William C. Bier, S.J.* Fordham University Press, 1963, Pp. 246, \$5.00.

Essentials of Sodalties of Our Lady, by *Ludger Brien, S.J.* Queen's Work, 1959.

Process of Education, by *Jerome Bruner*. Harvard University Press, 1960, Pp. 97, \$2.75.

Notes on High School and College Retreats, by *Thomas Burke, S.J.* (available from Father Burke at St. Peter's Prep, Jersey City, New Jersey).

Social Climates in High Schools, by *James S. Coleman*. Washington, D.C.: Department of Education, OE-33016.

Experiment in Retreat Work, by *Lewis Cox, S.J.* (available from Rev. Thomas Burke, S.J., St. Peter's Prep, Jersey City, New Jersey).

Liturgy and Doctrine, by *Charles Davis*. Sheed and Ward, 1961, Pp. 123, \$2.50.

- And Young Men Shall See Visions**, by *Andrew Greeley*. Sheed and Ward, 1964, Pp. 177, \$3.95.
- Strangers in the House**, by *Andrew Greeley*. Sheed and Ward, 1961, Pp. 123, \$2.50.
- Open Letter to a Young Man**, by *Andrew Greeley*. Ave Maria Press.
- Your Teen-Ager and Religion**, by *Andrew Greeley*. Divine Word Press.
- Counselling the Catholic**, by *George Hagmaier, C.S.P.*, and *Robert W. Gleason, S.J.* Sheed and Ward, 1959, Pp. 301, \$4.50.
- "Moral, Religious and Spiritual Formation in Jesuit Secondary Education," by *Robert F. Harvanek, S.J.* *Jesuit Educational Quarterly*, Vol. XXVI, No. 1 (June, 1963), Pp. 15-33, \$5.00.
- The Art of Teaching Christian Doctrine**, rev. ed.; by *Johannes Hofinger, S.J.* University of Notre Dame Press, 1962, Pp. 290, \$4.95.
- The Good News—Yesterday and Today**, by *Josef Jungmann, S.J.*, trans. by *William A. Huesman, S.J.* W.H. Sadlier, 1962.
- Faith and Commitment, Aim of Religious Education**, ed. by *Mark J. Link, S.J.* Loyola University Press, 1964, Pp. 309, \$3.50.
- Education at the Crossroads**, by *Jacques Maritain*. Yale University Press, 1943, Pp 120, \$4.00. Paperback, 1960, \$1.25.
- Love or Constraint?** by *Marc Oraison*. Paulist Press, 1961, \$.95.
- True Source of the Sodality Spirit**, by *Hugo Rahner, S.J.* Queen's Work, 1956.
- On Becoming a Person**, by *Carl Rogers*. Houghton Mifflin Co., 1961, Pp. 420, \$7.00, text ed. \$5.25.
- Personality Development and Adjustment in Adolescence**, by *Alexander A. Schneiders*. Bruce Publishing Co., 1960, Pp. 473, \$5.75.
- Focus on Change, Guide to Better Schools**, by *J. Lloyd Trump* and *Dorsey Baynham*. Rand McNally and Co., 1961, Pp. 147, \$2.25, paperback \$1.25.
- Group Guidance**, by *Jane Warters*. McGraw Hill, 1960, Pp. 428, \$6.95.

READERS' FORUM

"Three Fundamental Areas of Jesuit Concern," by Rev. James M. Demske, S.J., November 1964.

The soundness and documentation of Father Demske's notes on "Poverty and Jesuit Education" preclude any negative criticism. However, one further area of discussion might be profitable: social awareness in our houses of study.

After engaging in the social apostolate, Jesuit scholastics do acquire social consciousness, but frequently enough there emerges a growing discontent with the life of studies. The descent from the ivory tower becomes an evacuation. Once the Jesuit student confronts the urgency of the social apostolate, "building houses and roads for the poor in a Latin American village" seems much more Christ's work than the study of sociology or Greek poetry. The years spent teaching middle-class boys in our high schools seem a waste, and the manpower drain involved in a university seems outrageous. This description is, of course, a caricature, but there is enough truth in it to merit discussion.

The problem seems to stem from a false dichotomy between the intellectual life and the social apostolate, as though the two terms were mutually exclusive. With this attitude, some scholastics can find intolerable the years of study, especially those demanded by graduate work after ordination. Along with this can arise the tendency to downgrade the educational apostolate as an anachronism.

Other scholastics can allow themselves to become engrossed in term papers and relegate social questions to those who have the time for such things. Choice between one of the two camps, unfortunately, seems an inevitable element in our formation.

The solution to the dichotomy is obviously not a forced suppression of social awareness until after the course. An unaware scholastic is likely to become an unaware priest. Deeper appreciation of the complex social structure of the Church and the Society in general may hold the key to a solution. The Society, because of its diverse apostolates, has room for both university professors and hospital chaplains, for physicists and counselors, and all of them do the work of the Church among men; all co-create with God a world in which spiritual growth is possible for all classes of men. Members of the Society function on all levels of society for the same basic purpose, although one might be educating the future civil leaders and another might be distributing food to the poor in Asia. The society is as complex and yet as much one as mankind itself, and with mankind it progresses in all its complexity to the One Ultimate Goal.

RICHARD A. BLAKE, S.J.

Xavier H.S., New York

WOODSTOCK
L E T T E R S

SUMMER 1965

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INTRODUCTION

If the Society in the United States will have to reconsider its apostolates in the light of the deliberations at both the General Congregation and the oncoming final session of Vatican II, it will have to ask itself where and how it can perform the greater service to American Catholic education. Like the answers offered by the other contributors to our second symposium, **Father Heshburgh's** proposal for an "educational ordinariate" could have far-reaching implications for us all.

John R. McCall, S.J., who teaches experimental psychology at Weston College, gave the final talk at Woodstock's Institute on Mental Health and Counseling. Addressing his remarks mainly to the scholastics, he offered his reflections on some aspects of mental health in our formation. The talk appears here in abridged form.

Paul M. Quay, S.J. is a theoretical physicist from the Chicago Province. He received his degree from M.I.T. and is now at Chantilly in France. Father Quay has made an extensive study of our formation and his companion article, "Jesuit, Priest, and Scholar," will appear soon in *Jesuit Educational Quarterly*.

Eric McDermott, S.J., an Englishman, teaches history at Georgetown University and is moderator of The Brooke Society, an association of professional men and women that meets regularly for evening discussions and the Sacrifice of the Mass.

The late **Edward A. Ryan, S.J.**, Church historian, former Editor of *WOODSTOCK LETTERS*, and Rector of the Tertiaship at Auriesville, died while working on the life of his old friend, Father Fisher. **William F. Graham, S.J.**, now Rector of Gonzaga High School in Washington, took over the task, beginning with Father Fisher's career as Master of Novices.

NOTE: We received a letter recently pointing out an error in Vol. 37, No. 7 (1906). It seems that the translation of the oration given in Rome on the virtues of the deceased Father Roothaan was not the work of the Buffalo Mission Novice Master to whom it was attributed but of an unsung novice. That novice is now Rt. Rev. Msgr. Magnus A. Schumacher of Aurora, Illinois. Monsignor Schumacher has always taken just pride in his early appearance in *WOODSTOCK LETTERS*, but he has never received the credit due him—until now.

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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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JESUITS AND HIGHER EDUCATION: A SYMPOSIUM

MSGR. JOHN F. BRADLEY
THEODORE M. HESBURGH, C.S.C.
JAMES F. MAGUIRE, S.J.
WALTER J. ONG, S.J.
MICHAEL P. WALSH, S.J.

Edited by ROBERT S. FITZGERALD, S.J.

"Should a qualified Jesuit aspire to an academic position at a secular university?" This was the question to which our first participants addressed themselves in an earlier number of WOODSTOCK LETTERS (July, 1964). In some recent gazing into the crystal ball for America (April 17, 1965), Father Andrew Greeley has restated the purpose behind our question: "It seems very likely that of Catholic students of college age, the percentage in Catholic colleges will decline in the next two decades." Indeed, some have maintained that the percentage will decline to about 20 per cent in 1985. Also at that time only about 7 per cent of the Catholic students of college age will be in Jesuit institutions—assuming these institutions will have expanded their present enrolment by 60 per cent of their 1962 figures. Seeing in these statistics a unique opportunity for a Jesuit to witness Christ on the secular university campus, some of the first participants answered "Yes" to the question.

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Others felt their views for the near future were contained in a recent statement of the Jesuit university presidents that the essential contribution to the Catholic Church and American society in the intellectual apostolate was the prerogative of the Catholic colleges and universities, and could not be done as effectively by Catholic efforts on campuses of secular institutions. Such a view would seem to allow little, if any, leakage of Jesuits to secular campuses. Fr. Greeley recognized this approach, but wondered: "Whether in the next decade or two there emerges a great Catholic university or group of first rate Catholic liberal arts colleges remains to be seen. . . . There can be no doubt that the need . . . is urgent."

WOODSTOCK LETTERS is privileged to present the reflections of a second group of distinguished commentators on "Jesuits and Catholic Students in American Higher Education." In this issue we have chosen to expand our resources for discussion by requesting the comments of the Reverend Theodore M. Hesburgh, C.S.C., President of the University of Notre Dame and President of the International Association of Catholic Universities; and Monsignor John F. Bradley, National Chaplain of the Newman Apostolate. For though the specific question asked concerns the Society, the Society's answer must obviously be only part of the answer which the American Church as a whole will offer to the problem predicted from the statistics quoted above.

WOODSTOCK LETTERS wishes to thank the commentators most sincerely for sharing their stimulating insights. They have presented to us a blending of the creative experimentation and more profound appreciation of Church history and sociology that will certainly be at the basis of any solution which hopes to succeed.

JESUITS AND HIGHER EDUCATION

MSGR. JOHN F. BRADLEY, NATIONAL CHAPLAIN
Newman Apostolate

*The Newman chaplain
will look to the Jesuits*

IT SEEMS TO ME THAT THE NEWMAN APOSTOLATE entered the field of Catholic education during a period in the Catholic Church when a good defense was the best offense. In the past, when a bishop assigned a priest to a secular campus, he asked him to hold the line and preserve the faith of his Christian university community. Wisdom had taught him that this was the correct way to begin in America. Thankfully, the same wisdom now impels the bishops of the United States to counsel the Newman chaplain to develop an educational offensive commensurate to the command of Christ to "teach *all* nations."

To establish the proper offense for the Catholic Church on the secular campus, a re-evaluation of Catholic higher education and a more strategic placement of Catholic educators must be devised. For many years, Catholic educators have clung to the thought that the only way a Catholic education could be achieved was in a Catholic school. The Newman chaplains still adhere to one of their basic assumptions "that an ideally perfect Catholic education can best be acquired in a Catholic College or university," but the very force of numbers of Catholic students on secular campuses now urges all Catholic educators to acknowledge that the Catholic school is not the only campus upon which Catholic education and educated Catholics must be found. Today, more than 820,000 Catholic boys and girls are studying on secular campuses. When we compare this figure with the 390,000 on Catholic campuses, we are uneasy and concerned over the disproportion and the tremendous numbers who are untouched by the real Catholic educators. Realizing that the proportion of Catholic students on secular campuses will skyrocket to four to one by 1970 and perhaps ten to one by 1980, we think it is time to ask serious questions about Catholic higher education.

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Could we not seriously consider the question of Archbishop Hallinan presented to the N.C.E.A. convention that Catholic education means educating Catholics wherever they might be found? Catholic higher education, he said, should now be defined "in terms of every Catholic student, whether he be in our Catholic institutions (with which we are singularly blessed) or in those secular institutions, public or private, in which we have not yet admitted our full responsibility."

During the past years, the Newman chaplain attempted to be a one-man defense and offense of the Catholic Church on the secular campus. Parents expected him to be a religious baby-sitter for their children, protecting their morals and preserving their faith while they encountered the secular educational world. Bishops and pastors expected him to be the "pastor bonus" who knew and was sacramentally feeding every member of his flock. Catholic and non-Catholic educators expected him to be the scholar who was a master of all subjects and an expert in the field of religion and theology. The students expected him to be up at any hour of the night for the discussion of a "problem" or to settle the arguments of their nocturnal bull sessions. Everybody expected him to be a money-raiser and administrator, promoting good relations but not rocking the boat. And lastly, the university looked on him kindly but always hoped he would stay on the periphery of the campus because no one man could wear so many hats and ever achieve any depth of academic success.

The Newman chaplain is the last to be fooled about the effectiveness of his work. A full-time chaplain usually is responsible for more than three thousand Catholic students and a part-time chaplain must squeeze his Newman work in between the Boy Scouts and the Rosary Society. Each chaplain will try to be an educator and a scholar but he knows that his assignment is primarily to pastoral duties and so he will always be looking for more capable educators, counselors and administrators than he.

The Newman chaplain is seeking help in every direction possible. Personnel, money, and facilities are his greatest concerns; but underneath it all he realizes a brand new offensive must be devised for an effective apostolate. This offensive must be a team effort of all segments of the Christian community interested in higher

education. The team must include the bishop of the diocese, the Newman chaplain, Catholic educators, both religious and lay, the Catholic faculty on the secular campus, the students, and their parents.

The bishop of the diocese is already overburdened, but like it or not, the religious education and the pastoral care of students and faculty on a secular campus are his major concern and primary responsibility. As the representative of the bishop, the Newman chaplain is ably prepared to attend to the pastoral and counseling responsibilities, but he is ill equipped to be the scholarly educator or the successful money-raiser for the needed facilities of a liturgically oriented chapel and an educationally equipped center.

The future depends on teaching

The whole future of Catholic education on a secular campus is dependent upon those men and women in religious orders and in lay life who are specially prepared to devote their time and talents solely to the task of teaching. Since the Jesuit Order has been the leader in Catholic higher education in America, the Newman chaplain and his bishop will look especially to the Jesuits to lead the way in the educational phase of the Newman Apostolate.

It has been remarked, and rightly so, that Jesuits should not be expected to assume the pastoral role of a Newman chaplain. At the same time, it must also be remarked that a full professorship with high salary and tenure cannot be the only pathway that he is willing to follow to bring Christ to the secular campus. Having avoided the secular campus for so many years, the Jesuit Fathers must follow the spirit of St. Ignatius and allow for humble beginnings.

There are various places on the secular campus for the Jesuit teacher. Quite obviously, he could be hired according to his non-religious specialty, e.g., mathematics, physics, etc. To achieve this goal, may I suggest that all superiors encourage the young Jesuits studying for doctorates on secular campuses to accept positions as teaching fellows. While such work may lengthen their days on campus, it will not only offer financial remuneration and excellent experience, but it will prove to the secular academic world that a priest can be a capable and unbiased professional teacher. Notwithstanding the many lectureships enjoyed by priests on secular

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campuses, there still remains a suspicion that a dedicated religious man cannot speak without bias even in scientific fields.

When we speak of the Jesuit as the theologian and religious teacher, there are three places for him on the secular campus. First, at those universities where there is a school or department of religion, he can be hired according to his religious specialty, e.g., Scripture, comparative religion, Catholic doctrine, etc. I am sure the work of Father Stanley at Iowa, Father Hardon at Western Michigan, Father O'Hanlon at Stanford, and others are well known to us. The greatest problem to the secular universities who would like to hire a man for their department of religion is the fact that Catholic scholars in the field of theology, and the specialties of religion, Jesuits included, are so few in number and usually so needed by their communities that any request for their services is met with a frustrating reluctance on the part of religious superiors. It would be wise for all Catholic scholars in the field of religion to note that the future development on secular campuses will not be the establishment of departments for the tripartite (Catholic, Jewish, Protestant) teaching of religion, but rather the formulation of Institutes of Religious Studies where specialists in theology and religion are drawn to the same conference table with professors in other departments of academic endeavor: for instance, biblical scholars with English professors, patrologists with history professors, moralists with law and medical professors, dogmatists with social science professors, etc. Are the Jesuits ready for this stimulating field of religious research?

Secondly, at the vast majority of universities where there are no departments of religion, universities are looking for Catholic men or women to join the staff of the Office of Religious Affairs. While any theologically well-educated Catholic might qualify for these positions, the secular universities would be "thrilled" if a Jesuit were on their staff. What would he do? He would begin as a program director, inviting outstanding religious speakers to campus. He would be invited to lecture and conduct classes on campus. He would be instrumental in developing the teaching of religion on campus. He would be expected to live an ecumenical life and do numerous menial chores—but the pay would be most rewarding.

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The most influential post for a Jesuit theologian

The third and most far-reaching of all places on the secular campus for the theological teaching of a qualified Jesuit is within the Newman Apostolate. A well-conducted program of classes, for credit or non-credit, offered in the Newman Center or on campus, will reach more students, Catholic and non-Catholic, than will ever be touched in the majority of Catholic colleges. The pay would be modest, but the educational rewards would be amazing. There are a number of Newman centers where the cooperative efforts of chaplains, faculty and graduate students are enrolling more than a thousand students in theology, philosophy, history and ethics courses. The great problem is no longer to entice the students, but rather to persuade qualified teachers to join the ever-increasing throng of the Newman Apostolate.

With all due respect to the wonderful work of Father Hardon at Western Michigan University and to the other priests teaching credit courses on secular campuses, it must be recognized that ten or twenty times more students will attend non-credit Newman classes when they are of equally high academic caliber as the credit courses. It is my fondest hope that the Jesuit Fathers will assume the lead in this aspect of the Newman Apostolate.

May I suggest various ways in which Jesuit priests and Jesuit universities might assume a responsible position in the educational apostolate of the Church on the secular campus? In relationship with these ideas it is presumed that we are speaking of Jesuits as theologians and specialists in the fields of religious studies, not as experts in the secular sciences.

One Jesuit or a team of qualified Jesuits would assume the educational responsibility of a Newman center, with the Newman chaplain providing for the pastoral, non-academic counselling and administrative details of the Newman Apostolate. Quite obviously, such a concentrated effort would be limited to those universities where the proper facilities would be conducive to a good educational program in Catholic theology, philosophy, history, ethics, etc.

Dedication to a definite program

The second possibility for collaboration of the Jesuit Fathers in the work of the Newman Apostolate is to dedicate the twenty-eight

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Jesuit colleges and universities to a definite program of assistance to the Newman Institutes within their approximate area. By this I mean that the Jesuit college or university would be the recognized center of Catholic theology and religious thought from which a diffusion would be effected through the Newman centers to the secular colleges or universities in their areas.

There are various possibilities for methods of diffusion. One is television—closed circuit to the Newman centers or through a diocesan UHF station through either of which theological courses in a Jesuit university might be beamed to the Newman center. Another method of diffusion is the official appointing of faculty members of the Jesuit university to duplicate theological courses in a Newman center. If this is not possible, at least the appointment of a man to an advisory capacity in the Newman center for the development of an educational program would be extremely beneficial.

Still another method of diffusion is to encourage graduate theological students at the eight Jesuit universities to accept teaching fellowships at Newman centers while they are aspiring to their doctorates. Such a program might be limited to various areas of the United States and would necessarily develop slowly, but it does seem to have real potential for the future development of theology teachers in the Newman Apostolate.

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THEODORE M. HESBURGH, C.S.C., PRESIDENT
University of Notre Dame

a special ordinariate

HAVING JUST READ YOUR SYMPOSIUM on "The Jesuit Scholar and The Secular Campus" for a second time—the other time being months ago—I am inclined to be diffident in giving anyone, especially the Jesuits, advice about what should be done about the problem you discuss.

The sheer numbers involved give one pause, and the kind of persons involved, secular college and university Catholic students,

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give one greater pause. Here is a key segment of the Church in America, and it seems to be slipping away from our direct educational influence. I say *our*, because this is obviously a problem for the whole Church in America. Some newer communities are approaching the problem frontally, here and throughout the world. How and where the Jesuits go on this problem is certainly important to the whole future cast of any possible solution, since you are the largest group at work in higher education in America. But I would like to make this one initial point—it is a problem of planning for the whole Church in America, and it does involve a most important segment of our American Catholic Church.

The Church has constituted a special ordinariate for what seems to me a less important segment of the Church—outside of war time—the Catholics in the Armed Forces. Even in numbers, the Catholic service men and women will rank far below the numbers of Catholics in secular institutions of higher learning, possibly by a factor of two or three in the years immediately ahead. I am not even convinced that the dangers to their faith, or positively, their need of spiritual and intellectual ministrations is greater in the military than in the university world. In any case, the military have this special extra-territorial diocese to minister to their special needs. If it is good for the military, and I am sure it is, then why not begin to think of some similar arrangement to care for this all-important and quickly growing group of Catholic students in secular institutions? This, at least, focuses some special attention on a very special and growing problem within the Church in America. Possibly it would also strengthen and unify and consolidate the efforts already made to meet the problem through the Newman Apostolate.

Perhaps the problem seems highlighted for the Jesuits because of their extraordinary present success in contacting such a large number of Catholic students in American higher education. When one stops to think that there are practically no Catholic universities in much of the world, our American problem is unique. Japan has one Catholic university, India none, all of Africa has one, the Middle East one, none in Germany, one in Italy, none in England, five Catholic Institutes in France. We in America now have a problem because we went at the initial problem differently. Maybe

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we should stand back and take a new look at what could be done in this new expanding context of higher education and a growing Church in America. I'm glad that your symposium has begun to do that, at least for the Jesuits, but we need your intelligence and imagination to bear on the broader problem, too.

The broader problem

What is this broader problem? I think it concerns a Catholic presence in higher education generally, not just in America, although our immediate problem is here. If there is not a Catholic presence in higher education, then there will be little Catholic influence in the world of ideas, art, culture, science, or broad public policy. How to achieve this Catholic presence? I should think we should be flexible in the matter of solutions, and should also recognize that yesterday's solution is not necessarily eternal. I do have a prejudice in the matter of solutions, although I do not propose my solution as univocal or comprehensive. Stated most briefly, it would be this: there will be no abiding or efficacious Catholic presence in American higher education without the existence of at least a few first-rate Catholic universities. I'll go a step further and say that I do not believe realistically that there can be more than a few of these, and that in these few great Catholic universities the clergy will be a definite minority, although hopefully, a creative minority. -

Why so seemingly limited a vision? Mostly because of the very special kind of men and the enormous amounts of money involved. Speaking for the university I know best, Notre Dame will need at least 450 million dollars to do what it must in the next ten years—without expanding its student body appreciably, except in the graduate divisions. Operating expenses alone will take 330 million of this; the rest is for facilities, new programs, scholarships, and endowment. Less than half of the operating expenses can come from student fees; none of the other expenses can. And this is just one university, hopefully on the way to becoming great, that has already taken 124 years to develop its present plant of about 100 million dollar value. How many of these can one Church, much less one religious order, sustain?

Having said this, may I add that the financial problem is the

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lesser of the two. Availability of the proper number and kinds of men, with suitable intelligence, education, zeal, administrative talent, vision, imagination, character, personality—and priestliness too—not to mention being good religious in what is often a difficult and demanding situation, this is the real problem, unique to the great *Catholic* university.

I still believe that there must be at least a few great Catholic universities, hopefully on each continent of the world, if the Catholic presence is to be a reality and not just a fiction in higher education. One of my reasons is my belief that the Catholic university must stand as a great symbol of the Church's interest in the life of the mind, in spiritual values, in art, culture, and science. The Catholic university cannot exercise this unique apostolate unless it is great by all valid university standards, and unless it does what it can uniquely do as a Catholic university. Its problems are special, but so are its opportunities.

I hope I have now laid the base for doing what initially I confessed to being diffident about: giving advice to the Jesuits. In the face of the total problem, you do have some unique leverage, if you accept my thesis. Whatever else new that you might do, there is something very important that you are doing right now. You are building some of those few great American Catholic universities of the future. If there were a gun to my head, I might admit which ones I thought were on the way to becoming great, or at least which seem to most of us outsiders to have the greatest present promise. I suspect you know as much, probably more. But you may have to make a choice, select a few, and really concentrate your best resources there, because neither money nor manpower are in infinite supply. What about the others? They will still be good, if many more are not begun soon to further dilute the Jesuit influence so essential to all if they are to be profoundly Catholic. But I must distinguish between being good and being great. There are only a few great in any category—writers, scientists, artists, popes—but the few great have more influence over more people than the innumerable good.

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JAMES F. MAGUIRE, S.J., PRESIDENT
Loyola University, Chicago

vigorous Catholic universities

I AM PLEASED TO BE INVITED to comment on the symposium on "The Jesuit Scholar and the Secular Campus" since it focuses attention on a problem that deserves fullest discussion because of its vast and growing magnitude. The problem is twofold: 1) to provide properly for the rapidly increasing numbers of Catholic students on secular campuses, and 2) to bring to bear the influence of Catholic scholars on secular campuses. Some of the symposium participants would favor the assignment of outstanding Jesuit scholars to secular universities both to teach Catholic students and to witness to the Church's deep interest in advancing the frontiers of knowledge.

To comment first on the second of these two problems, I would say that a good case has been presented in the symposium for outstanding Catholic professors and researchers in secular universities. However, to my mind, the discussion has not established that these scholars must be Jesuits.

Some of the contributors imply that Jesuits have a duty to the Church to witness to Christ on the secular campus. More correctly, it seems to me, the Jesuits' duty in the United States is to witness to Christ in the field of higher education generally. It was at the invitation of individual bishops that the Society established the educational institutions which have during the years developed into our present twenty-eight Jesuit colleges and universities. Having undertaken this heavy assignment, the Society is under an obligation to use its resources of men and money to achieve the highest possible academic excellence in its colleges and universities. The greatest contribution to such excellence is, of course, made by teachers of the highest academic caliber. Until our colleges and universities are in every way on a par with the best colleges and universities in the country, therefore, we cannot release even "a few" outstanding Jesuit scholars since such action would

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adversely affect some of the twenty-eight institutions to a marked degree. And this would be to fail the Church and the apostolate of Catholic higher education in the United States.

Not the individual scholar

The most effective witness to the Church in the field of higher education in the United States would seem to be that given by vigorous Catholic universities staffed by recognized scholars, not the individual scholar working on a secular campus. Individual Catholics in secular universities are too often viewed as exceptions; in some cases at least, it is suggested that the reason why they achieve what they do is *because* they are in a secular university, rather than in a Catholic university where supposedly there is not sufficient freedom of thought and interest in academic matters.

The participants in the symposium appreciate that only a very small number of outstanding Jesuit scholars could be assigned in the foreseeable future to secular campuses. But some of the participants feel that Jesuit universities must make this difficult sacrifice of outstanding Jesuit scholars in order to influence the scholars on secular campuses and thus to witness there to Christ. However, this influence on the scholars of the nation and the world is most effectively exerted, not by a Jesuit scholar's frequent contact with the members of his academic department on a particular secular campus, but rather through his published research and his personal leadership in scholarly organizations. Through the media of the written word and the scholarly organization the Jesuit specialist can exert a world-wide influence on all the scholars in his field similar in its effect to that of Teilhard de Chardin, Martin D'Arcy, Henri de Lubac, Karl Rahner, John Courtney Murray, Gustave Weigel and Cardinal Bea.

Jesuit scholars can by their publications and through their scholarly associations greatly influence scholars on secular campuses while they continue to serve on the faculties and thus add to the prestige of their own Jesuit institutions. There is, however, an obligation on the part of Jesuit colleges and universities to provide for effective witness on the secular campuses to the Church's interest and involvement in scholarship. And it is possible to discharge that obligation not only in the case of a very few secular universities

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but possibly in all of them. As our institutions, particularly our larger universities, achieve academic excellence (and the significant strides of the past decade hold bright promise of such achievement), the men and women who are graduated with the highest academic and professional degrees from Jesuit universities will be able to provide in considerable numbers the solid Catholic scholars, not excepting the field of theology, who should be represented on the secular campuses.

A layman's apostolate

As regards the proper provision by the Church for the Catholic students on secular campuses (the first problem addressed by the symposium), there is a great and growing need, on the intellectual level, for classroom teaching and, on the pastoral level, for the administration of the sacraments, personal counseling and the direction of student programs of Catholic action. For the pastoral apostolate, Jesuits have no special training or experience beyond that of priests generally. Hence, there is no obligation on them in particular to undertake this very important work. Should they not, however, be in the classrooms of secular universities? I believe it is generally conceded that because of its vast present secondary, collegiate and university commitments, the Society would not be able to provide many Jesuit teachers for secular universities. If this nationwide apostolate is to be carried on effectively, therefore, workers must be found elsewhere. In this age of the layman in the Church, the graduates of our Jesuit colleges and universities and of all Catholic colleges and universities in the country might well be called upon to exercise this great lay apostolate.

In closing, I would observe that in regard to the predicted numbers of Catholic students who will be on secular campuses, it is well to note that a very large number of these students will be in programs where they would not be reached by Jesuits teaching in secular universities. A high percentage will be in the junior colleges which are being built so rapidly throughout the country. Certainly, no one urges that the Jesuit scholar should be in the secular junior college. A notable number will be in technical institutes, engineering schools and agricultural schools where (in many instances) the curriculum excludes courses involving value

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judgments. Further, a very large number of Catholics in these schools will not be interested in taking courses from Catholic scholars. (Father Hardon indicates that only half of the two hundred students he teaches each semester are Catholic, despite the large number of Catholic students on the Western Michigan University campus.)

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WALTER J. ONG, S.J.
Saint Louis University

mild megalomania?

IN COMMENTING ON THE WOODSTOCK LETTERS SYMPOSIUM, I fear that I probably cannot raise any new considerations, but perhaps I can give new contours to certain ones which have already been raised.

First, there is no question at all about the desirability in general of working with Catholics on secular campuses. There they are. Naturally we feel an attraction to all those places where the apostolate can be exercised, and this is one of them. The question is the feasibility of this particular apostolate in view of our present commitments. The following are a few considerations which we should keep in mind.

1. The pattern of work being suggested is like the common pattern in other countries. In other countries members of the Society and other priests work with students in secular universities because, with few exceptions, outside the United States there are no universities of any other kind. The American Catholic achievement in conducting institutions of higher education is unique in the history of the Church, and spectacularly so. In other countries excellent work is being done in secular universities, but, despite heroic efforts, to the best of my knowledge nowhere is the record bright enough to bring our own hopes to anything like white heat. An English Catholic visitor to the United States, a university man, writer, and editor, recently commented to me on the massive presence which he found Catholics to be exercising in academic

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and professional meetings in this country because of their Catholic educational institutions and which he found so much more real than in Great Britain.

In Paris, the Centre Richelieu for students at the University of Paris (the "Sorbonne") is thoroughly alive as the equivalent of an American Newman Club, but the vigorous Catholic presence in Parisian intellectual milieu is sustained largely by the work centering around the Institut Catholique. The Institut Catholique is a lively institution of higher education run entirely by the Church, comparable to Catholic universities in the United States but without their official status and unable to grant state-recognized degrees. This is where Pères Teilhard de Chardin, Jules Lebreton, Joseph Lecler, Jean Daniélou, and many other intellectual leaders among Ours have taught, and where Père Daniélou is at present dean of the theological faculty. It is true that a great many devoted laymen lecturing at the University of Paris maintain a real Catholic presence there, but these laymen, too, are closely associated, constantly if only informally, with people at the Institut Catholique.

Ours as regular faculty

2. Establishing Ours as regular faculty members on secular campuses would be difficult to manage. As Father Reinert has suggested, it is one thing to be invited in as an occasional lecturer or speaker, lionized for twenty-four or forty-eight hours, or to have an appointment as a visiting professor for a year or so. It is another thing to establish oneself on a university faculty permanently.

Let us imagine possible lines of operation. First, we might try—as some appear to suggest we should—to reach the Catholic students on all the non-Catholic campuses. It is certainly true that a larger number of Catholic students are going to the secular universities than went there in the past. However, it by no means follows that our own men should be scattered in exact proportion to the scatter of Catholic students themselves. What we want is not a standardized national Jesuit-to-Catholic-student ratio but maximum effectiveness. How effective can a few hundred men (about all we should have usable as members of secular faculties even by 1985) hope to be with nearly three million Catholic stu-

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dents—plus some nine million or so other non-Catholic students to whom they might reasonably be expected also on occasion to address themselves?

As a second line of operation, we might try to work with a select group of universities and colleges. Two possibilities open here: working on the campuses of the very best institutions or working anywhere we can get in. The best institutions offer the greatest appeal, it appears from the symposium papers. They train the greatest proportion of influential people, Catholics and others. (I rather prefer "influential people" to "leaders"—a rather dated term, and to many an offensive one.)

How would a Jesuit secure a place on the faculty of one of the four or five top universities of the country? The better the university you are trying to get into, the fiercer the competition. Securing a position depends on ability or performance, but it depends on many other things, too: on departmental structures (Do we need a man of his age and his precise interests, given what we have already?), on personality balances (Our department is not aggressive enough, and he is underaggressive), and on many other things. There is no way to program a man's training in advance to meet exactly the needs which will be present in a given department ten or twenty years later.

If a position is secured, the incumbent has to fight his way to tenure in the face of competition. At the best institutions, the competition is murderous. At the end of a given period, a man is either advanced (and there are only so many advanced places available) or he is given a final one-year terminal contract and told he must look elsewhere for a position. What if this happens to one of Ours? It would, certainly. Does he then go to the convention of the Modern Language Association or the American Physical Society and simply put himself on the market? How many of Ours do we really think would get into top-flight institutions and achieve tenure there? Two? Three?

There is, of course, a known way to get in. One achieves some eminence in one of our own institutions (while maintaining normal professional extramural contacts) and by a fortunate combination of circumstances one is invited to a secular university, and a very good one. This is the way which has been followed by those of

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Ours who have served in American secular universities and colleges as faculty members at least for a time or who have been invited to do so. Here, however, there is a pattern worth noting: even when some invitations come from top-flight universities, most of the invitations come from weaker institutions. Indeed, many of them are from institutions notably weaker than the Catholic university where the invitee is teaching.

The second possibility

Thus we come to the second possibility, that of working anywhere we can get in. Institutions most open to us are likely to be, on the whole, institutions where the average capability of students is notably lower than in our own better institutions. What purpose would be served in draining off our best men into them more or less permanently I fail to see.

The problem is bad enough when one asks how to train a certain individual so that he will surely land in one of the half-dozen top-flight universities and succeed in staying there. It is insolubly worse when we think of getting together teams. No respectable university would agree to take on a team of Jesuits as such in any academic field or combination of fields. It would judge each applicant for its faculty individually. Often, I believe, we have been thinking in terms of "assigning" men to a secular campus as though they were being assigned to one of our own institutions. This will do, of course, if we think of them as Newman Club chaplains or possibly as conducting sub-professional, para-university Catholic institute of their own under private auspices in the neighborhood of the campus. It will not do if we are thinking of their being on the university faculties in accord with the proposal for the symposium discussion. A Newman Club or institute team can do very effective work, but a Newman Club chaplain or a team of chaplains is by no means a part of a faculty. In general, the gap between the "team" and the faculty would be greater the better the university in question. Once again, the universities training the most influential Catholics would be precisely the ones where our intellectual influence would be least.

Moreover, the idea that a group—any group, but in a particular way the Society of Jesus—was trying to seed faculties with its rep-

representatives would stir up the most violent antagonisms among faculty members and scores of professional associations. It would certainly militate against our present work and, I am terribly afraid, reverse many of our finest achievements in higher education. University professors automatically and heatedly resent any power moves in academic circles coming from non-academic groups, and they consider the Society of Jesus as such a non-academic group. We are playing with high explosives here, let us not deceive ourselves.

The greatest hope for some kind of continuity of Jesuit presence on a secular university faculty would seem to be where there are chairs of theology or allied subjects regularly calling for Catholic incumbents. The State University of Iowa at Iowa City would be an instance of something of this sort. In England there is the University of Birmingham, in Austria the University of Innsbruck, in France the University of Strasbourg, where, in accordance with the special statutes for Alsace, we find both a Catholic and a Protestant faculty of theology in the state university. An American institution needing Catholic theologians might look in a general, uncommitted way to the Society of Jesus as a pool on which they could draw. They would be more than unlikely to contract with the Society to "supply" men year in and year out, sight unseen.

More effective work at home

3. If we want to affect secular institutions, it would appear we are first going to have to work more effectively in our own universities and colleges. The limited access highways to secular campuses have their major entrances on our own. We need to bring our theologates to our own campuses, which as a general rule are theologically undermanned and otherwise theologically starved, and there to foster interchange between theology and the many contiguous disciplines, notably anthropology, sociology, psycholinguistics, depth psychology, intellectual history, (a better term, I believe, than "history of ideas"), the history of literature and literary forms, and cultural history. If we can build up a tradition on our own campuses of a truly vibrant contemporary theology, with an accompanying philosophy, we will have something which secular universities will seek out, in one way or another, even when

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they do not have strictly theological courses as such. If it is alive, they will work it in somehow. We are making real progress in theology now, and the opportunities for development in our own American Jesuit institutions are unprecedented in the entire history of the Church, which as such has elsewhere never been so committed to higher education as it is in the United States today. But until we can prove ourselves in a fully authenticated academic setting, within our own institutions, I fail to see how setting up a para-academic institute on a secular campus could lead to anything but professional disgrace over the years. In other words, I do not believe that we are corporately prepared for the secular campuses. Individuals among us are of course prepared. But to release more than one or another of them occasionally would be to weaken our own campuses where they most need strength.

Unfortunately perhaps, the question of our working on secular campuses cannot be considered apart from that of our working on our own. We have serious duties to students in our own colleges and universities, and to the sections of the Church and of the civic community served by them and giving support to them. (At Saint Louis University over one-fourth of the student body and faculty are not Catholics.) In our larger institutions (and perhaps in our smaller ones, too) we are hard pressed to provide a modest complement of members of the Society who are really the intellectual peers of the increasingly competent laymen joining our faculties. We have not often openly stated the real dimensions of the problem here. What will happen if we drain off more of our best men? You cannot recruit a good faculty for an institution run by a second-rate team: candidates for teaching positions ruthlessly assess the caliber of the institution recruiting them. At present, we are on the way up in quality of faculty recruitment. It will take every ounce of effort we can command to continue to go up.

Exploit present opportunities

4. Many of the effects envisioned in talk about work in secular colleges and universities can be achieved by exploiting the opportunities for contacts available from within our own institutions themselves. Developing such contacts strikes me as a far more realistic means of avoiding isolation and of establishing a Catholic

intellectual presence than elaborate new projects. Many Jesuit faculty members at Jesuit universities and colleges are moving out much further now than ever before to meet individuals in secular universities on their own grounds at these universities or through the meetings of learned societies or in other ways. Indeed, for an increasing number of Ours, cosmopolitanism is the ordinary mode of their intellectual life as Catholics and as religious. But this cosmopolitanism is not so widespread as it should be. Where it is missing, it is missing generally because of the individual himself and his own behavior. Often, it appears, we dislike the competitive arena and shy away from the risks in which professional contacts and intellectual life mature. If we are not availing ourselves of the opportunities here and now present to us, what warrant have we to suppose that we would respond to a whole new set of hypothetical opportunities? Many of the virtues we see ourselves corporately practicing in our imagination on secular campuses are the very ones we have difficulty in practicing now where they are really called for.

One might argue, of course, that Ours are not leading a sufficiently competitive life intellectually because we are able to shelter ourselves within our own institutions, and that if more were forced out into secular institutions, they would develop a more competitive spirit, such as is absolutely necessary for intellectual progress or even survival. I suspect that some would, but I suspect also that others would crumble under the pressure. If we could corporately develop a more competitive spirit within our own institutions, we would be more suited to move out into others.

5. Finally, let us be under no illusions concerning our individual importance: it is in great part our corporate work which gives the individual Jesuit not only his presence and appeal but also his sense of personal venturesomeness. Our Jesuit muscle-flexing with an eye on the secular campuses is in great part due to the sense of power derived from our confident possession of institutions of our own. Paradoxically, the entire American Catholic community is at present being swept by interest in work at non-Catholic educational institutions largely, I believe, because of the sense of power which it enjoys as a result of the success of the American Catholic educational system (a resounding success, we must remember, set against

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any comparable real enterprise, although, like all educational systems, it incorporates vast inconsistencies and is far from imaginable ideals). In other countries under other conditions Catholics do not eye the secular educational milieu with the rapaciousness which we find it so easy to feel—particularly when they have been trying to work with it for generations. We should think twice about what any weakening of our present corporate work would do to our sense of presence on the American and global scene.

A present danger

The psychological forces at work in an organization—or in an organization within an organization, as the Society of Jesus is within the Church—are complex, but we understand something about them today. In the light of what is known of such forces, it would appear that we stand in danger of mild megalomania induced by moderate success. The megalomania may be all the more threatening because we can mask it by denying our success (the present wave of autocriticism—in itself a very good thing). More profoundly, we can find in this megalomania an escape from the real problems now facing us because of our partial—but in the long run astonishing—achievements in our own institutions of higher education. Achievement always brings more urgent problems than failure does.

Priests are generally respected on secular campuses—we should make no mistake about this. But is it not largely insofar as they both belong and do not belong? Priests with permanent tenure on secular faculties teaching secular subjects have been known to observe that the fact that they are priests can become ineffective in the general academic shuffle. People around them are satisfied that they are good faculty members and want nothing further of them. This situation does not always obtain, but it is always a real threat. Isolated academic posts are not necessarily effective modes of priestly presence. Having a few hundred Jesuits in our own universities and colleges who are in demand on secular campuses in both secular and religious fields would appear to be, man-hour for man-hour, a far more effective use of our human resources and a more feasible use than a concerted effort to move numbers of individuals onto secular campuses permanently. It would both

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serve secular institutions and improve our own.

Unless we put every effort into continuous improvement of our own institutions, I believe that our presence in others will become less and less sought for. A strong Jesuit institutional setting maximizes the appeal of individual Jesuits. And under present conditions, Jesuit institutions do not pre-empt all the services of individual Jesuits when these are really in demand elsewhere. In the future, as I sense the future, they will pre-empt them even less. As occasion offers, there can be good reason for releasing one or another individual even for permanent tenure on a secular campus. Such cases, however, must be comparatively rare—although this is not to say nonexistent. By and large, our Jesuit universities and colleges must have at their permanent command our own best human resources.

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MICHAEL P. WALSH, S.J.
President, Boston College

"The Catholic layman can and must"

THE CHURCH'S STAKE IN THE EDUCATION of that 80 per cent of the Catholic collegiate population which will be in secular colleges by 1985 is so real that we cannot question her need to protect that stake with a greater expenditure of "priest-power" than we may ever have dreamed would be demanded of her, or than many of us presently foresee as possible. That word possible needs further exploration. I say "further," because, long before the question of the apostolate to the secular campus ever came up, it has been under scrutiny in many a Jesuit conversation, where we have collectively worried the problem of how it would be possible under *any* circumstances to continue universities which would be more than nominally Jesuit. Our position at the moment seems to be that, with a thriftier and more cautious allocation of our manpower, which would amount to a greater tightening of our belts than we have so far experienced, Jesuit universities could still manage to be just about that, possible. And now we are faced with

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the prospect of tugging even harder at our belts in the way of siphoning off our manpower still further, much further. Can the Jesuit college and university escape evisceration?

By posing the question that way, I believe I have suggested what the major problem for us Jesuits will be in this matter, but I may seem to have loaded the question too. For if we have developed over the years such a vested interest in the status quo of our schools, at least in their continuance as Jesuit, that we cannot contemplate without fatal shock the prospect of that interest yielding to the Church's greater need, I wonder if we deserve to be called Jesuits at all. It is true that God's providence, not statistical projections, will rule our future. And though we can never be certain what God's future providence may demand of us, our only real vested interest, God's greater glory, must make us ready for it. Indeed, as far as statistical projections can help us peer into the future (for they can be part of God's providence too), we ought to go further and plan for it.

But before we scurry off in holy panic to the campuses of Stanford, Harvard and Dartmouth, we ought to reflect that we do not carry the American Church on our shoulders; she carries us on hers. We are her instrument, and only one of her instruments. We cannot solve this problem by ourselves, even though we would. So we are not shirking our responsibility when we submit that this problem is and can only be partially a Jesuit problem; the Jesuit part to be determined largely by the extent to which other groups of priests, diocesan and religious, are able to contribute to its solution too.

I purposely mentioned diocesan before religious priests because their potential often tends to be overlooked in questions dealing with the educational apostolate. Yet if anyone is tempted to think that the Society's training gives it a unique position in this apostolate, a visit to any diocese in America must quickly disabuse him of the idea. Men with degrees as respectable as any in the Society, and other men who are certainly capable of acquiring them, labor in every diocese in this country, and not all of them at tasks which provide satisfying outlet either for their talents or for their intellectual zeal. If it is the whole American Church which must pull in its belt to meet this projected crisis, and not just or

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even mainly a few parts of it, then the diocesan clergy must not be overlooked as a source, conceivably the most fruitful source, from which help must come. The same may be true in part of those religious institutes whose vocation is not explicitly the intellectual apostolate. And since the ministry to the secular campus will not always be the sacramental ministry alone, the same is patently true of our religious brotherhoods and sisterhoods. And—surely not an afterthought in this our age—have we forgotten the role of the intellectual Catholic lay apostle? This is to be his age, we are told. If he is not ready for it by 1985, whose fault can it be but ours? “If the salt has lost its savor, wherewith shall it be salted?”

This much clearing of the air seems necessary before we can realistically assess the possible Jesuit contribution to the apostolate of the secular campus. For let us not be mistaken—it *is* an apostolate, which means that our presence at “Princemouth” (apologies to *America*) cannot be justified except for some religious value which we expect to accrue from it. And since our prospective spheres of religious influence at Princemouth fall into the same categories as in our own schools, they offer a handy set of divisions for the rest of this paper.

Scholars in other than the sacred sciences

A highly competent Jesuit scholar, say, in physics, who is at the same time a dedicated and enlightened apostle, must be the man who concerns us here. If he is not competent, at least as competent as those in competition for his job, as a scholar, Princemouth will not want him. And if he does not fulfill our expectations as an apostle, we should not want to send him there. But if this kind of man is as much the product of divine grace as of talent and training, it seems a little presumptuous to expect some statistical projection to plot his increase with dependable accuracy for the future. We pray for his type, and we thank God for him when he comes. But can we *arrange* for him, given the multiple human and providential variables which have produced him in the past? Not to be overly cynical, I wonder—in the light of our present resources, which is almost the only human light we have to go by—how very much more we can do than allow for him.

That would be a frivolous statement if the danger to our cause

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which might come from this man's opposite number were slight and always obvious. But it is neither. And we must think very hard on this before we plan any quixotic assault on ivied walls. The outstanding Jesuit profane scientist who, for one reason or another, is effectually little or nothing more than that, may—on a Jesuit campus—hide his apostolic weaknesses behind the collective and respected Jesuit image. Other Jesuits can pick up the slack. But he *is* the Jesuit image at Princemouth, or so large a part of it as to color it distinctly. Depending on the reasons for his theological or apostolic ineptitude, his impact there may range anywhere, but only, from that of a curiosity to that of a catastrophe. A Jesuit campus has ways of absorbing the priest who has little time, taste or talent for the apostolate. He would only mystify or possibly shock Princemouth. We still have uses for him; he could enhance *our* academic prestige. But on campuses where non-Catholics often expect the interests of a priest to be so theologically preoccupied that they are naïvely surprised to find it anything else, this man would enhance only Princemouth's prestige, and possibly damage ours.

This type of man cannot, of course, enter our calculations for the future, since we do not plan *on* his type any more than we can realistically plan *for* his opposite number on a predictably large scale. Our Institute, we hope, is not geared to produce him. Still he is worth remembering, a present fact and a future possibility, as a reminder of what we do *not* want at Princemouth if only to help us delineate clearly what we *do* want.

But if what we want is not always what we can get, it is only realistic to observe that Princemouth may not always want what we can give or for the reasons that we want to give it. Princemouth is in a better bargaining position than are we in this matter. As of now at least, for every outstanding physicist in a Roman collar, there must be ten in neckties, and this for reasons which have nothing to do with genius, but derive from the very nature of our vocation as priests. Since money is not the consideration with Princemouth that it must be with us in hiring faculty, Princemouth may well want only our best, those very few who cannot be matched in a necktie.

This unmatched Jesuit physicist, who must also—for our

purposes—be a potentially strong religious influence, moves hopefully into an environment where the original competition to get his job will now be matched by a fiercer pressure to keep it. Research, publication, grants, committee work, etc.—all commonplace pressures on any faculty member, and all conditions of Princemouthe's interest in our man in the first place and objects of their scrutiny thereafter: all this must be fitted into a life whose primary orientation must, in *our* interests, be something else entirely, the apostolate. He cannot concentrate his time or his energies on either one to the great detriment of the other without jeopardizing our whole plan. If his academic work suffers because of his apostolic zeal, he may well lose his job. If his apostolic impact is slight by reason of the academic demands upon his time, may we not reasonably question whether the great loss which one of our own universities may have suffered from his absence finds adequate compensation for the Church in his presence at Princemouthe?

Even if all of these difficulties could be surmounted, and we could assume that the rather extraordinary breed of men which it would take to surmount them could be produced in appreciable numbers in the future, what then? If we released these men from our Jesuit universities, where everyone knows they are needed, and systematically moved them to secular campuses, campus reactions everywhere would be understandably mixed. They might run a strange gamut from wonder through suspicion and resistance to active opposition, not one of them conducive to spectacular apostolic results for us. If they feared a Jesuit plot, it would not be easy to allay their fear, since that is what, in effect, it is. Suspicion that our presence as academicians really masked non-academic intentions which they do not share and may not appreciate could sabotage our entire effort.

All of this adds up to saying that the prospects of success in an apostolate of this sort are so incommensurate with the effort it would take to get it off the ground that it would be most unrealistic for us to think seriously about it. Except for a rare few, whose release from our own schools for reasons of our prestige I applaud, but whose number must always be small and never certain, our intellectual apostolate seems in the main to lie elsewhere.

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Scholars in sacred sciences

Time seems to have caught up with us and shown us what our true vocation in this day must be, and what, except for an historical accident, it would have been all along. We are theologians, or ought to be. If there are openings on the secular campus for scholars in the sacred sciences, there is where we belong. And so the problem for us reduces itself finally to one of logistics as much as of anything else. How many openings are there, and how many openings can our very attractiveness as theological adornments to their faculty induce secular schools to make for us? Further, how well equipped can we be, both in manpower and in excellence, to fill those openings?

To begin with, I believe that we ought to try to do our part to fill such openings as now exist, and to convince the secular university of the desirability of providing others. Neither of these prospects is automatic, however, since the theological excellence which alone can gain us entree into secular schools is in fact the most critical need in our own schools right now. We have no option, then, but to begin a ruthless self scrutiny of our theologates, and to plan a program of advanced studies leading to the best of theological degrees for ever increasing numbers of our young men.

If this program could be implemented with notable success, we would be taking a giant step, in fact the only step we *can* take, towards meeting the Catholic needs of the secular campus and, not quite incidentally as yet, towards saving our own schools.

Time, I have said, has caught up with us. As long as we intend to stay in the intellectual apostolate, there can be no excuse any more for not training our guns coldly and systematically at pre-eminence in theology.

The Newman apostolate

We shall not know, until our program for theological pre-eminence, once launched, is well on its way, whether our hopes for placement on the academic faculties of secular schools are chimerical or not. Aside from the pressures of "up or out," "publish or perish," which we have mentioned as persistent requirements of our retention as professors of profane subjects, and which must obtain in the sacred sciences too, we cannot at this distant point

guarantee academic standing for theology everywhere we would like, or everywhere *we* think it is needed. We are peddlers in this matter. We can only guarantee our *product*, never the sale. If we cannot, and our opportunities in that area continue, despite our best efforts, to be limited far below our hopes, the crisis is such that we must cast our eyes elsewhere.

The Newman apostolate or something kindred to it, outside the mainstream of the academic life to be sure, seems well deserving of our attention. Whatever we may think of it either as a fact or as an idea, it is, with the rare exception of a few priests in academics, the only official organ of the Catholic Church on the secular campus at this moment. And if our ambitions towards other outlets for our intellectual zeal should fail to materialize, it will remain so. So, without diluting our ambitions in the least, it is certainly safe to say that, if we cannot do all that we would like, we must do what we can. And the Newman idea offers a highly creditable facet for an intellectual apostolate. If it is not so now, either because of paucity of priests or of the type that is needed, the Catholic Church zeroing in on this beachhead, could make it so.

I do not mean to suggest that we should envision our contribution as that of merely expanding the work which Paulist Fathers and some harried parish priests are already doing. Mass, confessions, convert classes, advice on marriage and personal problems are not the distinctive contribution of a Jesuit who thinks in terms of the intellectual apostolate. We should be there to do in an extra-curricular way what we would like to do, but may be prevented from doing, in a curricular way—provide first rate courses in philosophy and theology which would bring the Christian message in all its beauty and depth to large numbers of Catholics who might otherwise never hear it.

Always assuming our best performance, since we do not plan for anything less, a Catholic Center might well, if other efforts fail, provide the wedge which would open the academic life to us on the secular campus. Another wedge, let us not entirely forget, would be attractive academic performance in our own schools. But given a Catholic Center, staffed by highly competent priests drawn from all areas of the American Church, the Church could not be ignored by intellectuals anywhere.

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The intellectual Catholic lay apostle

The layman, it has been said, is the Church's stake in the temporal order. That means to me right now that, if the Catholic priest cannot carry Catholic influence into the profane sciences on a secular campus, the Catholic layman can and must. That is not only the fact of this moment of history; it is the ideal towards which Catholic education has always striven. Ideally it should never be otherwise. The Catholic priest economist or physicist has, like the Catholic missionary, only one ultimate objective: to make himself unnecessary. He labors to produce influential lay Catholics who will be heard and listened to where he himself may never be heard. That is just another way of stating a most fundamental Ignatian ideal in education—the formation of an intellectual elite among the Catholic laity.

And that brings us back, as all things seem to these days, to fundamental questions. Until such day as we are content to entrust to the lay product of our education the task which is distinctively his, is the purpose of the Catholic college achieved? Can we ignore its most urgent need, to increase its effectiveness, until he is produced? If we have failed to produce him, and if there is any sense at all to the doubt that we ever will, the pertinent question is not, why labor to improve the Catholic college?—but, why did we ever start it? And what right have we to be in education anywhere?

We must think long and hard before we jettison or substantially weaken the monumental achievement that is Catholic education in America. For us Jesuits the dilemma is this: can we weaken what we already have, or what the Church has in us, before we have exhausted our efforts to perfect it? And if we cannot improve what we have, what hope can there be for our substantial contribution to the success of an intellectual apostolate which at this moment we do *not* have, and which exists only in the discussion stage?

VISION IN THE MENTAL HEALTH OF JESUIT SEMINARIANS

*"Then you come back to first year
theology, and all of a sudden
you're tired. Everybody's tired."*

JOHN R. McCALL, S.J.

I WANT TO TALK ABOUT MENTAL HEALTH in the formation of Jesuits, but not about how we can train them and what new courses we can put in. I have quite a different idea. Maybe I can introduce it by telling you that a year or two ago I received one of those dollar birthday cards. This one was all in black, and it said, "You are a nut." But when you opened it up, it said, ". . . but a kind, loving considerate nut." And there was a picture of a character carrying a big sign that said, "Help Stamp Out Mental Health!"

This is a time when most people are crying about the lack of mental health education and formation in our seminaries and religious houses. I'd like to take a dissenting position and point out that I think there's too much emphasis, or at least a misguided emphasis, on a univocal concept of mental health in our houses of formation. By that concept I mean this: everybody must adjust, everybody must be the same. There's no room for diversity of personality, there's no room for vision. If mental health means freedom from anxiety, tension or frustration, then it has no place in the cloister, it has no place anywhere. If mental health means adjustment and conformity to a fixed reality which can't change,

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then it has no place in any kind of growth-motivation because you can't grow in that way. If it means that I must get along with everybody and love no one, then it has no place in our religious houses.

Should we have some research and find out who is a good Jesuit, and then come back to the seminaries and make everybody be a good Jesuit? Or is it possible that there is no such thing as a good Jesuit, just that there are many good Jesuits, and all as different as can be? And if you sit where I sit in the scholasticate, it's pretty hard to predict who's going to be good later on because not always the ones who adjust perfectly to fixed reality later on fulfill the needs that are demanded of us. And so I wonder if we tamper with the scholastics too much, and I wonder if the scholastics tamper with themselves too much. I wonder if *they* set up some idea of what a good Jesuit is. Nobody tells them exactly what a good Jesuit is, but they always know that they're not one.

What mental health is not

Suppose we take a look, then, at what mental health is not. It's not the same as the absence from mental illness. (I'm not interested here in mental illness. The course doesn't drive you crazy; it just seems that way at times.) Secondly, mental health is not normality in a statistical sense. That would mean doing what everybody else is doing. Otherwise, you'd have to say that all second year theologians are normal, or all second year philosophers are normal, and you know that that would be pretty odd. Normality is a statistical concept which leaves no fluidity. Everybody would have to fit a pattern. Mental health doesn't mean, either, that we have various states of well-being: happiness, security, satisfaction. These things may be possible in a mentally healthy person at times, but we are not in control of the situation at all times, and consequently we can't predict these as necessary elements in mental health. So this is what mental health is not.

What mental health is

What is it? Let me say a few words about what I think mental health is and apply it, as I see it, to the formation of our men.

First of all, mental health is shown in one's attitudes toward

one's self. A thought that I frequently try to say to a scholastic is this: "I stopped worrying about what people were thinking about me when I started to realize that they weren't thinking about me at all. They were wondering about what I was thinking about them." And if this doesn't set off to a *t* the relationship between a faculty member and a seminary student, I'll eat my shirt. You come up to us, and we're wondering what you're going to think about us: "Does he think I'm bright? Have I read all the books? Was my class good?" I am so preoccupied with what you're going to think about me that I can't go out and think about you at all. And as a scholastic coming to me, you couldn't care less about me. You figure I've made it, whatever "it" is. All you're hoping is that I'll say, "How are you?" and say one good word, that I will somehow drop my defenses long enough to see you as an individual human being and, if you're not afraid of the word, love you, temporarily. In other words, you don't have to have the Big Love. As I see it, we're all waiting for the Big Love, and we're passing a million loves every day because we're afraid of a personal encounter which says, "Hi," which says: "I think a lot of you right now. Granted there are 350 of you, and I probably won't keep you in my mind the rest of the day, but here and now I'm interested in you as a person." But I can't do that if I'm wondering what you're thinking about me.

A healthy person, then, is able to accept himself and his own nature without a lot of chagrin or complaint, without thinking about himself too much. I would say that one of the poor mental health things in our training is that our psychic energy is almost always invested within. I'm constantly thinking of myself. When the healthy person can accept his own human nature with all its discrepancies and weaknesses without feeling concern, that doesn't mean that he's self-satisfied, but rather that he can take the frailties and sins of his own human nature. He can even take the frailties and sins of a social organization, and it doesn't seem to throw him.

Deficiency motivation

Another criterion is a sense of growth or development. How does the self grow? What happens to a person over a long period of time, over fifteen years? Here we have to make an important distinction

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between deficiency motivation and growth motivation. I dare say that somehow in our formation—and it's not just the Society; this is true of seminaries and religious orders every place I go—there's a good deal of deficiency motivation. By that I mean this: deficiency motivation serves to satisfy the need that everyone has for safety, belongingness, love, respect, and self-esteem. If we could take these things for granted, we'd be free to grow. This is the survival idea, and I think in seminaries a good deal of our time and energy is spent on this type of deficiency motivation.

This, I think, accounts for the battle fatigue. When you were in regency, whether you were teaching or whether you were doing graduate studies, what a day you could put in! Then you come back to first year theology, and all of a sudden, working at about a third of capacity, you're tired. Everybody's tired. The gloom is tangible, along with the ennui and boredom and general fatigue, so that our efficiency is cut down terrifically. This is what I mean by deficiency motivation, by investing most of my psychic energy in survival. And don't we even say that: "Let's hang on, hang on, until we can finally free ourselves to use our energies in a much more productive way"?

Growth motivation

Growth motivation is the opposite of that and leads to a good deal more than the reduction of tension. I would say that half or most of our time in a scholasticate is spent in reducing psychic tensions. (Did you ever hear the story about the man who was smiling? And somebody said, "What are you smiling about?" He said, "I just took an aspirin and a Bufferin, and the race is on!") As the pharmaceutical bill goes up in a house of studies, I dare say we're measuring not real illness but fatigue and boredom and too much introversion of our psychic forces because of this need to survive.

A person with positive mental health, with a desire to grow, likes tension because he has enough confidence to feel that, nine times out of ten, he's going to be able to conquer the tension and grow. He's not afraid to keep himself in a state of tension. It's something he desires, not something he flees from. We as religious have to develop a thrust toward goals that are higher than our satisfaction

of a basic need, higher than taking care of normal tensions. We don't want to be immobilized.

Let's put it another way. A man who has this growth motivation has a richly differentiated life. In regency your life was fairly richly differentiated, and all of a sudden it closes in, and you get a narrow view on life. The narrower your view on life, the more distortion there is in the way you perceive things like threat. A person with growth motivation doesn't have a narrow vision of life; he has a broad vision. Consequently, he can lose himself. I think you can lose yourself in your work, in contemplation, in recreation, and certainly in loyalty to other people, no matter where you are. I don't think it's a geographical thing. There's a fallacy in the "geographical cure," and this has taken me a long time to learn, and many moves.

Balance

Another way of looking at positive mental health is the idea of integration, a synthesizing and balancing of our psychological factors that make us act as integrated persons. How do I mean this? I think that in religious life there's altogether too much emphasis on the intellectual and the rational. I think we've emphasized them to the point that we're dehumanizing our men. (That's why it's so hard to find out later on which of our men are going to be able to bring Christ to other people.) How are the imaginative and emotional sides of our being going to be kept in?—literature. We who for years have been supposed to be humanistic can get pretty dried up after three years of philosophy and four years of theology in which the imagination and emotions play little or no part. Later I want to say a word about the educated imagination as a rallying point for better mental health.

Thomas More

Besides balancing our psychic forces, under the same heading of the integration of personality we can include a unifying philosophy of life. As an example, let me just recall to your minds Thomas More in *A Man for All Seasons*. In the preface to the play, Robert Bolt, the author, says:

Thomas More was a man with an adamant sense of his own self. He knew where he began and left off. He knew how much encroachment he could suffer from his friends, and he knew how much

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encroachment he could suffer from his enemies. And he would allow them to make deep encroachments on him until they hit the center of his being. And there he set like steel and became as immovable as a cliff.

Why? Well, here's a man who had something that he was willing to die for, and therefore everything that he lived for had some kind of meaning.

When the Duke of Norfolk, who was his friend and now becomes his judge, tries to talk him out of this stupidity, his fear of putting his hand on an old, black book and telling an ordinary lie, he says to him: "Thomas, look at these names. You know these men. Can't you do what we did, and come along with us for fellowship?" More says: "When I die and I'm damned for not doing according to my conscience, and you go to heaven for doing according to yours, will you come along with me . . . for fellowship?" See the vision here. The cardinals and the archbishops didn't have this vision. What vision did this man have that he was willing to die for?

The vision

When we talk about a unifying vision of personality, here's what I'm saying: A Jesuit is like *every* other Jesuit in the whole world, he's like *some* other Jesuits, and I hope he's like *no* other Jesuit. You and I one time got a vision of Christ, and then we got it narrowed down to a vision of Christ as seen by Ignatius, and then we got it narrowed down to a vision of Christ as seen by Ignatius through the eyes of the Provincial, and finally we got it down to the size no bigger than a man's hand, which was the vision of Christ that is so uniquely yours and mine that it gives all meaning to life. That's why, when I keep getting mad at the Provincial and the General and everybody else, they can't touch my vision. I'm saying there's too much mental health when you and I are afraid to have our own vision. Do you know why I'm afraid to have my own vision? Because I can't compare it with anybody else's, and I might be hallucinating. And yet Thomas More had a vision. Everybody who's ever done anything has had a vision that was unique.

I don't think we want to have a vision of our own, and we don't want anybody else to have a vision. We want them all to be like everybody else. It scares us if anybody confides in us and starts to

tell us a little about his vision. We say, "Watch it; that's dangerous." This, I think, is a narrowing of focus of the vision which can give a meaning to our life.

If I have this vision, no provincial can take this away from me. I can *do* this vision and I can *be* this vision wherever I'm sent, with or without a Ph.D., in a high school, a college, a mission, or a retreat house. Nobody can take it away from me. I say to a scholastic every once in a while when he's in the depths, "What do you look like fifteen years from now?" He says, "Huh?" "What are you going to be fifteen years from now?" Then he starts asking me, "What are *they* going to do to me here, and what are *they* going to do to me there?" I say, "*They're* unpredictable. What are *you* going to be fifteen years from now?"

With this vision I finally can say; "This is the only life I'm ever going to have. It's necessary and permits of no substitution. I accept all the people and things that go with it." If I can't say that, I can never breathe deeply. I'm just not dug in.

A Ph.D. is an interesting thing. Everybody believes that a Ph.D. is the open sesame, the key to open the world to you. But did you ever think of this? As soon as you get a Ph.D., they put you in a closet. Then they tell you to work on one shelf in that closet. In other words, is a Ph.D. a thing that opens the world for you, or could a Ph.D. be a thing that closes the world for you? It shouldn't be either. I shouldn't have to depend for my vision on something like being at *this* house, or getting *this* degree, or this or that.

The last three things I want to mention have something to do with the adjustment to reality. The first thing is autonomy. We want a person to be at least relatively independent from social influences. We want him to have a certain amount of self-determination, the ability to make decisions. (These are the very things that we want later on, but we don't reward people for them during the training.) Good decision-making is a sign of good mental health.

Threat

I suppose that a good religious has a stable set of internal standards for his actions, a certain amount of control and direction from within. He's confident and self-reliant. He has a capacity for recognizing real threat. This is a tremendous thing, to be able to recognize

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real threat and not to be fighting shadows. A neurotic is always defending out at the periphery. This is why we don't communicate. Everybody keeps saying, "Communicate!" The reason we don't communicate is we're scared of each other. Our defenses are so high and our threat-threshold is so low that we're forever defending out at the periphery, and we're not able to pull in and allow people to get close enough so that we *can* communicate. Yes, we have to recognize a real threat when it comes and know how to mobilize. But suppose you were mobilized for threats all the time. Would you be tired? You bet you would! In fact, you can live in a situation which you can interpret as so full of threat that a good deal of your energy is used solely in protecting yourself. This is very close to the idea of deficiency motivation that I was talking about before. Thomas More was not defending at the periphery; he was allowing a good deal of encroachment.

I think we can agree, then, that there should be a growing independence from the immediate impact of present stimuli, the *hic et nunc*. The more the *hic et nunc* determines what I'm doing, the less I'm going to be able to be autonomous. Why do we allow this to happen? I say social anxiety. I'm afraid of an amorphous group. I'm afraid I'm not fitting some kind of plan or model that I'm not aware of. I'm afraid I'm not pleasing people who are supposed to pass judgment on me. I would like them to like me, but they feel that they can't like me because then how could they pass judgment on me?

Autonomy and surrender

I think there are two thrusts in everyone. One of them is that we want to go out to determine and control things, to get everything in our life in order. The second thing is a desire to surrender to something that's bigger than ourselves. A personality with any balance is able not only to control and order things, to be autonomous, but also at the same time to surrender to something bigger than himself. This is the problem area right now of the question of my own fulfillment and the good of the Society. I don't think the two are incompatible. I have to be autonomous and determine the events in my life, but to be a full person I also have to surrender myself to something bigger than me.

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What about the perception of reality? Well, to say that you're not psychotic is not a big compliment. All that says is that you're in contact with reality. But we can do this: we can distort a good deal in the way we perceive reality. Our needs may be so strong that they color the way we perceive things and especially the way we perceive people. Then we find it difficult to treat the inner life of other people as worthy of our concern and not as something very threatening to me. Unless we're able to perceive without need-distortion (and we can easily get a lot of need-distortion in a group), it's hard for us to perceive what other people are like, what their inner life is like, and it's hard for us to predict what they're going to do. We hear what we want to hear, we see what we want to see. It's so easy for us to perceive a person as threatening and respond to him as a threat, which gives him a cue to respond to us as threatening. This is what I mean by need-distortion.

Adaptation

The last thing is the idea of our mastery of the environment and our ability to adapt to it. When I became a Jesuit twenty-five years ago, there was the Church, there was the Society, and there was me. And guess which two of these were fixed and unchangeable. The Church and the Society were unchangeable, and there was me, who was infinitely changeable. In one sense, it was easier. Now we're in a context where the Church is changeable, the Society is changeable (we're even asking you to help us change it), and there's a tendency to forget that even I am changeable. A mature person can see reality not as so fixed that it can't be changed. But a good part of that reality is himself, and he has to realize he himself can be changed. He can change the inner balance of his psychic forces and be able to live with things, even in a transitional period. He can see things not just as they are, but as he thinks that they will be. And he can keep himself from being depressed by the fact that they are moving in that direction.

The imagination

Let me see if I can develop just briefly the role of the imagination in mental health. I'm following some of the ideas of a Canadian literary critic, Northrop Frye. He says that man lives in an environment that we call nature. He also lives in a society or a home

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or a world that he's trying to build out of nature. There's a world that he sees and a world that he constructs, a world that he lives in and a world that he wants to live in. In relation to the world he sees, the essential attitude of the mind is recognition: "This is a podium; that's a chair." This is what the scientist does. He sees the facts, he tries not to distort them, and he tries to report them as they are. The psychiatrist calls this attitude contact with reality. A person who sees the world as it really is, is in contact with reality. He's no psychotic, which is a good beginning. However, if we in our training or later on have this, we're safe in saying we're not mentally sick, but I don't see how we can have any kind of growth motivation. This is negative mental health. This is what we've preserved in our training, and preserved too much—seeing things as they are, not seeing them as they might be.

For growth motivation we need that other attitude which can be described only in this way: it's creative and imaginative; it's a vision, not of what is, but of what otherwise might be done with a given situation. Along with the given world there may be present an invisible model of something non-existent but possible and desirable. Imagination, then, is going to be a part of mental health. It exists in all human activities, but there are three human activities where it's especially prevalent: the arts, love, and religion. Imagination is very operative in these three areas, and all three of them are close to our lives.

Where we see a landscape, a painter sees the possibility of a picture, or a poet sees a poem. They see more than we see, and the fact that they see it is proved by the fact that we later have a painting or a poem. A reality comes into being because of a subjective excess on their part. No one else has this particular subjective excess. It makes something be that wasn't there before.

Another example is love. You know the old example. A young boy brings in his girl friend, and you say, "I don't know what he sees in her." Or sometimes you say, "I don't know what she sees in him." Whatever they see in each other becomes real because they see it. I think the best example of this is your vocation when you're trying to explain to somebody why you wanted to be a Jesuit. It was a subjective excess on your part that brought into reality you as a Jesuit. Others didn't have to do it, others didn't have to be it.

And I like the example in Antoine de Saint-Exupéry's *The Little Prince* of the special rose, of the fox that was tamed. All of a sudden, there's an investment in this person; there's something in this person that becomes real because of a subjective excess on my part.

The New Testament defines faith as the evidence of things unseen. I don't think it's possible to explain a vocation unless you explain it in this way of seeing a vision. Somebody says, "Why did you give yourself to religious life?" It's almost like saying, "What did you see in Him?" Its a manifestation of a love-affair with God. It's what the New Testament calls letting "your light shine forth." This is what is meant by being a witness. A witness is one who is totally committed to Christ, and because he saw the possibility of this, he becomes a unique incarnation of Christ, and he brings into this world a reality that otherwise would not be there. Here's the way it works: another person is stirred to the depths of his being when he comes in contact with a person who has somehow made real the love-affair with God. People now can see it, just as you and I can look at a painting and see that there was a reality there that we had missed.

Competition

Now here's a difficulty. In our formation we have all we need for negative mental health, but I think we're scared to death of seeing the vision, afraid of a unique individual vision of our own. We're afraid because we can't line it up with anyone else's. We're afraid we may be hallucinating. (It's amazing how many psychological terms we have now. I talked to a nine-year-old kid recently. I said, "What's bothering you?" He said, "I have free-floating anxiety.") What causes this? I would say social anxiety, the fear that we have of each other. My dear brothers in Christ, we live in a terribly competitive world, and worst of all, none of it is conscious. It's easier when you're in a competitive world where people admit that they're competitive. But in my picture of a seminary the competitiveness is one layer below the conscious. Why must it be that way? I thought we were dedicated to Christ and gave up all those things in the novitiate. Well, the reason is this: everybody takes the same things, and you're constantly being judged in comparison with everyone else. The higher the mark you get in metaphysics, the less high I rank in metaphysics.

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Judging the whole person

We're forever being tested by specialists. Did you ever notice this? You go into the novitiate, and they want you to kneel. You go into philosophy, you study. You go into regency, you run. You go into theology, you go supine. You go out in the ministry, and you work. But here's the interesting thing: every piece of your training is being judged by a person who sees only a part of you. Each one of us on the faculty is an inspector. And as you go through on the conveyer belt, each one of us sees a part of you because we're specialists. The spiritual father sees a soul come in, the professor sees an intellect, the minister sees a broad back, the infirmarian sees an athlete's foot. Nobody sees *you* come in. And yet each one of us must make a judgment on you as a *whole* person. (The only one who sees the whole thing is the Provincial, but he sees it from the Empire State Building.)

There's nobody who knows you all through the Society who isn't in the same boat that you're in. I've always believed that nobody knows a scholastic better than other scholastics (but how are you going to help people when we're all drowning?). In dealing with other religious groups I've gone so far as to say: "I honestly believe that when they come in, sometime during the early part of the training, there should be a friend in the order *assigned*." I know you can't use techniques in a thing like this, but this is how desperate I feel about it. There should be a man who's not a specialist, but just a good religious, insofar as we can define that; and he would keep in close contact with three or four of the men all through the course. Otherwise, as you keep going through on the conveyor belt, living in our house, no one sees you as a whole person.

Let me give you another example of the way we may be judging only a part of you. It's very interesting to see how much in our training depends on how good you are in metaphysics. That's terribly important, but it's only one aspect. It is good to be good in metaphysics, but it is bad for anyone to say, "He's not good in metaphysics; therefore he is not good." I think we've found so often in the past that people have done other things very, very well. It seems to me that we're going to have to tailor-make the course to the point where people who have various talents can get a chance

to develop those. This will also help to cut down on the subtle types of competition we find among ourselves.

The seminary faculty

Too much of our scholastic life is defensive and scared. What are we afraid of? Well, I'll tell you a little secret: the seminary faculty is frightened to death of you people. You can hurt us, especially if we don't have any other trade and especially if we have to be here. You can make us so defensive that we become offensive, and this is the battle that's going on, even though it's all smiles. There's a lack of communication between the faculty and the students, not because either ones are bad, but because both are scared and both are trying to find out what's right in a time when there are no fixed variables right here. We don't have the answers the way we used to have them—thank God! But it's painful at times. (One time I went to a rector, and he got so angry that he turned red and his eyes started to bulge, and he said to me, "You are *not* Divine Providence!" I was glad he reminded me because at the time I had an idea that I was, and the strain was terrific.) We don't have all the answers.

I'll close with a quote from a man who seems to be popular at this institute, Teilhard de Chardin. In *Letters From a Traveller* he says something which impressed me so much that I want to share it with you as the last thing I say:

The longer I live, the more I feel that true repose consists in "renouncing" one's own self, by which I mean making up one's mind to admit that there is no importance whatever in being "happy" or "unhappy" in the usual meaning of the words. Personal success or personal satisfaction are not worth another thought if one does achieve them, or worth worrying about if they evade one or are slow in coming. All that is really worthwhile is action—faithful action, for the world, and in God. Before one can see that and live by it, there's a sort of threshold to cross, or a reversal to be made in what appears to be men's general habit of thought; but once the gesture has been made, what freedom is yours, freedom to work and to love!

I say you can't do this without the vision. The vision really is the vision of Christ.

Thank you very much.

READERS' FORUM

In "St. Ignatius, Prayer, and the Early Society," (WL, Spring, 1965), Father Robert E. McNally, S.J. traced the history of the one-hour prayer obligation and suggested that this rule was a departure from the true spirit of St. Ignatius.

May I ask that you include in the Readers' Forum of your next issue the following observation. The observation is this: In order that non-Jesuit readers of the WOODSTOCK LETTERS may receive a complete picture and a well balanced one as regards "Ignatian Prayer," the most recent official declarations on the subject should be given. These declarations appear in the latest issue of the *Acta Romana Societatis Jesu*.

ARTHUR A. WEISS, S.J.
ST. ANDREW-ON-HUDSON

A letter from the Vicar General John L. Swain, dated December 12, 1964. (*Acta Romana Societatis Jesu*, vol. XIV, Fasc. LV, p. 565.)

Regarding the time to be given to the morning exercises of piety.

To a Provincial Superior.

In response to the question your Reverence has raised concerning the time assigned for the morning exercises of piety I have this to say:

There are two cases that call for consideration: that of the Scholastics in our houses of study, and that of all the others.

1. As for the Scholastics who are engaged in their studies, their exercises of piety should be so arranged that, the hour of meditation, Mass and thanksgiving after Mass on days on which class is held does not significantly exceed an hour and a half.

The common practice of Scholastics interprets the hour of meditation in such a way that the signal for Mass is given five or even ten minutes before the exact hour. This is to allow for a quarter hour to be spent in thanksgiving after communion.

This universal practice interprets well through custom the intention of the *Epitome*.

2. In the second case, that of all others who are not Scholastics in the time of studies, three elements call for consideration:

- a) mental prayer, which according to the accepted custom in the Society, is fulfilled by spending a full hour (*Epit.* 182,1,1).
- b) Mass which ought to last a half hour (*Epit.* 184,4).
- c) Thanksgiving which ought not to be omitted (*Epit.* 184,3).

(continued on page 332)

THE FORMATION OF THE MEN OF GOD

reflections on the intellectual life of our scholastics

PAUL M. QUAY, S.J.

(The following reflections on the spirituality of study are a few pages drawn from a much longer article of the same name, soon to be published in Studium (the bulletin on educational theory and practice of the Chicago Province). This explains certain references and lacunae in what appears here.)

... THE JESUIT SCHOLASTIC LEGITIMATELY DESIRES to find personal spiritual relevance in his studies, but certain problems make it difficult for him to see his desire fulfilled. The first such problem the scholastic usually becomes conscious of is how to unite his study and his prayer. Although the total answer to this problem involves everything that we shall have to say, and a great deal more, about the spirituality of the intellectual life, yet there is one specific aspect which deserves mention at this point: one's meditation and prayer may be made upon the matter being studied.

If prayer in general is something which it is not safe to assume that people can figure out for themselves, this is true a fortiori of prayer which is based upon philosophy or theology. It would be very easy, for example, to fall into the abuse of making one's meditation into an extra study period. Yet how much better priests and

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students we would be, if we had learned how to make a fair number of our morning meditations in connection with the matter studied in class. If meditation on the Gospel is to provide us with the *sensus Christi*, ought we to restrict our view to the pictured events of His life and the example of His virtues, or should we also seek the attitudes of His heart toward the whole of man's mottled history and achievement?

How many of us as philosophers found our spiritual lives enriched by our course in natural theology; did we find Christmas overwhelmingly more joyous because it was the infinite and incomprehensible God we had been studying who became a baby for our sakes? In at least one theologate, a theologian's survey of his class showed that few of his fellow theologians had their devotion to the Trinity markedly deepened during the taking of *De Trinitate*. Yet, when a man leaves theology, *Denziger* should be one of his fertile sources of meditation material, for this is a summary, although not in perfect proportion, of the intellectual center of all his spiritual life, the Church's proclamation throughout history of the good news of salvation.

Few of us, it would seem, have had any real success with such prayer, though many have given it a try at one time or another. At least we should be told early of its possibilities and given some basic directions as to what pit-falls to avoid and what means to use to make these other subjects illumine the life of Christ, which must remain the primary subject matter of our prayer. Such a program would also seem to have something to contribute, at least in terms of disposition, to readying oneself for finding God in all things. (On this subject, it may be remarked, one hears little enough save trite aphorisms, though Ignatius regarded it as the heart of a scholastic's spiritual life.) Jesuits have a long reputation for being not merely intellectuals but rationalists. Much of this is the reaction of such pietistic groups as the Jansenists, but there is, perhaps, enough of a foundation to give their charges some credibility. One wonders how it could be otherwise if our course of training itself falls victim to a secularist division between study and prayer.

Considerable aid could be given to the union of one's study with one's spiritual life if some theology were taught throughout

the entire course. Thus, for example, a sizeable portion of the treatise on the chastity of the unmarried could be taught in the novitiate (as is now being done in some places); much of *De Justitia*, in connection with one's courses in social, political, and economic theory. The matter on the nature of the moral act, probabilism, and such belongs in ethics. The Albertson plan,¹ which many a scholastic heartily admires and would be glad to see adopted, might be modified by taking some of the classics and the study of literature out of the juniorate-philosophate, into theology; the time thus gained would be used for the reading of the New Testament in Greek and some of the Latin and Greek Fathers. Those who are to take Hebrew would begin it at this time. On the other hand, the remission of part of the young Jesuit's literary formation to theology would enable him to read more widely and profitably and to study more profoundly the spirit of man as revealed in his literature. History would, from the first, include sacred history, at least on a once-over basis.

During philosophy, some systematic theology could be given as a supplement, on the level of, say, *Theology and Sanity*, or, for those more advanced, Canon Smith's two-volume work. This is the period of spiritual adolescence; and the rethinking of one's religious life characteristic of this period should be carried through in the awareness of Catholic doctrine on original sin, grace, the sacraments, the Mystical Body, etc. These things need not be given as separate courses, but rather as books to be read at a given period in the course of one's training. The well-educated, lay, Catholic, college and graduate student has, by the end of his studies, even when he is in such a field as physics or mathematics, read such books as we have suggested and a good many more without any detriment to his physics or mathematics. But these are only suggestions. The actual working out of a program is a matter for the careful planning and experimentation of those who are competent in educational theory and practice.

Intellectual virtues

Another way in which prayer and study are of mutual aid is in the supernaturally motivated cultivation of the intellectual

¹ James Albertson, S.J., *A Program of University Studies for Scholastics* (Alma College, Los Gatos, California: September, 1960).

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virtues. The intellectual life makes severe demands on the student; no one will develop properly intellectually who is unwilling to go through a rather rough intellectual asceticism and to labor, often painfully, at the acquiring of the full set of intellectual virtues. On the other hand, the great spiritual writers never tire of insisting on the need of vigorous abnegation of imagination, intellect, and will if one is to advance far in prayer. With a bit of judicious guidance, a scholastic could make his efforts do double duty, in both these areas.

To give a few examples among many, there is the virtue of intellectual daring and courage of thought; the lack of this is either rashness or, more commonly, the false humility which renders men intellectual nonentities despite their fine capabilities and the solid training offered them. Mortification of these faults would evidently give great aid to spiritual magnanimity and be produced by it, in turn, as its natural fruit.

There is the virtue of respect for facts, for data, for the hard realities, whose lack produces the dilettante or the talker of big ideas (or in the other direction, more rarely, the fact-bound man, who either cannot rise above his data or cannot act until he has complete data). Here, the facing up, squarely and manfully, to the conditions and demands of the Jesuit life as to prayer and penance, coupled with hope in God, can be sought in the same effort as the corresponding intellectual virtue.

Docility is the virtue by which one habitually seeks, even when confronted with seeming paradox, stupidity, falsehood, or heresy, to understand what another person, particularly a teacher, is saying and is intending to say before one attempts to test or criticize it. Evidently, this priority is ontological rather than temporal, for often a person can discover such meaning only through a certain amount of testing and criticizing. Combined with a modicum of charity, it is the attitude recommended by Ignatius in the Praesupponendum of the *Exercises*, which indicates something of its great value at the level of prayer.

A man sins against this virtue by brashness: a sort of listening with only one ear, which, though it can repeat *ad litteram* what was said, has evidently missed the whole point through not wishing to consider it, usually because of some arousal of prejudice at the

beginning of the exposition. Or by obsequiousness; the taking of everything simply as it is said, simply because a teacher has said it, without making any active effort to penetrate to the limitations of its meaning or to grasp its import for other areas of one's thought and life. In either case, a man has closed himself to any effective influence on his mind or heart by the teacher. A little reflection on John 7-10 or on the aspects of clericalism most galling to the laity shows that neither docility itself nor a proper understanding of its nature are small matters in the spiritual life of a Jesuit.

Discouragement

It may be of value to consider a few points less abstractly. For many Jesuits, discouragement constitutes the greatest obstacle to the intellectual life. There are many varieties of this disease; and it seems likely that, no matter what treatments are prescribed, some will succumb to it. Many more, however, than survive at present could be brought to full intellectual health if treated in time with adequate methods.

The slower student is often discouraged by comparison with his fellows who seem to move ahead so much more rapidly and with so much greater ease. Such discouragement can be counteracted by carefully helping him to discover his own absolute ability. He should be helped to realize that at least some of those he is comparing himself with possess truly extraordinary gifts of mind. Nor indeed should the faculty forget that the most gifted in their classes have few equals in the United States or elsewhere and that some deserve, at least in potentiality, the name of genius. Thus, comparisons between the high and low ends of the class, if taken within the class, can be extremely discouraging. Anyone not a genius in competition with genius will find it discouraging; yet on the other hand, the lowest men in every class we have known stand head and shoulders above a large majority of college and university students in ability and still more in background and motivation. They have no grounds whatever for considering themselves intellectually incompetent.

A further point that may be relevant is that a slower student may be slower because he is a better thinker, even as Einstein, who "flunked out" at the end of college because his mind was keen

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enough to be sensitive to the weaknesses and fallacies which others accepted all too readily. Really fine minds may well have far more difficulty understanding class matter than those of lesser ability. Even if not endowed with such great ability (particularly with creative ability and originality, which slow one down most of all), a man need be thought no less competent in learning just because he learns slowly and solidly; often, the more facile and brilliant mind loses as much as it gains. Further, only certain types of mind respond readily to any given kind of teaching methods. Some, for example, who seem hopelessly slow when confronted with an abstract metaphysical argument show great intellectual vigor when the same argument is fleshed out in a literary context or is presented in existential terms. Thus, comparison of oneself with others should be regarded as a very dangerous means of stimulation to hard work; concentration on the development of one's own powers of knowing and understanding and a careful adaptation of one's means of study to one's own mental contours are far more important. Manifestly, for a man to learn well and to accept his own mental structure and utilize it with courage and humility is one more goal whose achievement calls for personal spiritual and academic direction.

The "non-intellectual"

Our men sometimes find grounds for discouragement in the thought that, not being "intellectuals," they are useless for an intellectual apostolate; that, since they are at the bottom of the intellectual barrel, they are fit only for some form of apostolate which doesn't need a good head or background. Apart from the very serious doubt whether any such apostolate is in accord with our Institute (so that, if the thought were true, one would have problems on the level of vocation), this is a complete misunderstanding of the utility of the intellect. Fr. Janssens' "Letters on our Ministries" (June 22, 1947) makes clear enough what has been standard from the beginning—that for an effective apostolate of the Society as a whole there is need of a great deal of bridge-building. The scholar writes for his peers and for those a step or two below. These in turn must re-present his ideas, accurately and with persuasive effect, on a lower level before they will have much practical

effect in the Church. And so it goes, all the way down the line, to the level of the least "intellectual" apostolate we may have, teaching catechism, say, to the very small children of some primitive culture. If any of our men are intellectually dead wood, the flow of vivifying ideas is blocked, and everything below stagnates and atrophies into the rigidity of pious formulae and meaningless verbalism or ceremony.

Intellectual confusion

Perhaps the most important aspect, in practice, of the virtue of intellectual courage is the ability to live with intellectual confusion or nausea. The mind that is just beginning some new area or discipline will often experience, towards the end of a reasonably good course in the subject, a painful sense of confusion, of inadequacy, of non-integration, of not understanding. The person so afflicted will not be able to say just what it is he doesn't understand, nor will he be much helped by the solution of any particular difficulties he or his teacher may be able to pin down. This malaise is sharpened and intensified in direct proportion to the degree in which the teacher's point of view and basic suppositions differ from the student's.

The situation is analogous to what we have heard of running. The intense nausea which hits a runner in training at the end of a sprint or distance run, we have been told, is due to the rupturing of the ends of the smallest air sacs or alveoli of the lungs and to the consequent bleeding. When these sacs heal, however, they do so in bifurcation, so that the total air space and effective surface of the lungs is increased, giving the runner greater capacity for the future. Something similar is true, at least of the mind. A good course in a new area will rupture many long-accepted notions, break down many of the conceptual alveoli of the mind, causing intense distress, all the greater if the man's emotions are tied up with the subject matter of the course. This situation cannot be remedied directly; but if he simply waits, a few months to a year—whether going ahead in the same field or working in a different area makes small difference—he will suddenly find his mind healed and of doubled capacity. The matter of the course that was so painfully confusing a few months before has now become almost trivial. The

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pain was just part of the learning process and a good student will no more let this discourage him than a runner will give up his training because of a few bouts of nausea.

Yet in the Society we have known several who for want of knowledge about this phenomenon have made a "bust" of their intellectual lives. They come to the end of a course, find themselves in total confusion and, thinking that this is their own mental inadequacy, are very likely to give up or, at least, not work so hard the next time. As in running, if one goes slowly enough there is no danger of the rupture of one's concepts . . . and no danger of growth or increased intellectual capacity. Even if they do not give up, this pain prompts some to condemn the teacher or the course, to complain to dean, to rector, and to provincial about the way they are being taught. Many a teacher in the Society has been dragged down to dull mediocrity by..this means.

Another type of failure in intellectual courage or stamina can be seen in the man who has been sent out for special studies in some field of his choice and who later decides that his talents lie elsewhere, even though he may have already gone as far as a doctorate, and that he simply must go into something else. Other men are constantly tormenting themselves and others as to whether *this* is really *their* field. To ask this latter question is highly desirable at all stages in one's career; what is disturbing is a certain levity of mind or incomprehension of the laws of intellectual interest or serious indiscipline of preferences which is found in these cases. To know that one is in a field in which one is not at one's best is information worth having; but to go on the assumption that this is in itself an adequate reason for changing one's field is ordinarily to fail in fortitude and mature perseverance.

The problem of maturation

Scholastics feel deeply all through their course of training the problem of finding their way to maturity and manhood in this life in which they are eternal school-boys. Perhaps the commonest single complaint one hears among scholastics at almost any stage in their development, but particularly in regency and theology, is that superiors and house officials do not treat them as adults, that the disciplinary procedures are those ordinarily used with children, that

the scholastic is forced to live the unnatural life of a plant in a greenhouse, artificially heated, watered, and protected, so that the final product may be large and showy but is without strength or stamina or toughness.

One reply sometimes given to these complaints is that they spring from a faulty notion of the spiritual life, that they are themselves the best proof that the immaturity of the scholastic is of his own making, that the mark of a mature man is that he does not worry about being mature, that these remarks and criticisms spring from a desire for independence of thought and action which is incompatible with obedience and the nature of the religious life. Or, again, it is said that these criticisms are the signs of growing pains, that they reflect the American's tendency to "blame the system" rather than himself for his failings and deficiencies, and that they arise, in the main, from a peculiarly American cultural pattern which is gradually outgrown as the scholastic goes through the Society. It is said that our men, though they mature more slowly at the beginning of their course than those of their own age outside, later mature much more rapidly, outstripping the others, and that this is proved by the fact that once they are engaged in the apostolate as priests it is not they who go with difficulties to the layman but the layman who comes to them.

Rather than argue the merits of the theoretical position, we may note that there are many situations in which scholastics could be given a greater degree of responsibility and a greater freedom of action than they now enjoy without any perceptible decrease in the abnegation, obedience, or subjection required of them. They should, of course, be required to face up to the consequences of their actions when given such responsibilities.

Such a mode of procedure would, in fact, offer abundant practice in the third mode of humility and be quite in keeping with Ignatius' way of forming his men. Thus, during their pilgrimage, he sent them away from the novitiate for a month, during a large portion of which they had no other external control than their companion and no further help save God. So likewise, he had little hesitation in sending philosophers and theologians halfway across Europe for the sake of their education, begging their way and on foot.

It is evident that the Jesuit must be formed not merely to ordinary

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responsibilities and to ordinary maturity; he must be as capable, in his own line, of prudently making decisions of maximal importance for himself and others as is an officer in charge of troops in battle. The question is not whether Jesuit scholastics do ultimately mature, but whether they achieve that degree of supreme manliness, leadership, and professional competence which are so urgently needed in these days and which the Church expects to find in the Society.

Practical suggestions

Evidently, many of the things already discussed are also relevant to maturation and growth in leadership: individual spiritual formation, personal concern with one's studies, growth in the intellectual virtues, formation by abnegation. But a number of more specific points may also be noted by way of suggestion.

1. After the novitiate, bells might be omitted save for meals and communal spiritual exercises. At the same time, the individual would be held accountable for his presence at the appropriate places at the appropriate times.

2. Each student could be held responsible for keeping track of and meeting course-requirements. He would be given an interview with the dean at the beginning of each year to see how he stands and to get advice. Having the list of courses for which he must obtain credit before he leaves the juniorate, philosophate, or theologate, he must see to it himself about getting them in. If he goes out during the summer, well and good; but if he misses a course, does not arrange to make it up, and comes to the end of philosophy or theology without it, he must remain in the house, without special privilege, until he has made up all such courses, regardless of complaints from the high schools, colleges, etc.

3. Each scholastic could be permitted a free hand in undertaking apostolic activities, hobbies, side studies, etc., at his own discretion. But a set of tested and realistic criteria would be set up for each individual course offered and a syllabus prepared indicating the basic matter that must be known. The scholastic would be required to pass every course with a certain grade, higher if he is planning to go into certain fields. If he fails any course, whether this affects his long-course-short-course status or not, he would

be required to make it up the next time it is offered or to make special arrangements for additional reading, papers, and examinations which would be equivalent. Anyone who, at the end of his juniorate, philosophy, or theology, had not made up all such courses would not be permitted to leave the house till he had done so. He would, of course, have been notified at once of each failure and *shown* (not simply told) concretely why he had failed; but from then on it would be his own responsibility to get the make-ups in at some suitable time.

4. In the world, the young men moving into the universities and on into the professions, although they mix and take their recreation in larger measure with those of their own age and experience, yet have a great many contacts with older and more experienced men, not merely on a professional basis but also socially. From such contacts, from their desire to get ahead, and man's imitative instincts, they gain a great deal of know-how and judgment about how the world runs. Except for the great rush of their regency, our men too often lack such relationships with older and wiser men save in very limited and businesslike contexts. They deal almost entirely with others of their own age and background. Even though there may be among them some of greater age and experience, there is little occasion in a life devoted fully to study for sharing in such experience, which seems largely irrelevant to the central interests and current activities of the group. Whatever the details, however, a good number of us have a rather striking naïveté and "innocence" concerning many quite ordinary requirements of social life, to say nothing of professional.

This situation could profit from the proposal mentioned above under (3), which would not only give many a greater range of experience but could easily make for conversation drawing more heavily on the background of those with greater experience. It would seem also to be desirable, at least after regency, to have a much freer contact between the younger Jesuits and their elders, especially the faculty, not merely on the level of conferences with dean or teacher about studies or spiritual life but in recreation and in common projects of the apostolate. The key point, however, is that there must be other values than study and meditative prayer at work in a young Jesuit which will alert him to his immaturity and lack of knowledge and help him to achieve them by osmosis.

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Responsibility for formation

Whatever the difficulties of the process, our scholastics do mature during the course. There are some, who by any standards are fully developed men from the time of their philosophate or even before, and each year during the course a greater proportion of the scholastics in a class will have reached any given level of maturity. One manifestation of this will be an ever-growing concern on their part for the success of their formation, for one of the constitutive elements of maturity is a sense of responsibility. Precisely because mature, they will wish to shoulder more of the responsibility for their formation and take a more vigorous and actively conscious part in it.

Several consequences of this for the intellectual life of scholastics may be noted.

1. As men grow and mature, they gain clearer ideas of their own capabilities and of the needs of the apostolates for which they are individually being formed. Thus, they become increasingly selective with regard to the learning process. Knowing that they cannot know everything, they tend to center their interests—on the speculative aspects of theology, for example, or the pastoral, or the historical, or the apologetic. This process should be encouraged rather than attacked. To attempt to force all minds into one mold is as impossible as to force the spiritual lives of all into one mold, and is very nearly as harmful. In this connection one might note that in the Ignatian Society a great deal of latitude was allowed with regard to the learning of Latin, Greek, and Hebrew, or even of philosophy and theology.

2. Maturation brings about an increasing awareness of long-range goals and a greater sensitivity to the proper subordination of means to ends. This leads to a growing dissatisfaction with whatever is shallow, trivial, or irrelevant to one's goals, and to a thirst for a greater depth of understanding in their regard. This process can give rise to considerable distaste for the Course if, as sometimes happens, the individual courses do not grow in depth. For example, the courses taught in fourth-year theology would in some cases be quite intelligible to those who are in first year, aside from a few pieces of miscellaneous information which are presupposed. And so in other disciplines. Courses are too frequently ranged according

to a logical structure or pattern and according to information-content; there seems to be relatively little notion, at least effectively, of ranging the courses in terms of profundity and penetration.

What often results is that the student is taught not the habit of theology but certain schemes and conclusions of theology, not the habit of philosophy but some of its results, not mathematics, but the results of mathematics, and so on. Just the reverse, however, should take place if the scholastic is to be adequately formed. The educated man is not the one who knows merely the conclusions of a discipline and the deductive methodology of text-books but who has been formed to some degree of creativity in the discipline, who has mastered something of its unique mode of thought, and who has tasted its distinctive pleasure. In consequence, his grasp of a discipline never fails to grow whenever circumstances permit his return to it. Specialization then represents an option for one field rather than another, but never a rejection of other fields or a neglect of opportunities to advance in them as occasion offers. The scholastic who has received a true education, say in theology, will not, whatever his area of apostolate, ever lose an effective interest in theology and will use whatever opportunities occur to keep himself alive to its developments. The extent, then, to which Ours strive to keep abreast of philosophy and theology in the years following tertianship is a direct measure of the intellectual value of their course.

It follows that the thesis method might well disappear as the staple diet of the scholastic. A thesis is the result of a long process of philosophical or theological reflection; to be taught only results gives no delight to the mind or satisfaction to the heart. Answers without questions are sawdust. The successful student under the present system is one who can devise problems for himself, feel them deeply, and not be discouraged by his environment from searching for their answers. But many cannot accomplish this without outside help—often enough because of their lack of intellectual self-confidence.²

² There is a connection here with the questions already raised as to the age of entrance and the problem of intellectual discouragement. A youngster separated from high school only by two years of novitiate and a little more is peculiarly vulnerable to any indication of contempt for his intellectual (or other) problems. Having a deep desire for humility, and being over-awed by the learning of his

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On the other hand, almost every teacher we have known in the philosophate or theologate would be quite capable of revitalizing the problems underlying each of the current theses, through lecture and required reading—for rarely indeed is there an ancient problem without a modern counterpart—to such a point that his students are in real distress and pain at their inability to solve it. The approach would always be through problems, especially in their contemporary forms, though a full-dress historical approach is fully as useful and interesting if well done.

No material would be split up into the seemingly arbitrary units of the thesis for the first three and a half years. The preparation for the *ad grad* or *ad quid*, with perhaps a couple of months added to what is now allotted, would consist of the student's taking the theses on the (considerably expanded and annually up-dated) sheet and drawing up his own *status quaestionis*, note, adversaries, proof, etc., on the basis of the matter he has been given in class and seen in his own reading and study over the three previous years. If this is too much of a break with tradition for a beginning, a similar procedure might be introduced on a yearly basis: let the matter of a course be taught integrally and without dissection until, say, six weeks before the exams; then turn the student loose on the thesis sheets to draw the matter up into good order; the professors would be at hand, in optional discussion sections, to check, advise, and correct. This would get rid of some of the worst aspects of the note-system (the accumulation of such tremendous quantities of paper for burning), would put the burden of learning where it belongs: on the student, and, through the consequent stimulus to hard work and personal responsibility, would be a powerful force toward maturity. The lectures would, of course, so stress the various aspects of the matter that the reasons for one wording of a thesis rather than another would be manifest. The custom of compulsory class-room repetitions could be done away with.

3. A fundamental requirement for intellectual maturation is stress on solidity and accuracy in the learning of essentials. Every

instructors, he will tend most frequently to silence his questions and to regard his failures to understand as defects in himself rather than as his greatest aid and asset in achieving intellectual maturity. More rarely, he will become an intellectual rebel, scornful of all he is taught. Neither alternative can be anything but tragic in a Jesuit.

theologian, for example, whether long-course or short-course, should know every point that is *de fide*, know that is such, and be able to distinguish it from what is not (save for areas of subtle dispute between theologians); he should also know which matter demands an assent even though not of faith. A priest who does not have a sound and clear notion of these things is not properly competent, it would seem, to preach or to judge questions of conscience on the doctrinal order, of which there are not a few today. He is a hazard to the faith of Catholics and a probable source of scandal to non-Catholics, for he is always in danger of proclaiming as the word of the Lord what is not the word of the Lord but the word of man, or else holding back and failing to preach the word of the Lord, which is to fail in one of the primary tasks of his priesthood (See Jer. 23: 21-22, 25-32).

There might well be talks and "propaganda" on this point in the theologates, for it sometimes seems little appreciated by the theologians. We often regarded the theological notes as mere nuisances and the last thing we really wanted to carry with us from theology. Man's mind is, most naturally, bent on understanding; with our backgrounds, this is all the more true. But a priest needs above all else a knowledge of what the faith is he is entrusted to preach. Theological understanding will still occupy the larger place in time, entering as the primary means of knowing the dogmatic content of the faith with clarity, accuracy, and flexibility at the present stage of dogmatic development; such understanding is essential also for apologetics and for further development. But the examinations on dogma might include not merely theses whose notes are to be known but scrambled propositions or cloudy ones, so that a man who is prone to elevate everything to *de fide* may learn due caution and those at the opposite extreme may also learn to distinguish the word of the Lord. Clearly, all this will require a sturdy spirituality of study and work, one which, like that Ignatius insisted upon, will require all a man's time and energy. Great care would, of course, have to be taken to prevent any reduction to mere matters of brute memory and dull recitation, a thing which would be fatal to theology and the priestly ministry.

4. Another aspect of solidity and accuracy in learning involves the careful correlation of one's theoretical structures with one's data.

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Lay professors at some of our own universities have remarked that our men are brilliant in weaving theories, but frequently have little data upon which to build. We are often more concerned with "the large view" than with the careful verification of each detail. Neither, however, should be sacrificed for the other. At the same time, it should be clear that this accuracy of learning should not be cultivated by mere repetition of facts in class or by any other simplistic approach. It can, perhaps, best be inculcated by an attitude on the part of all professors: the student should be encouraged to theorize speculatively or pastorally to his heart's content, subject only to the condition that he be required to produce his facts on demand; the demand should be frequent.

5. But if maturity is to be required of the student on the intellectual level, it should also be demonstrated to him in his classes and seminars. Lectures should be highly synthetic, well-prepared, organized (according to the teacher's own genius), creative and stimulating. They should aim at utilizing the instructor's background to integrate large ranges of material, to open up new areas, to show problems even now in need of solution, to tie in the matter with the spiritual life, the modern world, and the needs of the apostolate, to provoke real and serious problems in the student's mind, rather than at merely exposing the minimal matter in the simplest form; only so is a lecture preferable to private study. There should be no effort to be always intelligible to everyone; every lecture should at times go beyond the range or, at least, the absorptive powers of everyone present. But there should always be included all the essentials, embedded like the bones of a living man in flesh and blood, so that everyone can obtain the fundamentals he needs, even if only after some time and labor.

Noting the lack of time for study, due to the excessive number of class hours prescribed, which supposedly cannot be reduced even for those who would profit greatly from such reduction, some professors have argued that it is best to give the essentials in unmistakably clear and repetitious terms in class, so that no one need spend any further time on the matter but can spend his time in reading, stirring up his own interest, etc. The difficulties with this approach, however, seem clear enough. Despite its laudable intentions, such a method generates a tremendous boredom in class

which infects even those with least right to it; it is, for many, quite impossible to pay attention to or to master such simple materials presented in such dessicated form. Just as it is next to impossible for a man to eat a ration of dehydrated potatoes or eggs in their dried form, and yet they are edible, even palatable, when they have added to them water and seasonings, so it is much easier to learn the essentials if they do not have all matters of side-interest dried out of them.

The chief problem with the type of class we are suggesting is for the poorer student to hang on long enough to get something out of it; this can be taken care of, however, as indicated in the discussion of discouragement. There remains always the danger that a given teacher may truly overshoot the capacities of his class or at least of a sizeable percentage of his class. If, however, the situation is honestly faced and if due investigation is made through those who are in the middle ground, being neither slow nor brilliant, and if the students are accustomed to properly difficult classes, this problem can usually be remedied within a year or two of a new teacher's arrival. If, however, a teacher simply cannot get on the wave length of at least the majority of his students, he ought not to be a teacher in the Course.

In sum, though the matter presented to Jesuits in the Course must be mostly at the undergraduate level—the heart of our problem is that the scholastic is a perpetual undergraduate—there is no need for presenting the matter in an undergraduate manner. Scholastics by the end of their philosophate, at least, are men, whatever their psychological quirks due to confinement and greenhouse treatment, and should be treated as such always and at all levels.

Synthesis and safety

These two aspects, of course, interact with one another. So far as we have been able to gather, partly from observation, partly from discussing the matter with deans and older professors, one of the important reasons why many faculty members teach rather jejune, bare-thesis courses is that those who began teaching in a highly synthetic and brilliant fashion, were, over the course of time, cut down to size by the vociferous complaints of the most immature members of their classes. They tell the professor him-

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self, and then the dean, then the rector, then the provincial, that this man simply does not present the matter that is needed, that he takes up matters that are extraneous to the "sheet," that he wanders off into all sorts of speculative or disputed matters or theories, or that he is too strong on mere data and fact-gathering, or that he writes Greek and Hebrew on the board, etc., etc. But if the points made earlier could eliminate this type of immaturity on the part of the student, then the faculty would be free to teach the sort of courses which would properly continue and perfect the maturation process.

Another difficulty is the insistence, by some members of the faculty, on "safety": after hearing a certain number of examinations at the end of the year in which their students miss the definitions of even the most fundamental terms, confound *de fide* with the merely probable, or show complete lack of any systematic knowledge of, say, Lutheran theology, they deliberately decide to avoid all more difficult matters or refinements of doctrine in the interest of making sure that the student learns at least a certain amount of predigested pabulum which, if without much significance in the student's mind, is at least solid doctrine and safe. The flaw is that what seems to be tasteless and without significance or to be mere dialectic is simply not learned at all. Dull matter positively hinders attention, blocks synthesis (the only way in which people the age of our scholastics are going to retain much matter), and bogs down the memory. Thus, the teaching of "safe" matter produces the extremely unsafe product of theologians filled with verbiage not well understood, not liked, and not accurately retained beyond the day of the examination. A much more difficult course would be much safer. For the immature students who simply could not bring themselves to learn accurately and solidly the basic matters required, there would be the strong maturing influence of failing the particular course and having to take it over again.

Many other things could be said here concerning the presentation of the matter of the course in a mature manner, but many of these things have already been said better than we could hope to do by Albertson in his report. . . .

CURRENTS IN SODALITY HISTORY

*two major divisions in
Sodality thought and practice*

ERIC McDERMOTT, S.J.

THE RELATIONSHIP BETWEEN THE *Spiritual Exercises* of St. Ignatius and the Sodality of Our Lady has been regarded as so intimate that the Sodality is frequently stated to be a product of the *Exercises*. Father Janssens stated in April 1950 that "the Sodality . . . is the fruit of the *Exercises* and their most powerful ally," and Pope Pius XII, in a letter to Cardinal Leme of Brazil said that "with special joy we noted that the members of this Marian army have frequent spiritual retreats, and approach each year to the furnace of the *Exercises*, in which they forge their spiritual arms." The Dutch President of the Central Secretariate in Rome of the Sodalities of Our Lady, Father Louis Paulussen, noted that in the apostolic constitution *Bis Saeculari* (1948) the Pope spoke of the *Spiritual Exercises* as among the most effective means used by the Sodality in forming perfect servants of Christ, and declared, "the most encouraging fact of all is that in faithfully following out the norms laid down in *Bis Saeculari* we are returning to the one and only source of all efficacious and powerful renovation, namely to the original inspiration of the Sodalities, the *Spiritual Exercises* of St. Ignatius." That the Sodality sprang from the *Exercises* is the clear teaching of these authoritative statements. It would, therefore, be expected that the history of the sodality movement would show this unmistakably.

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Sodality origin

The first Sodality of Our Lady was established in Rome at the Roman College in the autumn of 1563 by John Leunis, a Belgian scholastic. This Sodality was made up of teen-age boys who were attending the Roman College and who wished for a personal piety deeper than the average of their classmates. A contemporary description of this Sodality declared that "among the day-students of the six classes from rhetoric down, some of those who are more inclined to piety and devotion have adopted a manner of Christian life which is of great edification to others and very beneficial to themselves. It consists in having the day-students remain after the others in one of the classrooms in which an altar has been erected. For a space of time they pray, and then one of them for another space of time reads a spiritual book. On Sundays and feast days they chant vespers with much devotion."¹

There is no more detailed evidence, apparently, of the nature of this Sodality and its meetings. It is taken for granted, however, that, like most pious associations, more frequent confession and Communion were urged; that there were some corporate prayers, obviously to Our Lady, at regularly held meetings of the members; and that spiritual and corporal works of mercy were encouraged among the sodalists. There is no mention, however, of the members making a retreat of any kind. Nor is there any suggestions that their work as students was of any apostolic value as such, though these sodalists were doubtless expected to be model students.

A contemporary of Father Leunis, Fr. Francis Coster, also a Belgian, was a zealous sodality promoter. Inspired by the sodalities of Rome and Paris, Father Coster began a sodality at the Jesuit College at Douai. When he was transferred to Cologne, he established a sodality among the Jesuit students there. To it he recruited university professors, municipal authorities and even ecclesiastics in such numbers that he decided in 1576 to set up a second sodality for these older men. In 1580, it is reported that there were 308 members. An apostolic nuncio described the Sodality in a report to Pope Gregory XIII's Cardinal Secretary of State:

¹ Quoted in Emile Villaret, *Abridged History of the Sodalities of Our Lady* (St. Louis: The Queen's Work, 1957), p. 21.

A Sodality of Our Lady has been erected in this city and is under the direction of the Jesuits. At first it numbered but a small handful of students. Later it grew in numbers and quality, and is now the admiration of all. This association does incalculable good to its own members as well as to others. They teach and convert heretics; and entire families are once more set upon the right way. These facts are attested by numerous witnesses. I myself have seen them with my own eyes. And so I resolved to transmit to the Sovereign Pontiff, through the mediation of Your Eminence, some of the more ardent desires of these Sodalists, desires which deserve special consideration, being in my judgment in full conformity with the duties of charity. As far as one can learn, an extraordinary good is being done here (Villaret, p. 26).

St. Peter Canisius was likewise delighted with the progress of the Cologne Sodality and believed that because of its work "we will be able all the more surely and magnificently to hope for the revival of the Catholic religion in Germany, since a larger number will take it to heart, in the name of Jesus, to defend the worship of the Virgin Mary and to make flourish the Sodality thus begun" (Villaret, p. 26). Again there is no mention of retreats or of the *Spiritual Exercises* in these years. Indeed the modern historian of the Sodality of Our Lady, Fr. Emile Villaret, sees devotion to Our Lady as one of the chief traits of these early sodalities. "A strong and tender devotion to Mary, the interior source of an intensely Christian life, of an unwearied activity in the exercise of charity and of zeal—such was the common characteristic of the Sodalities of Rome, Paris, and Cologne" (Villaret, pp. 26-27). On December 5, 1584, Pope Gregory XIII, in the Bull *Omnipotentis Dei*, formally approved of the Sodality at the Roman College and permitted other sodalities to be affiliated with it.

That the early sodalities were based on the *Spiritual Exercises*, in so far as this means that most of the individual sodalists made the *Exercises* singly or in groups, seems to lack proof. Therefore the statements of Pope Pius XII, the late General of the Society and the present President of the Central Secretariate of Sodalities that seem to imply such use of the *Exercises* must be otherwise understood.

In 1957 a young Jesuit, Fr. David J. Hassel, published a long article on the sodalist and the *Spiritual Exercises*.² He set himself

² David J. Hassel, S.J., "The Sodalist and the *Spiritual Exercises*," WOODSTOCK LETTERS, LXXXVI (1957), 195-239.

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to answer these questions: "Historically speaking, has the Sodality actually received its spirit of holiness and apostolic zeal from faithful use of the *Exercises*? Does history show the Sodality as the layman's incarnation of the principles of the *Exercises*, an incarnation growing more perfect and powerful through repeated use of the *Exercises*?" (p. 196)

The writer discusses first the various pre-Sodality groups that came into existence as a consequence of their members having made the *Spiritual Exercises* under the direction of St. Ignatius and of his colleagues who founded the Society of Jesus. It is abundantly clear that these organizations had some apostolate of mercy as their primary objective whereby they might prove the reality of the love of Jesus Christ which they had developed in the *Exercises*. There exists a way of life prescribed for one of these groups at Parma by Blessed Peter-Faber on September 7, 1540, three weeks before the Society of Jesus was itself formally approved by the Church. This way of life consisted of daily meditation and examination of conscience and frequent confession and Communion, weekly as far as possible. Since, as will be later shown, the *Spiritual Exercises* were usually given only to individuals at this time, and since these early groups were numerous, it seems that only a core of their members could have made the *Exercises*. Father Villaret states that these organizations had prayers in common to Our Lady; and both he and Father Hassel regard them as pre-sodality groups which strongly influenced the development of the first sodalities.

Despite this influence, there is no clear evidence that the *Spiritual Exercises* had had any direct association with the first sodalities which Father Leunis, Father Coster, and their imitators founded. Indeed Father Hassel states plainly that "there seems to be no direct evidence that this first sodality [of Father Leunis] is the result of an Ignatian retreat or mission." (p. 199) He goes on, however, to declare that "if Leunis' first foundation was not the direct fruit of an Ignatian retreat, his second at Paris certainly was" (p. 200). In support of this contention he states that "when preparing the ground for his Sodality at Paris in 1568, Leunis introduced the boarding students to the *Spiritual Exercises* and other practices which would later be Sodality customs" (p. 200). The life of

Father Leunis is cited to prove this.³ Unfortunately, therefore, the reader is left wondering how the assertion is substantiated. Since it is crucial to the whole argument of the article, it is a pity that Father Hassel did not give it in detail, especially when regard is had to the great length of the article.

Father Hassel surmises that the *Spiritual Exercises* were influential in the sodalities which Father Coster was setting up all over Northern Europe; but he admits that "no direct documentary evidence for this conclusion was found" (p. 200). He quotes a secondary source for the statement that Fr. Vincent Caraffa at Naples in the 1580's gave his sodalists "the *Exercises* of St. Ignatius . . . each year for eight days" (p. 201). The evidence for this statement would have been very welcome. Other statements are made and quoted by Father Hassel as to the close association between the *Spiritual Exercises* and the Sodality; but no precise evidence for them is given. Even were these assumptions granted, however, Father Hassel uses the word retreats in a very general sense. He states that "the Sodality retreats thus far mentioned were mainly open retreats, that is to say, a time of special recollection during which there is a talk and meditation in the morning and another set in the evening, while in between these the Sodalist goes about his duties of the day with greater efforts at recollection. The weaknesses of such a retreat are evident, especially when contrasted with the silence, complete detachment from worldly affairs and power of concentration possible in a closed retreat" (p. 206).

Father Hassel finally notes the lack of evidence linking the early sodalities with any closed group retreats. "Could it be," he writes, "that the collective retreats were not as widespread as Père Guibert and Father Plater seem to say, or is it that Villaret simply does not consider them at this point? It is significant that his book is comparatively silent about them. However, it would be strangely unlike De Guibert and Plater to generalize the way they do unless they had a fund of facts to draw upon. Therefore, it can be safely said that the Sodality contributed substantially to the closed-retreat movement and made frequent use of it" (pp. 207-208). Such a conclusion can hardly be acceptable in the apparent lack of evidence about such retreats.

³ Joseph Wicki, *Le Père Jean Leunis* (Rome: 1951), pp. 51 and 53.

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The retreat movement and the Sodality

The history of retreats based on the *Spiritual Exercises* of St. Ignatius is not so obscure, however, that what seems to be wishful thinking has to supply for the lack of evidence. No evidence has yet been made available, at least to English readers, that annual closed group retreats were held for the members of any of the sixteenth century sodalities. Indeed, there seems no evidence in that century that the sodality way of life included a retreat at any time in the sodalist's life, either as a condition of membership or even as a good practice recommended by rule. In 1587 the first official Rules of the Sodality were promulgated; there is no mention of the *Spiritual Exercises*. These Rules were in effect for over 250 years. It seems hardly likely that the *Spiritual Exercises* were regarded as an essential part of sodality life if no official reference to this can be found up to modern times. Yet there had been at least two occasions when such reference might have been made. Pope Benedict XIV in his brief *Quo Tibi* permitted women to become sodalists in 1751. This Pope was a promoter of the *Spiritual Exercises*, and it would seem reasonable for him to have taken occasion to associate the sodality with the *Spiritual Exercises* if such a link had seemed to him unusually close. Again in 1824, when Pope Leo XII canonically restored the Sodality, after the period of the suppression of the Society of Jesus from 1773 to 1814, to its eighteenth century status, the opportunity was not used to emphasise that the foundation of the Sodality spirit was to be found in the *Exercises*.

The General Statutes of 1855 were the first official modifications of the 1587 Rules. These modifications were slight, but they do contain the first official reference to the *Spiritual Exercises* of St. Ignatius. In this re-edition of the Rules, sodalists are encouraged to make the *Exercises* annually, though there is no recommendation that such a retreat be more than three or four days spent partly in church and partly at home. It was not until the next edition of the Rules in 1910 that a closed retreat was urged on sodalists. It is this edition of the Rules that is operative to-day. Therein it is nowhere stated that the *Exercises* are the basis of the sodalist's spiritual life, nor is it required that he make a closed retreat as a condition of membership. The ninth rule, which deals with the

subject of an annual retreat, is worded as follows: "Sodalists shall spend some days each year in making the *Spiritual Exercises*. . . . A closed retreat shall be made whenever possible, as it certainly is the most fruitful way to make the *Spiritual Exercises*. Those who cannot make the retreat can be given the *Exercises* in the morning and evening during a period of six days and more."

The conclusion would seem to be that the association of sodalists as a whole with the *Spiritual Exercises* is a development chiefly of the present century, and that even now it is often tenuous and indirect. The requirement of an annual closed retreat as an essential condition of membership exists in few sodalities, apparently, even at the present time.

Early use of the *Spiritual Exercises*

The history of the *Spiritual Exercises* provides some light in this matter. St. Ignatius worked on the book of the *Exercises* over many years; but even before they attained their final form, St. Ignatius was accustomed to introduce individuals to them. By means of them he formed a group of followers at the University of Paris who banded together for apostolic purposes, at first chiefly in Italy, and eventually formed themselves into the Society of Jesus. For some years, however, they were kept together, not by any formal religious bond, but by the effect of the *Spiritual Exercises* on each of them and by the influence of Ignatius over them. When these first disciples, in their turn, began to give the *Exercises* in various cities of Europe, they also brought together groups of men similarly affected by the *Exercises* and by their personal leadership. Such first disciples were Fr. Paschase Broet and Fr. Jerome Nadal.⁴ These numerous groups of dedicated men are regarded by Father Villaret as pre-sodality groups; but it can be asked whether or not in so calling them, the historical picture is obscured. As will perhaps be seen later in this paper, these pre-sodality groups suggest themselves as models for modern inspection and imitation. In so using them there has been a temptation to associate them too easily with what has come to be regarded as the proper sodality spirit; and so it may fairly but not carpingly be asked: have the needs of modern

⁴ See the excellent article by John C. Haughey, S.J., "How Ignatian is the Sodality?" WOODSTOCK LETTERS, LXXXVIII (1959), 256-259.

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sodality publicity here been joined with an inadequate knowledge of sodality history? Be that as it may, these early groups of men were the work of the *Exercises*, and their numerous group apostolates proved very remarkable in sixteenth-century Europe.

St. Ignatius, however, regarded his *Spiritual Exercises* as a once-in-lifetime experience, not one to be repeated. There seems to be some evidence, nevertheless, that he allowed parts of the *Exercises* to be repeated by individuals. In any case the *Exercises* were wholly personal and there was no question of group retreats in his lifetime nor for long afterwards. Indeed, it was not until 1605 that the making of an annual retreat according to the *Exercises* was made official policy in the Society of Jesus. If the Jesuits themselves made no annual retreat in the sixteenth century, it is hardly likely, on the face of it, that the larger numbers of sodalists in that century ever did so.

Since all Jesuits made the *Spiritual Exercises* once at the outset of their religious life, there can be no doubt that Fr. John Leunis made them, and that they influenced his whole subsequent life and work. To this extent, at least, it can be said that his subsequent foundation of the sodality movement is traceable to the *Exercises*. Father Leunis was also well aware of the numerous groups of men, formed by the *Exercises*, who were doing notable apostolic work during his lifetime in Europe; and who kept up in their daily lives practices of prayer, meditation, and examination of conscience which they had learned from those *Exercises*. The first sodality, however, was formed of teen-boys at the Roman College. None of these boys had made the *Exercises* nor made any promise to make them. This group was brought together by Father Leunis to develop piety amongst the boys in the school in the way common in those times, and still customary in Latin countries—in the form of special devotions to Our Lady. The boys of the sodality regularly assembled for prayers in her honor and before her statue. In addition, they undertook works of mercy. One of the first descriptions of this Sodality, which appeared in a circular letter sent round to members of the Society of Jesus, has already been quoted, but it may not be out of place to repeat it. It states: "among the day-students of the six classes from rhetoric down, some of those who are more inclined to piety and devotion have adopted a manner

of Christian life which is of great edification to others and very beneficial to themselves. It consists in having day-students remain after the others in one of the classrooms in which an altar has been erected. For a space of time they pray, and then one of them, for another space of time, reads a spiritual book. On Sundays and feast days they chant vespers with much devotion" (Villaret, p. 21).

Sodality devotion to Our Lady

St. Peter Canisius wrote to Fr. Francis Coster, the founder in 1575 of the Cologne Sodality:

I do not doubt that your efforts, your good desires, and your labour are supremely acceptable to the most Blessed Virgin, our all-powerful Lady. In the name of the same Virgin Mother, who will never be sufficiently honoured, I pray and beg of all you who are members of this holy Sodality to be strengthened and encouraged in this way [of Sodality life] by the conviction that the most wonderful helps of divine grace will assist you, not merely in these beginnings, but more abundantly still in the future. . . . We will be able all the more surely and magnificently to hope for the revival of the Catholic religion in Germany, since a large number will take it to heart, in the name of Jesus, to defend the worship of the Virgin Mary and to make flourish the Sodality thus begun (Villaret, p. 26).

Devotion to Our Lady was one of the main purposes of the sixteenth-century Sodality. "Devotion to Mary is in the Sodality, at one and the same time, end and means" (Villaret, p. 38). Fr. Joseph Stierli, in his *Devotion to Mary in the Sodality* (St. Louis: The Queen's Work, n.d.), declares that "devotion to Mary is not the proper end of the Sodality" and "not the most important means of the Sodality" (pp. 20 and 21). Nevertheless he maintains that the Sodality was characterized by "intense devotion to Mary" and that this devotion found "its specific expression in the patronage of the Blessed Virgin" (p. 25). Father Stierli explains the origin of this patronage: "It is accomplished in the same manner in which the first Sodality of Father Leunis was placed under the patronage of Mary—by a consecration to Mary" (p. 26). He goes on to conclude that "we can appreciate fully the deep and fruitful meaning of consecration to Mary as a total, life-encompassing and life-forming surrender to Mary" (p. 32). Despite his protestations to the contrary, therefore, it would seem from the words quoted that Father Stierli is not too far from Father Villaret in his view of the Marian character of the sodality.

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One of the principal common practices of the early sodalities was the recitation of the Office of our Lady. In the bull, *Gloriosae Dominae*, which Pope Benedict XIV issued in 1748 on behalf of the sodality, the Pope required that each sodality has a Marian title, and described at some length the Marian outlook of the sodality. This Marian character has always been retained by the sodality. To this day all sodalities pay formal respect in their titles to one of her feasts. Above all in the formulas for sodality consecration this Marian orientation of the sodality is plainly evident. The whole of the sodality purpose, in consequence, might seem to be embodied in devotion to her. One of the first of such formulas and one which is widely used to-day can be given here:

Most Holy Mary, Virgin Mother of God, I, N., most unworthy though I am to be your servant, yet touched by your motherly care for me, and longing to serve you, do, in the presence of my Guardian Angel and all the court of heaven, choose you this day to be my Queen, my Advocate, and my Mother, and I firmly purpose to serve you evermore myself and to do what I can that all may render faithful service to you. Therefore, most devoted Mother, through the Precious Blood your Son poured out for me, deign to take me among your clients and receive me as your servant for ever. Aid me in my every action, and beg for me the grace never by word of deed or thought to be displeasing in your sight and that of your most Holy Son. Think of me, my dearest Mother, and desert me not at the hour of death. Amen (Villaret, p. 37).

History of devotion to Our Lady

This Marian devotion of the sodality movement was very much in tune with the times. The sixteenth century had seen the great movement for the restoration of the liturgy to the people. This had made a beginning with vernacular versions of the Scriptures in various countries of Europe and with popular books of devotion in the fifteenth century. It was checked by the Council of Trent in the interests of conservatism and the preservation of doctrinal orthodoxy. In these circumstances piety sought other outlets than the liturgy of the Mass. Since the supreme worship of Jesus Christ, the Sacrifice of the Mass, could not be touched, the other traditional form of liturgical expression, the monastic breviary, could be used for popular purposes. Not that the breviary was used in translation. Instead it served the basis for imitations. These were in the

vernacular and shorter, and written in a sentimental vein which appealed much more to the Latin mind than the restrained expressions of the Roman breviary. In this way the various little offices of Our Lady made their appearance.

In the twentieth century, however, popular devotion has taken another turn. Another liturgical movement has caused a lively interest in the Bible and its liturgical use, and in our understanding of the nature and purpose of the sacraments. These scriptural and sacramental developments have come together and have produced in many Catholics a new awareness of the sacrifice of the Mass and of its possibilities for popular liturgical expression. At the same time they have turned attention away from the little offices and devotions of a non-liturgical kind. This change in devotional expression is affecting the development of the sodality. Its Marian character is likely to express itself in different ways in the future. The sodality maxim, "Per Mariam ad Jesum," which means that the way of the sodalist to Jesus Christ lies through Mary, is no longer pedagogically verified in an increasing number of sodalists. For them the maxim should rather run, "Per Jesum ad Mariam," meaning that the study and love of Jesus Christ will introduce them to, and engender a love for, his Mother. The Christocentric trend in present-day devotion is contributing strongly to this change in the viewpoint of some sodalists. For these, the liturgical movement in its biblical and sacramental manifestations is providing a devotional nourishment of a richer and, therefore, more satisfying nature than some of the devotional practices of the past. This devotional re-orientation is proving to have a strong appeal to educated men and women. This does not mean that Our Lady's position in the sodality movement will diminish. It may, probably, become firmer and more important. It will certainly become more theological.

The increasingly large numbers of educated and fervent Catholics make it necessary to offer more advanced forms of piety and devotion in the Church. The deepened spiritual consciousness of so many modern Catholics is one reason why it is possible to give the *Spiritual Exercises* in depth to larger numbers of people than ever before, and it is wise for sodality directors to avail themselves of the *Exercises* to attract to the Sodality the men and women in the professions who are so numerous and so influential in modern life.

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Varieties in Sodality groupings

This development of the sodality movement which has produced what are called professional sodalities is different from the older pattern. It is these modern groups which most exemplify, at least at this present time, the words quoted at the beginning of this essay, that "the Sodality . . . is the fruit of the *Exercises* and their most powerful ally." How radical, however, is this change? Some have seen it as great enough to warrant regarding a few of these professional sodalities as new societies whose claim to the title of sodality in its historic meaning is unwarranted. This difference is plain enough when these groupings are contrasted with the multitude of school and parish sodalities where the historic tradition of non-liturgical devotions to Our Lady is faithfully maintained as one of their characteristic marks. In these latter groups the *Spiritual Exercises* are often unknown. The existence of these two major divisions in sodality thought and practice at the present time prompts speculation about the future. The two divisions seem certain to exist in the sodality movement in the United States for many years to come. Should this situation be regarded as satisfactory or should an attempt be made to introduce the *Spiritual Exercises* and the liturgical practice of devotion to all sodalities? Judging by the quotations with which this essay began, it is according to the mind of competent ecclesiastical authority that the *Spiritual Exercises* should form the foundation of the sodality way of life, even though, as we have seen, this was not a primitive sodality tradition. On the other hand it seems likely that the older devotions to Our Lady will decline in popularity with the increasing popular knowledge of, and attraction toward, the liturgy. Is this, it will be asked, a reasonable development of the sodality movement, or is it not better to regard it as a new movement requiring a new name? A new name would certainly prove useful for removing the widespread obscurity concerning these very clear divisions in the modern sodality movement.

On the evidence given above it could well be maintained that these new trends in sodality life, being backed in part by authority and in part by popular devotional movement, will prevail over the traditional ways. If this be granted, then it could be reasonably argued that the ambiguous meaning attaching to the use of the

name sodality should be put up with until, in process of time, the ambiguity is removed by the obsolescence of the older sodality tradition. This is likely enough to occur in school sodalities. Is it, however, at all likely in parish sodalities? To most parish sodalists, pastors, and bishops, in the United States, the parish sodality is not concerned so much with personal spiritual development as with organizing the services of women for the material and financial needs of the parish and the diocese. In most of these sodalities men are not members, nor are they expected to be. Accordingly, for most American Catholics the sodality is regarded as a women's organization; and its program is not orientated towards the professional Catholic woman. Since these parish sodalities perform important services for their parish and diocese, it is not likely that they will be allowed either to die out or to be developed in any way which might affect the goals of universal female membership and of practical service. It seems, therefore, that the name sodality will continue to have its ambiguous meaning for a long time to come.

There is encouraging evidence, however, that some of these parish sodalities are making increasing use of the *Spiritual Exercises* as their instrument for the ascetical formation of their members. Already parish sodalities of women are making closed retreats lasting a weekend; and the matter of the *Exercises* is being used during the year to form the foundation of courses in spiritual development. It is most likely that these practices will spread. It is impossible to expect that all the women members of a parish will be prepared to attempt to attain great spiritual depth in their lives, even though they are sodalists. A group of them, however, in each parish can always be found who are ready and able to make notable spiritual progress, and they could easily form a permanent subsidiary body within the parish sodality as a whole. Moreover, as the liturgical movement becomes more rooted in parish life, the women's sodalities will become more affected by it; and each sodalist's love and service of God will be enriched by the contact.

In many college and high school sodalities, both the *Spiritual Exercises* of St. Ignatius and the liturgical movement have already become familiar spiritual instruments and this trend shows every likelihood of being strengthened in the years to come.

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The apostolate of the laity

In this exposition of the nature of the sodality movement it is necessary to pay attention to the change in apostolic outlook which has developed in the Church in the last hundred years, since this change has had a strong influence on Sodality development. The first sodalities encouraged their members to take up some one or more of the traditional spiritual and corporal works of mercy, for example, visiting the sick or imprisoned, burying the dead, setting up orphanages, and feeding the hungry. The first members of the Society of Jesus had numbers of pious persons active in such works. However, none of these early Jesuits ever regarded laymen as having any sort of Christian apostolate which could be regarded as essential to the fulfillment of the Church's mission. Even the ardent layman who had had his life and outlook transformed by the *Spiritual Exercises* in a thirty-day retreat was not looked upon as having anything to contribute to the spiritual work of the hierarchical apostolate. Such an idea was foreign to the times. Any work that a layman might do, no matter how beneficial and Christian, was regarded as essentially supplementary to the real work of Christ which could only be done by those in holy orders. It was thought that since the laity were concerned with temporal affairs they were thereby without any part in the sphere of sacred things.

It has not been until the twentieth century that the apostolate of the laity has begun to take a much broader scope than the acts of charity that were regarded as the ample theatre of lay action throughout the history of the Christian Church. What precisely that scope is, still remains matter of debate within the Church, together also with amplification of the theological principles which underlie the participation of the laity in the apostolic mission of the Church. The tendency now is to encourage a lay apostolate among all Catholics. Thus Pope Pius XII stated that he desired "all who claim the Church as their mother should seriously consider that not only the sacred ministers and those who have consecrated themselves to God in the religious life, but the other members as well of the Mystical Body of Jesus Christ, have the obligation of working hard and constantly for the upbuilding of this Body" (*The Mystical Body of Christ*, No. 117).

The recent teaching of the Popes on the lay apostolate, and the even more recent recognition of the importance of the work that a Catholic professional person can do in and through his profession has raised the question of what is an adequate spiritual foundation of such professional men and women. It is reasonable that they should have a spiritual formation sufficiently advanced to satisfy and sustain all the spiritual needs of an educated man. For any spiritual life two things are requisite: knowledge and love. The knowledge of God needs to be proportioned to one's general education. The university and college graduate of the present day undoubtedly finds the liturgical movement in its ampler forms very satisfying for public worship. The appreciation of modern theological views concerning the Bible, the sacramental system and the Mass which an intelligent participation in the movement entails is attractive to such a laity. Their love of God is fostered by the writings of some of the best contemporary theologians. A layman who has become acquainted with these authors seeks an annual retreat more demanding than the customary closed week-end retreat for parish laymen. He is usually ready for, and even desirous of, a strict Ignatian retreat of some days' duration.

The convergence of the modern sodality movement and the retreat movement, the compatibility of the sodality way of life with the liturgical movement, the non-specific nature of the sodality apostolate and its adaptability to the professional apostolate as developed in recent papal statements on the lay apostolate—all combine to suggest the formation of professional sodalities as a suitable medium for the spiritual needs of Catholic professional men and women. This has been reinforced by the simplicity of the sodality's way of daily life with its recommendation of frequent attendance at Mass and the sacraments, a daily period of prayer and examination of conscience and daily spiritual reading. Important also has been the recent sodality emphasis on personal spiritual direction which is a practice eminently suited to the needs of the scholarly and religiously inquisitive mind.

Such professional sodalities have been set up in recent years in many cities of the United States. Some are wholly male in membership. Some are selective within the profession. They all seek a deeper spiritual life for their members. They encourage, or require,

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an annual closed retreat for each of their members; and they promote professional apostolates. In some of these groups the liturgical movement has taken a good hold.

Clearly these recent sodalities have travelled far from the teenage groups fostered by Mr. John Leunis at the Roman College in the sixteenth century; but there can be little doubt that he would approve of these developments. There is also no doubt that the Church has blessed them.

* * *

The Woodstock Institute on Mental Health, Counseling, and the Jesuit Educator

GENERALLY SPEAKING, men devoted to fostering athletic prowess are enthusiastic about body development and physical health. Many educators, however, devoted to the pursuit of academic excellence, are not enthusiastic about emotional development and mental health.

There are, no doubt, many reasons for the reluctance of some to welcome mental health into the hierarchy of educational objectives and values, but a very important one may well be the failure of mental health proponents to clarify their own ideas, strip them of jargon, and present them in a framework which can be understood and assimilated by educators who do not have a strong psychological background.

In February, 1965, Woodstock College held a three-day institute to help rectify that failure. Representatives of fifteen high schools in the Maryland, New York, and Buffalo provinces attended, along with the three province prefects of studies for secondary education. In addition, representatives came from St. Mary's theologate, Loyola University in New Orleans, Loyola University in Baltimore, Georgetown University, Loyola Seminary in Shrub Oak, and the University of Maryland. Among the panelists were Dr. Edward L. Suarez-Murias, a psychiatrist in private practice in Baltimore, Dr. Eli M. Bower of the National Institutes of Mental Health, Dr. Francis L. Clark of Georgetown University Hospital,

and Rev. Gerald G. Daily, S.J., of Menninger Institute. The main speakers were: Rev. Thomas A. McGrath, S.J., of Fairfield University; Rev. G. Gordon Henderson, S.J., of Wheeling College; Rev. John H. Walsh of Morton, Pennsylvania; Dr. Leo H. Bartemeier, Medical Director, Seton Psychiatric Institute; Rev. John R. McFarlin, S.J., of Gonzaga High School, Washington, D.C.; Rev. Michael P. Kammer, S.J., of Jesuit High School, Shreveport, La.; and Rev. John R. McCall, S.J., of Weston College.

The following presentation is neither a summary of the institute nor an attempt to represent a consensus of the ideas presented, though the author hopes that the views expressed are in substantial agreement with those that were generally accepted by the speakers and discussants.

The mental health approach to education, as we understand it, does not imply a departure from either the traditional goals or distinctive means of Jesuit education. Rather, it seeks to clarify the educational aim by analyzing and distinguishing its components, and by organizing the various elements in accordance with the latest scientific findings in regard to the normal, organic processes of human growth and development. It stresses the all-important fact that thinking and learning are not purely intellectual processes divorced from the complex genetic, developmental, and environmental factors that are the matrix of all human activity.

In the mental health approach to education, the reciprocal relation between mental health and effective learning is clearly enunciated (each is a symptom or condition of the other), and pedagogical techniques take it into account. In line with respected psychological findings, the Scholastics' concepts of mental faculties, mind-training, and will-training, which are found in much Jesuit pedagogical writing, are abandoned in favor of learning theories based upon the holistic-dynamic concept of human personality and behavior.

In such a framework, "the full and harmonious development of all man's faculties" is expressed in terms of an on-going process. The aim is conceived of not so much as the attainment of a concrete goal, but in terms of growth, development and maturation in three areas: (1) toward self-knowledge and self-acceptance; (2) toward good relations with God and men; (3) toward suitable self-actuation, integration, and commitment as a Christian member of academic, social, cultural, and religious groups. Clearly, these are not completely distinct areas. However, progress in the third presumes growth in the first and second; progress in the second presumes growth in the first. Progress in the first and second disposes an individual for and impels him toward the third.

The characteristic work of Jesuit educators, the one for which they are noted—academic excellence—lies in the third area. Interestingly,

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however, Dr. Bartemeier believes that "the great sin of Western Civilization is an overstress of the intellect to the neglect of the emotions." If this can be attributed in any way to Jesuit educators, the fault may lie in the belief that since the intellect and will are man's highest faculties, the proper job of education is to train these powers, and as a result an individual will then be able to utilize, restrain, and harmoniously direct his lower faculties.

The mental health approach, however, emphasizes the organic nature of all man's behavior. Neither thinking nor willing are processes divorced from other psychological factors. These powers cannot be trained independently or irrespective of an individual's past experience, present needs, feelings, attitudes and values, or future goals and ideals. As David Russell puts it in *Children's Thinking*, "Emotions and attitudes not only help determine what reaches consciousness, but act as directive forces in most thinking processes."

The mental health approach stresses the fact that for every individual there are ordered stages of intellectual growth through which progress must be made. There are also specific psychic conditions and environmental circumstances prerequisite for *healthy* intellectual growth. Indeed, high level intellectual achievement can often be elicited at any stage through negative dynamisms such as fear, guilt, and hostility (as when a person learns his lessons to avoid punishment, to overcome shame, or to "show up" another). But when these are the predominant dynamisms, the overall effect is one of emotional maladjustment.

Being aware of individual differences, the mental health educator is as wary of over-achievement as of under-achievement, of excessively withdrawn and submissive as well as aggressive and hostile behavior patterns, all of which may be symptoms of psychological pathology. Attention is focused on helping the students to lead happy, productive Christian lives rather than having them excel in curricular or extra-curricular activity.

In the *Manual for Jesuit High School Administrators*, educators are reminded that "We do not conduct schools to make money—what failures we would be! nor to increase our prestige, *nor even primarily, to impart a good education.*"

The educational aim constructed from the mental health point of view also avoids both extremes of a polarity that can be seen in writings about secondary education in America. At one pole are those who tend to consider the essential and primary end as training the intellect, while those at the other pole stress social adjustment.

Further, it avoids the problem of working with an unattainable ideal. For seemingly, "the full and harmonious development of all man's faculties" is synonymous with complete maturity (if not also perfect sanctity). However, as Dr. Suarez-Murias pointed out, maturity cannot be expected in our culture until at least the age of thirty years.

Thus, in dealing with adolescents, the mental health educator never forgets that he is dealing with individuals who are bewildered, frightened, and confused. He is aware that with the sudden onrush of puberty, the delicate balance between ego and instinctual drives has been upset. In fact, during adolescence the physiological, intellectual, and emotional growth curves are never in phase. When one of these undergoes rapid development, the others slow down.

As Dr. Eamonn F. O'Doherty has said, "At puberty, when the organism is undergoing tremendous, sudden, and rapid physiological changes, the developing intelligence slows down considerably, and the emotional development has been, in fact, slowed down for several years before that, during the latency period." The consequences of this unstable and precarious condition are enormous. They are the most salient features of student-teacher relationships, academic achievement, and total personality formation.

Concretely, then, what effects would the implementation of the mental health approach have on ordinary dealings with students within and outside the classroom?

The primary effect is on attitude. The mental health educator does not look upon himself as an artisan, a disciplinarian, or moralist. Consequently, he does not treat his students like pieces of clay to be moulded into fine figures, or vessels to be filled with knowledge and virtue, or animals to be tamed.

He does not consider it his job to *make* them behave—though he hopes for good behavior, inspires and encourages them to it, and above all gives an example for them to imitate.

Finally, he does not consider himself a judge of their behavior. It may be necessary to judge at times, but his primary disposition is to understand and accept—not condemn, nor necessarily approve, but understand and accept, while at the same time motivating to what is ideal.

The mental health educator realizes that his task is a service of love. If he cannot love his students, he will take Dr. Bartemeier's advice, "Go work in a factory or peel potatoes; you will do yourself and God a greater service."

The mental health educator never dominates his students, never threatens, or coerces, or tampers. His job is not to manipulate students,

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but to work on the environment—to present goodness, truth, and beauty in all its exciting splendor, its irresistible attractiveness.

Positively, he will, as Fr. McGrath emphasized, "Find an appropriate way to say, 'I love you.'" He knows that what the teacher is in himself, and what he means to his students, is far more important for their success in life than all the facts he can communicate. With Jacques Maritain he believes that, "Nothing in life is of greater importance than intuition and love, and neither intuition nor love is a matter of training or learning."

Intuition and love are a matter of self-actuation on the highest human level. The educator can assist students to achieve these by helping him through the stages that are preparatory to it. By his respect for the individuality of each, by his response to their unique needs, by his knowledge of their ability, anxieties, and aspirations, by his concern for their autonomy and independence, the educator can instill a sense of trust, of worthiness, of accomplishment, of belongingness and esteem: the elements that are necessary for self-acceptance.

By entering into a warm relation with his students he can help them to love. "There are many students in our schools who do not feel secure in a single human relationship." Their lives are dominated by feelings of anxiety, inferiority, guilt, and hostility. Once we have helped them to accept themselves and love others, these feelings, and the behavior consequent to them, which are a block to constructive self-actuation, will begin to disappear; and they will spontaneously desire and strive for achievement in accordance with their abilities.

Thus, the mental health educator is not concerned about doing anything to the student, but seeks to help each student overcome the obstacles which lie in the way of his self-development, as well as to point out and motivate toward the highest natural and supernatural values.

To do this the educator must himself be a mature person. He never uses the students for the satisfaction of his own needs. Rather, he is personally self-sacrificing, patient with ignorance, tolerant of abuses, and sympathetic to misery. He is authentic, never pretending to be other than he really is, more ready to praise than to blame, to understand than to judge, to accept failure than to coerce success.

Perhaps it is all summed up in the words of Kahlil Gibran: "The teacher who walks in the shadow of the temple among his followers gives not of his wisdom, but rather of his faith and his lovingness. If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind."

CHARLES G. COYLE, S.J.

“Victims to Their Crunching Teeth”

An Autobiography of Martyrdom: Spiritual Writings of the Jesuits in New France. By *François Roustang, S.J.* Translated by Sr. M. Renelle, S.S.N.D. St. Louis: B. Herder Book Co., 1964. Pp. x + 342. \$5.75.

RARE IS THE JESUIT with the professional interest and leisure to brave his way through the vast thicket of the *Jesuit Relations*, seventy-one volumes in all. Most of us have had to be content with abbreviated selections and popular biographical accounts of these valiant missionaries. As a result, we have never reaped the full spiritual benefits of their apostolate, recognized as one of the most austere, the most onerous and the most excruciating in the history of the Catholic missions.

Père Roustang, editor of *Christus*, rendered us a fraternal service four years ago when he published *Jésuites de la Nouvelle-France*, selections from the writings of Paul le Jeune, Enemond Massé, St. Jean de Brébeuf, Pierre Chastelain, St. Isaac Jogues, St. Charles Garnier and Pierre Chaumonot. His aim was not to provide a random sampling but to eliminate the impersonal official sections and to present only those passages in which the missionaries personally reveal their innermost spirit. The editor introduced each group of writings with an essay consisting of a thumbnail biography and an incisive analysis of the spirituality presented.

Sr. M. Renelle, entrusted with the translation of this scholarly work, brought to her task exceptional linguistic skills and a spirit of painstaking research. She would not give her readers a rendition twice removed from the original Latin, nor would she serve up heated-over excerpts from R. G. Twaites's turn-of-the-century translation of the entire *Relations*. Rather, she undertook the laborious task of returning to the original Latin and, with the aid of additional documents more authentic than

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those available to Twaites, furnished us with a text more accurate and far more charming.

Many books are a tedious chore for a reviewer. This was a delightful exception. Reading it was not only historically informative and spiritually inspiring, but challenging and timely as well. In the hope that every American Jesuit will treat himself to a reading of this book, I will include as many illustrative examples as space will allow; for a flavoring of its contents will be sufficient inducement.

Paul le Jeune ranks first among the writers, not only as founder and first historian of the Huron mission, but also for the vigorous elegance of his language. At a time when many of us are concerned with public relations and interpersonal communications, it is instructive to read this pioneer PR man. He toiled strenuously to learn the habits, customs, crafts and beliefs of the Indians, with a spirit of adaptation akin to that of his confreres Ricci and De Nobili half a globe away. But in counseling future missionaries he writes: "To convert the savages, not so much knowledge is necessary as goodness and sound virtue. The four qualities requisite for an apostle in New France are affability, humility, patience, and a generous charity. A zeal too ardent scorches more than it warms, and thus ruins everything. Great magnanimity and adaptability are necessary to attract these savages, little by little. Our theology is difficult for them to understand, but they comprehend perfectly our humility and friendliness, and through these they are won" (p. 72).

American Jesuits, we are told, are inordinate in their dependence on creatures to assure their success, to the neglect of interior things. Le Jeune reflects on his experience;

Truly New France is a region where one learns perfectly to seek God alone, to desire God alone, to have one's intentions sincerely directed toward God and to trust and rely closely upon his fatherly providence . . . to live in the bosom of God and to breathe only the air of his divine guidance. The sweetness of that air can be realized only by actually inhaling it. . . . Old France is fitted to conceive noble desires, but New France is adapted to their execution. Never in my life in France have I understood what it was to distrust self entirely and to trust in God alone—really alone, without the presence of any creature . . . when we find nothing else we immediately encounter God who communicates himself most fully to hearts that are well-disposed (p. 71).

Love for Sacred Scripture and a liturgical spirituality have always been the touchstone of authentic Christian piety. The frequent quotations found in these writings were not culled from a handy concordance to edify the reader nor are they strung together as in a Scripture serv-

ice. They are an integral part of a mystical life. When Jogues writes, "Upon my back the plowman plowed; they drew their furrows long," it is evident that he was being sustained by an experiential appreciation of God's word—a word savored over the years. He tells us that Sacred Scripture was "a source of great consolation to me in my adversities" (p. 198), and:

I revered Holy Writ very highly, and I wanted to die with its holy words on my lips (p. 223). I had recourse to the support of Holy Scripture, my usual refuge, certain passages of which I kept in my memory. It was these that taught me to "think of the Lord in goodness" (Wisd. 1:1), even if I felt no sensible devotion, and to recall that "the holy one shall live by faith" (Heb. 10:38). I would explore these passages, I would probe the smallest streams in my efforts to quench my thirst. I would "con his law by day and night" (Ps. 1:2). "Were not your law my great delight, I should by now have perished in my grief" (Ps. 118:92). "Then would a swollen stream have swept us off. Blest be the Lord who did not give us up—a victim to their crunching teeth" (Ps. 123:5-6). "We were crushed beyond measure, beyond our strength, so that we were not sure of even continuing to live" (2 Cor. 1:8).

A liturgical spirit which we would characterize as typically Ignatian permeated their hearts and pen. Not only was time reckoned in terms of the liturgical cycle and no pains spared to honor God with all the splendor primitive conditions would permit, but there is a pervasive awareness of the sacramental efficacy of their daily lives and sufferings. "On the vigil of the Feast of the Assumption of the Blessed Virgin Mary, we arrived at the first Iroquois village. I gave thanks to our Lord Jesus Christ because on that day when the whole Christian world was rejoicing at the glory of his mother assumed into heaven, he had called upon us to share with him his sorrows and his cross" (pp. 206-207). Is there any liturgical spirituality deeper than that of St. Isaac Jogues when he writes: "I was so happy that the Lord led me into solitude at the season when Holy Church recalls the passion, so that I could recall so much more easily his celebration of the Passover, the bitterness and gall that followed, and that, being mindful and remembering, my soul languished within me. . . . I spent almost all my time before the cross which I had carved in a huge pine tree far from the cabin" (pp. 231-232).

His frequent request for a remembrance at the Holy Sacrifice was not a mere formality, a pious clausula to close his letters with an edifying flourish. "I beg you . . . to entreat our Lord, and at the altar to be particularly mindful of a poor priest who is about to be deprived of Holy Mass for eight or nine months" (pp. 266-267). "Do you see how much

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I need the powerful aid of your prayers in the midst of these barbarians? I shall have to live among them . . . without Mass, without the sacraments. . . . I shall be happy if our Lord wills to finish the sacrifice where he began it. May the little blood that I shed in that land be a pledge of what I am willing to give him from all the veins of my body and from my heart" (p. 268).

Psychological dimensions

Those concerned with the psychological dimensions of spirituality will find the editor's interpretation of St. Charles Garnier most thought-provoking. Beginning with fragmentary evidence from the early life of the saint, Roustang stretches him on the couch of retrospective psychoanalysis (somewhat as Erik H. Erikson did with Martin in his *Young Man Luther*). Garnier's missionary vocation, Roustang contends, though a true vocation, had its psychological roots in flight from his domineering father. The beardless, frail youth was under a compulsion to prove his virility. His whole temperament "as a sort of compensation, seeks the showy, the heroic, forces him to confront the impossible. This temptation to choose for himself the most agonizing of difficulties, simply because they are difficult, prevented him from seeking virtue for its own sake" (p. 276). The heroism of his virtues, Roustang admits, cannot be denied, but his sanctity seems dull when compared with that of his companions. His psyche, damaged by struggle in the bosom of his family, was so inhibited that he seemed incapable of soaring aloft. His actions assumed an aspect of strained willfulness, and the characteristic contemplative aspect of Christian life—union with God consciously sought—is notably lacking. The editor recognizes that such an interpretation may be *pūs auribus offensiva* and likely to encounter resistance in professional circles; so he is quick to acknowledge that deficiencies in one's psychological development and even a warped personality are not necessarily a handicap to God's developing high sanctity in a man and making him even more effective apostolically. Garnier, in fact, seems to have been the most perceptive of the missionaries, entering deeply into the hearts of the savages with a remarkable empathy and with a wisdom gleaned not from books but from his own sad experience.

In this same vein of religious psychology, one reads with interest Roustang's theology of dreams. In the history of Christian life, numerous are the saints to whom God has spoken while they were asleep. Isaac Jogues describes with lyric beauty several of his dreams, and Roustang asks this question: "Is it too farfetched to think that sleep which liberates the unconscious levels of our personality will also allow to appear better than the state of wakefulness the depths where God works in us, where

we receive him and accept him as our absolute Master who created and who continually re-creates us? Even—and especially—if we admit that every dream is the realization of a desire, why should not the deep-seated desire of the saint or of those most faithful to God manifest themselves here? Why should not those desires we cherish most fondly and those which to the men of God are essentially more than merely thwarted instincts—why should they not arise up when our daily occupations are laid aside?” (p. 172)

Obedience to legitimate authority is perhaps the most vexed question of our times. Can the French Jesuit missionaries enlighten us on this score? The Iroquois had threatened that if ever they took a Frenchman captive they would apply more cruel tortures to him than to any other prisoner and after excruciating torments would burn him alive over a slow fire. Superiors, aware of this danger, considered a journey into the wilderness necessary for the glory of God. “They appointed me to undertake it, but in such a way that I could have refused if I had wanted to,” Jogues tells us. “But ‘I did not resist: I have not gone back’ (Is. 50:5). I willingly, even joyfully, undertook the mission imposed upon me by obedience and charity. If I had asked to be excused, the task would have fallen to someone much better than I” (p. 199). The sequel is well-known: capture, torture, years of imprisonment, escape, journey to France, return to Canada. Once again Jogues was designated ambassador to conduct peace talks with the Iroquois. He wrote to his superior, describing how his spirit was seized with fear and how his mortal nature trembled at the thought of undertaking such a venture; for, if he knew how to speak the language of the Iroquois, he knew also their duplicity and cruelty. Despite the candid exposition of his fears and reluctance, the order was not retracted. Jogues obeyed. The first overture was successful. He was ordered to return again. In a note to a fellow Jesuit before his last departure, he wrote: “Ibo et non redibo” (p. 268). It was not a prophecy, simply an expression of moral certitude that he would die in performing this act of obedience, a victim with the Victim.

This *Autobiography of Martyrdom*, it should be evident, makes timely reading. You will find in it depth of feeling and beauty mingled with humor and hardship, incredible courage and joy amid spine-chilling tortures and intolerable discomfort. The Jesuits who preceded us on this continent came not as hirelings but as true shepherds loyal to their flocks through death. We need their apostolic decisiveness.

DOMINIC MARUCA, S.J.

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READERS' FORUM (continued from p. 288)

Thus, for mental prayer and the celebration of Mass a certain amount of time is fixed, which in its totality amounts to an hour and a half. No time is assigned for thanksgiving, but its omission should be precluded. How much time should be given to this exercise? Nowhere in the Institute is any fixed time prescribed, and the authors themselves do not agree in determining the amount. In many places, most places, in fact, the pious custom recommends itself of giving a full quarter hour to thanksgiving after Mass.

Interior devotion and reverence toward the Eucharistic Sacrifice will indicate to each person the right amount. The time for thanksgiving is by no means to be considered as a means for filling out the full hour of meditation.

John L. Swain
Vicar General of
the Society of Jesus

A Response dated April 9, 1964
(*Acta Romana Soc. Jesu*, Vol. XIV,
Fasc. IV, p. 567).

Regarding permission to omit the examination of conscience on mornings when Ours have been present at a sermon (*Epit.* 183, 4).

A doubt had been brought forward by a Tertian Instructor over the interpretation of *Epitome* 183,4: "On Sundays and feastdays, when Ours are present in the morning at a sermon, the examen need not be made as pre-

scribed." Some make an application of this to themselves from the fact that they have given a homily once or twice during Mass in the morning.

Although an interpretation of this sort is not entirely ruled out, still it appears less suited to the sense of the law, as one might judge from the historical origin of this general directive.

But more distressing is such a juridical minimalism, if I may call it that, applied to the spiritual life. Let our tertians learn not out of some sort of "legal" observance but from the law of charity and love and by docility to the Holy Spirit to occupy themselves in their spiritual exercises. In this way, even in more difficult circumstances, as often happens in the apostolic life, they will continue to remain with God in prayer and foster purity of heart also through the examination of conscience. This is not to say, certainly, that from time to time circumstances will not be such as to hinder one in his prayer and examen. In such a case, however, one will not omit it with an attitude of self-vindication, but as compelled by that necessity whose measure should be "*discreta caritas*" (Cf. *Const. P. VI, c. 3*) (582).

It will be the Superiors' function to judge in individual cases whether the men are proceeding correctly or by cloudy reasoning are excusing themselves more than is right from their spiritual duties. If the latter, they should advise their subjects in a fatherly manner and lead them back to the desire and love of prayer. (Cf. *Epit.* 181).

FATHER JOHN HARDING FISHER (1875-1961)

JOHN HARDING FISHER WAS BORN IN BROOKLYN, New York, on December 9, 1875. He was the second of the three sons of Alfred J. Fisher and Frances Biddulph Fisher. The father, Alfred Fisher, was a Philadelphian by birth and a graduate of Penn State. He had majored in chemistry but was fond of literature. A copy of Emerson with annotations in his father's hand was in the family library. Harding's mother used to relate that Alfred Fisher had a facile pen and when in college had been accustomed to write the love letters of his chums. The Fishers had been in America since pre-Revolutionary days and according to family tradition some member had been friends of Betsy Ross.

Alfred Fisher was a successful business man, operating a toy factory in a building opposite Trinity Church in New York City. It was there that he met with an accident which led to his death. One day while calling to a subordinate on another floor, Alfred Fisher, an impulsive man, lost his footing and fell into the shaft. He lingered six months, dying on July 26, 1880.

Alfred Fisher had been an Episcopalian. When he married Frances Biddulph, he promised to let her bring the children up Catholics but confessed afterwards that he did not expect her to remain true to her faith. Shortly before his death, however, he asked to be received into the Church. When the priest asked why he wanted to embrace the faith, Mr. Fisher answered that he considered Catholicism a divine religion; "It has produced divine effects in the life of my wife." Mrs. Fisher was left well provided for. On the death of the paternal grandfather sometime later still more funds accrued to the little family.

Frances Biddulph Fisher lived in Harding's memory as the ideal of a holy Catholic mother. He kept her picture, which reveals a strong, in-

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telligent face, on his desk before him. And he used to say that when she died the world was never the same again.

Harding's earliest training was received in a private school. Later on he attended a public school. But when in the early eighties Monsignor Kiely of the Church of the Nativity in Brooklyn opened a parochial school, the Fisher boys were among the first pupils. Harding was always among the leaders in his classes. He loved baseball and football, although tennis was his favorite sport. He also attended dancing school and learned the intricacies of the popular steps. He also took piano lessons for four years though music was not his forte.

The boys and their mother were faithful attendants at Sunday Mass. They confessed and communicated every week also. Harding had been prepared for his first Communion by a nun. One day she told him to observe strict silence from that moment till after receiving for the first time. Thereafter, until the great day, all communication between the boy and his family was by note. His mother and brothers, who always took Harding seriously, did not, apparently, consider this procedure strange.

In 1888 the little family moved from Brooklyn to Bedford Park. Mrs. Fisher wanted her sons to receive Jesuit training and at the time there was no Jesuit school in Brooklyn. Bedford Park was a residential district in 1888. There were no stores and newcomers were only accepted "after their blood had been analyzed." The only other Catholic family near the Fishers was that of Matthew O'Rourke, the local New York Central station master. The families became firm friends. Mr. O'Rourke was very helpful to Mrs. Fisher while a son, John O'Rourke, and Harding Fisher became lifelong friends.

At Bedford Park the same happy home life continued. A number of neighborhood girls now began to figure in Harding's life. There were moonlight skating parties and informal dances in the Fisher home. Harding liked the girls, who were all Protestants. Though they liked him he never singled any one of them out for special attention. His love for his mother grew and in his opinion none of his girl friends could be compared to her.

Fordham

As we have seen, Harding's mother moved to Bedford Park to give her boys the advantage of a Catholic education at nearby St. John's College, the parent cell of Fordham University. Harding enrolled as a student there in the fall of 1888.

The student body of Fordham had, in those days, about 250 students, mostly boarders. Harding and his brothers belonged to the day scholars,

dubbed "peskies." Harding spent seven years at Fordham, passing through first, second and third academic classics, belles-lettres, rhetoric and philosophy. At the end of his first academic year, the authorities proposed that Harding skip a year, but Mrs. Fisher insisted that her son have the benefit of the whole course. Harding had little difficulty in keeping up with the leaders of his classes and collected his share of the medals, among them the coveted Hughes medal for proficiency in philosophy.

A corps of cadets had been established at St. John's College in 1885. In January, 1891, Lieutenant Clarence R. Edwards, U.S.A., became military instructor in charge. Harding had a commission in the Corps and remembered Edwards, one of the most distinguished American generals of World War I, as a stern disciplinarian. Young Fisher was eventually dispensed from drill because of headaches which put in an appearance at this time and were destined to afflict him during most of his life.

On November 23, 1891, Father Thomas Gannon succeeded Father Scully as president of Fordham—the first step in a career that saw him Provincial of the Maryland–New York Province and Assistant General of the Society of Jesus. Unlike his successor of the same surname, Father Thomas had no oratorical gifts whatsoever. Once he had meditated a theme, there was for him only one way to express it, in the dry-as-dust manner. The picture of the holy president in Harding's memory was the one presented at the end of the reading of marks before vacations. Father Gannon invariably ended with the words, "Boys! Go straight home! Your parents are awaiting you! There are dangers lurking in the city! Go straight home!" This sententious advice was not always followed. Harding recalled how a group of students were expelled for imbibing too freely and then riding through the city in a tallyho, singing Fordham songs.

Father Gannon unsuccessfully endeavored to induce Harding to resume his place in the Corps of Cadets. When he learned that the headaches had stopped, he urged the boy to go back to drilling. Harding protested that drilling had given him the headaches. Father Gannon allowed himself to be persuaded. Harding tried out for the teams while at Fordham, and although he made the baseball and football squads, he was never a regular. In tennis, however, he was looked upon as one of the best not only in the school but in the city.

It was at Fordham that the seeds of Harding's Jesuit vocation were planted. The religious spirit of the campus was high.

Fordham's faculty had much to do with Harding's vocation although, with one passing exception, they never spoke of the religious life to him.

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He was especially influenced by Fr. George E. Quin, the first Jesuit he met and an expert in handling boys, and by Fr. Patrick Halpin. The scholastics were, of course, nearer to the boy than the priests. Mr. Joseph H. Smith was fond of Harding and was more or less adopted by Mrs. Fisher. Mr. Smith was moderator of the Fordham *Monthly* in whose pages Harding first published.

Harding graduated with honors in the class of 1895. The class numbered seventeen and he was valedictorian. His vocation was still in doubt at the time. He hesitated between law and the Society. The day of his graduation, however, he hastened to Woodstock and the following morning served his first Mass, the first Mass of Fr. Owen Hill. The words of the Epistle of the Mass, "He could have sinned but did not, could have done evil but would not" (Ecclus 31: 10), made a deep impression on the acolyte.

That fall Harding enrolled in the law school of Columbia University. His heart, however, was not in law. His mother, suspecting that his love for her stood between her son and the Jesuit life, warned him, "If God wants you and I am in the way, He will take me. And I know He wants you." John J. O'Rourke, his chum who had entered in September, wrote to ask if he expected an angel to assure him of his call. Harding prayed to the Blessed Virgin and fixed on December 8 as the day of decision. After receiving Holy Communion he determined to become a Jesuit. His mother immediately gave her consent.

Among his examiners were Fr. John Keveney and Fr. William F. Clark. The former remarked, "So they finally got you." Father Clark gave Harding an informal examination in Sophocles, unseen for several years. When Harding saw the Provincial, Father William O'Brien Pardow, the Provincial said, "I got a good report on you and you may enter. You will find it hard, very hard; but you'll be happy." Harding said that the prophecy was only partially true: he had been happy as a Jesuit but never found the life hard.

Frederick

On September 24, 1896, Mrs. Fisher accompanied Harding to Jersey City and there bade him farewell. Her heart was heavy, and on her return home she opened her copy of the *Imitation of Christ* as she did when perplexed or sorrowful. The words she read were: "When I give you something it is still mine; when I take it back I am not taking anything of yours" (III, 30). Her tears turned into prayers.

The next day, September 25, 1896, Harding went to Frederick, "greenwalled by the hills of Maryland," and entered the Society of Jesus.

Harding had, while at Frederick, the direction of Father John H.

O'Rourke, who was Rector as well as Master of Novices. His eloquent tongue instilled a love of Jesus Christ into his novices. Father O'Rourke won and kept Harding's affection and esteem. That did not mean, however, that his was an easy training. On the contrary, Harding recalled that the vigilant Master, who belonged to the school of St. Philip Neri in this respect, believed in arranging unmerited humiliations for his charges. Not infrequently the novices were summoned to the Master's study and, after knocking and entering, would be kept standing in silence for several minutes while the priest continued his work. Sometimes the young man would then be dismissed with a reprimand for trying to force himself upon his director. Harding had brought to the novitiate a supply of very high collars. Father Master refused to let him change to the more comfortable kind used in the novitiate. Moreover, on occasion he would refer to the vanity of a novice who persisted in being singular in this respect. "When will you give up your worldly trappings, Brother Fisher?" he would ask in the presence of the other novices.

The prize humiliation of Harding's novitiate came on the occasion of his Marianum. Harding saw the sermon he had composed on Our Lady discarded as quite unfit for delivery. Instead Father O'Rourke gave the young man an excellent sermon by a distinguished preacher and told him to memorize and deliver it, adding that under no circumstances was he to tell anyone that the sermon was not his own. The whole house was in admiration, and the dean, Fr. Raphael O'Connell, said that something would have to be done to develop such an excellent talent. A few days afterwards Father O'Rourke not only removed the prohibition against revealing the authorship of the sermon but enjoined on the novice the duty of seeing to it that everyone knew the facts within a few days. He obeyed.

Other humiliations of this kind were meted out. On more than one occasion he received pennies to pay for a railroad ticket. On occasion the Master would revoke a penance imposed by the Father Minister, while forbidding Harding to inform that official. Brother Fisher easily perceived that this somewhat formalistic treatment was a part of his beloved Master's system and accepted it, but personally he did not consider that it had any formative value and as master of novices did not resort to it.

At the end of the novitiate, Harding was destined for studies at Stonyhurst in England as a preparation for Oxford. Father O'Rourke, mindful of a weakened condition of Mrs. Fisher's health, persuaded the Provincial to delay the appointment for a year. Harding remained at Frederick for a third year, reviewing his rhetoric under Father O'Connell.

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England

Fr. Edward Ignatius Purbrick, an English Jesuit, was Provincial of the Maryland-New York Province from March 14, 1897, to January 8, 1901. One of his projects aimed at giving the province a group of men trained at Oxford in an English university atmosphere. Father Purbrick thought that the American universities had copied the German universities too servilely and had turned literature into a science. In order to prepare the young Jesuits for Oxford, Father Purbrick began to send promising subjects to Stonyhurst, then the philosophate of the English Province. There while making their philosophy, they could do reading on the classics under competent tutors.

Harding Fisher was named to make philosophy at Stonyhurst on July 31, 1899. Before sailing he spent two weeks in New York City and had long visits with his beloved mother whom he felt he would never see again. This presentiment was verified, as Mrs. Fisher died of a heart attack on May 26, 1901, during Harding's second year in England.

Like other Americans who cross the Atlantic, Harding found out that views other than those current in the United States obtained abroad. From the beginning the un-American ways of the English were too clear to be denied or explained. Harding did not remain long enough in England to acquire the English viewpoint. He came greatly to admire and love the Englishmen he knew at Stonyhurst and was always amazed by their shyness. He recalled that he had to do all the breaking of the ice in order to form friendships. When he was first interviewed by Fr. Joseph Browne, the Rector of Stonyhurst and an Anglified Irishman, he was asked, "How are you getting on?"

"So-so," he replied.

"Aren't they good to you?"

"Negatively they are. No one has hit me or called me names."

"How about Father McCoy?" (Father Richard McCoy, another Anglo-Irishman, was the superior of the Jesuit students at St. Mary's Hall).

Harding answered, "Father McCoy is the worst one of all. When he sees me coming, he runs."

"Yes," admitted Father Browne, "he is one of the shiest men in the English Province but also one of the best. It will be worth your while to try to get to know him."

Harding tried and (with or without the aid of Father Browne, he never knew) became one of Father McCoy's favorites and his partner at cards.

In time the English came to appreciate Harding's social gifts—so much so, indeed, that one or other of them tried to monopolize him. Harding resisted this, preferring to spend some of his time teaching scholastics

who did not speak English the American brand of that delightful tongue. One of his pupils was the German, Johannes Ross, afterwards bishop in Japan.

Willie Doyle

Among the foreigners at St. Mary's Hall was the Irish Jesuit William Doyle, who was to distinguish himself as an English Army chaplain in World War I. Fr. Robert Steuart wrote in *March Kind Comrade* that Doyle had merited the Victoria Cross, not once, but many times. Father Doyle was killed in action and after his death became widely known as one of the leading modern exponents of penitential asceticism. What was most vivid in Harding's memory of this mercurial Irishman was his intense Irish nationalism which led him to dance on a picture of Queen Victoria and kept him glued to his chair when "God Save the Queen" was played. In addition, Doyle's addiction to practical joking earned him at Stonyhurst the reputation of being an eminent if kindly villain.

Among the Englishmen, Harding's favorite was Charles Plater, a man of attractive personality and great friendliness. Harding returned his affection and considered him one of the finest and most lovable characters he ever met. Fr. Cyril Martindale, the well-known writer, was also one of Mr. Fisher's close friends. He told the young American how he had read himself into the Church while at Harrow and was promptly expelled for having done so. Later on, however, when Martindale won the Newdigate Prize at Oxford, an achievement never before accomplished by a Harrovian, all Harrow received a holiday to celebrate the feat.

But the greatest spiritual treat of Harding's stay in England was a retreat given at St. Mary's Hall by Fr. John Conwee of the Irish Province whom the *Ulysses* of James Joyce has introduced to the world of letters. The suave and simple eloquence of this father set Harding's heart on fire during every meditation. He could scarcely wait at times for the points to end in order to get to his priedieu, where he would talk over the matter with Christ the King.

Harding saw a good deal of England during his three years in that country. When his mother died, his brother James crossed the ocean to visit him. The authorities at St. Mary's advanced the date of Harding's examination so that the brothers could travel about England together. During this trip he spent some days at Richmond and met thin and gawky George Tyrrell. The brothers spent much time in the lake country.

Before Harding finished at Stonyhurst, the project of studies at Oxford had been abandoned. Fr. Thomas Gannon, who succeeded Father Purbrick in 1901, preferred American training for his subjects. In addi-

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tion, the English Province found it impossible to spare at Campion Hall the number of places the American Jesuits would have required.

The scholastic teacher

After a short stay in New York City, Harding went to Baltimore and matriculated at Johns Hopkins University. He had his choice as a major among Greek, French and English. Having learned that the courses in the ancient languages and in French offered that year would contain a good deal of minute examination of the indecencies of the ancients and moderns, Harding chose to study Chaucerian English under the genial and friendly tutor Currellmeyer. The stay in Baltimore, however, was brief.

By February the migraine headaches, which had plagued him at Fordham and had reappeared in England, took permanent possession. For nearly thirty years from this time, Harding was destined to be a constant sufferer from them. His superiors decided that Harding should interrupt his studies. He was sent for a rest to St. Andrew-on-Hudson, Poughkeepsie, New York, which had just been opened as a novitiate in succession to Frederick. Fr. Thomas Gannon, the Provincial, thought that smoking might ease the strain of the headaches and ordered Harding to take up the habit.

When the young man went to the Father Minister for tobacco he was made to feel that this was definitely a step in the wrong direction. The rector, Father John H. O'Rourke, intervened and made clear to the minister that young Fisher was acting on orders. Harding found great relief and continued to smoke until 1957. When in that year Pius XII in an address to a General Congregation of the Society of Jesus came out against smoking, Father Fisher immediately gave it up. He was eighty-two at the time and not in good health but during the last four years of his life he never smoked again.

Harding's return to normal health was so rapid that he was soon assigned to teach Latin, English, and French to the novices; and at Easter 1903, he was called to Boston to take charge of a class of humanities, abruptly left without a teacher. He remained at Boston only to summer time when he was transferred to Loyola School at Park Avenue and 84th Street in New York City. This school had been founded by Father Neil McKinnon, rector of St. Ignatius Parish, in 1899. The saintly and benevolent pastor had perceived a need for a school to take care of the children of wealthy Catholics destined for college and university.

If parents persisted in sending their sons to secular colleges and universities and ran the risks of agnostic and anti-Catholic teaching, Father McKinnon thought it would be a work of zeal to establish a select school

“where during their high school course, and even during the later grammar school classes, the boys would receive religious instruction along with secular learning, where they would practice prayer for a few minutes a day, where they could prepare for and frequently receive the sacraments and be fitted to meet the dangers into which they would subsequently be thrown.”

Harding's four years of hard work at Loyola School opened his eyes to the problems of the American educational effort. In a paper entitled “The High School,” which was read at the theologians' academy of Woodstock College and appeared in the July, 1910, *Teacher's Review*, he studies some of the aspects of the high school movement which at the time was sweeping over the country.

Especially interesting are the paragraphs which reflect the struggle among Jesuits themselves over certain adaptations which some members considered unwarranted departures from tried tradition. Although obviously on the side of those who favored yielding “to the requirements of the times,” Harding is fair to those “who would trace much of our present inefficiency to these concessions.” The young theologian's balance of judgement is obvious in paragraphs like the following: “It cannot be supposed that serious-minded men would hold out against a movement that matters so much for the public good without having grounds for their opposition. Indeed those who have favored the movement would be the first to acknowledge that it is not without its disadvantages. They have been in a position not only to gage its theoretical difficulties, they have been obliged to overcome them.”

The paper also contains some of the arguments then being urged in favor of separate establishments for high schools. Harding ends with an appeal not only for support of the high school movement but also for participation in non-sectarian associations dealing with educational problems. He thought that Jesuits had shown lack of interest in these influential organizations, which in turn had lost interest in the Jesuits.

Spiritually the years at Loyola were not lost. In Fr. Neil McKinnon, a Nova Scotian, who was his superior there, he met a kindly giant of a man who liked to take around the mail personally and thus keep close to his community. Father Fagan, his educational mentor, also gave useful spiritual hints. At Loyola also he found Fr. Pio Massi, who was the son of a trusted lay official of Pius IX and had grown up in the Vatican. Through him, Harding got to know happy Italian spirituality. The lovable Roman influenced the young American deeply. In the obituary of Father Massi which Harding composed are paragraphs which could be applied equally well to their author. An example: “In many ways Father Massi never grew old. He had, it is true, the maturity of judgment of

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one who had become grey in the confessional and in the direction of souls. His frame in later life was broken by infirmity, and his body suffered much from disease and advancing years; but his heart refused to age; it seemed to be endowed with perennial youth. His affection never grew old. For most people youth is the time of friendships. They make acquaintances in later years; this was not true of Father Massi. To the very end, he made friends wherever he went. He had a great wealth of affection and he simply could not conceal it."

Theology and tertianship

The next seven years of Father Fisher's life, from his thirty-second to his thirty-ninth year, were the final formative years. They were years marked by protracted suffering. His illness, due to nerves and tension in a remarkably well-balanced man, was serious enough to make it appear at times that young Fisher's usefulness was at an untimely end.

In the fall of 1907, Harding went to Woodstock College, Woodstock, Maryland, for theology. There, only a few miles from the scenes of his first Jesuit years at Frederick, he was once again "green-walled by the hills of Maryland." There he was to spend more than five years in surroundings which Hilaire Belloc once asserted before a Woodstock audience to be the most beautiful in the world.

Woodstock had been founded, forty years before Harding arrived, as the first Jesuit philosophate and theologate in the country. At the time Michael O'Connor, former bishop of Pittsburgh, ventured the opinion that the American Society would never fill it.

Woodstock had been founded by Italians, and many of its famous professors were members of the first staff: Cardinal Mazzella, and Fathers De Augustinis and Sabetti. In 1907 none of that staff survived; the Americans had taken over. The faculties in Harding's student days numbered some shrewd and capable men. But this was long before the recent revival of philosophy and theology. It was the period when the *Messenger of the Sacred Heart*, more learned it is true than at present, was the organ of Jesuit opinion in America. The magazine *America* was about to be launched, but *Thought* had not yet been projected and *Theological Studies* was undreamed of. More significant still, unlike their successors of today, few members of the faculties had been trained abroad or in non-Jesuit universities. This meant that Woodstock was cut off from contemporary theological discussion and philosophical debate.

In the years of Harding's divinity studies, this circumstance was perhaps a fortunate one. They were critical years when the Modernist crisis was coming to a head in Europe. Catholic circles in England and on the continent were torn by a bitter struggle between the innovators and the

integralists. The latter, suspicious and outspoken in denunciation, caused almost as much trouble as the modernists. A spirit of distrust and frustration dominated the theology of the period.

Woodstock lived peacefully apart from this turmoil. It was blessed with the absence of both integralists and modernists. The only echo of the controversy was the introduction of the oath against Modernism. In Woodstock this was little more than a solemn formality, another occasion to reaffirm beliefs which had never been compromised. Harding, possessed of a first-rate intelligence, might in other circumstances have blossomed as an intellectual; but at Woodstock, and with his headaches, there was little possibility of such a career for him, or indeed for any of his contemporaries.

Among his professors, Harding greatly admired William Duane, prefect of studies and professor of dogma, as a fine teacher with a thorough mastery of his subject and the ability to present it with clarity and force. Father Duane in his turn was impressed by Harding's obvious competency. During the earlier years before nervous disorders came to cloud the picture, Father Duane made no secret of his choice of Harding as a future professor of Holy Scripture. Henry Casten was the most profound and original thinker on the theological faculty in those days. He spoke Latin easily and, despite the fact that he was not a good pedagogue, was well liked. Lacking Duane's skill of presentation, Casten left much for the students to do. For this reason his matter was better prepared for the examinations. The theologians rightly judged that they could rely on the handy outlines Father Duane printed for them, but to assimilate the depths of Casten required much more application.

Still less gifted as a teacher was Timothy Barrett, professor of moral theology, who influenced Harding more than any of his colleagues. Trained at Innsbruck in Austria, Father Barrett used to read a ponderous manuscript in class. His teaching was almost entirely devoid of perspective. Unimportant and clear pages were labored over as assiduously as important and difficult passages. What he lacked as a pedagogue, however, Father Barrett made up by his sanctity. His love of God was obvious and contagious.

The professors of Scripture, Walter Drum and John Corbett, were men of scholarship but seemed to lose themselves in details. They failed to impress Harding. More appreciated was Fr. Hector Papi, a lovable Roman gentleman, who had abandoned a promising career as a papal diplomat to teach canon law at Woodstock. His quaint examples and overflowing charity, joined to a foreign accent and a very distinguished manner, made his classes a treat. Years afterwards, the eyes of his pupils would light up when he was mentioned.

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Harding was somewhat older than the members of his class. By dint of close application, he soon obtained a reputation among them as a promising theologian and was much consulted. Beadle of the theologians in his second year, he came to know and admire Fr. Anthony Maas, the rector of Woodstock. From this capable Westphalian, Harding learned much about the spirit of the Society. Father Maas in turn loved and admired young Fisher. Years afterwards, as he lay dying, his last thought was to send a blessing to Harding.

As beadle, Harding was freed from the necessity of speaking Latin, an obligation he took seriously. The result was that during the second year he was more consulted than ever. At this time a simple incident took place to which Harding attached considerable importance. Up to this time he had found it impossible not to break a lance for truth whenever in his judgment it had not received due consideration. Walking one day with a group of theologians, he was amazed to hear one of them make a statement entirely devoid of foundation in fact. Correction quivered on Harding's lips, but he caught himself and let the remark pass without a word. Henceforth he schooled himself against argumentativeness and succeeded in overcoming it completely.

During his third year, Harding was more consulted than ever. Father Maas heard that there was an endless stream of visitors to his room. When informed that the subject of the Latin conversations was theological, the saintly rector gave his approval. Toward the close of the year, however, Harding was afflicted more than usual by his perennial headaches. He was so exhausted that he could not sleep. An early examination and a brief rest before ordination by Cardinal Gibbons on July 30, 1910, did not prove an efficacious remedy. Harding had worked hard in England. His months in Jersey with the French fathers had been full of activity. The breakdown at Hopkins had brought an all too brief respite. Four years of teaching and hours of coaching at Loyola School had left their mark. Harding was tired when he came to Woodstock. The more or less rigid regime of the theologate, his close application and spiritual devotedness took their toll.

Competent medical examiners finally called a halt in November, 1910. They informed Harding's superiors that he was on the verge of a nervous breakdown and that only a long rest could save him. If he did not get it at once, he would be incapable of serious application the rest of his life. This diagnosis caused Father Maas to act promptly. Harding was sent to New York City, ostensibly to help on the *Messenger of the Sacred Heart*, then edited by Fr. John H. O'Rourke, who knew the condition of his former novice and gave him very little work. January, February, and

March of 1911 were spent by Father Fisher in Jamaica, B.W.I., where he had been sent as a companion to the ailing Fr. James Smith.

In September, 1911, Father Fisher returned to Woodstock and completed his fourth year of theology. This year too he was far from well, but he did not have to attend any classes since he was out of course. In January, 1912, he was able to begin work for his *Ad gradum* examination, which he passed in May.

Father Fisher returned to Woodstock in September, 1912, as professor of classics to the young Jesuits engaged in the study of philosophy. This year lived in his memory as one of headaches and sleepless nights. Nonetheless he taught the few classes assigned, gave some public conferences in Baltimore and began to give spiritual retreats, which was to be one of the major occupations of his life. Harding's facile flow of beautiful language was perhaps better adapted to retreat work than to formal sermons. It was soon obvious to him, at any rate, that the retreat did much more good than isolated discourses.

The final year of Harding's Jesuit formation, his tertianship, was spent at St. Andrew-on-Hudson from September, 1912, to June, 1913. Here he lived again amidst beautiful scenery, but of a type quite different from that of Maryland. Situated on a bluff north of Poughkeepsie overlooking one of the finest sections of the Hudson River, St. Andrew's surroundings are magnificent. The moods of the river, the delicate beauty of the nearby Catskills and especially the unsurpassed richness of the autumnal coloring fascinated the tertian fathers.

Harding was approaching forty at this time and had been living the Jesuit life for nearly twenty years. The Society gave him a year to survey the past and prepare the future. Suffering and pain were again almost constant companions. A minor operation and nervous difficulties confined him to the hospital for two months. His principal guide here again was Fr. John H. O'Rourke. Although not Tertian Master, the grey ex-Master of Novices was appointed that year to give the Long Retreat to the Tertians. Harding enjoyed the beautiful, practical talks of this spiritual giant whom he had so often encountered on his path.

Later on, Fr. Thomas Gannon, the regular instructor, returned to his charges. He was the same rigid, restrained and severe character whom Harding had known as a boy at Fordham; but his sincerity and goodness were just as obvious. His Tertians esteemed him especially as an incomparable confessor. Harding saw in Father Gannon the typical product of the French-Canadian variety of Jesuit spirituality. While not desiring to imitate it in all particulars, he was by no means blind to its excellence.

When the status of the province was posted on July 31, 1914, a few days before the outbreak of World War I, Father Fisher was assigned to

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the 84th Street community where he had lived while teaching at Loyola School; but this time he was to be a member of the editorial staff of the weekly periodical *America*, founded in 1909 by the American Jesuits. It was the first Catholic journal of opinion in the United States and aimed at presenting Catholic thought on the problems of the day.

Under its first two editors, *America* affected a leisurely, academic style of journalism. Its aloof intellectualism made little impact. Its interests were international and it endeavored to offer the Catholic viewpoint dispassionately. It launched no crusades, its controversies were mild and urbane disagreements with other journals. Socialism, however, was attacked more sharply. *America*, before 1914, reflected the false peace of the years before the great wars. Then, under Richard H. Tierney, the journal became a bludgeon.

In order to give punch to his paper, Father Tierney, the editor who is said to have withstood President Wilson to his face, began to improve the staff.

The editor

Harding Fisher was the youngest member of the staff which created *America's* silver age. Tierney had known him at Woodstock and a kind of friendship had developed between them. Fisher's articles in *America*, the *Messenger*, and other periodicals impressed the future editor-in-chief and he was able to induce the Jesuit authorities to assign Harding to *America* as an assistant editor. Fisher was destined to spend eight full and laborious years in the position.

Among the men around Tierney, Fisher was unquestionably closest to the chief. Fr. Francis Talbot has written, "Fisher balanced the staff as theologian and philosopher and as observer of world events, particularly during World War I. He combined learning with lucidity in expression, balanced judgment with courageous action. Father Tierney sought the final word of advice on all important matters from Father Fisher." This should not lead us to conclude that Fisher's years on *America* were pleasant years. Tierney was temperamental and moody. His treatment of his subordinates was often stern to the point of being unreasonable. At one time the situation became so tense that Father Dwight advised Harding to ask to be relieved. Father Fisher's principles, however, did not allow him to take this step. He remained at his post and Tierney's mood eventually passed. This trial taught Harding, by nature a lover of his fellows, a needed lesson. Still he lost none of his affection for Tierney even though he knew that he was not to see it reciprocated.

Harding wrote news copy, editorials and reviews. He edited letters and answered mail. Probably the rudest labor imposed on Fisher, how-

ever, was the reading of proofs, editing of manuscripts, and solving of the doubts of the staff. In this he had the able and genial assistance of Walter Dwight, but the dynamic Tierney left no room for doubt that Fisher's was the final and full responsibility.

During his years as assistant editor, *America* was deep in debt. World War I never brought the regimentation which was enforced from 1941 to 1945, but it was a difficult time for *America*. Costs mounted sharply whereas subscriptions were, at best, stationary. In order to survive, Tierney had to allow his overworked staff to give retreats, exhortations and lectures. He even permitted them to teach in the Fordham University graduate school where Harding gave a course in ethics. Heroism was required of the editors. Impossible tasks had to be done. They were. The only respite Harding had during those years were the days of his annual retreat, often made in Boston.

Strange to relate, his health improved toward the close of this spartan period. For the first six years his nights were partially sleepless, four hours being the most he could count on. Exhausted he would tumble into bed only to find that a persistent headache kept him awake. He would say the rosary. He would read from a book. He would edit an article. He would look at the stars, but sleep eluded him. After six years there was an improvement. His headaches became less severe and he began to sleep, at times, for six or seven hours. Nevertheless Harding looked back on his years as editor as years of strain, of continuous effort under pressure, of an eternal meeting of deadlines. They were indeed hard and inhuman years but they taught the priest his most valuable lesson: to love in spite of trial and misunderstanding.

The master of novices

Father Fisher was not destined to remain with *America*. Events in 1922 brought a change in his career and gave him the work which he most desired. Harding had for years felt the effect of the *Spiritual Exercises* in his own soul. He had, moreover, had occasion to give a number of retreats and had perceived the good they wrought in others. Naturally spiritually minded, he felt the attraction of work with souls. The rest of his life was to be devoted to this kind of occupation as Master of Novices, superior and Spiritual Father.

In June 1922, Fr. Laurence J. Kelly, who in 1917 had founded at Yonkers, N. Y., an auxiliary novitiate of the Maryland-New York Province, which at the time embraced New England and the Middle Atlantic States, was named Provincial. For some months the office of Master of Novices at Yonkers remained unfilled, the Socius, Fr. Gerald Dillon supplying. In August, Father Kelly decided to shift Father Fisher to

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Yonkers. This was a blow to Father Tierney, who, however little he might let it appear, appreciated Fisher's worth.

The first year of the work was passed at Yonkers, where at 615 North Broadway the Province had acquired some years previously a large property. The purpose at the time was to move the scholasticate from Woodstock, Maryland, to the vicinity of New York City. After the purchase was made, it became clear that a hillside site had many drawbacks. There was, moreover, considerable sentiment, especially in the southern part of the Province, against any shift from the South. When in 1916, Superiors judged that one master of novices could not properly train the large number of novices who were entering, the Yonkers property, which was called Woodstock-on-Hudson, became an auxiliary novitiate.

The property had a twelve hundred foot frontage on North Broadway. About five hundred feet from the street and hidden among the trees was a mansion which gave the impression of an English castle with its square Norman tower and parapet roof.

Father Fisher found himself practically alone with the forty-four novices. In addition to running the house, he had to give every week several conferences on the Jesuit life, and often had to give points for the morning's meditation. Moreover, October, when the Long Retreat, with five conferences a day, was scheduled, was less than six weeks away. Yonkers had been founded so recently that there was not a scrap of written guidance at hand. In this crisis the forced labor of his editorial years stood Harding in good stead. Father Fisher liked to tell of the eve of the feast of St. Colette, March 6, 1923. After a hard day he was in his room blissful in the thought that no further demands would be made on him that day. There was a knock at the door and the manuductor informed him that Father Kelly always gave points for the feast of St. Colette and the novices were waiting for him to appear. Father Fisher knew nothing of St. Colette and it was too late to investigate, but the points were given.

Father found running the house somewhat more difficult. Father Kelly, founder of Woodstock-on-Hudson as a novitiate, had come directly from a Southern Maryland pastorate. A naturally thrifty man, he had accepted a rather reduced standard of life from the province authorities. The novices never went hungry, certainly; but they did labor at some very menial tasks, e.g., caring for pigs, in order to keep the larder supplied. Perhaps it was good training in a way, but it was not Harding's way. The pigs were sold and a larger subsidy was obtained from Father Kelly. There was a coal strike that year and at times the

bins were nearly empty. Some of the trees on the property were turned into heat and novices had to stay up at night to keep the fires burning.

In his difficulties, Father Fisher at first had recourse to Father Kelly. That shrewd individual, realizing that Yonkers was in capable hands, failed even to show concern. He would turn the conversation to some extraneous subject or tell jokes which usually failed to cheer. Harding took the hint and proceeded to solve his own problems as best he might. Father Kelly, indeed, gave him an additional burden to carry. In January, 1923, he put the transformation of a property recently acquired in Lenox, Massachusetts, into Harding's hands. The formation of a New England province of the Society was foreseen and it had been decided to transfer the Yonkers novitiate to New England. The Province acquired 358 acres in the Stockbridge Bowl of the Southern Berkshire hills. Hawthorne wrote his *Tanglewood Tales* nearby and described the estate. The environs were of rare rugged beauty with few soft or enervating lines. The impression was, too, one of complete isolation. Nearby Lenox, moreover, was a place of some antiquity, having been settled in the middle of the eighteenth century. The location was considered very healthful.

The property had been bought in 1892 by Anson Phelps Stokes as part of a larger tract of land. On the parcel sold to the Society, Stokes had erected one of the largest private homes in the United States. In addition to the main residence there were eleven other buildings of varying size. Stately simplicity was the mark of the grounds where large lawns had been laid out but the natural setting had been preserved. The mansion was in keeping with the grounds. Built of Pittsfield marble, with the upper stories in half timber and mastic, it looked like a dwelling built around a church. With fifty-four rooms, some of them very large, Shadowbrook was three or four times as large as the Yonkers mansion.

To Father Fisher was assigned the task of turning this mansion, which had been used by its wealthy owners only in the spring, summer and fall, into a novitiate. Fisher purchased an automobile; and every other week, sometimes oftener, he drove the 150 miles to Lenox, where he found Father Dillon, who had taken up permanent residence shortly after Easter. Together they studied the situation. The music room was turned into a chapel, the library and reception rooms retained their functions, the drawing room became a parlor. The kitchen did not require any considerable change at the moment. The larger rooms on the second and third floors were turned into ascetories, dormitories and classrooms. The fathers and brothers were quartered in the smaller rooms on the same floors. One of the problems was the heating system. Shadowbrook had never been occupied during the winter. The heating system, designed to take the chill off the house during spring and fall, was quite

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inadequate for a New England winter. Thanks to a friend, who had the technical knowledge required, heating was not the problem it might have been, but there never was adequate heating for a really cold day.

Father Fisher thought that forty was the largest number that any Master could successfully handle. Only after hours of private converse could he succeed in winning their confidence. With forty this could perhaps be done, yet larger numbers were constantly sent to him. Public conferences, while important, were not, in his opinion, sufficient. The novices must be given the principles, and trained in the practices, of the religious life but it is more necessary in private conversation to find out, if possible, just what in each individual prevents him from putting the principles into practice. This supposes intimate knowledge and is a trying task. Father Fisher always allowed his novices to get help from anyone available. Not all could, he felt, talk to him and he himself did not feel much sympathy with certain characters. While endeavoring to do his best for them, he was glad if someone else could help them.

Among the new recruits there were usually some who seemed to have chosen a way of life for which they were not suited. At first these men caused the young Master no little heartache. Every evening he would resolve to dismiss them, every morning he would hesitate to take the decisive step. It was a kind of torment. Finally he developed a technique. When really doubtful about a man, he would fix a date on which the decision had to be made. Then he conscientiously collected his observations and those of others. When the day came the decision was made. If it was adverse, there still remained the problem of leading the maladjusted youth to ask for his dismissal. Harding wisely judged that outright dismissal might seriously undermine a young man's legitimate self-respect. Departures must be, and must appear to be, the young man's own decision. He never experienced much difficulty in leading such men to see their unsuitableness for the life and then to ask for their dismissal. All partings, except in one case in which the Provincial intervened directly, were the partings of friends. Even in that one case it was less the youth than the family which was offended.

In the matter of humiliations, Father Fisher failed to follow the spartan methods of Father O'Rourke. He thought that artificial humiliations were of little value in training American boys of his time. He demanded obedience, of course, but was never given to formalities. Work in the fields he considered important for the proper development of the physique of his charges. An hour of light labor outdoors, weather permitting, was required. Short periods devoted to study were also enjoined and the Master urged on his charges the necessity of scholarly competence in the career of a Jesuit priest.

Father Fisher gave the *Spiritual Exercises* of St. Ignatius in the form of the thirty-day retreat at least fourteen times. This meant a great deal of proximate preparation, but he seemed to thrive on it, even the first Long Retreat. His method of relaxing was to go out with one of the coadjutor brothers and learn to drive. Motor cars were not in such abundance that this would be a hazard for himself or for other drivers. One of his innovations was to allow the novices during the long retreat, on occasion to make their own points, in order that they might be accustomed to that task. In order to enable them to do this even more effectively, he made his own points and exhortations more of an affective nature.

Fr. John Collins who succeeded Father Dillon in assisting Father Fisher, was of a different nature and temperament than Father Dillon, and gave and received the affection of his charges. He was a clever, zealous man, and an excellent teacher, who managed to mold the heart as he shaped the mind. Novices quickly became aware of the fact that they could always find encouragement and a box of candy in his room. On one eventful Mayday, when the novices were to picnic outside in honor of Our Lady, clouds threatened to engulf their celebration. Coming to Father Collins they asked that he would bless the weather, and he, glancing at the clouds, refused. After this the novices sought out Father Fisher, who without hesitation raised his hand in blessing. The clouds rolled away, only to come back when Father Collins, encouraged by the sunshine, finally consented to add his blessing to that of Father Master. However, this failure as a sunmaker was quickly forgotten in glow of after-picnic satisfaction.

His Eminence, William Cardinal O'Connell stopped at Shadowbrook on route to the Eucharistic Congress in Chicago. After examining the grounds, he warmly congratulated the Superior on their appearances. "As a rule," he said, "religious need about three years to transform a beautiful estate into a dump. Thank God you have kept this beautiful."

In the last weeks of May and the early weeks of June in 1930, Father Fisher was on the road again, this time to be pioneer Superior and Master of Novices at Wernersville. Here he was presented with a problem of quite a different order. Mr. & Mrs. Nicholas Brady had, with great generosity, built an ideal novitiate on a hill north of the town of Wernersville, Pennsylvania, about eight miles from Reading in the Lebanon Valley. The view from the entrance is one of breathtaking beauty, as the great valley with its neat homes, tilled fields and colorful woodlands stretches a way to cushion peak and south mountain. But as beautiful as the great valley was, when the first group of novices from St. Andrew-on-Hudson arrived to meet the Master of Novices on the afternoon of

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June 2, 1930, the immediate surroundings of the novitiate were anything but inviting. The new community found a modern, very functional structure, situated on a bare hill of shale. Trees and shrubbery, those indispensable adjuncts of a religious house, were almost totally lacking. Like all new projects, there were certain inconveniences that attended this first gathering of the novices and their Master at Wernersville. In each cubicle there was a bed and a chair. To most of the novices, accustomed to the beds at St. Andrew-on-Hudson, the new ones were much too soft and comfortable. The first night was spent by many on the floor in order to be able to sleep.

Mrs. Nicholas Brady, who all during Father Fisher's years at Wernersville, was to play the role of loving mother to the novitiate, noticed immediately the regrettable lack of gardens. Soon one of the best landscape architects in America, Mr. Gillette, was engaged by Mrs. Brady to remedy the situation. When the great man arrived, Father Fisher received him with a rather dubious reverence that grew to wonder as he heard the plans. Mr. Gill ette proposed spending fifty thousand dollars creating a baseball field, importing clay from France for a tennis court, and surrounding the house with expensive flower beds. In a very quiet way Father Fisher vetoed the majority of the plans. The novices would build their own baseball field; French clay, it was simply pointed out, would be out of place in Pennsylvania Dutch country; and expensive flower beds would hardly be appropriate in front of a house inhabited by male religious dedicated to poverty.

The startled expert quickly demanded what he was expected to do. The Rector conducted him to the beautiful chapel, which Mr. & Mrs. Brady had built. After a brief stay, Father Fisher asked Mr. Gillette what he thought of it, "It is chastely simple, but in perfect taste and of outstanding beauty" said the architect. He was informed that the grounds must match the chapel. American boys, fresh from the classrooms and playing fields of Jesuit high schools and colleges, could not fail to be impressed by the religious beauty of their chapel. The grounds must also help this process of spiritual education. The beauty of shrubs and grasses would be enhanced, Father Fisher believed, by large elms. Mr. Gillette was emphatic in saying that most of the elms would probably die, since it is rather difficult to transplant full grown trees. He was surprised and delighted to find that all the elms survived. Father Fisher had learned something about gardening at Shadowbrook.

In the beginning the Jesuits were viewed with a certain amount of suspicion, but soon the neighbors, Pennsylvania Dutch Protestants for the most part, proved more friendly. Profoundly religious, and with rather deep prejudices for the most part, they were afraid of what the

presence of the novitiate might mean. In fact, they had held a town meeting sometime before, in a vain effort to keep the Jesuits out. With a wisdom born of grace, Father Fisher and the administration of the house, decided that as many as possible of the workmen should be from the neighboring town of Wernersville. Also an open house was held for all the neighbors, and they came in large numbers, and were vastly impressed, especially by the beauty of the chapel. The trustees of the nearby Lutheran church had never seen the Stations of the Cross before, and Father Fisher described them in detail, leading them from station to station. One of them, a deacon of the Church, asked if there was not some printed matter on the Way of the Cross, and when presented with a booklet, asserted that he would use it in his Sunday school class.

The first novices at Wernersville had received a good part of their training under Fr. Leo M. Weber at St. Andrew-on-Hudson, Poughkeepsie, New York. Even in such a well determined system as that of the Jesuits, the personality of the master of novices has not a little to do with the spirit and tenor of the novitiate. This is of course, is as it should be. This could have created tension. Father Weber himself had warned the departing novices, that under no circumstances were they to adopt this attitude, and had done his best to prepare them for the new novice master. But no matter how the wise master insists on the necessity of flexibility, novices are rarely broadminded enough to allow for any variation.

The contrast between the two masters of novices was quite marked, but it was a tribute to both men that after a period of uncertainty, the novitiate followed the direction indicated by Father Fisher. This did not come immediately, and on occasion the second year novices seemed to feel that the *primi* needed their fatherly guidance in order to protect the spiritual formation that had been begun at St. Andrew's. But the dismay of the *secundi* soon yielded to what might be called the firm charm of Father Fisher. Older members of the province wondered, quite frequently aloud, on the result of the impact of two different personalities on the novices. But this impact was not as earthshaking as others would have it.

Inisfada

Fortunately for Father Fisher, the covered wagon was a thing of the past, but all the other aspects of pioneering were to be his once again. St. Ignatius House of Studies at Inisfada on Long Island, New York, had been the summer home of Mr. & Mrs. Nicholas Brady, the very generous donors of Wernersville. Mrs. Brady had presented this elaborate mansion to the Jesuits in the hopes that they would open a country

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school for the very rich. Many wealthy Catholics were willing to go along with this move, but the difficulties in the way of opening such a school in the Brooklyn diocese at that time proved insurmountable and therefore in 1937 it was decided that Inisfada should become a house of studies for the Society. This would relieve the overcrowding at Woodstock, or so it was believed. Hence the first year of philosophy was moved to Inisfada from 1937 to 1940.

Once again, Father Fisher had the difficult task of trying to make a huge residence, designed for members of a private family and guests, into a place suitable for young men vowed to poverty, studying for the priesthood. As is usual in these mansions, the rooms reserved for the family were spacious and rather beautifully appointed, whereas those for the servants were little more than bedrooms. Eighty men somehow had to be housed in a place designated for thirty. As a result, wide corridors were pressed into service as dormitories, and the living conditions inside certainly belied the gracious and magnificent exterior. In a rather poorly advised move, Father Provincial insisted that the expensive woodwork of some of the common rooms be torn out and replaced by more ordinary timber. This of course took time and planning, and filled the house with dust and dirt. In many instances it meant that the Rector, who had just finished giving a retreat, would return to get into working clothes and lead his corps of Brothers in cleaning up.

In addition it was learned that the wealthy of Inisfada, many of them Catholics, were much more opposed to the coming of the Jesuits than the Pennsylvania Dutch Protestants had been. The new house of studies was situated in a restricted area, and the embattled rich felt their privacy threatened. Mrs. Brady offered considerable help in meeting this obstacle which was, however, surmounted only partially and with immense difficulty. To help win over the hostile neighbors, it was necessary for Father Fisher to attend many meetings and luncheons, and in general to experience difficult times.

One other problem was found in the fact that the philosophers of the first year were not a homogeneous group. Some had been with Father Fisher at Wernersville, and an equal number were from St. Andrew's, and therefore, strangers to him and his methods. With his usual patience, Father Fisher made every effort to conciliate the differences. But whereas at the novitiate, all the newcomers were strangers to him, here it was a divided group. He had succeeded without too much difficulty in winning practically all of them to an enthusiastic acceptance of his guidance in the first instance, but at Inisfada the task was much more difficult. Father Fisher's own former novices were naturally very devoted to their master, and formed a compact group acting according to

the principles he had given them. The group from St. Andrew's not only had difficulty in recognizing the Jesuit ideal painted for them by Father Weber, they also were prone to consider their new found companions and Father Fisher himself as leagued against them. All in all, it was a very difficult position. Father could not deny the interpretation of the Jesuit life he had been giving for fifteen years. On the other hand, he felt very keenly the wall that circumstances had erected between him and the large group of his subjects. He never felt that he completely dominated the situation, due very probably to the fact that it was only one year at a time that came and at about the time the situation might have been bettered, his subjects would leave and new ones, bringing the same old problems, would come to him at Inisfada.

In 1940, at the end of three years of experiment, Inisfada was abandoned as a house of studies, and Father Fisher was appointed Rector of Fordham University in New York City. While the institution itself was hoary with age and tradition, nonetheless it was in a pioneering role that Father came.

Fr. Robert Gannon, who had been Rector and President since 1936, found that both offices imposed a crushing burden on the incumbent; it was therefore decided to separate them. Father Gannon would retain the presidency and Father Fisher became Rector. As Rector he was, according to the constitutions of the Society of Jesus, fully responsible for the academic, financial and moral standing of the great university. According to a special statute drawn up to determine the mode of action with regard to a president and rector in the same university or college, Father Gannon's authority was inviolable. He had full power around the university. His decisions on academic and financial problems were final. It is true that the statutes reserve the top decisions to the rector. But in practice, this could mean very little when the theoretical "subordinate" had *plenam libertatem*. Furthermore, because of a conflict of office and protocol, it was decided Father Fisher would not attend any of the functions of the university.

This anomalous position was not easily acceptable to Father Fisher. By nature a man who liked to face his responsibilities, he found an elusive quality to this setup that was not satisfactory. Furthermore, he was well aware that he could, at any time, have forced the issue and received effective power, but as a matter of loyalty to Fordham and to its eloquent president, he thought it would be better to efface himself. The provincial of the New York Province at the time, Father Sweeney, sanctioned this course of action, and therefore Father Fisher served his full time and more in an office which required infinite tact and a veritable love of humiliations. The members of the community were sympathetic

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to his position to a man, although some men of lesser mold could not understand why he allowed his superiority to be rendered nominal in so many points.

Father Fisher actively supported Father Gannon's regime. The prayers of his rector were a large element in Father Gannon's very real success in guiding the university through trying times. This was especially true, since much of Father Fisher's term as rector of Fordham fell during World War II. Communication with Rome was almost nonexistent for several years. The Father Assistant at the time, Zacheus J. Maher, had been sent to America with plenary powers to handle the emergency. From his desk at St. Andrew-on-Hudson, he ruled the American Assisnancy for a long period without consultants. Poughkeepsie was not far from Fordham, but Father Fisher never once made the trip, either to defend his policies or to take up any charges that might have been made against him. Not everyone at Fordham displayed the same mastery of self.

Father Fisher was not unhappy to step down from the task of Rector at Fordham, when in January of 1947 he was sent to 84th Street as Spiritual Father. A new Rector was appointed in his place, the former Provincial, Fr. Joseph A. Murphy.

Father Fisher's stay at 84th Street was to be of short duration. In 1948 he was called to Woodstock to be Spiritual Father of the theologians, working with Fr. Raymond Goggin, who was Spiritual Father of philosophers. Working with the theologians was in many ways a test of his own adaptability. These were men who were removed from his own generation by about forty years. These forty years had seen two major wars, one depression and a general upheaval of ideas that had long been a ruling factor in the training of young religious. It was a case of a man who deeply cherished the traditions of the Society of Jesus meeting with men who had the same basic affection, but felt that the technique must be revised and modernized. The mutual regard and affection of the theologians and their spiritual father is ample testimony to the fact that the fusion worked well.

Along the way Father Fisher had met with many provincials, had been consultant to some of them, and during his time at Shadowbrook, had been sent as a member of the province of New England to represent it at the congregation of procurators. This enabled him to have direct contact with the then Father General, Father Ledochowski. Indeed, this meeting was one that was indicative of Father Fisher's manner with major superiors. On being told by Father General in rather plain language that he intended making Father Fisher Provincial of the Maryland-New York Province, an answer came with great decision, "Your

paternity will certainly regret it if you name me Provincial. By character and training I am a man who sees only the good points in people. Furthermore, I do not believe there is any sense in a superior waging a continual war on faults and shortcomings. They will not be corrected no matter what he does. My principal is to overlook the faults, and try to accomplish something." The rejoinder of the Holy Father General, "You are, indeed, like that," apparently ended any thoughts in that direction.

Underlying his attempts to instill and form the spirituality of the theologians would be the remembrance, for example, of a visit of Fr. Norbert de Boynes, a French Jesuit sent years earlier by Father General to inspect and report on the American Jesuits. At the time Father Fisher had been an editor of *America*. One of the Father Visitor's concerns was the prayer aspect of the spiritual life of the American Jesuits. His observation indicated that he did not believe that the American Jesuits were a particularly prayerful group, and Father Fisher pointed out that Father de Boynes would make a mistake if he expected American Jesuits to act as if they were Frenchmen. That did not indicate that the American Jesuits did not pray as much as their French brethren, but rather that they tended to shy away from external manifestations of devotion.

In 1951 Father Goggin left Woodstock and Father Fisher was named as Spiritual Father, both of the House and the theologians. In this task he continued until his death in 1961, with Father Graham coming in 1958 as his assistant. In these latter years of his life, there was a mellowness and a kindness that could not help being infectious. Physically a small man, he had the depth and breadth of vision that indicated a great Christian gentlemen. As year followed year, it was quite evident that Father Fisher was trying to adapt himself to the religious mores of the younger men, and at the same time to keep them acquainted with the tradition that gave power and strength to those new modes of action. If at times, there was misunderstanding on the part of theologians, or on the part of Father Fisher himself, it was something that was always worked out in a climate of respect and affection on both sides. Age inevitably took its toll of his physical strength, and in the early months of 1960, Father Fisher went to Mercy Hospital in Baltimore for treatment. While there, he fell and broke his hip, and from that time until his death he was confined to a wheelchair, although he made valiant efforts to use a walker on occasion. It became usual to see him walking along the first corridors slowly and painfully, with a theologian or one of the faculty fathers walking by his side as he tested out his leg and tried almost to wish strength back into himself.

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On July 30, 1960, Father Fisher's fiftieth year in the priesthood was accomplished. However, the actual celebration of the sacerdotal jubilee was deferred until August 22, 1960. Sixty-one Jesuit guests gathered for the jubilee. The day opened with a mass celebrated by the Most Rev. Jerome Sebastian, Auxiliary Bishop of Baltimore. His Excellency the Most Rev. Francis Keough, the Archbishop of Baltimore, had been invited, but took sick a few days earlier and Bishop Sebastian agreed to come instead. The mass was attended by Father Fisher, who was in a wheelchair at the time, flanked by the provincials of the Buffalo, of the Maryland, and of the New York provinces. After the mass Bishop Sebastian gave a short but very well deserved eulogy to the jubilarian, after which all retired to the dining room for breakfast. Earlier in the morning, Father Fisher said a private mass confined to his wheelchair. The day was one filled with nostalgic joy, both for the jubilarian and for those who attended the celebration. A cross section of the men that he had trained, those he had worked with in the training of other men, together with men whose lives had been blessed by his friendship, returned in token of the deep affection they felt for the man. Starting with his own mass in the morning and ending with community benediction in the late evening, the day was a well deserved tribute to a man whose priestliness was recognized as showing the contagion of sanctity.

The days following the jubilee were almost like those of one waiting, not so much with resignation as with joy for the call of the King. To those who came to see him, it became evident that he was weakening, and at the same time, there was little fear in his makeup. A succession of heart attacks made even the wheelchair too much, and more and more he was confined to bed until on the morning of the fourth of May, while preparing to attend mass, he crossed the threshold of life, and went to the Altar of God to stand before the Throne of Christ.

Of St. Ignatius it was once said, that in his dealing with men, his principle was "Totus Ex Caritate, Amore Concretus". The same could be said of Father Fisher. All his life, he had tried to understand men and love them, and when understanding was hard to come by, nonetheless the love went out to embrace all men in Christ.

Through his life three provinces felt the impact of his personality and holiness. It is not hard to believe that in death, the whole Society will enjoy his loving care.

EDWARD A. RYAN, S.J.
WILLIAM F. GRAHAM, S.J.

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LETTERS

FALL 1965

VOLUME 94 NUMBER 4

INTRODUCTION

We dedicate a major part of this issue, and other issues to follow this year, to reporting on the work accomplished and the problems still facing the 31st General Congregation. We are particularly grateful to the delegates to the Congregation who have contributed our first two essays analyzing the Congregation's progress. **George E. Ganss, S.J.**, is Director of the Institute of Jesuit Sources in Chicago and Chairman of the Commission on Religious Life for the Congregation. **Edward J. Sponga, S.J.**, Provincial of the Maryland Province, is on the Subcommittee for Community Life and Discipline. In the Winter issue we will publish a longer report of the first session, along with texts of the decrees.

Anthony Ruhan, S.J., an Australian attached to the Province of Ranchi, is now doing doctoral work at the University of Chicago. His historical study of St. Ignatius' concept of the tertianship is in the tradition of last Spring's study on Ignatian prayer by **Robert E. McNally, S.J.**

Joseph F. Roccasalvo, S.J. is a regent at Brooklyn Prep, and "Harlem Diary" is based on his summer experiences.

H. J. Fagot, S.J. teaches Psychology at the Jesuit House of Studies in Mobile, Alabama; and **John C. Schwarz, S.J.** is pastor of the Gesu Church in Detroit.

Among the other articles now in preparation for future issues are a study of contemporary Jesuit painters by **C. J. McNaspy, S.J.** and an analysis of our apostolate in Puerto Rico by **Bishop Antulio Parrilla-Bonilla, S.J.** Before the end of this year we also hope to bring you reports from the missions and a symposium on our expanding role in communications.

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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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A LETTER OF VERY REVEREND FATHER GENERAL
TO THE WHOLE SOCIETY

ON THE 31ST GENERAL CONGREGATION

REVEREND FATHERS AND DEAR BROTHERS IN CHRIST: PAX CHRISTI!

You know very well, Reverend Fathers and dear Brothers, with what eagerness I have been longing to address all of you ever since I became General. Now that I am going to promulgate three decrees of the General Congregation after its first session, an excellent opportunity has come my way for fulfilling this cherished desire.

Above everything else I should like to express my sincere gratitude for the abundance of graces which God has showered on our Society when the labors of the first session were in progress. Your prayers and your hopes have not been in vain: the work already accomplished by the Congregation is certainly great; the work which the Congregation has prepared for for its second session is perhaps even greater. For your cooperation in this work I thank you with the utmost sincerity.

From the Information Office of the Congregation you have been receiving news about the deliberations in the Congregation hall. It might be useful briefly to recall them on this occasion.

It should be noted at the outset that 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. Thus it will be possible to complete the text of every decree and to arrange and formulate it more accurately so as to form an organic whole with what will be decided in other decrees. Therefore only those decrees have been promulgated which either concern the constitutional law of the Society or seem to call for immediate implementation.

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Even in its present stage the Congregation has decided many important matters. The foremost among them are the complex questions connected with the government of the Society. Thus the very structure of our government at its highest level has been thoroughly discussed and adapted to the changed conditions of our times. Nor are you unaware of the great sincerity with which the Congregation at its very outset undertook to discuss the delicate question concerning the duration of the General's term of office. The decree which is now being communicated to you is the fruit of prolonged, dispassionate, accurate and supernaturally enlightened discussion during which opposing arguments were balanced in a spirit of religious freedom and honesty.

Regarding questions of poverty which were discussed in previous general congregations and later on studied by various commissions, our Congregation was able to pass some very important decrees. The nature and spirit of poverty according to our Institute have not only been clearly summarized and explained in the light of the Conciliar doctrine on the Church, but also adapted to the spiritual needs of our time. So also principles have been laid down by which to regulate for modern conditions our practice of poverty, which should be honest and at the same time adapted to our apostolic life. The Congregation by its own authority, without, however, excluding the proper recourse to the Apostolic See, has also solved many intricate and long-disputed questions concerning common life, income from work, the gratuitous character of ministries, foundations, and the vow not to relax our poverty. And finally *definitores* have been appointed who will examine our present legislation and introduce into it the necessary adaptations within the limits of competence assigned to them by the Congregation and according to the norms sanctioned by its decrees.

We hope that the Decree On The Formation of Scholastics Especially in Studies will even now be of benefit to our scholastics because it is adapted to the needs of our time and flexible enough to meet regional requirements, remaining at the same time faithful to the mind of the Church as manifested in the conciliar decree on priestly training.

The decrees on our apostolic ministries have this in common, that they are clearly directed to an accommodation to the mentality of

today and are meant to be a generous response on the part of the Society to the needs of the Church and of all men. The concern of the fathers who worked in the Commission on our Ministries was to discover what the Society's service of the Church requires of us amidst the various forms of the apostolate that exist today and which are part of the universal mission of the Church.

The Congregation had also to speak of Pope Paul's mandate to oppose atheism. Even though the Supreme Pontiff himself indicated that we should have to wait until the end of the Council to learn fully what his mind is on the subject and the nature of the mandate, the Society now accepted this important mission with humility and as soon as possible communicated the fact of this acceptance to all by means of a formal decree, to make clear her readiness to act according to the desires of the Vicar of Christ.

These are the main headings under which can be listed the accomplishments of the Congregation. Other matters of great importance, e.g., dealing with grades in the Society, were treated at length in the *aula* but have not yet been definitively approved by the Congregation. In addition, further study will be given to the Decree on the Coadjutor Brothers, which the Congregation has on the whole approved and which it desired Father General to explain briefly in a letter. The Congregation considered that it is according to the mind of St. Ignatius that the coadjutor brothers can undertake every work of the apostolic vocation which, in keeping with their grade and talents, contributes to the end of the Society. Therefore the brothers are to be formed as fittingly as possible both spiritually and technically, scientifically and culturally; this is necessary not only for their traditional offices, which the Congregation makes much of, but especially for the competent undertaking of new duties today. A family spirit and mutual union are to be more and more fostered among all of Ours, in order that all may cooperate with fraternal charity in what concerns common life. A commission of experts is continuing its work between the sessions to prepare a more perfect description of the religious vocation of the coadjutor brothers and in the light of this description to reorganize their entire formation.

Concerning the institution of perpetual deacons among the Orientals in the Society, the Congregation suspended Decree 15,

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No. 2, of the 29th General Congregation from the line "Diaconorum vero . . .," giving Father General freedom to act in this matter.

Finally I should like to recall the most important discussion, one which touches on our personal religious life and apostolic vocation, I mean, the spiritual life in the Society.

The Congregation strove with great effort to discover the inner meaning of the movement of renovation of the Church, and it took care to consult the genuine sources for our specific renovation in union with God to make us fit instruments for the greater glory of God. The Congregation kept before its eyes the documents of the Council, above all the recent Constitutions on the Church and on the Sacred Liturgy, in order that the true spirit of the Church may penetrate our understanding of our vocation and give it life. The discussion on the spiritual life is not finished. The matter is to be studied in depth, and we look for the discussion to be further enriched by the work of the Council and by various experiments of our own. The second session's key concern will be the further study and examination of the spiritual life in the Society.

Such is a brief description of the labors of the first session of the Congregation.

The gravity and the nature of the matters to be treated, their newness and complexity, could hardly avoid creating anxiety in the minds of the fathers. To be discussed were subjects pertaining to the very substantials of the Institute and which previous congregations had refrained from discussing. If the Congregation were to undertake this work, new forms of discussion had to be sought. The Congregation did not hesitate to do what was necessary. It modified previous decrees to permit a thorough discussion of questions connected with the substantials of the Institute.

To this problem must be added the fact that the very number of the *postulata* precluded their equal distribution according to the competencies of the various commissions and made it difficult to discover an efficient method of operation.

But the inevitable difficulties were satisfactorily overcome by sincere cooperation, by mutual understanding, and, most of all, by charity. One might say that resources of all kinds, coming from men of different countries, backgrounds, and ages, were directed in their several ways solely to the purpose of the Congregation.

As the weeks went by, it was a great joy to others and to me to observe the gradual change that was taking place: in the early days there was a certain feeling (I would not call it fear, but rather disquiet and doubt) that perhaps no genuine benefits were to result from the Congregation; but as time passed with all the careful studies, frank discussions, free exchanges of opinion, and important decisions reached, notably that of holding a second session, then all doubt and anxiety gave way to a renewed trust that under God's providence this Congregation would certainly be able to achieve its purpose. I pray that a like spirit of trust will encourage all of Ours to view with renewed confidence the Society's future in the Church.

For the first time in the history of our general congregations a second session has been called, an innovation made necessary by causes already known to you. We must have a period for further study and reflection if we want the Congregation to be a success, a trial period to ensure that conclusions already reached or still to be reached will have all possible consideration.

That will be the work during the period of adjournment, and the machinery necessary for it is ready in Rome and elsewhere. The Congregation is neither concluded nor suspended but continues its work in a different way.

Pope Paul gave a special audience to the Assistants and to me on July 17, and before ending this letter I must tell you what His Holiness had to say to the whole Society which we represented.

The Pope asked some questions about the work of the Congregation; he already knew how thorough it had been. He then expressed his gratitude to the Society, in particular for all that it is doing for the Church, saying that he was constantly aware that the Society and its work all over the world were esteemed both by Catholics and non-Catholics. The period assigned for our audience was by now ended, but the Pope wanted to stay on a little longer with us to make three special recommendations.

The first was that we should continue to be faithful to ourselves, our Institute, our laws and constitutions. The Holy Father quoted the famous dictum about the Jesuits: "aut sint ut sunt, aut non sint," "either let them be as they are, or let them cease to be," and added that *aggiornamento*, however necessary, should in no way detract

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from the spirit or fundamental laws of our Institute. The Church would not be happy to find Jesuits different from what they had always been, and he was unhappy when he heard that some Jesuit was not speaking or acting as was expected of him. He said that on that very morning he had heard with sorrow a certain opinion attributed to one of the Society. So he strongly urged us to be true to our Institute, our tradition and laws, adding that we must have complete trust in our laws and constitutions.

The Pope's second recommendation concerned the way in which this faithfulness to our Institute should be combined with the adaptation necessary for modern apostolic work, since the Society must live and do its work in the world. There is a great problem here, one that affects other religious institutes as well, and for that matter anyone who is doing apostolic work. The Holy Father would not venture to give a definite line of solution, but advised great care in the search for that solution, since he was convinced that very many were looking to the Society and would adopt its decisions and decrees for themselves. If the Society takes too broad a view, many will interpret that even more broadly and become easygoing, with all the dangers that this implies. On the other hand, if the Society takes too strict a line, pressure will be exerted on the Church to become self-enclosed, a stranger to the world. So this decision, a bold one, demands the utmost care and responsibility from the Society.

Lastly, the Holy Father exhorted us to be true to the Church and the Holy See. The Society has a special vow that sets a mark on its service to the Church which the Society has a special duty to protect. The Pope has a high esteem for our assistance and intends to use it; how could a Pope fail to use such help? He will ask the Society for help, counsel, cooperation and sacrifice. This is what he said: "Obedience will be expected of you, even when the reason for the command is not given, for your obedience is 'like that of a dead body'. But remember that Our esteem for you and Our trust are no less for that; the Pope values the Society and wants to see it safeguarded and defended. It is precisely because he esteems and trusts the Society so much that he will give these orders and ask these sacrifices. The Pope will not decide on this course without lengthy consideration and prayer."

FATHER GENERAL

Returning now to what I was saying about the period of adjournment, I want this time to be as much your chief concern as it is mine. I ask all of you to devote persevering prayer and, if need be, personal collaboration to this task, common to the whole Society, of making the Congregation a success. As you love your vocation, I ask you to make your religious life and your apostolate an inspiration to the Congregation and a sign that it can rely on your enthusiastic cooperation.

In this way I pray that we may go forward together, humbly yet fearlessly, to give readily what God, the Church and the Society ask of us.

I send you all my blessing, and ask you to remember me in your Masses and prayers.

Your servant in Christ,

PETER ARRUPE

General of the Society of Jesus

Rome, July 31, 1965
Feast of St. Ignatius Loyola

IMPRESSIONS OF THE 31ST GENERAL CONGREGATION

The Society, faithful to its founder's spirit, is achieving aggiornamento.

GEORGE E. GANSS, S.J.

UP TO THE PRESENT, THE 31ST GENERAL CONGREGATION can be described as a miniature replica of Vatican Council II. The number of delegates in the Council fluctuated between 2,100 and 2,300, those in the Congregation between 217 and 224. Just as the Church's bishops and experts assembled from all over the world, so the Society's officials and elected delegates came from nearly every nation to pool their knowledge and experience in the Congregation. The presence of numerous *periti* gave the Council a touch of democracy, at least in its thinking. The Congregation, too, had a democratic character because over two-thirds of its members had been elected in provincial congregations. It was indeed inspiring to see these many Jesuits of great competence and experience so thoroughly dedicated to their work.

The Holy Spirit customarily works in His own slow way through human instruments who must employ human means. Hence in the Council there have been alternating periods of visible progress and traffic snarls, of some discussions which brought a document to the vote and others which sent a schema back for further revision, of temporary failures and eventual successes, of elevations and depressions of morale; but when the score was added up at the end of a session, the gains usually seemed to exceed the losses. As was to be expected, similar alternations came to the 31st General Congregation. When its first session closed, its members were very fatigued

from strenuous work six days a week from May 6 to July 15 but their morale and good fellowship were high. They had fared just about as well as the first session of the Council, or perhaps even a little better. For in addition to learning their procedures, they had enacted well over ten decrees and brought other documents to an advanced stage of preparation.

Since his return from Rome the present writer has been asked many questions by fellow Jesuits who would like to have still more information than they found in the *Newsletter* of the General Congregation, much as they appreciated that publication. Their queries reveal their desire to view this Congregation in historical perspective, with some interpretation of its workings and some analysis of its meaning as a bridge between the Society's past and future. To do all this with depth and accuracy is manifestly impossible at this early date, especially now when not all the requisite documents are at hand. All this writer can do now is to present some personal impressions which in time may contribute to such a comprehensive view; and that he willingly attempts. Other delegates, of course, may well have different opinions. He hopes that they will correct or supplement his own.

By way of procedure, he will give in Part I an interpretative account of what happened in the Congregation, as briefly as possible and in chronological order. This will enable the readers to live through somewhat the same experiences as the delegates themselves, such as many cases of initial puzzlement and later comprehension, early misgivings and subsequent satisfaction. This procedure will automatically answer most of the questions; and although it may entail some repetition of matters already treated more technically elsewhere, it has a balancing compensation. It will put writer and readers in position for Part II, where the remaining questions can be directly put and answered.

I

From several points of view, the 31st General Congregation seems to have been unique in the history of the Society. First, the Congregation was summoned in the midst of Vatican Council II and the spirit of free discussion about *aggiornamento* which this momentous

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assembly has induced. This freedom of speech is in contrast to the situation which existed in the 30th General Congregation in 1957, when various factors, including doubts about the liceity of discussing the "substantials of the Institute" as listed in *Epitome* No. 22, caused difficulty to many delegates.

Second, unusually extensive preparation of materials and previous instruction of the delegates smoothed the way for the 31st General Congregation. In 1957 achievement had been much impeded within the Congregation because many delegates found themselves suddenly confronted with highly complicated problems on which they were insufficiently prepared. The questions connected with the legislation on poverty are a case in point. Our late and highly esteemed Father General Janssens, made wiser no doubt by such unfortunate experiences which he bore with edifying courage, determined to forestall similar difficulties in the next general congregation, which he intended to convoke shortly after the close of the Council. In the summer of 1963 he assembled in Rome several experts in the Society's history and law. Their task was to compose studies about problems which were sure to be treated. These experts expected to work perhaps two years longer when Fr. Janssens' untimely death in October, 1964, brought the date of the congregation forward to May 6, 1965. Even so, these *periti* had already made good headway. As a result, before each delegate departed for Rome he received over 300 pages of preparatory studies, typed in single-spaced Latin. According to one provincial whose curiosity took a humorous turn, these pages weighed four pounds. Sample subjects were the preservation and adaptation of the institute, the authority and function of a general congregation, the government of the Society, provincial congregations, poverty and its treatment in the 27th (1923) through the 30th (1957) General Congregations, obedience, the formation of the Society's young members, and what the Society expects from the 31st General Congregation. Usually each study expounded a problem, suggested several possible solutions, and left the delegates free to choose one of them or devise something better.

Over and over again these studies cited some portion of the following passage from Pope Paul VI's address of May 23, 1964, to religious and their major superiors: "The most important work to which General Chapters should apply their chief efforts is the as-

siduous adaptation of the laws of their Institute to the changed circumstances of modern times . . . Each religious family has its own proper function and it is altogether necessary to remain faithful to this . . . [If you proceed in this proper manner], the letter of your rules will indeed change, but not the spirit, which will remain intact." (AAS, LVI, 569) Throughout the Congregation, too, perhaps no one other text was more frequently referred to or quoted than this one. Thus it truly became the guiding spirit of the Congregation's work.

A third unique feature was found in the truly vast number of proposals which came from the rank and file of the Society's members. During the Counter-Reformation, which after all began in the era of absolute monarchies, the Church's government was characterized by more movement of thought or decrees from the top downward than vice versa. In the more democratic atmosphere of Vatican II, however, the channels of communication have become two-way streets with heavier traffic in both directions. Within the Society, this has held encouragingly true of the preparation for the 31st General Congregation. In contrast with former practice, many provincials encouraged Jesuits to hold discussions in their communities with a view to formulating *postulata* for the provincial congregations while guarding against the formation of pressure groups. The resultant devoted labor was by no means wasted. Upon his arrival at the Jesuit Curia each delegate received mimeographed volumes of these *postulata* which were still coming in. They numbered over 1,200 on May 6 and 1,950 by July 15. This provided abundant material to work upon. But many a delegate scratched out a few hairs and asked his neighbor in consternation: "How in the world shall we handle all this?" One suggested that the Jesuits at home were trying to solve the Society's problems by keeping the provincials and electors in Rome for the rest of their lives.

The first meetings

Virtually all the delegates found themselves together for the first time on Thursday, May 6, at the evening meal in the large refectory of the Curia. A small overflow dined in the adjoining *Domus Sancti Petri Canisii*. Most of the newly-arrived felt a little like bewildered freshmen. They knew very few of their fellow delegates and pos-

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sessed only an academic knowledge of what goes on in a general congregation. Throughout that first meal the reading at table was in Italian and few Americans understood it. Already the next day, however, it was changed to Latin; and after a week or so conversation was granted daily during the latter part of the noon meal. This brought a welcome opportunity for better mutual acquaintance but also something of a din in the crowded refectory. The whole package was gratefully accepted in good humor. There was some warm conversation where a common language existed and elsewhere some stammering baby talk in mixed languages. Here below *nihil est ex omni parte beatum*. The electors now knew in the concrete what the language problem was—just about the same as that in the Council. Many had had little or no practice for ten to thirty years in speaking Latin or any language other than their own vernacular. Yet two or three weeks of understanding charity and practice brought back enough of former skills for the delegates to communicate at least satisfactorily in Latin. The language problem will receive further comment later.

As the delegates filed in groups of two or three to the Vatican Palace for the audience with the Holy Father on Saturday morning, May 8, they had happy expectations. Some, however, had apprehensions also. Either before or after arrival in Rome they had heard rumors that he would make remarks which would impede free discussion in the Congregation. At the appointed hour the Holy Father was ushered in, sat upon his throne, received the pages handed to him which contained his address, read it, and gave his blessing. Then he advanced, shook hands with a few of those in the front row, exchanged a few words with them, and made his exit. His allocution has been printed elsewhere and there is no need to repeat its contents here. As most of the delegates departed, they were pleasantly content that the audience had been everything that could reasonably have been expected. Many expressed joy over the fact that he had confined himself to ideas already known from his previous writings and stated nothing which would restrict freedom of discussion. Few if any noticed the militarism or sternness which writers of the press found and rather unfortunately disseminated. Such misinterpretations can easily be read into the terminology which is found in the early Jesuit documents, such as *Regimini*

militantis Ecclesiae, and the Holy Father (or whoever helped in composing his address) had copiously quoted that terminology. Inside the Congregation the slanted reports caused amusement and mild regrets at the unfortunate publicity rather than any serious concern.

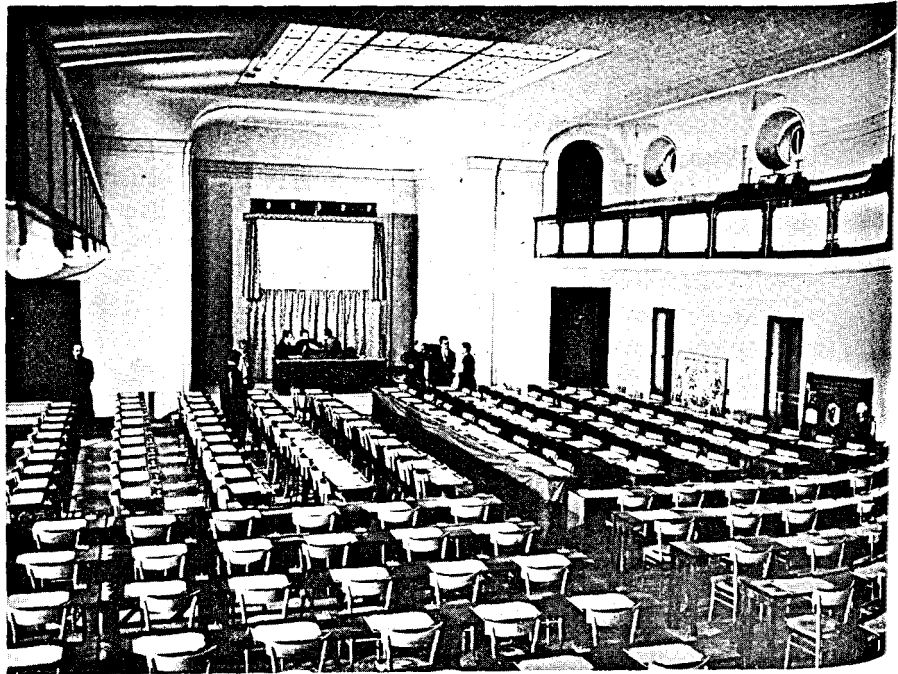
Beyond any doubt, the Congregation desired to preserve the genuine spirit of St. Ignatius. But, many delegates wondered, would it look predominantly backward or forward? That is, would it seek its solutions chiefly or merely from written documents and legal precedents of the past or from study of the concrete and existential modern circumstances with a view to adapting the ancient ideals to them? An indication of the Congregation's mentality came already in its first general session, held that same Saturday from 4:00 to 7:30 P.M. The question was raised: Should periodic information be given to the press and the Jesuits back home? Not only past precedent stood in the way but also the centuries-old law reaffirmed by the 27th General Congregation in 1923 in the *Formula Congregationis Generalis*, No. 25: "Acta in Congregatione nemo cum aliis extra Congregationem communicet."

Some speakers thought that this law of secrecy should be maintained lest pressure from outside interfere with freedom of discussion or action within. Others argued that communication of news to the press would be beneficial and forestall conjectural inventions as a substitute for news, and above all that it would be an act of charity as well as something almost due to the Jesuits back home. Many of them had requested such news. The opinion in favor of news releases won the vote and the Office of Information was set up, with four delegates appointed to act as censors. The Office prepared releases for the world press when occasion called for them and made arrangements to send the virtually weekly *Nuntius Congregationis Generalis* to the Father Socius of every province, vice-province, or mission, that he might have it copied and distributed to every house in his region. The *Nuntius* was composed almost entirely by Fr. Ignacio Iparraguirre, who deserves deepest gratitude for his untiring labors far beyond the demands of duty. After various delaying difficulties inevitable in new and still unfamiliar surroundings, arrangements were also completed to send an English translation for similar distribution by the *socii* in English-speaking

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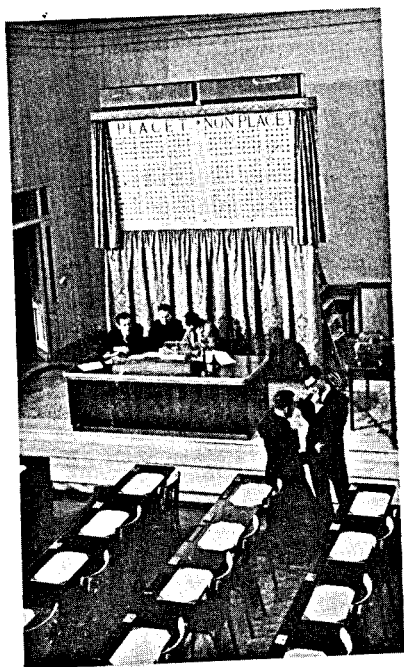
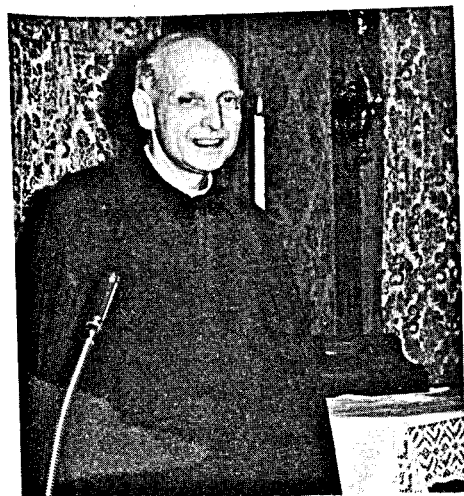


Very Reverend Pedro Arrupe, S.J.
28th General of the Society of Jesus





Above) The Fathers of the Congregation crossing St. Peter's Square after their audience with the Holy Father. Left and below) The Congregation Hall, showing seating arrangements and the electric vote tabulator. Right) Father General's first photo after the election.



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regions. The special thanks here are due to Frs. William Cogan, Calvert Alexander, Mark Calegari, John Hughes, Bro. Brutus Clay, and others who voluntarily added this work of translation to their other pressing duties in the Curia. Some Jesuits have complained that the Congregation gave information to the press less frequently than the Council. Admittedly, some opportunities were missed in this hitherto uncharted work. But it must also be remembered that the internal affairs of one religious order do not interest the general public to the same extent as the daily developments in Vatican II. The fact is that the world press received considerably more news than it printed.

No general meetings were held from May 9 through 12 when the commission called *Deputatio de detrimentis* was seeking opinions from the delegates about the state of the Society, in order to help them in turn in their choice of the new general. It was only natural that many group meetings spontaneously formed—chiefly (but by no means only) in assistancy meetings where all had a common language and common problems. Yet now and throughout the Congregation the delegates made a manifest effort to avoid the formation of national blocs or pressure groups. Although representing their respective provinces, they strove above all to promote the welfare of the Society as a whole. Each group discussed problems which were expected to come up soon or about which the *deputati* desired opinions. In every group and on almost every question, opinions were found to be split in two or more directions. The duration of the general's term of office was one question frequently treated amid divergent and often wavering opinions.

These group meetings were far from exclusive. Each group began to feel courteous to members of other nations and also curious about how opinion was taking shape in groups with a different language. Consequently each group tended more and more to invite linguistically able fathers from other gatherings to sit in and exchange information. The whole procedure enabled the delegates to become better acquainted with one another and to foster mutual esteem, understanding, and cooperation. Occasionally sharp differences of opinion or even of mentality became evident, as was only natural; but both now and until the end of the session charity and respect for the persons and ideas of others remained amazingly present.

Everyone became more acutely aware of the difficulties of governing and inspiring a world-wide organization such as the Society or the Church. A measure which works well in one region may so easily cause dismay in another.

The discussion of the general's term of office

The general sessions which were resumed on May 13 tackled the subject on everybody's mind: Should the new general be elected for life or for a definite period, such as ten, twelve, or fifteen years? How could one vote intelligently if he did not know how long the person elected was likely to govern? And yet the 27th General Congregation in 1923 had listed the lifelong tenure of the general as one of the *Substantialia secundi ordinis* (*Epitome*, No. 22). Further still, the *Formula Congregationis Generalis*, No. 118, stated, "De mutandis substantialibus Instituti Congregationi agere fas non est." Hence the first question to be settled was: may the Congregation even discuss the matter? Various speakers gave myriad reasons for and against. There were frequent citations of the words of Pope Paul VI given above, and reminders that acts of one general congregation can be abrogated by a later one—unless papal approval has intervened. And had it? At length it became evident that the majority thought it possessed the right to discuss the matter. Thereupon Father Vicar General Swain, the chairman, gave information which he had prudently withheld previously lest he might appear to inhibit freedom of discussion. Before the Congregation assembled, he had visited the Holy Father who was interested in the general content of the multitudinous *postulata* pouring in. After revealing these contents and speaking of the fear of some delegates to speak about poverty lest they violate their vow not to make innovations in this regard, Father Vicar asked whether they should have freedom to discuss this subject. The Holy Father replied, in a manner which clearly referred to all the *postulata* and not merely to the vow, "Yes, in discussions let them be free." This information put everyone's mind at rest and did much to set the tone of perfectly free and frank discussion of all problems which characterized all the rest of the Congregation.

During five three-hour sessions some fifty-four interventions were made on the general's term of office, in addition to the three length-

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ier papers which endeavored to present synthetically the chief arguments for lifelong tenure, the principal reasons against it, and some connected problems of canon or Jesuit law. It is difficult to think that any consideration of moment was missed.

All the delegates had great reverence for St. Ignatius' *Constitutions*, and specifically for the passage in which he both prescribed the lifelong tenure and gave his reasons for it [719-722]. Some thought these *Constitutions* possessed something of the character of divine inspiration and ought to be followed despite great inconveniences, which after all might turn out to be only temporary. Others pointed out that in those same *Constitutions* St. Ignatius stresses the need of adaptation to new circumstances. They maintained that the very fact that he had listed the reasons for his decision indicated his prevision of a possible time when new circumstances would make a lifelong term undesirable. They further thought that his reasons had in fact ceased to hold true today. Civil rulers held office for life in the sixteenth century, but they do not in this age of democracy. Many dioceses or parishes have suffered because the bishop or pastor was too aged or sick, and an age limit has even been suggested in the Council. True, much time is necessary for a new general to learn the whole Society and the details of his responsible, complicated office; but even so, once a general has occupied it for ten, twelve, or fifteen years, probably he will have given it all the ideas and energy he has; and it may be wise in a rapidly changing world to make way for a younger man with fresh ideas. Most modern corporations set an age of obligatory retirement for their executives. An aging general may not be able to function efficiently; and since modern medicine has so greatly prolonged the average span of life, there might be too many instances of government by too aged a man.

However, there were weighty arguments for the other side too; and many delegates who had arrived with minds pretty firmly made up because of arguments like those above found themselves unsettled by information they acquired in Rome. Probably on no other topic did electors more often change and rechange their minds. Beyond any doubt, the Jesuit general has usually possessed extraordinary prestige in the eternal city, being consulted much by other generals of religious institutes and officials of the Church's Curia;

and this prestige seemed in large part to be the result of confidence in his long experience coupled with the knowledge that he would not soon lay down his office. His irremovability also gave him time to establish more numerous acquaintances with important persons. The danger of occasional government by a man of failing strength arose chiefly from the fact that the current law (expressed in *Epitome* Nos. 785 and 786, especially in 785, 5°) made active or passive resignation of a general virtually impossible without some implication of negligence or moral fault. An increasing grasp of this last argument slowly produced the solution which seemed to contain the chief advantages of the other two positions. That solution was to elect the general for life while providing safeguards (*cautelae*) for an honorable active or passive renunciation of office when a sufficiently weighty reason exists, such as his failing strength. As is well known, this is the solution which the Congregation voted in by a large majority.

Problems of procedure

Early in these discussions, the language problem had evoked an interlude in the other business. Some delegates thought that in general sessions use of one of the more widely known vernaculars might prove more satisfactory to all concerned than the more cumbersome Latin. They laudably proposed experimentation. It was found that of the 217 present, 156 (72%) could understand spoken French, 131 (60%) English, 114 (53%) Italian, 89 (41%) Spanish, 66 (30%) German, and 42 (19%) Portuguese. Forty-four understood three languages, French, English, and Spanish. The proposal was made that an elector should be permitted to speak in French, English, Italian, or Spanish if he would precede his remarks by a brief summary in Latin. Many opposed, thinking that their rights to understand issues might be infringed; but the proposal won the vote by a fairly close margin. There was a curious result. One who used a modern language might antagonize a great part of his audience. Hence for nearly two weeks the new privilege went unused, until some of its proponents did employ a vernacular, chiefly—and laudably—to hold the franchise. After that there were sporadic employments of the vernacular and they worked fairly well. These

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experiments have a value for future congregations when the language problem will probably be still more acute.

These discussions also resulted in a procedural rule of restricting even the Latin interventions in the general sessions to seven minutes. This new rule turned out to be most fortunate. Speakers found that they could compress their message into seven minutes if they carefully planned it in advance. Most of them wrote their interventions in Latin and read them into the microphones. Thus many truly pointed opinions were delivered in each session. Without this rule, the more subtle and controversial the issues, the longer would the speeches have grown, and also, in many instances, the greater the irritation of the hearers.

As a matter of fact, the use of Latin in the general sessions worked quite efficiently. The use of simultaneous translation had been recommended and carefully studied before the Congregation began, but the decision had been negative. Installation of the equipment would not have been excessively expensive, but the cost of obtaining capable translators would have been virtually prohibitive. It was even doubtful if suitable translators could be found at all, since so much of the material to be discussed consisted of technical terms. Furthermore, the most important work of the Congregation is really done in the private conversations and in the discussions within the subcommissions or commissions. Here the treatises are first written, discussed, and revised two or three times after criticism; and this work is merely brought to its final completion and perfection through the public debates in the *aula*. Simultaneous translation might solve the problem in the general sessions; but to install some twenty-five sets of equipment for the various subcommissions was unthinkable. Consequently the Congregation voted late in Session I not to install simultaneous translation even in its own second session.

The election of the new general

It is already well known that after the four days of gathering oral *informationes* (May 18-21), Fr. Peter Arrupe, the Provincial of Japan, was elected General on Saturday, May 22. The confidence which his electors had reposed in him was immediately repaid by the confident energy, devotion, and enthusiasm with which he

threw himself into his new and responsible task. Suddenly projected into the delicate and complicated task of directing a general congregation, he could hardly have been expected to take on much work of public relations right away. But with courageous initiative, that is just what he did. Already on Sunday, May 23, and again on Monday, he held interviews with representatives of the press and television which won their good will. Fr. Robert Felice, S.J., the Director of the Roman branch of Loyola University of Chicago, had arranged a reception for the American delegates at a beautiful Roman hotel for Monday evening, May 24. Virtually all other American Jesuits in the city were also invited. Someone happily thought of inviting the new General and he graciously came. He moved among the guests with great affability and friendliness, and allowed the roving photographer to take his picture with various groups. During the party all the delegates had the opportunity to witness, with satisfaction and pride, the full fifteen minutes of the new General's animated interview on television which won the hearts of so many in Italy. In the subsequent weeks he paid visits to other Jesuit houses, ecclesiastical offices, and other religious. On May 31 he was granted a private audience with the Holy Father and returned manifestly pleased, even inspired, by the cordial reception which Pope Paul gave him.*

Meanwhile, as General he carried on his work in the Congregation, giving the positive guidance and inspiration which the *Newsletters* have already reported. In no way checking but rather encouraging the freedom of discussion, he habitually allowed all the speakers to express their opinions before he indicated his own. On the rare occasions when he intervened himself late in the debate on a controverted issue—for example, on the baffling problems about the Assistants or about interprovincial cooperation—most of those in the *aula* were desirous of having his view and perspective. Moreover, he spoke familiarly and cordially to delegates whom he met in the corridors or elsewhere and they in turn felt free to express themselves to him. He asked their opinions about various problems. He attended meetings of the various committees to listen to their deliberations. He called meetings of the provincials and sometimes of all the delegates of the various assistancies and en-

* See *Newsletter* 8 [June 11] p. 2.

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couraged those present to express their opinions freely on local problems. All this generated a continually growing feeling of gratitude for his human understanding and his openness to the opinions of others, and also a confidence that to the extent of human ability his government will be marked by personal contacts rather than by the less satisfying though generally necessary communications by letter. Many delegates wondered how he could possibly keep up the pace he was setting. But they simultaneously prayed that God will somehow enable him to continue just as he has begun.

The Congregation's handling of business

The next step in the procedure was that of organizing the Congregation for the handling of business. This was the task of the committee named *Deputatio ad discernenda postulata*, made up of one elected member from each assistance and of members *ex officio* in about equal number, under the presidency of the new General. Their ordinary procedure in previous congregations has been to examine the *postulata* one by one, approve some and reject others, and send those approved to proper committees to be treated singly. It soon became apparent, however, that the huge quantity of *postulata*, now numbering 1575, required the invention of a new procedure. The committee decided to divide the 224 members of the Congregation into six large Commissions: I, on Government; II, on the Ministries; III, on the Formation of Ours, Especially in Studies; IV, on Religious Life; V, on the Conservation and Adaptation of the Institute; and VI, on the Mission of the Society in the Modern World. It appointed a president and three helpers of each committee who were to organize it further and distribute the members into appropriate subcommissions. Twenty-four subcommissions resulted. As far as possible, the delegated were assigned to commissions and subcommissions according to their previously stated preferences. The *postulata* were divided into large groups according to subject matter and distributed to the proper subcommission.

It now became evident that the procedures for handling *postulata* which former congregations had devised would no longer work. Hence the commissions too had to feel their way toward devising new procedures. Instead of imposing regulations from the top, the *Deputatio ad discernenda postulata* conceded to the commissions an

“*illuminata autonomia*” to devise their own methods. For a while there was experimentation, lack of uniformity, and difference of opinions. But gradually the following rather uniform procedure emerged and was found reasonably efficient.

A subcommission of perhaps three to seven members would study the *postulata* pertaining to its subject, try to discern the problem which lay beneath them, discuss it, write an appropriate treatise or decree, and bring it to perfection sufficient to win a majority vote in the subcommission. Then the multiplied copy was distributed to the thirty or forty members of the whole commission. They sent their written criticisms to the subcommission which made a new revision, submitted it for approval to the presidents of the sub-commissions within the commission, and then distributed it to the whole Congregation. The 224 members in turn had three or four days to submit their written *animadversiones* to the subcommission, which then composed its *iudicium definitivum*. This was brought into the general assembly for discussion. Anyone who wished could make an address about the matter by indicating his desire either before the session or within the session after the other speakers had finished. Frequently, valid criticisms arose and the subcommission did further retouching. After a few days which gave the electors time to reflect, the final draft was submitted to the vote.

All this work of study, discussion, writing, criticizing, and revising again several times over obviously took considerable time. After the distribution of the *postulata*, several weeks usually had to pass before a given final draft was ready for submission in a general session. All deliberative bodies have their alternating periods of accomplishment and retarded movement, of high and low morale; and it was now the turn of the 31st General Congregation to go down into the trough of low spirits. Many, especially those who were attending a general congregation for the first time, perceived little or no progress during these weeks. They thought longingly of home where they might be accomplishing something in their ordinary work. The fact was, however, that much hard work of excellent quality was being done in private rooms, small groups, and libraries. Some subcommissions with good luck received simple problems which could be solved quickly. Others happened upon questions of great complexity entailing sharply divided opinions, with the result

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that preparation of a satisfactory document might require weeks or even years. The Congregation's governing board of presidents decided to give first treatment in the general sessions to topics of greater importance, while permitting easier subjects to be introduced occasionally, provided they could be sandwiched in among those truly comprehensive. The reason for this policy was a desire to forestall a misfortune experienced in earlier congregations, when some isolated and apparently easy topics were introduced early because it was thought that they would be speedily settled. The opposite occurred. They resulted in debate so lengthy that more important problems received only crammed and skimpy treatment from fatigued delegates near the time of adjournment.

Society government discussed

Accordingly, the various offices of the Society's government were assigned as the first general subject to be discussed. The general three-hour sessions began again. Yet on many a day it was found impractical to summon a session, simply because no treatise of importance was truly ready and it was thought better not to impede the work in the subcommissions by summoning their members to general sessions. There was a natural result. Members of subcommissions which had little to do felt that they were wasting their time. Some pessimism began to spread. The Congregation had been in session for nearly a month and had not yet truly settled any issue of importance. Would it really settle anything or turn out to be another spring planting without a subsequent harvest?

Little by little, however, schemata (*relationes*) were completed, introduced for discussion in the *aula*, and settled according to the chronology already given in the *Newsletter* and requiring no repetition here. Gradually, too, the delegates realized more and more that significant results had already been achieved, and morale revived. By July 1, the system of Assistants had been reorganized in such a way as to give to Father General four General Assistants who were to be his chief counselors for matters affecting the whole Society, along with Regional Assistants in the same numbers as before and other expert advisors whom he may summon. This arrangement, it is hoped, will enable him to devote more attention to policy-making and study of important matters, and consequently

to government and inspiration rather than to routine administration. The decree of June 9 had removed the doubt about discussing the "substantials of the Institute" which had been so troublesome in the early session. It so reworded No. 118 of the *Formula Congregationis Generalis* as to make it clear that such a congregation may discuss any matters pertaining to the Society's law, though changes in papal laws within the Institute obviously cannot take effect without permission from the Holy See. By July 1, too, the delegates further realized that good headway had been made on other important questions even though they were not yet ready for voting. One *relatio* had been introduced which proposed a reorganization of the provincial congregations so that better representation will be given to the various age-groups and ministries within a province. Another schema recommended that more extensive faculties be granted to the provincials. A tendency toward the decentralization requested by so many *postulata* was becoming increasingly apparent. Many other important documents, such as the decrees on studies and on poverty, were in advanced stages of preparation.

Another consideration now claimed attention. Although the morale and hopefulness of the delegates were obviously growing, so was their fatigue. They had been engaged six days a week for nearly two months since May 6 in writing, revising, and sitting in long general sessions. In May the weather had been delightful, but June brought spells of unexpectedly intense heat. There was even danger that some of the more elderly or sickly delegates might suffer heart attacks or similar ills. Hence after the new General Assistants had been elected on June 29, remarks multiplied to the effect that the most urgent work was done or nearly done and that some sort of cessation ought soon to be decided upon. The remaining agenda approximately equalled the issues settled. If the delegates were to push doggedly forward through July and August, they would be treating complicated topics with fatigued minds. The voting on July 6 brought the decision to recess on July 15 rather than to adjourn, and to reassemble as the same Congregation with the same persons holding the same functions in September, 1966. This would enable the Congregation to profit from the final decisions of Vatican Council II and to make deeper study of its own more complicated problems.

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The nine days following this vote were crammed with remarkable labor and achievement, all carried on at a rather breath-taking pace. With more and more subcommissions completing their work, the flood of mimeographed *relationes* went far beyond what anyone could read and criticize adequately. Attention had to be given to the more urgent work of reading the *iudicia definitiva* which were ready for voting. July 7 saw the approval of the forward-looking decree on studies which keeps the universal legislation general and leaves room for local authorities to devise more detailed programs truly adapted to the needs of their own regions. The decree on atheism was approved on July 6, the legislation on the general's office on July 8, and the decree on poverty on July 10. This last decree has brought our legislation on poverty up to date with our practice and with what is possible in the modern world. It has truly preserved St. Ignatius' spirit of evangelical poverty while it changed details of his prescriptions which can no longer be observed when taken literally. Thus it will terminate the need of living by dispensations, the practice which has been necessary since 1824. On July 13 the decree on the tertianship was approved. Although it may seem on first reading to say little, when viewed against its historical background it is seen to do much. It establishes uniformity and agreement on the ends of this institution—those contained in the *Constitutions* of St. Ignatius rather than many contained in later ordinations of generals—and it leaves to regional authorities liberty to experiment, under the approval of the General, with new means and programs to attain those ends more satisfactorily in modern circumstances. Thus it gives true hope of making this institution one which young Jesuits will esteem as an opportunity for prayerful synthesis of all they have learned and for a final preparation for apostolic life—truly a formation of the affections (*schola affectus*) based as in Ignatius' day on involvement, that is, on learning apostolic work more by doing it than by listening to lectures about it. For the doing of such work, as Blessed Pierre Favre has pointed out, improves one's prayer and the prayer in turn the work.

Many more *relationes*, after a brief discussion in a general session which oriented everyone to the problem, were remanded to the respective subcommissions for further study and presentation in the second session. An example in point is the important set of problems

connected with the practice of the spiritual life in the Society amid the new circumstances which modern times have brought. To foster a renewal of spiritual life, not merely in written decrees but in the very souls of the members, can well be called the central objective of the Congregation. The work of the Commissions on Government, Formation, and Conservation and Adaptation of the Institute are aimed toward such a renewal; and the renewal itself, if accomplished well, will heighten the effectiveness of our ministries and mission treated by Commissions II and VI. Another example is the forward-looking decree on the brothers. Despite valiant efforts of its hard-working subcommission, it still contained minor imperfections in details and it was deemed wiser to postpone the voting.

A few days before the end of the session a press release listing the accomplishments of Session I was prepared for distribution on the closing day, July 15. But several American and British journals, eager to jump the gun, heard or invented and then printed a rumor that the Congregation was adjourning in deadlock. To those inside the Congregation this story was more laughable than disconcerting.

Near the end of the session, too, Father General went with his General and Regional Assistants to a private audience with the Holy Father. Pope Paul spoke more familiarly to this small group than was possible to the whole Congregation at its beginning. He told them that as Pontiff he was learning anew how many persons of every sort look toward the Society with admiration and hope of example. Hence he was glad that in its work toward *aggiornamento* the Congregation had made such good progress without being too radical. When Father General and his Assistants reported in casual conversations their impressions of the audience, it became immediately evident that it had brought them heartwarming satisfaction and inspiration.

Contentment in the final days

The end result of it all was high morale among the delegates which more than compensated for their fatigue. On the night before the session ended in the late morning of July 15, a skit was organized in which just about every assistancy played some role. There was as much fun and clowning as in any similar performance within a scholasticate. *Patres gravior*es who had made serious interventions

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in general sessions were mimicked amid laughter which showed that by now all the delegates were thoroughly at home with one another. They had developed a genuine community spirit. All had been hard at work in a common task of great importance. Now they showed their awareness that such work can often be carried on best if it is spiced with good fellowship and humor. Dignified pieces too interspersed the entertainment. Father General himself sang two tenor solos, one in Basque and one in Japanese. He seemed perfectly at home before his spectators and they with him. Most of them did not previously know that he has such a beautiful voice.

Between the two sessions of the Congregation, the subcommissions which have not yet finished their work are expected to carry it on by mail and to have their schemata ready when the Congregation reassembles in September, 1966. There is now good hope that business will flow even better in the second session than it did in the first. The delegates now know one another as friends, they have solved the language problem at least adequately, and they know the procedures which are now working quite well—though probably they will be still further improved before the second session opens.

II

The foregoing account contains implicit answers to many of the questions which American Jesuits have asked. But a few others remain. We are now in position to handle them by direct answers. These answers too are the personal opinions of this one delegate.

What use was or will be made of experts on the problems facing the Congregation?—Rome abounds in experts. From the earliest days when the Congregation was still feeling its way toward loosening the legislation about secrecy, delegates requested and obtained permission to consult Jesuit and non-Jesuit experts as the first session proceeded. During the period between the two sessions, delegates may and surely will seek help from experts elsewhere as well as in Rome. The writing of the *relationes*, however, is the duty and responsibility of the respective commissions themselves and should be done by delegates.

What are the prospects for genuine interprovincial cooperation and standardization during the coming year?—Humorously, the

prospects are about as good as those for interdiocesan cooperation among the bishops. But seriously, this issue turned out to be one of the most difficult and tangled problems which the Congregation encountered. The subcommission which worked on it made a good start; but after some fourteen interventions in the general session, so many new complexities had appeared that the *relatio* was sent back for rewriting and new discussion in the second session. A provincial must develop his own province and do long-range planning for it, and he must do this according to the economic system and manpower of his own region. If other needs or provinces cut too suddenly or deeply into his resources, they may cripple the province from which the help is expected, with sad consequences in the long run for all. There are requests for more interprovincial cooperation and simultaneously for more decentralization in favor of local government. How shall we get both together? So far, unfortunately, solution of one facet of this puzzle has usually turned up two or more bigger problems. Yet all have a strong missionary spirit and seriously desire more interprovincial cooperation. All hope to find a way somehow. Moreover, with all the existing difficulties, there has been far more of such cooperation than most of us are aware.

Were the Americans as a group more or less prepared than other national groups? Were they active in discussions?—Every group of delegates from any one assistancy or nation, it seems to me, came well prepared and actually took its part in the Congregation's work efficiently, courteously, charitably, and with esteem from the other groups. The Americans were one of these groups and these remarks hold true of them as of the rest. On the floor of the *aula* the American delegates made addresses proportionate to their numbers. They were equally active in subcommissions, in serving table along with other provincials or simple priests, in spreading good humor, organizing recreational facilities for proper occasions, in mingling with delegates of other nationalities, and in other similar activities. On the whole, they made themselves part of the crowd and also strove like all the rest to prevent any excessive or odious nationalism from arising. The geographical position of their country hinders the Americans (with a few exceptions) from learning languages well, or from retaining language skills in the instances where that had

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been once acquired. But even in solving the language problem, as a group the American delegates did fairly well.

Another question reads: As far as we can judge from the news releases on the mass media of communications and the social apostolate, these documents seem as abstract and out of contact with concrete situations as the decree of Vatican II on mass communications. Are we going to have still another case of strong words with no resultant actions?—At first sight, this criticism may seem true. And yet, the decrees of the Congregation have highly recommended these respective apostolates. Thus the decrees establish agreement about the end and leave to local authorities the task of finding means truly apt in the local situation. It is difficult for this writer to see what more a general congregation—or council—can wisely do in such areas. Effective and ingenious implementation, it seems, can come only from various local superiors in accordance with their own local circumstances. In a general congregation, too, delegates from the United States or Europe might vote unwisely if they should attempt to prescribe details for a provincial of Taiwan, Poland, Ranchi, or the Congo, and vice versa.

Further still, the Society is caught in much the same bind as the Church. Existing stable institutions must be maintained and new apostolates ought to be opened up also, but manpower and money are not available for the old and the new at once. Here and there a provincial or a bishop may solve this dilemma, if he is encouraged from above and receives from his subjects tactful and practical suggestions applicable to the local scene. But a command from a general congregation to all superiors about specific details might, at least in many a region, do more harm than good. All this is stated with deference to better judgment.

III

The impressions recounted above seem to lead to this conclusion. Through the favor of God for which so many have devoutly prayed and for which we are profoundly grateful, the 31st General Congregation seems to be making its way in the midst of much the same hopefulness and difficulties as Vatican Council II, and also to be making approximately equal progress. Moreover, the 31st General

Congregation is preparing the way for the next general congregation to handle well the tasks which must be left somewhat incomplete at present. The Society, remaining faithful to the spirit of its founder, is achieving *aggiornamento* about as fast as the Church. This seems to be precisely what ought to be. The Society is a part of the Church. Being the servant of the Church, she ought not to anticipate the Church but to be among the first to follow the Church's lead. What has happened so far in Session I of the 31st General Congregation gives us reason to look forward to Session II with sober optimism. But a generous dose of that sweet wine, hopeful enthusiasm, has somewhat reduced the sobriety of this writer's outlook.

THE GENERAL CONGREGATION: ITS ATMOSPHERE AND HOPES

growth in unity

EDWARD J. SPONGA, S.J.

IT HAS BEEN SAID THAT THE 31ST GENERAL CONGREGATION is the most important congregation in the four hundred years of the Society's history. While it may be difficult to verify this totally, there are certain evident signs that lend credence to this statement. Certainly no previous congregation received the amount of postulata that this Congregation received. This is true even if we put the number of postulata in proportion to the number of Jesuits in the Society at the time of any given general congregation. This volume of postulata and the range of topics that they cover indicate without doubt the unusual interest and involvement of the members of the Society of Jesus in the action of the 31st General Congregation.

Furthermore, it was not just Jesuits who manifested special interest in this Congregation. There were many articles, predictions and projections in newspapers and periodicals which attempted to assess the problems that the Congregation would have to face and to venture some kind of guess as to the ability of the Congregation to meet those problems. While some of these statements were at times somewhat jejune or far-fetched, by and large they did assess fairly accurately the basic problems that the Congregation had to meet. The basic areas usually noted pertained to the organizational

structure of the Society in its highest level, and this particularly regarded the possibility of a change of the life term of the general. Also frequently noted were the problems relative to the whole course of training. Problems concerning our types of ministries were stressed, and finally, the broader and deeper basic questions of the religious life, of obedience and of poverty were spoken of as important challenges to the Congregation. These problems are, of course, not peculiar to the Society of Jesus but affect in some degree all religious institutions today and, indeed, in its full sense affect the total Church. However, because of the size of the Society of Jesus, there was particular interest in how the Society would face up to these problems.

Another peculiarity of the 31st General Congregation was the fact that it operated very much in the atmosphere created by the Second Vatican Council. It shared in the new freedom to discuss all things, and in the sense of urgency which the Council itself both experienced and projected. It shared with the Council, perhaps, in some of the fears that too much was being questioned too quickly. Because of all these reasons, perhaps, no congregation of the Society was ever so intimately connected with the current life and atmosphere of the Church as this 31st General Congregation was.

There were other similarities between the 31st General Congregation and the Vatican Council II. There were similarities in the way in which both made their initial contact with the problems to be met and in the way in which the problems were gradually actually resolved. The first session of the Vatican Council left many with the feeling that very little was done. The only item of any apparent importance was the work that was done on the liturgy. At the time this seemed to be rather secondary. But I am sure that the fathers of the Vatican Council, as well as the members of the 31st General Congregation of the Society, went through a somewhat unique type of experience. It was the experience of a period of intense concern and effort with seemingly rather sparse results. This initial phase was one in which many minds and many hearts, coming with their diverse outlooks and experiences, bringing their own types of problems from their own specific areas, gradually began to move into some kind of a unified body. The special virtue needed at such a time is patience. But such a patience could not

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truly be had unless one had a deep and abiding conviction of the importance, seriousness, necessity of what was being done. Communications can only be developed in such a situation over a period of time. Language is a barrier; but more importantly there are cultural, personal and psychological barriers. As one realizes this and thinks more deeply about it, one must necessarily conclude that this cannot be otherwise. One gradually embraces the fact that as long as men are to be respected in their freedom and given the opportunity to express their own ideas freely and openly, there must be something of this initial phase of groping, of frustration, of being unable to see where one is going and consequently of a certain sense of failing to accomplish as much as one would like.

The pace of the General Congregation could and had to be somewhat faster than that of the Vatican Council. It could be somewhat faster because, while, as congregations go, it was certainly a large one and the largest in the Society, it was still quite small as compared to the size of the Vatican Council. The General Congregation had to move through this developmental state more quickly than the Ecumenical Council because, at least as it appeared, the General Congregation had much less time in which to do its work. In fact, even the conception of a second session, although it had been suggested by a number before the Congregation, did not seriously develop until rather late in what we now know as the first session. And so there was a sense of a quick passage of time with little time remaining and almost hopelessly complex, difficult and confusing problems to face.

The general's term

The question of the liturgy, which, compared to the other questions of the Vatican Council, was in a sense a more concrete type of question, became the key to the opening up of the forces of the Council, or the bond that gradually molded the Council into some kind of effective unity. With the General Congregation this same function was served by a discussion on the question of the limitation of the life term of the superior general. It was a concrete question, a very defined and specific question. The possibilities of solutions were relatively small. But nonetheless the question had a deeper importance than what appeared on the surface. It had a symbolic

meaning. To many, both in the Congregation and out, it was a symbol as to whether the Society, through its General Congregation, was able seriously to face real problems and to make effective changes. I think as it has turned out, that even though the Congregation did not decree to change the life term (although it did reduce some of the reasons initially proposed for that change by making it possible for the Father General voluntarily to resign with a certain ease), the discussion and debate on that question nonetheless served an important and positive function. The function it served was to witness to all who were there that there was a willingness to discuss and a desire that all be free to express their opinions. For this reason the first steps of the Congregation were to open the doors of discussion to real communication. And so rules of secrecy and of limitation of matters for discussion were set aside to a significant degree. This, as we look back now, is, perhaps, one of the most valuable things that was done. For once such a thing is done and freedom is given to discuss and to question, then inevitably a freshness of approach, a penetration into real issues and at least some key changes will follow.

What the 31st General Congregation has done in its first session is now a matter of record. It has made some important changes in the governmental structure of the order; it has taken steps towards the delegation of more authority to local areas; and, most importantly, it has initiated a wide-ranging re-organization within the course of training in the Society, leaving room for adaptation to local needs and to the demands for specialized study in the sciences and arts. It removed a deadlock of many years regarding the spirit and practise of religious poverty in the Society.

These are some of the basics that were asked of the Congregation. It did a number of other things in the area of the social apostolate and communications. It has taken preliminary steps in other matters of organizational change. It opened the difficult question of the spiritual life within the Society. We might say then that the first session of the Congregation, like the earlier sessions of the Ecumenical Council, took care of the more concrete and somewhat technical, more mechanical, aspects of change. In its first session the Congregation handled some basic questions pertaining to the governmental structure of the Society in regard to the general, in

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regard to the Assistants, and questions that had to do with time and functions, and inter-relationships of authority and responsibility. The first session dealt with the training of Ours and therefore again questions of disposition of time, functions, purposes to be achieved in going through a process. Even the matter pertaining to poverty was more strictly a matter of the legal aspects of poverty.

Questions of structure and function

As we think about it, such a procedure is certainly the natural way that man has of seeking to alleviate the basic and fundamental problems of his life, particularly when he functions in a group. He deals first with that which can be more directly controlled and structured, for he knows that, while final answers will not come from these changes or from the structure no matter how wisely fashioned, nonetheless the opening of the doors, the beginning steps of deeper solution, can only be found after the structural element is properly ordered, or at least so set up that it can be made sufficiently flexible to be adapted to the needs of time and place. Certainly in dealing with these questions of structure and function the constant effort to discover the mind or vision or spirit of St. Ignatius was made by all, even by those who came, at times, to opposing conclusions. For the mind and vision of St. Ignatius was certainly necessarily expressed in an administrative governmental structure and the definition of functions whereby he sought to incarnate his own ideas as inspired by the Holy Spirit. So there was much room for struggle even in the matter of determining governmental and structural changes, for it is never easy to determine just how essential to the articulation of a vision a given structural and governmental pattern is.

Between the extremes of a severe adherence to the letter of a law on the one hand and the reducing of all law to a passing phenomenon on the other, there are many varieties of opinions and positions. Nonetheless, even though the matter of what is essentially Ignatian was, at least by implication, present even in the efforts to deal with the governmental structure of the Society, this question of what constitutes the Ignatian vision, or the real identity of the Society of Jesus, is more directly involved when we move into

questions which are less concrete and mechanical or technical but in the final analysis more basic and important. These are more specifically the types of questions with which the second session of the 31st General Congregation will necessarily be more concerned. There have been many questions and requests made dealing with the need for a greater understanding, implementation, and love of our vows of poverty, chastity and obedience and of our community life. The whole fundamental question of religious discipline, the place of laws and rules in the religious life and in the Society is very much in the minds of the Jesuits throughout the Society, and consequently it is very much a part of what the 31st General Congregation must face. Even more basic are questions pertaining to the prayer of the Jesuit, its nature, its purpose, whether and to what extent it should be controlled by regulations concerning time and place, and other concrete details of methodology.

The difficult question of training in the spiritual life must also be considered. Thus far the Congregation has considered almost exclusively the question of academic training, which, indeed, is itself difficult enough, but not as difficult as the question of structuring to effect a type of training that is aimed at that which is more intimate to a man, namely, his total spiritual life, his communal life with others, his prayer life, his life of self-offering in his vows. It is hard even at this point to have a very clear idea as to just what form of expression about these matters in the spiritual life is the most effective. Matters such as these which pertain so deeply to the individual's own personal relationship to God or to his fellow religious can and must be expressed in the form of clear and concrete laws and regulations. But at the same time there is a realization that clarity of regulations is not of itself sufficient.

There is a sense of need of a deeper understanding of the meaning of prayer, the vows and community life, in the context of today's life, in the context of the Jesuit's apostolic patience, in the context of the aftermath of Vatican II, in the context of a world that has become so intimately inter-related in all its elements that new and profoundly complex questions, such as were not previously met, have come to the fore. What is poverty in an affluent society? How can one imitate the poor Christ so that the specific spiritual power and dimension of evangelical poverty can truly be experienced and wit-

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nessed to by the Jesuit today? Can we find a form of poverty that is at once truly Ignatian and at the same time is honestly livable in the world of today? What is the positive meaning of our vow of chastity? How does it, by the very sacrifice that it entails, enable us to be more truly human beings? Are we less obedient today than Jesuits were in the past? Is there a real crisis in religious obedience? Is there an undermining of religious authority? Is there some kind of pressure for a democratization of religious life? Is there a loss of a sense of individual responsibility? Is there a loss of ability to be one's self without undue need of others? In what way and to what extent does the superior express the will of God? Is the superior to find the will of God which he is to express to his subjects in his subjects themselves? How much is to be allowed to the subjects in terms of freedom to determine their own order of the day and other details of their lives? With what pace is the progressive throwing of responsibility upon the individual to move? How much are such things to be determined in specific, clear, regulations? How much are such things rather to be expressed in broader terms, in terms which embrace and express the scriptural dimensions of the counsels in ways which are meaningful and hence suasive to the mind of the religious today? Can we even think in terms of the religious of today as if he were some one type of mind or being with one general type of need and capability? Is not the individual of today himself such a rapidly changing entity that it is almost hopelessly impossible to couch directives to him in terms that are precise enough and yet open enough to motivate a responsible human being? What is religious life, religious community life today? How can it be structured to meet the needs and to release potentialities of the young Jesuit, the middle aged Jesuit, or the older Jesuit? How can the community life be related to our apostolate? Is community life to be determined solely by the apostolic goals of our Institute, or is there something within community life even for us, though we are not monks, that is perennial, and basic and meaningful in itself as a point of contact with God? What is the meaning of discipline and sacrifice in our religious life today? Can these things be legislated about at all? Evidently a good number of men in the Society think so, for they request significant statements from the Congregation relative to these topics. What about prayer for a Jesuit? Is it, too, fundamen-

tally determined as to its type, its duration and its meaning solely in terms of the apostolic goal; or does it also have within itself some value that is not solely dependent upon its ability to be related to apostolic actions? How does one couch answers to all these deep questions, questions hitting at the core of religious life, of a Jesuit life? How does one couch answers to these questions in terms that are at once specific enough to be helpful in plotting and guiding one's life and at the same time open enough to allow the individual to bring his own free cooperation into play and to embrace freely his own responsibility in these matters?

Clues from Vatican II

The clue to some of these questions and to the approach in effecting legislation about them will no doubt be intimated to us by the last session of the Vatican Council. Already in its Constitution on the Church in Chapter Six we have given us by the Vatican Council the broad and basic lines of definition of who we are as religious. We are situated in the Church by that Constitution, distinguished from the function of the hierarchy, from the priesthood as such, from the laity. We are given a meaning that is unique. It is indicated to us that as religious we are called by God to a type of life that, in some true and very valid sense, is a life of peculiar unity and oneness and love with Him. There are countless expressions in the Constitution on the Church indicating this. For instance, it is said that by the bond of the counsels a person is totally dedicated to God. In this way the person is referred to the honor and service of God under a new and special title, in order that he may be capable of deriving more abundant fruit from his baptismal grace and of freeing himself from those obstacles which might draw him away from the fervor of charity and the perfection of divine worship. The religious state, whose purpose is to free its members from earthly cares, more fully manifests to all believers the presence of heavenly goodness already possessed here below. The religious state foretells the future resurrection and the glory of the heavenly kingdom. It clearly manifests that the kingdom of God and its needs in a very special way are raised above all earthly considerations. It clearly shows to all men both the unsurpassed breadth of the strength of Christ the King and the infinite power of the Holy Spirit marvelously

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working in the Church. The evangelical counsels foster the perfection of the love of God and the love of neighbor in an outstanding manner. The evangelical counsels, though entailing the renunciation of certain values that are to be undoubtedly esteemed, do not detract from a genuine development of the human person but rather by their very nature are most beneficial to that development. The counsels contribute a great deal to the purification of heart and to spiritual liberty. And even though it sometimes happens that the religious do not mingle with their contemporaries, yet in a more profound sense these same religious are united with them in the heart of Christ and spiritually cooperate with them.

Statements such as these express very clearly for us the paradox of religious life, the paradox of being necessarily totally and uniquely involved, by virtue of our religious consecration, in the life of the Church in the world, and yet at the same time constituted by these same counsels witnesses of the unique love of God that is at once purifying and freeing even as it, by that very fact, gives us the power to do God's word and will totally, willingly and joyfully.

With these basic ideas from Chapter Six of the Constitution on the Church as the fundamental cornerstone upon which all else is to be erected in regard to the details of religious life and organization, we can indeed look forward in a special way to the further definition of the specifics of religious life and development that the fourth session of Council promises us. Of course we are aware that the effort to express these sublime truths and paradoxes in broader scriptural and psychological terms, and much more the effort to put them into determined and defined norms and regulations, will be extremely difficult. Perhaps we look forward with a certain expectation, heightened by our own preliminary efforts to deal with these problems, to the operation of the Holy Spirit as He guides the Ecumenical Council itself as it faces the same problems before we will in the Congregation. For the Council also has the difficulty of expressing in some defined way that which is in its inner core to some extent inexpressible. It must set norms for that which in some way is not capable of being effected by laws alone. For even those who seem at times to give the appearance of not wanting any laws in the religious life are most frequently actually in great need of such definition and without it will feel confused and at a loss. We are

becoming aware more and more, I am sure, that criticism, endless questioning and pressures do not always mean what they seem on the surface to mean. We are becoming more aware that such actions most frequently are the expression of a cry for help, an urgent request for guidance, a demand for assurance that all human efforts are being made, an implicit petition for faith that God is, in fact, guiding most closely where, at least for a time, there seems to be most uncertainty and worry.

The second session

In some ways the first session of the Congregation may be considered to have been the most difficult one; for, as I said, it entailed the sometimes painful but essentially necessary process of the growth of a group of individual human beings, Jesuits, into a unified body that was capable of rising to a unity of vision, a unity of love in Christ. In other ways, perhaps, this second session will be the more difficult. The reasons will be different. We feel that we have now achieved a certain unity which will, perhaps, dull a bit during the intervening year, but which will, nonetheless, be sustained and quickly revive as we convene for the second session. And so we feel we will be better organized, we will have our goals more clearly sighted, we will know the more expeditious ways of functioning as a legislative body. But on the other hand, as I have also indicated, the problems to be faced are more fundamental, less open to direct human engineering, more urgent in terms of the preservation, expansion and development of religious life.

I think we approach the second session with greater humility, greater faith, greater hope and greater love. Greater humility, for we know now more clearly by direct experience the slow but necessary process entailed in human beings freely pursuing spiritual values in their expressions in human terms. More faith, because I think we have experienced already something of the action of God in the first session, particularly in the latter days of that session. We have experienced also the leadership He has given us in the men we have elected. All of these experiences make us know in a deeper way than ever that the action of God is there with us. With more hope, because knowing what God has done with us and through us, little though it may be, we have the certainty of Christian hope that he

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will guide us, even though the problems be more difficult and the need of love of Him more important than ever before. But finally with more love and charity, because we have experienced, despite our many differences of culture, of outlook, of inclination, of hopes and fears, that there is oneness in us—because of what we pursue, because of the strength that we have in us, as the Society living and acting. For these reasons it seemed that a second session was imperative, that a second session was indicated to us by God as a necessary prolongation of the time required for the operation of His Wisdom and strength in us.

Finally, I think we will go back to the second session with an even deeper realization than ever before of the unity that we the members of the General Congregation have with the rest of the Society. We have experienced it before in terms of the many requests that were made, in a sense of urgency that the members of the Society communicated to those who were to be members of the Congregation. We have experienced it since then in terms of the reactions of our fellow Jesuits to what the first session of the Congregation has done. We have seen their interest in the various phases of the Congregation. All this has increased our awareness of the need of the continued prayers and sacrifices of all members of the Society, if we are to complete the work of the 31st General Congregation, and give to the Society a renewed sense of power, the power of the Holy Spirit within it, and a renewed sense of Christian self-confidence and joy that no amount of problems can remove.

The loss of confidence of many Jesuits in the Society, in religious life and even in some cases in the priesthood, had to be met and had to be reversed. We think that the first session has begun this meeting and begun to take the steps towards a reversal of this lack of confidence. We are more convinced now than ever that the second session can and must and will be able, because it will be supported by all the prayers of the Society, to renew the Society in its spiritual life, in its love of the vows, in its love of community, in its love of prayer, and in its selfless service of Christ in His Church.

THE ORIGINS OF THE JESUIT TERTIANSHIP

*meaning, interpretation,
development*

ANTONY RUHAN, S.J.

IN THIS ARTICLE AN EXPLANATION IS SOUGHT of the statements found in the *Constitutions* of the Society of Jesus concerning the last year of probation, or tertianship, as it is often called. The aim, then, is exegetic. The question of meaning, however, leads to the problem of interpretation, and this, in its turn, poses almost inevitably the problem of development. As is the case with every body of legislation, the statements embodied in the *Constitutions* of the Society can be traced to various strata, each of which had its origin in different historical situations, but which were all united by the legislator into a series of terse legal phrases.

As it is only by discovering the historical situations which gave rise to the different questions and their corresponding answers that we can understand the answers themselves, so it is only by viewing the way in which these questions and answers follow one another in time and are related to one another that we can understand fully the meaning of the *Constitutions*. In other fields the importance of the idea of development has been shown, and, if it has been re-

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garded as essential to an understanding of Christian doctrine, whether in the matter of the Trinity or in that of the sacraments, it should prove to be no less useful when applied to the interpretation of the *Constitutions* of the Society.

The *Constitutions* and the *Examen Generale* call the tertianship a year of probation: they mention it as a time in which the candidate for final vows is tested and examined with a view to determining once for all his suitability for Jesuit life.¹ Besides the testing of the candidate for religious profession, however, there is mentioned, almost in parenthesis, another reason which it is possible to pass over without further reflection as being merely an amplification of the idea of probation, but which, on second thoughts, is not so easily reduced to it. This is the statement that, after completing his studies (which were concerned with the cultivation of the intellect), the scholastic should apply himself to the *schola affectus* (which deals with matters of the heart), by turning now to "spiritual and corporal" works, which will help him to make progress in humility and in the denial of selfishness and self-will or self-opinionatedness.² These qualities will fit a man better to work in the apostolate.

Here we see two themes laid down quite clearly by the *Constitutions*, and it seems that they are obviously closely united. Within the legal context of determining a candidate's suitability for admission to final religious profession, the idea of probation appears primary. However, in the background there lies the pedagogic purpose of the tertianship: if the qualities desired are lacking in the candidate, the probation has as its purpose to produce them in him, and it may even be prolonged for this reason. But both of the purposes derive their meaning from the necessity of having religious with the type of character mentioned. These characteristics are obviously valuable in themselves, and they can only be understood in this context when we grasp why the men who wrote the *Constitutions* thought they were necessary—for the *Constitutions*, although put finally into words by one man, were certainly the work of a community.³

¹ *Constitutiones*, Pars V, C. 2, n. 1. *Examen Generale*, C. 1, n. 12; C. 4, n. 16.

² *Const.*, P. V, C. 2, n. 1.

³ *Monumenta Ignatiana Constitutiones I: Monumenta Praevia.*

PART I: THE MEANING OF THE *CONSTITUTIONS*

Saint Ignatius and his early companions

The early companions of St. Ignatius who mention the last probation place its origin in the religious experience which they all had together during the time which elapsed between their departure from Paris on December 15, 1536, and their final arrival in Rome in 1538. As Aicardo suggests, that this is true is first of all rendered probable by the saint's habitual way of acting.⁴ For he ordered the book of the *Exercises* according to his own experiences and that of the others who made them; the steps in the spiritual life described in the *Examen* are those which he himself had passed through and which he made his followers go through and practise; the successes and failures of his student days in Alcalá and Paris provided the guide for the method of study and life in the colleges of the Society; the procedure for the congregations he took from that of the first reunions which the early fathers had had among themselves; and, finally, the traits and method of government of the general he based on his own traits and manner of ruling. Hence, it was natural that here, too, in the matter of the last probation of the Society, he should have had recourse to the same experiences which had guided him in other considerations. As we shall see, all of the first generation of Jesuits regarded the experiences, or experiments, as they came to be called, as of primary importance. This was especially true for those of the last probation. In order to understand their attitude, we must try to reconstruct for ourselves briefly the life of St. Ignatius and his companions from the time of their departure from Paris to their arrival in Rome in 1538.

After the completion of his studies in Paris, St. Ignatius rode to Azpeitia, where he lived in a hospice for the poor and supported himself by begging. There he carried on three months of apostolic activity in the seignorial domain of his brother, Don Martin. He held classes in catechism for the children each day; he preached

⁴ J. M. Aicardo, *Comentario a las Constituciones de la Compañía de Jesús* (Madrid: Blass, 1930), V, pp. 667 ff. *Fontes Narrativi de Sancto Ignatio Mon. Ign.* II, p. 9, n. 22. Exhortation of Nadal.

and worked in every way to convert those whose lives needed emendation. He also organized relief for the poor. In July, 1535, he began a journey on behalf of his companions, whom he had left in Paris. On foot he crossed a great part of Spain, from Pamplona through Toledo to Valencia, visiting the families of Francis Xavier, of Laynez and Salmerón and some of his former friends. From Valencia he took ship for Genoa, despite warnings as to the dangers of pirates, and passed through storms before reaching that city. On foot from Genoa to Bologna he endured great trials and dangers by road and not a little inconvenience in begging for food and lodging. Sickness, which had hindered his studies in theology at Paris, recurred and prevented him from doing them there at the university. Hence he set out for Venice, where he arrived in the last days of 1535, and began giving the *Exercises* and helping others by his conversation. Here he was able to continue his studies, in addition to performing his apostolic work. Here also he endured misunderstanding and persecution.

His nine companions, after obtaining their master's degrees in Paris, left that city despite the threat of war between France and Spain, and came by foot, in the middle of winter, through Lorraine, part of Germany and Switzerland, begging their way and carrying only a few books and their breviaries in satchels on their backs. On the way they engaged in occasional debates with the Lutherans, insisted that the priests among them say Mass every day, and arrived to meet Ignatius in Venice in early January, 1536. Since no ships were leaving for Palestine, they decided to occupy themselves in the interim by working in the hospitals of the city. The type of work was back-breaking and unremitting service of the most heroic kind.⁵ Granted the conditions in the hospitals of the day, what the early Jesuits were doing was rendering service of the most elementary kind to those who were often almost abandoned. Of these activities Pedro de Ribadeneyra says that "our fathers there laid the foundations of the probation which the Society would

⁵ *Mon. Broet*, p. 475. *Mon. Ign. Font. Narr.* I, p. 110: letter of Laynez concerning St. Ignatius. Tacchi Venturi, *La Prova dell' Indifferenza e del Servizio negli Ospedali nel Tirocinio Ignaziano*, *Archivum Historicum Societatis Jesu* 1932, I, pp. 14-23.

afterwards have to undergo."⁶ After a further journey to Rome, during which they once more walked their twenty to thirty miles a day, begging their way, the nine companions returned to Venice and Ignatius with the blessing of the pope on their pilgrimage to Jerusalem. Back in Venice they renewed their work in the hospitals, and those of them who were not priests received orders. Then followed a diaspora, the company breaking up into groups of three or four and going to Vicenza, Padua or Monselice, Bassano, Verona and Treviso. In these cities they sought out solitude and made the *Exercises* for forty days, in the meanwhile living in great poverty. Then began their effective, if unusual, evangelizing of the cities, shouting to attract attention in the market-places, preaching and hearing confessions in a language which they had imperfectly learnt. In the autumn they reassembled in Vicenza and continued their activity. The abandonment of their hopes of going to the Holy Land led them to resolve to offer their services to the pope, and from this point onwards the foundation of the Society proceeded apace.

This, it would seem, was the seminal period for the final probation of the Society. Hence, it will be necessary to make an evaluation of it in terms of the men who lived and experienced it. Certainly, here there was no talk of probation. As yet there was no explicit talk of any corporate endeavor, and hence no question of associating others with themselves. If there is a key to the understanding of this period in the life of the Society, it lies not in the word probation, in any proper sense of the word, but rather that it was a school to develop and foster the affective life of those concerned. Let us try briefly to delineate the features of this phase in the development of the ten companions.

Their association had begun in Paris under the influence and guiding hand of St. Ignatius. At first, the common feature of the members of the group was that each had undergone a religious conversion. In turning to God they drew nearer to one another, and the logic of the gospel led them soon to the idea of service—at the beginning, of a whole-hearted, if somewhat vague, service. It was a time when the Turks were menacing Christendom, and the spirit

⁶ P. Ribadeneira, *Vita di San Ignazio di Loiola* (Roma: Coi Tipi della Civiltà Cattolica, 1863), pp. 112-13.

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of the crusades was in the air. That spirit had already led Ignatius once to the Holy Land, and it was to spread its infection through his followers. Acting under this impulse they set out in their groups, as already described, for Rome, but met with obstacles.

At the same time they were academics, or at least educated men, with their minds set to some extent upon an ecclesiastical career. Ignatius himself had perceived dimly that, in order to be of service to God, he would have to become an educated man, and it was this perception which had directed him to Paris. Yet the connection between learning and the spreading of the kingdom of God was in many ways a formal one. The ecclesiastical studies of the late fifteenth century were languishing in the long decline which began at the end of the golden age of scholasticism. Theology was infected with nominalism, and positive studies were neglected. The revival of theology, which had just begun, was a long time in making its influence felt, and the cultivated classes were at pains to keep clear of scholasticism.

The studies, then, that had just been occupying the first companions of Ignatius might well have been called desiccating. The famed "order and method of Paris," so beloved by the saint, with its endless cycle of preparation for the lecture, attendance at the class and repetition of the matter heard, when not supplemented by more widening reading, would have suppressed the emotional life of the students. Of course, the students in general had their own means of entertainment, but earnest young men, trying at the same time to lead a devout life, would have found life by and large a grind. And it was from this life that they turned to the journey to Venice and the work in the hospitals and to the evangelizing of the surrounding countryside. Within two months they had begun to care for the poor and abandoned, washing and feeding the sick, digging the graves and burying the dead, and this experience could only have been profoundly moving. In the *Memoriale* of Gonçalves da Cámara we read St. Ignatius' own account: "I had many spiritual visions and more consolations than ordinary, contrary to the period in Paris. Especially when I commenced to prepare for the priesthood in Venice and to say Mass I had more consolations than at Manresa."⁷ Of the period of study in Paris, Laynez writes that

⁷ *Font. Narr.* I, pp. 494-95.

Ignatius had then many difficulties in prayer.⁸ Then, their apostolic activity of preaching, hearing confessions and teaching children the catechism would have provided one more affective release to the erstwhile students. Here was the first use of the tools of learning which they had so laboriously acquired in Paris. And both the spiritual and corporal works had the effect of focusing in their minds the initial, admittedly vague desire of winning back the Holy Land in order to save the honor of the King who had once ruled there. Yet, in another sense that they had not at first perceived, the kingdom of God was lying in ravages all around them in Italy, and in the Germany and Switzerland through which they had passed. These perceptions at first lay fallow in the fertile soil of their hearts, but it did not need more than the shrewd remark of Paul III to bring them to fruition: "Italy is a good and true Jerusalem, if you wish to produce fruit in the Church of God!"⁹ The main lines of the Society's structure were laid down during this year or more of labor after the companions' studies. The relation between the religious idea (grasped by Ignatius in his experiences in Manresa and communicated to his companions through the *Exercises*) and studies in the service of the Church was also established here, and received practical application within the next few months when first Favre and Laynez, and then Broet, received special missions from the pope.

To summarize, then, the results of our analysis of this period, we can say that the first community of Jesuits-to-be was dominated by the idea of service in the Church, i.e., to rescue the kingdom of God from its enemy, where it had fallen under his control, or spread that kingdom and increase the honor of the King. Their spirit may fairly be described as a crusading one. What had remained during their course of studies an abstract idea now became, under the pressure of circumstances and through contact with reality, a living one, although not yet so clear as to admit of its being exactly and fully formulated in writing.

Probation for the new entrants into the Society

Scarcely had the companions arrived in Rome to seek the blessing of the Supreme Pontiff than the latter had commissioned Favre,

⁸ *Ibid.*, pp. 99-100.

⁹ *Mon. Bobad.*, Autobiographia, p. 616.

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Layne and Broet for special work on his behalf; and the demands for their services multiplied immediately and beyond the possibility of their answering them. Since it was evident that the first intention of St. Ignatius—to receive only priests—would restrict the scope of the nascent Society's effectiveness too much, he early decided to accept young students, with a view not only to educating them, but also to giving them a religious training which would make them in time fellow workers with the first companions. This determination was expressed already in 1539, in the summary of the Society's Institute and later appears as the theme of the deliberations *De Fundandis Collegiis* of 1541 and 1544.¹⁰

From the beginning the existence of a class of students in or connected with the Society posed many problems. Their exact status was also problematical. After an initial period of trial, they first took a vow or promise to enter the Society after the completion of their studies, with the condition that the vow or promise should become effective only after the first year of their studies. If they were not then satisfied, they could sever their connection with the Society.¹¹ Later, vows of poverty and chastity, and, in some circumstances, of obedience, were pronounced. The vows were merely vows of devotion, and there was great variety in the formula for pronouncing them.¹² However, the details of the history of the canonical status of the scholastics need not detain us here. It is enough to know that the idea of a scholastic was at this period of history somewhat anomalous, and that their connection with the Society was initially a loose one. Later, with the increase in number of the colleges run by the Society, the life of these students normalized itself, and was, to some extent and on some occasions, lived with the Society itself.¹³

What was characteristic of the training of the scholastics was that they were required to undergo certain experiences or "experi-

¹⁰ *Mon. Ign. Const.*, pp. 19, 48 ff. See *ibid.*, *Prima Soc. Iesu Instituti Summa*, p. 19.

¹¹ *Mon. Ign. Const.* I, pp. 53-55, n. 6-9 of 1541; and p. 56, n. 5 of 1544.

¹² Vow formula for 1549, *Mon. Ign.* II, p. 202. Cf. formula of Ribadeneyra, *Rib. Epist.* II, p. 297. See also unpublished manuscript of Rev. I. Miller of Innsbruck, *Das Eintrittsgeluebde*.

¹³ See letter of St. Ignatius to Araoz, *Mon. Ign. Epist. et Instruct.* V, pp. 5-9.

ments," as they were called. These experiences were precisely of the kind which the first companions had themselves undergone in the period after their studies in Paris. Thus, in the first deliberations concerning the Institute in 1541, we read that, "first of all, he who is to study in such a college must pass through three experiences: the first being that the Society or someone ordered to do so on its behalf must talk with the prospective student during the period of one month, more or less, while he makes the *Spiritual Exercises* or something equivalent, in order that some judgment may be made as to his nature and constancy, his ability, inclinations and vocation. For another month he must serve the poor in a hospital doing every kind of menial work which shall be required, so that, by overcoming himself, any sense of shame may depart or be lost in this victory. For the space of another month he should go on a pilgrimage on foot and without money, so that he may place his every expectation in his Creator and Lord, and grow accustomed to sleeping and eating poorly, since anyone who does not know how to live or go one day eating and sleeping poorly would not appear likely to persevere in our Society . . ." ¹⁴ In the application of these methods of training to the individual, however, great flexibility was recommended. After, or even during the period of studies, according to the demands of circumstances, another three months of similar experiences were required; and at the completion of the whole period a complete year in making the *Exercises* and in similar activities, although with the addition of apostolic ministries, was laid down as necessary.

The purpose which St. Ignatius and the first companions always give for making the students undergo these experiences was as follows. Other religious orders live in a cloister and have a protected life, whereas men of the Society must renounce this solitude in order to live in the world. Consequently, they will have in the normal course of events many more temptations to sin. A man with sinful habits who enters a monastery will have the opportunity of amending his life without exterior stress, whereas the Jesuit must mix with men and women, with the virtuous and with those of evil life, and hence must be tried to begin with. The only way to be-

¹⁴ P. Tacchi Venturi, *AHSJ* 1932, I, pp. 14-23. See also Ribadeneira, *Vita*, p. 112, and *Mon. Broet.*, pp. 474-78; Polanco, *Chronicon* I, p. 57.

come seasoned is to plunge into life and experience its pushes and pulls. There was no mollycoddling in the early Society. The hospital experiment, as we have seen, was no formality. Tacchi Venturi has given a graphic description of this experience as it was practised in the time of St. Ignatius, and he notes that some did not come through it successfully: there were those who died or became ill through catching infections or from overwork; there were those who simply fled the Society because they could not endure its rigors; and there were those who fell into sin and sinful habits and were lost to the Society in this way.

However, the aim was not merely the negative one of finding out weaknesses. The theory behind the subjection of the young Jesuits-to-be to these experiences was a sound one, well known to modern psychology: it was simply that human beings come to maturity by living contact with other human beings in rather intensely emotional circumstances—the psychologists call it “involvement”! The particular nuance which the early Jesuits thought so valuable for the purposes of the Society was to have these circumstances dominated by the idea of service. Performing the most elementary services for the helpless wrings one inside out, just as preaching the gospel or explaining the truth to the ignorant can also be a moving experience.

The reason why the early Jesuits saw this time of raw contact with life to be necessary may also be sought partly in the nature of the studies. The case of Frusius and Polanco will serve to illustrate both this wearing and wearying effect of the studies and also the way in which the first students of the Society were put to study. Polanco and Frusius were sent to study in Padua, presumably after some time spent in experiencing life in the hospitals and in similar activities, Polanco to repeat the course and Frusius to begin it. They lived together in a room near the university, attending lectures and working at home. Polanco remarks that the lectures were rather mixed in quality, and that it was sometimes more profitable for them both to stay at home and work together. He says that he himself repeated some courses quickly; omitted others which did not seem useful; worked at scholastic theology, both old and modern; studied Scripture; but, then, “a number of other authors, who appear to help the practical ministry of preaching to our

neighbors, hearing confessions and interviewing.”¹⁵ It is good to see that exasperation with the lack of utility of parts of the course of theology was no modern malady! Indeed, as we have seen, the students of those days had probably more grounds to complain than those of today. But the change to three months of experience of the type mentioned above would have been both necessary and welcome: it would have been in every sense a *schola affectus*, orientating the personality of the student once more towards the ideal of apostolic service in a very concrete and salutary way.

But there was obviously in the minds of the early companions of St. Ignatius another facet of the problem of studies with which we have not yet explicitly dealt. For many in those days studies were the necessary first step on the path towards ecclesiastical preferment. The case of Erasmus was the classical one, but it was by no means rare. It is a commonplace of the history of the Reformation that service in the Church was used by many in order to achieve positions of comfort, honor and wealth. This was merely one feature in the general decline of religious life at this time. Once a young man had been launched into ecclesiastical studies, even though his original intention had been one of apostolic service, there was always the temptation to think more of himself than of the needs of the kingdom of God, and so to lose the ideal of the Society.¹⁶ For this reason the early Jesuits insisted upon just that kind of whole-hearted service for three months after the completion of the studies, and then, in addition, of another year, more or less as a complete repetition of the year which the ten first companions had spent in the territory of Venice in 1537-1538. The case of Polanco was in every way typical. Ferronius, writing from Rome in March, 1547, to Turrianus says: “Since Master Juan de Polanco has been six years in association with the Society and he has finished his studies in Padua, he has begun to do the customary year of probation. . . . He has produced great fruit for souls by his four months of preaching in Bologna and Pistoia, as well as by hearing confessions and giving lectures, sermons and interviewing people, moving on to the city of Florence about six months after leaving

¹⁵ *Polanci Compl.* I, pp. 50-51. See also pp. 3-4.

¹⁶ Nadal in 1554 speaks of the danger of a *spiritus debilitas* and *spiritus distractiones*, *Mon. Nad.* V, pp. 64, 306.

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Padua in order to perform the same ministries there.”¹⁷ The subsequent history of Polanco’s doings in Florence need not detain us here. It is sufficient to know that the course of the year’s probation followed that of the first ten companions more or less exactly: the religious experience of making the *Exercises* and serving the poor and the ignorant with the utmost generosity. If the erstwhile student was not content to do this, he should leave the Society.¹⁸ It is interesting that Polanco himself states, in the period from 1547 to 1549, that the time of this last probation can even be extended so as to achieve its aim, thus taking up the words of the *Examen Generale* (C. 1, n.12).

By way of conclusion to this section we may note that the experience of working in the kitchen and doing other menial work around the house had not the overtone of artificiality in the early Society. One of the practical effects of the shortage of numbers in the Society was that its members had to do housework themselves, simply because there was no one else to do it. We have the charming story of the visit paid by Araoz to Ignatius in Rome. He found Francis Xavier in the porter’s lodge. Francis called out: “Ignatius, here is Araoz to talk with you!”¹⁹ Yet we need not imagine that it was more than necessity which compelled Francis or any of the early Jesuits to do this. As Paul III so courteously expressed it, their intentions were just the opposite,²⁰ and in this they were merely following the example of the Apostles (Acts 6:1-6). But the tradition of healthy, practical realism remained, and no one could regard himself as too good to do the ordinary housework if it proved necessary.

From 1548 onwards it was agreed that St. Ignatius should begin the drafting of the *Constitutions* of the new order. Into this book were incorporated the religious experiences and the acquired wisdom of the first companions. As Karl Rahner has suggested in his essay on the inspiration of Scripture, the New Testament was the book of the primitive Church, and hence the model for the

¹⁷ *Mon. Ign. Epist. et Instruct.* I, p. 467.

¹⁸ Polanco, letter of Oct. 31, 1547, to Araoz, *Mon. Ign. Epist. et Instruct.* I, p. 615.

¹⁹ *Font. Narr.* I, p. 613.

²⁰ See *Litterae Apostolicae Pauli III, Mon. Ign. Const.* I, pp. 170-73.

Church of all time. In it was expressed the unique experience which the men of the apostolic age had had in their fellowship with the Lord Jesus Christ; it was the literary crystallization of the experience of the first Christian community. In an analogous way the *Constitutions* were the literary expression of the authentic religious experience of the first and founding Jesuit community, which had grouped itself around Ignatius Loyola under the inspiration of the Spirit of Christ. Their unique desire for a completely free and utterly dedicated service of Christ the King by reconquering the Holy Land was gradually transformed in their minds by the logic of the experiences which they had had following the years after leaving Paris. The trials and errors which resulted from their novel conception of the religious life had gradually come, after the protracted discussions over the nature of the Institute of the new order, to final expression in the document which their leader presented for their final consideration and further experimentation in 1551.

In the light of this apostolic aim to serve where the need was greatest in the Church we can now understand the meaning of the words of the *Constitutions* that the last year of probation, or the third, as it now was in law, was the final proof to the Society and to the man himself that the candidate for final admission to the order did indeed possess the spirit of the Society. His studies had been made not with a view to his own advancement in the Church or merely as an academic exercise, but were merely tools for the service of the poor, and, in order that this noble profession might not remain merely a verbal one, he now turned to just this service in its most radical form, to the corporal and spiritual help of the most abandoned. In this way he would be able to make the final discernment of spirits which is necessary for every man who will give his life a direction under the guidance of God. In this sense the tertianship was the school for men after Ignatius' heart.

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PART II: THE INTERPRETATION OF THE *CONSTITUTIONS*

The tertianship during the generalates of Laynez and Borgia

As Aicardo remarks, there is not a great deal in the sources of the early Society's literature about the tertianship apart from what we have already examined.²¹ The *Constitutions* were experimentally promulgated in 1552, and Nadal travelled about Europe explaining their meaning. They became the Society's law in 1558. There is no reason to doubt that the last probation was practised as it had been during the previous period. Until the time of St. Francis Borgia's government of the Society we have no explicit reference to it, but it was at this time that there begins in all probability a tendency to interpret the *Constitutions*, which we have mentioned as the correlative problem to that of grasping their original meaning. For the purpose of appreciating this particular interpretation, which perhaps did not make itself felt until the reign of Claudius Aquaviva, it will be necessary to sketch the character of St. Francis, or at least its distinctive traits insofar as it determined his manner of governing the Society, as well as the influences he underwent. Even during the time of St. Ignatius, as is well known, there existed in the Society two ascetical tendencies. There were those who favored a contemplative manner of living, much devoted to bodily penance and long prayers. Of these the Jesuits Oviedo and Onfroï, together with his former court chaplain, the Franciscan Tejada, exerted a marked influence upon St. Francis.²² Others maintained that the Ignatian spirit demanded a more moderate practice of prayer and penance. During the period when St. Francis was General-Commissar for the Society in Spain, i.e., from 1544 onwards, he was friendly with and trusted Fr. Bartholomew Bustamante. Bustamante's character and his deeds can be discovered by a perusal of

²¹ Aicardo, *op. cit.*, p. 674. Aicardo states that Nadal has nothing in his instructions upon the subject of the tertianship. We do, however, possess some of his remarks made in letters and exhortations. See, e.g., *Font. Narr.* II, p. 9, n. 22, and *Mon. Nad.* V, pp. 64, 806.

²² J. de Guibert, *La Spiritualité de la Compagnie de Jésus* (Roma: PU Gregoriana, 1953), pp. 179-80. H. Rahner, *Ignatius von Loyola: Geistliche Briefe* (Einsiedeln: Benziger, 1956), pp. 160-61, 177-78.

the volumes of the *Momumenta* of Borgia and Nadal. Here it is enough to cite a brief estimate of his character, which does not depart from that of other historians. "Bustamante, an able and ascetic man who fancied himself as an architect, was provincial of his brethren in Andalusia and had nearly driven them to revolt by his high-handed methods of government. Believing strongly in the good old medieval ways of doing things, he had introduced into the houses under his obedience prisons, stocks and even stripes for offenders against rule. He imposed a new style of recreation also, requiring the brethren to sit around in silence until each in turn was called upon to analyse some virtue or vice propounded by the superior."²³

Doubtless due to the influence of St. Francis, Bustamante was appointed master of novices in 1554-1555 in Simancas. Here he was able to give free reign to the tendencies which he later tried to impose upon the Province of Andalusia. His attraction for the monastic life showed itself then by his introduction of such practices as monastic forms of greeting, extreme outward regularity in observing the discipline of the house, calling the private rooms cells, saying *Deo Gratias* and using other monastic expressions, and many other such practices. In addition he was severe and unapproachable in his manner and in his dealing with others. His letter to St. Ignatius describing the life of the novices is instructive: "Here young men seem old. . . . Anyone who converses with them would believe that he was in the midst of the Scythian or Egyptian monks. I can say without exaggeration: whoever looks on this house during the hours of recreation, might imagine that he was seeing one of the Collations of Cassian."²⁴ His ideal seemed to be the training of young monks, and his departures from the Jesuit Institute brought more than one check from authority.

It is interesting to see, then, that the same Bustamante was appointed by St. Francis Borgia, on his accession to the post of General of the Society, as Provincial of Andalusia (from which post he was removed by Nadal in his function of visitor), then as director of a

²³ J. Brodrick, *The Progress of the Jesuits* (London: Longmans, 1946), pp. 127-28. See the fuller and severer judgment of A. Astrain, *Historia de la Compañía de Jesús en la Asistencia de España II* (Madrid: 1905), pp. 267 ff.

²⁴ *Mon. Ign. Epist. Mixt.* V, pp. 118-20. See also p. 48 ff.

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college in Seville, and then to a college in Trigueros. Never a man who brooked opposition to his own authority, he did not submit so easily to that of others, and he had difficult relations with his superiors. It is all the more surprising to find Bustamante appointed about the middle of 1566 and in 1567 as visitor to the Provinces of Andalusia and Toledo. (His exercise of these offices was likewise in the end discontinued.) It is here that we find traces of his influence in the formation of the tertianship. A letter of Borgia of March 11, 1567, reprimands him for excessive rigor and for innovations, of which he notes the main ones: "In the course of your visitation, you hold the confessors incarcerated in the *Spiritual Exercises*, as has happened twice before in Placentia, from which one gathers that they remain shut up, not living outside the house or hearing confessions in the church. In the same manner, you make the students work on the building . . . in the heat³ of the summer sun. You sent them on a pilgrimage in summer to Guadalupe, to the poor village of Loarte, so that they returned sick and exhausted. Similarly, after the studies you shut the fathers up in seclusion in such a way that you allow them neither to preach nor to hear confessions, and make the probation as strict as the first (i.e., the novitiate), and, finally, there is lack of sweetness and show of charity which one ought to find in superiors."²⁵

If St. Francis Borgia was moved to such strictures, the regime in the tertianship must have been strict indeed! In the novitiates begun under the saint, which agree as far as their running is concerned in almost every legal detail with the Society's present ones, the practice of meditation, spiritual exercises and separated periods of work did harm to the health of the novices. The Neapolitan Provincial complained of this in 1571 and added that "almost everyone, fo the last man, who is in this novitiate or comes here from Rome, suffers from headaches or chest-pains or in some other way."²⁶ From Belgium, the Provincial, Fr. Coster, had already in 1568 obtained a modification.²⁷ This was in marked contrast to the novitiates of St. Ignatius' time, as is shown by a perusal of Polanco's letter of

²⁵ *Mon. Borg.* IV, p. 428.

²⁶ Quoted by O. Karrer, *Der Heilige Franz Borgia* (Freiburg: Herder, 1921), p. 231.

²⁷ *Ibid.*

October, 1547, to Rodriguez, which advises the setting up of separate houses for training novices,²⁸ and by the gloss of Gonçalves da Câmara on the margin of his diary for March 2, 1555, where he notes that "in this (Roman professed) house the novices are trained. Each one shows his own particular traits. . . ." In 1573 a similar remark follows: "At that time the novices were allowed to exhibit their temperament. We were able to know them, and therefore distinguish among them, for they lived in greater freedom—that is, without so many regulations and external ceremonies, with which today one can veil his personality."²⁹

One can conjecture what must have been the order which Bustamante had imposed upon his unfortunate tertians in Andalusia! The reactions of the General were healthy, but one cannot help wondering what he himself would have regarded as desirable. Further, one wonders whether it is possible to discern here the beginnings of a tendency to stress something else in the probations, and particularly in the one immediately before final vows, which was quite different from the accent and orientation in those of the early Society.

The generalate of Mercurian

There is little of interest as regards the development of the idea of the tertianship during the reign of Mercurian.³⁰ From Sicily Juan Polanco wrote on March 20, 1576, to the General that, of the six candidates for final profession proposed to him for approval, most are sound in the main, but require a little more self-command in some respects. It is intended that they now do the third year's probation, so that they may be helped to improve in these matters, and so that they can be professed straightway. The reason for delaying their tertianship had been to ensure the legal number of attendants at the provincial congregation, and these grounds were no longer valid. Some grounds were advanced for having a house for tertians separate from the noviceship.³¹

²⁸ *Epist. et Instruct.* I, pp. 603-06.

²⁹ *Font. Narr.* I, p. 678.

³⁰ See De Guibert, *La Généralat d'Aquaviva de l'Histoire de la Spiritualité*, AHSJ 1940, 9, p. 65 (text and n. 15).

³¹ *Polanci Compl.* II, pp. 301, 431, 495.

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The organization of the tertianship during the generalate of Aquaviva

Speaking of the houses of probation in the Society, De Guibert writes: "However, while the institution of novitiates became general under Borgia and while, under Mercurian, there existed already the Rules for the Master of Novices, it is only under Aquaviva that the tertianship took a regular form, that under which it has been so justly admired and so largely imitated, that which it has even today without notable change: grouping of the tertians under the direction of an instructor, Spiritual Exercises made again throughout an entire month, retired life given to prayer, penance and interior and pastoral formation, to the exclusion of all study properly so called and of every sort of showy or absorbing ministry."³²

The impression which one gains from reading the third chapter of the *Ordinationum Generalium* concerning the tertianship, which had Aquaviva for its author, is strikingly different from the impressions one has of the last probation in the time of the early Jesuits.³³ If one were to describe briefly this difference, one would say that the picture of the tertianship as it emerges from this document of Aquaviva is that of a very rigorously controlled life, controlled down to the last distribution of the hours of the day, secluded, with a strict monastic silence, dictation of what books the tertians shall read (and these from a narrow range of spiritual writers), and even of the way in which they shall read them (i.e., what they shall look for in their reading). Without doubt, the main preoccupation which pervades this document is precisely with that external religious observance and with the psychological conditions pertaining to it, which we found (to an exaggerated degree, admittedly) in the probation directed by Bustamante. Let us take an example from the treatment which this document of Aquaviva gives to seclusion and silence. In the thirty-odd paragraphs which the chapter contains, nine deal with separation from normal intercourse with one's fellow men. The way in which the experiences or experiments are mentioned is remarkable in comparison with the attention given to spiritual reading and to the kind of instructions obligatory, and to what dispositions of soul must be

³² De Guibert, *op. cit.*, p. 65.

³³ *Institut. Soc. Iesu*, Ord. Gen. C. 3, pp. 210-15.

fostered. The experiences received four mentions, reading ten, and disposition of soul nineteen. The whole tone of the document is negative and preoccupied with the individual; the experiences are viewed merely as a means of exciting affective states of soul in the individual. Coupled with the absence of any normal community life, for such would be impossible under the conditions laid down restricting spontaneous fraternal communication, the routine envisaged in this instruction is chillingly individualistic and lacking in apostolic spirit. The tertianship is viewed in a legal framework; it is regarded merely as one more step in a system of training. It is not looked at primarily in relation to the apostolic aim of the Society, the contact with one's fellow men and with the harrowing exigencies of life as the early companions in the Society delighted to experience them.³⁴

Whatever were the sources which led to this document and to the practices which it was influential in inculcating, it is certainly possible to discern in it the beginning of a process in which the individual person is faced with a code of conduct, i.e., with a body of law, whose meaning he can understand only indirectly. When reading, prayer, silence, seclusion and states of mind appear in a document on the same footing as, and more frequently than, apostolic work and converse with one's fellow men and with God, then the person interpreting the document is in danger of mistaking the wood for the trees! This process is a general and well-known one in the history of religion. When the will of God ceases to speak to us directly in our individual lives through the needs of our fellow men, as it always will to the man of faith who contemplates and wishes to assist in the salvation of the world, then the law which expresses this divine imperative is in danger of being separated from the period and circumstances which gave rise to it and elevated into

³⁴In his brief exposé of the spiritual doctrine of Aquaviva, De Guibert says that the main care of the General was to procure regular observance and effective execution of what was commanded the subjects. The formal prayer of the individual was held by Aquaviva to be the condition of all the rest, and the recurring theme of his letters and teaching to the Society was the need for a constant spiritual renewal, which occurred in this prayer and in the special periods of reflection set aside from other activity. It was the formation of the young religious in this spirit which seemed to Aquaviva to be the secret for the success of the Society. See De Guibert, *op. cit.*, pp. 67-68.

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an absolute magnitude, and its observance will begin to be the cultivation of an interior attitude alone. As Asting writes: "The stage which we call legalism is reached in the first instance, when the need which produced the legal prescription is no longer fully living. Then the prescriptions are no longer an expression for requirements which the liturgical community finds by force of circumstances from life, but they stand opposed to life, strange and self-sufficient; the life which has produced them fills them no longer, and hence they stand in stiff authority, and become commands which are fulfilled precisely because they are commands made by authority. What came into being as a natural growth from the interior life, now becomes something which comes to man from outside, and this fact influences powerfully the liturgical community as something new and leads it into quite different paths."³⁵ As Von Rad himself remarks: "By this means the revelation of the divine commandments becomes something different from what it was. It is no longer the saving and ordering will of the God who leads His people through history, but it begins to be now a law in the theological sense of the word."³⁶ While it is merely the existence of a tendency which we wish to suggest here, the truth of this suggestion is reinforced by the admission of De Guibert that the institution of the tertianship has remained unchanged since the days of Aquaviva. A theology which developed from a living contact with life and derived its force from the vivid perception of the urgent needs of men around one has come to be a self-sufficient theology, capable of providing food for thought in its own right, and of absorbing attention which was once held by experiences which lay at its origin.

³⁵ Quoted in G. von Rad, *Die Theologie des Alten Testaments* (Muenchen: Kaiser, 1961), I, pp. 98-99, n. 47. Asting speaks here of cultic laws, but his remarks apply quite generally.

³⁶ *Ibid.*

HARLEM DIARY

*stunned by what
Harlem has shown me*

JOSEPH F. ROCCASALVO, S.J.

June 1

WE LEFT SHRUB OAK THIS EVENING at 7:20 P.M. to begin the Harlem project. A large crowd of scholastics and fathers saw us off at the front door. Many of the fellows will be gone by the time I return on June thirteenth, and I shall miss them all. During these opening seven years of my life in the Society, I have come to realize that my roots in religious life go as deep as the individuals I have known and loved. Separation will always be difficult, but such is the price of apostolic mobility.

I was very impressed by the warm concern of all that this project go well. The ten of us are definitely on exhibition. Father Rector remarked this afternoon that the repetition of this work next summer will largely depend on our competence during the week and a half. We are beginning tomorrow at 9:00 A.M.; in the evening Fr. Dan Berrigan will come up to All Saints Church in Harlem to celebrate the liturgy for us. It is most appropriate that Dan initiate the program, for we need his mission spirit to give our own high-powered interest in this project the sensitive focusing that it requires.

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At the present moment I think that we are all fundamentally at peace, knowing that a phase in our religious lives is completed, and that something new is wakening. I, for one, look to this period of twelve days as an "adventure in grace," where somehow the life of study, prayer, and preparation of seven years must harmonize with the appeal of the poor and socially deprived. All these aspects must speak through us in unison. To borrow the title of Fr. Phil Berrigan's book, we religious must be "no more strangers" to the beckoning of the poor. To begin achieving this goal in a brief week and a half, we must readily permit the grim reality of Harlem to become creative and grace us with an insight into the suffering of Christ's members and, therefore, into our own human poverty.

June 2

I am writing this entry in a state of weariness and fatigue, having been stunned by what Harlem has shown me in one short day. Nevertheless, I will do my best to reconstruct today's events.

I got up this morning at 6:00 A.M. and made meditation on the Fordham grounds. None of us attended the liturgy on campus, since Dan intended to say Mass for us in Harlem. We had an excellent breakfast in the Faber Hall dining room and ate our \$1.25 full, somehow suspecting that the day would bring its heavy tolls on our stamina.

We left for Harlem by the 3rd Avenue El and sat with the indifferent crowds of morning commuters who now and again looked up to stare at us with curious eyes. After taking the Lexington Avenue Express, we got off at 125th Street and started to walk up to 130th. Don Millus and I talked of what the day might bring. One Negro man called out to the ten of us, as we swept passed: "Y'all gona ma'ch on Washin'ton?" We answered: "Not today!" and walked up the remaining four blocks. I noticed that the bar and grills were alive with customers; the families of ragged children, pregnant mothers, and recuperating alcoholics had already begun to collect themselves on the stoops outside the tenements, probably to spend their day staring idly into the garbaged streets.

We arrived at the Addie Mae Collins Community Agency, which is on the corner of 130th Street and Madison Avenue, at about 9:15 A.M. We rang the bell at the Center, and a Sister of Charity, Sr.

Angelus, let us into a small office-room to the left. The two curates from the parish, Fr. Sugrue and Fr. Curry, Sr. Martha, a Dominican of the Sick Poor, and Sisters Mercedes and Bernard, Franciscan Handmaids of Mary, were all waiting to greet us. Soon a lively discussion began concerning what procedure we should use in our opening day's work. Five of us decided to do follow-ups on the previous contacts made by Sr. Angelus and the two curates, and also to complete all the apartments in the same tenements. The other five decided to strike out and make new contacts, and Fr. Sugrue outlined the boundaries of the parish, indicating those streets which were not yet fully canvassed. We were all given registration cards as well as cards carrying the name of the agency in order to identify ourselves. Our main purpose was to discover medical needs, food and income problems, welfare, etc., and to record these cases on our file cards. We also had a list of agencies to which we could refer these various cases.

Before we left to begin the canvassing, Sr. Mercedes gave us a few pointers on how to deal with the people, and what to expect. Sister herself is a Negro and, since she was born and raised in Harlem, she is quite able to describe the personal physiognomy of the people there. She spoke of the suspicion and fear that lay on the other side of the tenement door, which only our Christian compassion and concern would begin to unlock. After her words of advice, we left to initiate the day's work.

As I walked out into the Harlem streets, I realized that the day had grown uncomfortably muggy, and the black rabat which I wore only increased the sense of discomfort. Later I was to discover that this was a small price to pay for the sincerity and confidence of the people which our clerical garb secured.

I began my day's assignment in a tenement located on 11 East 131st Street, about two blocks from the center. I knocked on my first door and Mrs. G, a Negro woman about sixty-five years old, opened to me, first a few inches, and then after seeing the collar, all the way. I told her why I had come, handing her the agency's card as a reminder for the future months. As I stepped into the apartment I was introduced to both the teen-age grand-daughter, Glinda, and the six-year old grand-son, Poppie; I noticed the boy had a withered hand and was anxious to hide it from my view.

As Mrs. G showed me around the three-room apartment, she complained of rats and berated the superintendent for not clearing the garbage which littered the alley. The stench was quite conspicuous. One small bedroom with a bunk-bed in it was occupied by six of the children, while the grandmother used the kitchen as a combination dining-room, bedroom, and recreational area for the little boy. The backroom had been emptied of all sorts of trash in order to make sleeping quarters for the oldest boy, whose sense of shame in front of his younger sisters had caused him to seek the privacy of the back room. It was still unfurnished. The bathroom was appalling, with large pieces of plaster hanging from the walls, and the toilet conditions cannot be described with discretion. The whole family was on welfare with a pittance of extra salary being provided by the oldest boy.

Glinda shuffled around the room-listlessly, only looking up once to answer my few questions. I left Mrs. G after promising that I would do my best to search for a new apartment; I also mentioned that I would call the Board of Health to provide pressure on the landlord to have the rat-holes stuffed and the garbage removed from the alley. I later discovered that apartments are as rare as white men in that area, and there are hundreds waiting for rooms in the latest projects. Most of the people who could really profit from the projects are disqualified by the twenty-two categories which exclude all families that have traces of illegitimacy or dope addiction.

I next visited the apartment of Mrs. A, and I was stunned by the living quarters which I found. As I entered the living-room, I was hit by the stench of dirt and excrement which filled the air. Seven children, ranging from the ages of two to sixteen, were dressed in rags, and mostly barefooted. The mother looked no more than twenty-five. A small TV set had been placed in a corner and was blaring out some ancient war film. There was a four-foot pile of dirty laundry in another corner, which made it difficult to walk in and out of the room. The adjoining bedroom that I saw out of the corner of my eye was in shambles, and the sheets on the bed were blackened through overuse. The woman spoke slowly and with embarrassment, as if she were dazed. Gradually she began to piece together her own private tragedy: she was not on welfare since

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checks from her estranged husband were supposed to take care of her expenses. But she had not received a forty-dollar check in two weeks and was borrowing from neighbors in order to survive. She told me that she had very little food in the house, so I promised that I would return with a package, after doing some shopping with A&P coupons.

Shortly after I left the tenement I returned to the center. Sr. Bernard brought in a tray of sandwiches, and I hungrily downed two or three of them with a coke, before returning to Mrs. A's house. I quickly left the center and walked to 11 131st Street, where Mrs. A was waiting on the front steps. She wearily climbed the four flights of stairs as I followed behind her. I told her that I would go shopping with the oldest boy, Ernest, if she would give me a list of groceries. She went through the staples, slurring her syllables: rice, flour, bread, cereal, etc. The children began to clap their hands, when I asked them whether they would like some cakes and cookies. I kept watching the youngest child out of the corner of my eye, as she dug her fingers into a dirty dish of rice, spilling it all over the floor.

Ernest put on a pair of unripped pants, and we both left the building. He was taciturn, answering me only with monosyllables, and he seemed resentful of my presence. We got to the A&P, and went up and down the aisles, selecting food. I let Ernest do most of the choosing. Both our arms were filled with packages when we arrived back at the tenement, and as we entered the apartment on the fourth floor, the children began to applaud in unison. The mother smiled weakly at me. My mind translated: how long would the food last, for two days, perhaps three; and then back to the same uncertainty, the same insecurity, the familiar ache of empty bellies. I left that family with a curious feeling, compounded of elation and despair.

I left the center about a quarter to four, and arrived back at Saint John's Hall on Fordham campus utterly exhausted; a quick shower helped to revive me before dinner at Faber Hall. The food was excellent, carefully cooked and selected, but all I could think of during the meal was Mrs. A and her starving brood of children. Why this stark contrast between my abundance and their penury?

After dinner I went back to Saint John's to lie down for a half-

hour before leaving for the evening Mass at Harlem with Father Dan. We all took the train back to 125th Street and arrived at the center about 7:15 P.M. In a brief homily during Mass, Fr. Berrigan emphasized the need for unity among ourselves in order to accomplish the work of the two weeks. He reminded us that we needed the challenge of the poor to tell us of our own spiritual poverty, and that it was among the desperate and discarded of humanity that we could truly become Christian.

After liturgy, we went up to Fr. Sugrue's room, and entertained each other with freedom songs from the Peter, Paul, and Mary repertoire. We stayed till about 9:30 P.M., said good-bye to Dan (who promised to visit us on campus during our stay), and then proceeded to the various subway stations, where we regaled the commuters with more folk-songs, much to their delight and bewilderment. I arrived home at 10:30 P.M., but didn't get to sleep till quite late.

June 3

We got up at 6:30 A.M. and had Mass with Fr. Mooney at Dealy Hall. He said the votive mass of the Ascension, which we accompanied with hymns and guitar. After breakfast, I took advantage of the train ride to write this diary out in long-hand. I arrived at the center at 9:05 A.M. and quickly made out a list of the names of the various welfare agencies. I had to hurry, because I had an appointment with Mrs. Roark, the Guidance Counsellor at P.S. 133. I had a very nice chat there with two Negro teachers at the school, the Reverend Roberts and Mr. Jackson. The Reverend Roberts invited me back to see him some time this week, and I shall certainly take advantage of the invitation, to find out the type of rehabilitation work he is doing in the area.

On my way back to the center, Glinda G stopped me, but didn't know what to say when I paused to speak with her. Evidently, she remembered me clearly from my brief visit the other day . . . as I looked into that bewildered face, I kept thinking: another dazed victim of the jungle!

I also stopped to talk with Mrs. Blanche Tucker, a convert to Catholicism. She rhapsodized about her new-found faith, even inviting me to come to her baptism in three weeks. I told her that it

wouldn't be possible (I'll be in Philadelphia, studying) but that I would come around to see her on Monday.

I arrived back at Saint John's around 4:15 P.M. and at about 9:15 P.M. we had a group-discussion in the lounge downstairs in Saint John's Hall. Fr. Phil Hurley, Dick Kane, and one other father asked to sit in on the meeting. I thought the whole discussion deeply moving. There is a reinforcement of commitment in such discussions, as was clear this evening. In general, I think we all felt rather overwhelmed, almost in a state of shock from the little that Harlem disclosed of itself. It is very difficult to think the passion and *resurrection* together in Harlem, especially when one sees Calvary everywhere, and when it seems that no one can rise out of the tombs of those filthy tenements.

I went to bed at about 11:15 P.M. very tired. I hope our stamina keeps up.

June 4

We got up at 6:30 A.M. this morning. It's getting increasingly more difficult to rise early each day. We had Mass once again with Fr. Mooney at Dealy Hall, and then breakfast at Faber. We took the usual two trains to get to the center, and there were the same crowds of Negro and Puerto Rican workers on their way to work, showing the same curiosity at seeing "priests" riding with them at such an early hour.

We arrived at the center at 9:05 and had coffee with Sr. Angelus. She began to talk about her previous assignment as a Sister of Charity. She was working formerly as a nurse in Nassau and the Bahamas, where she opened up two pre-natal clinics. When she came back to the States, she found life here a little too comfortable, a little too snug, so she asked to be transferred to Harlem, where she felt she could be of use to the people. She is a most dedicated and self-effacing woman!

Sister suggested that we wait until ten o'clock before we start knocking on doors. Many of the women sleep till mid-morning, because they have been out on the stoops late to avoid the infernal heat of the tenements. It's rather distressing to get them out of bed in the morning; they are not exactly anxious to speak with anyone, even with a Roman collar.

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I went to 54-56 East 129th Street and managed to contact about five families. I visited with Mr. and Mrs. F who are both great grand-parents, not much older than sixty years. The Harlem residents have their children early, most of them born out of wedlock. They are very unassuming about this, and I don't think that the word "illegitimate" is found in their vocabulary. Mr. and Mrs. F needed food and clothing, so I promised I would return in the afternoon, as I handed the great grand-mother the card of the agency. I have usually left one at each house where I've stopped.

Since I had promised to buy clothes for Mrs. F, I went shopping with Mike Duffy at the Salvation Army Shop, located on 125th Street and Madison. I bought two pairs of pants, some shirts, and a few other assorted articles, all of which cost me a dollar; the woman behind the counter, noticing my collar, assured me that she would ask for no more since it was for charity.

Mike and I returned to the center, passing as we walked the shop where the kids buy dope and goof-balls, the house where the prostitutes display their wares on the stoops, where the men casually walk past, eying them up and down. I stopped in at Mr. and Mrs. F's apartment on 129th Street and brought the food and clothing which I had promised that morning. I also left a large stuffed doll for the little great grand-child, Lynette. The girl was overjoyed, as were her great grand-parents-

I came back to the center and had a cup of coffee with Sr. Angelus; it really hit the spot. Since I had completed most of my assignments early, Jim Heff and I decided to leave early. As the two of us walked down the street, the children waved and their parents came up and greeted us. All the suspicion which had been the atmosphere of our first arrival in Harlem now dispersed into a general aura of friendliness and gratitude. Even the old men and women greeted us as we walked to the train-trestle.

There has been the possibility of some publicity for the group of us, probably in the *Daily News* or *The Tablet*. However, Fr. Sgrue has been adamant in not allowing such coverage, and I heartily agree with him. Why assuage the consciences of so many indifferent Catholics by giving them the impression that "we are in the field." Our numbers are a proverbial drop in the bucket.

I returned to Fordham and for my first time in the past couple of tedious days I slept early and soundly.

June 6

I spent a quiet day here on the Fordham campus; I just wanted to rest, to be by myself, mostly to distance the whole Harlem experience of the past week. After breakfast, I made my meditation on the people I had met in Harlem, the remarks of Fr. Sugrue and Sr. Angelus. I came back to the hall about 9:30 A.M. and did some typing in this diary, but found I couldn't get very far. So I lay down and read a section from Fr. Phil Berrigan's book, *No More Strangers*.

I kept my attention on the chapter for an hour or so, and then dozed off to sleep. I awoke in about an hour, and Jim Heffernan came in to talk about the project and our own reactions to it. The Mass of the morning came up in the course of conversation. The Pentecost liturgy had moved us all. For one thing the Mass was at 10:15 A.M. so that we were all fully awake and deeply intent on getting as much out of the liturgy as possible. The singing, too, was superb, as Raoul and Dick alternated on the guitar for parts of the Rivers' Mass. Each of us included special remembrances of Harlem residents at the Memento of the living and dead. Fr. Frank Winters' homily was also a high point during the mass. He compared our being present together in Harlem, helping to renew the image of the Church there, to the apostles in the upper room; having been touched by the Spirit of Love that warmed their minds and hearts, they flung open the doors and rushed out, restless to communicate the "good news."

I have learned one lesson thus far from the people of Harlem: tragedy wears the same humanly distorted face. Pain and desperation are redundant in those tenements, defeatism the atmosphere, where nothing is expected, and what is given in charity is received with no hope of repetition.

The dinner at Faber Hall was replete with three different kinds of wine and numerous entrées. I had to laugh at the contrast between this feast and the beggar's supper of nothing-at-all, which I had witnessed in Harlem. In spite of myself I felt awkward and ashamed, as the champagne sparkled in my glass. I don't write this

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to reproach our manner of eating on big occasions. After all, one can legitimately exteriorize certain feasts, like the birthday of the Church, with special celebration. But it is hard to enjoy the festivities, when so many, whom you have come to love, are excluded: the poor, the destitute, the homeless. The wedding-garments have been distributed without equity.

June 7

I spent the morning working with one family on East 129th Street. I use the word "family" in a very broad sense, for only Miss G was living at home; her husband had abandoned her, leaving her with one son, Michael. Miss G impressed me as a very courageous woman, and she insisted that I address her as Winnie. She told me that her son Michael was a premature baby, and developed early a case of bronchitis and hernia. She is also raising her sister's two children, for, as Winnie suggested, either they stay with her, or they go out on the street.

When I had entered her apartment and asked her about finances, Winnie told me that she only had seven dollars to care for herself and the three children for a period of two weeks. She receives sixty-six dollars every two weeks from Welfare, and fifty-nine dollars go for paying the rent.

I gave her five dollars to tide her over and promised to come back with food and clothing. Her awareness of the center just two short blocks away was rather vague; she preferred, she said, to be independent for as long as she was able, and let the poorer people profit from the center's resources.

I went shopping at the A&P to get her some meat and then came back to the center to make her up a box of canned goods. I also packed some blouses and dresses for her niece and herself, as well as some baby-clothes for her son Michael. When I delivered the food and clothing, she was simply overjoyed, and as she unpacked the bags and box, she announced each article out loud, like some contestant who had won a jack-pot on a quiz-show.

I asked Winnie whether the children were still attending religious instructions at All Saints Church and discovered that two of them were not even baptized. Without apologizing, she explained that the half-day jobs of sewing and washing left her little time to bring

the children over for baptism, and so she never bothered to make an appointment. I talked to her about the sacrament, assuring her that God would remain with her children by making them his own, and that he would help them to achieve a moral strength of which she would someday be proud. Winnie listened intently, her big eyes fastened on my face, and I think my little homily moved her. She immediately responded by asking that I make an appointment with Fr. Sugrue for their christening.

I went back to the center and had lunch till 1:15 P.M. When I went up to the office afterwards, there was a man about twenty-seven years old, waiting to see me. His name was Jonathan W. He told me that he had been in a serious fire-accident earlier in the year and had suffered third-degree burns which made it impossible for him to hold a job. His wife had left him and taken the children with her, so that he was now completely alone. Sr. Angelus had been most kind to him by her visits at the hospital where he was recuperating, but as she later suggested to me in private, he was becoming too dependent on her and on the center's resources.

Jonathan asked me for some food and clothing. I told him that I would go shopping and meet him on 129th Street where I would deliver the goods. After shopping at the A&P, I packed everything in a box and then walked down to 129th Street in the blazing heat. I waited a half-hour for Jonathan, but he never came. I walked back to the center, with cans slipping out from a ripped corner of the box, and nearly stopped the traffic on 129th Street and Fifth Avenue. I just about made it back to the center, my arms crippled with the weight of the canned goods, but I didn't notice because I was too busy being angry at the tardiness of Mr. Jonathan. I was exhausted when I got back to the center; it must have been close to ninety-five degrees in Harlem that day. "A modern inferno," I kept musing, "with the people on the outer circle and the landlords in the middle."

As I sat there mopping my brow, a woman with her young daughter, Jerrie, came in for some food and clothing, so I gave her the box of goods which I had packed for Jonathan. Who should walk in about ten minutes after, but Jonathan, with ready apologies falling from his mouth? I packed another box of the groceries that

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remained and told him I would shop for clothes the next day at the Salvation Army Shop.

After dinner I sat and talked with Ty about what we were aiming for in this whole project. I think he hit it when he suggested, at one point, that we were trying to leave in Harlem a little "fundamental hope," without the rashness of thinking that we could achieve a full-scale victory. I thought later: even Christ predicted that the poor we will have always with us, a by-product, no doubt, of man's greed and misuse of freedom. It is good for the Church to show its face in these tenements through the medium of our own faces . . . to leave there some fundamental hope!

June 8

I got down to the center this morning about 9:50 A.M. and immediately went to the Salvation Army Family Center at 125th Street to get some clothing for Jonathan. The Negro women there were most kind and helped me to find a pair of pants and some shirts for him. I kept thinking of Jonathan as I walked back to the center. His case, involving that fire accident, won't come up for another year and a half; how will he get along during that period without any compensation?

The streets were very hot and muggy with that thick haziness which acts as a magnifying glass, intensifying the unpleasantness. All Harlem needs, I thought, is some rain to clear the air—rain and grace. By the time I reached the center, my rabat and tee shirt were soaked again, so I removed my jacket to cool off.

I then called Family Court to find out whether Mrs. A, the woman I had met earlier in the week, had received her check for forty dollars. Much to my satisfaction (and I bet, to hers) the check had been sent out, showing that a little clerical pressure, even by telephone, produces results.

Sr. Angelus wasn't at the center today, because she had gone for X-rays on her leg. Typical of her devotion, it has been bothering her for days, but she has said nothing. I sat with Sr. Martha and Sr. Bernard and we discussed the problems of the area: dope addiction, prostitution, and all the other muck, singly or in combination, that dirties Harlem. Later, Fr. Sugrue joined us and made it a point to mention again that he did not want any newspaper publicity for

the center, unless the *complete* story was printed. He did not want the ten of us to be thought of as clerical "white daddies" who are part of the patronizing programme of black Harlem. During that afternoon, I learned more than I ever have about the politics, housing, and Catholic indifference that dates back to 1945 in that area.

June 9

I left the center about 10:15 A.M. to visit P.S. 133. While I was at the school, I decided to have an informal conversation with one of the teachers there at the school, Reverend Roberts. I had met him earlier in the week, and he had invited me back for a chat to discuss his work at the Liberal Catholic Church and his activities within the Harlem area. I rang for him and he came down to the reception desk rather quickly. We both decided to use one of the adjoining classrooms for our conversation. He was in a particularly good frame of mind, because a group of the fellows from the school had won a swimming meet and the coveted trophy that went along with the victory. I asked him why he had chosen to teach in a grade school, especially when his pastoral duties were a sufficient responsibility. He answered that his main reason and purpose was to provide the young Negro boys of the school with a male image with which they could identify. Many of them, he continued, have either no father, or too many. He was certainly loved and admired by the youngsters. Throughout the conversation, many would enter the classroom and ask whether they could do something for him.

The Reverend Roberts went on to discuss the problems of housing and education which he feels are the two main areas for renewal in Harlem. He talked of the rent-strikes, the newest weapon of the poor to force landlords to improve a dilapidated tenement building. I asked him whether he worked with any of the local churches in the area, and he replied that there is a tremendous spirit of ecumenism developing, particularly in central Harlem. He himself has been most active in achieving rapport with the various denominations in the immediate area.

I went back to the center after thanking Reverend Roberts for his time and enlightening comments. During lunch with the other scholastics, Fr. Sugrue stopped in to suggest that we visit some of

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the other parishes adjoining All Saints and thus get a broader picture of what the various curates are accomplishing.

I called up Fr. Meehan at Resurrection parish and made arrangements to come over and speak with him. Heff and I took the train to 151st Street. Fr. Meehan talked with us for about an hour and then suggested that we take a walk around the parish area. We saw many of the low-priced projects which are being raised in the vicinity; the slums we saw are certainly as poor, if not poorer, than those in All Saints, but I think there is a larger proportion of middle class in Resurrection parish. At around 3:30 P.M. we saw our last project in housing development, located on 153rd Street and Eighth Avenue.

Jim and I took the D train to Fordham and walked down the hill to the campus. The area around 151st Street was still flashing in my mind: the alcoholics in the street, the prostitutes sitting on cars soliciting, some of them badly scarred by knives or razors, the heat of the tenements forcing swarms of families out on the stoops . . . the same redundant portrait of the poor.

After dinner we met. Fr. John McCarthy was present and, since he is head of the Social Service School in downtown Fordham, we asked him to direct the discussion. From the comments made by each of us, we were agreed on the complexity and, often, the insolubility of each case we discovered. We also discussed the problem of "manipulation," how difficult it was to obtain the complete history in any one case, so dense were the defense mechanisms which the people unconsciously set up. Fr. McCarthy went on to comment that, technically, we had done very little to relieve the suffering and misery within the radius of the few blocks which we covered. But what we had left in Harlem was a deep love for its people, something so subtle, so qualitatively transforming that it could not be measured. I thought to myself: we are the links in the chain of Christ's victory, forged by each minor contribution of love. In this time and place we must let Him be; difficult though it is in the face of the vast indifference to the poor, yet *we* religious cannot be oblivious to His words: what you do to the least, you do to Me. Otherwise, we have squandered his death and his rising. Fr. Berrigan was also at the meeting and had occasion to comment on an article that was published in *Atlantic Monthly* about the over-

whelming shock of the Peace Corps workers, who witness the cheapness of human life in the teeming suburbs of India; how thousands die in the street each day; how death becomes the constant companion of the young. In Harlem, it is dying rather than the final repose of death which confronts its victims, the dazed eyes of the helpless. Here is Calvary, as it were, without resurrection. It is only the vision of faith that would dare compel us to look further.

June 10

All of us got up late this morning (7:30 A.M.); we thought it would be good to have a late sleep, since we have been racing around without thought to expenditure of energy. I was beat from yesterday's activity, including the evening discussion, which was quite draining, despite its richness: just to relive a whole day in Harlem, even in reflection, is to challenge one's resources.

We had to go to Mass at Loyola Hall, in a basement that is partitioned by curtains in order to make available space for all the visiting fathers. Consequently, the Masses are said silently (mutely would be a better word) with back to server. After the engaging liturgies which I have been accustomed to, the whole Mass, said in the old manner, struck me as a meaningless pantomime, a kind of "closet drama" with no participation except inert presence. I began to wonder how the people, for so many years, were able to accept this taciturn liturgy, cut off from its interior richness. Thank God for the liturgical changes, which so readily admit the people into the mystery of Christ's sacrifice. There have been days in Harlem when, only because I was able to retrieve the offering of the morning Mass, was I capable then of continuing my work with the people.

As I walked over to Faber Hall for breakfast, I watched the *ordinandi* moving rhythmically in double line with Cardinal Spellman following behind. The Mass of Ordination was soon to begin. The procession itself was moving: so many years of preparation, of waiting, were now coming to term in this one ceremony.

I thought I would go to another parish church in Harlem during the afternoon, to see what other activities the local curates are engaged in. I called up Fr. Lucas, one of the few Negro Catholic

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priests in the United States; he is presently stationed at Saint Charles Borromeo. He answered the telephone, and when I asked whether he would be in that afternoon, he said that he wouldn't be back to the rectory till late. He suggested that I come over anyhow and speak with a Mr. John Grady, a young layman working with pre-school Negro children. Having recently secured a Drew Foundation grant, he has managed to enroll thirty-one Negro children in Montessori schools. John wasn't there when I telephoned, but I spoke with his secretary, Miss Thornberry, who invited me to visit some free afternoon.

June 11

Today was the last day of the project. Since I had completed all my canvassing, I thought I would leave Saint John's later than usual. So after breakfast and Mass I went back to sleep—the past week has taken its toll in energy. After an hour's nap I began work on this journal, which I have been trying to bring up to date by typing out each day's notes. I wrote for an hour and then left for the center with Jim and John. We arrived at about 10:45 A.M. and waited for Sr. Angelus to come. When she finally walked in, she insisted that we have an early lunch with her down in the cafeteria. The hot pizza and orangeade served their purpose, quieting those stomach gurgles which were due to an early and scanty breakfast.

After lunch I went over to say good-bye to Rose, Lilo and Madeleine. I am especially fond of Madeleine, our two-hundred-pound Negro cook, and while I clasped her hands, she announced: "You has been so easy ta tawk wit, Jozeph; dat's how ah knows you is goina be a pries'."

I decided to leave the center in order to have time to bring this chronicle up to date. The hardest hour of the two weeks lay just ahead: saying good-bye to Sr. Angelus and Fathers Sugrue and Curry. Sister is a real soldier, strong yet so uncompromisingly gentle in her devotion to the poor. The courage of Fr. Sugrue, and Fr. Curry's patience, their combined and unyielding Irish fight, are qualities I shall miss immeasurably. How easily, I thought, does the heart attach itself to what is truly good. Yet it seems so unfair that these three should be battling in Harlem relatively alone with so few Christians in the field with them.

When I got into the Harlem streets, a feeling of nostalgia welled up. This would probably be the last time that I would be in Harlem for a long while. Some of us, however, do intend to drop in and see Fr. Sugrue toward the end of the summer. We are thinking of buying him a liturgical medal and chain with the following inscription on the back: "Beatus spiritu pauper. June 1965. The Scholastics."

June 12

We all got up around 8:30 A.M. and, shortly after, had breakfast at Faber Hall. Frank Winters decided to have a late liturgy and we readily complied. The Mass and participation this morning were particularly gratifying. There was somehow that unison of mind and heart in our worship, which I would point to more as an atmosphere than a describable sentiment. John Cunningham gave a homily that was quite beautiful in its thought and articulation. For his text he used a remark which Fr. Horace McKenna made during one conversation we had with him at haustus. Father has labored in the Negro missions for over forty years, yet, even in his seventies, he has maintained an infectious vivacity that is most attractive. When humorously asked how he had remained a "new breeder" despite his "old" age, he remarked: "I've never had much chance to grow old, because I've spent my life with the poor." John developed Father's statement in terms of that Christian love which keeps one perennially young: it was Fr. McKenna's compassion and love for the poor that had left his heart and mind vibrant.

Well, the project has come to a close with this Mass, and there is a certain sense in which we can all be justly proud: first, of one another, that we closely cooperated with God to dispose us to a challenging task; secondly, that our "community within a community" (Frank's phrase) remained one in mutual support of our goal. There was union of suffering for the plight of Harlem's people as well as union of joy for all the times we laughed together and managed to boost each other's morale during the difficult hours. Perhaps what is more amazing is how delicate nuances of personality, lost to our eyes at Shrub Oak because of its vastness, came to presence in the morning light of close companionship.

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The Epistle of the morning's Mass was the grace I have been awaiting, one which helps me to understand a little better how Christ's death and resurrection are inextricably present in Harlem. The words are from Saint Paul's letter to the Romans: ". . . we rejoice in our sufferings also, knowing that suffering produces endurance, endurance produces virtue, and virtue produces hope. *And hope does not disappoint*, because God's love is poured forth in our hearts by the Holy Spirit who dwells in us." This text came as an answer to a question that is a subtle threat to faith, for all apparent absence of God amid pain, whether in Harlem or Vietnam, challenges one's faith. But now I see that in Harlem we were being asked to become messengers of His hope, "and hope does not disappoint." Because we loved Harlem's people, we therefore brought God where He had been obscured, leaving His light to shine a little less dimly than before,

My prayer now is one of continual gratitude for these two weeks; during this season of the Spirit, this experience, too, was penitential.

READERS' FORUM

Ignatian Prayer: a Reply

In the Spring issue of the WOOD-STOCK LETTERS I published a study of one aspect of "Ignatian Prayer"—its place in the spiritual doctrine and rule of St. Ignatius, its transformation in the generalate of St. Francis Borgia and his immediate successors, and the reaction of the fathers of the early Society to this innovation. My work, built on the pertinent sources and literature, was intended as a contribution to our knowledge of the history of the origins and development of the prayer life of the early Society, especially of the practise of the hour of morning meditation which has come to be regarded as peculiarly Ignatian and which has greatly influenced the religious life of the Western World. The thesis, which I sustained in my article, brings out perhaps more than any other aspect of the Saint's work the originality of his spiritual doctrine. It also offers a distinct (and well founded) point of view for discussing and understanding the character of the Jesuit vocation.

As a master of the spiritual life, St.

Ignatius stands on the side of freedom rather than restraint. Law is uniform, the individual diverse. Each person, as a distinct individual, is defined and distinguished by age, talent, health, work, character, and especially "by the measure of God's grace imparted to him." In consequence of this wide diversity of human personality, the members of the Society in Ignatius' method cannot be treated as a homogeneous unit. The prayer life of each Jesuit must be shaped to meet personal needs and abilities. It must, therefore, be tailored qualitatively and quantitatively according to a personal pattern; it must neither be distinguished from work nor opposed to it. For "God must be sought and found in all things"—in work, therefore, as well as in prayer. When the former is inspired and sustained by charity, obedience and selflessness, God can be found as much there as in the latter. In this magnanimous concept of the spiritual life there could be no question of legislating one universal pattern for all members of the Order

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regardless of their individual differences. The *Constitutions* clearly testify to Ignatius' refusal to subsume his entire Society under one monolithic prayer pattern.

That this generous freedom of the human spirit was characteristic of St. Ignatius' approach to the spiritual life seemed to me to be clear in the sources which I had studied over a period of years. Within the context of religious history Ignatius' concern for the diversity (qualitatively and quantitatively) of prayer modes which an individual might freely employ in his quest of God seemed striking. A comparison of the prescriptions of the *Constitutions* of St. Ignatius with those of the *Epitome* of the Society suggested that this original insight had been lost in the course of historical development. For the Society, like every human institution, is subject to the ebb and flow of the times from which it both suffers and benefits. St. Francis Borgia and Fr. Claudius Aquaviva proved to be the decisive personalities who transformed "the old spirit" of the holy founder. Their generalates witnessed the official prescription of an hour of mental prayer for each and every member of the Society. The records show that more than one province bitterly regretted this new legislation and its sharp divergence from the past. All this is a matter of history; it is well founded in the sources and has been studied more than once. No one, so far as I know, has successfully contradicted these conclusions.

In the *Readers' Forum* of the summer issue of this publication Fr. Arthur A. Weiss has taken exception, at least indirectly, to what I have written. "In

order," he writes, "that non-Jesuit readers of the WOODSTOCK LETTERS may receive a complete picture and a well balanced one as regards 'Ignatian Prayer,' the most recent official declarations on the subject should be given." Then two statements of the then Vicar General of the Society, the Very Reverend John L. Swain, are cited. Naturally both documents—questions posed apropos of the obligation of prayer—insist on the obligation of the hour of morning prayer (and the examen of conscience), since that is prescribed by the common law of the Society and apart from those who are dispensed by Superiors is to be observed by all. By way of clarification I should like to add here that no one has ever seriously maintained that St. Ignatius was opposed to prayer or to mental prayer, or that he outlawed prayer in the Society. The point seems to be outside the question that I have raised and tried to answer. The issue is whether St. Ignatius intended on principle that the whole Society (including both diamond jubilarians and *primi novices*) be obligated by law to one universal prayer pattern, for example to one hour of mental prayer.

Ordinarily a communication such as Father Weiss' should require no extended discussion. There has always been room for different ideas in the Society; and that there should be disagreement at times, even on essential points, is not a symptom of internal sickness. What moves me to consider the issue of "Ignatian Prayer" further is the method fundamental to Father Weiss' position: that is, "that a complete picture and a well balanced one as regards 'Ignatian Prayer'" can be

gained by citing "the most recent official declarations on the subject." Obviously "official declarations" of the twentieth century do not add of themselves anything to complete the picture of "Ignatian Prayer" as conceived in the sixteenth century. Basic to my study is the contention that official declarations of the generalates of St. Francis Borgia and Fr. Claudius Aquaviva distorted rather than completed the picture of "Ignatian Prayer." The central issue here is to be resolved on historical, not legal, grounds. My concern is with a series of concrete, dynamic events—the formation and structure of Ignatian spirituality and its subsequent development within the framework of the Society. How de facto did St. Ignatius conceive the prayer life of the Society? What spiritual program did he de facto prescribe for its members? These questions must be answered by the Ignatian documents of *then* rather than by the official declarations of *now*.

Further, the delicate question can be posed whether the declarations, which are cited, witness to "Jesuit Prayer" or to "Ignatian Prayer." Do they express the thinking of the primitive text of the *Constitutions* of St. Ignatius or the later development of the *Epitome* of the Society? This is a question whose answer is to be found in the ancient historical sources of our Order which the twenty-fourth General Congregation (1892) decreed should be edited and published precisely to shed light on our historical past. Like all organizations the Society has developed over the centuries; this progressive development is a sign of its life. It is also a sign of its growth

which cannot be controlled by an unbalanced antiquarianism or legalism. The primitive meaning of ancient institutions cannot be discovered in contemporary legislation. Rules and regulations—including "official declarations"—cannot make (nor remake) past history nor can they interpret it. The mind of St. Ignatius must be discovered in his voice speaking to us from the pages of the past.

If the original significance of Ignatian spirituality is not to be determined from current law, neither is its life to be restricted by ancient traditions, by the forms of yesterday. My preoccupation, therefore, with "the Ignatian" in contrast to "the Jesuit" is not born of an artificial antiquarianism. It is motivated rather by the consideration that in the course of history brilliant and original insights are often lost under the pressure of momentary need or the weight of tradition. St. Ignatius' concept of Jesuit spiritual life—at least in what touches on the hour of morning prayer—is one of those lost insights whose intrinsic value merits further study in the light of our contemporary needs. There is no question here of forsaking a tradition, but rather of rediscovering the original inspiration of our holy founder.

The late Pierre Teilhard de Chardin in his relevant work, *The Future of Man*, wrote these apposite words: "Everything is the sum of the past . . . nothing is comprehensible except through its history." This is especially true of religious orders, their founders and their spiritual doctrine. The fact that those in whose hands the ascetical formation of the members of the Society reposes too often neglect the

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historical dimensions of our Ignatian heritage compels us in more than one respect to repeat and to relive the mistakes of our forefathers. These words are said not to censure devoted men of the best of good will; but rather to affirm the significant role that historical understanding should play in ascetical doctrine. Neither the Society nor its spirituality grew in an abstract way from a series of propositions; both were born in singular, concrete, historical circumstances, and neither can be fully appreciated apart from the conditions under which they first began to stir with life, and grew into maturity. No amount of contemporary official documents can lead us back in a meaningful way to the birth hour of the important ideas which underlie our creation.

It is quite understandable that those who are involved in ascetical forma-

tion are reticent about the historical approach. For history invariably demonstrates that everything is *totaliter aliter*. I exaggerate here deliberately in order to underline the disturbing quality, inherent in historical scholarship, of upsetting precious presuppositions and creating new points of view. If our quest in history is the discovery of the authentic Ignatian insight, then let the cards fall where they may. Neither distracted nor misled by extraneous elements, the honest researcher will find sufficient reward for his toil in the rich vein of gold resplendent in the debris of history. The most acute challenge inevitably arises from the confrontation of the truth of the past with the poetry of the present.

ROBERT E. MCNALLY, S.J.
WOODSTOCK, MD.

"ENTRAPMENT IN THE ABSOLUTES"

Images of Hope: Imagination as Healer of the Hopeless. By William F. Lynch, S.J., Baltimore: Helicon Press Inc., 1965. Pp. 342. \$5.95.

WHAT IS OF MOST CONCERN TO THOSE WHO REFLECT on the climate of hopelessness in the modern world is not the imminence of an openly experienced despair—not a brutal refusal to hope nor a tragic denial of the grounds of hope—but rather what Gabriel Marcel has called “unhope,” the failure of man to look beyond today for the promise of the future.

The man of this century does not reject an authentic hope that he has understood and found to be inadequate. He has misconceived hope and its meaning in life. It is, indeed, precisely because modern man has grasped at false hopes and found them vacuous that we can characterize his state as “unhope” rather than true despair.

The fact remains that man has perhaps never found himself so empty of hope as in this century in which he is most full of blatant presumption. This is the paradox of hope in the modern world.

Side by side with this paradox we find another that is equally enigmatic. This century has been the century in which man is most keenly aware of his isolation even in the midst of perhaps the greatest emphasis in recent history on the sense of community.

The awareness of being alone has struck contemporary man with such poignancy that a theologian of the stature of Paul Tillich could go so far as to claim that man is alone precisely because he is man and that it is part of man's destiny as man to be alone and to know that he is alone. This experience of the human predicament is borne home to Tillich so forcefully that he insists that even God cannot exempt man from the

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fateful state of being alone. He offers the meager consolation that, while being alone can mean the burden of loneliness, it can mean also the glory of solitude which is the basis of human freedom and human greatness.

It has been said that paradox is the search for synthesis, the provisional expression of a point of view that is incomplete but ever aimed at completion. The task which Father Lynch has set himself in his remarkable *Images of Hope* is nothing less than the outline of a synthesis in which these two paradoxes of the modern world find their completion.

The many admirers of Father Lynch will approach his latest book with the anticipation of penetrating and fresh insights into the hope and "unhope" of man in his embodied situation. They will expect a richly imaginative treatment which clings to the concrete even when expressing the most complex situations. They will not be disappointed.

The author begins with a phenomenological analysis of hope and hopelessness as concrete human experiences. This analysis is characterized most by compassion. One is almost tempted to call it tender but for the fear that this term might be taken to imply a lack of the strength and boldness that are inherent in the basic insights revealed there.

From the first realization that hope is not purely individualistic but an essentially communal and social affair, the reader is led to a consideration of the striking because obvious fact that not all things can be hoped for, and that consequently hopelessness is real and has a real basis.

The experience of hopelessness as entrapment and confusion is the basis for the conclusion that the most basic root of hopelessness is the rigidity and inflexibility in thought, feeling, and action that stems from "the absolutizing instinct."

But the author does not stop with a merely descriptive analysis of hope. The description was no more than the prelude to the remainder of the volume which attempts to sketch a psychology and even a metaphysics of hope.

The psychology of hope takes as its starting point the act of wishing as central to hope. This leads, naturally enough, to the contrast between two views of the world: the world as hostile and the world seen as implying the human relationships of friendship and mutuality. It is only in this last view that persons can depend upon each other and find hope in the true sense of the term. Finally, the notion of waiting is introduced and with it the distinction between hopeless waiting and the positive and creative waiting that is indispensable to authentic hope.

The metaphysics of hope presents the thesis that the true foundation for hope lies in the fact that reality is not conflictual but justifies hope

because it bears the seeds of peace and harmony. Ultimately the antidote to the absolutizing tendency in man is a realistic imagination which can bring to rise the positive view of the world that leads to genuine hope.

This brief sketch can give only a hint of the wealth contained in this work, despite the author's modesty in claiming to have sketched only the barest outline of the subject he treats. This is so true that one hesitates to criticize where there is so much that is truly excellent that it appears invidious to carp at small imperfections. But this book is an introduction to further work and as such makes it mandatory for the reviewer to indicate where further progress might be possible.

This reviewer would have wished that the author had shown some acquaintance with the lively and brilliant theological analyses of Regis Bernard, S.J., in his valuable little book *L'Espérance* (Paris: Mappus, 1957), the more so as these two fundamentally different works have some strikingly similar insights.

It seems regrettable, too, that the author accepts (apparently without questioning) the thesis that the neurotic is ill. That certainly is a respectable opinion, but one that many competent psychologists would seriously question. How much more hope could the neurotic not find in realizing that he is not only human but healthy even though he may not handle his anxieties in a constructive and creative way?

Finally, the choice of the term "absolutizing instinct" has a distinctive flavor of the psychology of an era that has happily gone out of fashion. The meaning of the author is clear but his term "instinct" will mislead and perhaps even alienate many readers among contemporary psychologists who look upon "Instinct Theories" with considerable distrust. It will perhaps help some readers to profit more fully from the insights offered in this book to warn them that the author is not using the term either as an empty word concealing ignorance of origins nor as an explanatory hypothesis. Rather he wishes to call attention to the fact that many men tend very readily to absolutize and overindividualize both hope and hopelessness. If the term is not taken in the usual sense in which most psychologists are accustomed to hear it, and if the reader knows this, he should be able to grasp the author's apparent intentions more clearly.

From the point of view of psychology, too, it might have helped considerably to know whether or not the author had considered the possibility that there might be an *emotion* of hope or expectation in addition to the attitude of hope which seems to be the author's primary concern.

H. J. FAGOT, S.J.

THE CHALLENGE OF THE PARISH

The Modern Parish Community. By Alex Blochlinger. Translated by Geoffrey Stevens. New York: P. J. Kenedy & Sons, 1965. Pp. 263. \$4.95.

THERE IS A REDISCOVERY IN OUR TIMES of the concept of community. Arising from various sources—renewed liturgy, scripture studies, new ecclesiological insights underscored by Vatican II—one hears increasingly of the role of community in both religious and secular concerns. Individualism is under assault from many sources. The parish is one of the more obvious areas within which community concepts apply, in one way or another. There is therefore special interest and timeliness in a study bearing the title which this Swiss scholar has given to his work. The author himself is only identified as holder of a doctorate in theology and spiritual advisor to students in Bern. His scholarly work in this volume is characterized by obvious competence and thoroughness.

The author divides his work into two principal sections, adding a brief final section on "Conclusions of Pastoral Theology." He first undertakes an extended historical survey of the notion of the parish and then the parish itself. The second section surveys in turn community concepts applied to the modern parish as found in canon law, theology, liturgy and sociology. It is principally in the latter two discussions, liturgy and sociology, that the average clerical reader will find the most fruitful and provocative material.

This reviewer approaches Blochlinger's parish study from the highly particularized stance of a pastor in a large, middle-class urban parish. The priest in parish work is perforce interested in realistic discussion of the practical situation which the Church in his particular culture encounters. Unfortunately he will find only limited sections of this volume satisfactory according to that admittedly demanding norm. The priest who in fact works in the modern parish community will find the historical survey in this book of only slight pertinence to the actual parish apostolate, and not always of clear relevance for the central topic of the book itself. A study of the history of the parish, however interesting or scholarly, does not impress this reader as closely pertinent to modern-day considerations of the parish viewed as a community. If there is a close connection, one would expect it might be delineated more sharply and perhaps more briefly. There is therefore some suspicion that the author, especially in this historical treatment, has been somewhat deficient in editing his material. In short, a tighter book might have been a better book. One feels that perhaps it is the professorial, scholarly preoccupation

with "background" that once again has produced a deficiency or obscurity of foreground. In parish apostolates one is compelled to live in sustained contact with foreground. And it is here the modern parish is too often found wanting.

This is not to say that the book is without real values, present in some abundance. Much of the book has academic interest, but the second section contains the discussions of more practical value—notably the chapters on "community and liturgy" and "parish and sociology." Blocklinger's carefully wrought discussions here help the reader to clarify in just what sense the parish of today can hope to be a community. He helps us moreover to realize that we cannot expect the liturgy, however reformed, to create genuine community in the sociological sense in our large urban parishes—in the absence of other, non-liturgical factors normally indispensable for establishing such community. The author can help us to stop expecting the impossible and more accurately focus on the possible. Every student of psychology recognizes therein a sound formula for the reduction of tension!

The author in no sense seeks to deemphasize liturgy or diminish its unique role. Rather he points out that the multiple dynamics within modern society do produce various communal groupings within society at large. These exist within and cut across our parishes, communal groupings along lines of professional interest and association, educational and socio-economic and even recreational groupings. The sociologist discovers that religion in fact ranks rather low among factors tending to produce community, when other causative factors are absent.

The modern parish moreover as a territorially delineated organization is really quite arbitrary. Rarely do its boundaries coincide today with natural sociological circumstances. The average parish today in the United States is not coterminous with a neighborhood; more commonly it is apt to cover several neighborhoods. Efforts to weld these naturally disparate social groups into a community are likely to win only limited success. Yet some such efforts must be made, it seems.

The liturgy of the Church, of course, has a function considerably beyond the production and expression of some alleged neighborhood good fellowship. It does aim to (a) promote and (b) express the spiritual oneness of life flowing through God's people from Christ Who is the vine. "The liturgy," says Blocklinger, "is not the manifestation of the local community. It is the assembly of a local congregation, and as a liturgical assembly it is a manifestation of the Church as such and not simply of a local community."

Nevertheless, *as much as possible*, it is an aim of the apostolic parish

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today as perhaps never before that "the supernatural community of worship passes over into the natural community." Realizing wisely the sociological impediments, the parish will now stress not so much the traditional parish organizations, but will seek to develop a sound, careful multiplication of small communities to which interested parishioners actually can associate themselves. In fact, "the neglect of informal small groupings . . . constitutes one of the greatest social wastes in the apostolic potential of the parish." Thus we behold the great modern significance of C.F.M. units (Christian Family Movement), study clubs, small charitable-action groups devoted to actual local needs, parental groups devoted to school services, etc. The author unfortunately does not enter satisfactorily into these more concrete applications of his topics. He devotes, moreover, very limited space to the community-witness value of the sisters in today's parish, a fact increasingly under discussion. The book seems more European in its focus, and less conversant with American realities.

The *aggiornamento* applies to all areas of Catholic life, but nowhere more pointedly and forcefully than to the modern parish. The newly realized role of the layman, the nun, the liturgy, evolutions of Catholic education, ecumenical groupings, growing awareness of the Catholic role in the secular milieu (a very real super-parochial community factor not touched by Blocklinger), renewal in catechesis, the apostolate to the Negro—these are only some of the great challenges to the Church fully encountered today in the modern parish. Some parishes rise to the challenge. Others slumber on. Books such as *The Modern Parish Community* will contribute much to an increased awakening.

JOHN C. SCHWARZ, S.J.

SELECTED READINGS IN HIGHER EDUCATION

(Listing prepared and annotated by Mr. Michael P. Sheridan, S.J., who has a Ph.D. in higher education from the University of Chicago. He is presently studying theology at Woodstock.)

Reflections on the Role of Liberal Education. *Association of American Colleges.* American Council on Education. Pp. 107. \$1.75.

This special issue of the Association's periodical *Liberal Education* (May, 1964) contains seven especially well-prepared essays on the subject indicated by the title. More than a simple re-hashing of an already overly argued controversy, these essays attempt to evaluate the worth of liberal

education in the contemporary milieu, taking into account such factors as the technological revolution. In the words of one essayist, "man's new condition" is given consideration.

Higher Education: Some Newer Developments. *Edited by Samuel Blaskin.* McGraw-Hill. Pp. 342. \$5.95.

The Association for Higher Education has prepared this collection of essays dealing with some of the newer and more practical problems facing colleges and universities. The book is not intended to present food for thought on the broader issues of liberal education, but rather to indicate what concrete measures are being taken to improve the quality of higher education in different problem areas. Chapters, for instance, on the college calendar, inter-institutional cooperation, and the curriculum provide not only a good deal of factual information but also a record of some newer approaches. Each chapter also contains a selected and up-to-date bibliography.

Bases for Policy in Higher Education. *By John S. Brubacher.* McGraw-Hill. Pp. 144. \$5.50.

For considerations on a more theoretical level, this recent work by one of the most eminent scholars of higher education is of importance to Jesuit educators. His treatment of the perennially vexatious questions of who should be taught and what should be taught, along with considerations of the philosophical and ethical factors which enter into such decisions is noteworthy for its frankness and for its scholarly style. The extensive notes indicate that the considerations have not been made in a vacuum but rely upon knowledge of the present situation of the colleges.

Report of the Commission on the Humanities. *By the Commission.* American Council of Learned Societies. Pp. 222. Free upon request.

The fact that the Commission's recommendation for a National Council on Arts and Humanities—a National Humanities Foundation—has been realized does not constitute the principal reason for citing this book. Rather, its importance for Jesuit educators is found in the thoughts proposed by the various scholarly organizations on the role of the humanities today. Implied in all this is the possibility of greater curricular integration. At the same time, newer approaches to the teaching of the standard disciplines are suggested. Although the suggestions are made with an eye toward governmental financial support, they are worthy of consideration in their own right.

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The Contemporary University: U.S.A., *Daedalus*, XCIII, No. 4 (Fall, 1964). Pp. 279. \$1.50.

This issue of the journal of the American Academy of Arts and Sciences contains an exceptionally good selection of essays on higher education today. Clark Kerr, Peter Rossi, Julius Stratton, and Paul Weiss are among the contributors; subjects range from science in the university to continuing education. While the issue lacks a definite point of view, the individual selections are each worth reading and reflecting upon.

Toward Better Preparation of College and University Administrators.
Edited by Raymond F. Howes. Association for Higher Education. Pp. 37. \$1.00.

Specific training of college administrators is, in the eyes of many, a desideratum. Whether this is true for Jesuit administrators is a question worth asking; ideas proposed in this symposium may help to clarify some of the issues. The question of the type of training which should be given to school administrators on all levels is controverted (theoretical vs. practical), and this ambivalence is discernible in the pamphlet. Yet, the pertinence of the basic question still demands consideration of the *whether* and *how* of training college administrators.

Accreditation in Teacher Education: Its Influence on Higher Education.
By John R. Mayor. National Commission on Accrediting. Pp. 311. \$3.00.

Jesuit educators, like all other educators, have been concerned with teacher preparation and the demands made upon the teacher training program by the accrediting associations. Often this controversy has been cast in an overly simplified fashion, especially with the emergence of NCATE, the National Commission for the Accreditation of Teacher Education. The Mayor Report serves to put all these problems in perspective with a great deal of documentation and a series of conclusions and recommendations. This report is probably "must" reading for all concerned with the preparation of younger Jesuit teachers on the secondary level.

Eight Hundred Colleges Face the Future. *By Manning M. Pattillo, Jr., and Donald M. Mackenzie.* Danforth Commission on Church Colleges and Universities. Pp. 74. Free upon request.

This preliminary report on the role and status of America's church-related colleges and universities has a great deal of evaluative information to offer. While frankly acknowledging the serious defects which have regularly plagued this segment of American higher education, the report

stresses the peculiar advantages possessed by church-related colleges. With fifteen areas in which specific recommendations are made, the Commission's report is worthy of serious study.

Of Time and the Doctorate. *By Kenneth M. Wilson.* Southern Regional Education Board. Pp. 212.

Another of the valuable SREB research monographs (with which all interested in higher education should now be familiar), this lengthy study tackles the problem anew. That too many doctoral students never finish is a painful reality; Wilson examines the various factors which contribute to the situation. Pressure has been building for a reevaluation of the doctoral degree, and Wilson's study contributes by his presentation of this factual material. Of importance not only for Jesuit graduate schools, but for all Jesuit administrators concerned with their faculty's degree work.

Emerging Patterns in Higher Education. *Edited by Logan Wilson.* American Council on Education. Pp. 292. \$4.00.

This collection of essays is probably the best of its type to appear recently. Covering both theoretical and practical problems (e.g., institutional attitudes and behavior), the collection includes offerings from such names as David Riesman, T. R. McConnell, Louis T. Benezet, and John W. Gardner. While all subjects covered may not be of equal pertinence to Jesuit higher education, no essay is without significance since our own policies are shaped by directions taken in all segments of higher education.

SELECTED READINGS IN SECONDARY EDUCATION

(Selected by Fr. Roman A. Bernert, S.J. Fr. Bernert, now chairman of the Department of Education at Marquette University, holds a degree in secondary administration from the University of Wisconsin and has been principal of several high schools.)

The Coming Crisis in the Selection of Students for College Entrance. *Edited by K. E. Anderson.* American Educational Research Association. Pp. 39. \$1.00.

An NEA-sponsored symposium with statements by leading educational figures which should be of interest to Jesuits in college preparatory education. Factors such as achievement testing and non-intellectual criteria are examined.

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Shaping Educational Policy. *By James Bryant Conant.* McGraw-Hill. Pp. 139. \$1.95.

This latest in the series of "Conant Reports" is of concern to Jesuit educators insofar as it advocates the formation of a national educational policy—or, as he terms it, a nation-wide policy. How much autonomy Jesuit education could maintain in such an event is an open question.

Comparative Guide to American Colleges. *By James Cass and Max Birnbaum.* Harper & Row. Pp. 557. \$3.95.

This first attempt at a qualitative evaluation of American colleges is as controversial as it is useful. Much information not ordinarily contained in such guides, such as ratings of colleges' academic environment, admissions policies, student body, and campus life.

The Secular City. *By Harvey Cox.* Macmillan. Pp. 276. \$1.45.

Properly a theological work, its interest to the Jesuit secondary school educator is found in its evaluation of "the modern city—the milieu in which our schools operate and from which its students are drawn. Of primary importance if policy decisions are to be made.

The American High School Student. *By John C. Flanagan et al.* Project Talent Office, University of Pittsburgh School of Education. Pp. 736. \$8.50.

A survey of the American high school student, this study is most comprehensive. Sample includes 440,000 students in 1353 high schools, and provides much data for potential secondary school teachers.

Coming of Age in America. *By E. Z. Friedenberg.* Random House. Pp. 595.

The best and most recent study of the American adolescent, with emphasis on the factors peculiar to the American cultural milieu. For Jesuit educators who may not have a grasp of the modern American boy, an essential book.

The Social Effects of Catholic Education. *By Andrew M. Greeley, Peter H. Rossi, and Leonard J. Pinto.* National Opinion Research Center, University of Chicago. Pp. 141. \$2.00.

A report of great importance to Catholic secondary education, containing data both flattering and damning. Although a more comprehensive report is scheduled to follow, there is sufficient food for thought in these findings to make it worthy of close scrutiny. It is part of a larger survey currently being financed by the Carnegie Corporation at the University of Notre Dame.

New Curricula. Edited by Robert W. Heath. Harper & Row. Pp. 292. \$2.95.

An extensive and informative collection of essays explaining the content and methodology of some of the new curricular patterns. Educators not familiar with such programs as the School Mathematics Study Group, Chem Study, Project English and the like would do well to study this volume. Jesuit educators especially should be interested as Jesuit secondary schools slowly begin to take heed of these developments.

Learning and Teaching in the Secondary School. By Kenneth H. Hoover. Allyn and Bacon. Pp. 543. \$7.50.

One of the best "methods and techniques" books in the field. An invaluable aid to current as well as future secondary school teachers, especially perhaps those whose teaching methods have become frozen over the years. The author approaches the teaching and learning process from a conceptual point of view, emphasizing the thinking processes.

Proceedings of the August 1964 Santa Clara High School Administrators' Institute. Jesuit Educational Association. Pp. 342. \$5.00.

Typically, proceedings such as these contain a fund of information for all members of the high school faculty and are seldom used by other than the administrators. To be an effective teacher, one should be aware of the breadth of problems within secondary education; these proceedings will present the reader with much worthwhile information.

Catholic Education in America: A Documentary History. Edited by Neil G. McCluskey, S.J. Teachers College, Columbia University. Pp. 205. \$1.50.

At a time when many Jesuits are questioning various facets of our educational apostolate on all levels, it is good to stand back and see how we got where we are. Such a documentary history demands a good deal of interpretative reading, but only in this way can an adequate appraisal be made. Father McCluskey's informative introduction contains, by implication, many suggestions for the future of Catholic secondary education.

Schools for the Sixties. NEA Project on Instruction. McGraw-Hill. Pp. 146. \$2.45.

The recommendations made by this important NEA report will have ramifications for Jesuit education. There are thirty-three such recommendations, and almost all of them have pertinence to our own schools. This volume is really an overview volume; the official Project report consists of four volumes and three auxiliary publications.

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Phi Delta Kappan, XLVI, No. 7 (March, 1965).

This issue of the respected educational journal features a symposium on problems and issues in college admissions—a question of obvious interest and importance to Jesuit educators.

SELECTED READINGS IN COLLEGE COUNSELING

(Listing prepared and annotated by Fr. Robert K. Judge, S.J. who is now engaged in studies aimed at preparation for the counseling of the college student.)

Faith and the Adolescent. By Pierre Babin. New York: Herder and Herder. Pp. 128. \$2.95.

The author of *Crisis of Faith* here expands his treatment of the growth of a religious sense in the adolescent, speculating more deeply about the fusion of the adolescent psyche with the world of salvation history. Should be helpful to the Jesuit counselor for elucidation of the major characteristics of adolescent faith, its evolution, particularly in terms of psycho-sexual development.

Psychiatry and Religious Faith. By Robert G. Cassert and Bernard H. Hall. New York: Viking. Pp. 171. \$3.95.

The book has a three-fold purpose: to explain mental illness, to describe psychiatric diagnosis and treatment, and to relate the whole to the religious life of the individual. Particularly helpful for the Jesuit engaged in college counseling, as to when referrals should be made, and to whom.

"Symposium on the Image of Woman in Modern Society," *Catholic Psychological Record*, II, No. 2 (Fall, 1964) 87-121.

Four Catholic educators discuss today's woman in her search for herself in a social context, in education, in the role of married woman, and in the general image of woman in society. Important reading for Jesuits situated on our increasingly expanding co-ed campuses.

"Existentialism and its Implications for Counseling," by Mother M. Emmanuel Fontes, *Insight*, III, No. 4 (Spring, 1965) 5-15.

A review of the origins of existentialism and of the two distinct approaches to existential psychotherapy, Rollo May's and Victor Frankl's, leads to seven general principles for integrating existential insights into counseling. Valuable for the Jesuit faculty member engaged in part-time counseling.

"Motivation of Underachievers," by *Paul J. Centi*, *Catholic Educational Review*, LXIII, No. 2 (Feb., 1965) 95-100.

Practical norms in understanding underachievers' problems and in helping them to adjust to the academic setting. Particularly good for those counseling freshmen in college.

"A Symposium on Clinical Appraisal in Vocational Counseling," *Personnel and Guidance Journal*, XLIII, No. 9 (May, 1965) 867-885.

Papers presented at the annual meeting of the American Psychological Association, 1963. Intended as a discussion of some of the issues which require resolution prior to a successful rapprochement between clinical and counseling approaches. Of value to the Jesuit counselor in making referrals.

The Student and His Studies. By *E. Raushenbush*. Middletown, Conn.: Wesleyan University Press. Pp. 185. \$5.00.

A study of four college students in depth, sketching their intellectual growth from freshman year to graduation. Concerned only mildly with social and emotional problems, it attempts to penetrate the minds of students as they seek to understand themselves. Good for Jesuit faculty counselors and administrators.

College and Character. Edited by *Nevitt Sanford*. New York: Wiley. Pp. 308. \$4.95.

An abbreviated form of *The American College*, this volume emphasizes the need for further research into the nature and function of our colleges as social institutions. It offers something to everyone in higher education, viewing education as individual development. Especially valuable for freshman counselors and administrators.

Christian Wisdom and Christian Formation. Edited by *J. Barry McGannon, S.J., Bernard J. Cooke, S.J., and George P. Klubertanz, S.J.* New York: Sheed and Ward. Pp. 306. \$6.00.

Collected papers of the Jesuit Educational Association 1962 workshop are addressed to the problem of how American colleges and universities may best serve to form not only the minds, but also the hearts and wills of their students. Four sections: the college and formation, theology, philosophy, and religious formation—afford insight into the problems of the present-day Jesuit college.

Insight and Responsibility. By *Erik H. Erikson*. New York: Norton. Pp. 256. \$5.50.

Six lectures of the author center around the theme of the complexities of man's development within a society, emphasizing the individual as a

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functioning member of society. Argues for the responsibility that educated man has to apply his knowledge now for the edification of posterity. Of value for any Jesuit involved in campus problems.

SELECTED READINGS IN HIGH SCHOOL COUNSELING

(Listing prepared and annotated by Mr. Paul J. Carty, S.J. who is studying at Boston College to acquire his Masters in Counseling Education and Counseling Psychology. He is also studying theology at Weston College.)

Crisis of Faith. *By Pierre Babin.* Translated by E. Fleischner. New York: Herder and Herder, 1963. Pp. 251. \$4.50.

Written for catechists, this work represents a unique understanding of the religious psychology of adolescence. Giving a synthesis of his careful study of adolescent growth, the author has presented the psychic orientation of the adolescent in his gropings to find God, the process of faith crisis in the adolescent mind and basic approaches to the teaching of the Catholic faith. This book presents a fine appreciation of the adolescent personality and exceptional insight into his religious frame of mind. This has particular pertinence to the many Catholic educators who are confronted daily with the faith crises in youth.

The Anarchy of Feeling. *By Alexander A. Schneiders.* New York: Sheed and Ward, 1963. Pp. 204. \$3.95.

Although this book deals with matter applicable to any age level, counselors of youth will find many insights into the workings of uncontrolled emotions and displacement of feelings and the consequent harm inflicted upon the personality. With an ease of style and concrete-examples, the author has presented a good sampling of common failings such as inferiority, fear, and anxiety and shows how the loss of rational control can lead to disaster. This would be very helpful to filling in the counselor's understanding of himself and his clients.

Workshop on Teenage Problems in American Culture. *Edited by Alexander A. Schneiders.* Mount Saint Agnes College, Baltimore, Md.: 1964. Pp. 185. \$2.00.

This collection of papers delivered at this workshop by leading psychologists and educators in the field of youth treats of such topics as mass media and its affects on teenagers, discipline, and adolescent choices. Of particular value is a paper on the significant literature for

counselors of adolescents by Edward V. Daubner of Loyola College, Baltimore, Md. referring to basic reading matter in the field. The impact of pornography, TV, and movies on the adolescent is timely and in general, this little volume would have wide spread appeal to teachers and counselors.

"Crises in Normal Personality Development," by Gordon W. Allport, *Teacher's College Record*, LXVI (December, 1964) 235-241.

There is contained in this article significant findings on the nature of crisis in personality development drawn from the autobiographical writings of Dr. Allport's undergraduates. He found the normal youth busy with his realistic perceptions, gradual learning, coping with success and failures, and developing a unique style of life. Every person concerned with guidance, or for that matter teaching, needs as background some general theory of the nature of human personality. Though his material has particular relevance for the early years in college, the crises often begin in the latter years of high school and this article would give insights to those who deal with the upper levels of teaching.

The Universal Experience of Adolescence. By Norman Kiell. New York: International Universities Press, 1964. Pp. 942. \$12.50.

This lengthy but scholarly tome treats of the great internal turmoil and change of adolescents, which the author considers universal and only moderately determined and affected by cultural determinants. He takes a Freudian viewpoint and includes personal documents, letters, and diaries. The reader will find treated here the common core of psychobiological problems, the sexual enlightenment of adolescents, conflict of generations and peer culture. For the student of adolescent psychology, this book provides a wealth of background material on topics common to the field. Though the cost may be prohibitive for most counselors, certainly a high school faculty library could afford to have it on hand for its members.

"As a Psychiatrist Sees Pressures on Middle-Class Teenagers," by Sidney Berman, M.D., *N.E.A. Journal*, LIV, No. 2 (Feb. 1965) 17 ff.

No more crucial situation is at hand today in our schools than the pressures of middle class living and the resulting effects in education. The first area for discussion is the continual problem: overloading homework assignments. In his mind, Dr. Berman thinks the problem is not so much that of overwork as it is of the inevitable clash of values in an affluent society. What should come first when there are so many conflicting demands on the student's time and interest? The second area concerns the

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unrealistic demands of parents' too unrealistic expectations, e.g., choice of college. The third concerns pushing youngsters into sophisticated experiences for which they are not ready. Pressures on young people may arise in relationship to the expectations of the school, family or develop out of the internal disorganization of the youngster during the upheaval of adolescence. This problem is so common today that this article will stimulate further thought for teachers and counselors alike.

"Existentialism in Counseling: The Religious View," by *Richard P. Vaughn, S.J.*, *Personnel and Guidance Journal*, XLIII, No. 6 (Feb., 1965) 553-557.

In the light of existential philosophy and thought, this article throws light upon the contribution existential thought has to make to counseling and religious experience. The existential approach aims at grasping the total phenomenological world of the client, including the world of religious experience. Key concepts in the client's religious world are freedom, personal encounter with God, and his discovery of meaning in life. One of the goals of counseling is to promote that freedom which will permit the client on his own to participate in a true encounter with God and fellow man and discover himself a meaning of life. Thus the author develops these ideas in lucid terms and has particular merit for any religious counselor in search for a philosophy of counseling and personality development. Since there is wide spread acceptance of the existential approach in counseling, many will find this development satisfying and enriching. In sum, the existential approach calls for a pervading attitude or mental set which concerns itself with an effort to understand the individual and his experience.

"The Priest and Teen Age Sexuality," by *Richard A. McCormick, S.J.*, *The Homiletic and Pastoral Review*, LXV, No. 5 (Feb., 1965) 379-387 and LXV, No. 6 (March, 1965) 473-480.

In the light of modern psychology and personality theory, the author presents a sound and perceptive approach to teen age sexuality and its problems. For those who deal frequently with youth in the counseling situation or retreat work, Father McCormick outlines proper pastoral approaches, treating defective attitudes and reactions on the part of the priest, where the adolescent is going, the priest's aid in the growth process and practical applications. Sex problems are problems of personality growth or regression and the proper acceptance of the adolescent as a person is a cardinal attitude in treating of problems of chastity. Old methods which are harmful or useless are carefully and convincingly pointed out with deep insight drawn from the author's theological and

psychological background. The positive approach outlined is refreshingly sound and valuable. To sum up: "adolescent chastity is a gradual growth process toward a God-given good and that the priest's contribution is a patient unfolding of values for one whom he deeply respects."

"Authority, Freedom and the Teenager," by Rev. Joseph L. Lennon, O.P.,
Catholic School Journal, April, 1965, pp. 34-46.

In this brief but timely address, the author touches upon the problem of authority, discipline and high school students. Pointing out the differences between pseudo-rebellion and legitimate striving for independence, he considers that much of the opposition to authority is more often than not a disguise for conformity and false freedom. The school in its abuse of authority also fails to inculcate a proper understanding and appreciation of what authority is. "Authority is a power, regulating conduct," and the adolescent must see the right and necessity on which authority is based.

The Personnel and Guidance Journal. The American Personnel and Guidance Association, Washington, D.C. Published monthly, Sept. through June.

This is a standard periodical for all counselors, college and high school and perhaps the most widely read, since this organization has widespread membership. Covering theory and practice, this journal is considered a standard journal for all counselors.

REPRINTS—A NEW POLICY

With the present easy access to Xerox and Verifax and other copying devices, it no longer seems necessary that WOODSTOCK LETTERS offer reprints. If, however, someone—for example in a mission territory—should wish an article copied and not be able to have it done, we will, upon request, do the copying at cost.

As previously, any article on the *Spiritual Exercises* which appears in WOODSTOCK LETTERS may be purchased from Fr. Thomas A. Burke, S.J., director of

Program to Promote the Spiritual Exercises
144 Grand Street
Jersey City, New Jersey 07302

FATHER BERNARD R. HUBBARD (1888-1962)

REVEREND BERNARD ROSECRANS HUBBARD, S.J., BORN IN SAN FRANCISCO at 2130 Bush Street near Fillmore, November 24, 1888, was the son of George Mellon Hubbard and Catherine Cornelia Wilder. His father was of French and New England stock from Northern Maine and the St. Lawrence River area of Canada. Bernard's father became a graduate of the Episcopalian Trinity College of Hartford, Connecticut. He later taught classics there and studied to become an Episcopalian clergyman.

Both parents became Catholics, sometime before Bernard's birth. Mr. Hubbard joined the faculty of St. Ignatius College, the present University of San Francisco. He was also on the staff of the Hibernia bank. Bernard's brother, John D. Hubbard, became a successful mining and civil engineer of Chico, California. His sister Mary (Mrs. E. J. Stanley), after years in the Orient, lived in Santa Clara. Father Hubbard's middle name "Rosecrans" was given out of his parents' regard for their friends, General and Mrs. W. S. Rosecrans of Civil War fame. Through his mother Bernard was related to the Washington Irving and the Roosevelt families.

Father Hubbard recalled that "my mother had been warned that she could not have another child without grave danger and that there undoubtedly would be a miscarriage. But my parents were fervent converts to Catholicism and their trust in God was complete. Little Bernie when born at full term weighed three and one-half pounds." He added:

About every ailment in our neighborhood was sure to find me a victim. For good measure I also stepped on a rusty nail when quite young. At the ripe age of six, I was quite active. We had moved to Santa Cruz. We went barefoot, and unpaved streets made the most wonderful dust to sift through our toes. The only drawbacks were the

wooden sidewalks which added their quota of splinters even to our toughened little soles. And the nearby ocean with all its wonders! My older sister, Mary, used to bring me and my companions to the beach.

There is a strange but somehow primordial instinct, perhaps, that sometimes induces a child to run away from home. One day with six year old Davy Lindsay, who lived next door, I started down Walnut Avenue towards the railroad tracks. We had no definite destination in mind. We came to the railroad tracks which we were forbidden to cross. There we had a battle with our conscience and our consciences lost. Across the tracks we hurried, real explorers into the unknown. Eventually we were stopped at a toll gate. The gateman and his wife asked us where we were going. "To Ben Lomond mountain," I said. That gave it away. We were just lost children. Ben Lomond was over twenty miles away. Soon a cloud of dust in the distance and Dr. Bailey, one of the revered medical men of Santa Cruz, arrived and took us home.

My childhood days in Santa Cruz were happy ones. We even went to the "country" for a month's vacation each year. This meant *Pescadero*, about 35 miles north along the Coast. In those early 90's we went by stagecoach in a cloud of dust along a one-rut dirt road.

It was a Calistoga stage just like the westerns in the movies. Jim Harvey was the driver and there were six horses. Jim carried a pistol in a belt and was the hero of all us small boys. He called us all by our first name and we called him "Jim." "Come on up here, Bernie," he would say, "and help with the driving." No monarch on his throne was prouder than I up in the sky beside Jim. Before we arrived at *Pescadero* there were a few steep hills. The horses strained and sweated going up and then there was the wild ride down with Jim pressing on the brakes and holding tight rein on the lead horses. We always made a grand entrance into *Pescadero*, thundering past Levy Brothers' store and stopping right in front of the Pixley House, where we stayed.

When Bernard was ten years old his father bought two hundred acres of property in the Big Basin Redwood area now called Ben Lomond, about fifty miles south of San Francisco. There, with dog, gun and camera, Bernard spent his week-ends and vacations exploring woods and mountains, climbing the ocean cliffs near Davenport and developing the habit of acute observation which was to become second nature to him. In this way he acquired a robust constitution and a taste for life in the open.

By 1908, at the age of twenty, Bernard Rosecrans Hubbard had completed his high school years at St. Ignatius, San Francisco, with two years of college at Santa Clara. During this time he became familiar with the

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geological formations of the Bay area and its earthquake faults. He went as far as the Yosemite Valley and the Grand Canyon of the Colorado, all of which he photographed. A trip at that time to visit relatives in New York, New England and Eastern Canada offered further opportunities for observation.

Bernard entered the Jesuit Order on September 7, 1908. His two years Novitiate and Juniorate were spent at Los Gatos, California. In 1913-18 Bernard Hubbard was stationed at the then recently opened Jesuit Los Angeles College in the Garvanza-Highland Park section of East Los Angeles. There he taught Latin, English, mathematics, and ancient history. He also directed the acolytes. In 1914-15 he added a class in Greek for freshman college students, and had also a class of elementary Spanish in 1915-16. Besides his class work he directed the school athletics program in baseball and football. On week-ends and holidays he took groups of students on day-long hikes to the slopes of Mt. San Antonio (Old Baldy), or to the scenic attractions of Mt. Lowe. Visits were made also to the great observatory on Mt. Wilson. Many expeditions to the beaches were part of his activities with students. It was from these student groups, through his influence and that of his fellow teaching scholastic, Alexander J. Cody, S.J., that many present and deceased members of the California Province, such as the late Father Provincial John F. Connolly, Fathers John O'Neill, David Daze, Howard Donahue, Tom Saunders, James J. Kelly, and others were attracted to the Jesuit Order.

The years 1918-19 found him at Mount St. Michael's House of Philosophy, Spokane, Washington. During the three years spent there he was able to observe at first-hand sections of the 200,000 square mile field of lava beds. A careful scientist, Fr. Paul Galtes, S.J., took Bernard with him on field expeditions to explore and examine the Columbia River Basin in Eastern Washington, areas of Idaho, Montana, Glacier Park, and Wyoming's remarkable Yellowstone formations.

Bernard Hubbard went from philosophy courses to theological studies for the priesthood at Ignatius College at Innsbruck in the Austrian Tyrol. Thus, in 1921-22 he found himself in the heart of the Alps. Persistently, he used his holidays and summer vacations to explore alpine peaks and glaciers. His guides gave him the name of "Gletcherpfarrer," a good equivalent of his later title of "Glacier Priest."

Father Hubbard's first year at Innsbruck coincided with the terrible poverty and famine which followed the Versailles Treaty of World War I and its destruction of the Austrian empire. The Oberammergau Passion players with so many others were facing actual starvation. The Jesuit scholastics contacted their home friends and secured in all some \$200,000

worth of food and clothing for the suffering people. Father Hubbard received visits from their grandchildren many years afterwards at Santa Clara University in the closing months of his life. Bernard Hubbard was in the Theology "long course" one year after his ordination, which took place by the "War Privilege" in July, 1923. His examinations in June of 1924 may have been harmed by his interest in mountains and glaciers, or by his teachers' impressions that this was so. He was placed in the "short course" for the final year 1924-25. Even in his 70th year he remembered this with some feeling of bitterness and said to this writer, "Since they did not want me to be a scholar in theology, I made up my mind to become a scholar in God's outdoors."

In 1925-26 Father Hubbard was assigned to Tertianship at St. Andrew-on-Hudson. The following summer of 1926 Father Hubbard returned to Santa Clara to teach Greek, German and geology at the University. He soon added lectures on mineralogy and courses in religion. It was the summer of 1928 when he made his first expedition to the Alaskan volcanoes and glaciers. So important were the results that from 1930 on he was freed from teaching to devote full time to lecturing, writing and further exploration in his field of Alaskan studies. His companions for the summer expedition of 1929 were the College students, Kenneth and "Red" Chisholm, Charles Bartlett and Frank Clatt. A knee accident necessitated an operation for Father Hubbard but he soon recovered to act as guide to the U. S. Coast and Geodetic Survey party that was erecting triangulation stations in the Taku River area. The still and motion pictures taken that summer became the nucleus of Father Hubbard's career that brought him in ensuing years before hundreds of thousands of people in lecture audiences. During this time he published two books, *Mush you Malemutes*, and *Cradle of the Storms*, and many articles. He was given magazine and newspaper interviews and began to compile one of the largest collections of motion picture and still film made up to that time in Alaska. On his Alaskan trips, together with photographic equipment, food and other necessary articles, he always took his Mass kit which made a heavy burden of nearly one hundred pounds. It was his Jesuit friend and earlier Santa Clara companion, Fr. Joseph McElmeel, who taught him the art of "mushing" and how to handle and love the cheery Malemute sled dogs. These field trips soon made the volcanic-ash-covered glaciers of Mr. Katma, the Alice-in-Wonderland vistas of the Valley of 10,000 Smokes, the steam pouring from icy fissures and the fumaroles of fire burning on the sides of snow capped peaks household subjects to his nationwide lecture audiences.

The Eskimos of King Island carved for Father Hubbard from walrus

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tusk tips two statues of Christ the King. These were taken by Father Hubbard with affectionate Eskimo greetings to Pope Pius XII. The Eskimos took Father Hubbard on a 2000 mile open water trip in their uncovered "oomiak" boat into the Arctic circle where they demonstrated to him by their language contacts the basic unity of the Eskimo dialects. His glacier research brought him also among the inland Indians of Alaska who received him cordially and later presented him with beaded reindeer suede jackets, soft tanned and smoked in the manner of their ancestors.

The officers of the U. S. Air Force and of the Coast Guard ships likewise made Father Hubbard welcome and cooperated to bring him and his supplies into the Alaskan wildernesses. A U. S. Air Force plane crew, under Colonel Bordelon, enabled him to circle down the length of the Aleutian chain of active volcanoes. The plane frequently tilted its wings to let him catch on motion picture film the dangerous craters of the volcano peaks. Some were seething with steam or red-hot lava, and others were magnificent in ice and snow.

In 1934 Father Hubbard served as Chaplain to the Seabees on Attu Island. Following this trip he obtained the help of friends to fulfill a desire of the veteran King Island Missionary, Fr. Bellarmine LaFortune, S.J. This was to erect a heroic bronze statue of Christ the King on the peak of King Island between Siberia and Alaska as an invitation to Christian Peace between the two hemispheres.

While lecturing to armed forces in Europe, Father Hubbard became well acquainted with General George S. Patton, Jr., whom he wholeheartedly praised despite the Press. He was with General Patton when the U. S. troops entered Vienna and the General saved for the West the famous Lippzanner horses. A letter later from General Patton, September, 1945, from Headquarters of the 3rd U. S. Army, declared Father Hubbard's talks to the soldiers had been more popular than any other form of entertainment they had received and were more instructive.

While in Austria with General Patton, Father Hubbard said Mass at a Benedictine Monastery which had been occupied by the dread Nazi Schutzstaffel Corps, for whose membership (he was told) it was necessary to have murdered a priest. So quick had been their flight before the incoming Americans that their official daggers still lay on the large table around which they had been accustomed to make their reports and plans. The Benedictine Abbot gave one of the daggers as a souvenir to Father Hubbard.

During a conversation with Father Hubbard in 1961, he recalled his meeting with General Douglas MacArthur while the latter was Military

Governor of Japan at Tokyo. The topic of Christ and Christianity came up, and the General remarked upon his personal difficulty in his estimate of Christ, that Christ on earth was a failure. "No great man," the General thought, "should be a failure even in Christ's circumstances. His crucifixion is a stumbling block to me." Father Hubbard observed, "General, at some time in every life there is a crucifixion, a seeming failure. I will pray that some day you will understand Christ's failure as success." Several years later Father Hubbard met General MacArthur at New York. In the conversation that ensued, General MacArthur said, "Father Hubbard, I remember our conversation in Toyko. I think I understand better now."

A man's stature is often known from the friends who appreciate him. Father Hubbard was honored and appreciated by men and women of many nations. His devoted friends, included Cardinal Cushing, Ex-Empress Zita of Austria, and Generals Patton, Wedemeyer, Dean and Robert E. Wood. Others were William Jonas, president of Johnson Outboard Motors, Frank M. Folsom, Walt Disney, and Hershel Brown of the Lockheed Corporation, G. Allen Hancock and E. Y. Reckberger of the AnSCO Corporation, all leaders in church or business and the nation's services. Outdoor men, such as Rod and Ken Chisholm and the late Supervisor of Santa Clara County, Edward Levin, remained lifelong friends and visited Father Hubbard in his last illness. Father Hubbard remained front page news to the newspaper world until his death.

After World War II, Father General Janssens commissioned Father Hubbard to tour the world filming the Jesuit schools, missions and centers of apostolate. His photographs and reports of destroyed Jesuit colleges and churches in Germany and Austria aided in raising \$2,000,000 to help rebuild them. Upon completion of this task he was asked to serve the Alaskan Air Command and the U. S. Coast Guard as Arctic Consultant to Colonel Bernt Balchen's 10th Rescue Squad.

In 1927 Marquette University conferred on Father Hubbard an honorary degree. Even more gratifying, perhaps, to him was the invitation of the Episcopalian Trinity College of Hartford, Connecticut, to deliver its 115th commencement address on Sunday, June 15, 1941. His own father had been valedictorian of the class of 1875. The Jesuit brother Joseph Rampsacher, S.J., paid one of the truest tributes to Father Hubbard when he said, "While he was perhaps the highest paid Jesuit lecturer in the world, . . . he was always so humble."

The outstanding phase of Father Hubbard's religious life was his constant high valuation of his daily Mass. His appreciation of the meaning and worth of the Eucharistic Sacrifice led him to offer it even in the volcanoes of Alaska, and when severe strokes later seriously handicapped

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him, he still struggled to the altar in the infirmary at the University of Santa Clara to offer Mass. He was still recovering from a severe stroke that had afflicted him in early October of 1961, when the following Christmas eve arrived. He had been saying Mass for only a week or more, but he told the sacristan "I will say my three Christmas Masses tomorrow morning." He did so and this writer met him returning to his room exhausted in perspiration. Perhaps it was imprudent, but Father Hubbard was always a man without fear. Once the National Geographic Society had scheduled him to lecture in New York. Their representative came to him ten minutes before the curtain was to open before an audience of 5000 people. He said to Father Hubbard: "We have omitted the scene of the religious service (the Mass) in the volcano. We trust this will be agreeable to you because of sentiments of so many in your audience." Father Hubbard immediately replied, "Put that Mass scene back in or there will be no lecture here tonight." It was so done.

In 1955 Father Hubbard was on his way to lecture at the Bushnell Memorial Auditorium Series in Hartford, Connecticut, on December sixteenth. He stopped enroute for a physical checkup by Dr. Samuel G. Plice and Associates at Loretto Hospital, Chicago, and was pronounced in good condition. He took the train to Newark, N.J., where he had friends and could conveniently offer Mass. "Daily Mass and breviary meant everything to me all my life, and in all my traveling the schedules had to be made out so that neither the privilege nor the obligation would be endangered." It was at Newark getting out of a taxicab to the Sisters' school that his left leg seemed asleep. He was not alarmed but when he reached the sacristy the numbness increased. His head began to buzz while he was vesting. "I reached for the chasuble to put it over my head and my left arm didn't work properly." Soon the full force of the stroke was on him and he asked for a priest and a doctor. This was the tenth of December, 1955. Father Holleran was over in a matter of minutes, heard Father Hubbard's confession and anointed him; then Dr. James V. Palmeri arrived. Father's blood pressure was over three hundred. He had heard the doctor say: "He won't be here in the morning." Summoning all his strength, Father Hubbard muttered, "Yes, I will Doc." For two months Father Hubbard was paralyzed and helpless but an indomitable will with the best of therapy helped. Prayers, pills and patience did the rest.

By 1958 Father Hubbard had so recovered as to become practically normal with only a slight drag of his right foot and incomplete use of his right hand. Again he went to Alaska, got in and out of boats, held his motion picture camera with his limp right hand and manipulated it with his left. The winter of 1957-58 passed as usual at Santa Clara and

preparations were made for the celebration of his Golden Jubilee. On that day two old friends, Albert De Quevedo and Bert Muldown, served his Mass which he was able to offer in a normal way. In the spring of 1960 his friend, Herschel Brown, Vice-President of the Lockheed Corporation, prepared an unusual ceremony for him on April twenty eighth. The Lockheed Missile Tracking Station had been built on Ben Lomond mountain and the headquarters surrounded the old Hubbard family homestead site. When Father Hubbard arrived he found that he had been invited to the dedication of a monument to his own memory placed in the hearth of the cobblestone chimney which he had himself built for the old home before becoming a Jesuit.

Two days after his three Christmas Masses of December 25, 1961, he suffered another severe stroke, but the old campaigner was not done yet. With therapy and determination he was able to resume daily Mass in May of 1962. Within weeks he was again accepting lecture engagements but felt it necessary to refuse an invitation to go as far as Boston to address Cardinal Cushing's Sodality on World Sodality day. However, he did ask permission for the summer trip to Alaska where quiet and the tranquil beauty of the cabins at Taku Harbor would, he felt, benefit him. His Father Provincial, John F. Connolly, S.J., had grave fears as to granting the permission but Dr. Edward Amaral counseled that if Father Hubbard could get there alive, it would be better therapy than the disappointment of realizing that he was permanently "on the shelf." It was not to be.

On the morning of May 28, in the Kate Donohoe Infirmary, Father Hubbard was being assisted by his nurse, Mrs. Mae Sparks, preparatory to offering Mass. Suddenly he said: "I can't make it—I will have to lie down." The nurse recognized his condition and summoned Fr. Anthony Frugoli to bring the holy oils. Meanwhile she found Fr. William Gianera making his thanksgiving in the infirmary chapel. Father Gianera brought Viaticum to Father Hubbard. With the nurse's help he managed to slip the host between Father's teeth and gave enough water for him to swallow it. Father Frugoli arrived and anointed the dying priest. Within fifteen minutes from the time the nurse had summoned the priest, Father Hubbard died. He loved his faith; he loved the Mass; he loved the sacraments. His one great fear during months in the infirmary had been that because there was only one Catholic nurse on the staff, he might somehow die without the last sacraments. But he died as he wished.

A. D. SPEARMAN, S.J.

UNIVERSITY OF SANTA CLARA

FATHER JOSEPH C. GLOSE (1888-1964)

ON APRIL 19TH, 1964, AT ST. JOSEPH'S HOSPITAL, SYRACUSE, N.Y., death following upon a short illness brought to a close twenty-one years of active and distinguished service to the Jesuit Educational Association on the part of Fr. Joseph Charles Glose, age 75, Province Prefect of Colleges and Universities of the Buffalo Province. Starting his work in this field as Province Prefect of High Schools of the Maryland Province in 1943, he held this position until 1950. In 1950 he assumed the office of Province Prefect of Colleges and Universities of the New York Province, in which post he continued until July, 1963, exercising the same function for the newly formed Buffalo Province when it was founded in 1960. In July of 1963, he relinquished his duties in regard to the New York Province, moved to LeMoyne College in Syracuse and restricted his work to the Buffalo Province.

Lest we think of Father Glose merely in such supervisory capacities, it is to be noted that he taught philosophical psychology and natural theology at Canisius College from 1927-31. In this latter year, he was summoned to teach philosophical psychology at Woodstock College, supposedly to fill in until another priest, then studying in Rome, would come to Woodstock to take over that chair. But Providence brought it about that Father Glose held the chair for eighteen years, during at least six of which he was also Dean of the Philosophate along with the duties mentioned above from 1943-50 as Province Prefect of High Schools of the Maryland Province. It is not surprising that, burdened with so many

responsibilities, Father Glose was, in January, 1946, forced to recuperate his lost physical strength and to spend some months in the salubrious climate of Santa Clara, and later, in the school year 1949-50, to retire from active teaching. He spent that period in private study of psychology at Weston College.

What manner of man was this? How did his close associates regard him? Truly, even the curtailed list of cited activities speaks for itself. But it would be unfair to the memory of so zealous a Jesuit were we to fail to "tune in" here at least some of the voices of the chorus of praise occasioned by the death of Father Glose.

One who labored for sixteen years with Father Glose on the Executive Committee of the Jesuit Educational Association writes: "What struck me most about him personally . . . was his sustained drive, his total professional dedication and his unflinching cheerfulness." Again and again, former students, Jesuit and lay, Jesuit and non-Jesuit members of the faculties of colleges and universities which he visited, superiors and equals echo these same words. To know Father Glose was to know an enthusiast, a man extraordinarily devoted to the work of education, to the preservation, acquisition and propagation of truth. Ever alert to most recent developments in his field, his bookshelves were stocked with the latest works and the fruit of his reading he attempted to communicate to his students. One of his former pupils at Canisius College remarked that when he lectured on behaviorism back in the 20's, when that particular "ism" was in its heyday, he appeared to be almost in tears at the thought of the havoc such a viewpoint could wreak on the dignity of man. Always a most vital teacher, his enthusiasm at times seemed to get in the way of his words—or perhaps it was a sly sense of humor—as when, wishing to summarize a certain thesis, he would say: "Watch the blackboard, while I run through it." Could it not have been this same enthusiasm which led to the facetious remark on the part of a Woodstock wit: "When the nose glows, Glose knows"?

One of Father's many admirers among his former pupils at Woodstock sums up the estimate common among a large number of Jesuits in these words: "I had the privilege of sitting under Father Glose in the last year of his teaching career. We had heard many horrendous stories of how hard he could be on the class, documented by tales of broken heads strewn hither and yon over the lawns of Woodstock. But those stories were of other years—and probably apocryphal at that! Father Glose was recovering from an illness, and though the doctor permitted him to teach, he demanded that Father refrain from any great excitement. Our beadle had a card on which he had printed something like: 'Take it easy.' When-

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ever Father Glose would start to get carried away with some point or other, the beadle would flash the card from the rear of the room and peace would be restored. As a teacher I admired him because he was honest and confusing and challenging. He would get me so mad for one or another of these reasons that I would go back to my desk and work the problem out for hours on end 'so that the truth might appear.' I think he was the first teacher I ever had who taught me how to think for myself--by forcing me to do it. In later years I met Father again and again, and the same qualities that I had admired before still shone. To be asked my opinion of an educational problem by an expert in the field was indeed most striking--especially since he really wanted to know what I thought! He had that kind of honest humility."

The same driving spirit animated Father in his work as Province Prefect of Studies. At Canisius College, where the writer had opportunity to observe him over a period of at least thirteen years during his annual visits to the college, he astounded both lay and Jesuit faculty members by the energy he manifested up until well past the age of three score and ten. Since he could not visit all teachers every year, he made it a point to visit the classes of newcomers on the faculty, having obtained from the dean's office a complete schedule of classes. Shortly after nine in the morning, and sometimes even before that, he could be seen heading for the classroom building to begin his work of visiting classes and holding interviews with administrators, department chairmen, and teachers whose classes he had visited, as well as any other members of the faculty who might care to come to see him. He invariably impressed both faculty and students by his willingness to listen and the cheerful welcome he accorded them. At about one o'clock in the afternoon he would come over for lunch, returning to the school again in the afternoon and evening, if those were the only times he could reach certain classes, or carry on interviews. His observations on teachers' performances were keen, concentrating not merely on deficiencies but also on assets of teachers, and at times, as might be expected, waxing enthusiastic over an enthusiastic teacher.

During the summer of 1957, when he was teaching "The Humane Psychology of Education" to the regents at the Port Kent summer school, an incident occurred which brought out many of Father's characteristics. He had gone out on Lake Champlain on a picnic with the priests and scholastics from Xavier. A severe storm came up, the lake became very rough, the boat foundered and barely made an island in the lake, from which the men had to be rescued by a good samaritan in a powerboat. The rough water made the transfer from one boat to another precarious, but Father Glose managed it without the help which was offered him. To

reach home the men had to be transported about three quarters of the way around the lake by truck. They arrived at the Villa at 2 A.M. At breakfast the next morning, Fr. Lorenzo Reed, at that time Province Prefect of Studies for High Schools in the New York Province, was seated next to Father. Thinking that he must be exhausted after the ordeal of the day and night before, Father Reed offered to take his class that morning so that he could get caught up on his sleep. He said, "Oh no, I'm all right." Gazing around the refectory, Father Reed noted that Father Glose was the only one of the whole party who was in to breakfast on time. He taught his class as usual!

It is a commonplace that attendance at convention meetings can be a gruelling experience, physically because of the travel involved and both physically and mentally from the viewpoint of meetings and lengthy discussions. But Father Glose never shunned such meetings—in fact they seemed to whet his interest. Although, as one of his admirers among province prefects wrote, he appeared to be somewhat nervous, and, in later years, hampered by a certain degree of deafness in group meetings, he exercised a special influence in personal interrelationships. This latter observation is abundantly corroborated by the glowing tribute paid to him so unanimously in letters from province prefects throughout the whole United States on the occasion of his death.

But Father's influence was by no means limited to the Society. He won the gratitude of officials of a number of Catholic institutions of higher learning, especially those of sisters and brothers, by his generous readiness to advise and assist them in preparing them for Middle States evaluations and in other relations with the Middle States Association. In recognition of his services both Iona College, New Rochelle, N.Y., and Gannon College, Erie, Pa., awarded him honorary degrees.

Just as Father's influence extended beyond the confines of the Society to other Catholic colleges and universities, so did it permeate beyond the circle of Catholic institutions to non-Catholic individuals and non-sectarian groups. He was highly respected by officials of the New York State Education Department responsible for higher education, served as a consultant to the Commission on Higher Education of the Middle States Association of Colleges and Secondary Schools and was frequently a member of its evaluating committees. One prominent secular educator expressed his thoughts on Father Glose thus: "There is a good deal of talk of 'excellence' these days, but long before there was, Father Joe was one of the few who not only held views about excellence, but defined it. He had very high standards, indeed, and started me off in my career in higher education at a level of expectations which would have been

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impossible without him. I shall mourn the loss of a good friend, but I have a gladness in my heart that the world is a better one because he was among us."

On a par with, if not even surpassing, Father's driving enthusiasm and professional dedication was his characteristic of loyalty, manifested particularly in reference to the Society, although also strongly evident in the many friendships which he maintained through his lifetime. Four different provincials, under whom Father Glose had worked, independently testified in what amounted to almost the same words to his obedience in accepting decisions contrary to those which he had proposed. To quote one such source: "He ever planned with imagination and pressed his plans vigorously. However, although he was tenacious up to a point, once his suggestions were rejected, he did not brood over this, but usually came up with an alternate proposition." Another provincial, who had neither read nor heard these words, not only repeated the same idea in almost verbatim fashion, but went on to say: "He would not be discouraged from presenting other ideas at a later date because of previous failure to have his ideas accepted. In proposing these later ideas, he would not be attempting to bring in the same ideas, previously rejected, in a different guise, or, as it were, by a side door."

To the writer it appeared a continuous wonder that Father Glose, often stymied in his suggestions concerning procedures and personnel, was able to carry on so cheerfully in his work for so long a time. He was wont to remark that superiors' manpower resources were limited and that, much as they might wish to effect certain changes, they were unable to do so. It would be an error of omission not to mention his loyalty to the Society in another way, that of devotion to the standards of excellence proclaimed in the *Ratio Studiorum* and traditionally professed by the Society. Although criticized at times by some as being too precipitate in suggesting certain ideas which appeared to them to be merely the latest gusts of wind rustling the leaves in the groves of academe, he was not one to abandon the good of the old in seeking to keep au courant. Rather might he be compared to the scribe instructed in the kingdom of heaven who, like the householder, brings forth from his storeroom things old and new.

The ability of Father Glose to maintain friendships over many years is another proof of that constant loyalty that highlighted his career. Visiting various cities, he would make it a point to contact friends, paying a call upon the sick and others who would especially appreciate his coming. Boys whom he knew as a scholastic at Georgetown Prep were loyal to him throughout life. In the year before his death, he was in-

vited by one of his students of the class of 1931 at Canisius College to address a special communion breakfast group. Members of this same class and others whom he had taught at Canisius arranged for, and attended in good numbers, a special Mass offered at the college for the repose of his soul. A prominent non-Catholic educator sent offerings for Masses for his soul to be offered at Auriesville, a place which he had always connected in thought with Father Glose. Still another non-Catholic wrote: "Father Joe and I started our own ecumenical movement long before the advent of Vatican Council II."

The loyalty and devotion of former students outside the Society is perhaps all the more noteworthy in that he had the reputation of being rather a strict taskmaster, exacting in his demands. However, he was always supremely fair. One of his former students at Canisius, for some time now a practising physician, told the writer the following incident on the occasion of the memorial Mass mentioned above. Father Glose had corrected his final examination paper and had assigned it a failing mark. However, he did not stop there. He called in the student, read over the paper to him, asked for an interpretation of what he had written. Then, satisfied that the student knew the matter, he passed him.

A facet of Father's character, perhaps not fully appreciated by many, was the zealous charity he exercised in the hidden ministry of confessor and director of souls. One of his contemporaries in the Society remarks that "because of his knowledge of psychology and psychiatry and his keen appreciation of the vagaries and fears that beset the human soul and fortified by a mastery of St. Ignatius' Rules for the Discernment of Spirits, he became a confessor and director of souls much sought after. His genial welcome invited confidence; his kindly humor dispelled doubts; his solid common sense gave assurance. . . . Unswerving child-like confidence in the permissive and salvific will of God the Father and the undying love of Christ for every soul was the theme of his message and the guarantee of peace, progress and final success." From a cursory examination of some retreat conferences found among his notes, the writer has arrived at the same estimate of Father Glose's fundamental message to souls, especially those beset with doubts or despair.

Perhaps the words of one closely associated with him for many years both as fellow teacher and religious superior epitomize his life best: "Father Glose was an excellent religious and a fine gentleman, deserving of the encomium of St. Paul: 'a workman that need not be ashamed of his work.' May God reward his apostolic zeal!"

J. CLAYTON MURRAY, S.J.

