

A. M. D. G.

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# WOODSTOCK LETTERS

## A RECORD

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VOL. XCIII

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## The Faith of the Priest Today\*

*The Faith, like God is ever old, ever new; its timeless Truth must find contemporary expressions*

KARL RAHNER, S.J.

CHRISTIAN FAITH has by its very nature a new historical form in any given age. God Himself is changeless, but His call to men has a history. Therefore, it makes sense to speak of and ask about the Faith *today*. Each age and each individual must realize the Faith anew, and in many respects differently than it was done in previous ages. Likewise, within a given age, there are many different situations in which men live—the European and the African realize the same Faith in a different form, as do the peasant and the scientist. Therefore, we must not only believe, but we must let our Faith express itself in the form that is called for by the situation in which we live. We shall single out four characteristics that should be present in our Faith today.

### *Fraternal Faith*

The faith that is called for in today's world is a faith which is deeply conscious of our relations to others who are brothers—the laity, and even unbelievers. This relation should be a dimension in our faith itself. It is of the nature of faith that it presupposes and creates a community. This relation is not to abstract man, nor to man as he should be or we would like him to be, but to man as he is today—our faith involves us with this man. But priests are in constant danger of seeing themselves as different in their faith than the laity, as having some kind of a different faith. We are God's minister's, yes, but first we are believers just as the laity are believers, with all the diffi-

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\* Note: This translation, by Fr. William Dych, S.J., is based on Fr. Rahner's "Der Glaube Des Priesters Heute," in *Orientierung*, nos. 19 and 20 (1962).

culties, risks, darkness and temptations that their faith entails. We tend to see ourselves as the administrators of God's love in his government of the world, as God's specialists and experts; we act as though we knew God's plans through and through, and that others would do well to listen to us whenever there is question of heavenly things. This attitude blinds us to our fundamental situation as believers, and prevents us from entering into dialogue with other men. Therefore, fraternal faith is the faith of the priest who is aware that he is fundamentally a member of the community of believers, that he believes with these others, and not in some superior and privileged fashion.

This calls for humility in the priest. Our faith cannot be that of the "beati possidentes," but that of one who is constantly searching to discover what the formulas of his faith really mean, what the significance of his faith is for the fulfillment of his existence and that of his brothers. We cannot let the faith become or be suspected of being a mere traditional superstructure from another age erected over today's reality in which it has no roots.

This means that we must make our faith really worthy of belief—we must propose nothing to others which we do not live or try to live ourselves. We must be engaged in a daily battle against the routine of theological words and formulas, against moral recipes which we learned without really understanding. All theological clarity and accuracy is secondary in comparison with the strength of spirit and heart with which the final questions of life must be faced, and in which we priests have no advantage over the laity.

We must see ourselves and be seen by the laity as constantly praying: "Lord, I believe; help Thou my unbelief." There is no place for serenity or complacency in the faith today—we must be searching, seeking, striving for God, and not present ourselves as those who have found Him, and with Him the answers to everything. It is by entering into the world of today, and being with men in their difficulties, their anxieties and doubts, that we can bring this world to faith, and not by posing as somehow different. Our obligation and grace as priests is to come to faith from whatever situation in which the men of our world are, because that is where they have to come to faith from, i.e., the world of science, of technology, of scepticism and

disillusionment. Our faith must be such that even the unbeliever cannot deny that here a man believes who is like himself, a man of today, on whose lips the word God does not come easily and cheaply, who doesn't think he has mastered everything, and in spite of all this, rather because of all this, he believes.

For Christianity is not a formula which makes everything clear, but the radical submission of myself to an incomprehensible Mystery Who has revealed Himself as ineffable love. If we have such fraternal faith, the unbeliever could not so easily suspect that what we are so earnestly defending is ourselves and the established order in which we find ourselves, being interested in him.

### *Imperilled Faith*

Every age has its own task before God; the task of today's world is to believe. For today it is not this or that belief, this or that article of the faith which is called into doubt, but faith itself, man's capacity to believe, man's ability to commit himself completely to a single, unambiguous, demanding conviction. He finds himself in a world changing more rapidly than he can keep up with, a world in which new discoveries are constantly upsetting the worldview he has grown used to. Psychology has discovered unknown depths within him and astronomy has shown him the vast, limitless reaches of the universe outside of him. What new discoveries, what new world he shall find himself in tomorrow he doesn't know. All this is a threat, a challenge, a danger to faith, to man's very capacity to believe.

And this is the world in which our own faith must manifest itself; our faith is imperilled, unless we close our eyes to the world in which we are living. We must see and accept this danger if the men of today's world are to come to faith in such a situation. It is a sobering thought for any priest to realize that no single priest, no single theologian is in a position to bring forward a proof for the reasonableness of faith in today's world, for no single theologian can master all the various sciences and disciplines that would have to be mastered if answers were to be given to all the difficulties which arise from so many different quarters. What we need in fundamental

theology is a global proof of the reasonableness of faith, showing that in spite of the fact that no individual can answer all the difficulties, man can and must believe.

The danger is that we shall not relate our faith to this situation, that we shall substitute theological formulas and pastoral routine for real faith, that we shall erect a thin ideological superstructure over an existence that is radically profane and secular. We must accept the fact that it is not theology, but God who protects our faith, that our weakness, even the weakness of our faith, is God's strength. We must admit the inadequacy of our formulas to express the Reality we believe in. We must admit our vulnerability, we must confess the threatening emptiness of life, of everything human, including ourselves and our ideas, and we must admit this more radically than the most radical sceptic, more disillusioned than the strictest positivist. When we thus admit the dangers to our faith, we have entered into the ground on which alone the faith today can stand and from which men today must come to believe. Only this will show the world that what we believe in is not ourselves or our ideas or our capacities, but in God. This will show that man and the world are not God, that only God is God—incomprehensible mystery to which man must give himself without understanding, but in faith and hope and love. This is the beginning and the end of Christianity. Man must experience the bottomless abyss of his own existence before he can experience the nearness of the Mystery that is God.

### *Integrated Faith*

It is no longer adequate for us to present the content of our faith as a gigantic collection of propositions which together and individually are certified only from without, by the authority of the revealing God, the fact of revelation itself being treated only abstractly and formally. This dogmatic positivism, this formal, abstract, extrinsic understanding of revelation cannot be accepted by the men of today, whose notion of God is of One who is too transcendent, too absolute, too incomprehensible for Him to be imagined as having given us an arbitrary collection of propositions, along side of which any number of others are equally conceivable. This collection of sentences man is supposed to accept without seeing that they

are the fulfillment of his own existence.

Faith today will be accepted only if it is presented as the one, single, total answer of God to the one, single, total question that man in his existence poses and is. This does not in any way compromise the factual and historical nature of God's revelation, nor does it mean eliminating or ignoring any of the truths, in which we believe. We are not calling for a reduction of the faith, but a simplification and unification in which everything will be related to the central mystery, and this central mystery to the existential situation of contemporary men.

We can say that there are three fundamental mysteries in Christianity, Trinity, Incarnation, and Grace, and these three are themselves intrinsically related to each other. We would have to bring out that in the functional Trinity the immanent Trinity is already given, since in Christ is given the absolute *self-communication* of God. We would have to understand man as being in the depths of his existence an openness to the mystery of God, which mystery in revelation presents itself as a forgiving and loving selfgiving to men, without ceasing to be a mystery. We must develop a meta-physical, *a priori* Christology to be added to the *a posteriori* Christology of Jesus of Nazareth, the former being developed from a metaphysical anthropology, making it intelligible that the definitive self-expression of God implies the God-Man in a divinized humanity, that the absolute giving of salvation and the definitive acceptance of such self-communication of God through humanity means the God-Man of the Chalcedon dogma.

We must show that the essence of Christianity, with all its contingency and historicity, is the most self-evident of truths, for in a correct understanding of man the most self-evident thing is the absolute mystery of God in the depths of man's own existence—and the easiest and most difficult fact of our existence is to accept the self-evident Mystery in its ineffable, loving and forgiving nearness. This is the essence of Christianity, for the whole of the history of salvation and the history of revelation is the divinely ordered history of man's coming-to-himself, which is a reception of the divine self-communication, having its unsurpassible highpoint (subjectively and objectively) in the person of Jesus Christ. In this way Christianity can be shown to be not just another religion along

side of many others, but the fulfillment of all religions, and only thus will the man of today in his concrete reality and thinking be existentially and psychologically in a position to accept God's revelation in Jesus Christ.

We are in constant danger in our life of faith, in our prayer and meditation, and in our preaching, of missing the forest for the trees, of not letting our faith become existential, rooted in and an expression of the depths of our own existence. Such an existential deepening of our faith means necessarily a concentration and simplifying of the content of our faith, not in the sense of rejection and exclusion, but in the sense of integration and putting in perspective.

We must show the man of today that he has had experiences of supernatural, divine grace, that he again and again and necessarily has had these experiences, and it is on this level, not that of conceptualization of the experience, that he first comes into contact with Christianity. This of course presupposes that we ourselves are open to these experiences, and do not remain on the level of conceptualization alone. This will show that Christianity is not essentially a system to be taught, a system whose blase ideology evaporates before the brute facts of everyday living. This is necessary today in a special way because Christianity no longer has the support of tradition and sociological factors which it had when Europe was Catholic.

### *Transcendent Faith*

In our philosophical and theological theism we know that God is infinitely beyond whatever else is or can be thought, that no similarity between Him and creatures can be thought which does not involve a greater dissimilarity in the very similarity, that we have no knowledge whatsoever of God's essence, that God is the completely incomprehensible Mystery. Is this always evident in our thinking and speaking about God, does it make itself felt in every step we take in our theological work, or do we lose sight of the mystery of God in our preoccupation with problems about God? Are we as aware as we should be of the transcendence of God, the godness of God, the silence and the mystery of God?

We must never allow ourselves to make God one element among many others in the life of man; He is not an element in



anything; He is and must remain the Absolute. God in revealing himself did not cease being ineffable Mystery. We can well ask ourselves whether, when contemporary man rejects God, he is really rejecting God or simply rejecting the God that we present to him? Does his search for a transcendent God lead him to reject the God that we seem to have fitted nicely into our concepts and formulas? Is he atheist only in regard to the God who is one element in, the highest point of and the final piece in *our* explanation of the universe? We often speak as though we knew the plans of God, were in on His councils, rather than of Him to whose absolute will all is subject, who is the transcendent ground of being in all reality, nature and history, who is responsible for all that happens and is Himself responsible to no one. The question, then, is whether in our speaking about God (in the overtones, not in the dogmas themselves) we are too primitive, too categorical, too univocally tied to worldly conceptions in our formulations. We must so speak that it is clear that our speaking brings not concepts and propositions, but effective Word of the Gospel—the communication and the acceptance of God.

#### *Presence of God in the World*

If, then, "God" does not mean one element in the world and in experience along side of many other elements, only more powerful than they, but rather the incomprehensible ground and horizon of all things, then God is that towards which our spirit tends in its confrontation with all realities: God does not enter into our horizon as an object coming from without, but as the utterly transcendent goal of our spirit. Given this transcendence of God, and the supernaturally elevated transcendence of man (granted the fact of an historical revelation and the possibility and necessity of expressing it in concepts), then our preaching always meets a man who, whether he knows it or not, whether he wants it or not, is an anonymous Christian—a man to whom grace is offered, a grace which is the self-communication of the Trinitarian God in that expression of God we call the Hypostatic Union.

This means, and we should be conscious of this, that we do not live among pagans with no experience of grace, whose first contact with Christianity comes from without and through our

concepts, but with men who are living in a supernatural context, the depths of whose existence has already been touched with grace, but who as yet have not come to discover their true identity. This consciousness should have its influence on our own faith, and be an important moment in its transcendental form. It should make our faith broad, confident, patient: the people of God live not in the midst of wolves, but among sheep who are still straying.

Such faith sees all men are brothers, whether they be believers or unbelievers, in the depths of whose being grace is working and coming to meet us when we approach from without to announce the historical message. Our obligation is to present the message in such a way that they can recognize it as the answer to the longings of their own hearts, as the fulfillment of their existence.

Such faith allows that God is bigger than our spirit, our heart, our word, our faith, our Church; it is the faith of the Church that God is greater than all else, even greater than the Church. He is greater in that he is more powerful, he is more victorious, he can enter where we cannot. Our faith, then, can always be confident, even today: God wants His victory to be not ours, to be enjoyed by us, but the victory of God, the God who wants us to believe in His victory even in our weakness and defeat. It will be a faith that is aware of the infinite difference between our words and the Reality they seek to express, a Reality that can be expressed only by the divine Logos speaking in the heart of man.

Thus when we speak the message and are not heard, we are defeated, but we must change this defeat into an increase of our own faith, a faith that knows that God can conquer in the defeat of his messengers; that we need God, but God does not need us. To such faith the future is secure; it is in God's hands.

Let us, then, say to ourselves and to others in our faith that God is—God, the eternal mystery that demands our worship, Who while remaining mystery, gives Himself to us in the most radical immediacy, corporally and historically in the person of Jesus Christ, and through His Holy Spirit in the depths of our own existence, and let this faith, and this alone, be our strength in living and our confidence in dying.

## The Modern Concept of "Missio"

*Church to the world: world to the Church*

DANIEL BERRIGAN, S.J.

THE SUGGESTED THEME of this paper will already be familiar to you. It is the two strongest influences on the life of man. Indeed thinking men, who are also men of faith and action, have only to take a long look at their Church and their world in order to admit their Christian and human debt. And when we come more proximately to the great project that has drawn us together, it is clear that our teachers have been two; each of them living, each of them near, each of them immanent to the life of the mind and heart. I refer of course to the two teachers of man named the Church and the world.

This paper will suggest that the mission of the Church to the world implies an inevitable relationship of the world to the Church; that the mutual pressures and influences of each on each, and of both on us, modify and enrich the Church, the world and man. And finally, an exploration of these mutual realities, Church and world, pursued in the light which each sheds upon the other, will illuminate our work, called as we are by the will of Christ, to act at the center of the world today.

The recent history of the Church has not prepared us for such assertions as these; our history in fact has not prepared us either to regard the Church as immanent to the world, or indeed to act as though the immanence were a fact. From the Reformation to the late 19th century, believers had been foundering about in a net which is largely of their own weaving—an inability to face the world with the clear-sightedness and simplicity of the gospel eye.

To have done so would have been to admit that the mission of the world to the Church was taking a radically new form, because the world was taking a radically new form. It would have been to see that one stage of history was finished, and another was opening; and that fidelity to the new stage of things would be the most realistic proof that believers had understood their own texts.

What were some of the phenomena of this new stage of things, which was, genetically, our own situation?

Human knowledge was progressively breaking through its closed universe. The universe of knowledge, and the mind that would contain it, were potentially infinite. And the nature of the mind that dared to seek the truth was conditioned by an acceptance of an open universe as its own form. As far as the Church was concerned, all such tactics as dictation of evidence, suppression of knowledge, alienation of disciplines, these were the enemies of her best spirit. Her relationship to the new world of the mind was to be, ideally, one of friendship and encouragement. More exactly, she saw herself as a source of enlightenment which led human knowledge beyond facts to wisdom, and through multiplicity to unity.

It was clear that human knowledge, newly awakened, touchy and proud and self conscious, would not be led by the nose. It wanted nothing to do with the olympiant Church, declaring airily that man was grass and his works a vanity. It greeted with contempt the idea of a theological astronomy or a thomistic mathematics. It declared that such a Church, mixing fact with folly, had declared its enmity toward time and this world, and so had proven its own unworthiness of being taken seriously. The opposition between the new knowledge and the old Church proved a harsh discipline. Sometimes the discipline was brutal and violent, as when Pius IX was treated so violently by ruffians who had little sense indeed of humanity or of holiness. Sometimes the discipline was revolutionary, in that it stung the Church to action which, apart from crisis, she probably never would have taken; as when the marxian manifesto preceded the writings of Leo, and in a certain sense, must be admitted to have provoked them. And often, the world impact on the Church was eventually salutary to her dearest

beliefs, as when evolutionary or psychological findings invited a new look at biblical data, or a new look at man.

All of this is a matter of history. But what are we to say of that crucible called the 20th century, into which the Church has been plunged, unready, as every living body is unready, for suffering and loss of foothold, and the realization, brought home to her flesh and spirit, that she, the beloved of Christ, is still the sinful, unknowing and human body of mankind, moving in darkness, journeying far from the Father?

Truly it must be said that in comparison with this century, with this vast historic maelstrom, this bewildering amalgam of opportunity, danger, heroism, defection, realignment of loyalties, martyrdom, sudden loss and gain, every other century has been the miniscule hand of the capital design of the universe. And from the opposite point of view, these last 60 years have plucked out of the past every mode of suffering, every seed of conflict and debasement, every fury and hatred and source of division; these years have planted these phenomena in a new soil; they have flourished as never before. And all this is so true—the century is qualitatively so assaulted by oppositions and ironies of experience; by such heights and deeps of love and hatred, of murder and sacrificial altruism, of universal effort both toward peace and annihilation, toward love of knowledge and suppression of knowledge—that some feel justified in speaking, in regard to our century, of a qualitatively different experience of what it is to become human, as of what it is to be inhuman; so some reject out of hand the definitions of man as man has agreed on them through history, and insist on speaking of the altogether new man.

### *The Church In and To the World*

All this is as may be. But more nearly to our point, we are justified in inquiring: what of the modern Church and her mission to the modern world—not to any world, not to a static cartesian world, or an ideal world, but to the world of today—a world which in spite of our own unworthy regressive fears, is the only world, the only stage of the tears, the hope, and the victory of Christ? It perhaps will bear asserting, in an effort to approach our topic, that one does not construct a mission of the Church to the world, whole cloth, even out of so sacred a

fabric as Holy Scripture or the data of the councils. Neither does one construct a mission of the Church to the world that will correspond to the objective state of things, without at the same time admitting that the world has a formative and purifying relationship to the Church. The relationship of the Church to the world implies understanding that the Church is subject to the world, is within the world as leaven is in dough, as the child in the mother, or the soul in the body and that this subjection is organic, necessary and in the strictest sense providential.

Let us speak briefly of the scriptural evidence of the mission of the Church to the world. The evidence is of massive and indeed crucial import. By way of beginning, it is clear that the early Church saw herself as sent; she was a group with an inner spirit that was simultaneously an outer urge, an inner mystery that was at the same time a summons to the nations, a self-consciousness that was, at the same time, a world consciousness. She was to welcome all men, all that was in man. Historically, we can trace the successive steps in which the mystery of the Church undertook its self-realization. The Jerusalem community was sent to Antioch; the community of Antioch reached outward to the Mediterranean world; and to the geographical movement, an ethnic and psychological advance corresponded; by the way of crisis, resolution and revaluation, the Church welcomed the gentile world, and the pressures exerted by this assimilation purified her of the merely residual and childish elements in her Jewish consciousness.

Among many fascinating aspects of this primitive mission, may I invite your reflection on only one. The mission of the Church was never, or only very seldom, detained by a passion for verbal or academic purity. The Church was not involved in a language laboratory, she was not seeking or experimenting with an ideal tongue or creed or set of formulas that would finally guarantee, to Greek and Hebrew alike, access to her mysteries and freedom from heresy. Rather her language was feasible and adaptable; trusting in the God of history, the God who was immanent to pagan and Jew alike, she moved into cultures and outposts of thought, with a viable, willing humility, a sense that the mystery she announced already dwelt

in human life; and that all would be doctrinally well, if she would hearken to the myths, the philosophic thought, or the simple human languages that in every case anticipated Christ.

This Pauline breadth of mind gave the early Church the kind of openness and breathing room which we note in the Acts of the Apostles and the early Letters. And this breadth of mind, I would think, sprang from an instinctive respect for an action which preceded formulation, in the sense that the Church was always willing to listen to the heart of man before she attempted to translate the mysteries into a new language. This same good sense and humility guaranteed that when necessary formulations were finally adopted, they would not presume to exhaust the content of the Church's mystery.

The Church was in fact showing that she is exclusive and unique because she is first of all inclusive and Catholic. When she announces the word of salvation among men, she does it as a speaker who is also a listener; she is catching the resonances awakened in men's hearts by the Word who already dwells there; and as in speaking she is awakening men to the mystery of Christ, so in listening she is awakening herself, in wonderment and gratitude, to a sense of the cosmic breadth of Christ. She knows that in height, breadth, depth, in every conceivable dimension, Christ inhabits mankind. So when the Church encounters man at any time or place, she recognizes the indwelling mystery already present in his culture, his thought, his passionate desires to inhabit and rule his earth.

### *The Church of the Councils*

There came, as indeed there was bound to come, a conciliar period of intense intellectual growth in the early Church. The mission of the Church to the world was first scientifically explored at Nicaea and Chalcedon. Two points are of interest here, as we reflect on the second evidence of the Church's understanding of her mission, the great conciliar periods of the fourth and fifth centuries.

1. The councils were conceived as logical fruit of a world experience. They were preceded in every case by a world probe, an apostolic exploration. As such, the councils expressed the Church's will to hearken to the gentiles, to legislate and define only in accord with need, to stress points of doctrine

which the apostolate itself had shown as unclear or ill-defined or challenged. In a word, the councils occurred as a profound exercise in world service and in service of "His body which is the Church." Prior to conciliar gatherings, the Church had served the body of man in corporal and spiritual works, in sympathy and prayer and martyrdom. Now, for a brief period, the work of charity yielded before the work of intelligence, as the Church sought out in the Holy Spirit the deeper implication of her being in the world. So an important historical sequence emerged; experience of the world led to some form of ecclesiastical crisis, and then to a council. From the first gathering of the brethren at Jerusalem, to discuss the reception of non-Jewish converts, through the prestigious world councils of later centuries, it was clear that the men of the Church convened in the sacred matters, because the Church was in the world, because she persistently took note of her responsibility to the world, because she formulated the admirable rule that "that which touches all (a law) must first be submitted to all." So vast a responsibility, so deeply realized, required that she periodically take stock of her voice and stance, her language, her ways of dealing with men; review her relevance; give her sons, both bishops and laymen, a hearing, to ponder anew that harmony of opposition in which alone, as she understood, the truth can dwell: orthodoxy and the world understanding, clarity and mystery, immanence and transcendence, Christ and mankind.

2. An example of world responsibility influencing a council is the Greek Christology hammered out at Nicaea. The reasoning, heavily influenced by the Alexandrian school, would go something like this: it was true that Christ was universal Saviour; so it must be true that His life, invigorating His Church, would continue to make its entrance into the life of the nations. In rising and ascending, His life had not been taken away from us; it had been changed for the better. To the conciliar fathers, Christ was God of the Greek intelligence, as he had been rabbi and wonderworker among the Jewish peasants. And the best Greek minds had already laid down a pier upon which the daring span of Greek Christology could come to rest. Such terms as person and nature were eminently Greek contributions; they would now form the articulation of



the Christian bridge, as the mystery of Christ stood forth in new clarity and strength, for the sake of a new world usefulness.

The bridge was laid down by Greek builders, not for the sake of esthetics, though the bridge was also beautiful, but for the simplest of human needs: in order that humanity might pass over those stones and arches. A bridge is for passage; over danger and distance and the unknown. It links parts of a world that otherwise would remain hostile or at a distance or uncommunicative. In laying such bridgework for such good ends, the conciliar Fathers were not bringing into existence inert or useless formulas; they were really dramatizing the work of Him who was the *pontifex maximus* of humanity, the builder who in Paul's phrase had made "the two to be one."

And we must continue to view conciliar action in this way; both in order to place the present council solidly in Church history, which is to say, in world history and in the history of human thought; and also to illustrate the regrettable conciliar actions of the last century, when definitions were not generally seen in this way. The earlier councils from Nicaea to Trent had acted in their deepest preoccupations and had their most lasting impact on the history of man, neither from dread of heresy, nor reaction to error, nor a mean spirited fear of the world. They proceeded from the courageous effort to span forbidding stretches of ignorance and cultural diversity, to override pockets of division, to span what we might call simply the rugged terrain of the human unknown.

We would do the great councils a great injustice, then, were we to see their doctrinal mission as an occasion for mere loyalty pledges, or as reduction of the Christian mystery to flat verbalized creeds.

The Christological formulas in fact served two great purposes, each of them entirely mission-minded.

Their first purpose related more immediately to the household of believers. The formulas of Nicaea gathered into coherence the evidence of Christ, who He was, what His task was, what the Church was, what the task of the Church was. This evidence was scattered throughout the apostolic writings and a hundred oral traditions; it was now bound into creeds, easily spoken and easily memorized outlines of belief which

the catechumens could master gradually and which would be of immense corporate usefulness as they were recited aloud at worship. The formulas were in fact exact without being exhaustive; they were brief without superficiality; they could allow room both for the minimal knowledge of the uninitiate and the mystical probings of the illumined. They contained in a word, the whole wisdom of which Paul, John, Tertullian, Cyril, Augustine and other early giants were to form a single linked witness.

The second purpose of the conciliar declaration is perhaps more to our point here. We could justly call them good tools of ecumenism, in the vernacular. The formulas of the councils, hammered out in loud anvils could not but be overheard. And these overheard, not as murky incantations from the underground, but simply as good ideas or intriguing thought, will always invade the public ear. That ear always goes erect when religious men speak a living language. So the conciliar debates were overheard as Greek is overheard by Greeks, or English by Englishmen—in a bus, on a street, in a gathering. And if this was Greek with a difference, it remains that it was Greek cut out of whole cloth. If, in a sense, the language and thought of the Christians was new, it was not new as an import or affront; it was new because it was fresh, and astute, and because it tried and stretched the mind in ways in which the Greek mind had always gloried. That mind had known a great deal about nature and personality and relations and goodness and justice.

Now it heard these ideas in a way which teased the mind both out of itself and more deeply into itself, which spoke of Christian mystery as though it were a Greek mystery, as indeed it was.

We would perhaps find it impossible to regain a sense of the newness, the dedicated complicity between the Church and the Greek world, which were implicit in these conciliar sentences. The formulas of Nicaea seem to us unexciting, cut and dried. But if we bear in mind, first of all, the primitive Jewish preaching about "the man Jesus, who . . . was crucified, and whom God has raised up," and if we bear in mind the lapidary and subtle phrasing of Cyril—the Christ of two natures and unity of person, the unbegotten, uncreated, eternal infinite One

—then what breathtaking gain in understanding we witness! And more to our point of mission, what an exciting complement has been offered to the Greek genius, when the Church held up to it her own inmost treasury, the mystery of Christ, clothed in Greek raiment, praised, formulated in Greek thought. We are witness here to something extraordinarily important and almost unique, and a period which ranks among the very highest of the Church's history in regard to world understanding and intellectual effort; which was also an apostolate of the highest order since, within it, the truth stood free, without apology or special pleading or foreign bedevilment. The Greeks were in fact invited to come to a Christ who had already come in their direction. He came toward them from the councils, speaking in Greek, ministering to Greek brethren, and in an extraordinarily radical and exciting sense, newly incarnate in the Greek islands.

The bridge building project of the great conciliar age goes on, through the genius of the protestant ecumenists and the genius of Pope John. The particular form of this radical "pontifical" work thus gains momentum from both sides; both are impatient of a history which refuses to be corrected or rewritten, as though in fact the gospel had been amended by the passion of the 16th century, and living men found themselves helpless before the hatreds, polemics and hysteria of the dead.

But the bridge building is receiving pressures from another direction also; and it is more precisely of that direction that we speak. The pressure is not properly a protestant pressure at all; it is a world pressure. And in comparison with the protestant pressure the world pressure is, I would dare to say, an enormously more crushing and formative weight. The protestant invitation to unity is only the first act in a continuing cosmic drama involving both sides, not in one or another phase of unity, a unity which looks only, or even primarily, to the reunion of world minorities in a stronger world minority, but rather to a world ecumenism. So the protestant unity which may be thought of as the fruit of Vatican II is simply, to a long view of history, only the first light and preliminary testing of our Catholicism, the first tentative move in the direction of a vast cosmic probe—into world religions, into the world without religion, into technology and emerging

world community; into world hunger and population, into the world as it is.

We are suggesting, moreover, that this Church mission to the world cannot be constructed or carried forward by Church minds alone. It must in fact go forward as contemporary life is showing us, *not only on the Church's terms, but on the world's terms as well*. The time is past, if indeed it was ever present, when the piers of the Church's mission could be staked out on unknown territory, by a colonial-minded, regressive Church, importing her workers, staking off her territories, ignoring the soul and genius of the people she comes among. Such a bridge, were it to be raised, would be more than a curse, a caricature of the Church's method. The architecture of such a bridge would be an eyesore on the landscape, it would exist only to affront and would invite to violence. Indeed such an effort, like Gothic in China and Latin in Africa and Spanish in the Near East, would show no understanding of the architecture of Christ's mission at all; but only of clericalism, domination, arrogance. ~..

Moreover, the tenor and spirit of our world are not those of Nicaea or Trent or even of Vatican I. Since even the most recent of the councils, the world has altered enormously; and I suggest that this world change, already in fact occurring, has already brought about ecclesiastical change; and I suggest further that the changes now operating both within the world and the Church have profoundly altered our mission.

### *With or Without the Church*

I suggest that our world has become a lay world, a secular world. This is indeed a momentous change, and a new direction which the past five hundred years have brought to pass. Its evidence is multiple, and has been analyzed by every Catholic thinker worthy of note since Leo XIII. What indeed did Leo's letters on the social situation recognize, if not that man had broken through the wall with his own naked hands, the wall on which had been written: ignorance is your fate; poverty is inevitable; you and your children are bound to the wheel on which your fathers were born and died? In the 19th century, Leo implied, man had broken through. He might have added, "with or without the Church."

With or without the Church. The phrase is ominous and very nearly universal today.

With or without the Church, man's life will become human. With or without the Church, the chains of colonialism will be broken; black and yellow and red men dream of freedom, and awaken from their dream, and reach for their weapons—with or without the Church. With or without the Church, men will stake out their own acre, and be masters in their own house, and sit at their table to break bread—a bread which will be neither a dole nor a bribe nor the refuse and crumbs from affluent nations.

With or without the Church, men will endure the journey which leads from slavery to freedom; they will rot in tunnels and prisons, will be set on by dogs and beaten with truncheons, will undertake freedom rides and stand in kangaroo courts; and they will prevail with or without the Church.

There has never been a time, you will agree, when the mission of the Church stood or fell in proportion as the Church joined or refused to join her mission to the hopes of men. In the past it was perhaps enough that charity on the one hand and dogmatic suppleness on the other defined the Church's mission. She was sent to an unawakened humanity, or to a humanity that had not yet put away the things of a child. So she was faithful to her mission by translating her truths into new languages and forms. Together with this, she fed the hungry and clothed the naked and ministered to the dying.

Now this history of mercy and intellectual witness wins our admiration and serves as a master image of the Christian mission. But history, even when it is endlessly inspirational, will not do for living men what they only can do for themselves: define anew the Church's mission. The needs of past times were met by a form of mission appropriate to those times; but those times are past; and so is that form of mission.

Today, in the judgment of thinking men, it is not enough that the Church minister to an adult world as though it were a world of children. It is not enough that the Church serve a viable and intelligent world as though it were a sick world, or a retarded world, or an infantile world. It is not enough that the Church have her eyes open and her mercy ready, only or primarily for the sake of those who are contributing least to

the forming (or deforming) of the new world. It is not enough that the Church appoint her best men and women to care for the immature and the old, as though to minister to those were all her mission, while in the world imaginative men, the molders of life's new forms, make and break and remake human life without the Church—without her presence, her conscience, or her vision. It is not enough, in sum, that the Church conceive of the world as a vast nursery or hospital or orphanage or parish; such an idea is essentially unreal and is productive of illusion in those who accede to it.

We have said that the world has grown determinedly secular; that it has broken through the structures that formerly protected and prevented it: protected it from inner anarchy, prevented it from the discovery of its own outer world. The world believes implicitly today in its ability to define life without the Church, as it believes in its ability to run its polity without a monarchy, to shape its cultural and political future without the colonial nations; in sum, to work out its own salvation on its own terms and at its own pace.

All this is, of course, a beautifully wrong analogy; it presupposes that the Church is of a piece with dead colonialism and empty thrones. In denial of the analogy, we must continue to assert that the Church, perpetually on a mission to the world, continues to be herself—neither colonial nor monarchic, but sacred, from above, transcendent to human life. Yet we too must beware of loose language; the transcendence of the Church is not an immunity from history in the name of eternity. It is rather a transcendence which is destined to become immanent, in the image of the Word of the Father, in the image of the human soul; the Catholic mission is to act as the soul of the body of man, and in that very effort to become incarnate in mankind, again and again, according to the forms which consciousness, culture and community are giving to man's cosmic body.

Now these forms of human life today are governed by an expanding network of structures, a complex web of socialization, so delicate, so cunningly knit, so strong, that a blow struck for or against humanity in any place in the world, sets the whole web vibrating in sympathy or anger or exultation. With or without the Church, the web is spun.

With or without the Church, the web will be spun finer, stronger, of ever increasing breadth, until its interstices include all men, all cultures, all aspirations, in a single organism of life and community. With or without the Church, man will become mankind. This is the appraisal of man today; he is simply not detained, in other words, by a sacred claim which is merely a tradition, merely transcendent, an appendage to the present; neither is he interested in any serious way in a sacred system which merely cares for his children and his old, whose mercy binds up the wounds of his brutal progress: the ill, the defeated, the broken.

### *The World's Point of View*

The basic reason for his mere tolerance of such a Church or his positive contempt for it, lies in his growing capability of doing all these things for himself. He is increasingly well equipped to pay in works of mercy the price of his own merciless choices; his socialization systems increasingly plan for orphanages and schools and hospitals and hostels and all the other ministries of mercy, as part of his own inclusive, self-sufficient world. He plans to build these centers and staff them and maintain them. And he wants control of them. If they already exist in given underdeveloped areas, he sees them either as part of a past now done with, or as positively tainted with colonialism, as sacred monuments to secular tyranny, institutions which are an affront to his hopes. Witness the situation in Cuba, or in parts of Africa, or in Ceylon, where it is at least probable that the Church could act with more wisdom than merely to organize her political power to retain institutions which the new nations are determined to control. Simply, man does not need a Church that comes toward him today, offering to do for him what he can do as well or better for himself. Such a concept of Church mission, unselfish and venerable though it be, is in fact residual. And in the eyes of the new nations it is a luxury; it wastes personnel, it wastes money and facilities. Moreover, it creates pockets of reaction and dissociates youth from the main effort of the nation, in favor of colonial or parochial loyalties.

The persistent mistaking of fringe benefits for essentials, of peace for the will of God, of material well being for religious

vitality, comes to its tragic term when peace and affluence are snatched from us; as is the case in Eastern Europe, or Ceylon, or Cuba, or Mohammedan Africa. In such a case, we find ourselves battling to preserve claims and institutions that time and events have declared void, but which we have arbitrarily and childishly identified with the will of God, and to which we cling with the grip, not of life, but of death itself. We find ourselves in such areas fighting a rear guard action for the sake of benefits which have nothing, or only very little, to do with the gospel or the Church. We find Catholics in such countries, often under the leadership of their hierarchy, settling into a moody dream world compounded of lost privilege, envy, and fear of the will of God. Or we find Catholics, in enormous numbers, fleeing their homeland, to join the worst forces of reaction elsewhere. And all this occurs in spite of the injunction which any real sense of mission would give us: to imitate the heroic early Church, to stand firm under tyranny, to discover once more, under circumstances of loss, prison and suppression, these riches which constitute our true being: the font, the altar, the word of God—one another.

The Church, like many good things which have inhabited the earth for a long time, has lost an old world because she was part of that old world. That old world was somnolent, afraid and senile. It could not awaken in time; its old wits could not cope with youth, and fiery resolve, and the kind of hate which is a fierce new visitation of love. Such a world, world of the right, the world of privilege that was unearned, and of power that corrupted, could not cope with new complexity, new frenzies; its old fingers could not find the pulse of birth and death; it could not prescribe remedies or purge bad blood, or give of its own blood, which was too thin and sour to restore anyone.

And in the old world, the Church had grown old too. She had traded her youth for security or peace or institutions or the superficial horror called, by the enemies of change, "public order." The Church grew used to a mission toward children and women, to conducting schools that blessed the old order and fought change to the wall. She wrapped herself in the flag of the oppressor; she grew used to being led out on state occasions, to standing in dignity among the guns and uniforms, to



testifying to what we might call the colonial creed: that human liberty or human dignity were good things, but paternalism and peace and order are better things. She taught that the good Catholic will not cry aloud when liberty or dignity are indefinitely withdrawn; that the good Catholic will not take up arms in human causes until the Church has scrutinized them; that above all, the Catholic will never consent to work side by side, fight side by side with the marxian abomination and that if he dares do so, his eternal salvation is in jeopardy.

In such a way, the Church lost her world; by such wrong reason, by such goodness grown sterile and stern and unavailing, by human concessions to evil because it was powerful and plausible; by dictating to youth and stemming its energies, until youth grew too old; by turning energies that might have been her energies, into envy and hatred; by shouting at man instead of listening to man; by applying the dogmatic remedy to the carnal injury; by acting clumsily or tardily or not at all; by speech when action alone would avail, by silence when only speech would avail, by sincerity which was wrong headed and clericalism which was hard of heart. So runs the litany of our loss.

It was not that the Church was evil. It was simply that in many places she had grown old and afraid, very nearly deaf and blind to what stood before her. She was caught in a complex tangle of concessions and compromises, bemused by an old order posing as an only order. And she heard every clock but one; and that one must be compared to the bomb which is time itself, and whose timepiece is the human heart, whose hour is now the eleventh hour. That heart, the heart of man—furious, fallible, now slowing perversely, now quickening explosively—exploded, destroyed, took command. It began a merciless purge of its enemies. And it stood at the wall those whom perverse fate had cast as enemies of the people, whom every instruct of vocation and anointing had destined as friends of man.

You note that I am attempting to approach the Church's mission from the world's point of view. This is not a popular or easy venture. It would be much more simple to concentrate on those areas of the world which still give acceptance, however superficial, to Catholic belief, which still support a mis-

sion which presumes that neither the Industrial Revolution, nor the Russian revolution nor the Cuban revolution, had occurred. We could speak tenderly of the past, which in so many Catholic consciousnesses is the only present. We could speak of a Church which was walking hand in hand with tyrannies of the right as though human life were a perpetual and public renewal of the vows of marriage between Church and state; as though the silence and scorn of the world meant nothing.

But life has a discomfoting habit of moving on; and of drawing the Church with it; sometimes in a tumbrel, and sometimes in limousines with the great of this world, sometimes as a sweating rickshaw boy. We are presupposing that the mission of the Church implies an openness to play all or any of these roles in the world; in any case, to move, to submit to change as the first requirement of effective change. We have said that the mission of the Church to an adult world implies a special relationship of the world to the Church, a thousand roles of the Incarnation. We have further implied something that can now be stated quite openly: that the modern world, pummeling the Church with perplexing new relationships and refusals, forces the Church again and again to review her mission. Is she out of step? Is she playing court to the powerful at the price of man's hope? Is she pariah, wrapped in a colonial flag in China, drawing ruin to herself as the enemy of a culture older and more noble than that of the west? Is she touching new shores, weighed down with trinkets and possessions that will comfort the unexorcised heart but will enrage the men of thought and depth? Is her mission, finally, so badly stated, so childish, so senile, so clumsy, so disrespectful of man, so archaic as to win only smiles from the polite and contempt from all?

Such questions, induced in us by the impact of our mission meeting the realities of time and this world, are all to the good; they keep us open to human life, freed of daydreaming and idolatry of the past, of clerical arrogance and lay inertia. Such questions also help men, as only the pressures and ironies of human experiences can help us, to renew our self understanding. They help us avoid the mortal danger to our sacred mission—the danger, that is, of identifying our mission with the

past in the name of eternity, with Europe in the name of the faith, with a projected egoism in the name of true God.

### *The Mission of the Church*

But to state our question of mission on the world's terms, what precisely can the Church do for the world which the world cannot do for itself? Or to state our question of mission on the Church's terms, in what does the immanence and transcendence of the Church consist?

Our reflections, I would suggest, invite the Church to a new understanding of her transcendence in relation to her immanence; and in this a new understanding of her mission.

She must purify herself of a transcendence which is merely an ecclesiastical will to power. This is a common-place which in the light of the council is becoming a cliché. But it is good to reflect that the majority of thinking men in the world are unconvinced that their fate, precisely as human fate, could safely be placed in the hands of the Church.

She must purify herself of a transcendence which prevents her from taking the present times seriously. Remoteness from life, blindness to human hope are the measure of her distance from the key realities for which the best of men willingly live and die today: justice, freedom, human dignity.

She must purify herself from the transcendence which demands that human progress submit its inner being to her; that she must initiate all human movements—cultural and political and intellectual—take leadership in them, dictate their findings, or exact submission of their methods. She must in sum, cease acting as God which she is not, and begin acting as man, which she is.

She must purify herself of all jargon, double talk, clichés, pretention of language, curial rhetoric. She must cease talking to herself as compensation for the fact so few men listen to her. This will require facing a painful truth: that fully 70 per cent of mankind today is supremely indifferent whether she lives or dies, are unconvinced of her human value, blind before her mystery, deaf before her speech. She is in fact no longer even considered an enemy or a threat; she is rather looked on as a kind of relic in a park, green with age, the statue of a child, a minstrel, an old person, a favorite beast even; the

Church of Patrick's parade, Going my Way, The Sound of Music—but in any case, something grown more and more inconvenient to the new city, to its new architecture and layout and therefore possibly to be melted and recast into something useful.

She must purify herself of the transcendence which has identified itself with certain institutions, whose usefulness any thinking man would bring into question. Many good men and women, by their courageous search for mission, have done just that. They bypassed a whole network of established Church life in favor of life itself. They have sought out once more the wellsprings of life, which are the person, singly or in groupings. They have avoided false and foolish effort to multiply institutions for their own sake, or to keep them going when they have lost all initial drive.

Such laymen must continue to help us see clearly and act needfully; they help us avoid forcing the sacred to become the ape of the secular, or to compete, instead of joining ourselves to communal effort. They help us see that a sacred mediocrity is not preferable to a secular excellence.

There are lines of correction, of remedy, of rediscovery of mission here, in the effort to know what the Church is, to know what the world is. The first effort is our life-long catechumenate; and so is the second. So delicately and cunningly indeed is the membrane of our mission joined to the membrane of the world that the place of juncture quite disappears in an effort of mutual service: grace to the world, human richness to the Church.

We will perhaps come to realize more deeply, during these days, a truth which both the Church and the world are holding before us: that the Church can never be herself apart from the world, and that the world remains a stranger to herself apart from the Church. And such a realization has its price attached. In a Society of Jesus where the vision of men was equal to the will of Christ, such a meeting as this would undoubtedly have taken place some fifteen or twenty years ago. At such a time, our proceedings would rather have been prophetic than remedial. We should have been preventing and leading the times rather than reflecting and catching up with them. But the cross of believers is often constructed of their own blindness.

More soberingly it receives upon its punishing wood not the guilty but the innocent. I firmly believe that the last twenty years and our failure to act have grown the tree and fashioned the cross upon which some one-fifth of humanity now hangs in utmost deprivation, in despair, in the draining away of human and sacred life.

Still if we are too late to claim the dignity of prophets in the Church we can shoulder the cross, and minister beneath the cross those whose anguish we take responsibility for, whose heavy burden is our own, our brothers, flesh of our flesh, bone of our bone.

And deprived as we are of one dignity, that of the man who saw in time, spoke clearly, and acted, we find ourselves clothed in another one, pure gift. I would not presume to give our dignity a name. But it is that of men and women who seize, even out of heartache, tardiness and unaccountably wrong measures, the largest possible hope and remedy. It is those who give, with a realism which is something close to holy despair, a larger measure of themselves than good times or normal needs could ever summon. If indeed our action is late and partial and insufficient, there still remains the kind of courage that acts most powerfully when all is very nearly lost; it does with what it can; it is not defeated by the bureaucratic absurdities, by the feverish pursuit of non-essentials, or authoritarian coldness.

It has been brought home to us that there is a healing and unifying grace in even small efforts, when these are genuine in intention, when they respond to real needs and lead in human directions. I would not suggest that the healing and unifying process stops with the students who become involved. For those priests who lend their priesthood to this service, a renaissance of priestly spirit is promised. Such an effort as we will be discussing during these days has the simple virtue of leading us all, priests and laymen, out of the tangle and complexity of modern life into what Robert Frost called simply "the clearing."



## Psychological Notes on the *Spiritual Exercises* II.

*The second of a three-part analysis of the interaction of grace and nature.*

W. W. MEISSNER, S.J.

*First Week* (45-90). (See Recapitulation below)

*Objective:* As the exercitant enters the first week of the *Exercises*, he undertakes the first phase in a program of spiritual growth. The objective of this first stage is variously described: shame and confusion for personal sin: "to put myself to the blush and to be confounded;" "great and intense grief and tears for my sins;" "interior knowledge of my sins and a detestation of them;" "to feel the deordination of my actions, in order that abhorring it I may amend and order myself aright;" "knowledge of the world in order that, abhorring it, I may put away from myself worldly and vain things." To which, the *Directory* adds: confusion and sorrow, (Dir. XV, 1.) withdrawing the soul from inordinate love of objects of sense, (Dir. XV, 4.) holy fear of God, bewail their sins and recognize the turpitude and deformity of sin. (Dir. XVII, 1.) And a summary statement takes this form: "The end and object assigned to the first week is principally the attainment of the knowledge that we have gone astray from the path which should lead us to the end for which we were created. Consequently it also involves sorrow for aberration of such heinousness, and of such magnitude, and the kindling of an intense desire to return to that path and to persevere in it forever." (Dir. XVIII, 1.)

Consequently, we can formulate the psychological processes of the first week in the following points:

(1) *Recognition of the sources of libidinal gratification.*

This is a work of ego self-analysis which is difficult to achieve without external assistance. Intimacy of contact and communication with the director are a help. It is particularly difficult in the preliminary stages of such introspective effort to achieve adequate disengagement of the observant ego from the participant ego. Here the director's intimate knowledge of the exercitant and his experience in dealing with the psychological processes are very important. We know the tremendous difficulties encountered in psychoanalysis in trying to achieve a similar objective. However, in the present instance, unconscious elements are presumably not operating with the intensity found in neurotic disturbances, nor do they offer such tremendous resistance to the efforts of the ego to come to grips with them. As a general rule, then, frank, open and understanding discussion and inquiry between director and exercitant would seem to be sufficient to achieve the objective set down here. Moreover, in the matter of sin, the Christian with a reasonably well-formed conscience knows well enough where he has fallen in following God's law. The problem is more often one of directing one's energies to overcoming such faults.

(2) *Estimation of such gratifications in relation to the value system of the spiritual life.* Estimation depends on recognition and involves a certain evaluation. In the meditations on sin, hell, death, judgment, etc., an implicit value system is presented for reflection. The Christian soul must face the stark realities of its spiritual existence, which constitute the framework within which the consequences of its failure to adapt to the demands of the Christian moral code are realized. It is necessary, therefore, for the ego to achieve through faith a certain reality-orientation, not only to the sensible world about it, but more pertinently to the spiritual world. The value system is reflected in God's revealed attitudes toward sin, in the terrible consequences of sin in itself, and as a turning against God.

Within that framework, the ego is called on to evaluate its own personal history of sin. The process here has a twofold objective: realistic recognition of the sources of gratification in my own libido as deviations from this value-system, and excitation of an appropriate affective response to this deviation.



(3) *Mobilization of ego-resources by the activation of sources of motivation.* Once the ego has achieved a realized awareness of its defections from realistically ordered action, ("interior knowledge and detestation") the matter cannot be permitted to rest there. Effective translation into action require that the energies of the ego be potentialized or activated by the proper motivation. The ego must feel shame, disgust, guilt, confusion, etc. The ego, based on its previous evaluation, must arouse itself to a deeply felt affective response. We should be careful to note that there is no question of neurotic guilt here. Neurotic guilt stems from the superego, escapes ego-control, is not appropriate or reality-oriented. Consequently it is a kind of disordered affection of a severely disabling nature. Rather, the detestation and sorrow which St. Ignatius would have the exercitant seek, are controlled and directed by the ego, they are appropriate in that they are proportioned to the evil of sin, and they are reality-oriented within the framework of the revealed realities upon which the exercitant meditates during the first week.

The motivation which is presented to the ego and which is fostered in and by the ego is distinctively teleological and goal-oriented. The ultimate finality which governs the ego's striving is set forth in the Foundation. From the point of view of intrapsychic dynamics, this finality is of the utmost importance. In turning against the sources of libidinal gratification as motivating forces, the ego must either reorient libidinal energy or it must bring to bear its own energy resources. A source of proper ego-motivation must be provided. Since all ego-striving is purposive, ego-motivation requires a clearly grasped goal.

(4) *Incipient direction of ego-energies toward counter-cathetic regulation of libidinal energies.* The resolution and direction of the ego to regulate its functions and order them to a spiritual goal bring into play the capacities of the ego for "propriate striving." (Allport, *Becoming*) The ego begins to put into execution the regulation and control which is essential to its spiritual growth. At this point, the process of intrapsychic alteration, reorganization and synthesis begins to take effect. The ego embarks on a life-long enterprise of reconstructing itself through progressive self-control and self-dis-

cipline. In so far as ego-control over libidinal energies is never definitive, and in so far as effort is always required not merely to extend or intensify the scope of regulation, but even to maintain previous gains, the process of spiritual growth is a never ending endeavor. Moreover, as it progresses it becomes progressively more difficult since it begins to strike more deeply into the depths of the psyche and encounters more profound and resistant elements. Consequently, the negative aspect of libido-control is largely dependent on the positive growth of the ego in strength and capacity to bring its resources to bear.

*Method:* If there is anything distinctively Ignatian about the *Spiritual Exercises*, it is the methods he suggests for meditating. From a psychological point of view, his purpose was to activate the energies of the ego and bring them to bear on the objects of the meditation. Thus the imaginative function is activated through the composition of place and great vividness is suggested in the application of the senses to the sensible aspects of these imaginative reconstructions. (Dir. XX, 4.) The retentive function is applied in recalling the events and truths to be meditated on, and subsequently also the ego's powers of conceptualization and resolution are brought to bear. Ignatius seemed to be intent on focusing as many of the ego's functions as possible on the matter of the meditation, thereby increasing the likelihood of penetrating understanding, meaningful effective response, and consequently purposeful and effective direction of ego-energies. To increase and intensify these intrapsychic shifts, repetitions of the various exercises are suggested. (Dir. XV, 2.)

It is important in following through the program of the first week that the exercitant have clearly in mind what he should strive to achieve. The methods suggested for effectively obtaining the objectives of the first week are of value only in so far as they actually bring about the anticipated modifications in the operations of the ego. Consequently, they are to be used or abandoned, emphasized or de-emphasized, in so far as they prove effective. The *Directory* offers a caution in the use of the composition of place, for example, pointing out that it is merely a help to more effective utilization of the other resources of the ego. (Dir. XIV, 7.)

*Further points on method in the Additions*

*Additions:* These are practical suggestions for concentrating the resources of the ego on the matter at hand.

I (73). The brief recapitulation prior to falling asleep is calculated to take advantage to some degree of the workings of the unconscious mind during sleep. We know that the functions of the ego are not totally suspended during sleep, but that it carries on a number of unconscious operations at several levels—e.g., in the complex function of dreaming, which involves imagination, memory, affection, mentation. We also know that these functions can and often do carry on thought processes, even without the awareness of the person. Studies of creative thinking among scientists and other intellectual workers suggest that problems, which confounded and perplexed their conscious efforts at solution, yielded finally to a process of mentation which continued through sleep. The situation here is analogous, where Ignatius would have the exercitant seek a penetrating understanding and a deep realization of spiritual truths. Filling the mind with the truths to be reflected on when the ego returns to consciousness should serve to enlist the processes of unconscious mentation in the service of the ego's objective.

II (74). These imaginings or considerations which Ignatius suggests are calculated to rouse the ego to consciousness and focus the attention on some matter related to the subject of the meditation. From this point of view, it is important that other considerations be avoided since they can only serve to dissipate the ego's energy and divert it from the objective of the moment. This assumes greater importance psychologically since further growth in spiritual identity is a function of the effective confrontation and resolution of each phase in the process of ego-orientation and synthesis.

III (75). Recollection is psychologically equivalent to the direction and organization of the ego's functions. To place oneself imaginatively in the presence of God introduces a note of seriousness of purpose and of reverence which heightens the effectiveness of the ego's effort. Attention is a central factor since it is the measure of the ego's success in directing its powers to the object of the meditation. Recollection implies the establishment of a psychological "set."

IV (76). The attention and direction of the ego's activities is difficult to maintain over long periods of time. The reasons for this are physiological (pooling of blood in the systemic reservoir during physical inactivity and consequent depletion of cerebral oxygenation) in part and psychological in part. Changing the posture of the body from time to time can help to alleviate this tendency; movement of a gentle sort may also help. The biological organism also has certain innate rhythms which can be changed partially but tend to remain more or less constant and which affect the conscious functioning. They vary during the day so that the exercitant may find himself more vital at one hour than at another. This should also be considered. What is important is that the ego be able to engage in effective operation and disposition of its energies.

V (77). Ignatian attention to method is here apparent. Not only should the ego direct itself to the consideration of spiritual truths, but it should examine introspectively the intrapsychic processes by which it does so. Implicit in this recommendation of Ignatius is the fundamental apperception of all ego-psychology. The ego is the autonomous and ultimate source of its own activities; it alone can direct its energies, it alone can organize and synthesize its own internal structure. This is a basic principle of psychotherapy as well as of spiritual growth. The introspective reflection and analysis which Ignatius recommends here introduces a sort of feedback mechanism into the activity process of the ego. The inquiries of the director can help the exercitant to direct his attention to essential elements, until the exercitant becomes sufficiently experienced to know what he is to look for.

VI (78). The mood of the exercitant is important in bringing his affections into play. Since the first week aims at a sober realization of the reality of sin and seeks to develop a deep spirit of contrition, thoughts of more pleasant, though holy, subjects must be regarded as distractions from the work at hand. Again, Ignatius seems to be seeking a full concentration of ego-energies on the objectives to be gained here and now. Each step has its purpose which is to be sought after in its proper time and sequence.

VII (79). Ignatius must have found this practice of darkening the room helpful to himself and others, but it should be

employed with discretion. If darkness helps the ego to go about its work, well and good.

VIII (80). In the light of what has been said, this observation is obvious.

IX (81). What is of importance in all of these exercises is the intrapsychic workings. For the ego to work effectively it requires attention and even concentration. Consequently, the distractions that arise from visual stimulation should be controlled in so far as they draw the ego's attention away from its work. This is particularly relevant when there is opportunity for observing other people. The exercitant is not to put himself in a state of sensory deprivation, since this too would impair the efforts of the ego to come to grips with itself and reality.

X (82). Ignatius lays down some prudent norms for the use of penances. The interior disposition of penance is one of the objectives which are sought in the first week. But Ignatius puts great stock in external penances as helps to achieving the interior disposition. The psychology of penance is little understood in our day and is generally regarded by psychologists as a form of masochism. The subject is better discussed in the following note. (See also Recapitulation below)

*Notes:*

I (87). Ignatius lists three purposes of exterior penance: satisfaction for past sin, control of sensuality, and seeking for grace. From a theological point of view, these purposes are well founded and meritorious; mortification has traditionally been recognized as a major means of satisfaction and impetration. We are concerned, however, with the psychological aspects of penance, where there is no such clear-cut agreement. Ignatius clearly recommends it as an efficacious means, but it is specifically a means and therefore must be subject to the control of the ego and should be applied in terms of the basic Ignatian principle of reality-orientation in spiritual matters, the "*tantum-quantum*." This emphasis, of course, by which the practice of exterior penance is subject to the control of reason and the law of moderation, is precisely what distinguishes penance from masochistic self-punishment. The masochist is driven by a harsh superego which he can neither control nor

satisfy. His self-punishment is masochism precisely because his ego is the victim of it rather than its director.

Penance, then, which is applied in order to satisfy for past sins may look very much like masochism to the pure behaviorist, but it does so only because the behaviorist ignores the most important aspects of the action. Penance must adapt itself to the norm of reason. While on the one hand, the most fervent souls, who have come to a deep realization of the seriousness and enormity of their sins, may try to plunge themselves into severe penitential practices—which practices could not be said to be out of proportion to the enormity of the offense against God—the same souls are constrained by other obligations to themselves (bodily health, etc.) and to others (capacity to work, sociability, etc.) from going beyond a prudently established moderation. It is, of course, the function of the ego to judge the norm of moderation and to exert the proper control over its execution. The function of the ego, then, is central in all true penance.

The application of external penances in order to overcome self and bring sensuality under the control of reason fits particularly well with the objectives of the first week. But it is also a practice which has a wide range of application in the whole spiritual life. The maintenance of ego-control requires constant effort and penance can be of considerable help in this effort. As Ignatius points out in regard to food, if we refuse what is superfluous, this is not penance, but temperance; but if we go further and deny ourselves that which is within the limits of temperate moderation, we are practicing penance. If the libido gains particular gratification from food, the effort of the ego is to control food consumption by establishing limits and forcing the self to observe them. If the ego undertakes penance, however, and denies itself even what would be considered a moderate portion of food, it is not only controlling the food impulse, but it is taking positive executive action in opposition to the impulse to oral gratification. Maintenance of control becomes a much easier matter of relaxation to the limits of moderation, rather than a striving against the unconquered resistance.

Penance and mortification are, along with prayer, suitable means for seeking and disposing oneself for God's grace.

Psychologically speaking, penance undertaken in this fashion represents a translation into positive action of desires and purposes. Consequently, it requires the directive activity of the ego, which conceives of the purpose, selects the means, directs and organizes its energies to seek its objective, and translates this energy into effective action by its executive capacity. All of this is energized and sustained by grace so that the ego proceeds from grace to grace, more surely because it has disposed itself through the organization and coordination of its functions to this objective through penance.

III (89). Prudent caution in regard to the effective use of penance during the *Exercises*. The norm is always the "tantum-quantum" and the effectiveness of penances in helping the ego to obtain the objective.

IV (90). See remarks on the Particular Examen above.

*Second Week* (91-189). (See Recapitulation below)

*Objective:* Up to this point, during the first week, the concern was not primarily with positive growth, but rather with a reorganization and reconstruction of the ego to the point where effective growth in spiritual identity becomes possible. In a sense, the ego at the end of the first week is not so very different from the mature psychological identity. But if the ego's activity is much the same as that in psychological identity, there are important differences. It has achieved not only ego-control of its impulses, but it has found true contrition and a vigorous purpose of amendment. It has also oriented itself in the realm of spiritual realities which it has internalized and made the norm of decision and judgment for its functioning. Implicit in this is an orientation to a value-system which is likewise internalized. This internalization is accompanied by a preliminary synthesis within the ego itself, which represents on a psychological plane the initial disposition of the ego on the level of spiritual identity. It is this initial ego-synthesis which represents the seed which is to grow in the succeeding weeks.

As the exercitant moves into the second week, he enters upon a phase of positive growth in spiritual identity. The ego is no longer absorbed in the struggle to establish its primacy over the uncontrolled emotional forces of the psyche, over id and

superego; as these forces begin to yield to more and more effective ego-control, the ego can begin to divert more and more of its energies to more positive goals.

The ego, therefore, can begin to work toward an ever more fully and perfectly realized spiritual identity. As far as I can see, the individual's progressive realization of a spiritual identity is continuous with and to some extent influenced by his already attained psychological identity. But in reference to the work of the second week, we shall ignore this relationship for the moment and concentrate on the growth of spiritual identity. The process of identity formation at this level is effected by a gradual approximation to the exemplar of spiritual identity as contained in the person of Our Lord. Ignatius expresses this objective in a number of ways: ". . . to imitate Thee (Christ) in bearing all insults and reproaches," "to follow and imitate better Our Lord," ". . . and for grace to imitate Him," ". . . in bearing reproaches and insults, the better to imitate Him (Christ) in these." To which, the *Directory* adds: "For He (Christ) is the model set before mankind by the Father. By imitation of Him, we are to mend and order our corrupt ways, and to guide our footsteps unto the way of peace. Wherefore, since Christ's life is most perfect, is, in fact, the very ideal of virtue and holiness, it follows that the closer our life approximates to His, by imitation, the more perfect too does it become;" (Dir. XVIII, 2.)

The person of Christ, then, stands in relation to the evolving identity as a kind of self-ideal, to which the person is drawn by an increasing and intensifying admiration and love. (Arnold, M.B., *Emotions and Personality*, Vol. II (New York: Columbia, 1960)). The introjection of the person of Christ as a self-ideal was described by Scheler as a "true identification of essence and form of the person of Christ with oneself—not as mere knowledge or awareness, but as a becoming, reforming, ingrafting of one's own substance into the person of Christ." (Scheler, M., *Wesen und Formen der Sympathie* (Bonn: 1923), cited in Arnold, *ibid.*)

In a word, then, the formation of a spiritual identity proceeds by a process of active identification with Christ Our Lord. The exercitant is to "put on the Lord Jesus" in St. Paul's phrase. (Rom. 13:14) He is to strive to become more



and more like Our Lord in every way, but particularly in relation to Our Lord's interior life. The ideal must take shape through long meditation on the mysteries of Christ's life, seeking by an effort to empathize with His interior dispositions as they are expressed in His words and actions, to internalize these dispositions and organize them into the structure of the ego.

The entire process is guided and sustained by grace. But grace does not achieve its effects without the active participation and engagement of the ego. There are certain characteristics of the process which stem from the activation of the ego. Our Lord provides such a rich source of aspects for imitation that the ego must select. The selection will be partially determined by psychological factors in cooperation with and under the guidance of grace. From this point of view, identification with Christ is a very flexible concept, and its realization in various souls will follow highly individualized patterns.

Just as in identity formation of psychological identity, there is an active synthetic process effected by the ego which cannot be understood in terms of identification alone, as a mechanism. There is an independent and active ego-function which transforms the additive combination of significant identifications into an identity which transcends them and is only inadequately reduced to them. Consequently, "formation" in the phrase "identity formation," must be regarded as an active and synthetic function of the ego. The ego interposes itself, imposes itself, on the essence of particular identifications putting on each the stamp of its own personality. It is, moreover, through this synthetic process that the organization and unity of the personality is maintained. The ego thus progresses from imaginative re-creation of the actual person of Christ; to an empathic understanding of Our Lord's interior reactions, motivations, attitudes, values, etc.; to an internalization of these values, motives, attitudes and interior dispositions; to a progressively approximating identification with the personality of Our Lord, becoming always more Christ-like; and finally to a progressively more personal, more adequately realized, more individual, more vital and spiritual synthesis of these elements into a totally unique and progressively more perfect spiritual identity.

Such a process requires a high degree of ego-activity and consequently a high degree of motivation. For Ignatius, the motivation springs from grace and from the knowledge and love of Christ. At the very beginning of this second week, he tells the exercitant to ask "for an interior knowledge of Our Lord, Who for me is made Man, that I may the more love Him and follow Him." What is in question, then, is no purely objective and mechanical process; it is rather an intense and deeply felt personal relationship, based on love, and progressively deepened and intensified through this week. Identification is possible, in psychological terms, because in it, the individual desires and seeks to establish and maintain a satisfying and self-defining relationship to another person. A deep attraction to the person of Our Lord and a strong desire to unite oneself with Him, to share the same burdens and to live the same life—in other words a profound love of the person of Jesus Christ—is essential to the process of growth in spiritual identity. The *Directory* remarks in this regard that fervor and the desire to amend one's life, (Dir. XVIII, 4.) together with a leaning toward that which is more perfect, (Dir. XIX, 2.) are the necessary and essential dispositions for successful engagement in the exercises of the second week.

*Method:* In the exercises of this and the following week, the first prelude calls for a presentation of the history of the particular mystery. This is to be a broad, cursory survey or calling to mind of the events in the particular mystery, which is then followed by the usual procedure (composition of place, petition, etc.): (See the remarks on Method and the Additions in the first week)

*The Kingdom of Christ* (91-100): This meditation has been rightly regarded as a second foundation which contains the central idea of the *Exercises*. (Rahner, *Notes*, 319-21) Its appeal plays on a theme which reflects the deepest desires and aspirations—the figure of the noble king is an archetype which represents the eruption of ego from the anonymity and undifferentiation of the unconscious in an emerging process of the development of ego-consciousness and individuality. The theme, viewed in this perspective, would seem to be marvelously calculated to strike a chord of responsiveness in the ego which is emerging at this point in the *Exercises* from undiffer-

entiation and subjection to libidinal forces to the differentiation and ego-autonomy of spiritual identity.

This meditation likewise marks an advance, or rather a first stage of advance over the first week. The big note of this advance is struck in the words of Our Lord: "My will is to conquer the whole world, and all my enemies, and thus to enter into the glory of my Father. Whoever, therefore, desires to come with Me must labor with Me, in order that following Me in pain, he may likewise follow Me in glory." The entire program of the *Exercises* is thus laid before the exercitant. (Dir. XIX, 1.) His response will be in the form of a determination to imitate Our Lord in the bearing of insults, reproaches, and poverty.

Psychologically, this is a decisive moment in the development of the *Exercises*. If the exercitant commits himself to this ideal and follows it generously and fervently, he will be drawn on through the succeeding phases of Ignatius' program. Likewise, in making his commitment and response to the call of Christ, the exercitant enters a new phase in his spiritual growth. The ego which up to this point has been engaged in a psychic reorientation and reorganization of itself in relation to other facets of its non-ego psyche, now sets itself decisively toward its own growth and development. This is attended by a new commitment, a new and more demanding value-orientation, and by a new synthesis of these into its own expanding structure.

#### Notes:

IV (130). The changes in the additions are calculated to adapt them to the objectives of this second week. In the second addition, the exercitant not only recalls the material of the contemplation but excites in himself desires to know Our Lord more intimately in order to follow and serve Him better. Likewise, in the sixth, the exercitant does not try to feel sorrow and grief as in the first week, but calls to mind the mysteries he has already meditated on. Even his practice of penance should be regulated now not by the desire for contrition and penance, but by the demands of each mystery and the fruit to be derived from it.

V (131). This recommendation is proposed as a help for the

ego to direct its energies to the kind of exercise undertaken in this week—contemplations of Our Lord's life.

*Introduction to the Consideration of States of Life* (135) : At this point in the *Exercises*, Ignatius introduces a parallel motif, namely that of the election of a state of life. I call this a parallel motif since from a psychological viewpoint the election is quite secondary to the underlying growth process, that is to say, as the election to be made in the course of a retreat. Ignatius seems to recognize this dual movement in his remark about investigating God's will regarding the state of life *at the same time* as we contemplate the mysteries of Our Lord's life. Thus, although a case can be made for the structural centrality of the election (Fessard), and although it is apparent that functionally one of Ignatius' main purposes seems to have been to help the exercitant determine his state in life or vocation, to limit the *Exercises* to this perspective is to constrict them to only one facet of their utility. Not only can and should the *Exercises* be employed where there is no question of a state of life, but it seems that the election itself need not be regarded as functionally central when the *Exercises* are put in a broader context. Placing the election, whatever its object, is useful and helpful when the *Exercises* are employed in a short period of time and for this purpose. But when the *Exercises* are regarded as a process of spiritual development, the election as such is one of a series of more or less uniform progressions through which the ego must pass on the way to a maturing spiritual identity. From this point of view, the election loses its centrality, whether the process be projected over a short period or over a lifetime.

As Ignatius begins the development of the election, he presumes that the preliminary phases of the ongoing ego-synthetic process have been accomplished. The ego has already enrolled itself under the banner of Christ and has begun to follow Christ. Not only has the ego determined to follow Christ, but it has decisively begun to seek identification with Him—it has chosen the way of perfection through the imitation of Christ, the leader.

*The Two Standards* (136) : This is another crucial meditation in the second week which draws the ego another step along the path of development. The ego here seeks to gain

greater insight into the nature of the forces opposed to Christ and into the true life which stretches before him under the banner of Christ. The technique is typically Ignatian in that the meditation recapitulates and synthesizes much that has gone before—the need to overcome libidinal gratification and establish ego control, the resolve upon the imitation of Christ in poverty and humility—while it also carries along the developmental momentum. It seems clear that Ignatius' effort here is to solidify and crystallize the preceding levels of ego-synthesis. The more effectively internalization and synthesis have taken place, the more solid is the foundation for the succeeding phases of growth. It is almost as though these meditations were a kind of cement which was being used to fix the simultaneously progressing identity formation. Significant identifications with Christ are thereby fused into the overall picture which is governed by the dominant theme of self-abnegation and indifference.

In this meditation, as in the meditation on the Kingdom, the program of Ignatius can be more clearly discerned. It is a progressive deepening of the realization of and commitment to the basic principle of indifference which was proposed in the foundation in the first week. Here the program of Christ is sketched as a progression first to poverty of spirit, secondly to desire of reproaches and contempt, and thirdly to humility. These are sketched as stages in a program of development, and from a psychological perspective they would seem to correspond to the progressive phases of ego-synthesis which constitute spiritual growth. It is important to note that the mechanism and the motivation for this development are formulated in the words of the colloquy, "the better to imitate Him." Likewise, the program is set in relief by contrast with the process leading from inordinate attachment to pride.

The Ignatian technique of progressive recapitulation seems to reflect his own profound spiritual experience and growth. The stress on indifference and abnegation which is proper to the spirit of the first week returns again in the second week, now elevated to a new level in the following of Christ. In his own spiritual development, Ignatius seems to have mirrored this process, for at the end of his life, his spirituality was marked by the presence of the apparent extremes of the high-

est mystical gifts together with an intense and genuine concern for examination of faults and self-abnegation. Likewise, he never ceased to emphasize the need for abnegation in his followers. (DeGuibert, 27-57) It is as though he had never passed through any particular stage of his growth, but rather carried each phase along subsuming it at each stage in a higher synthesis. So I think we should consider the *Exercises* in the light of the growth in spiritual identity. One never leaves the work of the first week behind, but he carries it along into the second week and there integrates the gains from the first week with the new fruits of the second week in a new synthesis which loses none of the gain.

Ignatius places the meditation of the Two Standards in a graphic confrontation of Christ and Satan. In our supposedly advanced age of psychological sophistication, we are reluctant to accept the influences described as demonic; we much prefer to ascribe them to psychological dynamics of one sort or another. While it is true that to Ignatius' mind of the sixteenth century, more was attributed to the influence of Satan than was his due, it is nonetheless part of Catholic teaching that Satan does exist and that he does do us in. That much is revealed. How much of the deordination and temptation experienced by men can be laid at his door is another question which cannot be resolved without special revelation. We cannot deny that Ignatius may have had that, but it remains private revelation and we are free to interpret. From whatever source such influences come, natural or supernatural, they are psychologically indistinguishable. Therefore, if we regard them purely as psychic phenomena, as we shall in this consideration and later in discussing the discernment of spirits, this does not imply any denial either of demonic influence or of grace. Both, for that matter, work through nature and it is generally the operations of nature we have to deal with phenomenologically. Anything beyond that is in the realm of theology.

*The Three Classes* (149-157): Ignatius strikes again while the iron is hot! He is striving in this meditation for the highest possible degree of detachment and libidinal control. The solemnity of this exercise is striking. Ignatius places the exercitant in the presence of the Divine Majesty and the heavenly

court. He is asked to place himself in that disposition which would be best in the light of his previous commitment. The first two classes represent inadequate solutions of the problem which reflect the deficiency of ego-strength.

As Ignatius presents the parable, each class is presented with a conflict between their desire to save their souls and their attachment to money. The money is symbolic of any object to which the libido can become attached in such a way as to make that object significant to the self. The solution of the first class is defective in that the ego is unable to pass beyond mere desire to resolution and execution. This is the solution of the ego with a low degree of ego-strength, insufficient to counteract this particular libidinal attachment. It does not have the resources to mobilize its energies to effect what it knows it must. The solution of the second class is not altogether ineffective but it is also defective in so far as the ego resolves the conflict by an effort to counteract a substitute attachment, which offers less resistance, or by a compromise with the demands of conscience. This is the solution of the ego which lacks sufficient strength to assert its control over libido in this particular critical area of attachment where significant resistance is experienced. Consequently, it allows itself to be satisfied with a compromise. But, as Ignatius well knows, compromise with the id is a defeat for the ego. The two solutions, consequently, must be regarded as the solution of the ego which has not effectively resolved the essential crisis of the first week. The meditation on the Three Classes is equivalently a testing of the progress of the exercitant.

The third solution is the only adequate one, since it represents the epitome of ego-control. The ego is so master of itself that the libidinal attachment is powerless to affect it one way or another. Ignatius pictures the ego as motivated by a desire to attach themselves or detach themselves only in so far as attachment or detachment seems better oriented within the value-system of the spiritual life—God's will.

There is a nuance in this portrait which is of vital importance. None of the three classes of men actually surrenders the money. Actually, surrendering the money is never in question directly. What is sought for is the surrender of their attachment to the money. The first two classes fail in this, the third

succeeds. But particularly to be emphasized is this: that the solution of the third class does not involve any repression or suppression of the impulse to gratification. The ego permits itself to wish for the money or not, but only in so far as the course it determines on is in conformity with its own internalized values. In this delicate nuance lies all the difference between the domination of ego and that of superego.

The strong ego, which is secure in its mastery of itself and its libidinal drives and impulses, has no need to throw up rigid defenses or allow itself to be drawn into the opposite extreme of compulsive avoidance. From the point of view of the autonomy of function, which is proper to the ego and necessary for its spiritual growth, either extreme—inordinate attachment or compulsive detachment—is or can be an impediment.

Thus, as the *Directory* points out, the whole meditation bears on the single point of "what a shameful and wrong-headed thing it is to refuse to strip off inordinate attachments, and not merely that, but even if willing to strip them off, to will it only in the way that pleases oneself, instead of resigning oneself into the hands of God." (Dir. XXIX, 6.)

Ignatius adds a note (157) to this meditation which is of central importance to the understanding of the Ignatian method. He advises that, when under the influence of an inordinate attachment, repugnance is felt to its opposite, it helps in overcoming this attachment to beg that God chose us to the condition for which we feel the repugnance. The strategy here is to mobilize the counter-cathetic energies of the ego. (See remarks on Annotation XVI above) Repugnance is undoubtedly a form of libidinal resistance to ego-control. Where such resistance to the efforts of the ego to establish control is too strong, Ignatius suggests a diversionary tactic. The ego, by begging that God order it to embrace that which it finds repugnant, can bring itself to a desire of it in so far as it sees that it is part of what it has already chosen and seeks with great desire, namely, God's will. Psychologically, this represents an activation of ego-energies and an intensification of motivation, which tend to break down or circumvent the resistance of the libido. The principle is practical and provides an insight into the concept of working-through ego-id conflicts which Ignatius employed.



*The Three Degrees of Humility* (164-168): It is suggested in the *Directory* that the consideration should not be assigned to a fixed hour of meditation, but it should be expounded simultaneously with the meditations of the Two Standards and the Three Classes. (Dir. XXIX, 8.) The reason given is that the consideration of the third degree is to be continued throughout the entire day, even though the exercitant continues the series of meditations. Consequently the almost casual manner in which Ignatius proposes this consideration should not mislead one in estimating its significance.

The third degree of humility, in fact, marks a central and decisive crisis in the development of the exercises and in the spiritual development programmed in them. In the context of a retreat of election, however, the focus of attention on the election can have the effect of overshadowing and diminishing the effectiveness of the consideration of the third degree. Historically, of course, the election was the central point of the *Exercises*, the determination of state of life. And, in fact, the *Exercises*, as a series of compact exercises can also be centered around the election, not necessarily of one's vocation, but any other significant decision where the honor and service of God is at stake. Although the centrality of the third degree can be overshadowed in this sort of employment, it does not lose its importance in the organic development of the *Exercises*. When the program of the *Exercises* is projected to the scale of lifelong spiritual growth, the election fades into the background and the third degree emerges as one of the most significant, if not the most significant, moments in the growth to spiritual identity.

In the meditation of the Two Standards, Ignatius had sketched the program of Christ as a progression from poverty of spirit to a desire of contempt, and finally to humility. From there, the way was open to further growth as it pleased God to grant the grace for it. Here, Ignatius probes more deeply into humility itself.

The three degrees in themselves represent a recapitulation, according to the manner of Ignatius, of the preceding levels of development, and an important accretion. The first degree represents the maturity of spiritual identity which is attained at the end of the first week. It represents an intense realiza-

tion of the value-system of the first week, an effective internalization of it, and a level of ego-resynthesis which makes this internalization an effectively functioning and organically integrated part of the ego's own structure.

The second degree represents an advance over this. It represents the maturity of spiritual identity which was reached in the second week in the meditations of the Two Standards and the Three Classes. Then, the second degree represents a new stage in spiritual growth in which a new crisis is faced, worked through and resolved. It entails the acceptance and internalization of a new set of values, which include the previous values of the first week but add to them a new perspective of perfection. The internalization of this new perspective, drawn on by the guiding norms of the foundation and the kingdom, energized by the motivating power of love and grace, leads the ego to a new stage of synthesis in which the whole series of previous syntheses are recapitulated and elevated. Specifically, the second degree represents an advance to a level of more or less perfect ego-control over libidinal attachments and the integration of a value-system which prohibits the slightest capitulation to libido demands. This refinement over the first week intensifies the norm of adherence to God's will so that the ego's effective sphere of operation now excludes any deviation from the full range of the moral order. It is not difficult to estimate the perfection of the degree and the level of ego-strength it requires, since so few in fact are able to live habitually in it.

But Ignatius is not satisfied. For the demands of the election, the second degree is sufficient and to a certain extent necessary. But it does not represent the limit of spiritual growth. Ignatius opens a whole new order of development to the ego in the third degree. The first two degrees have presented a resumé of what has led up to this point. In the third degree we advance not simply to a new phase, but we enter the whole range of higher spiritual values which have no limit, no higher cut-off point, and in which the ego proceeds to higher and higher levels of realization and synthesis. The ego passes beyond indifference and control to a new level in which it is able to desire and choose poverty and contempt and all things opposed to the gratification of self in order the better to follow Christ Our Lord and identify with Him.

This new orientation requires a conceptualization of a whole new order of spiritual values, different from those which have preceded. The primary impulse through the second degree has been the consolidation of ego-control in order that it might respond without interference from libido-attachments or cathexes to the directives of God's will. With the third degree, however, we enter a totally new phase which sees the primary impulse directed toward the ultimate realization of the life of Christ in us. This is the definitive crisis and commitment of the second week. Successfully resolved it can lead to the highest degree of spiritual growth.

It is important to remember that this third degree includes and recapitulates the previous two. It represents an advance, therefore, in which the value orientations of the previous degrees are elevated and resynthesized into a new level of synthesis. Consequently, one must be careful of expressing this progression in terms of self-annihilation; it is in fact an evacuation of the lost remnants of self in the sense of the self which is the object of narcissism in all its forms. But at the same time, it is a product of the highest and most intense activity of the ego (in the sense we have been using all along) in which a profound work of ego-synthesis and organization is accomplished. It achieves, therefore, more completely and more perfectly the objectives which have been leading the ego from the very start.

*The Election* (169-189) : The election, as has been noted, was directed primarily to the determination of one's state of life, but the method proposed by Ignatius is applicable to any important decision. The purpose throughout is to disengage the observant from the participant ego and, in a condition of tranquil and secure ego-control, make a determination according to the dictates of reason. It is important, therefore, that the ego have achieved a certain amount of control of libidinal impulses so that these will not affect or interfere with the effort to make a reasonable decision. The *Directory* thus recommends that the exercitant who seeks to make an election have achieved at least the second degree of humility. (Dir. XXIII, 3.) It is likewise of the greatest importance that the ego apply itself carefully to this effort of self-determination. (Dir. XXIII, 5.) The

success of the election in any case depends to a very large extent on the degree of achieved ego-autonomy.

St. Ignatius suggests three different times (175-178) in which a sound election can be made. The treatment of these three times compresses into a capsule a whole psychology of grace. Each "time" in fact represents a way in which grace works its effects upon the functioning of the ego. In the first "time," the movement of grace is so overpowering and convincing that the ego responds almost immediately and with perfect security and effectiveness. Ignatius cites the biblical examples of the remarkable conversions of St. Paul and St. Matthew. It is to be noted that such a remarkable influence of grace is far from ordinary and deserves to be thoroughly tested before the exercitant is permitted to make any permanent or far reaching changes in the external forum. From a psychological standpoint, however, what is effected in such a remarkable grace is in relation to the process of spiritual growth no different than the process of ego-synthesis we have been describing. The response of the ego is an essential aspect and is necessary for the effectiveness of the grace. The response, totally free and spontaneous, is in fact the effect of the grace. What is effected is the complete and effective mobilization of ego-energies in relation to the relevant functions—whether it be judgmental, or affective, or executive, or what.

The second "time" is more ordinary and represents a less effective mobilization of the energies of the ego. Here grace works in a more piecemeal fashion—gradually reinforcing the efforts of the ego in the direction of God's will and step by step withdrawing it from other interfering object-relations and attachments by the delicate interplay of consolation and desolation. The process in the end is the same, but whereas the mobilization within the ego was instantaneous and its response was complete in the first "time," here in the second "time" the ego must be led through certain resistances which impede its spontaneous and freely autonomous self-commitment.

The third "time" is of course the most ordinary. In it the operation of grace never reaches the phenomenological level. The ego is forced to labor its way along, following the norm of reason as the index of God's will. Ignatius insists that it is very important at this stage that the ego be tranquil and un-

disturbed by the influence of emotion or under attachment. It must be able to exercise its judgmental and evaluative functions freely and quietly. The methods proposed for making this election in the third "time," demand indifference and adherence to the determination of reason, which is the voice of ego, and not to any sort of self-gratification, which is the voice of id. Grace imperceptibly supports and sustains the efforts of the ego to achieve this.

Consequently, in all three "times," the ego must respond or else grace is without effect. Even the most efficacious grace does not violate man's most precious gift, his freedom, but rather it works in and through the free response. Projecting this to the level of the psychological growth of spiritual identity, such a development is constituted by a progressive and continuing process involving at each stage the autonomous activity of the ego and terminating in a fresh synthesis within the ego itself. From a psychological perspective, there is no other agency which can effect this continuing and progressive resynthesizing (because it is an active, on-going and continuing process which never reaches completion) than the ego itself. Thus, growth in spiritual identity becomes a function of autonomous ego response to the promptings of grace.

At each stage of spiritual growth, the ego is confronted with a decisive crisis. In Ignatius' reconstruction, the decisive crisis of the first week evolves around the acceptance of man's basic finality and the perversion of that finality through sin. In the second week, the crisis evolves around the determination to perfection in following Christ. These are not the only crises, but they serve as examples. Each crisis must be faced and worked through by the ego, and only in so far as each crisis is successfully resolved can the ego move on to the next crisis. At each step there is required a decisive commitment, an acceptance of the values inherent in that level of development, and the consequent reconstruction within the ego itself. If we regard the free act as a "position du soi par soi" (Fessard) or as the act by which man determines himself to be what he is in the existential order, human freedom implies on the psychological level the progressive actualization of self and the gradual realization of the potentiality of the ego. The resolution of each stage in the growth of spiritual identity is achieved at the

cost of a projection of itself within the ego to a new phase of being. The progression within the ego from non-being to being signifies the more complete actualization of the ego by itself—the “position du soi par soi.” Thus the process we have been describing in psychological terms of internalization and synthesis is from another point of view a process of self-determination through the free response to the promptings of grace. Consequently the progressive synthesis of the ego is equivalently a continual “position du soi,” a prolongation and extension of the process of election.

In the psychology of the spiritual life, it is important to realize that in the development of the spiritual identity, each new level of synthesis draws the ego to a new level of sensitivity and responsiveness to grace. At higher levels of spiritual growth, the ego becomes capable of increasingly more complete and effective reorganizations and coordinations, so that the response which is rooted in liberty can become more and more spontaneous. And thus, by a normal law of development, the ego can pass from the more labored commitments of the third “time” of election to the more fluent and spontaneous responsiveness of the second and first “times.” This is not to say that every response to grace of the ego possessing a mature spiritual identity must follow the pattern, since it remains profoundly true that spiritual growth, as all growth, remains differential, and thus there is a sense in which no ego ever passes out of the purgative process of the first week. But growth in spiritual identity does imply a sensitivity and an internalized acceptance of God’s will, the response to which becomes generally more facile and spontaneous. We sometimes marvel at the ease with which the great saints accomplish the most difficult things.

This very sensitivity, this responsiveness to grace, implies an ever increasing facility in the exercise of freedom—a growth in freedom itself. This would seem to be a concomitant and resultant of the increasing security and autonomy of the ego. Thus, by slow degrees, the ego comes to participate in “the glorious freedom of the sons of God” (Rom. 8:21) which reaches its apogee of perfection in perfect submission and responsiveness to the impulses of divine guidance and inspira-

tion. This is the liberty which St. Augustine defended so well, and which has been well described as "liberté sans option."

### *Third Week*

*Objective:* The objective of the third week is usually set down as "confirmare electionem." From the point of view of a retreat of election, this would signify that the exercitant offers his election to God and seeks to strengthen his motivation for carrying it through by the meditations on the Passion. This applies also in the broader context of spiritual growth. The exercitant as he enters the first phases of the third week, has merely set foot in the vast continent of the third degree. He must now begin the exploration and settlement of that vast region.

The ego has been intent upon identity formation through identification. Likewise the motivating force behind the mechanism is a growing and deepening love of the person of Christ. The context for this activity has been meditation and contemplation of the mysteries of the life of Christ. In progressing into the third degree, this entire process is shifted to a new level, a level of greater intensity and depth. Paralleling this shift, Ignatius turns the attention from the mysteries of the rest of Our Lord's life to the culmination of that life in the Passion and Death. Here is the most sublime expression of all that Christ stood for and the consummate sacrifice of His love. The great saints and mysteries of the Church have always turned to the Passion as the great lesson of love and self-sacrifice. Here is the consummate realization of the third degree of humility.

Consequently, the third week strives to confirm and solidify all the previous gains. These are all subsumed and ratified by an identification with Christ crucified. But at the same time, the most powerful motives for spiritual growth are brought to bear. Ignatius remarks: "the peculiar grace to be demanded in the Passion is sorrow with Christ, Who is full of sorrow, anguish with Christ in anguish, tears and interior pain for the great pain that Christ has suffered for me." Thus, the psychological process of identification with Christ, which was begun in the second week, is here continued and extended on the most sublime and intense level.

Amplifying the emphasis of Ignatius, the *Directory* puts particular stress on the affective response to the Passion. Besides compassion with Christ crucified, it itemizes the objectives to be striven for: hatred of sin, knowledge of God's goodness, confirmation of hope, love for God, incitement to imitation of Christ, and zeal for souls. (Dir. XXXV, 4-10) Underlying these objectives is an activation of emotional responsiveness, now organized and directed by the ego to the objectives and purposes it has made its own. This affective reorganization has proceeded apace with the synthesis within the ego itself, so that through the transformation of the ego, the entire psychic structure is reorganized and directed to the objectives of spiritual growth.

*Method* (206): No essential change in the basic Ignatian method. Ignatius modifies the second and sixth additions, adapting them to the specific objectives and mood of this week.

#### *Fourth Week*

*Objective:* Even more than was the case in the third week, psychology begins to overextend itself in trying to analyze what transpires in this fourth week. We have entered a realm in which what is effected is on such a lofty plane that the mere psychological dimension fails to capture the essence. Grace utterly dominates the picture. Ignatius himself has so little to say that this must have been the nature of his own mystical experience.

The exercitant is directed to seek "grace to be intensely glad and to rejoice in such great glory and joy of Christ Our Lord." Just as the ego has sought identification with Christ crucified and anguish with Christ in anguish, so now it seeks to rejoice with Christ resurrected and triumphant. While the emphasis of the third week fell on the consolidation of previous gains and the intensification and development in the third degree of humility through identification with Christ in His supreme moment of contempt, sacrifice and humility, the emphasis of the fourth week falls rather on the ultimate facet of the perfection of spiritual identity—the positive union of love with God. This is accomplished through the intensification of the theological virtues of faith, hope and especially love. The meditation on the mysteries of the resurrection and exaltation



of Our Lord bring the exercitant ever more deeply into the mystery of God's love. In the resurrection the soul finds the assurance of faith and the confirmation of hope. These virtues have been dynamically operative at every phase of the process of spiritual growth, and each progression has been accompanied by an intensification of them so that they have come more and more to dominate the orientation of the ego. Here in the fourth week they emerge to the full flowering of their potentiality, becoming the dynamic foci at the very core of this highest phase of ego-synthesis. In this lofty plane of spiritual identity, all the rest is brought to a new level of synthesis and perfection.

*Method (229)*: Ignatius is sparse in his suggestions, prudently recognizing that at this level the exercitant will receive all the direction he needs from the inspirations of grace. He makes no change in method, with the exception of the second, sixth, seventh and tenth additions, which are adapted to the mood of this week.

*Contemplation for Obtaining Love (230-237)*: This is unquestionably the *terminus ad quem* of the *Spiritual Exercises* and the summit of spiritual development. It is, moreover, characteristically Ignatian in that it weaves together the dominant themes on which he has played throughout into a magnificent synthesis. The initial emphasis is placed on effective action and the desire to give, as the hallmarks of true love. This recapitulates the theme of service which was struck in the Foundation and re-echoed through every succeeding phase. The same theme is woven into the fabric of God's love and goodness which was woven into the third and fourth weeks, when the exercitant is told to ask for "an interior knowledge of the many and great benefits I have received, that, thoroughly grateful, I may in all things love and serve His Divine Majesty." The two dominant themes of love and service thus rise together to a thundering climax.

To these are added the third major motif which Ignatius has been improvising from the beginning of the first week. "Take, O Lord, and receive all my liberty . . ." The theme of self-denial, of surrender to the will of God, thus reaches its fullest realization. The most perfect act of that liberty, which has been growing apace within the developing ego, is the free sur-

render of that liberty, along with its complete identity, to Him Who has fashioned and sustained them in being. Ignatius here reaches out to the last and highest peak of human perfection and the summit of spiritual identity in the love and grace of God.

(to be concluded)

# Institutes of Spirituality

1960-1962

*Those who have attended any of the Ascetical Institutes held at our American theologates in the past several years can testify to the fact that the written proceedings are but a pale reflection of the vital reality which those participating experienced. This survey must plead guilty to carrying the process a step further. Yet the project seems worthwhile. The proceedings of the Institutes run to some 800 pages. The present purpose is to summarize their highlights in an article of reasonable length. We have restricted ourselves almost entirely to the main addresses of the Institutes. All but a very few of these have been included. The editor is well aware that some of the most valuable insights of the Institutes are to be found in the commentators' remarks, and especially in the discussions that formed part of each session. Frequently it was there that a problem was pinpointed or a consensus reached. The reader is strongly urged to consult the proceedings in areas of his interest, since the limitations of this survey made the inclusion of that material almost entirely impossible. Finally, the editor asks the indulgence of the eminent Jesuits whose thought he has presumed to synopsise. Care was taken to avoid all interpretation and evaluation, except that necessarily implied by the decision on what to omit and what to include. The editor apologizes for whatever distortions may have resulted.*

JOSEPH P. WHELAN, S.J.

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|------------------------|------------------------------------|
| ALMA, Sept., 1960      | Problems in Jesuit Asceticism      |
| ALMA, Sept., 1961      | Meaning of Jesuit Obedience        |
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## ALMA, 1960: PROBLEMS IN JESUIT ASCETICISM

OBEDIENCE IN THE LIFE OF A JESUIT SCHOLAR.

*Edmund J. Smyth, S.J.*

The context for this discussion presupposes professed religious who are highly trained critical scholars and mature adults. We are beyond the novitiate simplicities, therefore, of "Father Master says so!" Let us state the conclusion at once: there is no dichotomy between a self-sacrificing yet vibrant religious life and an intensely dedicated yet critical scholarly life.

There *are* problems, capable of intelligent and mature solution. That solution will demand the best of both religious and scholar. We are presuming, and therefore bypassing, any detailed study of Ignatian obedience. The problems of complete and perfect obedience arise on the part of the subject from three major causes: the nature of man, the virtues of scholarship, and the activities of superiors. The first cause is well known and amply treated elsewhere. The second source of problems is related to virtues intrinsic to the life of learning. These virtues are: a critical spirit, a scrupulous honesty, independence, initiative, and imagination. They are virtues, but the problems they can raise for obedience are obvious. The third source of the difficulty is superiors. According to Society documents, the superior should be a compendium of virtues. But reality rarely squares with theory. It may even, on occasion, go wildly off the mark. But it is human authority, not human wisdom, which is the divine instrument of government in the Church and in the Society. Superiors are a fact in religious life. More often a help, perhaps, they can also be a difficulty in religious obedience.

Several solutions propose themselves. By way of preamble, it might be noted that in the day-to-day affairs of community life, the superior would do well to give the reasons for his commands whenever possible. The first solution is to heed the advice to pray first about our problems. There is no better way of separating the chaff of emotion from the wheat of intelligence than the Ignatian election. This solution demands the best of the religious. The second solution is to apply the standards of scholarship to our criticisms of the superior. The professional does not exercise his critical faculties or pass judgment unless all the facts have been ascertained with precision. This solution demands the best of the scholar. But there are times when we shall have banished emotion and examined a directive with balanced judgment, and still disagree. Only the manifestation of conscience and representation can answer this difficulty. Further, even these instruments of obedience will be found wanting unless the subject is a man of Ignatian indifference.

## RULES AND RELIGIOUS PERFECTION.

Patrick A. Donohue, S.J.

There are indications that the real problem of many modern Jesuits lies with a faulty notion of the Jesuit vocation. Towards a solution of this problem, there are three areas of inquiry that might be proposed to Ours during their training in the novitiate.

1. An historical survey of asceticism, in the context of which the contribution of the Society may be viewed in its proper light.

2. A thorough explanation of the nature of the Jesuit Institute, especially of those documents which enable a man to make a critical appraisal of the Jesuit vocation.

3. A heavy emphasis upon the dogmatic aspects of the nature of the supernatural life.

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## FRUSTRATION AND DISILLUSIONMENT.

Francis J. Marien, S.J.

We will limit our discussion to these phenomena as experienced by the Jesuit scholastic going through his training. Disillusionment is that debilitating psychic shock experienced by one newly confronted with the realization that some shining source of inspiration is clay-footed, that some value previously held secure is seen to be questionable, unreliable, that some romanticized ideal is seen to be unattainable. Disillusionment in some degree is only the growing pains indispensable for the achievement of adulthood. It can exist only in and for those as yet too dependent individuals who have not attained to adequate self-definition. It remains permanently debilitating for those for whom it does not become a moment of growth. It is not measured by the fact which occasions it, but by the insufficiency of insight in the one in whom it occurs. And this insufficiency is measured by the degree to which the disillusionment occasions a withdrawal of personal commitment. For the adult Christian and Jesuit there are no disillusioning facts. There are only occasions for deeper concern, more complete commitment, and new levels of self-definition and self-acceptance.

Frustration is an institutionally imposed check on the development and/or exercise of a real capacity or talent which an individual has. Five brief statements may be made about this experience. 1. This check should be looked upon as a *malum; simpliciter*, if imposed for neither the individual nor the common good; *secundum quid*, if imposed for the individual's greater good or the common good. 2. There are unavoidable elements of frustration in all human existence and, *a fortiori*, in all institutional forms. 3. Frustration in some degree is the normal means of human devanitization and of effecting greater adulthood and mag-

nanimity. 4. It cannot be held against superiors that some talents are frustrated because coupled with defects which, if exercised, would endanger the individual or common good. 5. The ultimate commission of the Society is determined by the needs of the Church. But the Society's immediate role is determined by the talents of its current members. Realistic *informationes* and serious use of representation are necessary conditions for the detection and the evaluation of the real talents and defects of all our men.

## COMMENT.

*Clarence J. Wallen, S.J.*

1. Much disillusionment and frustration is due to the failure of our men to integrate the twofold end of the Society into a *unified* principle of life and action.

2. We would do well to consider locating houses of study near universities, giving an atmosphere more conducive to the training of men for the apostolate.

## MOBILITY AND ADAPTABILITY.

*Herman J. Hauck, S.J.*

We wish to direct our thoughts to the phenomenon of change and non-change in a Jesuit's life. The changes which our asceticism must seek to integrate will vary widely in their difficulty, their predictability, and in their merit. The young Jesuit can make many mistakes through lack of courage or through a misunderstanding of the asceticism that life in the Society demands. The mistake most pertinent to our topic would be his failure to see contemporaneousness as an ineluctable quality of the spatio-temporal revelation of God's will and of the decisions of Church-Society agencies revelatory of that will. Two generalizations may be made here, one psychological, the other ontological.

In facing the phenomenon of change, we are confronted with original sin stacking the cards against us both ways: to reject change desperately, and to embrace it extravagantly. The letter-of-the-law man may really be a coward afraid of any but a simple universe; the broad applier of the law may equally be a coward afraid of effort or sacrifice. The conservative may have a real vision of the structure of things, or no vision at all. The liberal may be either the precursor or the slayer of the Lamb of God. Utter honesty, therefore, must be the climate of life equally for superiors and for subjects.

Independent of any psychological bias in men, it is the ontological nature of a contingent revelation of the glory of God that men "pace expectantly in the aura of God's daily directive will." Decisions must be continually reconstructed if they are to keep abreast of the divine

intentions. It is a risky business, a dangerous occupation, and a successful asceticism must be "gaspingly alert and wide-eyed."

There is an astonishingly wide-spread machinery of "Consultation" in the Society, and obedience lays a heavy hand on all to make daily use of it. The "constants" of the Society are mainly in the area of methodology; her projects are recissible. She is both conservative and progressive in any age.

We may offer one brief observation on the volitional success of one's asceticism. We are the summation of our habits. If our daily rising is not as to a universe and life newly created and awaiting our *creatio secunda*, if we crystallize our catalogues and make museums instead of arsenals of our archives, we will lose the character of Jesuits: men standing tip-toe at the prospect of *contemplatio* and plunging forward "with great strides" toward the fulfillment of the Kingdom of Christ, the will of the Father.

*Note: Father Eugene J. Schallert, S.J., sociologist, investigated the subject, "The Individual and the Community" at this Institute. Any adequate summary of his profound analysis seemed impossible within the limits imposed by the length of this survey, especially by one who is not a sociologist. It is for this reason that his address is not included here.*

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## ALMA, 1961: MEANING OF JESUIT OBEDIENCE

### VALUE OF OBEDIENCE IN AN APOSTOLIC ORDER.

*Joseph E. Conwell, S.J.*

The ultimate meaning of our obedience, as of everything else, must be found in the Trinity. The eternal will of God to create is the will to express in a finite manner the inner actuality which is the life of the Trinity. Upon analysis, that shattered fragment we call obedience in us is seen to correspond to filiation in God. What would have been an obedience of servitude in the natural order has been elevated, in the supernatural order, into the eager obedience of sonship. In the supernatural world of fallen man, in which the Eternal Word has become Incarnate, the new element of suffering has been introduced. Christ does not seek suffering, but suffering comes to Him by reason of the obstructionist tactics of fallen man. Christian obedience, quite obviously therefore, since it is our own finite embracing of that same will of the Father that Christ united Himself to, means suffering and crucifixion also.

Christian obedience of its very nature is apostolic. Obedience in the Society bears witness to this fundamental Christian necessity. Saint Ignatius introduces his discussion of obedience in the *Constitutions* in

the section where he treats of "the service of God and the help of our neighbor." In the letter on obedience, he links this virtue with the obedience of Christ "whereby He redeemed the world." The apostolic orientation is clear.

The theology behind obedience is designed for a perfect apostolate: the Father, willing the salvation of the human race, communicates that will to the Incarnate Son and He in turn communicates it to the Church through His Holy Spirit, in particular to His Vicar, from whom derives all authority in religious orders. Nothing could be more sublime. But once it reaches the human level it is capable of distortion. In theory at least, the Roman Pontiff, religious superiors, and ourselves will have only one thing in mind: fighting for the Kingdom against Satan under the banner of the cross. This would not be mere passivity either, but a wholehearted contribution on each one's part of his entire self to the work given him. In this theoretical field, it is very clear that obedience of execution only would be an unapostolic attitude, that obedience of will would hardly match the sublime certitude that this work is an integral part of man's salvation, that the only worthy type of obedience would be a total submission of the whole man, intellect included.

The difficulty comes with the realization that it is quite possible for the divine will to be distorted when it comes in contact with human instruments. The solution lies in the fact that God has willed the salvation of man through faulty instruments capable of distortion. He took upon Himself all the weaknesses of man, except sin alone. He willed weak, fallible men to be instruments of salvation the way His weak and suffering human nature was the instrument of salvation. The incarnational principle deliberately works in weakness rather than in strength. We must will to work the same way. What we embrace in obedience, therefore, is not the weak and the inadequate; we embrace the divine will to work through the weak and the inadequate.

This framework allows ample room for representation, but none for rebellion. One does not embrace the weak, the inadequate, but the glory of God revealed in them.

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#### DEGREES OF OBEDIENCE.

*Joseph B. Wall, S.J.*

In his classic letter on the subject, Saint Ignatius distinguishes obedience of execution, of will, and of understanding. It is concerning the last degree that his remarks are most distinctive. We follow him in this regard, perhaps to the detriment of our comprehension of the first two degrees, and ultimately of the third degree as well. Let us change the Ignatian emphasis then, without, it is hoped, changing the Ignatian doctrine.



Obedience of execution is to choose the act, but not the good of the act. It is to choose the lesser of two evils, which, in the concrete, is to choose out of fear. Morally, it is not obedience at all. It is disobedience, the kind to which we are habitually tempted. We are frequently, for years at a time even, men under threat. The requirements for vows, ordination, etc. are ample witness to this. There is a temptation to act out of fear. It cannot be overcome except by the individual subject whose temptation it is. He himself must pass over to the second degree, which is obedience of the will.

Now this is to pass over from fear to love, from the appearance to the reality. This is the decisive step. We do not have the perfection of obedience yet, but the essence, the essential motive is here. Obedience of the will is the acceptance that my way to God, my religious life, is not a naked relationship between myself and God, but is a relationship in which a decisive part is played by the free choices of other fallible human wills. This is the concept I am morally bound to recognize, the will of God declared to me in Christ, and in the whole Christ which is His Church. Obedience makes sense only against this framework.

But while I am commanded to be a member of the Church, I am not commanded to be a Jesuit. I cannot submit myself to this further authority unless I am convinced that submission to it more effectively leads me to fulfillment of my purpose. So, the understanding that is involved in obedience of the will is the realization that the Church, in approving the *Constitutions*, shares its Christ-given authority with superiors when they command according to the *Constitutions*. This is what it means to see Christ in my superiors.

This whole process is a supernatural reality, intelligible only in the light of faith. This does not mean that sometimes obedience does not make sense. It is occasionally implied that when the superior is right, one obeys without recourse to supernatural motivation. But that when the superior is wrong, it is necessary to be supernatural. This mentality is wrong on two counts: first, in that it implies that when the superior is right, there is no need to see Christ in him; second, in that it suggests that the supernatural is really an area that does not make sense.

Finally, obedience of the judgment. Obedience of the judgment is the tendency of the will to influence the intellect along the line of the intrinsic value of that which the superior commands. Three brief observations may be made about this obedience. 1. It operates in the area of the dubious, the contingent, the probable. And it is easy to pretend that we are not in this area. 2. It is valuable not only when there is full, but even when there is partial success. If you cannot make the superior's judgment your own, it will help if you can at least realize the inherent reasonableness of his decision. 3. Obedience of the judgment is related to a natural perfection: the ability to call one's own probable opinions by their rightful name: probable. And to do that is to recognize the probability of the opposite view.

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## PRACTICE OF OBEDIENCE.

*Charles Dullea, S.J.*

Part VIII, Chapter I of the *Constitutions* points out the necessity for *unio animarum* if the Society is to be preserved or governed, or is to achieve its end. And "since this union is accomplished principally through obedience, this virtue must always be kept flourishing." So union of spirit is greatly helped by obedience. Likewise the converse. Obedience is greatly helped by union of spirit. If neither superior nor subject knows the other as a person, or what he is thinking, or trying to do, or why, cordiality is not likely to ensue. Communication is the indispensable corrective for this, and in both directions.

Communication is not a panacea for all obedience problems. But it does go far toward solving one of the biggest obstacles: lack of *unio animarum*. It is difficult and rare to dislike anyone we know and understand. The communication in question must be mutual, of course. Yet the superior cannot communicate everything, as a simple reflection will indicate. Nor should the subject communicate everything, but only the important things, lest the channels of communication become clogged. We will limit our remarks now to one aspect of communication: subject to superior.

Manifestation of Conscience: 1. Frankness is expected. And superiors are quite shockproof. 2. Frankness is necessary, but, 3. superiors being human, it is not always warmly received. 4. Frankness is not held against you. Brashness may be, but not frankness.

Manifestation of others: 1. It is mighty important. It may save a man's vocation. 2. We should take an objective view. Responsibility is inevitable. The decision not to manifest is to take full responsibility for the outcome of a situation, while the decision to manifest leaves ultimate responsibility with superiors. We are presuming here, of course, that the situation warrants manifestation in the first place. Except for grave reasons, such representation should be made to immediate superiors.

Representation: 1. It is not a concession to the subject's weakness, but an integral part of obedience. 2. The vigor of representation should vary with the importance and urgency of the matter, with the definitiveness of the decision made, and the previous information had on the matter by the superior. To say that the matter should be dropped after the first refusal is simply not true.

## MORAL STRUCTURE OF OBEDIENCE.

*Joseph Farraber, S.J.*

Obedience, viewed from its positive side, can be defined as the virtue which inclines the will to submission to lawfully constituted authority. Saint Thomas distinguishes three stages; two that belong to the virtue, and one which is an abuse of the virtue. 1. The obligatory stage, where

the subject obeys a strict precept of a legitimately constituted superior acting according to his authority. 2. The perfect or supererogatory stage, where a subject follows the mere will of the legitimately constituted superior, without a formal precept, but in the field of his legitimate authority. 3. The abuse of the virtue, where a subject follows the will of the superior even in things which are morally evil.

The matter may be further clarified by considering the negative aspects; that is, how does one commit a sin against religious obedience? 1. By violating a rule or order which legitimately invokes the vow of obedience, given by superiors in the proper manner. 2. By formal contempt for authority itself.

Further, one may sin against some other virtue or vow on the occasion of a violation of a rule or order. One may also sin against the virtue of religion on the occasion of violating a rule or order, if this violation would endanger the fulfillment of one's perpetual vows.

Some of the more pious ascetical theologians speak of violations of the rules being very often sins, not because the rules bind under sin, but because of a sinful or an imperfect motive. It is stressed that this is only the general norm of morality, that any act done from a sinful motive will be sinful. So, before an act will be sinful, it will have to be a sin even apart from the rule.

How often is a violation of a rule or order sinful? Suarez judges rather harshly that it is most common that a violation of a rule will be sinful for a sinful motive. Others say that habitual violation of a rule will usually or often involve sin, but that individual violations of a rule will not so often involve sin.

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#### CRITICISM AND OBEDIENCE.

*Clarence J. Wallen, S.J.*

In the personal reflections that follow, criticism will be understood as the act of judging with knowledge the good and bad features of some object, act, or state. The judgment, therefore, is based on knowledge, and not on imagination, hearsay, or feelings. We are speaking then of the criticism of the normally good, obedient religious. Such criticism is necessary for the successful functioning of the Society. The rules for representation, therefore, are at once an opportunity and an obligation. From this it is clear how important it is that members of the Society learn to give and take criticism.

The critic should be aware that the instrument he uses, like the surgeon's knife, can be salvific or lethal. The salvific effect cannot be overstressed. Constructive and good ideas are not noticeably overabundant; therefore the critic should take care to conserve and encourage the good in any existing situation. Good criticism often does destroy, but always as a means to the good, never as an end in itself.

Criticism affects not only ideas and objects, but also persons and societies. Hence the salvific effect must take into consideration both justice and charity. Because the knowledge necessary to good criticism is rarely complete, the critic must proceed with caution. And because of the human equation involved, he must employ great prudence and tact, even when his knowledge is more or less complete.

It is clear that criticism which lacks the qualities mentioned may be sinful. In dealing with the defective or negative critic, superiors should do more than point out the defect. The negative critic is often a man of great ability and perception. Turning those abilities to positive account will prove at once a better corrective to the individual and perhaps furnish valuable service to the project or situation in question. The superior should encourage the critic to go over his facts carefully and to make a report that includes constructive suggestions. In this way the critic will learn to criticize properly. And he may also produce a constructive report.

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#### PSYCHOLOGY AND OBEDIENCE.

*Richard P. Vaughan, S.J.*

Obedience is a necessary part of human living. Group living demands some sacrifice of personal freedom, but a man is not less a man for obeying. Rather he completes himself, for by obedience he acknowledges his God-given social nature.

Obedience is not in-born. It is learned by obeying. A child's motivations will vary. At first he obeys out of fear and punishment. Later, as he comes to identify with his parents, admiration will motivate his obedience. Shame and guilt at unacceptable behaviour patterns are also factors. With the advent of adolescence, the boy will re-evaluate parental values. Frequently he rebels, not because he does not respect the values in question, but because they are not his own, but his parents'. It is part of growing up. The final phase is an intelligent obedience to the laws of God and the state, and to the demands of lawful superiors. Such an obedience is seen by the mature adult as a necessary element in the philosophy of life which he has worked out for himself and made his own.

Religious obedience is built on this natural foundation. Where that foundation is weak or warped, where a necessary stage in the development was skipped, obedience will be faulty. Fear, punishment, shame, much less rebellion, are not the ingredients of mature religious obedience.

Mature obedience is a human act. It is not a mechanically performed, childish submission to authority. It is a free, intelligent choice. It does not abrogate the responsibility of judgment, though it will sometimes call for the sacrifice of that judgment to the higher good. The motivation of religious obedience cannot be the natural one of childhood or of

adolescence. It must be the supernatural motive which accepts "the yoke of obedience for the love of God, submitting . . . to the will of the superior in order to become more conformable to the Divine Will." The mature religious has rooted his obedience in faith.

A Jesuit attains to mature obedience by building on nature. And he must compensate for deficiencies in his natural background by re-education, counselling, and most especially, by a highly personalized spiritual and ascetical life. He must come to value the sacrifice of obedience. There would seem to be no value in practicing the young religious in senseless acts of obedience. Mature religious obedience flows from a conviction, not from frequently repeated acts.

Psychological growth demands continued responsibility in the subject. It is only the child who has all his decisions and judgments made for him. Mature religious obedience is no deterrent to personal initiative and creativity, provided the superior does not make his subject a passive extension of his own *ego*, and provided that the subject does not make his obedience a pretext for withdrawing from choice and from the responsibilities attendant upon choice. If the contrary were true, of course, it would not be mature obedience, and while it might be the obedience of a religious, it would not be religious obedience.

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## ST. MARY'S, 1961: PROBLEMS IN JESUIT ASCETICISM

### SOCIOLOGY OF OBEDIENCE.

*John L. Thomas, S.J.*

The sociology of obedience may be regarded as an attempt to marshal what we know about the various social factors affecting the development of our value-concepts and to bring this knowledge to bear on the interpretation of the Jesuit ideal of obedience. Every age having its own *Weltanschauung*, it would be strange if interpretations of the Jesuit ideal were unaffected by the cultural milieux in which they develop. The problem, then, is one of cultural relatedness and obedience.

Despite the fictional stereotype, Jesuits are men of their age. This does not mean that the Jesuit ideal is relative, but it is related to its own cultural context in any given period. Attitudes toward authority, for example, will differ markedly in those whose lay experience has been in a hierarchical society, as opposed to those who matured in a democratic context.

The profound implications of cultural relatedness are sometimes ignored. As a result, through a lack of creative reflection, past interpretations are occasionally clung to because we identify them with the values themselves. Such a mechanical repetition of interpretations that are no longer ade-

quate indicates deficient appreciation of the ideal itself. Since the Society's apostolate requires constant adjustment and adaptation to rapidly changing cultural phenomena, perfect obedience raises questions about dynamic, imaginative leadership.

Some dimensions of the problem of obedience may be clarified by reviewing a few of the misconceptions that are too easily assumed or ignored: 1. It is more meritorious to do the will of another than one's own. This is contrary to the law of nature, a law which expresses God's will for His creatures. Obedience is consonant with adult dignity only if the "other" has a clear title to authority. 2. Obedience is simply for efficiency. This is an anti-Christian and post-Renaissance notion ultimately reducible to penal law. 3. Authority is essentially paternal. This assumption about obedience in the Society is misleading, for the exercise of the paternal function of authority is necessitated only by deficiency in the subject. Thus the father substitutes his mature judgment for that of the still immature child. Since the paternal function of authority is pedagogical, it is not essential but substitutional, and rightfully aimed at its own disappearance. Because religious authority extends to the personal life of the subject, it does not follow that it is paternal.

There are several elements which affect obedience in its total context. First, obedience is a dedication to an ecclesiastical state of life. It is one of the vows of religious life, a canonically constituted state in the hierarchical Church. Religious authority ultimately derives from the Vicar of Christ, and obedience to this authority is not merely a series of acts of submission, but a total oblation of self, in imitation of Christ Who was obedient even unto death.

Second, religious obedience, because it is communal and apostolic, will have an aspect of organization and efficiency. Because it is an essential means to evangelical perfection, it necessarily includes an ascetical aspect. And because it is a prolongation of the Saviour's life on earth, religious obedience will have a mystical aspect.

Finally, obedience is specified by the apostolate. Only when the apostolic response is total can the authority-obedience process function. This process is a dynamic thing in an organized community. It implies self-development, preparation and initiative on the part of the subject, and serious representation.

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#### PRIMACY OF CHARITY IN JESUIT OBEDIENCE.

*Edmund J. Stumpf, S.J.*

The Society is sometimes accused of basing Ignatian spirituality too exclusively on the *Exercises* and the *Letter on Obedience*. Ignatius' reaction to concrete situations, as manifested in his life and other writings, must be taken into account. Above all, the *Constitutions*, submitted to the prudent judgment of the original companions and approved by the Holy See, deserve consideration.

The *Constitutions*, despite their emphasis on obedience, indicate that the primary law of Ignatian spirituality is the law of charity. This is in full harmony with the contemporary tendency in all branches of theology. We do not have to bring the *Constitutions* up to date, therefore. Charity was built-in by Ignatius himself. Has the modern Society preserved the Ignatian emphasis on charity in dealing with obedience?

Obedience is related to charity as the moral to the theological virtues. This relationship should be carefully observed. The two great commandments energize the whole of Christian life. Obedience is a part of that life. Our charity should be both affective and effective. The former will govern the cordial relations in community life. The latter will motivate the authority of superiors and the obedience of subjects.

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#### THE APOSTOLATE WITHIN.

*Michael P. Kammer, S.J.*

Where there is mutual warm love and esteem between superior and subject, no matter how much they may try each other's patience, no matter how inept either may be, there is no *fundamental* difficulty. To a man and woman on a happy honeymoon, an airhammer is merely funny. When love and esteem have gone, however, the crunching of cornflakes at breakfast can rasp the imagination until it is bloody with thoughts of murder. Our union with superiors is as intimate as marriage. Only love can make it easy. Perfect love can make it a joy.

What makes the marriage such a loveless affair for many? We pass over the neurotic, who deeply despises self, and who therefore could never love anyone *as himself*. We pass over the very holy, whose problems of obedience are rarified indeed. Let us look at a few of the problems which pose themselves for the rest of us.

Somewhere along the line, many a Jesuit decides he is never going to be a superior. A number of things quite commonly happen to his attitudes. He often feels like a man condemned to life on a checkerboard, to be moved, even sacrificed, according to the will of a player who he hopes will understand him. If permanent, this attitude will lead to one of two others: dull resignation, or else hostility toward superiors and toward his fellow pieces trapped on the board till the game ends.

An obvious answer is that such a man should practice the supernatural virtue of contentment. That is part of the answer, but Ignatius never intended it to be exclusive. The other part of the answer lies in the apostolate.

Perennial subjection to authority is far less difficult if one is working at an active apostolate, not just outside, but also inside the Society. Especially if one includes the superior in the apostolate. This apostolate must be neither moral nor doctrinal, but psychological. The Jesuit who

endeavors to help his superiors to be themselves, to be happy, achieves, not authority, but something a great deal more satisfactory: influence. An influence Ignatius would bless.

There is another group of men who feel, with some reason, that they are likely to become superiors. Obedience is temporarily easier for such, because they are able to identify with the superior. There is rapport. This is not healthy, if the focus is on office rather than on persons. If such a subject doesn't become a superior, he may lose the basis for his loving obedience. If he does become a superior, he may perpetuate this boss-apprentice relationship with certain of his own subjects.

The final group to be mentioned is made up of those who are actual superiors. Many view themselves as sinners who must conceal the fact. The mask is a mistake. The superior must give good example, but this comes from not indulging his defects, or at least, if he does indulge them, from not taking them lightly. A superior cannot be a zombie. He must be a man, if he is to sorrow with his brothers.

#### COMMENT.

*Joseph B. Wall, S.J.*

An emphasis on Father Kammer's phrase, "apostolate toward superiors." This apostolate is an expression of love. The superior is redeemed by Christ, and my love of Christ is measured by my love of the superior. This love is not a mere series of actions, but an attitude of soul. Nor is it merely loving God and, so, pretending to love the superior. To the extent my love of God is genuine, I will really love this man. To practice love is a far more striking thing and a far more difficult thing than to obey.

The criticism which a healthy intellectual life develops is a quiet and modest thing, expressed where it will do the most good. There is another kind that ends in disgust. It can make a man incapable of action, if overdone in his own regard. It can do the same to an organization. It is good to think about how much debilitating criticism the Society can take without weakening its inner fibre.

#### CONCEPTS OF SUPERIOR-SUBJECT RELATIONSHIP.

*Maurice E. Van Ackeren, S.J.*

Today's young religious enters the Society from a world vastly different from what it was just a few years ago. A world far more complex, more abundant, far more insistent upon the values of freedom and independence. Specialization and professionalism are the young Jesuit's goals, the critical spirit is his heritage. And all have profound effects upon his religious life.

However, in spite of these differences, and the Society's fostering of



them, the basic relation between subject and superior remains that of father and son. Not the parent-child relationship, but that of the mature adult, offering himself and his abilities to his Lord through superiors. Appointment to office is not a title to omniscience, and the successful superior must constantly avail himself of the advice and specialized competence which his adult sons must offer him in the increasingly complex apostolate of the Society.

The last General Congregation counsels superiors to kindness and charity, and openness to representation. It counsels subjects to a renewal of filial reverence, and warns against the type of criticism which results from seeing, not Christ, but only a man in the superior. The paternal-filial relationship is built on the important meditations of the Kingdom of Christ and the Two Standards. Our Leader, Jesus Christ, holds out to each of us a world to be won. Not alone, but at his side. This is the Jesuit life—dedication to the person and cause of Christ in the world. Superior and subject have one and the same task, to further the kingdom. The superior rules in the Spirit of Christ. His subjects are co-workers in the cause. The subject looks beyond the mere personal qualities of the superior and finds the person and cause of Christ Himself.

With this ideal in mind, the superior will seek to develop the qualities of a good father: prudence, spirituality, kindness, and firmness. On the other hand, the subject who deeply devotes his energies to the cause of Christ will easily develop the qualities that bring about filial respect and reverence: trust, cooperation, candor, and a supernatural view of the superior's abilities and defects.

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#### FINDING TRUE INDIVIDUALITY IN THE SOCIETY.

*John LaFarge, S.J.*

The fact of individuality is well recognized inside the Society, even though the myth of the "mold" still haunts our literature (e.g. Joyce). Our task is to reconcile the infinite fruitfulness of true individuality with that supremacy of common life for which we are trained, to which we solemnly commit ourselves.

In giving ourselves to the Society, we freely enter a *contract*—a contract with that specified life embodied in our *Constitutions*. We do not undertake to alter our personalities, but to adjust them to the specifications of the contract: nothing more, nothing less. We cannot be other than we are. In our meditations and retreats, in all our lives, we undertake that painful conversion whose term is to become our true selves. Personality comes from our Creator; our job is to convert it within its unchanging limits into a likeness of the personality of Christ. The more creative and imaginative we are, the more difficult this process is. Hopkin's experience is a drastic example of this. The outcome can

be disastrous, through misunderstanding or indulgence or suppression. But the conflict, the "crushing" in the oil press, can yield fruit—the fruit of sanctity.

A further cause of disaster in our time has been the modern Society's failure to develop a philosophy of the creative imagination. Scant attention has been paid to the arts in our schools and houses of formation. It has been said that our aim is to *act*, rather than to *be*.

The task is not to find utilitarian ends for creative individuality where it is discovered, but to make our abilities a way and source of perfection. The mind of the Church itself leads the way in this regard. Witness the Bible, whose modes of thought and expression are highly individual; and the Liturgy, where the creative imagination serves on every level as the avenue of revelation for the great redemptive mysteries.

Communication—the giving of self, the reaching out to another—perfects and develops individuality, as is clear from the lives of the saints. But this is communication in charity, which, while seeming to humiliate self, actually heightens and defines true individuality. In the charity of Christ, we find our real, inner selves.

#### COMMENT.

*Louis J. Twomey, S.J.*

The Society can summon for its work a greater potential than any other group in the world. If the Society can be accused of sin, it is the sin of mediocrity. The Society lacks vision, that creative imagination that Father LaFarge spoke about. And it lacks courage. We are not, therefore, training leaders, the thing we are best trained to do.

#### THE INSTITUTION AND THE INDIVIDUAL.

*Clement J. McNaspy, S.J.*

The problem is sketched by a quotation from Newman: "What a great idea is the Society of Jesus! What a creation of genius is its organization! But so well adapted is the institution to its object, that for that very reason it can afford to crush the individual in his personal gifts." The problem is further amplified by Hopkins, who indeed is the problem in one of its most intense enunciations: "We have had for three centuries often the flower of the youth in numbers enter our body; among these how many poets . . . 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, counter balancing in their career. For genius attracts fame, and individual fame Saint Ignatius looked on as the most dangerous and dazzling of all attractions . . . Brilliancy does not suit us."

The detached non-Christian observer would probably look at the Society as a rather typical sociological example of progressive institutionalization. In the beginning, we have the deep insights of Saint Ignatius, a living reality, vital, dynamic, informal. Then the founder's thought becomes more structured, more fixed. The Rule becomes a norm for repetition. After the suppression, the institutionalizing tendency becomes even more drastic. Flexibility is lost and *the Spirit of the Society* emerges. The detached observer would find the new Society quite different from the Society in its earlier phase. Finally we arrive at the survival stage. To the Ignatian caution: "Don't tie yourself down!" the institution replies: "Don't change!" We have developed the Mount Tabor complex: "Lord, it is good for us to be here."

A theoretical view of the individual vis-a-vis the Society might investigate the symbols of the *compania* and the father-son relationship. Both valuable, they can nevertheless offer difficulties. The *compania*, which operated with a high degree of person-to-person inter-action, can succumb to its own militaristic caricature. The notion of son in the symbol of the father-son relationship can acquire the overtones of adolescent.

A twentieth century outsider would see an organization with enormous *esprit de corps*. He might also see several different Societies. One of them is theoretical, idealized, monolithic. Another, which is many different Societies in the concrete, is very differentiated, and conscious of the fact. The outsider would note the lack of group or sub-group activities, although the opposite would have been his expectation. The twentieth century is notable for creative activity by teams, e.g. scientists. There is little of this in the Society. The magazine *America* serves as an exception. The outsider would also notice that there is no reward system. This presupposes that everyone will be a saint. But the normal person is a mixture of grace and nature. Finally, the outsider will notice that, by and large, Jesuits acquire standards of excellence from awareness received outside the Society, usually from study in other, especially secular, universities.

For pedagogical purposes, this analysis has put the problem at its worst. Some aspects of the solution seem to lie in greater use of the data of recent research in psychology and sociology. Further, because of the complexity of the modern reality, visitors to provinces should be committees, not individuals. Finally, following Karl Rahner, we might reflect on whether the Society has anything to learn from the political experience of the centuries since the Renaissance. Paragraphs 91 and 92 of *Mater et Magistra* offer matter for thought along this line.

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## JESUIT AS APOSTLE.

*Louis J. Twomey, S.J.*

The apostolate is the effort to extend the redemptive mission of Christ and the Church and to project men and society into an incarnational perspective. This activity may be viewed in its individual and social aspects.

The human person, his conversion and growth in Christ, is the object of the individual apostolate. It is the almost exclusive preoccupation of Catholic education in school, pulpit and seminary. While indispensable to development in the ways of Faith, such a purely individualistic apostolate does not meet the demands to total Christian living. Catholicism in America is infected with the "Jesus and I" mentality, which the products of Jesuit education have not escaped. It is a myopic view of Christianity, and reduces the Church's authority to compartments of life, when in reality the message of Christ pertains to the whole of Christian living.

The deficiency just alluded to has had serious consequences for the social apostolate. We may define that apostolate as the effort to make a Christian impact on the society made up of men. This apostolate operates in two chief areas: the family, and society at large.

Everyone knows of breakdowns in Catholic marriages, even when both parties have been irreproachable in their private conduct. "Rugged individualism" has much to do with this. Yet there is noticeable improvement in the matter, especially in recent years. The Society's record in this area has been impressive.

We merit no such commendation, however, when we examine ourselves or our graduates in the wider areas of the social apostolate, such as race relations, public housing, foreign aid, the Alliance for Progress, and so on. There is no pat Catholic line on these issues, but there is a way of approaching them with a Catholic mind. In this we are sadly deficient. Indifference and even negative attitudes toward these areas of human life is widespread among our graduates and in the Society itself. Our students are not being given the social dimensions of dogma, so necessary for an integral Catholicism. This is largely explained by a similar deficiency in seminary training. The social teachings of the Church and of our Fathers General are not being implemented because they are not being taught.

## IGNATIAN ATTITUDE TOWARD THE APOSTOLATE.

*Joseph B. Wall, S.J.*

Lest the title cause any misunderstanding, it should be said at once that there is but one apostolate—the Christian apostolate. With Ignatius as guide, therefore, let us look at the apostolic meaning of Christian life.

The purpose of human life is to be joined in Christ to the Father. I

was created to hear the call of Christ, live His life and, more to the point here, do His work. To say I was created to save my soul is a misleading substitution of the part for the whole. I am of the Body, and so I must work in and for the *whole* Christ.

My only sanctity, my only service is what my own sincere judgment, what the intimations given me by Christ's Spirit, and what obedience conspire to point out as my share of Christ's responsibility for men and His Father's glory. Christ can ask a man to be a contemplative. If so, contemplation is not only his source of holiness, but his way of service. Christ has asked the Jesuit to work for the salvation of souls. For me, then, this work is not only my service, but the source of my holiness. The work is neither in itself, but only insofar as it is done in obedient union with Christ.

The problem for Jesuits is perhaps especially difficult because our apostolate is so often indirect. If assigned to theoretical physics, there lies a man's service and source of holiness. Spiritual exercises will be continued, for without them the work may cease to be done in and for Christ. Obviously apostolic works, such as hearing confessions, will be necessary to this physicist to the extent that he needs them to keep alive his concern for human beings. But he does not need the meditation as a primary source of his sanctity; striving for competence in physics must be that. Nor does he need direct priestly dealing with souls for an apostolate; he has one, striving for competence in physics.

Apostolic works are very much indicated in the novitiate, lest zeal for souls run the risk of being rhetorical. In the course of studies, apostolic works are both a help and a danger. A help, in that they enlarge the scholastic's understanding of the fullness of life's meaning. They are a danger if zeal for these works is allowed to dim the truth that a scholastic has an apostolate—study. Studies are not just a preparation for a future apostolate. They are the scholastic's present contribution to the redemptive mission of the Church. Just as he fails to grasp the Ignatian "finding God in all things" if he conceives formal prayer as a period of so strengthening his union with God that even a day of study cannot dissipate it, so too he makes an analogous mistake if his study is regarded as a long interval between his few rare chances to be apostolic. Directly apostolic work, therefore, is an advantage to the scholastic. But it does not give him an apostolate. He has one.

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## WOODSTOCK, 1962: COMMUNITY ASPECT OF RELIGIOUS LIFE

### PERILIOUS QUEST.

*John Courtney Murray, S.J.*

The vows of poverty, chastity and obedience are free acts which launch the religious into a new mode of existence, whose project is Christian perfection. Freedom, existence, project—all connote risk. What are the risks of the religious vows?

In no circumstances is it easy for a man to "ex-sist" as a man, to emerge from adolescence into freedom, integrity, manhood. This passage is normally accomplished by encounter with—and mastery of—the earth, the woman, and the spirit of man himself.

Earth is the primary source from which man must wrest, by work, his subsistence. By earth here we also include man's living conditions. The controlling and organizing of his environment is man's first necessary task. It confers his first dignity, that of being a worker. If he fails in this struggle with his first antagonist, he pays the penalty of dependence on others. This entails loss of dignity. He is less a man.

The passage to manhood also takes place through the shared life with the woman. A sort of law may be derived from Saint Paul, "As the woman from the man, so the man through the woman" (1 Cor. 11:12). Through the woman man becomes the husband and the father; and therefore more man. The two are one in law and one in flesh, in life. This oneness is the completion of each. Man is the head of woman, he is born to rule. Through his knowledge of the woman, man comes to know himself. For a man to risk this headship is for him to risk his manhood.

The third moment in the passage to manhood occurs when a man meets and answers the question of the Sphinx: "What is your mind?" What have you chosen to do and not to do, to be and not to be, that you may be you? "What shall this child be?" (Luke 1:66). The question put about John is put about every man who is born. Only he can answer it. If he declines the question, which takes the form of a life-long series of choices, if he look to others for the answer, he risks that unit, that thread of purpose that is the mark of manhood.

And so the risk of the vows begins to appear, for it is the risk of not making the passage to integral manhood.

By the vow of poverty the religious escapes the primitive struggle with the earth, the struggle for bread. The risk is in the consequence. A child depends upon his family for "bread," but only because he is a child. If the arrangement is permanent, as in the poverty of dependence, the religious may fail to make himself a man.

By the vow of chastity, the religious makes a radical refusal to enter the world of the woman. The vow takes him out from under the Pauline law, "through the woman the man." Is he to be a disembodied head, cut off from life and energy, isolated in the cold regions of Reason and Law?

The danger is coldness and aloofness, and only a spurious integrity. Emotional immaturity is another possible consequence. The two halves of man may fail to become polarized and united in that healthy tension which makes for the free flow of energy. In a word, the risk is that a man fail to grow up.

By the vow of obedience a religious may answer the question of the Sphinx by saying, "I have no mind of my own. The community will make it up for me." And to the biblical question the answer may be equally simple: "I shall do and be what I am told to do and be." There are no crossroads then, no agonies of personal decision. One inquires of others, or simply follows the crowd. Mediocrity, purposelessness follow such a course. The risk is that a man fail to find his own mind, the deep mind where those free, personal and responsible decisions are made, which, because they are made in the depths, make the man.

A one-sided view. And in this little essay, no solution. At that, anyone who grasps the reality will see that the solution lies in a paradox. The risk involved in poverty, chastity, and obedience is overcome by being poor, chaste, and obedient.

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#### COMMUNITY AND CONFORMITY.

*Joseph H. Fichter, S.J.*

Community and Conformity, along with its other dimensions, is obviously and penetratingly a sociological phenomenon because it is a question of social relations and social structures. Due to the meager nature of the scientific data, our discussion must be exploratory rather than definitive.

The crisis in modern religious life is one of authority. Our approach to the problem here is sociological, not ascetical. It centers around four areas: conformity and socialization, community and organization, social solidarity, and professional personality and social structure. (Note: *the fourth heading, just mentioned, is not included in this summary.*)

*Conformity and socialization.* There is a trend toward diminishing docility and increased individualism among young religious. On the other hand, many other young religious say that religious institutions are in danger of stagnation and that adaptation of the traditional patterns of behaviour is in order. Some Jesuits think in terms of social order, others think in terms of social change. Actually, the dynamic and the static are inextricably intertwined. Change becomes structured, and structures change.

Conformity is aimed at standardization of social behaviour, and if this did not occur, there would be no social science. In this sense, every normal human being is a conformist. If it were not so, there would be no economy or efficient activity.

Change itself can become a conceptual pattern, and young Americans today are the patterned products of a dynamic, future-orientated culture.

*Community and organization.* The person who lives and works as a religious is not related merely to a set of behavioural norms to which he tries to conform. He is related to a group of human beings, a religious community. In the world of work, after the training period is over, the community is ordinarily a group of men with a corporate goal. Often it is an educational goal. The central function of the members, therefore, is not to maintain the community, but to educate. Obviously then, it is the work that counts. The community is an instrument, a means. The ideal community is flexible, experimental, energized by its functional goal.

*Social solidarity.* Religious orders have a reputation for group loyalty, for solidarity. Solidarity arises from many sources, especially the sharing of values or functions. This brings us to the heart of the question of the sense of community, and to the question whether functional solidarity is possible, or even desirable in modern apostolic groups. Certainly, after our training period is over, solidarity based on function (*gemeinschaftliche*) sharply diminishes.

Durkheim recognized an associational (*gesellschaftliche*) and secondary type of society which provides an organic as opposed to a mechanical solidarity. It is based on the specialization of individuals. This individualism, however, is not the *laissez-faire* of the liberal economists. Rather, as it characterizes the differentiated expert in modern society, and especially in the apostolic religious community, individualism is an "obligation laid upon each member of the society to individualize himself by intensive specialization so that he could make the best possible contribution to that society." The concept of moral duty inferred above lifts social unity off the level of the mechanical. This kind of social unity does not "just happen." It is rational, it is intended, it is understood. Since it is not automatic, it is not easy. It presupposes fraternal charity, the supernatural love of our fellow men.

Saint Ignatius was not an organization man. He did not want roots and stability and foundations. He was a functional man. He was "illimitable," as Hugo Rahner tells us, ready to dare and do all for Christ. He transmitted this spirit to the Jesuits. Many things have changed since Ignatius' time, but his concept of the professional seems to be as valid as ever. In fact, it seems to have foreseen the ideal adaptive and detached personality that bespeaks the successful modern men of western civilization. Ignatius is not interested in procedures, except as means. His aim is performance.

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#### MODERN RELIGIOUS COMMUNITY.

*Edward J. Sponga, S.J.*

The increasing complexity of religious life, caused by added numbers and diversification of works, calls for ever greater analytic and scientific investigation of today's religious reality. Sociology and psychology are performing that task. Their findings indicate that the central function



of the members of a community is to perform apostolic tasks, and not to maintain the community as such. Our communities are becoming more and more outwardly orientated. Is this an inevitable aspect of the evolution of religious groups? The sociologists have performed the service of facing us with the facts. We must make the agonizing appraisal of what is in terms of what ought to be.

Should the apostolic community be inward or outward directed? Certainly both. Now either you give one priority, or you determine that somehow the double orientation can be effectively seen as one. Specifically, an apostolic community must include in its goal, with a degree of primacy, the members of the community themselves. The "other" must somehow turn out to be, first of all, my brother. If he is not, then he stands as a challenge questioning the motive of my "extern" apostolic work. Ultimately, apostolic work outside one's community will be the result of one or two core motivations. External apostolic work will tend to take on the coloration of either an "escape" from my community or an overflow or extension of the charity I have first to my religious family.

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#### RELIGIOUS COMMUNITY AND APOSTOLATE.

*Donald R. Campion, S.J.*

Every religious community has a charismatic quality. It is charismatic in founder and foundation. This charism is not immune to distortion from present-day administrators, especially if the community's orientation is apostolic.

We shall proceed concretely in discussing our topic, noticing, by way of preface, that recent papal statements, as well as documents from the Congregation of Religious, explicitly allow for the adaptation of religious communities to the exigencies of modern apostolic realities.

Conflict or tension in human affairs is not always a bad thing. Polarities have a way of evolving, and a maturing purification may take place. The conflict arising out of an unbalanced relation between the religious community and the apostolate can be viewed in one of two forms. One sees the apostolate as threatening community life or the individual's quest for perfection. The other views a common religious regime as apparently destructive of apostolic initiative and efficiency.

For the individual member of an apostolic institute, the prayer-action tension arises from the distinctive character of his way of life. Yet Ignatius seemed to feel that the integrity of a "contemplative in action" would be the characteristic trait of all his sons. History seems to indicate otherwise.

De Grandmaison solves the problem by "virtual prayer," which consists in being docile to the Holy Spirit. It is clear that what is called for is more than just swallowing a dose of prayer. Prayer is necessary, says

Father Charmot, "because prayer is part of the profound demands of friendship with God or of love . . . (It is) an end to which friendship tends." This seems to dispose of any misunderstanding about "prayerful semi-pelagianism."

Conflicts between community life and the apostolate can arise out of misunderstanding about the true nature of the one or the other. Some religious grow up under the impression that they have entered a *Gemeinschaft*, a misapprehension capable of disastrous consequences. The early years of formation go far to explain this mistake. Nevertheless, though an apostolic institute more closely resembles a *Gesellschaft*, it does not follow it must be a bureaucracy in the modern sense of the term.

Two suggestions for possible adaptations of apostolic congregations may be in order here: 1. While authority does and must remain the prerogative of superiors, the steps leading up to an organizational decision are not the function of authority alone. The setting up of a committee of qualified persons to uncover, analyze, and offer solutions to apostolic opportunities and problems would go far toward increasing apostolic effectiveness. In an age as complex and specialized as ours, superiors cannot do it alone. 2. Provision should be made for the preparation and training of superiors.

Finally, in an apostolic institute where common life is at a minimum, superiors must recognize the primary importance of unity of spirit and see to its inculcation in young recruits and to its revitalization in more mature members. The problem of symbolism is acute here. The ideal of an institute ought not change. But its symbolic expressions will vary as they react to the psychological patterns of each generation. The symbols around which are grouped the heartfelt loyalties of the members must be kept viable at all costs.

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#### POVERTY AND THE LIFE OF THE CHURCH.

*Daniel J. Berrigan, S.J.*

The laws of man's life in God follow the laws of biology in many respects. The organism experiences a period of youthful, explosive life; then a period of full development, which is self-aware, imaginative, and highly responsible; finally, a period of old age, marked by diminished power and freedom, by caution and helplessness before the demands and queries of the young. Within systems of authority, by way of analogy, one notes at this final stage an amassing of regulations, a stress upon experience, and a prudential view of religious life. The question arises as to the continued usefulness of such an organism in the body of the Church. The Church is promised a perennial youthfulness, but it is by no means clear that this has been promised to individual organs within the Church. In her continual process of being and becoming, she might well replace the old with the new.

The personalism which must govern all life that deserves the name human is impossible in practice to an aged mind, even if that mind wears a young face. The Church cannot tolerate a retreat from life. Dissociation from the living Christ and the human community, of the vows, of work, of the rule, of prayer—these are the bitter fault in the Church of dissociation from life. Reductively, it is an act of irreligion. The blood of Christ in the Eucharist must not be separated from the blood of living Christians poured out in labor, in prayer, in works of mercy.

In the early Church, poverty helped to self-understanding. As sign and reality it was profoundly unitive. It pointed to the truth of the human condition: the incompleteness of man, his reality as creature, his total inability to enter the kingdom alone, the fact of his sonship, and the social dimension of his need. The Church came to know that all men are, in their deepest existence, poor men.

The drama of poverty, then, is central to man's condition. It is the suggested thesis of this paper that the exploration of this drama of humanity is the truest meaning of the vocation to which certain men and women of the Church are called. Drama is the purifying class of spiritual forces, a struggle of heroic wills. Defeat is the prelude of victory, and heroism is an achievement won from the deepest reaches of suffering. Deformed by sin, man must die to be restored in Christ. The ecclesial man of poverty is protagonist of this drama; in him the drama of all humanity is intensified. Freed by the purification which poverty affords, he deepens and multiplies his occasions of choice and thus invites his life into the mainstream of history, not like a corpse riding a current, but as a seer, creator, and lover. Such men have shaped the history of their times. And they will continue to do so.

#### COMMENT.

*Matthew J. O'Connell, S.J.*

Two questions may be asked:

1. What is the fundamental, essential note of poverty for an apostolic religious order today? If poverty simply means obtaining permission for what we have and use, then it is nothing but an aspect of obedience. The proof of this reductibility is that evangelical poverty, so conceived, cannot exist apart from obedience, as chastity can, and as poverty ought to be able to do.

2. If actual poverty, with its insecurity and its need to rely proximately on divine Providence, is not a workable reality in the apostolic orders, then do these orders practice evangelical poverty? Is actual poverty as described an essential note of evangelical poverty?

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## PERFECT CHASTITY AND HUMAN LOVE.

*Felix F. Cardegna, S.J.*

This generation is uneasy about the traditional esteem accorded to virginity and to renunciation in general. In an age when fulfillment and creativity, and the primary role married love plays in their achievement, are receiving such attention, it is not so much the possibility of virginity, but rather its value that is being questioned.

The problem is to define the object of the renunciation entailed in virginity and to measure its effects upon human affectivity. The virgin renounces sexual pleasure, the affective development consequent upon married love, children, and the affective development consequent upon parental love. These renunciations go deep in the human person. Can the virgin still love humanly?

The answer is a confident "Yes." Human love is not co-extensive with married love. Friendships, by no means devoid of emotional content, attest to that. Human love is emotional and sexual in the wide, radical sense. It is not, of its essence, sexual, in the narrow sense renounced by the celibate. In its essence; human love is personal, a love between persons, a transcendence of self through self-donation. This may take place through sexual union. It may also take place through another and, in the Christian dispensation, more preferable love. This is virginal love.

Deep as the renunciations of evangelical chastity are, they do not involve the renunciation of masculine affectivity, nor the sacrifice of human love. The legion of virgin saints, nurses, missionaries, apostles, gives ample testimony of this. "Spiritual" fatherhood and motherhood are often attributed to these people, but the deep affective overtones of their relationships with their fellow men, both in and out of cloister, need to be stressed much more.

These human loves are perfectly compatible with the "total" and "immediate" love of God to which the religious has consecrated his life. In fact, it is precisely his fidelity to God which makes his human friendships capable of such intense depth. It will be the constant corrective of possessiveness and selfishness. It will render his friendships true and warm.

Our spiritual literature has not been too kind to human affectivity. Some sort of "spiritual" love is often recommended. This advice to, as it were, disembodiment himself, opens the young religious to the risk of dehumanization. Yet if he rejects the advice, it may cause him to leave. And this is sad, because he is not leaving religious life, but a caricature of it.

At the other extreme, and more often, the literature treats human love under the rubric of "particular friendships." The dangers of these exclusive relationships are real, but the negative emphasis is unfair. The experience of such a friendship is common in early religious life and much can be learned from it. One has to learn to love in a virginal way.

Ultimately, the problem of perfect chastity and human love comes down to the question of the role of feelings. Continence seems so easily to imply a denial of all emotion and feeling. This suppression of human love will certainly arrest affective development. The narrow mentality of playing it safe largely accounts for such a course of action. But life and love always involve risks. They simply have to be taken. The human person needs love more than the air he breathes. The virgin must love both God and others; God, lest he destroy his religious life, making his human loves escapes and compensations; others, lest he become an eccentric bachelor, cold, shrivelled-up, proud, and thus incapable of loving even God to any degree. Virginal love is human or it is nothing.

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## ALMA, 1962: JESUIT MATURITY

### THE ENTRANT.

*Joseph R. Caldwell, S.J.*

Four years of extensive counselling of males ranging in age from 17 to 27 has revealed that the following factors decisively hindered the development of emotional maturity in the young men counselled.

1. Excessive emotional dependence on one or both parents. This factor is not only first, but foremost. The dependency is emotional, not merely economic or social. When excessive, this dependency prevents adulthood, which is to assume responsibility. The boy fears failure and is terrified of making a mistake. Decisions are difficult for him. He needs the experience of independent behaviour. He must feel free. *Question:* What about our novitiates, our novice masters? Do our novices experience emotional independence?

2. Perfectionism. What we are talking about here is something quite different from the Christian perfection which the religious strives to achieve. It is a crippling disease which presents an adequate and realistic self-concept. The boy who suffers from perfectionism sees himself as having value only to the degree that he can achieve his ideal. But his ideal is generally so high and so absolute that it excludes any degree of achievement short of the absolute. He cannot accept limitations, and he feels he is of no value unless he does everything perfectly. Behind such a boy usually is a perfectionist parent who has communicated to him that acceptance is based solely on achievement. And the boy's achievements are never good enough. The result is often an inability to achieve on a level with his real capacities. Since nothing but the best will do, he is afraid to risk doing anything. *Question:* What about such a boy in

the novitiate? With its emphasis on external conformity, its emphasis on perfection, its constant evaluations preparatory to vows

3. Confused and negative attitudes about sex. Generally, there has been no sex education. The boy is embarrassed about sex and fearful of sins "against purity." He is scrupulous about it. One result is his inability to establish a relatively successful relationship with girls. A possible consequence is homosexual tendencies, and what is worse, his capacity for love may be seriously affected. *Question:* Does this boy in the novitiate get sex education relevant to his personal needs? How does the doctrine on "particular friendship" affect his capacity for real friendship? Can his supernatural life build on his natural life if the latter is not developed?

4. An inability to recognize and express real feelings. Often the boy is unaware of what his real feelings are, because he has been taught that feelings are not important. Feelings, he has learned, are feminine traits; hence, they should be discouraged. This kind of boy is often guilty about his feelings, especially if they are negative. He is in effect unaware and afraid of his real feelings. He cannot therefore deal with them on a conscious level, and so he does not develop emotional maturity. *Question:* Does this boy in the novitiate feel free to explore and express his real feelings? Even if they are negative?

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#### INTELLECTUAL MATURITY.

*John P. Leary, S.J.*

Intellectual means an assimilation of many dimensions of the real. It is a grasp of how weird and how devious the real is; it is a constant effort to take new looks at this torrid flux that we call the contemporary world. And maturity, what is that? It is a coming to fullness; it is not being there; it is a coming, and we are always coming. In a sense, we can say that maturity is poise, and when we say poise, we do not mean being a "stuffed shirt." We do not mean never giving in to feelings. We do mean having a profound and genial balance.

For brevity's sake, we will reduce the many possible ramifications of our subject to a brief list of problems.

1. How effectively can the renaissance man, who was the modern man of the early Society, confront the nuclear man, who is the contemporary man in 1962? Are they contradictions? Do they share much in common? Where are they different? Many of these questions are not easily answered, but their statement may clarify the issue.

2. In being traditional, and we must be (even conversation is a waste of time unless continuity is there), do we hang on to accidents? and canonize the accretions of a given age? Doesn't the familiar yield under duress?

3. Yet, in moving toward an open system, are we in danger of making a fetish out of progress? Hegel is at work in much modern thought, both dynamically and therefore admirably; but also, at least implicitly, his spirit cultivates a sweeping equivalence in values. The new is the good. Innovation is advance. There is a tendency to disarm intelligence in its very plunder of the riches around. Everything seems to epitomize abundance. There is a fascination in novelty. And so discriminating judgment becomes a harder task.

4. Are we, getting more specific now, the mobile militia that Saint Ignatius envisioned on all levels? For example, a question in the outline of this talk asks whether or not monastic retirement precludes creativity. Of course the answer is *no*. But we are not monks, and therefore the question is only partially valid. As for mobility, we shall have to be increasingly on our guard against the impersonal, the bureaucratic, the contingently traditional for its own sake.

5. We have the psychological problem of *age* being in the saddle, for the most part, throughout the Church and the Society. Yet we have to remember that one doesn't have to be old to be old, or young to be young.

#### COMMENT.

Daniel J. O'Hanlon, S.J.

What single concrete move will most effectively help to promote the intellectual growth which we want to see in ourselves as Jesuits? The answer in its simplest form is that we should expose our men much more than we do to the stimulating challenge which comes from direct contact with those kinds of thought which form the minds of our contemporaries. Challenge and response have always been the law of intellectual growth.

The world as a whole today is, of course, not a world shaped by Catholic, or even Christian ideas and ideals. Neither is our own country. If we are to bring Christ to our contemporary world, we must train ourselves to understand and speak to that world. If we are to arouse in ourselves an apostolic concern for that world without Christ, we must be made aware of those needs. Most Jesuits grow up with only a notional knowledge of that world and its needs, largely because contacts with the reality itself have been scarce or almost totally absent. The challenge of this contact is not to be had merely by *hearing* about it from Jesuit professors. Only personal contact of some kind with intelligent contemporaries who are personally committed to humanism or atheism or logical positivism or scientism or merely polite indifferentism—only personal contact with persons will really have the effect we are looking for.

A solution lies in associating our houses of study, beginning with the juniorate, with the large and influential secular universities, so that our men, while they are being formed into apostolic priests in our own houses of study, will be in contact with the world in which they, and all Catholics in this country, will live and witness to Christ in His Church.

Were this situation to exist, young Jesuits would grow up within the type of situation in which Ignatius placed and formed the first Jesuits, namely, within the most significant and influential academic community then in existence. The problem of seeing the apostolic meaning of study would disappear: the very world surrounding the Jesuit (and his teachers) during his training would force him to see the apostolic meaning of his study. The questions which become dead *adversarii* in a mere book would come from real people for whom they are real questions.

It might be suggested, it *will* be suggested, that this is a dangerous procedure. It may be said that not to proceed in this way is far more dangerous. If our men cannot meet and deal with the questions our contemporaries put to us while they have the instruction and guidance of a trained staff of experts, how will they deal with these problems—and they must deal with these problems or retire from the world—how will they deal with these problems later when they meet them alone? A new world is in the process of formation, and we must be present where this crucial formation is taking place.

Or do we perhaps think that the Christian faith is too fragile to stand such a strain? Are we secretly afraid that it will not stand such a challenging scrutiny? Do we seriously believe the words we heard from Our Lord in the meditation of the call of "Christ the Eternal King": "My will is to conquer the *whole* world and *all* enemies, and thus enter into the glory of My Father?"

*Note: In a supplementary remark in connection with the preceding commentary, Father O'Hanlon was at pains to point out that he was not denying the need of a degree of separation from the world, especially at the beginning. His point was that the degree of separation during the years of study has become excessive and unduly prolonged.*

*Session V of this Institute is a panel discussion which gives an excellent treatment in some depth of the suggestion made in Father O'Hanlon's comment. The session also provides a good treatment of the currently much-discussed five year plan which, as proposed, would replace our present 2-3 system of Juniorate and Philosophy.*

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#### MATURITY IN THE FORMED JESUIT.

*John J. Evoy, S.J.*

The common denominator of maturity in an apple and a Jesuit is that maturity says in each that it has arrived at what it ought to be. The manner in which the apple and the Jesuit achieve their maturity, however, is radically different. The apple achieves it with a built-in, biological dedication. The Jesuit's dedication, on the other hand, is motivational, based on obedience and his own prudential judgment.



Saint Ignatius was very clear about what he meant by a mature Jesuit. He envisaged a man in the active religious life who, upon the spiritual foundation of crucifixion to the world and dedication to God, had structured a liberal education. His formed priest would be one schooled in history and literature, philosophy and theology, one who approached contemporary issues with both the finest thinking of the ancients and the requisite skills for the work at hand. Above all, he would be prudently venturesome, longing to change people's ideals and their vision in the service of Christ his King.

Much of this portrait concerns the internals of a man, and this makes it difficult to measure the contemporary Jesuit against the Ignatian ideal. It would seem more profitable, therefore, to confine our remarks to some observable privations in Jesuit maturity, and specifically to two of them: fear, and a cluster of other privations which slip in unnoticed.

There are a number of Jesuits who never realize their capabilities because they are held captive by fear. It is a form of slavery, originating often in early childhood. The problem is encountered in many degrees and variations. A character sketch of one of the more common patterns may clarify our point.

Father X is convinced that he is worthless. For him it is a self-evident truth. And while he cannot deny it, neither can he accept it; but he must prove to himself that it is *not* so. He must aim at, and he often succeeds in, achieving much. But once achieved, his conquests prove nothing to *him*, however much they may be admired by others. So each successive goal, which promised that once achieved it would at last allow him to relax on the laurels of his proven adequacy, fails to live up to that promise. But he cannot give up, and so life is a series of strivings and disillusionments. Father X can have no real concern for others, because for him *primum est vivere*. Moreover, he is petrified at the thought of venturing out upon the unproven, because he cannot afford the luxury of failure. Every instance of it somehow destroys him. So he remains at a distance, cold, empty, but safe. He cannot accept the fact that God loves him. How can God love a nobody? Love? What is love? It does nothing for him. Father X knows only too well that he has failed to reach the maturity of a formed Jesuit in many areas. But what can he do about it? And there are such Jesuits.

This experience, which is often labeled neurotic, is a reality which every Jesuit should be aware of. Such knowledge should prevent us from offering pat advice to these hurting ones. It should make us cautious about proposing simple spiritual solutions for fundamentally psychological problems. There are some things which these people simply cannot do. But they are not psychotic. The psychotic abandons reality. These people rigidly cling to it. Our knowledge of these states should preclude impatience and pat solutions.

The second cluster of immaturity-manifestations centers around those which for the most part can slip unnoticed into our lives and need but to be called to our attention to afford us the opportunity to start doing

something about them. Let us briefly list some of them. 1. The dependence involved in Jesuit obedience can be extended illegitimately, stunt a man's growth in responsibility, with a resulting loss of maturity. 2. The humility asked of a Jesuit can lead to a lack of the right kind of ambition. Initiative and perfect obedience are not mutually exclusive. The mature Jesuit does not do only what he must, he does what he can. 3. Immaturity of judgment results from the habit of assuming that the prudential judgments of a superior should be flawless. 4. There is a kind of immaturity which leads to a progressive restriction of one's interest in the great events of the modern world. Closely allied to this is the immaturity expressed in the progressive avoidance of contact with externs, so that religion becomes solely a sanctuary into which one escapes from the world, and no longer a fortress of reinforcement from which one passes out to do battle for God.

## *Notes and Reports*

### I.L.T. Explores New Catholic Frontier

FOLLOWING THE ACTION OF THE ECUMENICAL COUNCIL towards the increasing role of the layman in the Church, the Institute of Lay Theology has thirty graduates serving as Inquiry Forum directors in Western dioceses, and a class of 23 is in training.

The school was founded by Father Eugene R. Zimmers, S.J., at the University of San Francisco in 1960, to train Catholic laymen to absorb a psychology of conversions geared for the modern mind and to become professional lay apostles.

The Institute (known as ILT) began operations with six students and one diocesan sponsor. Today, ILT is in its fourth year, and is sponsored by 14 Western dioceses. The 30 graduates are working in 45 parishes in the dioceses of San Francisco, Monterey-Fresno, Sacramento, Tucson, Reno, San Diego, Portland (Oregon) and Spokane. Of the graduates, ten are functioning in the archdiocese of San Francisco, directed by His Excellency Joseph T. McGucken.

Prior to departing for the Ecumenical Council last September, Archbishop McGucken told NEWSWEEK magazine: "Occasionally one hears that more opportunity must be given to laymen than is available at present. . . . These statements usually come from people who are not actually involved nor intimately acquainted with the Lay Apostolate that is actually going in their parishes or their archdiocese. . . . The laymen (in our lay apostolate) are the product of the Institute of Lay Theology. . . . This is an experiment, but it is one which already promises to be a successful one."

In predicting success for the ILT, Archbishop McGucken joined His Eminence Richard Cardinal Cushing, one of the pioneer supporters of ILT, who said: "I believe that the Church in modern times cannot function to its fullest extent without the apostolate of the laity."

Indicative of the demand for trained lay spokesmen for the faith is that all the members of the present class of 23 have been contracted for by parishes in the dioceses of San Francisco, Stockton, Santa Rosa, Helena, Yakima, Boise and Vancouver (B.C.).

The idea for ILT was conceived by Father Zimmers while doing mission work in Phoenix, Arizona. There he noted a shortage of priests who

were needed to instruct. To Father Zimmers, the answer to the problem was obvious: recruit talented laymen who would be given the theological knowledge necessary to function effectively in the convert-making field at the parish level.

Contrary to many beliefs that ILT is a graduate school at U.S.F., it is, in reality, a professional school.

The ten-month curriculum covers some 1100 hours of Theology, Church History, Christology, Ecclesiology, Practice Inquiry Forums, Convert Guild Formation, Post-Baptismal Care and Modern Communications Arts. The faculty is drawn mainly from the Theologate of the Jesuit Province, Alma College at Los Gatos, California. Experts are brought in for their special fields. These include 12 ministers of other faiths.

Upon graduation, the Inquiry Forum Director, is given a three-year contract and serves one or two parishes. His starting salary is \$7,200 a year. Annual increases are given.

An applicant for ILT may be of any age over 28, with a degree from a Catholic university or its equivalent, military service completed, preferably married and able to sustain himself and his family during the training period. The tuition at ILT is \$800. A student is obliged to purchase his own theological library, which costs approximately \$300.

Of the fifty-three men in ILT, in the field and in training, the median age is 36, with the oldest being 51 and the youngest 28. All are married and have an average of 4.5 children. They have come from the Law, Engineering, Teaching, Military, Sales, Insurance, Newspapers, Radio-TV and Business Administration.

ILT's progress report discloses that an Inquiry Forum director, after two-years experience in the field, develops an average of 64 conversions and 24 re-conversions annually. (A re-conversion involves the return to the Church of a lapsed Catholic.)

The hard-core of ILT training revolves around the preparation of the 20-24 lectures that comprise the Inquiry Forum series, which a director gives four times a year in each parish in which he works.

One of the most successful of the men who have been in the field but one year is William Flanagan, Inquiry Program Director, St. Francis Cabrini Church, Cambrian Park, San Jose, California. Of the program, Rev. Robert E. Essig, the pastor, said: "Since October of last year, there are 89 convert baptisms recorded in the parish register. An additional three baptisms anticipated by the end of the month (September) will bring the total to 92. I feel quite certain that the objective of 100 convert baptisms by the middle of October will be realised. Individual members of the parish have been stimulated by the overall program. We know of at least 25 people who have returned to the church through this program. The number of marriage validations in the parish has also risen due to this overall program. I am pleased with our operation and with our lay theologian. . . . William Flanagan. . . ."

Another successful one-year man is John Prizmich, who works in St. Patrick parish, Watsonville, California, Monterey-Fresno diocese. In his

first Forum series (October 1962) Prizmich's group included eighteen non-Catholics, of whom 17 were baptized. In his second Forum series (January, 1963) Prizmich's group included 17 non-Catholics, of whom 15 were baptized. In two ensuing Forums, Prizmich had 29 more conversions, giving him a total of 61 converts during his first year in the parish.

In speaking of Prizmich's performance, Monsignor Michael D. O'Connor, pastor of St. Patrick's, said: "John's work here has exceeded my fondest hopes and exceptions. The convert statistics do not disclose warm and heart-filling figures: the number of people who have returned to the faith, John's part in parish revitalization and other things beyond the call of duty."

What is involved in "parish revitalization?"

"I am, in effect, the chief lay administrative officer in the parish," said Prizmich. "I work full-time, maintain an office, and have a permanent secretary. To fashion the parish into a dynamic spiritual entity, modern methods created by ILT are utilized in a sustaining program. Our first step involves research. We make a scientific 'profile' of the parish, a block-by-block procedure, which reveals active Catholics, lapsed Catholics, the uncommitted, the mixed marriages, the enrollment of Catholic children in the parochial and in the public schools, the racial composition of the parish, the industrial and business base, and the psychological attitudes of other religious groups.

"When the 'profile' is completed, a parish dinner is given. The program and its objectives are explained. Then the program shifts into high gear: the development of a corps of Home Visitors who extend the spiritual shadow of the parish; personal interviews by the director; talks to civic groups in which the modern Catholic church is projected; appearances on Radio-TV and meetings with the religious and secular press; talks to parish groups; dialogues; and the creation of advertising material to build up Forum attendance."

Pastors report other advantages:

The director relieves pastors and their assistants for functions proper to their clerical role;

The program exposes young assistants to the scientific methods used for the organization of church workers, their motivations, and the follow-through procedure. When these assistants are assigned as pastors to rural parishes (which cannot afford the program) they have an idea about how to build parish life;

The presence of the director and his work is an inspiring example for youngsters in the parish who are thinking about the priesthood;

A better organized parish makes the parishioners more responsive to the pastor's appeals.

Rev. John Doran, pastor of St. Thomas the Apostle in Phoenix, and a nationally-syndicated columnist, was one of the first pastors to sense the potential of a trained lay theologian.

"Thomas P. Grace, of ILT's first class, works in our parish," said

Father Doran. "The presence of this layman and the work he has been doing is helping to awaken in my parishioners the realization that the conversion of America can be achieved only through the work of the laity."

"It seems to me that the work of making converts is a layman's work," amplified Father Doran. "All Catholic action is built, I think, upon the principle of the apostolate of like to like. The likeness in the field of conversion is that of lay person to lay person. Too wide a gulf exists between the priest and the non-Catholic lay person; between the Catholic lay person and the non-Catholic, there is still the difference of religion, but not a difference of general living and milieu. . . . Three priests in a parish of 6,000 Catholics, which means in a parish of some 20,000 souls, represents a shortage of apostolate man-power. If these Inquiry Forum directors can awaken their fellow laity to the truth that America will be converted by the laity, or probably not at all, they will have moved a long way forward in our overall project of restoring all things to Christ."

Mr. Bert Dunne

### The Feeling of "Discomfort with regard to the *Spiritual Exercises*: Its Causes and Consequences

On September 18, 1963, at Woodstock College, Fr. William A. M. Peters, S.J. delivered an informal talk on developments in the interpretation of the *Spiritual Exercises* and on current attitudes concerning their relevance to the contemporary scene. Fr. Peters stressed the point that his remarks were intended to serve as a stimulus for further investigation and consequently they did not give a definitive evaluation of recent trends within the Society on this vital issue. The following report is a summary of the main features of Fr. Peters' observations.

THE PURPOSE OF FR. PETERS' ADDRESS was to give a brief resume of what is being done throughout the Society with regard to the *Exercises* and to counteract the feeling of uncertainty with which some members of the Society view them. Today we are dealing with a reaction to the way the *Exercises* have been given and are being given. In the Age of Dialog and Encounter what is the purpose of the *Spiritual Exercises* in the mission of the living Church? Are they merely a random collection of points designed for medieval minds but useless for the modern apostolate? The skeptics maintain that that the *Exercises* have done their job and must be completely recast or rejected completely. Others, who favor the use of the *Exercises*, object to their mechanical structure with its repetitious and methodical meditations which seem to overemphasize the human will and consequently leave little room for the action of God. This ascetical voluntarism is heightened by the artificial spirituality of the

retreat atmosphere in which the exercitant dons his "retreat coat" and makes his resolutions in the somewhat fictional context of silence, separation, and estrangement which is meant to be conducive to prayer and recollection but is often irritating and burdensome to the exercitant. These are some of the objections which are voiced covertly or overtly against the *Exercises* which St. Ignatius termed . . . "the most important spiritual weapon in the armory of the spiritual life."

Fr. Peters suggested three possible reasons for the feeling of skepticism with regard to the *Spiritual Exercises*. The critical attitude or disillusionment may be due to exposure to inept retreat masters, to a faulty understanding of text and tradition, or to a weakness inherent in the *Exercises* themselves. If we investigate the second possibility which seems to be responsible for the other two, Fr. Peters maintains that a number of commonly accepted presuppositions appear to distort the meaning of the *Exercises* and weaken their effectiveness. Several key areas of the *Exercises* were pointed out in order to reveal a fundamental misreading of the directions of St. Ignatius.

Historically, it is important to note that the *Exercises* were originally under suspicion because of their supposed Illuminism. St. Ignatius' relations with the Inquisition are ample proof of this suspicion. Furthermore, the Quietist controversy caused the Society in the 17th century to react strongly to any spirituality that smacked of Illuminism or Quietism. Because of these historical factors, we have been forced into a one-sided approach to the *Exercises*. Today, due to the research of Fr. De Guibert, Fr. Hugo Rahner, Fr. Iparraguirre and others, the *Exercises* appear not as a psychological weapon to brainwash the exercitant but rather as the result of an intense mystical illumination which St. Ignatius believed was meant not merely for himself but for all who desired the life of perfection and service.

As a result both of the doubts about the *Spiritual Exercises* and of the interest generated by the study of the evolution of Ignatian spirituality, several methods of approaching the *Spiritual Exercises* and the retreat can now be discerned. Fr. Peters divides these approaches into four major categories. Obviously such a categorical division cannot do justice to the complete range of thought which exists in the Society regarding the *Exercises*. The classification serves merely as a pedagogical device.

The first category contains those who have lost all faith in the *Exercises*. According to this school, the *Exercises* have done their job and must now be subjected to a complete revision in order to be compatible with present-day demands. Consequently a retreat given by this group will contain a heavy emphasis on the Bible and the Liturgy and their role in the Encounter and Dialog. Within this retreat the bare framework of the *Exercises* may be discernable. For example, the exercises of the First Week will consist of what amounts to discussions of modern theories on original sin, the possibility of committing mortal sin, the nature of hell and other topical problems in theology. Silence is not stressed and community worship supplants to a very large extent private

meditation. The *Exercises* as a result are practically unrecognizable in this type of retreat which is certainly not countenanced by authority.

Karl Rahner, Jean Danielou and others seem to favor a second approach which Fr. Peters terms the "kerygmatic approach." Basically a retreat is kerygma: it proclaims the story of God dealing with men. Consequently the *Exercises* consist of episodes in the story of salvation which is enacted not merely in the whole human family, but also in each individual. This method fits easily into the framework of the *Exercises*, although there is no room for the Reformation of Life or the Election, which Fr. Peters believes to be a sound omission. This method naturally attaches Pentecost and the Parousia to the Fourth Week. Such a retreat is evolutionary and tries to keep in step with developments in ascetical theology and liturgical practice within the Church. At the same time however, it very much insists on silence, meditation and docility in accordance with the traditional norms. This method is well received and seems to enjoy favor in Rome.

The third method adheres more strictly to tradition but utilizes fully the results of historical research. This group interprets the *Exercises* as primarily an aid in the election or reformation of the exercitant's state in life. Great stress is placed on the fundamental exercises of the Foundation, the Kingdom, and the Two Standards; the personal role of the exercitant is strongly emphasized. The phrases *agere contra*, *vince teipsum* and *magis* are the watchwords of this retreat.

The fourth method likewise uses historical sources but emphasizes the fact that the *Exercises* can only be understood in relation to St. Ignatius' own experience at Manresa. The *Exercises* were written by a man and embody the result of intense mystical illumination. Since the essence of the *Exercises* is to dispose the exercitant to receive the action of God, the principles of the fifth, fifteenth, and seventeenth annotations become the starting points for a retreat of this kind. The key exercises are those on the Incarnation, followed by the mysteries of the life of Christ.

This fourth method stresses the important difference between meditation and contemplation, and brings out the elements of admiration leading to adoration or knowledge culminating in love. Consequently instead of focusing on reformation and choice, "what must I do," the exercitant "*disposes himself* to reach perfection in whatever state or way of life." (135) The key words in this retreat are: *pax*, *tranquillitas*, *quies*, *dulciter*, *suaviter*, *leniter*, which are found in the most important rules for the discernment of spirits. The retreatant must realize that God is the main agent in the *Exercises*; the retreat master stays in the background and watches.

Fr. Peters concluded his remarks by presenting a possible objection to the second or kerygmatic approach. The retreat director in this type of retreat must be a good theologian and because of the nature of the considerations his influence might become too prominent. A possible solution to this difficulty would be to make this type of retreat first and then follow it with the fourth type at a later date.



Throughout his talk Fr. Peters cautioned his audience not to make a judgment on a particular method until they had sifted the evidence for themselves. In the final analysis he hoped his thoughts would encourage a more detailed and intensive study of the text and theological content of the *Exercises*; this will result in a more profound experience of their undiminished efficacy.

Raymond Adams, S.J.

### The Le Moyne Conference

During the Easter Week of 1963, Le Moyne College was the meeting place for an impressive gathering of clerical and lay leaders who had come to attend a three day conference on "The Jesuit Campus and the Formation of Lay Volunteers." The participants included Jesuits and lay members from 16 Jesuit colleges or universities, the leaders of the major American lay volunteer groups, students, and representatives of the Jesuit mission offices. In addition, there were observers from the diocesan clergy of the Unity States and Canada, Maryknoll, Holy Cross and Paulist Fathers, and seminarians from all over the country.

The purpose of the Conference was to discuss the problems of the layman involved in lay-apostolic work, to propose solutions, and most specifically, to suggest formation programs that would effectively prepare these volunteers for their apostolic work all over the world. In the course of the Conference, certain ideas, themes, if you will, seemed to emerge. Time and again these same fundamental ideas reasserted themselves in the various papers and subsequent group-discussions. It is the purpose of this paper to present a few of the more prominent themes of the Le Moyne Conference.

Father Daniel Berrigan's opening address on the nature of the Church's mission to the world expressed the spirit of the Conference at its very outset. During this address he expressed the view that the contemporary world, believing implicitly in itself, is a world convinced that with or without the Church, the chains of colonialism will be broken, with or without the Church, men will be free and masters in their own house; in brief, with or without the Church, man will reach the fulness of his manhood. This very boast, partially justified by the progress that a secularized world has made toward achieving its goals of freedom, unity and temporal prosperity, demand that the Church realize that its role of building the bridge between man and God "cannot be constructed or carried forward by Church minds alone. It must in fact go forward as contemporary life is showing us, *not only on the Church's terms, but on the world's terms as well.*" Father Berrigan, therefore, would have the Church, in her apostolic endeavors, enter into dialog with the world. Such dialog, he claimed, is of the very nature of the Church, whose mission "is to act as the soul of the body of man, and in that very effort to become incarnate in mankind, again and again, according to the forms

which consciousness, culture and community are giving to man's cosmic body." I think it is true to say that the rest of the Conference was a further articulation of how the Church is to reassert her destiny as the "soul of the world."

The next talk, given by Mr. Romeo Maione of Ottawa, Canada, stressed the need of a Catholic commitment to a world that is ever more rapidly becoming one economically, politically and socially. He cited "Pacem in Terris" as a document which elicited comments in the leading newspapers throughout the world because it showed that the Church was interested in the problems of the modern world. However, Mr. Maione claimed that at first the Church only confronted these problems because she was backed into such a confrontation; Catholics felt they "had to do something about the world problems because if we didn't the Communists were going to do something, and that was bad." The error in such a viewpoint was, of course, a failure to realize the intrinsic value of the world and the very nature of the Church's apostolate. Mr. Maione went on to say that we Catholics have a creative role in the world, the role of accomplishing creation not only by building up new economic and political structures, but also by revealing Christ to the world. This can be done only by becoming "one with humanity, one with the sufferings of the world. . . . The Redemption does not mean just a redemption of people; it doesn't just mean that God took people out of a hock shop. He took the whole plan of the Father for the world out of the hock shop. To fulfill that plan we need a spirituality that will plunge us into the world to accomplish God's creation. It is there we shall find God. . . ."

After these two talks, which served as something of a foundation and orientation for all that was to follow, the specific question of the apostolate of the laity was brought to the attention of the Conference. The first two speakers had both claimed that the spirituality preached to the Catholic laity had for centuries been too heavily monastic; the succeeding speakers presented their concept of a dynamic Catholic laity, actively cooperating with the clergy in the great task of Christianizing the world.

Mr. Thomas Quigley initiated this section of the program with a history of the lay apostolic movement. In the course of his historical survey, he mentioned that "over 400 years ago (1554) St. Ignatius advocated the use of the layman in the proposed Jesuit mission to Ethiopia, suggesting that the Fathers bring with them ' . . . some very talented lay people who would teach Ethiopians how to make bridges for their rivers, how to introduce methods of agriculture and fishing, among other things, as well as doctors and surgeons. . . .'" Mr. Quigley also said that 20 laymen accompanied Ignatius of Azevedo to Brazil in 1570. The whole concept, then, of the lay missionary is by no means something foreign to the Society of Jesus. On the contemporary scene, the significance of the lay apostolic groups that have developed in Europe and the United States lies in this, that "they have centered on the work of the laymen in their own sphere, not solely as helpers of priests in work considered proper to priests." Time and again during the

Conference, this same idea was reiterated in various ways. The professional man, the doctor, the architect, is to assist the Church in her apostolic endeavors precisely in his role as a professional man. The doctor pushes forward the frontiers of the Kingdom by serving in his professional capacity either here at home or abroad. Such work is an "authentically lay response to the needs of our day." Mr. Quigley went on to stress that "business and industry, governmental and private agencies as well as educational institutions all have significant international programs in which Christians, as laymen in the theological meaning the term, have their role to play."

The very proliferation of lay-apostolic groups here in this country brought out another theme in the Conference, the need for unity. Time and again the speakers and participants stressed the need for greater unity among the various lay organizations. One particularly pressing example was cited. In the past few summers an increasingly larger number of students from Catholic colleges have been going to Central and South America to perform lay apostolic work. They have gone as units from their respective colleges to build houses, direct recreational centers, etc. The more prominent leaders of the lay-apostolic movement in this country, while lauding the zeal of these students, deplored the lack of organization in this enterprise. It was felt that cooperation between colleges in this undertaking would lessen the dangers of failure and consequent disillusionment as well as increase the chances of more profitable service to under-developed communities. The question arose as to where this unity and organization were to come from; an answer was promptly given by Gerry Mische of AID: "We (the leaders of the lay apostolic movement) are looking for cooperation, we are looking for help in international work. And when I look around the world I do not see another structure such as that which the Jesuits have. Through this structure there are enormous possibilities for screening and training lay leaders in this country and overseas, enormous possibilities for international service." His words were a fine tribute to the Society; they are also a moving challenge to all of us.

In addition to the unity sought among the lay groups themselves, the need was felt for a closer contact between these groups and the clergy. The view was expressed that too often the clergy is inclined to underestimate or even mistrust the work of lay people. It was suggested that not only should the clergy be more actively engaged as counsellors and spiritual directors to the members of lay groups here in this country, but also that this contact between the clergy and laity is even more pressing for laymen working on apostolic projects abroad. Mr. Frank Sheehan of Boston College remarked that while serving as a volunteer worker in the West Indies he was unable to get the spiritual direction and encouragement that he needed in the lonely task of helping foreign people to help themselves.

Th final theme in this Conference was the theme of formation. Almost every speaker stressed the pressing need for a carefully planned program

of formation for the men and women who are to serve as lay-apostolic workers. These workers need more than mere competence in their own field of work; if they are to serve in various parts of the world as a living extension of the Church they must be prepared for this great work. All the speakers were unanimously agreed that a deep interior life is absolutely essential for the lay apostolic worker. Before beginning his work, he must be instructed in a theology which, as Mr. Charles Lamb of AID said, "unfolds the real dynamic vision that is the Christian heritage, one which inspires and challenges. It must be an incarnational theology—a theology of involvement. It must be a biblical theology which reveals God's plan for the world and for His people." Instruction in the social teaching of the Church would be yet one more aspect to the religious side of his formation. In the secular field, he must have courses introducing him to the language, customs and culture of the people whom he is to serve.

In conclusion it can certainly be said that the Le Moyne Conference was an inspiring experience for all. The zeal of the laymen, anxious to work with and for the Church in all parts of the world, in so many diverse capacities, reveals a vast source of energy that is only waiting to be utilized to its capacity. With this in mind, the closing act of the Conference was the formation of a committee of two Jesuits and four laymen whose purpose was twofold: first, "to seek formal recognition and support of the Lay Movement on Jesuit campuses from the Fathers Provincial;" and, second "to act as a liaison group between lay groups and Jesuit campuses, to stimulate awareness and concern amongst faculty members and students, to serve as a clearing house for information on the *Lay Movement* in a variety of ways." We may sincerely hope, therefore, that the full value of this Conference for the work of the Church has not yet been seen.

Thomas P. Walsh, S.J.

## Father William T. Costello

*Scholar and Priest among Men*

LEE TEUFEL, S.J.

RARELY HAS THE GONZAGA UNIVERSITY COMMUNITY been stunned as it was May 5 by the death of the Rev. William T. Costello, S.J., at the age of 48. He had served as chairman of the English department from 1953 to 1956 and from 1958 until his death.

Father Costello had been hospitalized April 22 after his companions had found him early that morning lying unconscious near his room. He never regained consciousness. He had suffered what was later diagnosed as a massive cerebral hemorrhage.

Buried from St. Aloysius Church on the Gonzaga campus, his funeral drew a large crowd that cut across social and religious lines. His body was interred in the Jesuit cemetery at Mt. St. Michael's on the outskirts of Spokane. The funeral cortege stretched for over a mile down the hill below the cemetery.

A perceptive and sensitive man, Father Costello seemed to have a premonition of his death. This is revealed from conversations with him shortly before he was stricken and from the writings which he left. He had never complained of illness during his Jesuit life. That is partly why his death had such stunning impact.

Father Costello was born in Spokane, Nov. 29, 1914. Upon finishing Gonzaga Prep, he entered the Novitiate of St. Francis Xavier of the Oregon Province, July 30, 1932. In due course he was assigned to philosophy at Mt. St. Michael's, Spokane, and spent his regency of two years teaching English at the Juniorate.

He was sent to Alma College, California, for his theological studies and was ordained in San Francisco, June 17, 1944. Father Costello was professed, Aug. 15, 1949.

He made an impressive record during his studies in the Society and in the doctoral work to which he was assigned following Tertianship, 1945-46. In all of his examinations during his training, including the "ad grad," his grades were superlative.

But Father Costello was not an academic drudge. Far from it. He loved the community and contributed much to it. His wit was incisive but it never wounded. His imagination made him quick to see the ridiculous and his appreciation of the incongruous caused him to smile easily. Father Costello was a welcome conversationalist because he listened keenly and was quick to see distinctions.

As chairman of the department of English, one of the largest departments of the University, he wrestled privately with administrative problems; he shared them with others only when he had to. Rather than delegate an assignment, Father Costello tried, when he could, to do it himself. This proved too much for his slight, wiry frame and in 1956, after he had been chairman for three years, he became so exhausted that he had to leave Gonzaga for a less taxing assignment teaching the Juniors.

He returned to Gonzaga, a campus that he deeply cherished, in 1958 to resume his work of teaching and directing the English department. He continued in the assignment until his death.

Father Costello always had time to help and he was constantly being asked to undertake a variety of writing chores. The bromide that "If you want some help in a Jesuit community always ask the busiest man in it because he is the only one who has time," is a tribute to Father Costello.

The desperate Sunday supply call that develops Saturday night; he would take it. The troubled person seeking a priest's ear; he had time to listen. The student poem; Father Costello had time to recast its faculty meter.

In spite of a full classroom load, the administering of the English department and the chores he assumed in charity, Father Costello found time to write poetry. He found relaxation in rhyming. He was a master of the short poem that was

at the same time whimsically simple and startlingly profound.

His desk yielded hundreds of such poems when his papers were examined at his death. Some of the poems were scribbled on scraps of paper, on the backs of envelopes, even on the inside of books of matches, whatever was handy to the inspiration. Father Costello was adept at catching the mood, the insight of the moment, in spontaneous, flowing verse.

A collection of his poems is now with the province censors in preparation for publication.

He enjoyed browsing in the collection of rare books in the Crosby Memorial Library. Some of his findings were reissued by Scholar's Facsimile and Reprints. One of the most charming of these is *Robert Parsons, S.J., 1546-1610. The Judgment of a Catholicke English-man living in banishment for his religion (1608)*.

After Father Costello had completed tertianship, he was sent to Harvard to study for a doctorate in English. He commuted to the University from Boston College High School.

At Harvard, the talents and intellectual gifts of Father Costello were quickly recognized, especially by Howard Mumford Jones and Perry Miller of the English faculty. The priest developed several deep friendships among his professors at Harvard. They were impressed not only by Father Costello's devotion to scholarly research and by his talent for expression, but also by his priestly attitude, his "approachability" and by his tempered zeal. Among such friends he was known as "Father Bill."

When he had received his doctorate from Harvard and had been assigned to Gonzaga, Father Costello invited Doctor Jones and Doctor Miller to lecture at Gonzaga during two summer sessions. They were happy to accept Father Bill's invitation.

When he was told of Father Costello's death, Jones wrote expressing his shock: "He was one of the most wonderful beings I ever knew. Father Bill was wonderful in his joyousness, his love for all sorts and conditions of men."

Doctor Miller, traveling in Greece when advised of his friend's death by the Very Rev. John P. Leary, S.J., Gonzaga's president, wrote, "You understand at least a little what Bill was to me! And to my wife. Had he been our own son we could hardly have loved him more. We have spent a restless

and anguished night trying to come to terms with the fact that the world no longer contains him. For us, and especially for me, it is a much, much poorer place."

These two expressions, coming from non-Catholic professors who knew him well, expressed the tenor of hundreds of other condolences received at Gonzaga when the Associated Press carried the news of his death.

In 1949, Father Costello, availing himself of a Fulbright scholarship, interrupted his studies at Harvard to enroll at Emmanuel College, Cambridge, to do research for his doctoral thesis. This marked the first time a Jesuit had been admitted to the English college since the Seventeenth Century. Here, also, he made many fine, lasting friendships among the dons who were his associates.

The Rev. Martin D'Arcy, S.J., wrote from Boston College upon learning of his death: "I hoped he had a great work for God in front of him. He was beloved by all who knew him, by non-Catholics as well as Catholics, as I knew well from the impression he made at Cambridge in England."

Father Costello returned to Harvard after a year at Emmanuel and was granted his doctorate in English in 1952. His thesis, "*The Curriculum at Seventeenth Century Cambridge*," was published by the Harvard University Press in 1958. The work, reflecting exhaustive research, received glowing reviews in the finest scholarly journals.

The priest held membership in several learned societies and associations and somehow found time to contribute to their journals. He was, moreover, asked regularly to read papers at their meetings. His style in such papers, while substantial and direct, carried overtones of whimsy and humor rarely found in such surroundings and his imagery revealed a poet's heart.

Father Costello was the eldest of three brothers and the second oldest of seven children. One of the brothers, the Rev. Frank B. Costello, S.J., academic vice president of Seattle University, offered the requiem for his brother. The father of this family was a bridge and building supervisor for the Northern Pacific Railway. He was killed in a railroad accident in 1946.

Proud of his simple, solid origin, Father Costello was most familiar with the kind of work his father did, loved to talk of it, and had a passion for railroads and "railroading."



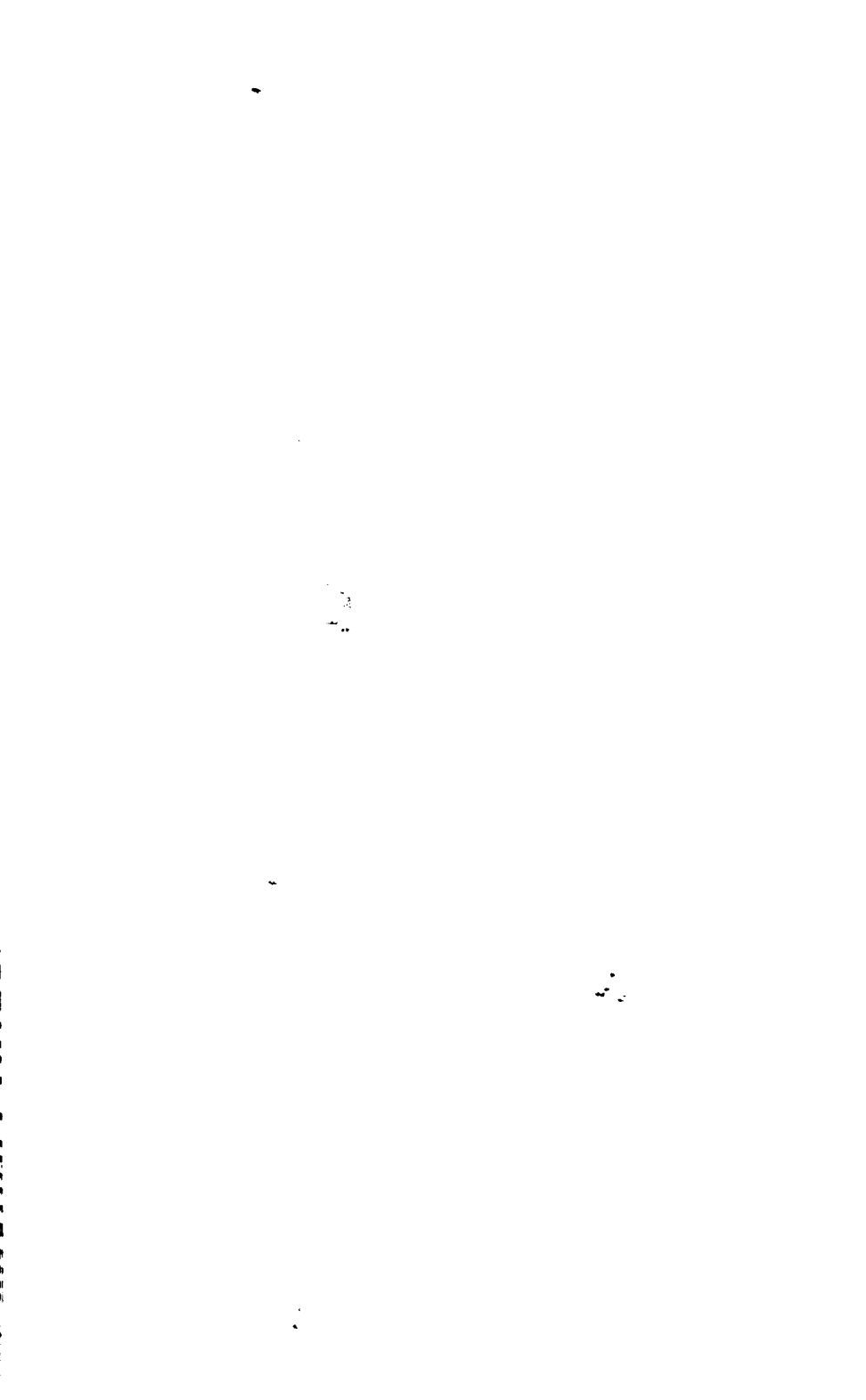
Several years ago he went through "all the channels," even to the president of the Northern Pacific to get permission to "ride the head end" of a freight train with an engineer friend of his. He "deadheaded" to Wenatchee, Wash., and rode in the cab of the deisel back to Spokane.

He enjoyed standing on the edge of the campus and watching the vagaries of a switch engine shunting cars, and a freight train pulling out of town had a real fascination for him. Many of his friends were railroaders, Catholic and non-Catholic, and he pursued a quiet, meaningful apostolate among them.

The aged and the "forgotten" were also close to his heart. He disliked visiting but he made regular calls in many homes to bring Holy Communion, hear confessions and console the "shut-ins."

In a few remarks following the requiem, Father Leary beautifully epitomized the life of the priest. "God had put together a sprightly and profound man in Father Bill Costello," he said. "... A great light has gone out of our lives. . . . There is sorrow today that is genuine, because we have lost from our corporeal midst this devoted teacher and priest, this warm human being."

Father Costello was a scholar. He could walk assuredly with other scholars, discoursing knowingly with them. But he was a priest above all, a priest dedicated to all men, no matter their station, their condition, their "forgottenness."



## Books of Interest to Ours

**Revival of the Liturgy.** Edited by Frederick R. McManus. New York: Herder and Herder, 1963. Pp. 224. \$4.50.

"For the liturgy, through which the work of our redemption is accomplished, most of all the divine sacrifice of the eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the Church" (n.2) *Constitution on the Liturgy*, N.Y. Times, Dec. 5, 1963

The above words must sound like music in the ears of Father Godfrey Diekmann, O.S.B. For this statement of principle most certainly sets the seal of approval on the journal which he has so ably edited for a quarter of a century. Within the pages of *Worship* Father Diekmann has "given shelter to the ideas of many an author of bold vision: the evening Mass, the use of modern languages in the liturgy, the thorough reform of the liturgy, the ecumenical movement, the new kerygmatic attitude in teaching and Scripture . . .," and other farsighted considerations. The editorial offices of *Worship* must consider December the fourth, 1963, a red-letter day, and a crowning tribute to Dom Godfrey,—a marvelous gift from the Council for his silver jubilee as editor. His friends and co-workers for all these years, Father Gerald Ellard, S.J. must have smiled his gentle, shy smile from his place at the heavenly liturgy. That God our Father be more sincerely and fully praised was their common goal. Vatican II has made a giant step in this direction.

*The Revival of the Liturgy* preceded the *Constitution on Liturgy* by just a few months. Edited by Father Frederick McManus, the volume is a *festschrift* to honor Father Diekmann on his jubilee with *Worship*. And read in the light of the *Constitution* it roams the areas of reform and practical liturgy that the Council envisions. The *Constitution* lays down general principles for the restoration and promotion of the sacred liturgy. Its first chapter is composed almost totally from the sacred Scripture. In the *Revival of the Liturgy*, there is a fine study of the Scripture and liturgy in Christian living by Father Carroll Stuhlmueller, C.P. Father Carroll argues that Scripture in liturgical context gives a whole beautiful dimension to Christian life—even a dimension of unity with our separated brethren and a "transformation of this world we live in". Liturgy is not just made up of Scripture, but is itself an important factor in the understanding of Scripture. The Old Testament seen against the background of Israel's worship unfolds for us a new setting for our New Testament liturgy, and opens wide our understanding.

Father Gerald Sloyan's article, "Liturgy and Catechetics", emphasizes the role of the liturgy in "informal catechizing." In so doing he is responding in a practical way to the *Constitution's* call to pastors "to insure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects" (n.12).

Father William O'Shea has a chapter on the formation of candidates for the priesthood. His article too, seems now a direct response to the *Constitution* (n.14):

"It would be futile to entertain any hopes of realizing this active participation unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical of the clergy."

Father O'Shea remarks that the liturgy is the sanctifying presence of Christ in person. Priestly formation must bring this home to the very spiritual depths of every seminarian and priest. Liturgy is, therefore, not merely another "major" course in seminaries. It must be the basis for spiritual formation—a priestly attitude from a priestly spirituality.

In number 42 of the *Constitution* the Fathers of the Council urge that "the liturgical life of the parish and its relationship to the bishop must be fostered theoretically and practically among the faithful and clergy; efforts must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass". Father Joseph Connolly's article entitled, "The Parish: A Total View", seems in retrospect a commentary on both the theoretical and practical requests of the Fathers. Shunning juridical considerations, Father Connolly sees the parish as an organ of the Mystical Body—the Church alive and pulsating on the local level. It is a vital community where life, fellowship, instruction, grace come from the Eucharistic sacrifice. From thence it can look out, take stock of the world, and enter into it wholeheartedly and completely—Christ here and now, teaching, saving, making men holy in this limited territory, but with effects felt far beyond its limits.

Articles on the People of God, liturgy and social order, religious art, are further excellent commentaries on the spirit of the *Constitution*. Chapter VI of the *Constitution* deals with Sacred Music. In its exhortation to composers (n.121), the Council insists: "Let them produce compositions which have the qualities proper to genuine sacred music, not confining themselves to works which can be sung only by large choirs, but providing also for the needs of small choirs and for active participation of the entire assembly of the faithful". No more appropriate a commentary on this chapter can be found than Father Clement McNaspy's penetrating article, "The Sacral in Liturgical Music". The polarity that exists between the profane and sacred, between the popular and professional in church music is here clearly analysed. This article is certainly the most profound in the collection, and certainly deserves thoughtful consideration by all interested in music and singing as part of our liturgical renewal. For renewal is a continuing thing—not just for 1964, and this is vividly

seen in the problems of church music. If the Church is one and many, divine and human, transcendent and immanent, past and future, it goes without saying that her forms of worship (and especially her music) will reflect this complexity.

The final article by Father McManus, "The Future: Its Hopes and Difficulties", deserves reading as background to the marvelous *Constitution on Liturgy*. Not only are its hopes realized, but the difficulties too have now a pertinence. They must be met, faced, answered intelligently. But a start has been made. "The liturgy, especially the Eucharist, is the meeting place of conciliation and charity". As the Fathers of the Council bring their respective churches and the Church universal into a deeper penetration of the mystery of the Eucharist, we are inescapably closer to all Christians who seek to be united at the table of the Lord. Perhaps this reform—meditated within the Society of Jesus—could bring this least Society into closer internal union in these days when our various individual tasks tend to pull us apart.

WILLIAM H. OSTERLE, S.J.

**The Future of the Liturgy.** *By Adrien Nocent.* New York: Herder and Herder, 1963. Pp. 215. \$3.95; and, **The House of God.** *By R. Kevin Seasoltz.* New York: Herder and Herder, 1963. Pp. 272. \$4.95.

It is very appropriate to consider at one time these two books which come to us through the increasingly more impressive publishing house of Herder and Herder. The volume of Dom Nocent, the Benedictine liturgist, is an attempt to put into focus the pastoral concern which underlies the efforts of Vatican II towards the renewal of Catholic liturgy. Men of today, the thesis goes, are more taken up with the concrete things of life. The meaning of the physical world about us, and man's place in it, receives more and more attention from the various sciences as well as from the flesh-and-blood members of the world community who are presented almost daily with the conclusions of this scientific inquiry. The meaning and relevance of symbol and sign, of sacrament and a "sacramental view" of the universe and religion, have, in this context, a new opportunity. The tangible and sensible efforts of an incarnate God to sanctify men are open to a new understanding and, it is hoped, response. But there is more than opportunity here. There is crucial need. "The man of the 20th century needs a religion which competes with the reality of flesh and blood. A religion of abstraction no longer appeals to the mass of modern men. The world needs a tangible religion whose every rite is more than just a rite. That is the essence of the requirements of our time". The author presents, with considerable historical and theological authority, an explanation of how the reform of the Church's liturgy would come to grips with this opportunity and need of our day. Most emphasis is given to the Eucharist and the Word, and there is also a chapter on the sacraments. It is a very clear and very readable account.

Fully in accord with the principles of Father Nocent is the description given by Father Seasoltz of the meaning of the church in which the

liturgy is celebrated. Basic to the planning of any new church, or the renovation of an old one, must be a clear understanding of a church's purpose. Attention must therefore be given to the best possible arrangement of a community celebration which is arranged and structured, like the Church herself, with a hierarchy of roles. The place of altar (table of sacrifice) and its appointments, of celebrant, lection, deacons (or leaders), people, choir and organ will all need to be better understood for the better understanding and celebration of the liturgy. This book therefore fills a real need at the present time and will be welcomed for that reason.

JOHN GALLEN, S.J.

**Liturgy for the People, Essays in Honor of Gerald Ellard, S.J.** Edited by William J. Leonard, S.J. Milwaukee: The Bruce Publishing Co., 1963. Pp. xiv-254. \$5.50.

When this collection of essays was announced to Father Ellard in the course of his Jubilee celebration at St. Mary's, he jokingly remarked that he would give the book a good review. Had he lived, that eminent reviewer of numerous books in this field, would certainly have given this book a good review. It is a fitting tribute to this pioneer American Jesuit in the liturgical apostolate. This collection continues his work of deepening our understanding of what the true worship of God's people means.

The collection is of assorted pieces, but all of a high quality. To this reviewer their particular value lies in the fact that they can clarify so many ideas on just what the liturgy is, and what it involves for every Christian in this day and age. In particular it can help the Jesuit to see what the implications for his life and work are in this revival, and the change of emphasis involved in this insistence on the primacy of the sacramental life.

This book deserves detailed criticism and its many points deserve extended treatment. But here only a brief summary of its contents can be given. Father La Farge shows that he understood exactly what Father Ellard was doing in this field; as well as presenting the basic connection that exists between true Christian living and its expression in a worship that is public and social. Father Terrence O'Connor makes clear the great similarity in the presentation of the essential Christian message, by first, the instruction of the catechumens in its liturgical context in the early Church, and then in *The Spiritual Exercises*. Mrs. Mary Perkins Ryan questions the suitability of a liturgical piety for Catholics in America. In detail she points out the obstacles to such a piety, and demonstrates how a false concept of the liturgy has done much harm. By presenting a more complete and sound picture of just what liturgy is, and drawing on her experience as a lay woman completely familiar with this field, she answers her own doubts, and those of her readers as well.

There are three essays based on the relation of Scripture to Liturgy. Father Maly shows how the formation of God's people in the Old Testament was a liturgical formation, and how much of their tradition was

maintained in the context of their worship. Father Stanley presents some very clear insights into the relationship of Liturgy and Scripture. They are the sources for those who would bring the Christian message to God's worshipping people. Mother Sullivan exposes the riches of the liturgical hymn which makes up the first chapter of Ephesians. In doing so she opens up a rich vein for possible future consideration.

This technique of showing us how to approach liturgical text is most admirably followed by Father Matthew O'Connell in his discussion of the text used in the blessing of Holy Chrism. He looks at these texts in so far as they shed light on the anointings in Baptism and their implications for the priesthood of the laity. One hopes that this is but a beginning in the theological exposition of liturgical texts. Fr. Weiser also presents a study of certain blessings from the ritual. His treatment is more of a historical character. He is concerned with the blessings of children.

To many, the questions of art and music are peripheral to their consideration of the liturgy. This is unfortunate. Only if our ideas on these subject are sound can we properly evaluate their contribution to the art and science of worship. We must therefore be grateful to both Father Berrigan and Dom Rembart Weakland for their contributions on these subjects. Mr. Theodore Marier's suggestions on a *schola cantorum* to be formed in the parish school seem somewhat impractical until one becomes aware that he is more practical in facing up to the problem of American Church music, that we are in dismissing his plan. These three essays have particular relevance in the light of the changes determined by the Second Vatican Council.

Two well written essays will interest almost everybody immediately. Fr. McNaspy presents a sound case for the vernacular in our worship, and this case is based on a familiarity with Latin, with music and with the nature of Liturgy. Concerning the Chant, Fr. Howell offers some very real suggestions on how to preserve this ancient treasure. Not all will accept his solutions, but all will be grateful for the clarity with which he presents the issues involved.

Four essays by four giants of the Liturgical Movement complete this volume. In a disarmingly simple essay, Fr. Jungman sheds significant light on our modern evening devotions, and especially on their historical background. Father Shawn Sheehan makes clear to us the nature of the community at worship. This essay is most practical for those who are called upon to lead God's people in worship. Father Hellriegel opens new vistas on the liturgical year, and how through it we can grow into the life of the Divine Head and His Mystical Body. Father H. A. Reinhold's title is deceiving. Far from being a remote and abstruse study of an almost unknown ninth century churchman, it is rather a clear insight into a whole school of thought in the history of the explanation of the Mass. It is also rich in comments of the present state of our liturgical approach.

A most complete bibliography of Fr. Ellard's own books and articles completes the volume.

These essays are not all simple and easy to read. But they are worth reading and worthy of the scholarship and care of the man to whom they are dedicated.

ROBERT V. CALLEN, S.J.

*For Jesuits.* Edited by John A. Hardon, S.J. Chicago: Loyola University Press, 1963. Pp. 462.

In the spirit of *aggiornamento* so prevalent in most of the Church's life today, with his book *For Jesuits*, Father Hardon has given himself to "bringing up to date" the *Liber Devotionum* which most of us have known and used from the first days of novitiate. In this endeavor Father Hardon proves himself as competent an editor as he was an author in his own writings. The book's format is plain, its size makes it easy to handle in chapel or on a vehicle of public transportation. The selections chosen for this book of devotions show good taste, deliberation, variety, and a definite attempt to blend the old familiar with the new and the old not-so-familiar prayers and inspirational writings. The author makes an appeal to the masculine approach to God in prayer.

*For Jesuits* is divided into eleven different sections, yet there is a bond which links all sections together—the Lord. Each section contains excerpts from Holy Scripture, the writings of the Popes, the thoughts and prayers of many of the Church's great. Despite the wide range of diversity in the material selected for the book, each selection seems to lead through the paths taken by the Saints, Our Lady, and Christ to the Father.

Although Father Hardon edited his book with members of the Society in mind, with a few changes I think it would be a worthwhile and a welcome prayer book for priests, other religious and many laity.

Under the pressures of the number and variety of works asked of them in these times, many Jesuits become so physically and mentally exhausted that it is almost impossible for them to find the energy or time for formal mental prayer and the spiritual reading necessary for prayer. Especially in such circumstances this will prove a good book to have at hand on the prie-dieu or on the chapel bench.

*For Jesuits* fills a real need for that rather rare find, a good book of prayers and devotions in English for male religious. In view of its many fine qualities, for which we owe thanks to Father Hardon, this book should be available to all English-speaking Jesuits.

LEO P. MONAHAN, S.J.



# W O O D S T O C K L E T T E R S

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APRIL, 1964

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## Ignatian Survey: 1963

*The Ignatian Survey was first published in Woodstock Letters in the April issue of 1963. It was there described as a yearly profile "of the significant articles on Jesuit spirituality and the Exercises which may not be readily available to our readers," and which may be "of use to our retreat work, preaching and in our personal spirituality."*

*But beyond these purposes, it is our present hope that these annual surveys focus upon another pressing need of the Society of Jesus in America. This need, we believe, is for a more formal study into our spirituality, more research in an attempt to integrate our spirit and tradition with the contemporary American religious and cultural scene.*

*Such research is both described and exemplified elsewhere in this Ignatian issue. But it is still in its beginning stages; and until (and probably after) it expands into a steady stream of scholarly and pastoral books and articles, the value of an Ignatian Survey, such as the present one, will clearly remain: as a source of information, and as a stimulus to American study.*

Joseph J. Foley, S.J.

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## The *Spiritual Exercises* and Contemporary Thought

*Certain central themes running through modern psychology, literature, and drama—specifically, the image of man as a self-actualizing subject attempting to achieve a meaningful life in dialogue with the world—highlight some crucial aspects of the Exercises, which in turn have a special relevance for our time.*

"The *Spiritual Exercises* and Contemporary Thought," by Walter Farrell, S.J., *Review for Religious*, 22 (2), March 1963, 218-24.

WHEN I READ THE *Spiritual Exercises* of St. Ignatius through the eyes of modern thought, what do I see? This question resolves into two others: first, what themes or concepts are recurrent in contemporary thinking? Secondly, what light do these notions throw on the *Exercises*?

### *The Themes of Modern Thought*

In answering the former question we shall consider chiefly modern psychology, literature, and drama. First, let us take psychology. On May 17, 1962, Doctor Victor Frankl, professor of neurology and psychology at the University of Vienna, gave an address to the Academy of Religious and Mental Health which emphasized the following ideas:

#### *Psychology*

The doctors of today are confronted more and more with a new type of patient, one on whom the ordinary and familiar techniques of psychotherapy have little effect. This patient manifests a general lack of interest and initiative, a condition apparently deriving from loss of security in his physical surroundings and in his cultural traditions. He lives in an existential vacuum; his life lacks meaning and purpose. Dr. Frankl noted that the concentration camps were laboratories for this type of individual. There, he said, we experienced men who behaved like swine and men who acted like saints. It was up to the individual to decide which he would become; each man had to try to eliminate the existential vacuum and put meaning in his life. "It is time," Dr. Frankl concluded, "that this decision character of human existence be included in the very definition of man."

Let me now contrast the patients of whom Dr. Frankl spoke with another group studied by Abraham Maslow—a group of well-adjusted or "self-actualizing" people. These people are characterized by *acceptance* of themselves, of others, and of the world around them. They are eager to improve themselves and others, but they go about it gradually, peacefully, able to live with people and things as they are. They tend to be outgoing people: "problem-centered" rather than self-centered. They are autonomous and to this extent rather detached; they can live alone and yet they enjoy the company of others. They can sympathize easily and tend to see things in perspective. They are creative, for they have a value system that makes them independent of circumstance and relatively untroubled by anxiety. In short, they are adjusted to reality.

*Literature*

In his *Selected Essays*, Robert Penn Warren contrasts the "lost generation" of Ernest Hemingway's early novels with "all the sad young men" whom F. Scott Fitzgerald wrote about during the same period. Hemingway's characters, Warren notes, reject the prosperity of the twenties, turning away from its wealth and glitter; those of Fitzgerald, in contrast, run after every form of wealth and indulgence. But these differences, continues Warren, are superficial: both sets of people have this in common—"they are seekers for landmarks and bearings in a terrain for which the map has been lost." These angry young men did not disappear in the years between the two world wars; they are with us today.

*Drama*

In an interesting assessment of the depersonalization of modern drama, Glicksburg points out that the characters who people the plays of Strindberg, Chekhov, O'Neill, Williams, and others, are either men with no clear-cut identity, or lonely people—men in a futile struggle with forces they can neither master nor understand. The modern dramatist writes by questioning: he questions the base of reality, the norm of sanity, all of man's cherished illusions. The modern area of tragedy is the inner man, not the outer. This preoccupation with the disintegrated personality, with the subject and his struggle, paradoxically reflects "man's desperate quest for the ideal of wholeness."

*Contemporary Thought: Summary*

I would single out four themes as perhaps central in the thought we have just been considering: first, a preoccupation with man and the meaning of man; second, a tendency to focus on man's interior, to attempt to get a better sense of man as subject; third, a realization of the subject as engaging in continual dialogue with his "surround," the world of men and events; finally, an emphasis on human decision, the exercise of freedom, self-actualization as crucial to the proper human condition.

*Implications for the Exercises*

What light do these notions throw on the *Spiritual Exercises*? For one thing, the idea of man as engaging in a dialogue with reality alerts me to the dialectical character of the *Exercises* themselves, which consists in a reciprocal flow of activity between man and God. It suggests that there are two main parts to the *Exercises*: first, God's plan proper to man as we find it in the Principle and Foundation, and man's rejection of this plan as we meditate on it in the First Week; secondly, God's new plan, offered concretely in the kingdom and the advent of the Word, to which the exercitant must give his response, face to face with the person of the King.

Modern thought also develops the theme of the interior struggle of man. In the annual retreat according to the *Exercises*, there are two levels of activity: there is the "horizontal" or objective level of the *Exercises* themselves, the meditations common to all which remain the

same year after year; and there is also the "vertical" or personal level, that of the activity of the Holy Spirit in my soul, which is different from his work in the souls of others or in mine at a different time. St. Ignatius' directions concerning consolation and desolation indicate that he expects this vertical level to obtain, that there should be ups and downs. If the exercitant reports that he is experiencing neither consolation nor desolation, St. Ignatius humorously directs the retreat master to inquire whether the exercitant is really making the *Exercises*.

This preoccupation with the personal, interior, and vertical aspects of activity puts a new perspective on such things as the examen of meditation, the discernment of spirits, and the detailed considerations of the Two Standards, the Three Classes, and the Three Degrees of Humility. For these are all particularly concerned with assessing one's spiritual sincerity and charting the movements of grace.

The centrality of freedom and decision in modern thinking tells me that a retreat is not just a yearly historical event, a series of lectures, an extended examination of conscience, or spiritual reading made out loud. Fundamentally it is a *decision*—a decision resulting from the exercise of freedom under grace. Like Dali's painting of the Crucifixion, it is not just an objective event which I watch: I am involved; in the very act of looking, I *become* the event. I find myself looking down from the cross, one with Christ, and involved with Him in this salvific work. I am living out with Him a decision of redemptive love.

The annual retreat according to the *Exercises* is, then, the subject involved in commitment: for us it is a further decision, a continued commitment. It is a renewed, deepened continuation of the initial vocational decision which I made.

(Justin J. Kelly, S.J.)

### The Bible and the *Exercises*

*As Biblical Theology achieves greater prominence in all phases of the current life of the Church, the question inevitably arises concerning the accommodation of the Spiritual Exercises with contemporary exegesis. Actually the major themes of Biblical Revelation can be effectively woven into the scheme of the Exercises.*

"La Bible et les Exercises," Jacques Lewis, S.J., *Lettres du Bas-Canada*, XVII (1), Mars 1963, 5-15.

A RETREAT DIRECTOR can easily build up a catalogue of scriptural texts and apply them to the subjects of the meditations which he presents in the *Exercises*. There is no problem on that point. The point at issue is the internal conformity of the *Exercises* with Biblical Revelation viewed in the light of modern exegesis. The task is to ascertain whether biblical perspectives themselves can be found in the *Exercises* of St. Ignatius.

It goes without saying that the problem is recent. Fr. Joseph A. Fitzmyer, S.J. has already touched on this particular subject in his

article "The *Spiritual Exercises* and Recent Gospel Studies" (*Woodstock Letters*, July, 1962). His treatment, however, was concerned with the interpretation of the mysteries of the life of Christ.

For the reader's convenience certain essential characteristics of Biblical Revelation can be schematically outlined at this juncture.

1. In our sanctification, as in our creation, the entire initiative is on the part of God.
2. Theologically, the fact of creation is subordinated to that of election (Abraham, Israel, the Messiah). By means of this election God announces salvation to the human race given up to sin.
3. The Exodus is the fundamental event of the religious history of Israel and of humanity.
4. Salvation is only for the "poor of Yahweh."
5. Christ fulfills a central transcendent function. He completes the Old Testament and accomplishes the divine plan through His royal and suffering Messiahship. He invites man, by identifying Himself with him, to the bosom of a community: the Church.

Are these themes found in the *Exercises*? If they are not found there, is violence done to the Ignatian structure by introducing them in an arbitrary fashion?

#### *Preliminary Remarks*

The *Exercises* do not contain explicitly the complete thought of Ignatius since they are a practical manual for the use of the retreat director. To do the *Exercises* full justice, the other writings of Ignatius should be consulted together with the mystic graces received by Ignatius at Manresa, La Storta, and Rome.

While it is out of the question to maintain that St. Ignatius miraculously possessed the insights achieved through modern exegetical research, still he should not be blamed for not having them, nor should his own point of view be rejected. Obviously Christian spirituality should be in harmony with Scripture, but the strict exegetical method of interpreting Scripture is not the only legitimate method. Spiritual writers, the Fathers of the Church, and the Liturgy itself have always drawn on the Bible without being restricted to the literal sense. Nevertheless, God who adapts His action to persons and circumstances intends that we take into account today's biblical renewal together with the fact that retreatants are open to the perspectives of contemporary exegesis.

If the tenor of the *Exercises* does not have the same orientation as that of Scripture, there should be no fear of applying the scriptural orientation as far as possible; on the contrary, it is in accordance with the spirit of accommodation held by Ignatius. However, this would not have to be done by abandoning the proper end of the *Exercises*: the search for God's Will for me.

#### *Analysis of the Exercises*

It is obvious after considering several successive divisions, that the *Exercises* contain a single reality which dominates and unites them:

Jesus Christ. To this objective unity of the *Exercises*, there corresponds within the retreatant a subjective unity which resides in the election. Throughout the four weeks the *Exercises* pivot about two poles: the call of Christ and the response of man. These two poles are linked by the action of the "good spirit," the spirit of consolation. In the course of the *Exercises*, St. Ignatius expressly supposes that God and, in an inverted sense, Satan intervene in the soul of the generous retreatant. This is why the Discernment of Spirits is indispensable in an Ignatian retreat. Man, in the eyes of Ignatius, is a being visited by superior powers.

The Christ who dominates the *Exercises* is the eschatological Christ, the active center of the history of salvation. It is clear both in the mystical experiences of St. Ignatius and through the testimony of Nadal and Manare that the contemplation of the Kingdom is the point of departure and the heart of the *Exercises*. St. Ignatius sees Christ as the "Lord of all things" looking at the two cities which divide the world, and also as the "Spouse" of the Holy Church which the Holy Spirit directs and governs. The Lord, having come to His redemptive fulness, transcends the world while assimilating Himself to it. The Lord of the Kingdom is the Lord of the Ascension who acts in the world; before Him stands the entire world which He calls to Himself.

#### *The Principal Stages of the Exercises*

*The Principle and Foundation:* Two closely related characteristics are revealed here. St. Ignatius affirms in the first place that it is God who produces all reality here on earth and impresses a meaning on creation. Secondly, in creating He calls man to His service; He moves the will and inspires the soul to choose. The creation and the vocation of man are the work of the Lord.

*The First Week:* The Exercises of this period of the retreat place the exercitant within the history of sin beginning with the fall of Lucifer and ending with the state of the damned. The retreatant is led to see sin as a disorder in the divine plan. Once man has been excluded from Paradise, his history becomes one of active submission to the Mediator come to save him on the cross. "The Lord Himself passes from life eternal to temporal death in order to die for my sins." The First Week immediately directs our soul to the Savior in the colloquy of mercy and it ends with the contemplation of the Kingdom which contains the full response of God to the sinful world.

*The Kingdom:* The Lord in the contemplation of the Kingdom is presented with His cross offering labor, humiliation and poverty to those of His company. The Redemption with which Christ associated us is of a social nature. Jesus is a King who intends to conquer the whole world. The *agere contra* of the Kingdom is an individual effort only in so far as St. Ignatius envisions it as an effective commitment of the retreatant to the salvific plan of the Lord.

*The Mysteries of the Life of Christ:* St. Ignatius does not consider the deeds and actions of Jesus as examples or models of the various



Christian virtues. Christ should be viewed as one who has chosen a poor and suffering condition in order to devote Himself to the service of His Eternal Father.

*Ad Amorem:* This contemplation, the culmination of all the *Exercises*, inculcates in the retreatant a spirituality of participation in the action of God on earth. All one has and does is given to the Lord to realize His divine plan in the world.

#### *The Biblical Spirit of the Exercises*

The similarity between the themes of the *Exercises* and those of Scripture is undeniable. First of all, the *Exercises*, like Scripture, present God as transcendent Lord and Creator. God is the One from whom everything on the face of the earth proceeds. The source of everything is the divine goodness and wisdom which is Providence. God is love in the scriptural sense and to sin is to forget the love of the Eternal Lord for us. God creates in order to call, to effect an election through our indifference. This direct link established by Ignatius between creation and election parallels the thought of the Bible in which God creates for the purpose of election. This is evident in the first eleven chapters of Genesis which serve as an introduction to the election of Abraham.

The First Week with the figure of the Redeemer in the exercise on the triple sin is reminiscent of the Protoevangelium announcing the victory of the first-born of woman over the devil. Like the Old Testament, the First Week asks the retreatant to humbly recognize his sins, to answer the warm greeting of the Divine Mercy, and to heed the voice of the prophet. The Christ of the *Exercises* is the "Lord" (Kyrios) of St. Paul, He who has come in the "last times" to realize the eternal design of God by making Himself obedient unto the death of the cross in the "emptying" to which His love delivers Him.

There are other similarities between the *Exercises* and Biblical Revelation. The knowledge of creation which St. Ignatius received at Manresa; "A white presence, out of which come rays of light caused by God," resembles the Glory of the Lord described in the Pentateuch. The program of the Two Standards recalls St. John on the triple concupiscence (1 Jn. ii, 16) while the entire book of the *Exercises* carries strains of the great apocalyptic battle which the dragon wages against the woman and her children. The role of the "spirits" also has echoes in the New Testament (Heb. v, 14; 1 Jn. iv, 1).

It appears then, that the essential characteristics of Revelation which were listed at the beginning of the article are substantially verified in the *Exercises* except that of the Exodus which is not formally found in the text. However those biblical themes which are absent can be woven into the text, thereby increasing the power of the *Exercises*. For the words of Revelation, like those of Jesus, are "spirit and life."

(Raymond Adams, S.J.)

## The Scriptural Basis of the Principle and Foundation

*The Bible is the history of man's salvation by the Father through the Son in the Spirit. This article attempts to pour the richness of Salvation History into the Exercises in a way consonant with Ignatius' own vision of the God of love. Various biblical themes are introduced to fill out the broad-boned skeleton of the Principle and Foundation.*

"Fondo escriturario del Principio y Fundamento," Francisco Marín, S.J., *Manresa*, 35 (136). Julio-Septiembre, 1963, 241-50.

THE PRINCIPLE AND FOUNDATION is not an apologetic for the fact of creation. It seeks rather the purpose of man. "Man is created, but for what?" The answer, at once simple and profound, emerges from a mosaic of biblical themes.

*Genesis* offers a picture of paradise: serenity and equilibrium amidst the luxuriant verdure of Eden. And there walks man, created in the image of God, an I-thou, male and female, living in graceful intimacy.

A husband is head of the wife, just as Christ is head of the Church. . . . This is a great mystery—I mean in reference to Christ and to the Church. (Eph. 5:23, 32)

Into the heart of this harmony burst the sinful cry, and paradise is no more. But the promise of enmity between the woman and the serpent launched Salvation History.

A new creation, a restoration, a return to original harmony is St. Paul's call to redemption. Happiness assumes an eschatological aspect when God "will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning, nor crying, nor pain any more" (Apoc. 21:4).

The return to Eden is symbolic of the true restoration: God's call of man to intimate personal union. Each unfolding of the Messianic revelation is a further invitation for man's return to love.

Abraham, "God's friend," rejoices in a friendship based on a God who is a mountain of rock. "He trusted the LORD" (Gen 15:6).

By faith he who is called Abraham obeyed by going out into a place which he was to receive for an inheritance; and he went out, not knowing where he was going. (Heb 11:8)

Abraham's faith of firm friendship initiated the restoration.

Moses welcomed a deeper sign of divine preference. "I am who I am" (Ex 3:14) revealed not existence, but the plenitude of existence—a presence. Yahweh is a presence which transcends all human experience: it is immovable, unfeigning, fore-ordaining. And this presence is placed at the service of the Hebrew people. It emerges as a free presence of love. The Hebrews are no longer friends, but first-born, beloved:

Then you are to say to Pharaoh, "Thus says the LORD: 'Israel is my first-born son; so I said to you, "Let my son go, that he may serve me"; but you refused to let him go.'" (Ex 4:22, 23)

The Desert is the center stage for the sealing of the Covenant in a theophany and a promise. The great theophany of Exodus 34 reveals Yahweh as "a God compassionate and gracious, slow to anger, abounding in kindness and fidelity"—a roll call of recurrent biblical attributes (*rahum, hen, hèsed, emet*). And this LORD makes his promise:

'I am going to persuade her, and lead her to the wilderness, and speak to her heart. . . . And she shall respond there as in the days of her youth, as in the day when she came up from the land of Egypt. On that day it shall come to pass,' is the oracle of the LORD, 'that you will call me, "My husband".' (Hos 2:14-16)

These two saving events disclose the intimate personal character of the Covenant. It is a betrothal (the wedding awaits the Christ). The infidelities of Israel become fornication, and the lyricism of the Song of Songs is epithalamic.

Even at its apex, the Covenant remained the intimacy of two persons in their otherness. In Christ, however, the fore-shadowings of God and man merge into the mystical union of the God-man; Covenant becomes Church, i.e., Christ. Entrance into the reality of Christ in his Church restores the lost harmony of Eden. Love gains entrance; love is the "for what" of creation. Love remakes us in the image of the God of love.

The biblical themes are recapitulated in the refrain "the praise, reverence, and service of God Our Lord." Praise and reverence are elements of service, and service demands the antinomical virtues of liberty and dependence. This antinomy is resolved only through love, the love of the "Servant of Yahweh" and of the faithful "remnant." ". . . and in this way, to save one's soul," is itself the promise of future glory written into the present possession of the life of the Trinity. The just shall "be with" the LORD. The impious are segregated in *sheol*. "In the beginning was the Word. . . . He was in the beginning with God" (Jn 1:1, 2). Without ceasing to be with God, the Word, the living God, became man. So too we, by being with God, will live with the life of God.

Our existential ordering to the love of God posits two moral conclusions: one practical—the use of creatures; the other affective—indifference.

Yahweh, he who has life in abundance, excludes all created sources of life:

Where is their God, the Rock in whom they sought refuge. . . ? Let him come to your help; let him be a shelter over you! Know now that I, I am he, and that there is no god beside me; it is I who slay, and bring to life; when I have inflicted wounds, it is I who heal them. (Dt 32:37-39)

Only Yahweh can love us with the love of re-creation and restoration. This is the love symbolized in conjugal union and for which St. Paul accounted all creatures as dung.

To choose and desire those things which are more conducive to the goal for which we are created requires a scale of affection and love. "Simon, dost thou love me more than these do?" (Jn 21:15). Compelling

love, not apathy, is the root of Ignatian indifference. "For I am sure that neither death nor life . . . nor any other creature will be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom 8:38-39).

(Andrew Weigert, S.J.)

### The Grace of Affectionate Reverence

*The Spiritual Diary of St. Ignatius shows the genesis of a special divine gift, which helped to create the characteristic Ignatian spirituality.*

"En torno a la gracia de acatamiento amoroso," Manuel Ruiz Jurado, S. J., *Manresa*, 35(135), Abr.-Jun. 1963, 145-154.

IGNATIUS OF LOYOLA WAS ALWAYS SENSITIVE to interior tendencies which manifested the will of God, especially in methods of prayer, and so he noted on March 9, 1544 in his *Spiritual Diary* that God wished to show him some way of going about it. The conviction can be traced cumulatively through notes on previous days and it persisted subsequently in the form of almost uninterrupted divine consolation until on March 17 a culmination was reached in the infused grace of affectionate reverence, which clearly confirmed the divine will concerning the desirable attitude in prayer. Further explicitation on March 30 showed Ignatius that this reverence should be affectionate and that it should be extended to creatures. The following day he felt that the attitude should be preserved throughout the day to be fulfilled in the celebration of Mass. On April 4 he realized that when the grace is not experienced one may seek it by means of awesome reverence, recollecting one's faults. Then God may deign to infuse the gift of loving reverence.

#### *This grace is mystical*

The words in which Ignatius described his experience show that we are dealing with a mystical gift. The soul has an intellectual vision of the Trinity, a vision that is spiritual, intuitive, simple, and beyond natural forces. There are also tears, affection, and an awe which sometimes deprives him of speech. He is aware that this gift is beyond any effort of his, conscious of it as a visitation of God, whose presence in his soul produces these effects. It seems worthwhile to study this gift more in detail, because Ignatius himself records it as spiritually more beneficial to him than any previous one.

#### *From a psychological point of view*

As an effect of this grace, the will of St. Ignatius was in complete submission to the divine will in an attitude of love, devotion, and complete readiness to serve. It was the result of an illumination of the intellect through a vision of the divine majesty.

#### *From a theological point of view*

This grace exercises the supernatural faculties of the soul, the gifts

of the Holy Spirit, particularly fear of God and wisdom. This fear is not an anxiety about displeasing the divine majesty, but rather an anticipation of the awe that comes with the beatific vision. Wisdom refers to participation in the life of the Trinity and awareness of divine transcendence and human insignificance. There is also the gift of understanding, which discovers the hidden mystery of creatures, especially those related with Mass, and of course our neighbor. The gift of counsel intuitively attitudes toward God and men, the latter participating in the divine majesty and therefore worthy of affectionate reverence.

*From an ascetical point of view*

St. Ignatius notes in his *Diary* that consolation was in direct proportion to his self-abasement before heaven. One must be especially reverent in saying Mass. Tears must be avoided out of reverence. Typical of him is that he is aware withal that one must sometimes simulate an opposite attitude with men, just as Christ did with the pharisees.

Ignatian asceticism took a decided turn toward humility and reverence as a result of his experiences of those days. He already was in the unitive way, enjoying infused contemplation. Humility had become second nature to him ever since the days of Manresa, but we can still speak of a deepening of his reverential attitude toward God. Since he was working on the *Constitutions* at this time, we may conjecture that this grace of affectionate reverence toward God and sacred things, both as a fundamental way of life and as a means of seeking and of finding God in all things, was granted Ignatius not only for his own spiritual advancement, but also for those who would live in the Ignatian spirit as contemplatives in action.

*Similar graces in other mystics*

St. Theresa knows also of a reverence that is "very different from what we can achieve," associated with a vision of divine Persons. But for her this reverence toward God accentuates the vanity of created things, where as in St. Ignatius it gave rise to an affectionate reverence for creatures. This extension of the object of the grace is also missing in the otherwise strikingly similar experiences of the contemporary mystic Claudine Moine. Generally speaking, the infused grace of reverence and humility with love in the mystics seems to be an anticipated sharing in the "certainty and the delight of union with the ultimate Truth in Love."

*Essential episode in Ignatian spirituality*

The mystical experiences in the *Diary* of St. Ignatius illuminate several essential aspects of Ignatian spirituality. The typically Ignatian outlook on superior-subject relations is seen more clearly in the light of his esteem for true humility, reverence, and obedience to the divine majesty as manifested in the superior. Reverence with the motive of recognizing and honoring the divine image in everyone is extended to all social intercourse. This promotes devotion in a life of contemplatives in action. For these motives humble offices should be undertaken. All creatures: authorities, the neighbor, the chapel, pious

tales, sacred images and relics, speak to Ignatius of God and are made after the image of God, and so it is that reverence shown to them redounds to God's greater glory.

(Franz Kasteel, S.J.)

### Finding Devotion in All Activity

*Disposition drew Blessed Peter Faber to contemplation; obedience threw him into activity. In his Memoriale, he worries out a solution to his personal dilemma.*

"Bei allem Tun Andacht finden." Aus dem geistlichen Tagebuch des seligen Peter Faber, Peter Henrici, *Geist und Leben*, 36 Jahrgang 1963, Heft 4, Oktober 1963, pp. 281-293.

PETER FABER'S MEMORIALE (MHSJ, Fabri Monumenta), a diary of the years 1542-1543 when he was living in Speyer and Mainz, reveals his spirit of continuous dialogue with God and the supernatural. Contemplative by temperament, Faber lived an apostolate of travel and activity. He believed that in works for the service of God, there is an encounter with God, contrary to the Lutheran disdain for works as mere "externals." His explanation is based on the meaning of devotion.

Devotion, for Faber, is the interior animation of man's activities. He once defined it as "the immediate understanding with loving awareness of the Divine." (Mem. 81) It is the encounter with God which can take place in any interior or exterior activity of man.

#### *Occasional devotion*

Accidental events became for Faber occasions of raising his spirit to God. Certain events are naturally capable of lifting up the heart and can lead to reflections on one's instrumentality in the progress of others or to remorse for one's poor reception of Jesus.

Devotion is also inspired as a defense reaction against distractions and temptations. For this devotion, we should thank God, "who does not want to leave him to his evil thoughts or even to thoughts of mere vanity. Nor does God allow him to remain idle, without anything to do." (Mem. 69)

#### *Method of seeking devotion*

Finding devotion in all action is not in itself the first ascent to God, but it is the result of such an ascent. "Praise to the Lord, who has many ways of leading us gradually to a perfect knowledge and love of Himself. . . . And once man has entered into God . . . once he has found this way, he is able 'to return to his own country by another way'. . . . Once he has come to a deep personal love of God, he is able to grow continuously in it and to comprehend more and more of the mystery of God, day by day. Then also, he can come down without much danger, to work among his fellows." (Mem. 66)

*Right motive in seeking devotion*

This first ascent to God must be undertaken for His sake—not in view of spiritual profits which one could hope to later draw from it. We should not seek the things of God only as medicine for anxieties, depression or temptations. “Only the lukewarm act this way”—those who find satisfaction in full protection against any fall. “Be much more intent on going higher . . . not because of a fear that your spiritual motivation might weaken . . . but because of love for holiness.” We must seek the things of the spirit “. . . because of their own value. Then you will at last come to the love of God for His own sake.” (Mem. 54)

*“Sentire”*

The nature of this devotion, then, is to see things with the eyes of God, or better, to have the right pleasure in them, inspired by the Holy Spirit. We thus have a living awareness of the spiritual import in things and events. “May Jesus grant us, in His omnipotence and goodness, that we find the right spirit and purpose in the demands of our daily business and conversations; for it is with these that from time to time and in diverse manner we will, of necessity, be physically concerned. . . .” (Mem. 146) “. . . And in the case of difficult works, you become much more aware of how little man is able to achieve by himself.” (Mem. 128)

Devotion of spirit is lost by focusing attention on less worthy things; this leads to seeking the “. . . satisfaction of the soul in that of the body . . .” and “. . . the spirit is no longer able to find the truly spiritual food. . . . We must ask God that He may help us toward a contemplation of higher and more spiritual things, in order that finally we will understand everything in us as spiritual and in a spiritual manner.” (Mem. 107ff.)

*Devotion begets apostolic activity*

An important consequence of this devotion which unites us so intimately with God is that in all activities we become instruments of His salvific love. An open heart for God will engender an open heart for everything else. Misconceptions and suspicions will fade. Bitterness and despondency, the result of contemplating only the imperfections and shortcomings of things, will also diminish if we can “. . . not be attentive how things look by themselves, but how they appear before God . . .” and learn “. . . how He wishes us to look at them.” (Mem. 170). Faber prayed: “May Christ grant that I can truly give what I have offered, that I can belong to all, and not only belong to all but also live and work for all . . . for the love of God and the salvation of all both living and dead.” (Mem. 142)

*Activity—prayer*

In Faber’s eyes, activity has a greater value than prayer, not because it is better in itself, but rather because contemplation can be present in action, but not vice versa. “. . . one who seeks and finds the Spirit of Christ in good works, makes much more positive progress than some one who seeks for it only in prayer. For finding Christ in activity is related

to finding Christ in prayer as actual achievement to mere wish. . . . Thus your life should imitate Martha and Magdalene, to devote yourself to prayer and pious works, to unify action and contemplation." (Mem. 126) *Intention as anticipation*

To find this unifying devotion in our work, a right intention should ensoul all our actions: God first and other things according to the measure in which they are related to our first purpose. Such an intention is an anticipation of the end, when God will be "all in all." Thus devotion reveals its twofold nature: it is the road to heaven and the anticipation of heaven. "Let God be the first motive that brings you to work and also to rest. . . ." (Rule for the Brotherhood of the Most Holy Name of Jesus in Parma, founded by Faber, *Fabri Monumenta*, p. 43.) Other interests, in descending order, will be our souls, those of our fellow men, care for our bodies and all the rest that the body needs. "Once the other striving, the true supernatural love, has taken possession of our total will and spirit, for all times and everywhere, then all that went before will have come to order in rest, that is in peace; and mind, memory, will and all the rest will follow smoothly. But this will only take place once we are in the house of the blessed, and to this we are on our way day by day." (Mem. 72)

(Neil Abel, S.J.; Joseph McCarthy, S.J.)

## Prayer and the Human Word

*A phenomenological analysis of the human word will help us to better understand the meaning of prayer; it will help us to see an intimate relationship, not a bold contrast, between vocal prayer and mental prayer.*

"La Palabra Humana Y La Oración," Rafael López-Olea, S.I., *Manresa*, 35 (136), July-September 1963, 225-232.

TODAY EMINENT THEOLOGIANS are complaining that prayer, the soul of faith and the expression of religion, is receiving all too little attention. We want to add our voices to the complaint with this discussion of 'vocal prayer.'

A meager understanding of the distinction between mental and vocal prayer has devitalized the religious context of the human word. There is no religion really without God's word and man's response. In the phenomenology of the sacred, we find a divine word, revelation, culminating in the Word. At the other end of the spectrum, we find man in his loneliness seeking through the thous of his experience the infinite Thou, upon whom he may anchor his abiding restlessness. We have then God's word, revelation, and on man's part, the hearing or consideration of the word of God (mental prayer), and the uttering of man's own word, his response (vocal prayer). Both human elements are necessary for prayer that is complete and authentic.

The revelation of God became more and more personal—even to the point where His word reveals Himself in the Divine Word. Man in



turn attempts to reveal himself to God haltingly at first, but more intimately once he has fully entered the sphere of the sacred; he speaks a pure revelation, personal and responsive. Mystical prayer is just this: God's Word and man's word turned into pure revelation, full personalization in mutual revelation.

The history of the Church shows that the pendulum swings between two possibilities of religious dialogue between God and man: one, the personal type; the other, a community type, which offers to the individual, in the Church, the place and vital relation which make possible continual encounter with God. Community prayer, however, must be realized from the inwardness of each individual.

There are really two sources which can provide a man with words: 1) his own interiority (personal word), whether his consideration of the Word of God provides his own spontaneous, personal response, felt in the depths of his heart, or whether his own interior poverty makes his response a simple yes to his indigence, a response made in difficult silence; 2) the words that have sprung spontaneously from the interiority of other than distinct from himself (received word); in using these words, man drinks in a fountain of rich experience and awakens a multitude of experiences dormant in himself. (Among these others, of course, God Himself comes first: from the Psalms to the Our Father, we have in revelation a wonderful arsenal.)

What doctrinal orientation is revealed to us in our Lord's teaching? It is one of equilibrium between personal and community prayer, between the necessity of words (*say "Our Father"*) and the simplicity of words that express the authentic. Remember that there is not nor can there be a prayer that works *ex opere operato*; interior disposition is essential.

Even the words used for prayer in the New Testament (*deomai, erotao, aiteo, etc.*) corroborate our conclusions; these words are pregnant with meaning; they never refer to an action, routine, empty, imprecise.

In Ignatius' teaching on prayer, the importance given to the human word has not been sufficiently emphasized. In the *Exercises*, the exercitant is in continual contact with God; the message is to be relished, considered personally. The director is both to concern himself with God speaking to the individual and to orientate the movement of his spirit toward this meaning.

Each exercise is to be preceded by two received vocal prayers: the preparatory prayer and the petition. Why? Because the exercitant will probably not find adequate, authentic words of his own as he begins his prayer, but St. Ignatius wants him from the beginning to enter an atmosphere of religious dialogue with God. Abstract knowledge of revelation is not the essential point, but a God-given wisdom of the soul. Ignatius, however, does not stop here. Each meditation has a dynamism toward the colloquy, a 'personal' word, filled with meaning because of the preceding consideration of the word of God.

The second and third methods of prayer have the same purpose: a deepening, a making one's own the word that has been received. The third method insists on the balance between the word insofar as it is

received and emphasized with every breath, and the same word insofar as the individual must make an effort to make it his own and fill it with meaning through the consideration of what he is saying and through the fusion of vital feelings.

St. Ignatius would have the soul continue her education in the life of prayer through these methods in which the function of the word is predominant. "I have a greater desire to know how to make a perfect prayer using words than to make a purely mental prayer." Nadal.

(Eugene Barber, S.J.)

### The Long Retreat Presented by Father Antoine Le Gaudier

*Fr. Le Gaudier early in the 17th century, schematically presented a 30 day retreat designed for the Tertians under his direction. The text is one of the earliest attempts to fit the Exercises to a specific Jesuit function.*

"La grande retraite du P. Antoine Le Gaudier," H. de Gensac, S.J., *Revue d'Ascétique et de Mystique*, 39(154), Avril-Juin 1963, 172-195; (155), Juillet-Sept. 1963, 338-360.

IN 1618 FR. ANTOINE LE GAUDIER finished his *Introductio ad solidam perfectionem per manuductionem ad S.P.N. Ignatii Exercitia integro mense obeunda*. This work, as the title indicates, is a detailed presentation of a thirty day retreat in the light of the *Exercises* of St. Ignatius. In addition, the work contains several chapters for the guidance of Jesuits undergoing their Third Probation. The first part of this article sketches the career of Fr. Le Gaudier and illustrates the tradition which he employed in giving the *Exercises*.

*Le Gaudier* received his training in the *Exercises* from Manare, Coster, and others who in turn were formed by Ignatius himself or by Paschal Broet. His interpretation of the *Exercises* gained wide favor and it was used by such authorities as Frs. Lallemand, La Columbiere, Petitdidier, and Roothaan.

In the detailed outline of *Le Gaudier's* retreat there are several points of interest. There are only three daily meditations excluding that made at night. The afternoon meditation is replaced by a consideration of the Rules of the Society. Already in 1591 Fr. Quadrantini had asked if it was possible to replace the outline furnished by the Decalog, the Capital Sins etc., by the rules of the Institute. This was approved although the editorial commission of the *Directory* did not mention this suggestion in the definitive text.

#### *The End Pursued: Perfection of the "Vita Mixta"*

Fr. *Le Gaudier* constantly enunciated both the distinction and the relationship between the end and the means. The more penetrating the knowledge of the end is, the more effective and precise will be the choice of apt means leading to that end.

For Le Gaudier the contemplation of the Kingdom is the focal point of the *Exercises*. It is his opinion that St. Ignatius wanted above all to form the retreatant in the imitation of Christ. There are three acts which divide the life of Christ, and to each act there corresponds a week of the *Exercises*. The Second Week proposes the imitation of Our Lord by a life of action consecrated to the promotion of every individual perfection as well as the perfection of the neighbor. With the Passion as its ultimate end, the Third Week should strengthen the good resolutions and choices previously made. In the Fourth Week the contemplation of Christ's glory rouses a hope which will not overlook any act which leads to joyful union with God.

#### *The Method of the Three Powers*

The memory is not merely a storehouse of reminiscences, but rather it connotes the active intervention of the intellect which considers the thoughts, words, and actions of a particular scene: it weighs and evaluates the sense of the words of the text. The resultant judgment is also an act of supernatural faith, for truth is only recognized by virtue of a divine guarantee. The affirmation of this truth becomes an act of worship.

The clarity of the *lumen practicum* which has already aroused the judgment of faith, will now make possible the reasoned deduction of practical conclusions. The task is to discover the meaning of these conclusions for me at the present moment. Finally the will is the proper center of *affectus et motus*; it exercises itself concerning the conclusions elicited. This is the purpose of all preceding activity and the whole meditation tends to this. Action is the operation of the will *per affectus et motus*. The affective powers of the will break into a dialogue of interpersonal communion or colloquy.

#### *Descriptive analysis of the Four Weeks*

The commentary on the text of St. Ignatius contains nothing original. The retreatant is brought to consider himself as a being ordained to a single end proposed by the Creator—His own Glory. That is the sum of the Foundation.

#### *The First Week*

The First Week begins a process of purification which is only achieved with the last point of the contemplation *Ad Amorem*. This process however is a continuous one.

Le Gaudier asks his retreatants to take a strong, pitiless look at their own corruption. This is done not only to be confounded and to ask pardon, but also to root out and destroy the sources of vice. The revealed truth of the fall of the angels, the sin of our first parents, the possibility of damnation for a single mortal sin causes reflection and a personal application which begins a discourse whose conclusions are prolonged in affective feelings.

The constant concern of the director is that the retreatants devote all their attention to one end, which constitutes the perfection ambitioned by St. Ignatius for his subjects, that is, a better disposition to receive the

grace of illumination and the energy to put resolutions into practice. Fr. Le Gaudier gives several hints on the remedies to be applied to the chief imperfections. These are, in general, thoughts on the presence of God, the ugliness of sin, and the last things. The choice of particular remedies depends on an election and colloquy undertaken in the sight of God.

*Second Week: Central Role of the Kingdom*

The conversation with Our Lord begins with the contemplation on the Kingdom which reveals the mystery of the mission of the Son. This conversation elicits an adhesion to the principle of imitating without reserve, thereby resulting in a transforming communion "mecum." This is the germ of the Society's Institute.

The meditations on the coming of Christ into the world and the hidden life at Nazareth all show how *amor mundanus* is irremediably opposed to the glory of God. The humility and poverty of Jesus show us the way to glorify God on earth.

*The Apostolic Ministry and the Glory of God*

The hidden life of Jesus renders glory to God because it assumes situations diametrically opposed to the pride of the flesh. The public life does not imply attitudes that are new, but it does require a deeper evaluation of those which have already been grasped. In this way a concrete notion of the apostolic life is elaborated, which Fr. Le Gaudier considers the purest determination of evangelical perfection.

The apostolic ministry is the means whereby individual perfection grows through a privileged exercise of love of God springing from contempt of self. This is the very basis of the principle which governs all our work. Purified and anchored in this way, charity reaches out without losing its energy. On the contrary charity is strengthened because the occasions of self renunciation are multiplied together with more opportunities for admiring the Divine Perfection. The development of the meditation of the Two Standards illustrates how Christ wants His disciples formed and reformed in intimacy with Him, just as He lives in the bosom of the Father. This intimacy is gained by propagating Christ's manner of life. The baptism of Christ shows that the apostle should be able to gain strength from the double guarantee of the interior witness of his adoptive sonship and from the mandate entrusted to him by his hierarchic superiors. The temptations in the desert are typical of the secret assaults made against the envoys of Christ: excessive confidence in natural means, presumptuous vanity which goes beyond the capacities given by God, greed and the will to power. The reaction of Jesus to this is a source of light for those who undergo these trials.

*Election and Reform of Life*

For Fr. Le Gaudier the Three Degrees of Humility precede the Three Classes which are set aside here. To explain this, attention should be directed to the double notion of end and means. The election unfolds in two stages: First, the choice of a degree of perfection closely tied to the meditation on the Three Degrees of Humility and then the choice of the

means of perfection in connection with that of the Three Classes. Undeniably Le Gaudier manifests here a frequent tendency to a rigid and geometric systematization. Actually it is somewhat artificial to invite retreatants to choose a degree of perfection when they are already personally engaged by public vows and have promised to definitely enter the Society if the Society decides to admit them. On the other hand, it seems that the choice in this context is a renewal of a spiritualized conscience interiorized and filled with the decision already aroused by the initial call of God.

On reading Le Gaudier's commentary, it is surprising to see the restrictive, if not depreciative, sense ascribed to the second degree of humility as well as to the first. The analytic and categoric mentality of Le Gaudier is more attentive to the differences rather than to the connections between the three degrees. For him, the second degree joins in an abstract way the generous, positive indifference which strives to avoid every deliberate venial sin with the intention to enjoy all the pleasures legitimately allowed by the first resolution. Consequently there is a perilous character in a situation where one might fall into numerous occasions of faults committed in surprise and where one might let many occasions for gaining grace slip by. Theoretically, the position of Le Gaudier is not erroneous; but can it be imagined that anyone who recognized the concrete difficulties in realizing the ideal of the second degree would explicitly formulate such a duality, not to say duplicity of intention? Of course the illusion can be maintained for a while of living according to this ideal without at all striving to avoid even the remote occasions of venial sin; but if it is not thus denatured, the second degree constitutes a very high norm of perfection since it supposes a persevering tendency to the third degree by a continual but discrete mortification.

As for the three times for the election, Le Gaudier maintains a certain reticence about the first and second times. At least the latter will demand confirmation by being ordered to the third time.

#### *The Virtues of the Apostolic Life*

The series of meditations which picture the apostolic virtues in detail seem to be rather ample, and even interrupt the movement of the *Exercises*. It must be remembered however, that the instructor is addressing himself to priests who are beginning their ministry. Furthermore the mysteries of Christ constantly occur throughout these meditations.

The mission of the apostles is rooted in the mission of the Word sent by the Father to manifest His glory. Consequently they ought to communicate to all a practical knowledge of the mission of the Word, radiating their intimacy with the God-Man. The ordinary means of this diffusion will be public preaching and the teaching of catechism, spiritual conversation, and the administration of the sacraments. Zeal, the fruit of theological charity, animates the work of the priest. Poverty and detachment from the world as well as humility make the legate of Christ a modest and docile instrument of the Master. Our Lord wished that His own not be endowed with great natural qualities lest they become

proud of the works in which they cooperate. He Himself sounded the depths of nothingness in His condition of creature through the light of wisdom which He received gratuitously from the Father. This humility assures the necessary mistrust of self and confidence in God. The miraculous draught of fishes illustrates this point.

#### *Third Week*

The preceding pages have outlined an austere spirituality which is found throughout the Gospels and the *Exercises*. Still they disclose a certain ascetic voluntarism and are redolent of Semi-Pelagianism. The Third Week complements the active abnegation of the Second Week by letting the Lord take the initiative in the purification which plunges the disciple into a night which is a remote replica of the Passion. The trials which God sends to His friends intensify their personal sanctity. Le Gaudier tries to determine the precise nature of these trials; some will be concerned with personal goods, others will be concerned with those of a formally supernatural order.

#### *The Mysteries of the Passion*

The instructor develops only two meditations while contenting himself with transcribing the text of the Vulgate of the Exercises. Concerning Christ's preparation for His Passion, Le Gaudier notes that it was constantly present in spirit from His entrance into the world. The actions and words of consecration in the Cenacle coincide with the final arrangement of the intrigue of the Jews.

A rather long meditation has for its purpose the union of the retreatant with the mystery of the agony. A short admonition of the instructor asks the retreatant to contemplate not only the torments inflicted on Christ in their concrete reality, but also the *interna derelictio et tristitia* of Him who drains the bitter chalice.

#### *Fourth Week*

The comments on the Fourth Week are very succinct. Only three apparitions and the mystery of the Ascension are proposed without any commentary on the points of the *Exercises*. Le Gaudier omits Pentecost, the Beatitude of the Saints, and the glorification of the body. It appears that Le Gaudier accorded little importance to the Fourth Week.

#### *Contemplation Ad Amorem*

The Foundation and all the succeeding meditations seek to arouse in man the resolution to refer himself together with his possessions solely to the glory of God by disposing the retreatant to charity. There is in the course of the four points of the *Contemplation ad Amorem* a strict connection between the recognition of the gift received, the affective experience of the goodness which is manifested, and the determination to return it.

The consideration of God's ubiquity is described in a strictly intellectual sense through the traditional distinction into location by essence, potency, and presence. Likewise there is nothing very original on the point describing God's labor in the world.

### *General Conclusion*

This objective presentation of the retreat seems at give an impression of aridity. The citations from Scripture and the Fathers of the Church give some affective flavor to the points but this is not the dominant characteristic of Le Gaudier.

Nevertheless, his fidelity to St. Ignatius must be emphasized. Undoubtedly an ascetic pragmatism seems to impede the transmission of the supple nuances of St. Ignatius' conception of practicality. Le Gaudier's penchant for systematization obscures the spontaneity of the spiritual experience. The exaltation of the apostolic life glosses over the redemptive value of the contemplative life. Perhaps Le Gaudier thought the latter dimension could only be sought in secret solitude with God to Whom he hoped to lead his retreatants.

(Raymond Adams, S.J.)

### The Role of the Experiments in Jesuit Formation

*The purpose of the Society's experiments is to test and form the candidate by exposing him to humble service in the world. The whole personality should be committed in these experiments.*

"Experiences et conversion," Francois Roustang, S.J., *Christus*, 10(39), Juillet 1963, 335-352.

WHEN ST. IGNATIUS INSTITUTED THE PRACTICE of having prospective members of the Society of Jesus undergo a number of experiments to test their fitness, he was considered an innovator in the eyes of other religious orders. Actually, not only was he paralleling the ancient practices of human societies which are accustomed to subject adolescents to prescribed trials before their admission to adult status, but also he was imitating the practice of the ancient monks who did not accept disciples before making them undergo certain difficulties typical of their own vocation.

Moreover, to understand the experiments and to grasp their broad import, they should be compared both to the renunciations which pagans made on entering the Catechumenate and to the penitential rites which made possible the reinstatement of sinners into the ecclesiastical community. This is the context in which the Ignatian experiments should be situated, since their object is the constitution of a particular religious society which is the Society of Jesus.

Before describing in detail the religious significance of the three principal experiments (The *Exercises*, Hospital Trial, and Pilgrimage) we must indicate the role St. Ignatius wished them to play, and the manner in which they were lived in his time.

#### *Meaning and Practice of the Experiments*

Separating himself from sin in order to devote himself to God, the monk leaves his home, his family, his possessions and retires into solitude, preserved from harmful contacts with the outside by the walls of

his convent and guided by common rules in the quest for God. But the situation of the religious who, for apostolic reasons must remain in contact with men both good and evil, poses quite different problems. He must, before he is capable of helping others, change himself and receive such a formation that he will not slip back and fall under the influence of evil. St. Ignatius was acutely aware of these difficulties and the obligation to remedy them. Men had to be prepared to live in the full current of life and not in the protection of the cloister. Accordingly, the experiments were to be drawn from life itself and they were to allow the individual to make continual forward progress in his conversion to God.

A life lived in the world can make a man aspire after the good, but there is an equal risk that it will move the senses of the will to imperfection or evil. The ideal, therefore, would be to set up a series of experiments which would progress from the easy tasks to the more difficult ones, from a minimum of outside contact to a life involved with the lives of other men.

From the very beginning of the Society, the need was felt to act with flexibility and to allow the superior to decide whether each experiment was opportune for each individual. The rigor and extreme peril which characterized journeys at that time rendered the practice of the pilgrimage difficult, if not dangerous. Simon Rodriguez brings this out in a letter to Rome. "I don't know whether Fr. Santacruz has forgotten to inform you that all our scholastics sent on pilgrimages return sick. I think it is because they are not used to traveling. I've tried the experiment in winter and in summer. In both seasons they are weakened and lose a great deal of time. If you should find a good means of harmonizing the Institute with the health of our brethren, for the love of God, let me know." In other cases the rugged experiment did not only destroy health, it also had regrettable moral effects.

Often the pilgrimage and the hospital trial were put aside and replaced by the practice of domestic service in the kitchen or in the garden, as well as some instruction and preaching. In a text of 1552 or 1553, Polanco deploras—probably without much success—the fact that there were no other experiments in use except the fourth, that is to say, the service of the house. In place of the experiment made in the midst of the bustling life of men, the preservation of health and a more exact consciousness of the weakness of character did not permit the novices to go far from the house nor to spend any length of time outside it. Nevertheless all these difficulties did not prevent St. Ignatius in successive editions of the *Constitutions* from constantly reaffirming that these experiments were an integral part of Jesuit formation.

#### *The Exercises and the Conversion of the Heart*

The man who starts a retreat is apprehensive about the unknown and strives to take refuge in a plan mapped out beforehand which will help him avoid any anxiety over the response to the actual will of God. Often the time spent in the *Spiritual Exercises* will have slight efficacy because they are considered as a period of restriction which will eventually come



to an end. The *Exercises* should be entered into unconditionally, without defense, without reservation: which will be the case if what happens on the morrow is not reckoned as having life-or-death importance.

The danger felt by the retreatant when he gives himself to the *Exercises* without glancing backward springs from finding himself exposed to his own self. He is afraid to be known and even afraid to know himself. This was what Ignatius had in mind when he wrote of the novices in the Society: "He who shall study in a college, ought to undergo three experiments. The first is defined as follows: that the Society or one of its delegated members, converses with the one who is to go to the college, for about a month, by means of the *Spiritual Exercises* or spiritual conversation, in order to know his personality, his constancy, his character, his inclinations, and the inspirations he feels." One purpose of the *Exercises* then, is to find out the aptitudes of the candidate and discover his personal character. Lost in the crowd of his confreres, the novice can evade himself and God by hiding the difficult problems which he should resolve in order to turn from self and become a man of the spirit.

The texts which describe the first experiment underline the importance given to the spiritual dialogue. A letter of 1547 mentions five candidates who have been received "in a house separated from ours, from which they do not leave for a month in order that they might become known and proven through contact in conversation and examination."

Fr. Ribadeneira writes that Ignatius ". . . judged that to converse familiarly with men was an admirable and useful function and that it was very characteristic of the Society; it was even more useful if conducted well, it was dangerous if ill conducted."

#### *The Hospital Trial: the Conversion of Character*

After satisfactorily completing the first experiment, the novice puts in practice what he values in the *Exercises*. The novice is placed in a hospital in order to practice charity, humility, and compassion for his neighbor. The social orientation in this experiment is strongly emphasized. It is not simply a question of mortification to make oneself better, rather it is a participation here and now in the work which typifies the Society: the service of others.

The candidate should learn that even penance is to live in and through this service according to a formula dear to St. Ignatius: self-denial is necessary to save souls. In order to help others, we must discard every desire for domination, all arrogance which leads us to impose on others, and quell the will to self-affirmation at others' expense. The *Exercises* are able to introduce us to interior humility through knowledge of God and self but there remains the further task for the individual to enter completely into humility, physically in the fatigue of work, morally by the temptations which he meets, spiritually through the continual union with God despite unfavorable circumstances.

Nadal in one of his conferences at Alcala states: "The progress in prayer which is acquired in the *Exercises* is not given to a solitary, it is

not only for oneself, but rather it is acquired with a view to the end sought by the Society. Thus, once the *Exercises* are over, the strength of the resolutions of the novice is tested. For this test he is placed in a hospital where he has the opportunity to test his humility, patience, and charity. The Society tries equally in this probation to teach him to preserve devotion and fervor in prayer while working for his neighbor." The one who has entered into the thick of the spiritual combat ought to abandon even the glory of the battle to serve the poor of Jesus Christ. It matters little at this point whether a man is conscious of self or even of God's inspiration; he must live for others and devote himself to the tasks proposed without regarding himself.

*The Pilgrimage: the Total Conversion to God*

The third experiment tries to attain the ultimate in self-renunciation since it induces a complete act of confidence in God alone. According to the *Constitutions*, "For the period of another month the candidate should go on a pilgrimage in order to put all his trust in his Creator and Lord and, in some way become used to sleeping and eating poorly. He who cannot spend a day without food and sleep does not seem to have the ability to persevere in our society." By withdrawing all support and obliging the novice to leave his friends without any assurance even of the food to sustain himself, the novice is confronted with loneliness and helplessness in which he must discover the necessary means to survive.

As long as a man can still count on his own strength and the solid appearance of his own destiny, he is inclined to refuse to penetrate to the depth of reality, by hiding his true self under evasions and illusions. Our nature is such that we need circumstances which disconcert us and events which radically call into question our accustomed habits in order to destroy illusory certitudes and thereby turn our eyes toward the assurance of Divine action.

Because it requires self-renunciation to find God, the pilgrimage, whose primary purpose is the formation of the candidate, is used also as a remedy for weakness. The complete conversion to God or a return to Him are inseparable from a complete renunciation, from an abandonment of all one has and is. But in the eyes of Ignatius trust is placed in God only to serve Him freely in everything and everywhere. In this sense the pilgrimage is only another name for an apostolic journey. In a text of 1548 which has not been kept in the *Constitutions*, although it once was in force, it was stipulated that a long and difficult journey could take the place of the novitiate and all the other experiments.

The trial, though artificial in a sense, is a model of the life which the novice will lead later on. All the places which he visits will be holy since he will find in them, through obedience, the will and visage of God.

If the candidate cannot successfully undergo the experiment, the trial itself returns the candidate to the world whence he came and it is hoped he will attain his salvation in a way other than that proposed by the Society.

On the other hand, if the pilgrimage has produced its effects, the total surrender and confidence in God give to our activity a peace which nothing can disturb. Since one is not bound to anything or any place, the world itself is revealed as a fixed home lived in for the good of others. The novice must discover in the fatigue of his body and his soul the end of his vocation, which is to surrender everything and to die that the whole world be converted to God.

*Conclusion*

In the trials proposed by St. Ignatius, religious experience is inseparable from human experience. The entire personality must be engaged in the advance toward God by turning from self. Otherwise there is a strong risk of not even surpassing a verbal adherence to a faith which does not match our existence. A careful study of history can bring about the rediscovery of the religious meaning of the experiments; but this endeavor would be of little use unless it led to a recognition of those experiments which in our time stimulate conversion. Conversion of heart, of action, and of the universe will not really take place except by finding new methods suited to our time. To be content with a pure repetition of the past, even though it be interpreted intelligently, is merely to fulfill a ritual; it does not bring about a change.

(Raymond Adams, S.J.)



## Ignatian Research and the Dialogue with the Contemporary American Mind

*The Ignatian heritage continues to stimulate dynamic service of the church, through our collective research and its application to the contemporary mind.*

GEORGE E. GANSS, S.J.

FOR PRESENT PURPOSES, Ignatian research can be described as the systematic study of the spiritual doctrine and practices employed by St. Ignatius and his followers in their efforts to serve God and their fellow men. Such investigation scrutinizes that spiritual heritage in its historical context and seeks to learn how it met the needs and opportunities of the era of its formation. It further includes the scientifically grounded effort both to adapt the Ignatian outlook and emphasis to the modern world and to explain them to the contemporary mind. In this article our special concern will be with those values of Ignatian research which seem likely to be most helpful to American Jesuits in their apostolate of the coming decades in English-speaking North America.

The purpose of this article, therefore, is to suggest some areas where investigation of the Ignatian spirituality is especially relevant to the present religious, cultural, and social circumstances of our pluralistic society. The treatment is intended, not to be complete (since that would be too vast), but rather to be a basis for further discussion, modification, and addition. For surely a subject such as this calls for the pooling of ideas from many minds. This is especially true at present when many think that Vatican Council II marks the end

of the counter-reformation and the inauguration of a more positive, constructive epoch. To gain perspective we shall treat the subject by means of an historical approach. As we proceed we shall be moving from general considerations toward particular suggestions.

### *The Ignatian School of Spirituality*

Every Catholic or group of Catholics intensely interested in carrying Christ's Gospel into energetic practice accepts the entire deposit of faith. But throughout history different persons or groups have emphasized different elements in that body of life-giving truths. Because of the need to come to grips with varying needs or opportunities in different regions or eras; because of the varying personalities and temperaments of men or women; because of varying levels of education in diverse epochs or places; because, above all, of the formative influence which the Holy Spirit exerts through the distribution of His graces, one person or group has drawn more inspiration from one aspect of God's self-revelation to His people while another has found more nourishment in other elements. In age after age, God molded the personality of a Benedict, a Francis, a Dominic, an Ignatius, a John of the Cross, a Theresa, or a Francis de Sales. Simultaneously God gave the saint a message or outlook valid for his own age and for subsequent epochs too. The result of this entire development has been the numerous schools of spirituality. They are facts of history which cannot be denied. Each draws something from the rest and gladly cooperates with the rest. Yet each retains its own features also.

All this, of course, holds true of the spiritual doctrine and practices of Ignatius. Ignatian spirituality, therefore, is simply Christian spirituality with emphasis put upon the elements of it which Ignatius and his followers stressed.

Ignatius and the early Jesuits had an outlook which was marvelously dynamic both for total dedication of self and for apostolic fruitfulness. It was God himself who molded that outlook, largely through the light and inspiration He gave to Ignatius by means of infused contemplation of a distinctive character. Under this influence Ignatius developed a strong desire to be intimately associated with Christ in the

progressive achievement of God's plan in creating and redeeming men; to serve God and his fellow men because of love. Ignatius, moreover, was an influential personality who knew how to communicate his outlook to his companions and to motivate them to complete dedication of self to God as well as to energetic action. Hence they showed extraordinary ingenuity, initiative, and success in apostolic endeavors. Like him, they were always thinking up means to help the Church in her contemporary needs and opportunities. Loyal devoted to Christ's vicar and Church, they worked within the framework of what this living teaching authority stressed and permitted in the cultural environment of the sixteenth century. We should notice, too, that their apostolate was largely a collective endeavor. Each individual worked hard in the field to which he was assigned but he also did this in a cooperative spirit which looked toward corporate success.

These same considerations hold true also of the Jesuits from 1556 to our own day. In each generation they worked with ingenuity, initiative, and originality to help the Church by promoting her policies for that era. This was in perfect accord with Ignatius' Rules for Thinking Rightly in the Church and with the thought he so often reiterated throughout his *Constitutions*, the need of adaptation to the circumstances of times, persons, and places.

In the midst of the circumstances which existed from his day until our own, many churchmen gradually developed some attitudes and policies which recently have been the object of considerable criticism inside and outside of Vatican Council II. They were policies inspired more by defense than by clarifying or constructive exposition. They sought by means of stricter laws to remedy internal decay more than, through positive efforts to understand the modern mind, to make the Church's doctrine more intelligible, inspiring, and attractive. In their zeal these churchmen tended to ignore their opponents more than they strove to win them with the understanding, kindness, and charity of the Good Shepherd. Naturally and inevitably these policies from the high government of the Church filtered down into all the dioceses and religious orders, the Society included. Unfortunately, however, during the past four hundred years these policies have not been

highly successful in winning back those who had left the Church. They even had an opposite effect. Modern men in increasing numbers grew more and more accustomed to getting along without the Church or even any religion at all. Religion became more and more irrelevant to the modern mind.

### *Updating in the Church*

But at present we find ourselves, happily, in the days of scholarly and zealous re-examination and updating. The Church herself is, first, looking more deeply into her own nature and, second, seeking new ways to explain herself—and that in a manner and style which will be intelligible and attractive to the modern mind. In opening Vatican Council II, Pope John XXIII has called for *aggiornamento* with stress on a pastoral approach: “The primary purpose of our work is not to discuss one article or another of the fundamental doctrine of the Church,” but rather “to consider how to expound Church teaching in a manner demanded by the time.” As he opened Session II Pope Paul VI affirmed his desire to continue his predecessor’s policies. Among the four specific objectives of the Council he listed “the dialogue of the Church with the contemporary world . . . There can be no doubt whatever of the Church’s desire and need and duty to give a more thorough definition of herself.”<sup>1</sup>

These clear proclamations and the enthusiasm with which most bishops received them indicate that during the coming decades there will be a fresher and more positive approach in explaining the Church, her doctrines, and her practices. We Jesuits too shall have to work within that approach. We should even help to shape it.

The ground for this new movement and spirit within the Church was prepared, not by any one person in a short time, but by the collective work of many through half a century. The popes, the scholars in their libraries and laboratories, the administrators, pastors, apostolic workers, teachers, sociologists, psychologists, journalists, publishers, catechists, missionaries and many others created new and contemporary

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<sup>1</sup> *Second Vatican Council II: Opening Address—Second Session* (N.C.W.C. edition), pp. 4-7.



attitudes. They achieved success in this work through their careful research, patient experimentation with hypotheses, controversies, and cooperative discussion. In time these new attitudes found expression through Vatican Council II.

Some pertinent examples are these. By employing the painstaking critical methods of modern research our historians have brought forth new viewpoints on doctrines and events of the past. In many instances these insights will enable Catholics and non-Catholics to look anew in friendly discussion at matters which only a decade ago usually begot mutual suspicion or bitterness. This new spirit is particularly apparent in the field of Sacred Scripture. Especially since *Divino Afflante Spiritu* in 1943, our Catholic scholars have, through study of the mentality and literary forms of the ancients, developed a new approach to the more accurate understanding of God's revelation of Himself to His people through the Scriptures. By winning the respect, friendship, and admiration of the non-Catholic scholars they have provided a common ground for discussion with the Protestants and Orthodox who also now manifest desires for *rapprochement*. "Biblical thought will now come once more to the forefront and there will be a falling off in secondary devotions that have grown up as a substitute for the missing Biblical element in Catholic life." This statement is attributed to Archbishop Denis E. Hurley of Durban, South Africa, in a non-Catholic journal.<sup>2</sup> Other persons of competence have made similar statements about the liturgy or other areas such as the lay apostolate, the promotion of Christian unity, the new approach in catechetics, or discussions on religious liberty.

We have much reason to feel encouraged, for in all these fields Jesuits impelled by the Ignatian heritage have played prominent roles in the shaping of this modern spirit. Some random names which come quickly to mind are Cardinal Bea and Fathers Ellard, Hofinger, Jungmann, Lyonnet, John Courtney Murray, Hugo and Karl Rahner, Schmidt, Schoekel, Teilhard, Weigel, and Zerwick. And for every one who is known there are twenty or forty whose work has been perhaps equally important though hidden. We have fared well, too, in the press reports about Vatican Council II. In the eyes

<sup>2</sup> The *Christian Heritage*, (November, 1963), p. 21.

of our fellow Americans, non-Catholics included, our image is at present reasonably good. Moreover, a branch which is at present healthy is not likely to become suddenly decayed. Hence this entire situation is an indication of something more important still. In the plans of Providence, there still remains an important function which is to be performed within the Church by the spiritual heritage which God entrusted to Ignatius.

### *General Parallels for Jesuit Spirituality*

All these movements in the modern Church will have their repercussions upon the Society. To follow her policy of helping the Church in its contemporary needs according to the leadership of the popes, the Society will have to foster parallel movements within herself. As one means of doing this, she must take much the same two steps as the Church. First, she must seek a better and updated knowledge of herself and her dynamic spiritual doctrine and then, second, express and interpret that apostolic spirituality in a manner attractive to the contemporary mind within and without the Church. This task is particularly incumbent upon the Jesuits in America where Catholicism happily shows so much vitality and promise. It is a task, too, which requires the collective work of our administrators, scholars, teachers, pastors, missionaries, apostolic workers, psychologists, sociologists, and many others, each in his own field of labor. They must research, experiment, discuss, and publish.

We do not engage in this study of the Society's past to become *laudatores temporis acti*. Or, to apply to the Society a thought which Pope John expressed about the Church, we do not desire to regard the Society chiefly as a museum of antiquities and past glories. Quite the contrary, we study the doctrines and deeds of the past to improve ourselves and our fellow men of the present and future. Always we must endeavor indeed to learn with precision what Ignatius and his companions did or said and its meaning or significance in the context of its historical circumstances. But often too we must take another step and investigate why they said or did it. For thus we place ourselves in position to conjecture, in the light of that sound and documented knowledge, what they

would probably do or say to respond to the needs and opportunities before us in the changed circumstances of our own day.

By this procedure, too, we acquire a new awareness. Their overall aim was to communicate Christ's life-giving doctrine effectively to men and thereby to stimulate them to discover God's will and carry it out with vigor. As means to accomplish this aim, Ignatius and his companions drew quickly on whatever ideas or practices were available in the doctrinal or devotional world of their day and fashioned them into instruments effective for that era. In many a case, therefore, what they did or said was a means to the overall end. By now this means may be, in some instances, more or less obsolete. But we, with our research leading to such clearer knowledge as to what was end and what means, what essential and what accidental, what perennial and what timely, can devise new procedures and means suitable to achieve those objectives in our changed circumstances.

Those considerations are particularly important for American Jesuits because their circumstances are so vastly different from those of Ignatius. He lived in the comparatively simple social structure of predominantly rural sixteenth-century Spain or Italy, while we live in the complicated and predominantly industrialized social structure of a large continent. He lived in countries where people possessed very little of this world's goods and comforts and where, consequently, it was comparatively easy to preach contempt of this world's goods; for men found this doctrine consoling and did not yet question the scriptural exegesis which was supposed to support some opinions which now are thought exaggerated or one-sided. But we live in an affluent society of scholarly critics where we must teach the people how to use and develop the goods of this world in such a manner that these temporal goods issue in greater glory to God than if they had not been referred to Him or had been abused. In other words, we must teach our contemporaries how to achieve what the Church prays for on the Third Sunday after Pentecost, how "to pass through the temporal goods in such a manner that we do not lose those which are eternal." For either we shall teach our countrymen Ignatius' doctrine that these goods, like

all creatures, are means to help man in attaining his end or we shall lose our people; and religion will become as irrelevant to them as it became to those of the dechristianized areas of Europe.

Further still, the Church in Ignatius' day, needing reform "in head and members," was by comparison loosely organized—a fact which left great freedom and mobility to religious orders to take up what works they would or to go where they desired to further Christ's cause. The Church in our day is tightly organized under the Holy Father, his curia, the bishops, and the code of canon law—a fact which brings great advantages but also eliminates much of the former mobility of a religious order. Even though religious unity was cracking in the northern countries of Ignatius' day, in his Spain, Italy, and most of France people still had the same religious outlook. But our lives must be spent in the pluralistic society of North America where we must either associate in friendship and civil coöperation with hundreds of sects and with multitudes religiously indifferent or else suffer immense detriments to our own religious practice. Ignatius worked in countries where the people in general still had the faith but in widespread areas manifested an ignorance of it and a lack of practice which were amazing. Our lot is cast in a country which on the levels of elementary, secondary, and university education has produced the largest Catholic school system in the history of the world, where large numbers of laymen have university training in theology, where the immense attendance at Sunday Mass is the envy of many European bishops and the number of daily communicants excites their admiration. Ignatius lived in countries where perhaps less than five per cent of the people had education equivalent to that given in the second grade of an American school. We live in a country where secondary education is compulsory, where 4,000,000 students are in universities, and where the intellectual tone is set by the university professors, graduates, and students.

### *The Modern Mind Which We Address*

One of the outstanding characteristics of modern scholarship is the trend toward studying the primary sources in

any given discipline such as history, literature, philosophy, or the like. In the United States this trend has been growing constantly stronger for the past hundred years. It is in sharp contrast with the attitude which preceded it. Many of the classical colleges before 1850 or 1875 were church related. For the textbooks in their courses in "religion" and Scripture they were content to use manuals in which someone had synopsized what the primary sources contain. But from 1875 onward there was increasing use of the methodology of the German universities which was aimed at discovering new knowledge as well as transmitting that of the past. By now this methodology, furthered by the interest in evolution and history, has transformed the manner of teaching in higher education and shaped the mentality of those with whom our dialogue will take place.

Among the Catholic scholars this interest in the primary sources grew as rapidly as among the non-Catholics. Ready evidence is found in the publication of Migne's *Patrologia* (1844-1866), of Leo XIII's *Aeterni Patris* (1878) urging the study of St. Thomas' own texts, the *Corpus scriptorum ecclesiasticorum Latinorum*, and in more recent times series such as the *Biblioteca de autores cristianos*, the Fathers of the Church, the Ancient Christian Writers, and many others. Such series opened the way for scholarly articles in innumerable periodicals and reference sets such as the *Dictionnaire de théologie catholique* or the Catholic Encyclopedia now in process of revision.

But in the Catholic institutions of higher education, especially in the seminaries and novitiates, through a variety of causes this trend toward study of the primary sources and the methodology of employing them lagged behind the non-Catholic schools. The administrators and professors thought it enough to have the students learn their history, philosophy, theology, scripture, and other subjects almost exclusively from the manuals. Now, however, a new opinion is arising in the seminaries, something like this. The manuals are indeed still good as pedagogical introductions. They give in compact form the essentials which all the students need to know; and some students will not need more for their priestly work. But for the majority the manuals alone no longer suffice.

One who has not in addition learned the modern methodology of using primary sources and articles based on them may find himself ill at ease or poorly equipped to deal with the growing percentage of Americans who have been trained in Catholic or non-Catholic institutions of higher education.

This development had its parallel in our Jesuit novitiates and other houses of training, especially in the earlier decades of our century. Here our subject grows delicate. To speak of the procedures of the past in a spirit of carping criticism would be as uncharitable and ungracious as it would be foolish. For in those days the Society in America was still emerging from the frontier conditions of the nineteenth century when intellectual life in the Church was at a relatively low ebb, even in Europe. In the intellectual and legal climate of those days the American Jesuits who then conducted those houses of training could not have done more than they did. We should remember that if we can see farther than our predecessors, the reason is that we are standing on their shoulders.

Yet from this vantage point the contrast with the present is striking. In the earlier 1900's, primary sources were comparatively few in most libraries of the novices (and sometimes even of scholastics); secondary sources were considered sufficient. In the manner of the nineteenth century, many of these books urged practices and virtues without sufficient attention to the theological foundation or to clear definitions of what the virtues are. When the *Rules of the Summary* were explained, the novices did not see the unabridged book of St. Ignatius' *Constitutions* from which the rules were excerpted. Not infrequently, in fact, they did not clearly and concretely grasp the fact that these rules were extracts; that therefore to be fully and accurately understood they should be studied in their original context and as part of the author's whole thought. And even if the unabridged *Constitutions* had been in the library, most novices did not know enough Spanish or Latin to read them. Rodriguez well presented the practice of Christian perfection. But often, perhaps, not much was done to give a comprehensive appraisal which pointed out his understandable omissions and shortcomings (regretted today by many inside and outside the Society) as well as his good

points (which retain their value). The novices perused his treatment of discursive and affective mental prayer and the chapter where he states that there is a higher form of prayer which cannot be taught but can come only as a gift from God. But although that is true, it is possible to teach what contemplation is and how infused and acquired contemplation differ. Yet sometimes the novices did not receive such a methodical and well rounded exposition to supplement Rodriguez but were left with an impression that to read about matters pertaining to mysticism is dangerous.

Some illustration of these circumstances can be gained from the following account. Shortly after his tertianship some fifteen years ago a Jesuit friend of the present writer was teaching ascetical theology to a large group of nuns. Their superior presented him with this difficulty. "Father, today many widely read spiritual books, like those of Father Garigou-Lagrange, are treating contemplation and its relation to Christian perfection. Yet I have had this experience with four Jesuit retreat masters. In their conferences on prayer they confined their remarks to discursive and affective mental prayer and many of the sisters felt let down. When I requested these retreat masters to speak about contemplation and its place in the spiritual life, they seemed diffident about what to say. Why do they lack confidence in this field?" My Jesuit friend became aware that he himself had gone through his whole course, tertianship included, without receiving an organized explanation of these subjects; that probably the same was true of the four retreat masters in question; and that their lack of systematized knowledge was the reason why they lacked confidence.

By now, fortunately, that situation has already changed for the better. The libraries in novitiates and scholasticates, like the instructions, have been brought admirably up to date with modern trends in the study of the spiritual life. A generation or more ago novices could be told that they would learn the scriptural, dogmatic, and ascetical foundations of the spiritual life a decade later when they would reach theology or tertianship; and they accepted that as an adequate answer. Now, however, many of the young men who enter the novitiate (and the same holds true of young women

entering the sisterhoods) have previously studied in Catholic colleges or universities. There they have had courses using the modern approach in studying philosophy, dogmatic theology, ascetical theology, and scripture. Their novice masters naturally desire to avoid making the novitiate training an anti-climax in either intellectual or spiritual life.

These observations have been made, not to criticize those who worked in difficult circumstances in the earlier 1900's, but to point up present tendencies in American Catholic life, the need we have to become better acquainted with the primary sources of our Jesuit spirituality and with scientific studies based upon them, and the intellectual climate in which the future Ignatian research will have to conduct its dialogue with the contemporary mind.

#### *Monumenta Historica Societatis Iesu*

Fortunately, we are in better position than ever before to investigate the Ignatian spirituality, to adapt it wisely to our environment, and to explain it in dialogue with the modern American mind, Catholic and non-Catholic alike. For the Society has kept pace with the modern interest in primary sources. Since 1894 the Historical Institute of the Society has published ninety volumes of the *Monumenta Historica Societatis Iesu*. The availability of these primary sources has made possible many excellent studies about Jesuit spirituality, on the level both of scholarship and of popular or pastoral dissemination. Some are articles, for example in the *Revue d'ascétique et de mystique* (founded in 1920), *Manresa* (1925), *Zeitschrift für Aszese und Mystic* (1926), *Archivum historicum Societatis Iesu* (1932), or the *Dictionnaire de spiritualité* (1937). Others are books such as the studies of James Brodrick, or Hugo Rahner's *Spirituality of St. Ignatius* (1949 in German), or *Ignatius . . . : Letters to Women* (1956 in German), or the most comprehensive study of Ignatian spirituality so far available, *La spiritualité de la Compagnie de Jésus* which was completed by Joseph de Guibert in 1942 and posthumously published in 1953. It will long remain both a convenient introduction and an indispensable tool for almost any topic of research in Jesuit spirituality from 1520 to the present time.



As a result of these sources and studies, many more details about St. Ignatius are at hand to us than were available to his earlier biographers from Ribadeneyra to Genelli or Kolb, whose lives of the saint appeared respectively in 1572, 1848, and 1894. These earlier writers were largely limited to recounting his spoken words, external deeds or appearances, and what they found in his comparatively fewer published works. But after the publication (1903-1911) of his complete correspondence, modern biographers can see more deeply and accurately into his interior life. In earlier biographies, even that of Dudon (1934), so little was said about Ignatius' extraordinary gifts of infused contemplation that even today many well informed persons, especially in English-speaking countries, express surprise when they hear that he was a mystic. Attention was attracted to his mystical gifts chiefly through his *Spiritual Diary* which was first published, in an incomplete form, by Juan de la Torre in 1892. The critical text by Arturo Codina appeared in 1934 and made possible the masterful analysis of Ignatius' mysticism which De Guibert published in the *Revue d'ascétique et de mystique* in 1938 and, in revised form, in *La spiritualité de la Compagnie de Jésus* (1953).<sup>3</sup> His study makes it indisputably clear that Ignatius ranks among the foremost contemplatives such as St. Theresa or St. John of the Cross. Although other penetrating studies of Ignatius' mystical life have appeared in various European languages, very little of a comprehensive character has so far been published in English.

It was in 1928 that Henri Bremond published his charge that the spirituality of the Jesuits is predominantly ascetical and neglects or depreciates contemplation and mysticism. Quite a few disconcerted Jesuits feared that he was right or at least did not have the information to answer him effectively. But since the publication after 1934 of the research mentioned above, it is manifest that Bremond greatly oversimplified historical facts. What he attacked was largely a straw man of his own creation. This is particularly true of his contention that, although Ignatius was a great contemplative,

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<sup>3</sup> *Revue d'ascétique et de mystique*, XIX (1938), 3-22, 113-140; *La spiritualité de la Compagnie de Jésus* (Rome, 1953), pp. 12-14, 20-49, 558-564.

the Society subsequently neglected the value of contemplation and put stress on asceticism in its place. In America this fact is still too little known.

There is, however, an obstacle which is peculiarly troublesome to the Jesuits of North America. Since by far the most of this extensive research is published in languages other than English or Latin, they cannot read it with ease or even at all. This is especially true of the scholastics in the novitiate, juniorate, philosophate, theologate, or tertian-ship—the formative years when they could use those books and articles most profitably in preparing the essays, term papers, theses or other studies by which they shape their outlooks. This point too can be illustrated by the experiences which some American Jesuits recently recounted to the present writer. They were engaged in graduate study of our spirituality. At the beginning of their biennium in Rome they found their knowledge of the sources of Jesuit thought far inferior to that of their classmates, especially those from Spanish-speaking countries. For their fellow students had been reading those sources from their earliest years in the Society but the Americans had all that reading still to do.

In spite of the more effective methods of language teaching coming into use, it is unlikely that the general run of young American Jesuits will be able to surmount this obstacle of language. Geographical position has stimulated European youths, long before they enter the Society, to learn other languages in order to communicate with the numerous visitors from the neighboring countries. It also forces them to practice a language continually once they have learned it. But location works in the opposite direction for most Americans, scholars included. They live in a vast country where only one language is heard and virtually nothing save will-power draws one to acquire a language. If one or another somehow succeeds, no occasions force him to practice the language and within a few years his facility is gone. Therefore some other means must be found to enable the majority of American Jesuits to profit during their formative years from the Ignatian research appearing in books and articles from Europe.

Two attempts are at present under way. One was begun

by the scholastics of Woodstock College with the "Ignatian Survey: 1962" which appeared in *Woodstock Letters* (XC [1963], pages 161-196). Planned to be an annual feature, it presents abstracts and digests of the more important Ignatian studies of the preceding year. In all likelihood this project will be as helpful as it is important to American Jesuits for the dialogue with the contemporary mind. The second attempt is that being made by the incipient Institute of Jesuit Sources which is described below (pages 206-208). Its aim is to make the sources of Jesuit thought more readily available to the scholarly world in English-speaking countries, especially by publishing translations of Jesuit books originally published in other languages. Another of its purposes is to make those sources more readily available to the Jesuit scholastics and their directors. There will be two series: Series I, Jesuit Primary Sources; Series II, Scholarly Studies about the Society which are based on primary sources. In time there will probably be another series, original works.

### *Particular Fields*

As we pass now from the general considerations to particular suggestions, three fields can be mentioned where, it seems, further research in Ignatian spirituality can make contributions of value to the Church in her dialogue with the contemporary American mind: the *Spiritual Exercises*, the liturgy, and the theory of apostolic spirituality.

Generally, research proceeds by means of hypotheses. A tentative statement or theory is set down. Through further study of the documents, experimentation, discussions, and the like, nuances are added and necessary corrections, modifications, additions, or subtractions are made. We shall proceed here by samples of such hypotheses in the three fields mentioned.

### *The Spiritual Exercises*

The study of the *Spiritual Exercises* will be expertly treated in a coming issue by Father Ignatius Iparraguirre and is willingly transmitted here. However, it seems proper—and possible without trespassing on his field—to add a few remarks

about their adaptation to meet some pressing problems which are peculiarly American.

Within the past ten years the Sister Formation Movement now flourishing has wonderfully revolutionized the training of the young American nuns. Formerly they were sent out to teach or work before receiving their degrees and had to eke them out in ten to twenty summer sessions. Now most of them, like seminarians, receive a complete intellectual and spiritual formation before they begin their active work. Their curriculum includes thorough courses in philosophy, scripture, dogmatic, moral, and spiritual theology. Often these courses are taught by young seminary professors recently returned from graduate study, for example, in Paris, Toronto, or the Biblical Institute in Rome. For three or four years the young nuns become habituated to the new approach and exegesis of scripture and the new emphasis in theology.

But this fact, desirable as it is, has created an unpleasant problem for many once successful retreat masters who finished their own courses ten to thirty years ago. Pressed by daily work in other fields, they could not keep up to date with all the new developments in scripture and other areas. The lessons which they as scholastics heard other retreat masters draw from scriptural passages (such as prompt obedience from the Flight into Egypt) and the exegesis which they learned in the scholasticates were what they naturally used. But more than a few have discovered with dismay that in communities where they were once successful, many sisters are irreceptive or even dissatisfied. Retreatants, especially the younger ones, have complained that the retreat master was drawing from passages of Scripture lessons not truly taught by the inspired writer, or communicating ideas of spirituality somewhat out-dated, or giving little emphasis to doctrines currently stressed. There is danger that such complaints may be transferred in growing numbers to the *Exercises* themselves; further, that after a few decades the *Exercises* will fall into disfavor in communities where they were once esteemed.

Some Jesuits too have expressed apprehension in this regard because of the new emphases arising in the Church. More and more of our retreatants, whether religious or educated laymen, want their spirituality based on the doctrines of

grace and the mystical body, on the liturgy as understood in modern times, and on the modern approach to Scripture. And one finds little stress on these topics in the text of the *Exercises*; for after all Ignatius was a man of his own times.

Study, experimentation, and discussion by many Jesuits are probably the best means to solve this problem; for it may well admit of many solutions. Father Joseph A. Fitzmyer has offered one excellent solution of the Scriptural aspect<sup>4</sup> and Father Roderick A. F. Mackenzie another.<sup>5</sup> The present writer ventures the following hypothesis toward solving the wider aspects of the problem.

The many omissions from the text indicate that St. Ignatius did not intend the *Spiritual Exercises* to be a complete treatise on the spiritual life, comparable to St. Francis de Sales' *Introduction to a Devout Life*. Rather, the text as it stands plus the use that Ignatius made of it show that his objective was to provide a framework, a series of exercises, a methodology aimed at a psychological impact upon the exercitant. He accomplished this purpose by providing the thoughts which, aided by grace, would most help or motivate him to discover and energetically execute God's will for himself, either by electing the state of life most suitable for himself if he was still free to do so, or by bringing his life into the closest possible conformity with God's will if his state was already fixed. As was to be expected, Ignatius selected his means to achieve this purpose from what was ready at hand in his own day. That is, from the deposit of faith, from the ideas of philosophical, theological, scriptural, or devotional writing which were emphasized in the sixteenth century, he selected precisely those elements which he thought most likely to motivate the individual with whom he was dealing, with that individual's personality and temperament, to seek and execute God's will. Then Ignatius inserted those elements into the framework or sequence of his *Exercises*.

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<sup>4</sup> Joseph A. Fitzmyer, S.J., "The Spiritual Exercises of Saint Ignatius and Recent Gospel Study," *Woodstock Letters*, XCI (1962), 246-274. Note 1, p. 246, lists additional articles on this subject.

<sup>5</sup> *Proceedings of the Institute on Contemporary Thought and the Spiritual Exercises*, held at Loyola University, Chicago, July, 1962, edited and published by Robert F. Harvanek, S.J., pp. 68-76.

Naturally and inevitably, today different ideas, doctrines, practices, or other elements are receiving the emphasis in the Church as being more suitable to motivate persons of the modern mentality. Some stress grace, others the mystical body, others the liturgy, others something else. Following Ignatius' example, a Jesuit retreat master can select from the Catholic doctrines or practices stressed today those elements which he can employ efficiently and which he thinks will be most effective to produce in his retreatant—or group of retreatants—substantially the same psychological impact which Ignatius sought by the *Exercises*. According to his judgment, the retreat master can draw ideas from the doctrine of grace, the mystical body, the indwelling of the Holy Spirit, the liturgy, the social doctrine of the Church, or what not else. But he should fit the ideas he chooses into the Ignatian framework and aim them at substantially the same psychological effect which Ignatius sought.

### *The Liturgy*

In the coming decades the piety of the Catholic people will certainly become increasingly liturgical. The *Constitution on the Liturgy* of Vatican Council II will remold their participation in public worship as surely—though perhaps as slowly—as the decree of Pope St. Pius X transformed the practice of daily Communion. By historical and theological studies, by cooperation with other orders in sifting ideas, by popularized writing, by pastoral activities in their churches and schools, and by other means, Jesuits have played an important part in shaping the modern liturgical movement which flowered in the Council. Surely Ignatian research should also draw on the Society's traditions to help in shaping the future developments, since "Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy."<sup>6</sup> The route is already indicated in Very Reverend Father General's *Instruction* of December 25, 1959. Yet additional research in the history of the Society's liturgical traditions can well point

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<sup>6</sup> *Constitution on the Sacred Liturgy*, Vatican Council II (N.C.W.C. edition), no. 7.

out more clearly the changed historical circumstances and the altered meanings of terms.

Today we have a correct and all-embracing concept of the liturgy as being Christ and all Catholics engaged in the public worship which both glorifies God and brings sanctification to these participants. That is, to use the words of Vatican Council II, we conceive the liturgy as "an exercise of the priestly office of Jesus Christ" in which "the sanctification of man is signified" and effected "by signs perceptible to the senses"; and we further conceive it as "the primary and indispensable source from which the faithful are to derive the true Christian spirit."<sup>7</sup> But the concept of liturgy commonly held in the sixteenth through the nineteenth centuries was far more restricted, being confined chiefly to the external ritual of rubrics. Even today some priests still use "liturgy" and "rubrics" as interchangeable terms. From 1500 to 1900, the external ceremonial of the liturgy objectively contained the values, beauties, and even the teaching function which the Church wishes to exploit today. But neither monks nor preachers nor writers were explaining those features as widely and vigorously as has been done in the 1900's. In work of that kind the Jesuits took scarcely less part than others of their time. Moreover, since the services were in Latin, the effectiveness of the teaching function and much of the beauty were confined chiefly to the priests and seriously impaired with the laity. In many regions the people lost interest in the liturgical services which they could not understand and ceased to attend them. The fathers of Trent deliberated about conceding the use of the vernacular in the liturgy; but they grew afraid when they observed that so many who were asking for it were already Protestants. All these circumstances compelled the early Jesuits, like other zealous priests of the time, to turn to other devotions and means to win the negligent and ill-instructed people back to attendance at Mass and the practice of the faith.

But this in turn has made it easy for some modern writers to attack the Jesuit spirituality as being "individualistic" and even "anti-liturgical," as being too concerned to promote private or "subjective" piety and neglectful of what really

<sup>7</sup>*Ibid.*, nos. 14, 79.

mattered, the "objective" piety contained in the official and social worship. The outstanding attack in this vein was that of Dom Maurice Festugière<sup>8</sup> in 1913. His contention, furthered by many for decades later, was perhaps fortunate for the Jesuits insofar as it stimulated them to study the Society's liturgical traditions more accurately. Hence it is easy today to see that the attacks were based on much oversimplification of issues, application of evolved modern concepts to a sixteenth century setting as if they were applicable there, and unrealistic interpretation of what the Latin ceremonies could have done, within the framework of the Church's legislation existing in those centuries, to entice the weak Catholics back to the practice of the faith or to increase the attendance and spiritual vigor of the practicing Catholics. Acrimonious controversy over these matters is not necessary now and should be avoided. But there is room for Ignatian research to develop in detail a hypothesis something like the following.

With the Church's approval the Society did refrain from ritualistic services which would take too much time from the apostolic service for which she was approved. But if we take the modern, comprehensive meaning of the term "liturgy" which embraces far more than ceremonial, the Society was never "anti-liturgical." Much of her work, such as giving the *Exercises*, was indeed aimed chiefly and directly at fostering the devotion of individuals. But this work was also aimed at stimulating those individuals to participate in those essentials of the liturgy, the Mass and the sacraments, including zeal to promote frequent Communion as far as the Church allowed. On the whole her members have always been vividly aware that unless private prayer is fostered, participation in public prayer will degenerate into mere formalism or even cease. In the Church there is no opposition between private and liturgical prayer; instead, each is helpful and necessary to the other. Explicit affirmation of this is found in the new *Constitution on the Liturgy*<sup>9</sup> and in the encyclical *Mediator*

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<sup>8</sup> Maurice Festugiere, O.S.B., "La Liturgie catholique. Esquisse d'une synthese," *Revue de philosophie*, I (1913), 692-886, esp. 725-732, 742, 743.

<sup>9</sup> Nos. 12, 13.



*Dei*.<sup>10</sup> *Mediator Dei* also explicitly commends<sup>11</sup> the *Spiritual Exercises* of St. Ignatius as an effective means to foster the private devotion necessary for liturgical worship. To us this commendation is virtually a mandate of the Church to continue our traditions of the past as we try to promote the new liturgical piety of the coming decades. It is also another sign that in the plans of Providence an important function in the Church still remains to be carried out by Ignatian spirituality.

### *The Theory of Apostolic Spirituality*

Ignatian research can make a contribution of value to our contemporaries in regard to the theory of that spirituality which seeks holiness amid the distractions and vexations of apostolic activities. This contribution will apply to priests, religious, and the laity.

Probably most of us agree with these statements of Cardinal Suenens: "The contemplative origin of religious orders explains in part why apostolic spirituality has not had the full development it merits. A purely contemplative spirituality has had gradually imposed upon it a spirituality more nearly directed at action, but the balance between the life of prayer and the life of the apostolate has never been fully attained at the spiritual level itself. . . . the 'contemplative' aspect retains a primacy which on some points fits in badly with the very real exigencies of the active vocation."<sup>12</sup> This problem stems all the way from Christian antiquity and both by theory and by practice Ignatius made a noteworthy advance toward solving it in the circumstances of his century. Further exploration of his achievement will probably be valuable for our times.

The problem can be stated thus. According to the doctrine of Christ (Mark 12: 28-31), perfection consists in charity, the love of God and of the neighbor. This doctrine promotes a tendency to mingle with one's neighbors to win them for God; and it is not notably characterized by fear of the difficul-

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<sup>10</sup> *Mediator Dei*, November 20, 1947 (N.C.W.C. edition), nos. 24-32, 176, 177, 182-185.

<sup>11</sup> *Ibid.*, nos 180, 181.

<sup>12</sup> *The Nun in the World* (Westminster, 1963), p. 44.

ties. "I send you as sheep among wolves." But in the doctrine of the Greek philosophers, perfection consists in contemplation. This doctrine promotes a tendency to withdraw into solitude. The tension between the two tendencies has continually created problems and tortuous reasoning processes within the conscience of zealous Christians. Do they not leave the best for the merely good when they leave the solitude of contemplation to work for their neighbors?

As the centuries passed Christ's doctrine became encrusted with obscure terms drawn from Greek philosophy. Their meanings constantly changed with the result that succeeding generations understood them poorly and increased the confusion. An example is found in Christ's words to Martha (Luke 10: 42), "Mary has chosen the best part," that is, in the opinion of some modern exegetes, conversation with Himself instead of needlessly elaborate preparations for the meal, since one dish would be enough for Him. These interpreters think it unlikely that Christ was instructing these Hebrew ladies about the active life and contemplative life as understood in Greek philosophy. However, two centuries after Christ a leader of the allegorical interpretation of Scripture, Origen, took His words to mean that Martha and Mary are types showing us that the contemplative life is superior to the active. Origen's interpretation was accepted by the Fathers in the West. But through the faulty Latin version, "the good part" in the Greek text (which may be a faulty version of "a good part" in the Savior's Aramaic) became "the best part" (*optimam partem*) in the writers of Europe. In Greek philosophy the two lives were chiefly successive stages of development in interior life. In the West they gradually came to be understood as exterior manners of living, a busy life in public as contrasted with a studious life in solitude. Over-lappings and confusions of meanings became numerous as the centuries passed.

St. Thomas devised an excellent and workable synthesis of Christ's doctrine about perfection and the Greek doctrine about the two "lives." But his harmonization contained subtle distinctions which were forgotten after his death or remained unknown in many regions. Hence in the sixteenth century when Ignatius began his work, the confusion of terminology

and the tension between the tendency to apostolic works and that to withdraw into solitude were widespread. The esteem of solitude for contemplation, reinforced sometimes by false mystical theories of the *alumbrados*, became a genuine danger that the apostolic order which Ignatius founded would be pulled back into some earlier form of religious life aimed at contemplation in retirement from the world. In resolving the tension between love of works among men and love of contemplative retirement, Ignatius drew more from the stream of Christ's doctrine than from that of Greek philosophy. Yet his solution harmonizes perfectly with St. Thomas' synthesis which in turn gives it solid theological support. Ignatius' solution can be expressed in the following hypothesis.

Ignatius, a contemplative person who also engaged in apostolic works, desired himself and his men to find God in prayer and also in all things, such as creatures which reflect God, recreations, and even vexations. In other words, sometimes a person "finds God"—that is, pleases Him and merits an increase of sanctifying grace—by means of formal prayer and at other times by means of activities performed for the love of God. In some activities he can actually think about God, that is, perform an act of contemplation. Other activities, however, so require his attention if he is to do them well that he cannot and need not be thinking about God. They impede the act of contemplation but do not remove the contemplative person from the stage of his development, the "unitive way." In the abstract, it is nobler for a man to find God by thinking about Him in prayer; but in the concrete, he may merit more by the works of the active life than he would be retiring into solitude to practice the act of contemplation. Such is the case when for the love of God he practices charity toward his neighbor. In apostolic life there must be an alternation of some time given to formal prayer and some to works; but the time given to each can be varied according to circumstances and needs. His prayer motivates him to undertake the works proper to his state and the works in turn stimulate him to prayer. He pleases God both by prayer and by apostolic works; and in the concrete often only God knows which of the two pleases Him more and merits more. Therefore the apostle can engage in the works without any trouble of con-

science to the effect that by abandoning the act of contemplation for apostolic activities and the distractions they entail he is giving up the best for the merely good.<sup>13</sup>

### *Conclusion*

The Ignatian heritage—which is Christian spirituality with the Ignatian emphasis—has continually stimulated dynamic service to the Church throughout the past four centuries. It is one of the Church's classic spiritualities; and a classic yields new messages when viewed in new lights from a new era. By our collective efforts, each in his own field, to know it better, discover its application to the emerging needs and opportunities of our era, and explain it more inspiringly, we shall fulfill our part toward helping the Church in her dialogue with the modern mind in our country.

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<sup>13</sup> For initial leads and documentation, see 1) on Ignatius' solution, *S. Ignatii . . . Epistolae* (Madrid, 1903-1911), III, 502, 510; IV, 127; VI, 91; VII, 270; IX, 125; XII, 652; *Fontes Narrativi* (Rome, 1943, 1951), I, 169, 170; II, 419; *Epistolae . . . Nadal*, IV, 651, 652, 691; M. Giuliani, S.J., in *Finding God in All Things*, trans. W. J. Young, S.J., *Finding God in All Things* (Chicago, 1958), pp. 3-24; J. Stierli, S.J., trans. M. Hill, S.J., "Ignatian Prayer: Seek God in All Things," *Woodstock Letters*, XC (1961), 135-166; 2) on the historical background, G. E. Ganss, S.J., "'Active Life' or 'Contemplative Life,'" *Review for Religious*, XXII (1963), 55-66.

## Psychological Notes on the *Spiritual Exercises*, III

*The conclusion of a three-part analysis of the integration of grace and nature*

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### *Recapitulation:*

WE HAVE TRIED to sketch out some of the broad lines of psychological development in the *Spiritual Exercises*. They represent an intensive program of spiritual development under the influence of and in cooperation with grace. No single part of this program or *a fortiori* its entirety is conceivable without the dynamic influence of grace, but our concern here has centered on the psychological aspects of that influence. The presumption has been that grace exercises its effects in and through the natural powers, so that phenomenologically the experience of grace cannot be distinguished from the experience of the natural function. Its presence and operation can only be inferred from certain theologically established norms.

The basic concept employed here has been that of "spiritual identity." It represents an attempt to focus the psychological aspects of the life of grace in a conception which can be given psychological relevance. The use of the concept implies several emphases:

(1) The term is descriptive and psychological and therefore asserts no *a priori* relation to previously established theological realities. Whatever is produced in the soul by grace, the psychological correlate of that can be understood in terms of spiritual identity.

| I<br>Stages of<br>Growth | II<br>Psychosexual<br>Stage  | III<br>Psychosocial<br>Crisis                         | IV<br>Psycho-spiritual<br>Stages | V<br>Weeks of<br>Exercises | VI<br>Objectives                 |
|--------------------------|--|---|----------------------------------|----------------------------|----------------------------------|
| Infancy                  | Oral-Respiratory,<br>Sensory, Kinesthetic<br>(Incorporative<br>Mode)     | Trust<br>vs<br>Mistrust                               | Faith,<br>Hope                   |                            | Reality-<br>Value<br>Orientation |
| Early<br>Childhood       | Anal-Urethral,<br>Muscular<br>(Retentive-<br>Eliminative<br>Mode)        | Autonomy<br>vs<br>Shame, Doubt                        | Contrition                       | First                      | Internalization<br>of<br>values  |
| Play Age                 | Infantile-<br>Genital,<br>Locomotor<br>(Intrusive-<br>Inclusive<br>Mode) | Initiative<br>vs<br>Guilt                             | Penance,<br>Temperance           | First                      | Effective<br>Ego-control         |
| School<br>Age            | Latency  | Industry<br>vs<br>Inferiority                         | Fortitude                        | Second                     | Indifference                     |
| Adolescence              | Puberty  | Identity<br>vs<br>Identity<br>Diffusion               | Humility                         | Second/<br>Third           | Identification                   |
| Young<br>Adult           | Genitality   | Intimacy/<br>Solidarity<br>vs<br>Isolation            | Love<br>of<br>Neighbor           | Second/<br>Third           | Integration                      |
| Adult                    |  | Generativity<br>vs<br>Self-Absorption                 | Service,<br>Self-<br>Sacrifice   | Second/<br>Third           |                                  |
| Maturity                 |  | Integrity<br>vs<br>Despair/disgust<br>(self contempt) | Charity                          | Fourth                     |                                  |

(2) The development of spiritual identity is subject to certain basic laws of spiritual growth, so that it is possible to trace the pattern of this growth in psychological terms.

(3) The locus of identity so conceived is the ego.

(4) Spiritual identity has an influence on and is influenced by the psychological condition of the ego in which it develops. The elements in this relationship are extremely complex and we can aim at trying to bring just a few of them to light. The basic point to be made here, however, is that spiritual identity is not a psychologically isolated phenomenon. It is continuous with, organically joined to, and to that extent develops in function of, the already established structures and resources of the ego.

The basic framework of orientation for this reconstruction is provided by Erikson's formulation of the concept of identity. The basic principle of organization is likewise Erikson's law of epigenesis, which is employed with certain reservations required by the nature of the case. It should also be stated that we are concerned with the healthy personality, which enjoys sufficient self-integration and ego-strength to commit itself to the process of spiritual growth. Since Ignatius' experience of his own growth and of other's whom he directed pertained almost exclusively to normal persons, this same empirical limit must be imposed on these interpretations. What reference these observations would have for neurotic levels of adjustment must remain a moot question. Erikson's formulation may not be the best for our purposes, but it lends itself fairly readily to this kind of reconstruction and it has found fairly wide acceptance and some clinical confirmation.

Erikson (*Identity and the Life Cycle*) has analyzed a series of psychosocial crises which are related to the stages of psychosexual development by an epigenetic principle. Along with the development of the child through the stages of libidinal orientation established by psychoanalytic theory of psychosexual development, there occurs a development on a level of social and cultural orientation which constitutes the level of psychosocial development. Each psychosexual phase is thus paralleled, more or less, by a typical crisis in psychosocial development. The growth of the child toward psychological

maturity and integral personal identity is a function of the interaction of these concurrent patterns of growth.

To this schema, the growth of spiritual identity adds another dimension. In the relatively mature ego, there has evolved a relatively secure sense of identity, which carries in it the successfully organized residues of the resolution of the basic crises in its psychosocial development. Spiritual identity builds upon this substratum. The building takes place in such a way that the success of the ego's effort at synthesis, which is essential to the process, depends on the structure it has attained in the history of its psychosexual and psychosocial development. Consequently, one might suggest that, given identical grace, the ego which had successfully resolved the crises of its psychological development would find greater success in achieving growth in spiritual identity than would the ego which had failed in the successful resolution of one or more of the psychosocial crises. But there is also a reciprocal dimension. Achievement of the various stages of spiritual growth can, in a sense, restore some part of what was deficient in a given phase of psychosocial growth. The ego is not a closed and static structure; because a basic crisis was not resolved in its proper place and time does not mean that dynamic processes effected at a later stage of development cannot compensate. We are in the realm of the sanating effect of grace. Grace supports and sustains the compensating and reconstructive effort of the ego which can thus effect a medicinal result. The compensation is not identical or total. Just as the symptoms of cretinism can be alleviated by administration of thyroxin, but the deficit in growth due to the hypothyroid condition can never be restored in full; so here the restoration of a merely psychological level of development, stimulated and energized by the sanating effect of grace, cannot be presumed to achieve the same level or kind of personality integration and function as would have been achieved in the normal, unimpeded growth process.

With this as the general framework, we can try in a rough way to articulate the phases of spiritual growth. The chart sets the relationships forth with an incisiveness and inflexibility that can be deceptive. The relationship between columns III and IV will be developed below. It should be observed, as



has been pointed out previously, that the stages of spiritual growth are each an advance and recapitulation of the prior stages. Although the succeeding phases depend upon preceding phases, so that the defective resolution of the phases of the first week would impair the development of the succeeding phases of the second week, it is not beyond the power of grace to compensate in the recapitulation of a succeeding phase for the deficit. Thus, in reality, the growth in spiritual identity is more of a harmonizing of differential advances and regressions in all of the phases than it is a matter of advancing from phase to phase in orderly progression. It is also presumed that each dimension indicated in column IV is not constrained to its own little box; each of them encompasses the whole process. They are used to designate particular phases (there are more phases and more dimensions of spiritual identity than are mentioned here), if only to suggest that they are the dimensions which peculiarly characterize that particular phase. In fact, they all grow apace as identity matures and the soul is drawn more and more under the influence of grace.

We will try to elaborate somewhat the relationship between the psychosocial and psychospiritual dimensions.

(1) Trust/Hope, Faith—It will be possible here to merely offer suggestions, any one of which would demand a searching investigation. The basic crisis of trust-mistrust occurs in the first year of life in the intimate interpersonal relation between mother and child which centers on the feeding-breast interaction. The child, depending on the qualities of his experiences of maternal attachment, learns to accept what is given to him from the warm and loving other, to depend on that other and to expect that what the other provides him will be satisfying. This applies to a whole spectrum of needs and experiences which are not limited to the breast and mother. The successful resolution of this crisis would entail qualities of trust in others, trust in self, capacity to receive, and confidence, in the mature personality. The unsuccessful resolution would result in the deficit of these qualities and the dominance of their opposites.

The dimension of spiritual identity, which seemingly parallels this phase, is characterized by faith and hope. Faith involves a basic receptivity and a capacity to respond on a high

level. Implied in it, is a willingness to accept God's word and sufficient confidence in God and in self to make the commitment of self required to bridge the dark chasm between faith and the security of reason. Hope likewise implies a basic confidence in the power and goodness of God and His fidelity to His promises. Hope opens the heart to the anticipated rewards of the good God and implies the capacity of receptivity. It is also to be regarded as the basic energizing element in the spiritual life just as faith is the necessary premise. French has discussed hope as the "activating force of the ego's integrative function." (Cited by K. Menninger in his academic lecture to the American Psychiatric Assoc., "Hope." *American Journal of Psychiatry*, 1959, 116, 481-491.)

Both faith and hope build on the capacities for trust, confidence and receptivity in the mature psychological identity. A deficit, for example, in basic trust makes it more difficult for the ego to grow in hope. But, conversely, as the ego grows in hope, therefore in the capacity to trust in God, there is possible a reciprocal compensatory effect in basic trust itself. This sounds like a double-bind of sorts, but the bind is loosened by grace which nourishes and supports the growth of the ego in hope; it is therefore within the power of grace to sanate to some degree basic mistrust.

Erikson remarks that "the psychological observer must ask whether or not in any area under observation religion and tradition are living psychological forces creating the kind of faith and conviction which permeates a parent's personality and thus reinforces the child's basic trust in the world's trustworthiness . . . All religions have in common the periodical childlike surrender to a Provider or providers who dispense earthly fortune as well as spiritual health; the demonstration of one's smallness and dependence through the medium of reduced posture and humble gesture; the admission in prayer and song of misdeeds, of misthoughts, and of evil intentions; the admission of inner division and the consequent appeal for inner unification by divine guidance; the need for clearer self-delineation and self-restriction; and finally, the insight that individual trust must become a common faith, individual mistrust a commonly formulated evil, while the individual's need for restoration must become part of the ritual

practice of many, and must become a sign of trustworthiness in the community." (Erikson, 64-65) As far as I can see, this fits the context of these notes perfectly.

(2) *Autonomy/Contrition*—The crisis of autonomy is realized in that stage of development in which the child begins to become aware of himself as a separate and independent unit. He grows in the capacity for autonomous expression and self-regulation which centers around the functions of elimination and retention which are typified in the sphincter control of the so-called anal period. Thus this is the period in which the ego enters into interactions of assertiveness with other wills in his social environment. Successful resolution of this crisis lends the mature personality a capacity for self-assertion and self-expression, which at the same time respects the autonomy of others, an ability to maintain self-control without loss of self-esteem, and a capacity for rewarding and effective cooperation with others. The corresponding defect matures into the false autonomy that must feed itself on the autonomy of others or the excess of rigidity found in the fragile autonomy of the compulsive (anal) personality.

As the complementary to this autonomy, I have, with some trepidation, selected contrition. What is needed here is a thorough phenomenological analysis of contrition. I will only suggest here that true contrition contains and is based on the fundamental dispositions of autonomy. To the sinner, contrition implies both sorrow and amendment. True sorrow has many components, but an essential, it seems to me, is an element of a return to true self-esteem, a sort of realization and reevaluation of the self in terms of the prior capitulation of self to the inferior impulses of sin. Thus there is in all true contrition a certain conversion by which the ego comes into possession of its basic autonomy, but precisely in the context of internalized spiritual values. Similarly, the purpose of amendment, which is consequent on the possession of self and which is integral to contrition, implies a dimension of self-assertion and self-expression by which the ego directs itself toward its own reorganization and development.

Consequently, contrition builds upon true autonomy and elevates autonomy to a spiritual level. That the defect of autonomy influences the capacity for contrition is worthy of con-

siderable development, but I would suggest that it is at least reflected in the incapacity of the scrupulous person to reach true contrition. He is so caught up in compulsive self-doubt that the free expression of himself in contrition is most difficult.

In regard to the reciprocal influence of contrition, its relationship is more difficult to formulate. There is a definite sense in which contrition, as a psychological response in the order of spiritual realities and values, is the necessary propaedeutic to shame and doubt. Shame is the reaction of the guilty soul which hides from God, like Adam and Eve in the garden. But contrition is the reaction of the soul which turns to God in sorrow and seeks forgiveness. Shame is a negative response; contrition is positive. Likewise, doubt is a condition of insecurity and irresolution, while contrition is a clear and humble self-appraisal and a decisive determination to amendment. The direct opposition of contrition on the spiritual level to shame and doubt has a correlative influence in the psyche of refurbishing basic autonomy.

(3) Initiative/Penance—The crisis of initiative vs. guilt is aroused by the maturing of the child in locomotor and language function. His motor equipment is sufficiently developed for him to begin to "test the limits" of his motor capability. His activity becomes vigorous and intrusive in many spheres: intrusion into other bodies by physical attack, intrusion into other people's attention by activity and aggressive talking, intrusion into space by vigorous locomotion, and intrusion into the unknown by active curiosity. This is also a stage of growing sexual curiosity and development of the prerequisites of masculine and feminine initiative. Successfully resolved, this crisis leaves the residues for conscience, responsibility, dependability, self-discipline and independence in the mature personality. Unsuccessfully resolved, the basis is laid for harsh, rigid, moralistic, self-punishing superego which serves as the dynamic source of neurotic guilt.

By penance, I refer to the psychological disposition by which external penance is executed. Thus it is not identical with the virtue of penance which St. Ignatius described as "interior penance," but it forms an integral part of it. It is the prolongation of the basic attitudes proper to contrition into a

more or less permanent disposition to take effective means. Penance, then, represents the self-assertion of the ego in the face of the forces which tend to diminish its autonomous functioning. It is an assuming by the ego of the responsibility for its own regulation and maturity, and thereby it constitutes a decisive reinforcement of the independence of the ego, particularly vis-a-vis libidinal attachments and entanglements, through the execution of self-disciplinary action. The ego assumes active mastery of the libidinal impulse, thus establishing and later maintaining its authentic control. When this dynamism has become an internalized and synthesized part of the functioning ego, it can be said that the advance from contrition to penance involves a development in ego-capacity and another step towards maturation.

From the point of view of the dependance of penance on the capacity of the ego to take the initiative in the effective control of libido, it would seem reasonable to expect that a defect in the resolution of this psychosocial crisis would impair the ability of the ego to achieve penance as a habitual ego-disposition in the spiritual life. Conversely, it would seem that the capacity of the ego, under the energizing and guiding influence of grace, to achieve the level of authentic penance (by which I refer to real penance as opposed to false forms of penance which are nothing but manifestations of masochism—see remarks on penance above [87]) should have a reciprocal influence on the native capacity for initiative and personal responsibility.

It is likewise worth pointing out that authentic penance is a direct counteragent to guilt. Properly understood, the "sense of penance" we are describing here is incompatible with a "sense of guilt," as that expression is understood psychiatrically in reference to neurotic guilt feelings. Psychodynamically, the former represents a decisive organization of ego-energies by which the ego is put in control; the latter represents the overpowering domination of the superego. The two are incompatible, and consequently, where penance is achieved on the spiritual level, its impact on the functioning of the ego should work in the direction of resetting the balance that was disturbed in the original working through of this psychosocial crisis of the phallic phase and the oedipal conflict.

(4) Industry/Fortitude—During the latency period between infantile and adult sexuality, the child goes to school and begins to learn those skills which will enable him to assume an adult role in his society. His interest is in being able to do things and make things—in general in developing the technology for adult living. He learns through the reward systems of the school society the value of application and diligence. He also assimilates the implicit cultural values of work and productivity. The pleasure of work completion and perseverance is developed. The danger is that a lack of success will lead to development of a sense of inadequacy and inferiority.

Industry involves a certain degree of capacity within the ego to direct its energies to an objective and maintain that mobilization to the point of accomplishment or fulfillment. Fortitude plays an analogous role in the spiritual life. It implies not merely ego-control but the developing capacity of the ego to sustain its efforts in the face of strong and persevering opposition. In this sense it represents an advance over previous stages of spiritual development in terms of capacity for prolonged effort which requires the deepening and intensification of the entire spiritual structure. If we regard the psychosocial crisis from this viewpoint, we must regard fortitude as a prolongation and extension of this same capacity on the spiritual level.

Reciprocally, the sense of inferiority is basically a fear of failure or incapacity to compete on the same footing as others. If the ego is rooted in such inadequacy, the intensification of spiritual ego-strength through fortitude becomes well nigh impossible. Where fortitude, however, is sustained through grace on the spiritual level, it is not inconceivable that it should exercise some reciprocal influence.

(5) Identity/Humility—The adolescent passes through a period of intense physiological growth and the onrush of sexual, genital maturity. His coming to adulthood is accompanied by a sort of psychosocial crystallization of the dynamics fermenting in his formative years. His preparations for adult living and engagement must now begin to take definitive shape; he must establish now his role and function within his culture and society. He precipitates an identity, or better, a sense of identity—a confidence that his ability to maintain

inner sameness and continuity (the psychological ego) is matched by the sameness and continuity of his meaning for others. This is obviously a crisis which is peculiarly vulnerable to social and cultural influences, and is largely worked through in personal interaction with others. The failure of this crisis, which lies at the root of so many adolescent problems, is identity-diffusion.

The selection of humility as the spiritual correlate of this phase might strike one as curious. But humility contains in itself two vital facets which, it seems to me, are analogous to what happens in identity formation. In the first place, humility involves a definite degree of self-knowledge and acceptance. It implies, therefore, a sense of personal and conscious continuity, together with a valuation of personal significance in God's eyes. Implicit in true humility, then, is the realization of personal dignity endowed with freedom and intellect, realistic appraisal of personal significance in relation to God and to fellow men. In the second place, humility has a special relation to the process of identification with Christ. It is in the imitation of Christ, always most poignantly in the Passion and Death, that spiritual writers have traditionally sought to learn humility. Humility would then seem to integrate the two aspects of self-knowledge and identification which must be regarded as central to the development of a sense of identity.

Consequently, identity diffusion must be seen as an impediment to true humility in so far as both self-evaluation and the capacity to achieve significant identification are impaired. One might almost venture the observation that pride is sometimes a form of defense against the threat of identity diffusion. In so far as self-possession and ego-integrity are prerequisites for real humility, and absolutely essential for the third degree, we may venture to say that where humility is truly attained through the dynamic power of grace, there likewise has identity been crystallized.

(6) Intimacy/Love of neighbor—The period of achieved genital maturity is usually characterized in terms of capacity to achieve orgasm, but its significance is much broader and deeper than that. The flowering of the mature personality is marked by the establishment of interpersonal relationships which more or less complement the formed identity in the

social sphere. Freud's cryptic "Lieben und arbeiten" more or less sums it up.

Love of neighbor, the second great commandment, seems to mark off an area of spiritual growth in which the ego's response is no longer restricted to self-adjustment and regulation, but begins to turn itself outward. The ego is in sufficient control of intrapsychic dynamisms that it becomes capable of directing some of its energies toward the other. Implied in this is a certain enlargement and growth in the ego itself. Also involved is the increasing association of this development with the love and imitation of Christ. The truly spiritual love of neighbor is a love of Christ in that neighbor, so that this stage is more properly conceived as an extension of the previous one. In so far as the unsuccessful resolution of this psychosocial crisis generates self-absorption and isolation in the mature personality, the reciprocal influence of a spiritual love of the neighbor is not difficult to conceive.

(7) Generativity/Service—Erikson's use of the term "generativity" is primarily concerned with the interest in establishing (through genitality and genes) the next generation and guiding it, although he recognizes that it has a place in other areas of altruistic effort and creativity. Failure to achieve this enrichment of personality often results in a sense of stagnation and interpersonal impoverishment which follows a course of self-indulgence and self-love.

The motif of service is one of the major themes of the *Exercises* and Ignatian spirituality. It is found in the foundation and again in the contemplation for obtaining love. Service for Ignatius means serving God by seeking and following His will and at the same time serving one's fellow man and thus helping him to achieve his salvation and sanctification. A basic dimension of both generativity and service is a social commitment based on a realization that each individual has a responsibility to those around him—whether to advance the well-being of the species through its propagation and training, or through the exertion of bettering man's social, cultural and economic situation, or by commitment to the bettering of his spiritual condition and attainment of his ultimate end. Here again, this basic orientation and disposition finds a complementarity in the psychological and spiritual levels. The com-



mitment to service is impaired and diminished by the defect in generativity, but the ego which achieves the commitment to others in service cannot help but reflect that influence in its basic sense of generativity.

(8) Integrity/Charity—Integrity is a concept that does not emerge with much clarity, but it is intended to designate the culmination of the successful resolution of the preceding crises. It means the acceptance of oneself and the aspects of one's life and the integration of these into a secure and stable pattern of living. It implies likewise the experience of and adjustment to the trials and joys of life, so that the course of existence holds no paralyzing fear, even the fear of death itself. It includes therefore the capacity to recognize the value of some other pattern of integration in human life and to respect that value while retaining the primary valuation of one's own pattern of integration.

Charity is the essence and measure of spiritual growth. In it all the previous stages of spiritual development are recapitulated and intensified and elevated. Charity, moreover, implies a kind of spiritual integration of the life of the soul. In the love of God, as in no other function of the ego, there is effected a harmonization and synthesis which approximates the limits of ego-capacity. The absorption in the love of God summons the most profound energies of the ego and unifies and directs them in such a way that in that love the pinnacle of ego-coordination and integration is achieved. This level of synthesis does not reach the degree found in the preternatural gift of integrity, but there is an approximation proportioned to the intensity of love. It is important in considering the psychological aspects of this stage to recall the important emphasis of Ignatius, namely, that love is found in deeds rather than words and that love implies the desire to communicate what one has to the beloved.

This attempted articulation of columns III and IV leaves much to be desired, but it is merely a suggested framework. In fact, the psychosocial crises may not be the best framework of psychological orientation, and in turn, the phases of psychospiritual growth may be poorly chosen. But the important point which underlies this formulation is that in each column there is represented a process of development and that these

processes, as such, have a mutual interaction and influence. The manner in which that interaction can be spelled out should be the work of further and deeper reflection and analysis.

There are also some difficult questions which have not been considered. It must remain a moot issue to what extent the achievement of various levels of growth on the spiritual level have an impact on psychosocial development. If we grant that hope and faith, for example, are activated through the influence of grace, does that necessarily imply that the ego suffering from basic mistrust will always find itself capable of basic trust? To what extent? Conditions? It seems safe to say that where it can be shown that basic trust is a prerequisite of faith or hope, to that extent where there was no trust before the influence of grace, there will be after grace has achieved its effect. But how far can such a principle be extended? Can we say that a psychopathological deficit rooted in a particular psychosocial failure can be overcome by growth in spiritual identity through grace? We would need a great deal more clinical evidence to be able to decide either way, but there does not seem to be anything against the possibility.

It should also be remembered however, that the effects of grace are not achieved extrinsically, but that they are achieved through the free response of the ego. Even when we distinguish the aspects of psychological and spiritual identity, such distinctions do not fragment the unity of the ego. Consequently, the reciprocal, sanating effects of grace described here become possible through the mobilization of ego-resources.

#### RULES FOR THE DISCERNMENT OF SPIRITS:

*First Week* [313-327]: These rules, together with the rules on scruples, provide an encapsulation of Ignatius' psychology of spirituality. The *Exercises* lay great stress on the importance of these rules in implementing the progress of the exercitant. He is to keep the director continually informed of the character of his experiences as the retreat progresses, and the director is to apply his experience in dealing with souls to discern whether the exercitant is making real progress or whether he is being drawn out of the path of progress by some form of self-deception. The rules for discernment of spirits are the guiding norms for such determinations.

The framework of application is precisely concerned with the influences of good and evil spirits on the soul. Although the rules as we have them undoubtedly represent a distillation of Ignatius' own soul-searching experiences during his convalescence at Loyola and later at Manresa, they reformulate teaching that has deep roots in the tradition of Christian spirituality (Rahner, H. "Werdet jundige Geldwechsler!" Zur Geschichte der Lehre des hl. Ignatius von der Unterscheidung der Geister. *Gregorianum*, XXXVII (1956), 444-483). Care is called for, however, in any psychological application or interpretation of these rules, since their evidential base must be presumed to consist in almost exclusively well-adjusted subjects psychologically. Even if appeal can be made to Ignatius' own ordeal of scruples and suicidal thoughts during the Manresa period, it would be extremely rash to try to make this the basis for projection of these rules to the pathological realm. Moreover, it seems quite clear that the requirements which Ignatius laid down for those who were to be admitted to the Exercises call for a certain degree of maturity and autonomy which would be incompatible with neurotic maladjustment (Beirnaert, L. Discernment et psychisme. *Christus*, 1954, 4, 50-61.).

But it should be made clear that this limitation does not thereby exclude unconscious influences from the picture. From a psychoanalytic point of view, the unconscious has a function in the determination of all behavior to a greater or less extent. Hence, Ignatius' rules must be interpreted in the light of the dynamics operating within the psyche at whatever level. We are dealing here with responses of the total psychic structure.

Another point to be considered is the extent to which these rules, formulated originally in regard to spiritual influences which were regarded as extrapsychic, can be interpreted in terms of purely intrapsychic mechanisms. We have touched on this point before, but despite the historical precedents, our approach will be governed by the persuasion that, whatever the origin of such influences may be, they are experienced as psychological phenomena and it is as such that we shall consider them. Therefore, nothing will be said about demonic subtleties; whatever we have to say will be couched in terms

of intrapsychic dynamics and mechanisms. Moreover, our objective here is quite conservative—we will not attempt any valuation of these rules, but rather we will merely attempt to fit them into the psychological context of the *Exercises* and try to interpret them within that framework.

I [314]: The case described in this rule is that in which the ego has established little or no control over libidinal impulses and the pattern of behavior is dominated by libidinal gratifications of one sort or another. In such a condition whatever happens to fulfill the demands of libido brings with it gratification, under the dominance of the pleasure principle, and satisfaction of motivating drives and impulses. The channelization of libido and its attachments can have multiple determinants including those which are unconscious and refer to the deepest strata of psychic structure and most primitive levels of experience. Any determinants which might interfere with the pattern of gratification are either absent or sufficiently suppressed to avoid conflict.

When ego-systems begin to interfere in this pattern, conflict arises. The activation of the ego may arise from a renewed comprehension of previously accepted value criteria or from a concurrently internalized value system. The basic reality- and reason-orientation of the ego is inevitably set at odds with the pleasure-dominated orientation in which it has been involved. The evaluative and judgmental functions of the ego set in motion other ego systems which inaugurate the mobilization of egoenergies in a counter-cathetic direction. The effort is directed toward bringing the drives underlying libidinal attachments under sufficient ego-control to permit their adaptation and regulation according to the dictates of reason. This effort runs counter to the energy currents of libidinal cathexes (object-attachments)<sup>1</sup> from which the conflict arises. The stronger the libidinal attachments, the stronger the resistance to ego-control, the sharper the conflict, the deeper the desolation.

II [315]: If the effort to establish ego-control is continued and sustained, the level of libidinal resistance gradually decreases and the ego begins to experience its own form of gratification in the adaptation of other ego-systems with the reality-oriented value system which it has accepted (con-

science). In this phase, however, ego-control is not so thoroughly established or so consistently maintained that it does not run into both pockets of strong resistance from unresolved libidinal attachments and significant regressions of ego-control where libidinal energies have reasserted themselves and re-established a degree of resistance. The resistance can manifest itself under all the forms of desolation—depression, anxiety, confusion, excuses, dejection, etc.

Against this continued resistance, there is required a stronger organization and direction of ego-energy—renewal of resolution and purpose, renewal of conviction from the basic motives for ego-control—anything which subserves the bringing to bear of the ego's energy upon the task at hand. The greater the degree of ego-strength, the more effective will this mobilization be, the more readily will it find consolation in its efforts.

The basic struggle here has been depicted as between the ego and the id. In the relatively normal personality, the experience of consolation in the resolution of the ego-id conflict in favor of ego would imply a state of more or less peaceful coexistence between ego and superego. This would not be unexpected, since the normally mature person has a superego which has developed along lines not very far removed from that proper to the ego. In other words, the internalized norms of conduct derived from parental and other early childhood authority figures are for the most part conformed to the norms of reason and reality. Where there is disjunction between ego and superego, there will develop conflict in this direction also, since the disjunction can only stem from the defect in superego formation. This is very likely to be the case in persons of scrupulous tendency, excluding of course the pathological condition of obsessive-compulsion. The function of the ego is to bring about a working compromise between the demands of id, superego and reality. The operative norm in the present instance is represented by reality: here reality includes a set of spiritual realities (knowledge of which is had through revelation and theology) and a set of values derived from that reality. Consolation derives from the harmonious functioning of ego-systems relative to the reality standard; deso-

lation stems from the resistance of the id to ego-control or from the excessive demands of superego.

III [316]: Definition of spiritual consolation. The difference between consolation and gratification (sensible consolation?) should be noted. The latter depends on libido and follows the pleasure principle, while the former depends on ego and follows the reality principle as determined previously. The emotional component of the experience of consolation is prompted and brought into play by the ego, and therefore remains under ego-control. Consequently, it is always an appropriate emotion and is always reality-oriented, i.e., sadness in contemplation of personal sins or the sufferings of the Passion, but joy in the thought of God and salvation. It is, therefore, never opposed to the reality orientation of the ego, as in the case of sadness or tepidity in relation to spiritual things and elation in the thought of earthly things.

IV [317]: Definition of spiritual desolation. It should be noted that spiritual desolation is not the same as depression. It may include depression where there is a question of conflict between the striving ego and a demanding and self-punishing superego. But desolation springs also from the conflict between ego and id, as we have seen. It can also arise from division in the ego itself, as between an ego-ideal of sorts and the realized ego, or between resolution and subsequent execution, etc.

V [318]: In a state of consolation, the ego-systems are functioning properly and the ego is maintaining adequate control. It is the function of ego to perceive and evaluate situations and determine the course of action to be followed. When a decision or resolution has effects which are of some consequence, the time to make them is when the ego is in control of its resources and it is not under the influence of conflictual forces within or without itself. The latter is the situation in desolation and the ego could not be expected to come to a right decision, i.e., one determined by the norms of reasons and reality according to the proper function of ego.

VI [319]: Desolation implies that the effort of the ego to establish control and achieve proper organization and integration has run upon a snag of some sort, some form of resistance which it is not able to overcome. The suggestions offered here

are intended to help the ego bring to bear its energies on that area of resistance and overcome it. In prayer, for example, we not only beg God's help to bolster the energy of the ego, but in the very act of prayer we have begun to mobilize some of those very energies. Self-analysis can help to discern the source of the resistance and direct the countercahethetic energies of the ego to overcoming it. Likewise the use of penances implies and reinforces the countercahethetic disposition of ego resources. The reinstatement of ego control and autonomy and the integration of ego-systems is accompanied by the experience of consolation.

VII [320]: A device for stirring the ego to autonomous activity in overcoming the resistances which underlie desolation. The ego can come to depend too much on grace in the overcoming of such resistances and allow the employment of its own resources to grow slack. This underlines the centrality in the mind of Ignatius of effective effort on the part of the ego.

VIII [321]: Ignatius offers a penetrating insight into the psychology of spiritual development, and into intrapsychic dynamics. In the conflict of desolation, one might think that the best defense is a strong offense. In other words, the course of ego-action should be direct countercahethesis or repudiation. Psychotherapists have long since become acquainted, however, with the stubbornness and ingenuity manifested in the matter of resistance. Ignatius wisely counsels rather a more indirect tactic—strive rather to hold the ground that has been gained and maintain a spirit of equanimity and patience with the assurance that the period of trial will pass. This basic disposition combined with the pattern of ego activity recommended in rule VI describes a rather effective program for support of the ego and disengagement of non-ego dispositions.

IX [322]: The three principal reasons for desolation can be interpreted psychologically in the following terms: (1) Desolation is due to ineffective mobilization of ego-resources and the consequent failure to establish adequate ego-control; (2) Ego-activity is sustained and energized by grace, the interruption of which permits ego-energies to diminish; (3) The more or less integrated functioning of the ego in consolation can

induce a state of premature self-satisfaction, before the ego has attained the full flower of its maturity. There is no better way to attain a knowledge of its deficiencies and weaknesses than for the ego to encounter the resistance of non-ego forces in the psyche or to come to grips with the discrepancies between its own areas and levels of functioning. This encounter is the substance of the experience of desolation.

Part of what is in question here also has to do with the proper orientation of the ego to the total reality within which it functions. Grace is a substantial part of that reality; for the ego to think itself capable of what it effects, in fact, through grace is in reality a fundamental deception.

X [323]: The stability of ego-control is short-lived and requires constant effort to maintain. Ignatius here recommends that some part of the ego's energy be directed to the preparation for future regression and disruption of that control. The ego is thus able to dispose itself to deal more effectively with desolation when it does materialize.

XI [324]: This observation formulates the basic principle of reality orientation in the spiritual order. The ego must recognize and accept its utter dependence on grace and must realize that growth in spiritual identity is entirely beyond its capacity without the assistance of grace. Also a critical facet of such growth is related intimately with the growth of the ego in humility. Any other orientation for the ego is a form of deception and results in a separation of it from the system of values and the framework of reality in which spiritual identity is to mature. The tendency to fall into this deception is heightened by consolation, where it takes the form of a subtle pride. The same deception lies at the root of Ignatius' advice to one in desolation, since the tendency to lose sight of the basic reality orientation needs to be counteracted here too.

XII [325]: It should be noted that the insights into the nature of intrapsychic dynamics which Ignatius offers in this and the following rules are applicable only within the context for which they were intended: the mature personality with a considerable degree of ego strength and struggling to grow in spiritual identity. Within this narrow context, the effort of the ego to maintain control over libidinal forces is a never ending



process in which attachments, repugnances and resistances are overcome, reassert themselves, shift to new objects and conditions, are overcome again and again, only to assume new and more subtle forms. The ego is constantly challenged to ferret out, analyze, recognize and counteract each new manifestation. Ignatius suggests here that it is necessary for the ego to make a strong and determined effort to bring the resistant libido under control. There is unquestionably enough clinical evidence to suggest what libidinal forces can do against a weak and neurotic ego. When the ego, however, has sufficient strength to take resolute action to break down the resistance and bring it to heel, it is quite a different story.

XIII [326]: The pattern which resistance can follow is often extremely subtle, and unless the ego has a strong and clear grasp on the basic principles and objectives of the spiritual life, deception can easily be its lot. The ego can easily find itself seduced into some worthy preoccupation which is quite praiseworthy in itself but nonetheless diverts its energies and attention away from the crucial area of resistance. The further the ego progresses in establishing its rightful domain of ego-control, the more subtle and deceptive are the forms which resistance assumes. It is precisely for this reason that psychotherapy is often such a long drawn out process; the resistances must be sufficiently worked-through so that the control of the ego is stable and secure enough to insure healthy adjustment. So Ignatius recommends that the best way for the ego to uncover and recognize these resistances is to take counsel with someone experienced in the spiritual life who will be able to recognize and point them out and suggest means for overcoming them.

XIV [327]: From what has been said, we would expect the resistance of libidinal forces to manifest themselves at that point at which ego-control was least secure or weakest. This is not always the case, since even minor diversions of ego-energy can be the occasion for the recurrence of libidinal resurgence. But, in general, the weaker the ego, the stronger we can expect libidinal resistance to be.

*Second Week* [328-336]: The rules for the second week are intended for those who have advanced beyond the level of

the first week, in which libidinal attachments and the conflict between ego and id assumed a more or less gross form depending on the level of refinement of the exercitant. When ego-control has been fairly securely established, however, more and more of the energies of the ego are taken up in the effort of spiritual growth rather than in countercathexis. Consequently libidinal resistances are offered a certain scope for resurgence. Their appearance usually takes a somewhat different and much more subtle form than the original attachment. Ignatius has this more refined level in mind in proposing this second set of rules. Depending on the exercitant's capacity and level of development, it may be that some of these rules of the second week would be applicable in the first week. The director should use discretion, for if the rules of the second week should confuse rather than clarify, this would not help the ego's efforts. The rules are a help to clearing up confusion, not to creating it.

I [329]: For the ego, which is engaged in the process of spiritual growth, this enunciates the general rule for discernment and is substantially the same norm as was laid down in rule II of the first week [315]. As was observed there, consolation derives from the increasing integration of ego systems and their conformity with the internalized values of the spiritual order; conversely, desolation will stem from the disruption of that process by libidinal resistances, or disjunctions within the ego between certain of its subsystems, or from impositions from the side of the superego. It is primarily with the exceptions to this general rule that the rules of the second week are concerned.

II [330]: Where consolation arises with no preceding cause in the conscious order, its determination must be presumed psychologically to have unconscious determinants. Consequently, the operation of grace in this instance would presumably exercise its effect through the unconscious.

III [331]: This is the first refinement on the general rule of discernment in consolation and desolation (rule I). Libidinal resistance or the formation of a libidinal attachment can take a form which is closely enough adapted to the contemporaneous functioning of the ego that the basic disjunction

between the resistance and/or attachment and the internalized objectives of the ego is not immediately apparent. Under such circumstances, the integral functioning of the ego is not disturbed and the ego experiences consolation; when the disparity is recognized, the issue can be joined effectively. The norm of judgment for the ego remains inherent in its reality orientation.

IV [332]: Substantially the same point as in rule III. The dividing line between authentic ego-control and the realignment of libido to avoid open conflict with the ego should be observed. The libido is capable of considerable modification to ego demands, thus giving the appearance of real ego-control; this superficial placation may, however, mask gratification at another level or in terms of a substitute object. The guiding norm for the ego must remain the internalized value system by which its spiritual growth is regulated.

V [333]: Ignatius proposes here the basic norm for discernment and the orientation of the ego in dealing with subtleties of the various forms of resistance. The ego, which is growing spiritually and is gaining in a sense of spiritual identity, can be expected to experience consolation as long as it continues uninterruptedly on that course and continues to grow. Such growth involves the ever increasing development and integration of the resources of the ego and a constantly improved organization and synthesis of ego-systems. The ego, as it were, feeds on the realities of the spiritual order, known through revelation and the inspiration of grace; internalizes the value system inherent in that order of reality; and through a subsequent and continually renewed synthesis, grows in spiritual identity. Consequently, that system of values must remain definitive for its progress and growth. Any deviation from it, therefore, even if it is cloaked in the guise of consolation, must be regarded as detracting from authentic spiritual growth and as stemming from forces opposed to the development of the ego.

VI [334]: Ignatius places great value on the capacity of the ego to reflexively analyze its own operations, at least those that occur on the conscious level. It is more than likely that future manifestations of resistance will follow a more or less

similar course, and that they will appeal to the same needs and drives which were appealed to in the previous case. The ego can only profit from a careful analysis of this process, since it gains thereby in self-knowledge and humility.

VII [335]: When libido is operating with little restraint, the interference and counter-cathetic activity of the ego disrupts the situation and creates intrapsychic conflict and even, as we have seen, (rule I of first week) desolation. The continuation of libidinal gratification, however, would create no conflict and no disruption. Conversely, when the ego has established a fairly extensive control over libidinal impulses and ego-systems are functioning integrally, the interference of libidinal forces or demands will have a disrupting effect, even possible desolation (rule II of first week).

VIII [336]: Ignatius regarded consolation without any preceding cause as an effect of grace (rule II). This assumption is at least questionable since the effect could be attributed to purely natural causes working through unconscious motivation. If we should maintain that consolation without any known cause was a product of grace, we should still be able to interpret the action of grace as producing its effect through the unconscious. Ignatius was skilled enough in dealing with intrapsychic dynamics to realize that, even granted the operation of grace, there was wide scope for the operation of other psychological determinants. Due to the subtle patterns of resistance, then, such periods of consolation need careful scrutiny, particularly when under the influence of such consolation the ego makes certain resolutions for future external action.

*Rules on Scruples:* These rules form an extension or application of the rules for discernment of spirits to the particular case of scrupulosity. Undoubtedly, here again we are dealing with the fruit of Ignatius' own experience and introspective analysis. His own scrupulosity came to a head during the terrible episodes of conscience which beset him during his stay at Manresa—probably from August to October of 1523 (J. de Guibert, *La Spiritualité de la Compagnie de Jesus*. Rome: Institutum Historicum S. I., 1953, pp. 10-11.). It is very likely, however, from what we know of Ignatius' own spirituality,

even in his mature years, that it did not lack a certain quality of obsessiveness, suggesting at least that Ignatius was able to master his scrupulosity and bend it to the objectives of his spiritual growth.

I [346]: Distinction of scruple from erroneous judgment of conscience. The erroneous judgment makes a mistake, but is quite definite about it. The scrupulous conscience is unable to attain this level of decision.

II [347]: Ignatius' description of a scruple. Scrupulosity implies fear and insecurity, endless doubt, magnification of trivialities, sometimes to the point where it constitutes real psychopathology. This type of behavior is usually ascribed to an over-severe superego which is self-punishing and demanding to the extent that it tends never to allow the demands of conscience to be satisfied but continually afflicts the ego with doubts, hesitations, and anxieties that it has failed to conform to the moral norm. Thus scrupulosity is often classified as a form of obsessive-compulsive neurosis. Scrupulosity, however, can occur in all degrees from the most slight to the most intense. Here again, we must remember that in the context of the *Exercises*, Ignatius is prescribing for normal persons who have in fact achieved a considerable degree of ego development.

III [348]: Ignatius observes that scrupulosity can be put to good advantage by the ego engaged in the work of the first week. Since the situation in question is one in which the individual is presumed to have sufficient ego-strength, there is no problem in the operation of the superego. In these cases, the superego is sufficiently mature to support the efforts of the ego rather than come into conflict with them. As in any work which requires assiduous effort and attention to detail, a touch of compulsivity is helpful—as long as the mastery of the situation is in the hands of the ego and the compulsivity (or in this case, scrupulosity) is being directed to the objectives of the ego.

IV [349]: The person, who is "gross" in Ignatius' terminology, is one whose ego is caught up in the struggle with libidinal impulses and has not sufficiently established ego-

control over them. The "delicate" person, on the other hand, is one whose ego has sufficiently established control over libidinal forces so that it remains securely in a position of independence relative to them. Where ego-control is inadequate, the danger to spiritual growth lies in the direction of failure to establish adequate control and thereby permitting libidinal influences to gradually reassert themselves and strengthen their position. Where ego-control is adequate, the danger is rather that the ego will become prey, not to the impulses of the id, but to the demands of the superego. These demands can begin by pursuing the disposition of the ego to follow the norm of morality; but it soon begins to extend that norm beyond that which is required by the dictates of reason or revelation. In either case—capitulation to libidinal impulses or to superego demands—that which is essential to spiritual growth, the autonomous and integral functioning of the ego, is lost. The norm for the ego's functioning and development remains the reality-based-and-oriented criteria of reason. Deviation from this norm in either direction can be fatal. Thus, scrupulosity can become a danger for the ego which has attained a more advanced level of development. The extent to which it will become a real danger depends on the level of mature formation of the superego and the intensity of unresolved infantile conflicts which underlies its punitive severity.

V [350]: A simple rule; and, presuming that the ego has sufficient strength to deal effectively with unruly libido or demanding superego, effective. As has been observed several times, the ego is the principle of reality orientation and adjustment. Whatever detracts it from that basic function is interfering with its development. Therefore, the ego must exercise itself to grasp clearly the values and conditions of its operation which constitute the structure of reality. For the ego engaged in spiritual growth, that reality is determined by the judgments of reason and by the realities of the spiritual milieu as known through faith. Once the ego loses this basic orientation, it is prey to a whole range of impeding deceptions and illusions. This is a basic factor underlying the Ignatian insistence on interior knowledge of religious truths and realities.

VI [351]: Ignatius' recommendation here is simply a refor-

mulation of the two basic movements in the operation of the ego in opposing a scruple: first, evaluating the word or deed in the framework of the complete reality of the spiritual life; second, mobilizing ego-energies to diametrically oppose what is opposed to that reality and its inherent values.

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## Notes and Reports

### Three Notes on the Principle and Foundation

*Towards a richer understanding of the Christocentric and existential character of this document*

Juan Santiago, S.J.

ON ANNUAL RETREATS the Principle and Foundation is presented as a meditation. At times it is presented as the Ignatian meditation par excellence. Some see in it how Ignatius, by applying the three potencies of the soul, can prove by the light of reason that since all men are created by God, all men have to praise, reverence, and serve Him.<sup>1</sup>

However, we wish to here propose that in the Principle and Foundation Ignatius is speaking in terms of a *consideration* and not in terms of a meditation; that, further, this consideration is conceived in terms of

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1. This interpretation of the P. and F. was defended by Ponlevoy, *Commentaire sur les Exercices Spirituels de Saint Ignace*, (Evreux, 1889), p. 60 and by Bouvier, *L'interprétation authentique de la méditation fondamentale*, (Bourges, Tardy, 1922), p. 77 (*Authentic Interpretation of the Foundation*, West Baden, 1943, p. 26). Watrigant in "La méditation fondamentale avant saint Ignace," CBE, 1907, n. 9, pp. 3-5 defended the supernaturalism of the Ignatian viewpoint in the P. and F. Bover in "El Principio y Fundamento—¿ Por razon o por fe?" refuted Bouvier's position. Among English speaking authors Puhl follows the rationalistic approach: "As Fr. Bouvier points out in *Authentic Interpretation of the Foundation*, we have in the Foundation in a few sentences the highest perfection that can be attained by reason without appealing to the light of faith." ("Pairs of Words in the Spiritual Exercises," WL 81 (1952) p. 29); while Hardon, in *All my Liberty*, (Newman, 1959), p. 6 affirms: "From both internal and external evidence it is clear that the truths enunciated in the P. and F. are supernatural, being derived from revelation and referring to an order of reality above nature." This is by far the most common opinion among commentators of the *Exercises*. This is also the position we hold in the present study.

the *concrete exercitant* who has to praise, reverence, and serve *Christ our Lord*. This interpretation is, we believe, justified by the three analyses which are to follow.

The Principle and Foundation: a document not a meditation. "Man" is to be understood in the Principle and Foundation as the concrete exercitant.

The phrase "God our Lord" in the Principle and Foundation refers to "Christ our Lord."

Our methodology will be a very simple one: analysis of the parallel phrases in their text-context as they appear in the Spanish Autograph.<sup>2</sup> This type of study has been called "the most useful method for a deep study of the mind of St. Ignatius."<sup>3</sup> We leave it to the reader to judge the validity of the statement. In our study we will also refer to the *Versio Prima*<sup>4</sup> and to the Vulgate editions of the *Exercises*.<sup>5</sup> This, as well as the references to the Ignatian directories will be indicated opportunely.<sup>6</sup> To facilitate the work of our readers Puhl's translation<sup>7</sup> will

2. 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, introducing in all 47 corrections. For the Autograph in general, the reader is referred to Iparraguirre-Dalmases, *Obras Completas de San Ignacio de Loyola*, (Madrid, BAC, 1953), p. 140 and MHSI, *Monumenta Ignatiana*, Series Secunda. *Exercitia Spiritualia sancti Ignatii de Loyola et eorum Directoria*, (Madrid, 1919) (Ed. Arturo Codina, S.J.) p. 137ff where among other things the reader may check for himself the corrections made by Ignatius.

3. Ignacio Iparraguirre, S.J. *A Key to the Study of the Spiritual Exercises* (trans: J. Chianese, S.J.) (Calcutta, The Little Flower Press, 1955), p. 5; Ignacio Iparraguirre, S. J.: *How to Give a Retreat* (trans: Angelo Beneditti, S.J.) (Westminster, Md., Newman Press, 1961), p. 26.

4. The *Versio Prima* is the Latin translation of the Exercises submitted to the Inquisition of Paris in 1535. In all likelihood this translation was made by Ignatius himself, perhaps in 1534. The Latin is awkward. Cf. Iparraguirre-Dalmases op. cit., p. 140; MHSI: op. cit., p. 160ff.

5. With the occasion of the approval of the *Exercises* by Pope Paul III, Ignatius appointed the distinguished humanist Andre des Freux (Frusius), to make a better translation of the *Exercises*. 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 edition.

6. Three fragmentary directories appear in *Monumenta Historica* op. cit., under the title of *Directoria Ignatiana*: 1. *Directoria Ignatiana Autographa*; 2. *Directoria Ignatiana Tradita*; 3. *Directoria Ignatiana Dictata*. Calveras in his *Ejercicios Espirituales. Directorio y Documentos*, (Barcelona, Balmes, 1958), includes the three of them. Iparraguirre includes only the first two in *Obras Completas de San Ignacio de Loyola*, (Madrid,

be used, although we will depart frequently from it. These departures will also be indicated as well as the reason we have for doing so.

*The Principle and Foundation: a Document and not a Meditation*

Within the book of the *Exercises* Ignatius uses different terminologies in discussing a document and a meditation, as Calveras discussed in *Manresa* in 1931.<sup>8</sup> We shall follow Calveras with some refinements of our own.

When he refers to the director's mode of presenting documents, Ignatius uses the Spanish verb *platicar*. He uses this same verb when referring to the P. and F. in the 19th annotation: "platicándole para qué es el hombre criado." Literally: "talking over with him for what is the man created." The verb *platicar* (to converse, to talk with someone else, to confer or deal about a business or matter)<sup>9</sup> appears four other times in the book of the *Exercises* [8, 9, 10, 362]. We may omit the last locus [362] as irrelevant to our present discussion. Numbers 8, 9, 10 refer to the appropriate time for explaining to the exercitant the rules for the discernment of spirits. As Calveras points out we should notice the great difference in Ignatian terminology between *platicar*: "to explain . . ." e.g., the rules for discernment or for what man is created, and *dar*: to give to someone else the order and method of meditating or contemplating [2]. (Unfortunately, Puhl translated "dar" by "explains"; since he previously used "explain" to translate the *platicar* of 8, 9, 10, 19, the nuances of the Spanish are lost in his translation). "In the giving of points for meditation all the work of the director consists in instructing the retreatant so that the latter will be able to ponder on his own a truth or mystery of faith. "Platicar," on the other hand, presupposes that the director himself will develop the matter, placing it at the level of the retreatant for his instruction; which does not prevent the retreatant, when left to himself, from thinking it over in the presence of God, to better assimilate it."<sup>10</sup>

Consequently, a study of parallel texts shows that the P. and F. is, according to Ignatius, not a meditation but a document. That the verb

BAC, 1953). We refer the reader to the "Praefatio in Directoria Exercitiorum" of the *Monumenta*, especially to the first article referring to the Ignatian directories (MHSI: op. cit., pp. 746ff.) and to the introduction of Iparraguirre in op. cit., pp. 241ff; cf also Antonio Valle, S.J.: "Los Directorios de los Ejercicios," Mnr 3(1927) 326-334 and 4(1928) 41-49; Iparraguirre: *Historia de los Ejercicios de San Ignacio*, vol. 2, pp. 415-418; Iparraguirre: *Directoria exercitiorum spiritualium* (1540-1599) (Roma, Mon. Ign., 1955), pp. 11-35.

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

8. José Calveras, S.J.: "¿Cómo se ha de proponer el Principio y Fundamento?", Mnr 7 (1931) 97-106.

9. Real Academia Española: *Diccionario Manual e Ilustrado de la Lengua Española* (Madrid, Espasa-Calpe, S.A., 1950).

10. Calveras: *art. cit.*, p. 100.

*platicar* and its substantive *plática* had among the contemporaries of Ignatius the meaning we have ascribed to it can be easily shown. To take but one example, the instructions given by Nadal in Coimbra and Alcalá in 1561 on the Society and Ignatius were called *pláticas* not meditations.<sup>11</sup> The tradition has been kept in the Spanish-speaking provinces where even now community exhortations and spiritual conferences are called "Pláticas de Comunidad."

But we think that the 19th annotation contains further proof that the P. and F. is a document. After saying that the director should explain for what man is created, Ignatius continues, "in like manner (we do not follow Puhl here) there can be presented to him for half an hour the particular examination, and afterwards the same general (examination), and manner of confessing and receiving the sacrament; each morning for three days making an hour meditation on the 1st, 2nd and 3rd sins, etc." Why does Ignatius identify the way of presenting the particular examination, etc., with the method of presenting the P. and F.? And why does he reserve the word "making" (*haciendo*) for the meditation on the 1st, 2nd and 3rd sin, etc.? The reason why he does so, the reason why he puts the burden of the P. and F. upon the director (*platicándole*), while he puts that of the meditation on the 1st, 2nd and 3rd sin, and on personal sins, etc., upon the retreatant (*haciendo*) is simply because the P. and F. is a document. A careful reading of the first exercise [45-54] will show that according to Ignatius this is the very first meditation of the retreat; otherwise all the explanations he gives here on the technique of meditating would be out of place.

In conclusion then, we believe we have established the distinction between a document and a meditation, and further established that the P. and F. should be classified as a document.

"Man" is to be understood in the Principle and Foundation as the concrete exercitant.<sup>12</sup>

The word *el hombre* appears at least 35 times in the book of the *Exercises*. In our present study we may prescind from the following texts:

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11. Thus, to quote but one example, referring to Coimbra, Nadal wrote: "Comencé a tener las *pláticas* . . ." MHSI: *Epistolae P. Hieronymi Nadal Societatis Iesu* ab anno 1546 ad 1577 nunc primum editae et illustratae a Patribus eiusdem Societatis. 4 vols. (Madrid, 1898-1905) (Ed. Federico Cervós, S.J.) There is no need to prove this any further. Cf. also M. Nicolau, S.J.: *Pláticas Espirituales del P. Jerónimo Nadal, S.J., en Coimbra* (1561), (Granada, 1945).

12. The following rather complete, exegetical remarks will, we hope, help to clarify a phrase of the P. and F. often misunderstood or at least not appreciated. To the best of our knowledge, this is the first exegetical study of "el hombre" to be published.

## Son of Man [284]

men [58, twice; 92—Puhl translates “people”; 102—Puhl translates “human beings”; 140; 150; 235—Puhl translates “man”; 278; 279; 283 twice—Puhl omits the first and translates the second by “people”]

man—referring to the Incarnation [53; 102; 104]

man—used as a comparison, in the concrete [235—Puhl translates “man” three times, only the second one corresponds to the Spanish autograph’s “hombre”; 326—Puhl translates “false lover”]

A man—used as a device for arriving at a detached judgment [185; 339—Puhl translates “a person”]

The 19th annotation “explaining to him for what is man created” does not shed any light on our discussion, so we may also eliminate it. [19] On the other hand, the meaning of “man” here will be determined by whatever we find the word to stand for in the P. and F. Of the sixteen remaining texts, three are in the P. and F.; we shall also prescind from them for the time being. Finally, since 177 will give us the key to the term in the context of the P. and F. we will put it aside for the time being.

So we are left now with twelve texts: six with the definite article [24, 27, 35, 36, 44, 370]; six without the definite article [20, 25, 164, 213, 242 twice]. Since for Ignatius the use of the article does not make any difference, the presence or absence of the definite article cannot be a criterion. Looking closely at the texts in question we find that they fall into two categories:

- a) *el hombre* signifying retreatant;
- b) *el hombre* signifying the first person

Let us study each category separately:

- a) *el hombre* signifying retreatant

Taking 213 (4th rule for moderating oneself in eating) and 20 (20th annotation) as our key texts, we find that for Ignatius *hombre* is a synonym for person, the retreatant, namely. While Puhl renders the thought of 213 clearly, his translation omits both words: for where Puhl reads “the more *one* retrenches,” the autograph says “*hombre*”; where Puhl reads “Secondly, if *he* perceives that with such abstinence,” the Spanish says *persona*. In the 20th annotation the word *hombre* is used again instead of retreatant. Here Puhl accurately renders the idea of the Spanish “en apartarse *hombre* . . .”: “the more the *exercitant* withdraws. . .” At the end of the annotation Puhl translates very closely both idea and phraseology; the only difference is that where the autograph reads “*nuestra ánima*,” Puhl simply reads “soul.” Thus, for Ignatius, man, person, soul express at least in some cases the same idea: the concrete existential man, the *exercitant*.

We cannot trace in the present article all the texts in which these three words—man, person, soul—appear in the book of the *Exercices*. However, a careful reading of the following texts in which “man” appears in the Spanish, although not always in Puhl’s translation, will prove our statement: *hombre, el hombre* stand for the individual retreatant. [24, 25, 27, 44, 164]

b) *el hombre* signifying the first person

In the following instances *hombre* stands for “I.”

(i) 35 “It is a venial sin . . . if for a short time one (*el hombre*) pays heed to it.”

36 (we do not follow Puhl here) “The first is, when man (*el hombre*) gives consent to the bad thought. . .”

Our statement that “*el hombre*” stands here for “I” can be proved:

1. By what has immediately preceded: Ignatius in the three preceding numbers has been talking in terms of I, me, my mind. Now in 35, in the same context of sinful thought, he switches to *el hombre* and in 36 uses *el hombre* again. Thus he is here using both “I” and “the man” without distinction.

2. By the Vulgate translation which in this document (34-36) always uses *homo* and the third person singular. Let us add that one of the sections of the Vulgate corrected by Polanco was precisely the document we are considering.<sup>13</sup> If Frusius’ translation on the specific points we are discussing would have been wrong, Polanco very probably would have adverted to it.

(ii) 242—Here also, as in 35 and 36, *hombre* stands for the first person, as can be seen not only by what precedes and follows (239-241, 243) but also by the Vulgate translation.

Finally, we have to consider the last number of the *Exercices* [370]. Puhl’s translation renders the idea accurately but again he omits *el hombre*. The phrase in question would read thus: “when man can attain nothing better or more useful.”

Here again, *el hombre* stands for the first person, this time clearly for the plural as can be seen:

1. by the preceding rules.

2. by the Versio Prima.

Our analysis has shown then, that throughout the book of the *Exercices* “*hombre*,” “*el hombre*” always stand for the *concrete*: the exercitant, I, (we). Is the P. and F. an exception to this rule? In other words, is *el hombre* in the P. and F. to be interpreted in the concrete or as an universal? We believe that 177 has the answer. This is its literal translation:

“The third time is tranquil, considering first for what is the man born (*para qué es nascido el hombre*), that is, to praise God our Lord and

13. MHSI: *Exercitia*, p. 151.

to save his soul; and wishing this he elects as a means a life or state. . . ." <sup>14</sup>

Two things are to be noticed here:

1. the parallelism of the first part of this text with the first phrase of the P. and F.

2. *el hombre* is the subject, as the second part of the sentence clearly shows. Hence, such a profound scholar on the literal meaning of the *Exercises* as Calveras, in a footnote to this number, moves *el hombre* to before *considerando*, glossing the text thus:

"el tercer tiempo, essendo el hombre considerando para qué ha nacido. . . ." (The third time is tranquil when the man considering for what is he born. . . .) <sup>15</sup>

In support of his gloss Calveras makes reference to the *Versio Prima*, to the Vulgate, and to the text of Faber. At least the Vulgate should be read carefully on this point. Thus here again *el hombre*, in a striking parallel phrase to the P. and F., stands for the concrete retreatant. Consequently, if *el hombre* were taken in the P. and F. in a universal meaning, it would then be the only place in the entire book where it is not referring to the individual retreatant. Can we then with confidence maintain that here also in the P. and F. *el hombre* stands for the retreatant? Let us present our reasons for so thinking:

1. We have previously seen instances where Ignatius moves from the first person singular or plural to *el hombre* or viceversa as was shown above in the exegesis of 35-36; 242; 370. But in the P. and F. Ignatius does the same thing. He begins with *el hombre* and repeats it twice; then in the following sentences he changes the subject to the 1st person plural.

2. The parallel texts of the P. and F. always speak in terms of the concrete. The three phrases in the P. and F. where *el hombre* is used can be reduced to two:

a) man is created

b) the other things are created for the ordinate use of man.

Notice the parallel texts to:

14. If this literal translation is awkward, it is so because the original Spanish of Ignatius is equally awkward. This is due to his early education in the Basque language, a language which widely uses the gerund where Spanish or English would use other constructions. Cf. Pedro Leturia, S. J.: *Iñigo de Loyola* (trans: Aloysius J. Owen, S.J.) (Syracuse, N. Y., Le Moyne College Press, 1949), pp. 24-25; 38-42. León Lopetequí, S.J. "La lengua nativa de san Ignacio de Loyola," *Boletín de la Real Sociedad Vascongada de los Amigos del País*, 17 (1961) 51-94; Plácido Múgica, S.J.: "Reminiscencias de la lengua vasca en el Diario de san Ignacio," *Revista internacional de estudios vascos*, 27 (1936) 53-61; for a general treatment of the Spanish of the *Exercises*, Cf. MHSI: *Exercitia*, p. 179 ff.

15—*Op. cit.*, p. 127, note.

a) man is created:

169 "I must consider only the end for which I am created"

179 "It is necessary to keep as my aim the end for which I am created"

b) the other things are created for the ordinate use of man.

We have found no perfect parallels; here are the closest:

165 "The first kind of humility. This is . . . were I made lord of all creation. . . ." (the autograph says: "lord of all created things in the world").

166 "this second kind of humility supposes that not for all creation . . . would I consent. . . ."

Consequently, the concrete nature of *el hombre* in these parallel texts seems to justify us in rejecting a universal interpretation of *el hombre* in the P. and F.

3. In the directory dictated to Fr. Victoria probably in 1555,<sup>16</sup> Ignatius suggested that the P. and F. could be divided into three parts, the first being "el fin para que Dios lo crió" ("the end for which God created him," i.e. the retreatant). Consequently, if Victoria's directory can be trusted on this specific point, Ignatius has explicitly solved our problem.<sup>17</sup>

16. MHSI: *Exercitia*, pp. 750-752. Cf. Arturo Codina, S.J.: "Del Directorio del P. Victoria para los Ejercicios de San Ignacio," *Mnr* 12 (1936) 45-61. For the French translation of this directory, Cf. *Notes ignatiennes 1556-1956*. Textes introduits et traduits par les Pères de l'assistance de France édits par la maison Saint Augustin d'Enghien (Enghien, 1956) Note 10, pp. 1-8.

17. Limitations of space do not allow us to study the authors who in all probability influenced Ignatius. The influence of Peter Lombard is felt especially in the first part of the P. and F. Cf. Watrigant, art. cit., pp. 22-24. However, let us say that the formulation of an insight is one thing, the insight itself another. The insight of the P. and F. goes back to Manresa (Cf. Pedro Leturia, S.J.: *Estudios Ignacianos* (Roma, Institutum Historicum, 1957) vol. 2, pp. 21-22). Since Peter Lombard was talking in scholastic philosophical terms, "homo" for him was the universal concept. Whether Ignatius was giving the same content to the word "homo" as did Lombard, is something that only an exegetical study of the terminology of the *Exercises* will show. We think we have done this. Moreover, we have found only one author who explicitly defends the "el hombre" of the P. and F. as a universal. (Hugo M. de Achával, S.J.: "La doctrina social del principio y fundamento," *CyF* 7(1951) 37-60). His effort to find the social doctrine of Leo XIII in the P. and F. is praiseworthy but seems a little forced. Although there is no general agreement, some scholars admit the influence of the *Enchiridion* of Erasmus in the tantum-quantum rule. Yet they maintain that Ignatius transcended Erasmus. Cf. M. Olphe-Galliard, S.J.: "Erasme et Ignace de Loyola," *RAM* 35(1959), 337-352. R. García Villoslada, S.J.: "San Ignacio de Loyola y Erasmo de Rotterdam," *Est Ecl* 16(1942) 235-264;



*The Phrase "God our Lord" in the Principle and Foundation refers to "Christ our Lord"*

It has been traditionally accepted that when Ignatius wanted to refer to "Christ our Lord" he did so explicitly. Consequently, the phrase "God our Lord" in the P. and F. would refer to God the Father, to the Trinity without distinction of Persons, or simply to the Godhead. How valid is this position?

In 1961 the Argentinian Jesuit, M. A. Fiorito, somewhat surprised at the fact that the Principle and Foundation was the only document of the *Exercises* whose Christology had not been established,<sup>18</sup> attempted the Christo-centric study of the Principle and Foundation.<sup>19</sup> In our present study we will in part follow his analysis of the parallel texts.

Taking as a starting point Leturia's realization that the basic insight of the P. and F., the descent of creatures from God and their re-integration into God through indifference, contributed in a remarkable fashion to structure all the *Exercises*,<sup>20</sup> Fiorito studied especially those texts which form the immediate context of the P. and F. He does this by considering the texts in which the phrase "God our Lord" or similar phrases such as "Christ our Lord" appear. These texts are all counsels on prayer.<sup>21</sup> They are here presented in *logical* order:

Third addition: I will stand . . . a step or two before the place where I am to meditate or contemplate, and with my mind raised on high, consider that *God our Lord* beholds me, etc. Then I will make an act of reverence or humility. (75)

Preparatory prayer: In the preparatory prayer I will beg *God our Lord* for the grace that all my intentions, actions, and operations may be directed purely to the praise and service of His Divine Majesty. (46)

Second prelude: I will ask *God our Lord* for what I want and desire. (48)

Colloquy: Imagine *Christ our Lord* present before you upon the cross, and begin to speak with Him, asking how is it that though He is the Creator, He has stooped to become man, and to pass from eternal life to death here in time, that thus He might die for our sins. (53)

399-426; 17(1943) 75-104.

18. The Christocentric aspect of the P. and F. had been attempted by Valensin: *Initiation aux Exercices Spirituels* (Beyrouth, 1940), but not very satisfactorily, because it is superadded. For him Christ is the perfect "exemplar" of one who would fulfill the P. and F. (pp. 44-50).

19. M.A. Fiorito, S.J.: "Cristocentrismo del Principio y Fundamento de San Ignacio," *CyF* 17(1961) 1-40.

20. *Op. cit.*, pp. 21-22.

21. This does not mean that Fiorito necessarily considers the P. and F. a meditation. He is following Leturia; and the first document mentioned by Leturia is the preparatory prayer.

I will conclude with a colloquy, extolling the mercy of *God our Lord*, pouring out thoughts to Him, and giving thanks to Him that up to this very moment He has granted me life. (61)

Enter into conversation with *Christ our Lord* . . . Thereupon, I will give thanks to *God our Lord* that He has not put an end to my life and permitted me to fall into any of these three classes (of the damned). (71)

The first thing to be noticed is how Ignatius uses indistinctly the phrase "God our Lord" or "Christ our Lord." It would seem that for Ignatius they are synonymous.

Second, not only does the same phrase of the P. and F., "God our Lord," appear in the third addition but also the idea of making an *act of reverence* (75). ("Man is created to praise, make *reverence*, and serve *God our Lord*." 23) The two other elements of the end of man are explicitated in the preparatory prayer (46), where grace is asked from *God our Lord* "that all my intentions, actions, and operations may be directed purely to the *praise* and *service* of His Divine Majesty." Consequently, there is a unity between the third addition and the preparatory prayer, namely the affirmation of the end of man as expressed previously by the P. and F.

Third, where the Spanish Autograph and the *Versio Prima* have in the third addition "God our Lord," the Vulgate has *Dominum meum Jesum*. How can we explain this variant? As we have said above, this translation was carefully corrected by Polanco. Did the change introduced here pass unnoticed? It would seem more plausible that the change was made and kept because the phrase "God our Lord" had, at least in the context of the third addition, an explicit christological meaning for Ignatius and the early Society.

Fourth, we may even add to Fiorito's previous arguments this question: How can the changes in the colloquies of the first week be explained, unless we suppose that "Christ our Lord" and "God our Lord" can be used interchangeably?

1st exercise—with *Christ our Lord* (53)

2nd exercise—with *God our Lord* (61)

3rd exercise—with *Christ our Lord* (71)

Fifth, we must not lose sight of the fact that the phrase "God our Lord" is found in a context of service (cf. also the 20th annotation); and for Ignatius the Lord Whom he served—by explicit will and request of the Father—was always Christ.<sup>22</sup>

Sixth, if the P. and F. is presented in a Christocentric context, the exercitant will more easily be able to see why throughout all the meditations it is the same Jesus Christ he should behold, whether it be to consider "how it is that though He is the Creator, He has stooped to

22. H. Rahner, S.J.: "La vision de Saint Ignace dans la chapelle de la Storta," *Chr* 1(1954) 48-65; A. Lefèvre, S.J.: "Service et amour de Dieu," *Chr* 1(1954) 6-20.

become man, and to pass from eternal life to death here in time . . ." (53), or to thank Him "that up to this very moment He has granted me life" (61), and "that He has not put an end to my life and permitted me to fall into any of these three classes" (of the damned) (71). Thus, the logical unity of the *Exercises* stands out far more distinctly if the director and retreatant understand "Christ our Lord" where the P. and F. reads "God our Lord."

That the interpretation of Fiorito we have followed, of "God our Lord" in the P. and F. as referring to "Christ our Lord," is in agreement with some of the most recent studies on Ignatian spirituality and way of expression is beyond doubt.

In 1956 Jesus Solano, professor of theology in Spain, after a detailed study of parallel texts from the writings of Ignatius came to this conclusion: "the preceding pages, which by no means attempt to present all the data [more than one hundred texts were catalogued and analyzed by Solano], authorize us in affirming that the divine denominations we have been studying have not only at times and even frequently a Christological meaning, but that under such denominations the saint *ordinarily* [italics by Solano] means Christ."<sup>23</sup> Three years later, Maurice Giuliani, S.J., in an article in *Christus* in which parallel texts and theological reason were employed, came to the same conclusion: "When St. Ignatius uses the formula *God our Lord* he is usually designating *Christ our Lord*."<sup>24</sup>

Only one step remained to be taken and this was precisely what Fiorito did in 1961. His conclusion was the expected one. Since Ignatius usually gave the phrase "God our Lord" a Christocentric content, it is only reasonable to conclude that also in the P. and F. his meaning was Christocentric.<sup>25</sup>

Another matter worth consideration is the fact that Ignatius was at his conversion nourished in a Christocentric spirituality. This fact evaded Watrigant to the point of making him say: "When one opens Ludolph, he finds no mention of the ideas contained in the first consideration (of the *Exercises*); he (Ludolph) begins, it is true, with the idea of a foundation which should be established, but this foundation is Jesus Christ: *Fundamentum aliud nemo potest ponere (ut ait apostolus) praeter id quod positum est, quod est Christus Jesus. (1 Cor. 3:2)*."<sup>26</sup> And yet this was one of the two Christ-centered books which Ignatius read

23. J. Solano, S.J.: "Jesucristo bajo las denominaciones divinas," *Est Ecl* 30(1956) p. 342.

24. M. Giuliani, S.J.: "Dieu notre Créateur et Rédempteur," *Chr* 6(1959) p. 333, note 4.

25. J. M. Granero, S.J., who criticizes Fiorito mainly on the grounds of reading too much modern theological and biblical developments in Ignatius' mind, admits that *Dios nuestro Señor* of the P. and F. refers to Christ our Lord ("Ignatiana," *Mnr* 35 (1963) 283-302.

26. *Art. cit.*, p. 34.

in his sickbed at Loyola: "they gave him a *Vita Christi* and a book of the lives of the Saints in the vernacular."<sup>27, 28</sup>

Father Gonzalez de la Cámara tells us in his *Memoriale* that Ignatius "had seen in Manresa the *Gersoncito* (Kempis) for the first time, and had never wanted to have another book of devotions."<sup>29</sup> In this masterpiece of medieval ascetical literature Ignatius read: "Son, I must be thy supreme and ultimate end, if thou desirest to be truly happy . . . Principally, therefore refer all things to Me; for it is I that have given thee all. Consider each thing as flowing from the sovereign Good; and therefore all must be returned to Me as to their origin." (Bk. III, 9).<sup>30</sup> Here we have some of the key ideas of the P. and F.; and from the whole context of the *Imitation*, it is Christ Who is speaking to the soul.

In conclusion, let us again affirm our conviction that the preponderance of textual, logical and historical evidence supports the statement that the "God our Lord" of the P. and F. is to be identified with "Christ our Lord."

### Conclusion

At the end of this exegetical study, it is only fair to ask for its significance, its practical import for the exercitant and director. But before we review the three theses of this paper, let this be stated: the better the retreat master understands the mind of Ignatius, the better equipped he is to present the *Exercises* and to adapt them to the concrete situation. No one can communicate or adapt what he has not known or lived. An accurate knowledge of the text is essential. Just as all interpretation of Scripture has to take as its point of departure the literal meaning of the text, so any interpretation of the *Spiritual Exercises* must be based on a sound exegetical study of the text.

27. Autobiography I, 5. (Cf. V. Larrañaga, S.J. *Obras Completas de San Ignacio*, (Madrid, BAC, 1947), vol. 1, p. 125, notes 13 and 14 for further details on these two works read by Ignatius; Codina: *Los Orígenes de los Ejercicios Espirituales de S. Ignacio de Loyola* (Barcelona, Ed. Balmes, 1926) p. 220 ff.

28. The influence which Ludolph's *Life of Christ* had upon Ignatius can be further seen by the pious details he added to the gospel narratives that appear in the section on the "Mysteries of the Life of Christ" of the book of the Exercises. Cf. Iparraguirre: *Obras Completas de San Ignacio*, pp. 209-210 note 124; Leturia: *Inigo de Loyola*, p. 112 ff.; E. Raitz von Frenzt S.J.: "Ludolph le Chartreux et les Exercices de S. Ignace de Loyola," RAM 25(1949) pp. 375-388.

29. MHSI: *Fontes narrativi de S. Ignatio de Loyola et de Societatis Iesu initiis*, vol. 1 Narrationes et scriptae ante annum 1557 (Eiderunt Dionysius Fernández Zapico S.J. et Candidus de Dalmases S.J. cooperante Pedro Leturia S.J., Romae, 1943): Memorial del P. Cámara, p. 584.

30. *The Following of Christ* (Ed. Rev. J. M. Lelen, Catholic Book Publishing Co., 1941). Cf. Codina, op. cit., pp. 155-166; P. Mercier, *Concordance de l'Imitation de Jesus-Christ et des Exercices Spirituels de Saint Ignace*, (Paris, 1885).

The first thesis of this paper has aimed to show that the P. and F. is not a meditation (which through the three powers of the soul, and the colloquy, seeks to prayerfully make one's own the truth presented) but rather a consideration (an intellectual rather than affective instruction in some basic truth). For the P. and F. is designed simply to give the retreatant an intellectual norm or criterion, i.e. his final end, in accordance with which he may in the course of the following exercises, order his life and discern God's will. If he were to meditate (in the proper sense) upon these truths, he would unrealistically be attempting to achieve in the very first consideration the fruit of the entire retreat. The director, therefore, need not propose the impossible; rather he should present the P. and F. as a consideration designed to orient and intellectually dispose the exercitant for the challenging exercises to come.

The second thesis of this paper, that the *el hombre* of the P. and F. is always the concrete, existential man, is of major significance. For it is an *individual* person who sins, repents, accepts Christ's call, and elects to follow Him. It is the individual exercitant, not the group as such, who through the four weeks engages in a progressively intimate dialogue with his Saviour and Lord. And, therefore, if the P. and F. is to achieve its maximum value in intellectually orienting the retreatant to this dialogue, it must be presented not as a universal truth of natural theology but as the first truth of salvation-history, personally and concretely relevant to the retreatant. Thus: *I*, the retreatant, through the eternal call of Christ's love, was created to praise, reverence, and serve *my* King. With this realization the sensitive director will "permit the Creator to deal directly with the creature, and the creature directly with his Creator and Lord." (15)<sup>31</sup>

The third thesis of this paper identified the "God our Lord" of the P. and F. with Jesus Christ, the God who created the retreatant, and all things for him; and then redeemed him and all creation to new life in His Father's kingdom. The director must profoundly realize this identity between Creator and Redeemer; for only thus considered does the P. and F. fully orient the retreatant to the call of the King, with His doctrine of the third degree of humility, with His poverty, suffering and final joy. The retreatant cannot (in the second, third and fourth weeks) but be deeply moved by the realization that the King he is called to die and rise in is none other than the incarnate Word he was created to praise,

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31. This basic Ignatian principle is not limited to the time of retreat. As a matter of fact, this is the central thesis of J. Lewis, S.J., in his book *Le gouvernement spirituel selon saint Ignace de Loyola* (Bruges, Desclée, 1961). The function of the superior, according to Lewis, is basically to allow the full action of the Holy Spirit. Consequently the best superior will be the one who in the fulfilment of his role as superior is a better instrument of the Holy Spirit. The same Holy Spirit Who speaks to the subject through the Institute, talks to the superior through his subjects. Consequently, Ignatius' conception of spiritual government would consist in respecting this double action of the Spirit.

reverence, and serve. By this unified presentation of salvation-history, his commitment to his Creator and Redeemer is intensified.

#### ABBREVIATIONS

- BAC—*Biblioteca de Autores Cristianos*, (Madrid).  
 CBE—*Collection de la Bibliotheque des Exercices*, (Enghien).  
 Chr—*Christus. Cahiers Spirituels*, (Paris).  
 CyF—*Ciencia y Fe* (Buenos Aires).  
 Est Ecl—*Estudios Eclesiásticos*, (Madrid).  
 MHSI—*Monumenta Historica Societatis Iesu*, Madrid, (Roma).  
 Mnr—*Manresa*, Bilbao, (Madrid).  
 RAM—*Revue d'Ascétique et de Mystique*, (Toulouse).  
 WL—*Woodstock Letters*

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#### The Institute of Jesuit Sources

THE INSTITUTE OF JESUIT SOURCES is still in an early stage of development. Its chief purpose is to make the sources of Jesuit thought more readily available to the scholarly world in English-speaking countries. This will be done especially by publishing English translations of important books which have been composed by Jesuits in other languages, either in the Society's early days or in modern times. Another important purpose of the Institute is to make these books more available to our novices and scholastics. The first books to be published will pertain to spirituality; but in time books from other fields of Jesuit activity will be included.

The project owes its inception to help and encouragement given jointly in 1960 by Fathers Leo J. Burns and Joseph P. Fisher, then provincials of the Wisconsin and Missouri Provinces. It was approved by Very Rev. Father General John B. Janssens on October 20, 1960, and again, after further development, by Very Rev. Father Vicar John L. Swain on May 20, 1961. Father George E. Ganss, then of Marquette University, was appointed director of the Institute.

On October 9, 1960, Mr. James L. Monaghan made a gift of \$25,000 to establish a memorial to his brother, Father Edward V. Monaghan, S.J., who died at St. Ignatius High School, Chicago, on July 30, 1922. His generous gift provided the capital which made it feasible for the Institute to begin its work. The hope is that this sum can become a revolving fund through the sale of the books published. Mr. Monaghan modestly desired his gift to remain anonymous for a time. However, he himself died at the age of ninety-five on July 26, 1963. His passing away terminated the need of secrecy.

To work out relevant details, Father Ganss spent the year 1961 in Europe. He received cordial and helpful cooperation from the Fathers of *The Way* in London, the Historical Institute of the Society in Rome, *Christus* in Paris, *Manresa* in Spain, and from other Jesuits engaged in similar work. Arrangements were completed to translate the following books, and Jesuits from many provinces have begun work on them.

SERIES I. JESUIT PRIMARY SOURCES

St. Ignatius, *Las Constituciones de la Compañía de Jesus*.

St. Alphonsus Rodriguez, *Autobiografía*.

A collection of *Fontes paedagogica Societatis Iesu*.

Nadal, *Platicas espirituales . . . en Coimbra (1561)*.

Ribadeneyra, *Vida de San Ignacio*.

SERIES II. SCHOLARLY STUDIES ABOUT THE SOCIETY OF JESUS

De Guibert, *La spiritualité de la Compagnie de Jésus*.

Léon-Dufour, *St. François Xavier: Itinéraire mystique*.

Nicolau, *Jerónimo Nadal. Obras y Doctrinas espirituales*.

Iparraguirre, *Historia de los Ejercicios Espirituales*, Vol. I, 1522-1556 and Vol. II, 1556-1599.

Rahner, Hugo, *Collected Essays on Ignatius*.

Schütte, *Valignanos Missionsgrundsätze für Japan*.

Wulf (ed.), *Ignatius: Seine geistliche Gestalt und sein Vermächtnis*.

In the hope of obtaining better results from advertising, no comprehensive announcements about these series will be made outside the Society until several books are ready for distribution. Meanwhile, however, it is well that interested Jesuits know about the project.

In early 1962, to carry on his work in the incipient Institute Father Ganss was transferred from Marquette University to St. Mary's College, St. Marys, Kansas, where he is now a member of the faculty. Father John B. Amberg, Director of Loyola University Press, offered its extensive facilities for editing, producing, advertising, and marketing the books. His kindness was accepted. Hence, although the Institute and Loyola University Press will remain independent units, the Institute will publish its books through this Press. Father Ganss now spends most of his time in the residence for writers maintained by the Press, Canisius House in Evanston, Illinois.

The translators of these books are being drawn from any or all the English-speaking provinces of the Society. But to keep administrative procedures simple, the Institute is under the jurisdiction of the Provincial of the Missouri Province, Very Rev. Linus J. Thro, S.J. He has already given much valued help and encouragement. In April, 1962, he sent a letter which describes the project to all the Fathers Provincial of English-speaking provinces.

Among the books listed, priority is being given to two because of their obvious importance. *La spiritualité de la Compagnie de Jésus* by De Guibert, translated by Father William J. Young and edited by Father Ganss, is expected to appear in midsummer, 1964. Its title will be *The Jesuits: Their Spiritual Doctrine and Practice*. The other book is St. Ignatius' *Constituciones de la Compañía de Jesús*. A rough draft has been completed, but much revision and other work remains to be done. The first drafts of four other books have also been completed; but they must remain as they are until the work on the first two books is completed.

In this formative stage the Institute must feel its way and progress must be somewhat slow. Otherwise grave mistakes may be made, especially in regard to finances. Our hope is that after more experience has been gained, publication may be much more rapid.

(George E. Ganss, S.J.)

### The Ignatian Experiments in Modern Dress

IMMEDIATELY AFTER THE DESCRIPTION OF THE SIX EXPERIMENTS recommended for the formation of novices in the Society of Jesus, the *Epitome* contains the following remark: "*In his experimentis praecipua noviciatus pars sita est*" (Ep. 143, 1). This assessment is reinforced by the 35th Rule for Masters of Novices: "*Meminerit in sex illis experimentis . . . praecipuam noviciatus partem positam esse. . .*"

This emphasis may come as a bit of a surprise to anyone who recalls his own noviceship as a period of almost Pachomian "retirement from the world." The striking fact about the Ignatian experiments is that they demand a high degree of *immersion* in the world, even to spending comparatively long periods away from the novitiate. Only the first of the six trials, the 30-day spiritual exercises, requires the novice to remain at home; the second and third, serving for a month in a hospital and undertaking a month-long pilgrimage without funds, are certainly to be performed extra-murally; the fourth, fifth and sixth, performing humble tasks, teaching Christian doctrine, and, for priests, preaching and hearing confessions, may or may not take the novice away from the confines of the cloister.

#### *Importance of Extra-mural Experiments*

Thus the *Epitome*, echoing the mind of Saint Ignatius himself, who first prescribed the experiments in the *Examen Generale*, seems to require that the subtle Jesuit synthesis of prayer and the apostolate begin to be built even in the novitiate. Neither of these two elements can be sacrificed without forfeiting the Ignatian concept of the Jesuit life. For the Jesuit, even the Jesuit novice, it would seem that, just as action without prayer is sterile, so too prayer without action is stultifying. A happy combination of spiritual formation with apostolic experience is



thus one of the most pressing needs of a Jesuit novitiate today. How and where, then, can substitutes, modifications and adaptations of the experiments be devised, which will insure that the young Jesuit, at the end of his noviceship, is not only solidly grounded in the life of the spirit, but also headed apostolically in the right direction, the direction Saint Ignatius envisioned for him?

The need of a bold approach to the experiments shows up strongly against the background of the modern Sodality movement. Experience—at least the limited experience of the present writer—shows that the most effective sodalities are those which not only teach prayer and solid devotion, but also plunge their members into real apostolic work, even such simple things as visiting a hospital on Sunday afternoon or helping Puerto Rican children with their homework. Similarly, it would seem that the training of Jesuits demands not a temporal separation of the two elements, not a postponement of all apostolic activity until *after* the basic formation is completed, but, right from the start, a skilful blending of the two, in which each element profits from and feeds the other.

Further encouragement in launching realistic extra-mural trials comes from a letter of Very Reverend Father General dated December 31, 1962, giving news of a special permission granted the Society by the Sacred Congregation of Religious. Because of the importance of the experiments in the Jesuit formation, and because it may frequently be difficult to accomplish enough in this regard in the second (non-canonical) year of novitiate alone, Jesuit novices may now be sent out on trials even in their first year, with no detriment to either the validity or liceity of the canonical year. According to the new indult,

. . . nobis restituitur plena libertas sequendi nostras Constitutiones quod ad experimenta novitiorum, sine ullo detrimento validitatis vel liceitatis anni canonici. . . . In posterum proinde experimenta novitiorum fieri possunt etiam decurrente anno canonico novitiatus, etsi contingat iuvenes propterea per amplius mensem extra novitiatum versari; nec quidquam supplendum est si *propter experimenta* ultra 15 dies e domo abfuerint (*Acta Romana* XIV, 1962, pp. 229-230).

Moreover, the experiments seem the ideal, if not indispensable, means of introducing novices to the problems of the social apostolate. That the Society may not ignore this area of the Church's concern in our day, is clear from Father General's famous instruction of October 10, 1949. Here we learn that Ours must be taught

. . . to see clearly the actual lot of by far the greater part of mankind. . . . It is necessary that Ours should see what it means to spend a whole life in humble circumstances, to be a member of the lowest class of mankind, to be ignored and looked down upon by other men; to be the means by which others grow rich; to live from day to day on nothing but the most frugal food, and never to be certain about the morrow; to be forced to work either below or above

one's strength, amid every danger to health, honor and purity of soul; to be unemployed for days and months, tormented by idleness and want . . . (Woodstock College Press translation, p. 6).

Father General goes on to ordain that "the desire for a more perfect reign of justice, equality, and charity in the world should be instilled in our young men from the novitiate onwards," and explicitly recommends the experiments as a means to this end. He encourages initiative in adapting the trials—"Superiors should not be afraid to propose to me certain changes by which some of the novices' experiments may be adapted, wherever needed, to improve their formation"—and mentions some examples: begging for the poor, distributing alms "in the hovels of the poor," helping in retreat houses, and even working in factories (*Ibid.*, pp. 6-7).

#### *Answers to the Challenge*

The American novitiates have not been slow in meeting this challenge. To cite a few examples: regular hospital trials, in which novices serve as orderlies, have been instituted in the New England and Missouri Provinces. New York is arranging to send its novices to work in a home for incurables. Novices do housework in several Jesuit Retreat Houses, in the provinces of California, Chicago, Wisconsin and Buffalo. In the line of social work, the Milford Novitiate's (Chicago) program of having novices take the census in Negro parishes in Cincinnati deserves mention, as does the periodic visiting of prisons and hospitals conducted by the novices of the Wernersville Novitiate (Maryland). The province of Lower Canada (French-speaking) conducts both a hospital experiment and a pilgrimage experiment for its novices. The latter consists partly of going about from parish to parish according to a schedule revealed day by day to the pilgrims, and partly of remaining in one parish to assist the pastor.

The Bellarmine College Novitiate at Plattsburgh has likewise enlarged its program of experiments. Besides working in a Jesuit Retreat House at Auriesville, the novices undergo two other trials, one in Montreal and one in Syracuse. The two latter experiments will be reserved for second-year novices, with the *primi* sharing in the Auriesville experiment during the spring of their first year. By that time they will have been novices from six to eight months and should have absorbed a sufficient grounding in Jesuit spirituality to enable them to profit from the broadening of perspectives offered by this trial.

The *secundi* are this year spending three or four weeks in Syracuse, working as orderlies and infirmarians at a diocesan home for the aged, plus another four weeks in Montreal, where two weeks are spent at Benedict Labre House, a center for the distribution of food and clothing to poor men, and two weeks at the *Foyer de Charité*, a Catholic home for incurables. The Syracuse trial is an adapted form of the hospital experiment, while the Montreal trial might be considered to correspond in a broad sense to the pilgrimage, since the novices are housed and supported by Labre House and the *Foyer de Charité*, both of which exist

purely on alms. In addition, the Montreal trial serves as an experiment in the social apostolate, since it puts the novices in intimate touch with the lot of the poor and the suffering, who make up "by far the greater part of mankind."

The Montreal experiment is perhaps the most interesting and the richest in learning opportunities for the young Jesuit. Operating in teams of two, the novices live at Labre House itself, a former private dwelling in a run-down section of the city, operated by a devoted layman, Mr. Tony Walsh. They perform such household tasks as mopping floors, washing dishes and helping with the cooking, besides collecting, rehabilitating and distributing used clothing, and serving meals for the men who eat at the house each day. Moreover, they are brought into contact with many of the ecumenical and intellectual currents in Montreal, for which Labre House serves as a real crossroads. In their routine work and at the Tuesday evening discussions, they have the opportunity of meeting scores of people interested in pursuing a sincere and authentic Christianity by means of the corporal and spiritual works of mercy. They rub shoulders with Catholics and non-Catholics, with priests, religious, seminarians and non-Catholic divinity students, with young Jesuits of the Immaculate Conception House of Studies in Montreal, young Franciscans and young Dominicans, in addition to many dedicated lay Christians who contribute to the house by giving of their time or goods.

It was Tony Walsh who first made the Bellarmine novices aware of the existence of the *Foyer de Charité*, an outstanding example of Catholic social initiative in Montreal. Founded by Cardinal Leger, the *Foyer* has been serving the poor, sick, crippled, destitute and helpless of all faiths and all ages since 1951. Here the novices quickly learn to value the intimate family spirit and the all-pervading atmosphere of Christian joy and peace in the midst of great suffering and hardship. One of the two-man team does refectory and kitchen work, while the other serves as an orderly in the children's section.

They further acquire a new appreciation of what it means to rely unreservedly on Divine Providence, for the *Foyer*, with its more than 100 inhabitants, exists purely through gifts. No one receives a salary, and thousands of anonymous benefactors keep the place going with donations, a local dairy furnishing the daily milk supply, a private person donating each day's bread, another providing fish, another soap, another flowers for the altar, etc. Cardinal Leger has called the *Foyer* a "school of Charity," whose purpose is "to make saints." It is hoped that this unique "school" will teach the novices much in their pursuit of the socially-minded sanctity demanded by the Jesuit vocation in our day.

#### *Additional Advantages*

The experiments described seem admirably suited to the task of testing and strengthening the novices' vocation and increasing their social awareness. In addition they offer several other benefits which are not inconsiderable. First of all, the experiments help combat what many

have recognized as a perennial novitiate problem, a certain loss of contact with the realities of everyday life as faced by people in the outside world. A well-known American Jesuit professor once wryly remarked that his course of studies had been a continual shunting back and forth between centuries: for two years he had lived in the third century with the desert fathers, for two years in the sixteenth studying the fruits of the renaissance, for three years in the thirteenth following the footsteps of Saint Thomas Aquinas, after which he was rudely plunged into the cold bath of the regency to teach red-blooded young men of the twentieth. An imaginative approach to the novitiate experiments can help insure that, at least in the first two years of his career in the Society, the young Jesuit never leaves his own century. Moreover, he sees a side of modern life which he may never have experienced before and may never experience again in his course of studies, viz. the plight of vast numbers of the poor and suffering, especially in our larger cities.

A second great advantage is the acquiring of a solid sense of responsibility, both for one's own actions when placed in a different and largely unsupervised environment and for the problems of others. Novices who have undergone these trials have remarked that the greatest single benefit was simply the fact that they were on their own for days and even weeks at a time. This did not mean life without a "daily order"; indeed, the *horarium* of the home for the aged or the *Foyer de Charité* is in some respects even more rigid than that of the ordinary Jesuit novitiate. But the mere fact that they are only two in number in a situation in which they represent the whole Society, are entrusted with an important task and then left alone to do it, is a deeply maturing experience. They learn the need and value of hard work, of consistent and well-planned effort, of devotion and dedication such as they see exemplified in the lives of the priests, nuns and laymen with whom they work.

A third advantage flows from the two already mentioned. These trials help to do something positive in combating what has been called the "retardation of maturation" in the life of a novice. It has often been lamented that religious life tends to foster a certain irresponsibility with regard to community property, community projects and one's own personal life. Statistics have often seemed to show that this retrogressive process is a necessary consequence of life lived in common. By temporarily breaking the pattern of common life and offering the opportunity for exercising personal responsibility and initiative, the experiments, it is hoped, will not only impede the retardation of maturation, but even positively foster a significant growth in maturity.

The Ignatian experiments were something unique and bold in the history of the training of religious novices. It could be argued that it was precisely this boldness which was largely responsible for the effectiveness of the early Jesuits. Our present Father General is no less decisive than Saint Ignatius in stressing the value of experiments which are *really* experiments. In his letter transmitting the permission to send

novices out on trials even in their first year, he thus underlines their importance:

Bene advertamus oportet mentem sancti Ignatii fuisse vere "probare" iuvenes, num etiamsi sibi ipsis relictis et incommodis, immo durioribus vitae adiunctis expositis, alacri et forti animo perseverare norint (AR XIV, 1962, p. 229).

Experience to date shows that the novices who have engaged in the trials described above have come back with a deepened sense of their vocation and a greater capacity for total dedication to the work of Christ's Church. There are thus solid grounds for the hope that they will persevere *alacri et forti animo* in their commitment to the task of bringing all men to Christ and Christ's message to all men.

(James M. Demske, S.J.)



## Father Joaquin Vilallonga

*Seventy-eight years in the service of the Holy See, the Society at large, the Philippine Mission, and in his last days, of the lepers at Culion, set Joaquín Vilallonga apart among Jesuits of the 20th century. The following account is a digest of a more complete biographical tribute which is to be paid to him in the Philippine Studies.*

MIGUEL A. BERNAD, S.J.

FATHER VILALLONGA WAS BORN ON 13 AUGUST, 1868 in the seaport town of Burriana, in the Province of Castellón de la Plana in the former kingdom of Valencia, Spain. He was one of the most remarkable men in the Society in recent times. His death on 1 February, 1963 closed an unusual career, spent in the service of the Church and the Society in several countries of Europe and Asia.

In 1910, after a brilliant course of theological studies in America and a period of missionary work and teaching philosophy at the Ateneo de Manila, Father Vilallonga began his long career as superior of men and administrator of affairs. Except for a brief interval when he was a missionary in Mindanao, this role was to last for four decades. His six years as Rector of the Ateneo de Manila placed him in contact with the most influential people in the country, and gave him charge of students who were afterwards to become leaders in various walks of life in the Philippines. The respect and veneration these students have retained for Father Vilallonga are almost universal and perhaps form the best tribute that has been paid to him in death.

In 1916, having completed his term as Rector, he was sent to the island of Mindanao to take charge of the missionary outpost of Davao. Subsequently he was recalled to become Rector of the Seminary and College in Vigan in northern Luzon.

From there he was again summoned to Manila to become Superior of the entire Philippine Mission, an office he assumed on 9 May, 1921.

It was during his term as Superior—indeed within a few months of his appointment—that a major change of personnel was effected in the Philippine Mission of the Society of Jesus. By order of Father General Ledochowski, the Spanish Fathers of the Province of Aragón were instructed to leave the Islands and to take over the Bombay Mission in India. Their place in the Philippines was taken by the American Jesuits of the Province of Maryland-New York. The first large contingent of American Jesuits arrived in the Philippines in July 1921, with Father Francis X. Byrne at their head. The first group of Spanish Jesuits left the Philippines for India on 10 November 1921.

The reasons for this major shift in men and administration may be briefly summarized here. The Mission of Bombay had been entrusted in 1855 to the Jesuit Fathers of the Upper German Province, who proceeded with characteristic vigor to erect schools and mission stations in the immense territory comprised in the Mission. By 1914, when the First World War broke out, there were 130 Jesuits and a fair number of secular priests working in the territory. Of the Jesuits, 100 were Germans, the rest Swiss. Upon the outbreak of war the British government in India removed the German Fathers from their mission stations: 77 of them were repatriated, the others interned. The loss of so many priests was a serious blow to the Mission, and an attempt was made after the war to send American priests to India from the Province of Maryland-New York. The Americans, however, were unacceptable to the British government in India. The fact that many of the American Jesuits bore German or Irish names may have had something to do with this refusal. In the meantime, a growing demand for English-speaking Jesuits was being felt in the Philippines, where the United States had replaced Spain as the occupying power, and where American Protestants were posing a serious threat to the Faith of the Catholic Filipinos. As early as 1906, the Apostolic Delegate to the Philippines, Monsignor Agius, had written to Father General Francis Wernz, praising the work of the Jesuits in the Philippines, but



suggesting that English-speaking priests were badly needed to conduct English-speaking schools, to counteract what he termed in those unecumenical days "the ravages of Protestant and other sects."

Thus, the exclusion of the American Jesuits from India must have seemed to Father General Wlodimir Ledochowski a providential event: it seemed a logical move to send the American Jesuits to the Philippines, and to transfer the Spanish Jesuits from the Philippines to the abandoned mission fields in India.

Logical though it was, the change was not without psychological and cultural difficulties for everyone concerned—Spaniards, Americans, and Filipinos. But the difficulty might have been much greater than it actually was, had it not been for the fact that during the years of transition from 1921 to 1926 the Philippine Mission was governed by Father Vilallonga, a man recognized for his unusual tact and diplomacy.

By 1926, when Father Vilallonga left the Philippines for prolonged consultations with Father General, he was 58 years old; he had spent 41 years in the Society, 27 of them in the Philippines; and he had governed two colleges as well as the Philippine Mission itself. This, in itself, would seem to be sufficient work for a lifetime: but in Father Vilallonga's case it was only the end of the first half. More was to come in other lands.

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### *Visitor for the Holy See*

Father Vilallonga left Manila in September 1926 and was in Rome as a guest of the Curia from 3 October to 12 November. He then proceeded to Spain for his first visit to his homeland since 1901. There, on the feast of St. Francis Xavier, 3 December 1926, he assumed office as Provincial of the Province of Aragón.

His term of office was not long: three years and a half, of which only two and a half years were spent in Spain. But that period was punctuated by several notable events:

First, the transfer of the Philippine Mission from the jurisdiction of the Aragón Province to that of Maryland-New York was made definitive by decree of Father General, dated 2 February 1927, and implemented at Easter of that year.

The second, and perhaps more notable event was an extraordinary visit to the Province of Aragón made by Father General (Ledochowski) in person. He remained in Barcelona for over a month, from December 1928 to the end of January 1929. Upon his departure from Spain, Father General left in Father Vilallonga's hands two letters addressed to the members of the Province. The tenor of these letters would seem to indicate that the purpose of this unusual visit was connected with separatist tendencies in the Iberian Peninsula and the kind of ministries that Ours were to undertake.

While still Provincial, Father Vilallonga received an extraordinary assignment from the Holy See: in March 1929 he was appointed Apostolic Visitor to the Philippines. Accordingly, leaving his Socius to govern the Province in his absence, he left for Rome to receive a briefing on his mission. He was in the Holy City from the 16th to the 20th of May.

The newspapers attached special significance to Father Vilallonga's visit and hailed him as "the eyes and ears of the Pope." He was given much favorable publicity both in Manila and in some of the provincial capitals. His visitation lasted over a year, during which he went to all the important regions in the Islands, being received everywhere with enthusiastic welcome by officials of Church and State as well as by the alumni of the Ateneo de Manila. It is said that, to facilitate his visit to the Jesuit chaplains in the Leper Colony on the island of Culi6n, General MacArthur placed his hydroplane at his disposal:

The precise nature and purpose of Father Vilallonga's mission was known only to a few and was never publicly disclosed. The fact, however, that his appointment came from the Sacred Congregation of the Consistory would seem to indicate that the bishoprics were among the special objects of his visit. Subsequent events tended to confirm this view. The Philippines was at that time only one ecclesiastical province, with the metropolitan see in Manila and suffragan dioceses in Cebu, Naga, Vigan, Jaro, Lipa, Calbayog, Zamboanga, and Lingayen, with a Prefecture in Palawan. A reorganization began shortly after Father Vilallonga's visitation was ended: one bishop resigned, the diocese of Zamboanga was divided into two, the diocese of Cebu was raised to the rank of a second

metropolitan see. In subsequent years more dioceses were created. In the reorganization, two Jesuit bishops were appointed: Bishop Luís del Rosario of Zamboanga, and Bishop James T. G. Hayes of Cagayan.

Towards the close of his visitation, while he was still in Manila, he was relieved as Provincial of Aragón and his successor took office on 28 July 1930. Father Vilallonga, however, received another appointment, that of Visitor of the Jesuit Missions of Bombay and Poona (the one under the Aragón Province, the other newly restored to the German Jesuits). Accordingly, he left Manila on 16 August 1930 and proceeded to India where his visitation lasted until the 1st of November. Thence he returned to Rome to submit his report to the Holy See concerning the Philippines, and to Father General concerning the Philippines and India. He was in Rome for almost two months: from mid-November 1930 to mid-January 1931.

He returned briefly to Spain, but was again in Rome from 21 April to 6 May, for Father General had again given him a new assignment. Being then 63 years old, with 46 years in the Society behind him, Father Vilallonga began, for the third time, a new life: that of a missionary in India. There, on 14 June 1931, he assumed office as Superior of the Bombay Mission.

### *Service in India*

Father Vilallonga spent the next eighteen years as major superior in India, first of the Bombay Mission, and later (after that mission was dismembered) of the Mission of Ahmedabad. During that time he made periodic journeys to Rome as *Relator* for the various Congregations of Procurators.

The Bombay Mission which Father General transferred formally to the jurisdiction of the Province of Aragón on 2 February 1922 was an immense territory which included what today are separate jurisdictions: Bombay, Poona, Ahmedabad, and Karachi. The first dismemberment of this vast territory was made on 25 October 1929 when Father General separated the Mission of Poona from that of Bombay and restored the former to the Fathers of the Upper German Province. The remaining territory, however, was still very large, and when

Father Vilallonga took over his Superior of the Bombay Mission, he had—in 1932— only 54 Jesuit priests, 59 scholastics, and 21 lay brothers for all the projects of the Mission, which included several schools. The number of priests was increased to 73 in 1933—still too small for the work in hand. In 1934, the Congregation of Propaganda created Ahmedabad into a separate ecclesiastical jurisdiction, with Father Vilallonga as Ecclesiastical Superior, exercising likewise the function of Regular Superior of the Jesuit Mission. The separation of the Mission of Ahmedabad from that of Bombay became definitive by decree of Father General. The Mission of Karachi was entrusted to the Franciscans.

Thus, Father Vilallonga's position in Ahmedabad (like so many things in that unusual man's life) was unusual, for he held in his hands the two-fold jurisdiction of major religious superior and *ordinarius loci*. In that dual capacity, he consecrated his Mission to the Sacred Heart in 1936.

By thus combining the two-fold jurisdiction in the hands of one man, the Holy See was doubtless trying to avoid the inconveniences consequent upon the divided jurisdiction which had so plagued the Catholics of Bombay. The arrangement suited Father Vilallonga admirably, and he governed Ahmedabad in that dual capacity for fourteen years. When he resigned his duties in 1949, the two-fold jurisdiction was separated. As Religious Superior he was succeeded by Father Gregorio Conget of the Province of Tarracona; as Ecclesiastical Superior he was succeeded by Father Edwin Pinto, S.J. who was consecrated the first bishop of the new episcopal see of Ahmedabad.

Father Vilallonga, thus freed from his duties in India, asked for and obtained a special favor: he was allowed to return to the Philippines to spend his remaining years as chaplain to the lepers in Culi6n. He was then eighty-one years old.

### *Last Days*

The rest of Father Vilallonga's life can be briefly told. He went to the Leper Colony in Culi6n when he was 81: he left it to go to the hospital in Manila when he was 94. During those thirteen years he did not want to leave the island, even for a short time, for fear lest he should die away from the

leprosarium: for his dearest wish was to die among the lepers and be buried with them. He did however, leave the island for a few times, for health or business: but it was with great reluctance, and upon orders from superiors.

His regular routine in Culi6n has been described by Father Pedro Dimaano, S.J., his superior there, who had been a novice when Father Vilallonga was ending his six-year term as Rector of the Ateneo de Manila. Father Vilallonga (he says) went to bed early at night, slept for seven hours, and began his day at 3:30 in the morning. He said Mass daily for the Sisters, doctors, and nurses; before Mass he heard confessions. By 9 o'clock a.m. he was ready to walk slowly down hill to the leper colony proper, to visit and console the patients in the hospital wards, and to hear their confessions. He would then walk back, more slowly and using a cane, uphill to the chaplains' quarters. In the afternoon he said his Office. At dusk he said the Rosary—the fifteen mysteries—before the Blessed Sacrament.

On Sundays (continues Father Dimaano) and on holydays, he preached the customary homily at Mass (in English) in the chapel of the chaplains' house, and in the evening he gave Benediction there.

Father Dimaano adds a few reflections which perhaps may be worth quoting verbatim: "The secret of his long and happy life, I believe, was chiefly due to his methodical way of strictly following his prearranged schedule for spiritual and other duties . . . In spite of his already advanced age at the time, he was always faithful to these duties and did not seem overtired. Beside being very humble, he was very discreet in dealing with people. I never heard him talk about his past successes in life. If he made many friends among externs, even among the rich and powerful . . . it was simply due, I presume, to his excellent quality of dealing very kindly with people, rich or poor, big or small. He was born a diplomat, I think. He made steadfast friends because he took care to make contacts with them as often as possible. While in Culi6n, when he could by himself hardly write letters to his friends or former benefactors, he engaged the services of a Culi6n employee and typist for letter-dictation."

Father Dimaano's comment is interesting because it reflects

the general opinion held of Father Vilallonga by those who knew him. It is only honest to add that there are some Jesuits who have reservations about Father Vilallonga: he was (they say) too much of a diplomat.

Even in his retirement in Culi6n, a few signal honors pursued him. In February 1959 he was brought to Manila to be the guest of honor at the Centennial Banquet of the Ateneo de Manila. In August of that year, he was again brought to Manila to receive the Ram6n Magsaysay Memorial Award for Public Service. The gold medal and citation were accompanied by a handsome cash award. In December 1960 he was again summoned to Manila to receive from the hands of the Apostolic Nuncio, Archbishop Siino, the medal *Pro Ecclesia et Pontifice*. The ceremony was held in the Chapel of St. Thomas More of the Ateneo de Manila, and in the reception which followed, the toast was offered by his former student and constant friend, Senator Claro Recto.

Finally, in September 1962, at the Ateneo de Manila Auditorium, he received a decoration from the Spanish Government at the hands of the Spanish Ambassador, Don Jaime Alba. It was the "*Encomienda de Isabel la Cat6lica.*"

Perhaps, closest to his heart, however, was a different kind of honor. On the occasion of his 70th year in the Society—in 1955—a faithful friend of his conceived the idea (since Father Vilallonga would not come to Manila for the celebration) of bringing his friends to him in Culi6n. So with great patience and considerable expenditure of time and energy, a tape-recorded message was obtained from a large number of Father Vilallonga's friends. These were brought to Culi6n and on two successive evenings the taped messages were played back to Father Vilallonga, who subsequently sent back his response.

On October 1962 he suffered a fall in Culi6n and had to be brought to Singian Clinic in Manila for treatment. There, three months later, on the 1st of February 1963 at 2:25 a.m., he died. The funeral Mass at the Ateneo Chapel on Padre Faura Street was said by Father Provincial, Francis X. Clark, who also officiated at the burial in the novitiate cemetery at Novaliches. His death received prominent notice in the newspapers, some of which mourned his passing in their editorials.

## Books of Interest to Ours

**A THEOLOGY OF HISTORY.** *By Hans Urs von Balthasar.* Translated from the second German edition. New York: Sheed and Ward, 1963. Pp. X-149. \$3.50

This book, closely packed with seasoned wisdom, outlines an entire theology of history centered about Christ as norm and prototype. Perhaps some of the wealth of these pages can be indicated by a brief summary.

In an introductory chapter Urs von Balthasar lays down his main theses. Reason, he holds, cannot construct a valid interpretation of history since it can find no adequate norm. An individual human person cannot be the norm, for he is but one limited realization of the specific nature. Abstract human nature is not an apt norm, for it prescind from the concrete, which is the very stuff of history. Nor is God himself the norm, for he is above history. Hence the only possible norm is the miracle which philosophic thought cannot achieve or verify—the existential union of God and man in one subject, the Incarnate Word.

Christ's mode of time is exemplary. The subjection of his human nature to spatio-temporal conditions, including his total receptivity to Israel's religious heritage, is an extension into the created order of his eternal obedience to the Father. But Christ's relation to history is creative as well as receptive. By his free redemptive action he both gave meaning to the prophecies which had preceded him and set the pattern for the future history of the Church. Christ's Spirit, active in the Mystical Body, applies the concrete norm of his existence to the situations of the individual faithful. The sacraments have a special role in drawing the faithful into the archetypal deeds of Christ himself, fashioning them as his disciples. The Holy Spirit acts with sovereign liberty in drawing new treasures out of the deposit of revelation and in raising up appropriate models of sanctity in every age. "The saints are tradition at its most living".

Christ's relation to mankind is a dual one. He affirms the values of creaturely existence and at the same time transfigures it by contact with his divinity. He therefore introduces into the human community an inner tension which must express itself by two distinct states in the Church—the religious and the lay. The religious state embodies the self-surrender of nature to God's transcendent intervention; the lay state reflects the fulfilment of created nature in Christ. He, as the center of

time, is the point at which sacred history, bursting the wall of partition set up by the Old Law, flows forth over the whole of human and cosmic history. Beyond this earth, the ethereal powers themselves are subjected to the Kingship of God. In the light of this knowledge, the Christian can identify the ultimate subject of human history:

It is Christ and the Church, and, through them, integrated in them, both the consciousness of mankind as a whole and at different epochs (with the cosmic "powers" in the background) and the personal consciousness of the individual. In explicit and implicit faith this personal consciousness (which cannot be separated entirely from that of the epoch) can share in the consciousness of the Church, who through obedience remains always in sympathy with her Lord and Head.

As will be apparent from this quotation, this book does not make easy reading. The style is involved, the vocabulary ponderous, and the philosophical background unfamiliar to most American readers. The vast range of the book and its extreme compactness increase the need of concentration.

Yet no one interested in Christology or in the theology of history can afford to overlook this volume. The analysis of Christ's own mode of time opens up new vistas into his religious consciousness as the exemplar of what ours should be. And the idea that Christ is the ultimate norm of all history is extremely stimulating. A common difficulty in many philosophies of history is their failure to resolve the tension between personal liberty (which refuses to be systematized) and the demands of the system. If there is room for a concrete interpretation of history, through the kind of existential logic here proposed, the liberty of God and man can perhaps be integrated into the overall pattern. The whole of human history, insofar as it is subsumed into sacred history, has its center of meaning in the Christ event. The precise extent and mode in which individual occurrences will conform to the model cannot be deduced in advance. Even after the event, accurate discernment would seem to call for some kind of connaturality.

This book is a sketch rather than a finished theology of history. Can it ever be finished? Father Urs's principles scarcely lend themselves to a global panorama such as Augustine and Bossuet, each in his own style, achieved. But it would seem fair to ask that a theology of history should throw light upon the actual course of human events. The author's failure to consider particular happenings, from the Ascension to the present day, leaves one wondering how far his method really serves to interpret the concrete stuff of history. Perhaps this gap will be filled in by some future, expanded edition, such as seems to be promised in the preface. The theoretical principles so brilliantly set forth in this volume cry out for applications to the factual data.

AVERY DULLES, S.J.



**Times of Grace: the Sign of Forty in the Bible.** By Roger Poelman.

Translated by D. P. Farnia. Introduction by John L. McKenzie, S.J. New York: Herder and Herder, 1964. Pp. 189. \$3.95.

"The revival of patristic interpretation has not been received with enthusiasm by students of the Bible," the American introduction acknowledges. "Poelman's approach is bold; indeed, some will think it rash. . . . He is willing to venture into areas of unproved hypotheses. [But English readers'] understanding of the Bible and of contemporary studies will be enriched by such works".

It is not apparent why a key-word of the French title was suppressed in the present subtitle. It was "the biblical sign(ificance) of the forty days" rather than of "the number 40". That is somehow less dismaying to those who look in the Bible for the facts and human motivations of salvation-history and not for cabalistic symbolisms. To such an expectation corresponds the author's admirably sober and factual treatment.

Emphasis on "the mystic forty" as a *number* or a "sign" is prominent chiefly in the middle chapter and as a commentary on Paul's tropisms in First Corinthians 10, 1-5.11. Even here we find a healthy realism in setting forth the facts and narratives upon which Paul bases his typology. The crossing of the Sea of Reeds is both "more simple and more divine, more natural and more supernatural" than the childish scene in the film *The Ten Commandments* (p. 77). Similarly the desert-sojourn, the manna, water from the rock, the pillar of light.

This key chapter is preceded by four on Noah, Moses, Elias, and Jonas. The exegesis of the respective passages is set forth with all desirable objectivity. Some apparent parallels from other epochs of salvation-history are chastely juxtaposed. Beyond furnishing a principle of selection for meditation-themes, the fact that some major events connected with these leaders took forty days or years is not cudged.

Even this moderation might perhaps be queried. Forty as a round number in the Bible is so *very* frequent that it seems roughly equivalent to "a certain number." We think in terms of dozens or hundreds; they thought in terms of forties. Five examples could have been added from the book of Judges alone, incidentally making up a total of years which no modern chronology could utilize.

Surely if we today came across the word "several" a dozen times in some description of a marvelous event, we would never be tempted to see a hidden meaning in this: And yet our several stands midway between a couple and a dozen, being thus vaguely equivalent to *seven*, a "lucky" number, though the etymology of several (from *separate*) is entirely different. I fear that to make an issue of how many important things in the Bible are measured by forties is rather like marveling how many eventful centuries had a hundred years.

After the Old Testament come three chapters on the New: Christ's Fast, the Risen Life, and the Church's Lent. Here too we find sound exegesis and unobtrusive comparisons. There is no controversy, yet the assertions are deftly formulated to leave problematical what is problematical. There are occasional exceptions; thus p. 132 puts the

relevance of modern Quruntal to the wilderness of Christ's fast more cautiously than p. 11, yet in turn makes the scenes of his baptism unduly categorical.

As a manual of Lenten meditations, it might be suggested that the book should present the final chapter first. We have plainly on p. 175 a consideration suited to Ash Wednesday. These thoughts will be more opportune to get us into the spirit of Lent, though pages 185-9 may suitably be reserved for Passion Sunday.

ROBERT NORTH, S.J.

**The Christian Commitment: Essays in Pastoral Theology.** *By Karl Rahner, S.J.* Translated by Cecily Hastings. New York: Sheed and Ward, 1963. Pp. vi-218. \$4.50.

This volume of seven essays is a translation of the first part of a large collection of essays which have an especially immediate pastoral significance. The first three essays are brilliant contributions towards a theology of the social order. They should be read by everyone who is concerned with the relation of the Church to contemporary society in any of the many dimensions which this relation assumes today: the relation of the Church to the underprivileged, to labor, to public morality, to international problems, etc.

The first essay analyzes the situation of Christians in the modern world and emphasizes two elements in this situation. First, today's multi-dimensional social order offers a huge range of possibilities for human realization that the gap between universal Christian principles and the various ways of putting anyone of them into practice has become as wide as these possibilities. Since his universal Christian principles often cannot be used to determine what choice is to be made, the individual Christian is faced, as never before, with the task of personally committing himself to live by his Christian principles within whatever choice he does make. Secondly, the personal commitment thus demanded is made more urgent and difficult because the Christian of today lives in the midst of a highly secular and often anti-Christian culture. Consequently, he finds himself in a diaspora situation. The Christian cannot simply approve of this diaspora in advance since its coming into being involved guilt, but neither can he reject it by retreating into a ghetto or by assuming an intolerant attitude towards it. Rather, he must adjust himself to it. This adjustment can be made only if he makes a free, personal decision for Christ and witnesses to Him as he lives out his life in faith in the midst of this secularized and yet redeemed order of creation.

Since the whole created order is meant to be taken by grace into the life of God through the activity of men, this diaspora situation gives an added importance to the lay Christian in our day. In his second essay Rahner finds the theological basis for these themes in the relation that exists between the orders of redemption and creation.

The third essay works out in greater detail the significance of the individual Christian in redemptive history and furnishes a more explicated

theological basis for it. The basic problem is the relative opposition which exists between the individuality of the grace-endowed person and the universality of the institutional Church. In the hope of lessening this opposition Rahner pleads for a renewal of the apostolate of individual pastoral care. He does not mean that type of individual apostolate which is rightly mistrusted because the apostle is not working "at the level at which a man in his inmost heart decides for God". Rather, Rahner is speaking of the pastoral care exercised by one who is not content with dealing with souls merely at the institutional level of the mass apostolate but desires to appeal to the individual person at that deeper, interior level within him, where the Holy Spirit is already at work and who does so by witnessing to this same Spirit as He dwells in his (the apostle's) innermost being.

Another very valuable essay shows the intrinsic relation between certain Eucharistic devotions (visits and thanksgivings after Mass) and the sacrament of the Eucharist as food given to be eaten. This essay can furnish precious material for an excellent spiritual conference.

The translation reads very well. This volume was published in England under the title *Mission and Grace*, Volume I.

JOHN J. MAWHINNEY, S.J.

**A New Generation: American and Catholic.** *By Michael Novak.* New York: Herder and Herder, 1964. Pp. 250. \$4.50.

*A New Generation* presents a series of essays by Michael Novak which appeared in such periodicals as *Christian Century*, *The Commonweal*, *The New Republic*, and *The Nation*. Jesuit readers will be most drawn to the essays on "The Priest", "The Secular Campus", and "The Nun in the World". Author Novak does not flinch before such formidable and diverse tasks as developing an academic co-operative program between Fordham and N.Y.U. and launching a new epistemology which he calls "Christian Empiricism". Such a range of interests presents a problem for the reviewer who hopes to state clearly the contents of the book. The most expedient solution is to quote salient sentences suggesting the over-all impact of the reflections of this angry (and very intelligent) young man.

"It should be remarked that even his [the Pope's] infallible, *ex cathedra* statements are not frozen footprints, fixed and never changing, but rather gradations on a scale of clarification, representing the Church's best understanding of its faith at any given time" (p. 30.). "But at what point can the young priest draw the line in being a regular guy? Where does his identification with the laity begin and where does it end? . . . It is difficult for the priest to find himself" (p. 55.). "Before, the favorite image for the Church was the mother caring for her child. It is perhaps time to use also, along with the first, the image of the maiden preparing herself for marriage: so has the Church these recent centuries awaited the growth of Western Culture to manhood" (p. 67.). "There is nothing more striking about Latin Scholasticism

than its doctrine of 'prudence,' by whose rubric it is often ruthless and unscrupulous in action, while professing eternal values untarnished by the claims of the human situation" (p. 103.). "The observer does not often get a sense of freedom, creativity, social consciousness, joy, from the religious he meets. He gets rather (it must be confessed) the sense of organization, tiredness, professionalism, the piety of brochures and building-fund campaigns" (p. 200.). "Our existence is an imprisonment, and redemption is not utopian freedom but freedom that suffers. One must *stay* in the world. One must stay in and experience blind power and the play of unknown possibilities" (p. 247.). "We could do no better than humbly admit what we are, preach it even on the housetops, our disfigurements in Christ as well as our beauty in Him" (p. 248.).

JOHN A. ROHR, S.J.

# W O O D S T O C K L E T T E R S

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## A Letter of Very Reverend Father General To the Whole Society

### On the Virtues of Humility and Obedience

Reverend Fathers and dear Brothers in Christ:  
Pax Christi!

1. We are all well aware how very greatly St. Ignatius esteemed the humility of Christ in all its forms, together with the poverty of Christ. Do we not rightly consider the third degree of humility as a climax of the Spiritual Exercises? The "garments and livery of Christ," which candidates to the Society are invited to love, (and all the more, those who have entered the Society and are persevering in it) are nothing else than our religious life itself; for in this he who is admitted "desires earnestly to obey and to be humbled," and so "to attain eternal happiness." (Exam. c. 4 n. 45 [102]) The third degree of humility is found substantially in our life itself, if one leads it in the manner desired by our Constitutions.

2. As is evident from very many places in the writings of our Founder, that obedience was particularly dear to him which we call the obedience of the will and judgment. He often speaks severely of those who cling too tenaciously to their own opinion and considers them to be little suited to the Society. He had very little love for those whom he called "the critics," who are convinced that they have a superior knowledge of everything and are accustomed to sit in judgment on whatever is being done or has been done.

3. I am somewhat afraid, however, that at times the true concept of that famed "obedience of the judgment," in which our holy Father says the perfection of obedience consists, may be rather wrongly understood or explained. In this somewhat

complex matter I humbly offer the following thoughts for your consideration. Does not that virtue which is called the obedience "of the judgment" really consist in a true internal humility, which therefore is called "obedience" because it prepares and disposes the soul for exercising that other virtue perfectly? One who is sincerely humble does not over-estimate the worth of his own judgment. He knows indeed that he has received from his Creator the power of thinking and judging for himself; that he can never, against the dictate of his own conscience, state that he sees black where he really sees white\*; that it is never allowed to neglect the duty of internal sincerity, nor can anyone desire this of us. At the same time, unless we are blinded by pride, we all know that we are not infallible; that others also are endowed with intellect and good judgment; that between opposing or differing opinions, it is possible that I may judge correctly, but it is also possible that another's judgment may be more accurate, and this all the more truly

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\* What St. Ignatius has written in the 13th of the "Rules for Thinking with the Church" is something completely different. There the question is of submitting even the intellect to the pronouncements of the teaching power of the Church and its supreme head. When the Church speaks solemnly by virtue of its teaching power, "if it defines that what seems to our eyes white, is black, we also should affirm that it is black." In other words, when God speaks as the Giver of Revelation, or His authentic interpreter, the Church, we should agree with the authority of God even against the evidence of our own senses. As is evident, this is not the place to develop this doctrine more fully or exactly.—However, in this letter there is not question of the teaching power of the Church, but of the authority of a religious Superior; and it merely asserts that we should not affirm against our own conscience that what we behold is black when we see it is white.—Some find difficulty in the passage in the Letter on Obedience, (n. 18): "as to believe what the Catholic Faith proposes, you at once bend all the forces of your mind to assent thereto; so to do whatever your Superior commands you must be borne by a blind impulse of your will, eager to obey, without stopping to argue at all." Let us note that in this passage an analogy is drawn without asserting any identity of the cases. When in the Church there is question of "belief," there should be no mention of one's own opinion; when in Religion there is question of "action," often, and indeed most of the time, it will be more perfect humbly to keep silent about one's own feeling and to obey simply, in the manner of children. Nevertheless, St. Ignatius immediately adds (l.c., n. 19) in the manner of correcting a doctrine that in itself might be more severe than just, that one may set before the Superior any considerations that may be opposed.



if he is a man of longer experience, more fully informed, and perhaps also more abundantly illumined by the Holy Spirit. And so the man who is sincerely humble will be inclined to feel that he can be wrong more easily than another. He will also consider that if this other be a Superior, he may know many more details about the matter, including some which he cannot reveal by reason of the secrecy enjoined upon him by his office; that even if he is a Superior, he is not completely lacking in all common sense; but rather, though he may not be endowed with even the lowest degree of infallibility, yet he may be said to enjoy what is called "the grace of state;" for God will not deny entirely the gift of prudence to a man whom, for the most part unwilling and certainly not seeking the post of his own will, His Providence has placed over a community of Religious in His Church.

4. One who considers all these things, and conducts himself according to this humble understanding, will for the most part easily fulfill what St. Ignatius included under the "obedience of the intellect." If one should ask in what way we can come to the perfection of obedience, our Founder responds in the words of St. Leo: "Nothing is difficult to the humble, and nothing hard to the meek; so that if you are not wanting in humility or meekness, assuredly God will not be wanting in goodness, to help you to perform what you have promised Him, not patiently only but willingly." (Letter on the Virtue of Obedience, n. 15) St. Ignatius in no way intends that we should ever act against that interior sincerity I have mentioned or our own conscience. He exempts from the abnegation of our own judgment those cases in which "the evidence of the known truth forces the will;" (Letter on the Virtue of Obedience, n. 9) and he wishes only that the assent of the understanding "may by the strength of the will be inclined more one way than another." And he explicitly warns us that "if anything occurs to you different from the Superior's opinion," it is not forbidden to lay the matter before him, after consulting God in prayer and asking for the light of the Holy Spirit.

5. If anyone considers this Letter on the Virtue of Obedience with a calm mind and without any preconceived opinions, he will marvel at the moderation, the prudence, and the practical

psychological knowledge of its author. And indeed, if we wish to understand it aright, it is necessary that we read it also with a certain sense of the historical approach, keeping in mind the manner of speaking of the 16th Century, and the literary genre to which it belongs, that is, a spiritual exhortation. Anyone who would read the Letter on the Virtue of Obedience as a juridical or dogmatic treatise of our own day, would understand and interpret it wrongly, just as one who would wish to interpret the Parables of Our Lord in the Gospel without any regard for the nature of parables or the manner of speech common in Palestine in those far-off times.

6. Finally, it may be allowed to add that when a course of action is being considered, we ought to remain mindful of that well-worn truth: "There are more ways than one of doing anything well." In other words, when the Superior thinks that one way of doing a thing is better, the subject another, it can happen that both are right, if indeed the matter may be well done in two or more ways. Unless we are really lacking in humility and right judgment, we shall with a good spirit accept and approve what the Superior has decided. This is a matter not so much of humility as of common sense.

7. We willingly accept obedience, since it is necessary for the apostolate. We all understand that the labor of many workers, such as is the work of the Society and the Church, cannot go forward successfully unless there is someone who will direct the efforts of all and make them tend together to the same end. As in any private or public organization there should be some one who will provide that matters will proceed, not without leadership but by ordered plan, so in the apostolic order. In any university or college, in a foreign mission, in a retreat house, in any house of studies, or center of social action, or parish, if each and every one can act according to his own ideas, without any norm or rule or guidance from a Superior, where shall we end? One will tear down what another is trying to build. Indeed, reason itself and experience teach us that more is achieved when all with one mind follow out the same prescribed course of action, even if it be not the most perfect one, than when the individual members go in different directions and scatter their efforts, on the pretext of a more perfect plan.

8. What is true of our works, is true also of the life of each of our communities. Unless a determined order of time is sufficiently well kept by all, what time will be found that is suitable for the recollection, the prayer and the study that is appointed?

9. But this obedience, which is required for the external and social order, for cooperation and unity in work, is a common need of State and Church, of private associations in the world and of ecclesiastical communities.

10. Our obedience embraces another element which is peculiarly characteristic of the religious life as such. For we are not an assemblage of good priests who have gathered together into one group to be more effectively free for the apostolate. By the will of our holy Founder, and of the Church which has approved and still approves us as such and as such only, we are Religious in fact, and not merely in name. They make a very great mistake who would wish us to become as much as possible like zealous secular priests living in common. Our religious life indeed has certain characteristics of its own, in which our Founder has departed from the usages of older Orders. In place of the government by chapters which they have, St. Ignatius has preferred the form of monarchical government, and indeed that kind of monarchy which today we call "constitutional," and to some extent "parliamentary" (with an aristocratic, not a democratic senate set over the General). In the practice of our religious life, he wished us to be perfectly free to move, so that the Superior could send us to any part of the world; (Const. P. IX, c. 2, G [304]; P. V c. 3 n. 5 [588]) and so he wished us not to be hampered by the obligation of choir. In brief, he kept only those observances which would sanctify us and at the same time leave us more fit and efficient for the apostolate.

11. Among these observances, the usual vows of Religious occupy the first place; that is, poverty, chastity and obedience, so that we might lead both faithful and unbelievers to Christ by the example of a life which in those times was called "reformed," which we would designate as a fervent life and dedicated to giving an example by the evangelical virtues. Indeed, the obedience of Religious in the whole tradition of Christianity is nothing else than the imitation, so far as we can achieve it,

of that obedience of which the Word made Flesh has left us the example. As the Son of God "emptied Himself, taking the form of a servant, and in habit found as a man;" as "He humbled Himself, becoming obedient unto death, even to the death of the Cross;" (Phil. 2, 7-8) so the Religious has "emptied himself" by surrendering his own independence and yielding his own will into the hands of the Superior delegated by the Church for this purpose, not only for the sake of working together with others for the accomplishment of apostolic labor, but for the sake also of ordering his whole private life, not by his own will but by the will of another. If anyone should wish to understand and explain the obedience of Religious by philosophy or human reason alone, his attempt will be in vain and will lie outside the path of truth. Obedience in the religious life is a theological problem, which cannot be completely explained except by the economy of Revelation. As only the Church, the Spouse of Christ, can with full security point out the road to salvation, so she alone can point out the road to Christian perfection. Even in this age so dedicated to progress, if we wish to make a judgment on our own life, we must go not to reason alone, but before all else to the teaching of the Gospel authentically set forth by the Church. Religious obedience moreover, which St. Benedict called "a degree of humility," (Rules of the Monks, Chap. VII) is commended down to our own day as something essential in the life of perfection, in the letters, the exhortations, the utterances of the Holy See, and especially in the words of the Popes.

12. At the end of the two years of probation, the Jesuit novice vows obedience, that is, the abnegation of his own will and liberty, in order that he may make progress in humility and charity. The professed and the spiritual and temporal coadjutor vows the same complete renunciation of his own liberty when in the full maturity of life he confirms that former offering by his last vows. And by this complete abnegation and subordination of himself he becomes a more fit instrument in the hand of the Divine Majesty and more united with the Divine Worker. (Cf. Const. P. X n. 2)

13. While we live surrounded by the notions of the "humanism" of today, we must take care that we do not pass over in forgetfulness this true and fundamental meaning of religious

obedience or consider it of little worth. By obedience we are nailed with Christ to the Cross; by the Cross the world is saved.

14. As St. Ignatius has already warned us, (for the difficulties of today are really common to all times) we deceive ourselves if we believe that we are obedient when by deceit or stubbornness we have brought our Superior to that which we ourselves desire. For it is one thing to set before the Superior sincerely and with full simplicity, after consulting with God, just what we ourselves think; it is quite another thing to discuss the matter with the Superior in the fashion of those who contend with another from opposing camps. For these attempt by their discussions to arrive at something acceptable to both, usually some middle ground; where as one who is truly obedient intends only to inform the Superior fully and rightfully, so that he may at length decide what seems to him to be the more prudent course of action.

15. Perhaps more difficult than obeying some individual command of the Superior is that general and daily obedience by which we are bound to keep a rule of life, submitting ourselves to religious discipline. This at times seems to us to be a kind of "formalism," which should be changed by reform in our time in order that a true law of "spontaneity" and love may rule.

16. We are forgetting two truths, I am afraid; one of reason, one of revelation. The natural truth we forget is that man is not one whom you can leave to his own devices, all of whose acts will be good and well done, provided that he is left to himself and may act as he pleases. We forget that in the wisdom of even the pagan world, man needs to have some control exercised over him, to conquer himself in many things, unless he wishes to become a slave of his own self-centeredness, and of pleasure, and a beast of prey to his fellow man. How many and what great acts of self-conquest do not some of the political parties of today exact of their followers, that they may serve the common and future good of the whole society of mankind? There is this difference between these men and ourselves, that we, knowing indeed that discipline is necessary for the good of the individual and of all, make use of fatherly persuasion to impose it; is it for that reason of any less worth? But the

revealed truth is indeed of far greater importance: as Our Lord redeemed the world by His Passion and Cross, so must His followers, by carrying their own cross, (cf. Luke 14, 27) make perfect His work of Redemption. And by the perpetual tradition of the Church, religious discipline is part of this cross, proposed to all of us and be carried by us all.

17. We who strive to cast off the yoke of this discipline, are we not casting off the garments and livery of Christ, Who was subject to His parents, to the Law of Moses, and to the will of His Father, to the complete renunciation of Himself? We who in our daily life refuse to bear the yoke in anything that displeases us, what shall we ever accomplish in the apostolic life?

18. Our young men do not always suspect how much of self abnegation, how much of humility and meekness and patience is required for the earnest ministry of souls. One who faithfully and without ceasing will have trained himself in these lowly virtues through the years of the hidden life, will easily apply them for the good of souls when he will enter the ministry. The Society in fact endeavors to prepare its subjects for intercourse with men and the pastoral life, from the noviceship to the third year of probation, using various means, and almost new ones from day to day. This indeed is required; but without the continuous practice of these "passive" virtues, as they are sometimes called, how often do the "active" virtues fall off into feverish activity that bears little fruit!

19. We rightly desire to ready ourselves for the serious problems of our day. But there are different duties in the Mystical Body of Christ. To some the Church has proposed the eremetical life, to others the monastic life, to still others the life of religious combined with the active apostolate, and to yet others, especially in the present day, a life in the world guided by the principles of religious life; and so with other forms of vocation. To us, in these very days and in our own age, the Church proposes the way of our Institute. Others may do other things and in other ways, with the approval of the Church; for us our own special duty rests upon us. Our Institute remains for us in our own day "the way to God," as St. Ignatius has said from the beginning.

20. If anything in the usage of the Society is really out-of-date, it will be changed by the Society itself in its own time

without any other trouble than supernatural prudence and wisdom require. How many things have I myself, in the life of one man, seen changed in this way! And if it is necessary to do more, more will be changed. But the very principle of religious discipline, which keeps anyone in Religion from rising and going to bed, from working and praying, keeping silence and speaking, going out and returning when and as he wishes, and not as it is enjoined or allowed to him—this principle, I say, will not be changed. The Church wishes the Society to remain what it is, a religious order, not a secular Institute or an apostolic society of any other kind. If anyone wishes anything different, let him not offer himself to the Society, but seek for himself some other form of serving God.

21. The inmost heart of our Founder and the very essence of his intention was of course to gain souls for Christ, to build the Body of Christ. He did not want us to be solitaries, and from the history of the early Society it is evident how much he struggled to prevent the desire of pure contemplation from withdrawing the minds of his sons from the apostolic life. But with a like firmness of will, he wished us to be Religious intensely devoted to a life of spiritual perfection, and this especially by the spirit deeply ingrained in every one, and by that restrained regular observance which is peculiar to our Institute.

22. Many have a well-intentioned desire to be “contemplatives in action,” and plan to seek God in all things. But some falsely imagine that for this height of perfection it is enough to give oneself to activity with great energy, without thought of anything else.

23. It is one thing to devote one’s self to action, another to be a contemplative in action. It is one thing to indulge in all kinds of activity, and something else to seek God alone therein. One will not be a contemplative in action unless he exercises himself long and solidly in contemplation; he will not seek God in every action unless he will have been habitually united with God by every kind of virtue, and especially by deep humility.

24. Who has ever doubted that the pastoral method suited to to-days needs must be carefully examined, and if necessary revised, as indeed St. Ignatius himself teaches in that famous

passage of the Constitutions? (Const. P. X n. 3) [814]) Let Ours strive with all their strength to seek this out, but with wisdom, however, and with that humility without which we fall into presumption. Let us cast aside nothing because it is old, or take up anything because it is new, but according to the advice of St. Paul: "prove all things, and hold fast to that which is good." (I Thes. 5, 21) That we may not trust too much to our own opinion, others before ourselves have considered the same matters, have studied the way of preaching the Gospel, have had problems very much like our own to solve, and have not always solved them wrongly. A good and wise father of a family "bringeth forth out of his treasure new things and old." (Matt. 13, 52) But among those older things of whose lasting value the Gospel gives us witness, are numbered those substantial qualities of the religious life which, with more ease than justice, we assert should be reformed, together with accidental characteristics. And to the very substance of religious life, especially in the Society, belongs that obedience which St. Ignatius described in the Constitutions. (Const. P. VI c. 1 [547-552])

25. If any difficulty remains for us, it will easily be removed, provided that our attitude toward the Superior is that which the Constitutions desire. Let the Superior for his part, as only recently I have again recommended to Superiors, conduct himself as a father, firm indeed but kind, who will love his sons, listen to them, have pity on them, and help them in every way to bear the yoke of the Lord. Let the subject for his part show a full trust and love for his Superior, in the manner of a son. As every human father, so every Superior has his own defects; but as every son who is noble in mind and well-bred ignores his father's faults and bears them patiently, refusing none of the love he owes his father, so the Religious fully worthy of the name likewise disregards the faults of the Superior with charity, endures them patiently, and does not because of them take away anything of the reverence and, so far as possible, of the affection which he ought to bear for him. This will easily be done if, as we have often been advised, we regard the man in our Superior not with merely human eyes, but in the spirit of faith, as one bearing the place of Christ the Lord. For it is not by a sort of pious and generally-used image of the mind



that we say the Superior puts on the person of Christ, but in real truth, if indeed he is appointed by the Vicar of Christ according to the mind of Christ to guide his religious subjects in fulfilling those evangelical counsels which Christ taught us by word and example.

26. This bond of filial obedience is, among other things, the principal bond of union and charity in the Society: "Union for the most part is achieved by the bond of obedience." (Const. P. VIII c. 1 n. 3 [659]) And if our obedience is that which is found in a real family, between a loving father and his loving sons, how easily will our communities become like a beginning of heaven on earth, free from the selfishness, the quarrelling and the ill-will that rules in the world, preparing us for the perfect union in Christ.

I commend myself to the Holy Sacrifices and prayers of you all.

At Rome, on the Feast of the Immaculate Conception of the Blessed Virgin Mary, December the 8th, 1963.

The servant of all in Christ,

JOHN B. JANSSENS

*General of the Society of Jesus.*



## A Letter of Very Reverend Father General To All Superiors\*

Reverend Father in Christ:

Pax Christi!

Being on the point of writing to the whole Society on the virtues so dear to our holy Father Ignatius, humility and its handmaid obedience, from which true charity readily blossoms forth, I should wish first of all to share with Superiors a few thoughts from which the spiritual progress of subjects will to a great degree depend.

In the very beginning of the Constitutions, our holy Father calls to mind the principle from which our whole religious life depends; for he says: "The internal law of charity and love which the Holy Spirit is wont to write and imprint in the hearts of men is to help (to advance the Society in the service of God) rather than any external Constitutions." From this principle the whole plan of acting and of governing on the part of Superiors should proceed.

1. Before all else, therefore, we must take care "that they may go forward in the spirit of love and not with the perturbation of fear." (Const. P. VI c. 1 n. 1 [547]) And in order that subjects may so go forward, it is required that the Superior must have and keep before his mind a loving care for them. (Cf. Const. P. VIII c. 1 G [667]) His love for his subjects will flow forth freely from the love of God which the Superior will foster in himself by the constancy in prayer which the Institute prescribes, and by a true Ignatian "goodness" or sum of solid virtues, whether these be what we often call "human" virtues or the really supernatural ones which make one lovable to God and his fellow-man; and among these will be a humility

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\* A covering letter, subsequently extended to all of Ours, and read at table.

which is both simple and sincere, (Cf. Const. P. IX c. 2 n. 2 [725]) together with the charity which will flow from it.

2. Out of this genuine love of subjects will follow an earnest desire to lead and move them onward in the way of the Lord. If the subjects know that "the Superior knows how to govern them well in the Lord and is willing and able to do so," (Const. P. VIII c. 1 G [677]) that confidence will easily arise which opens the way to the union of souls and to a happy and steadfast obedience. Let not the Superior be one of those of whom it is said: "He does a great deal of work, but little governing." Let no work of zeal, however greatly it is to be commended, take precedence over a devoted care for governing subjects well, both in their own spiritual life and in their apostolic work. Let not any Rector or Provincial, or even the Superior of any lesser house, allow himself to be wholly occupied in the care of advancing studies, in winning the favor of external authority for his own house, in acquiring and maintaining friends and benefactors, in solving the economic problems of the house, in employing himself in the works of the ministry, but with detriment to the religious governing of his subjects. God the Creator and Redeemer of the souls of our subjects will exact an accounting from us on this before everything else.

3. Following the most ancient tradition of religious life, St. Ignatius wished above all else that between Superior and inferior there should exist that most intimate friendly relationship of a loving father and a trusting son by which the subject should keep "nothing secret (from his Superior), not even his own conscience." (Const. P. IV c. 10 n. 5 [424]) There is something lacking in a Superior who cannot win this confidence in himself on the part of his subjects. And that the subject may easily open up his soul to the Superior, it is certainly required that the latter should deserve this good opinion and authority for himself, (Cf. Const. P. VIII c. 1 G [667]) namely by his religious fidelity, and especially to duty and to prayer, by abnegation of self and worthiness of life. It is required also that the Superior should most faithfully observe the obligation of secrecy, never hinting to anyone, even to a higher Superior, anything which he may have learned from a manifestation of conscience or from any conversation of like nature, never using such acquired knowledge in any way other than

according to the norm of the Institute, (Epit. 204, No. 2 and No. 3) that is, while preserving the secrecy and with the consent of the subject, for his good or for the good of the Society and the Church. And in case of doubt, let the Superior be more rigid in observing secrecy than free in using the knowledge.

Nor should the Superior be one who out of a certain hesitation or timidity of mind would refuse to hear a manifestation of conscience and would send the subject to the Spiritual Father. As it is the duty of a priest never to refuse to hear anyone or anything in Confession, with the exception of very rare and entirely exceptional cases, so it is the duty of a Superior, if he is led by the true spirit of St. Ignatius, to listen to all his subjects on their intimate problems and to impart to them appropriate advice or whatever else charity may suggest.

When such a relationship exists between subjects and Superior, both the duty of commanding and the corresponding duty of obeying will become sweet and productive. And this is the intention of the Society, faithfully following our Founder; and this is the solution of not a few of our modern difficulties and what we call our problems.

4. Following the example of Christ, the Lord, Whose person he puts on, and being "always mindful of the pattern of Peter and Paul," (Formula of the Institute, n. 6) let those who are Superiors endeavor, so far as is in their power, "to give commands with circumspection and in good order," so that "the Superior may exercise as well as he can all kindness and modesty and charity in the Lord." (Const. P. VIII c. 1 G [667]) The fourth Rule of the Provincial recalls this norm of action with remarkable conciseness, recommending that he be moved by affection for his subjects; and, "by giving his commands with circumspection and modesty," "he may make himself worthy of their affection."

5. St. Ignatius advises that we should give our commands "with circumspection." And this circumspection, as is evident from the very etymology of the word, supposes that before we give a command, we shall have considered the matter under discussion from every angle, and shall have weighed the subject's powers of body and soul, which can scarcely be done

unless we shall have heard the opinion of many others. Let the Superior learn to listen kindly to the thinking of those subjects who are notable for prudence and experience, and in fact of all those who recourse to him. Nor may he easily disregard the younger or less-educated members as though lacking in experience and wisdom. How often does the Spirit reveal to "the lowly and the little ones" what He has not made known to "the prudent and the wise." (Cf. Matt. 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 an 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. Let us not imitate those blinded souls who refused to listen to the voices of those uttering warning in due season, as the history of the Church affords abundant examples. On the contrary, let us be ready to listen willingly to the voices of many, proving all things indeed, and holding fast that which is good. (Cf. I Thess. 5, 21)

And if after their opinions have been heard, and especially the minds of those advisers whom the Church through the Society has given to us to be listened to, we shall see that there is solid opposition to our own opinion, let us humbly depart from our own idea which we have set forth, ready to embrace the better opinion of others. Let us call to mind just what we ourselves are, fallible men in sooth, and in so many matters so less skilled and knowledgeable than many of our subjects. How many of our Coadjutor Brothers there are who are far more skilled in their line of work than the Provincial himself or the General! The authority which is given to us by virtue of our office does not automatically bring with it knowledge or "competence" in every matter of business that must be handled.

6. Let one who is placed in authority give his commands "with modesty." Let us imitate the modesty of Christ in teaching and leading His disciples. How far was He from

that arrogant and harsh manner with which lesser officials in the world are wont to exercise their authority! Should not the lowliest Novice be to us, not by any pious fiction but in very truth, a son by adoption of the Eternal Father, the brother of Christ the Lord, the living temple of the Holy Spirit worthy of the highest veneration? Whom have we dared to name that does not excel us in natural talent, in virtue, in humility especially, and in purity of heart? How many souls that are despised in the world will shine in Paradise with a far greater glory than those who to human sight appear wise and prudent? If we shall regard our subjects with a true appraisal of their worth, with reverence, and so with a humble love in Christ, surely it will always be easy for us to give our commands "with modesty," without any pride or any harshness. Would that this spirit of faith were not so lacking in our usual and daily life!

7. But while St. Ignatius wishes us to give our commands with circumspection and modesty, it should be so that we shall still be "in authority." And I fear lest we may very often err in this matter, to the detriment of the good of our subjects and of the souls entrusted to them, and of the filial trust which we ought to secure for ourselves.

Rightly do we emphasize that "governing in the Society should be paternal." But not infrequently we err in defining what it is to act in a paternal way toward subjects. Does he act in a fatherly way who does not warn his sons sincerely when they are in danger or are going astray, who grants to his sons whatever pleases them and not what is for their good? Does a father of a family act in a fatherly way when he allows his sons, whether they be great or small, to do whatever they wish? Does not Wisdom Itself warn us in the Holy Scripture: "He who spares the rod, hates his son"? (Prov. 13, 24) Did not the Lord cast away from Himself the priest Heli, who did not effectively correct his sons? When Peter spoke in the manner of men, did not Christ chide him: "Get thee behind Me, Satan!"? (Mk., 8, 33) Did not St. Paul warn Timothy, his disciple and fellow-bishop: "Reprove, entreat, rebuke . . ."? (2 Tim. 4, 2) Does not the Church, the spouse of the Holy Spirit, not only warn and rebuke wrong-doers, but even curb them with punishments? And so St. Ignatius wisely warns the

General that he should "mingle righteousness and a necessary severity with kindness and meekness;" (Cf. Const. P. IX c. 2 n. 4 [727]) that he should not allow himself to be separated by the entreaties or threats of even the great and the mighty from that which the greater service of God seems to require. (Cf. *ibid.* n. 5 [728]) Let all Superiors apply this to themselves in their own circumstances. No one can be said to govern in a fatherly way who refuses to be firm for the good of subjects, and indeed severe, when necessary.

In truth, this firm manner of governing, provided that it be thoroughly combined with the other qualities mentioned, will do most to win the trust and love of inferiors for the Superior. A manner of governing that is hesitant, indefinite, and indecisive is unsatisfactory to them, since the subject can always be rebuked afterward for not having obeyed, for not rightly interpreting the mind of the Superior, for acting imprudently. Let the Superior take full responsibility upon himself. Let him never speak in language that is not clear. If perchance he should make a mistake, let him and not the innocent subject incur the blame. If the Superior has erred in good faith, he will have merit in the sight of God; if he has acted imprudently, he will suffer the penalty therefor; if he has knowingly done wrong, he will not escape the judgment of the Almighty. But the subject, if he has been humble in his obedience, will be adjudged innocent.

Nor should the Superior, if he has something to command which is hard to accept, throw the odium thereof upon a higher Superior: "This is what Father Provincial wants," or "Father General." For subjects know that it is a characteristic of an ignoble and selfish nature to avert dislike from one's self to make it fall upon another. In this matter, also, let the Local Superior assume his full responsibility; and if the discipline has perchance failed, let him restore it by his own authority and enforce the Rule by his own authority. He will win a greater appraisal of his worthiness than if it should appear he does not have the courage to do his duty.

As my illustrious predecessor, Father Wlodimir Ledochowski, has already reminded us, we have great need in the Society today of Superiors who are well able to combine firmness with kindness and mercy. I can reveal it to his credit that the 28th



Decree of the 28th General Congregation, on the Duties of Superiors, (Coll. Decr. [121]) was prepared at his suggestion and almost in his very words (\*)

8. It is a serious obligation of Superiors to take care to the limit of their ability that religious discipline be kept intact, so far as human weakness makes it possible. It is a common opinion of theologians that even if the subject in violating the Rule does not by that very fact commit sin, (Cf. Const. P. VI c. 5 [602]) nevertheless the Superior who allows the observance of the Rule to become relaxed incurs culpability in conscience; for it is through his fault that subjects are deprived of that help in attaining the perfection of charity which is found in the common fidelity of all. If through the negligence of Superiors the common life and in like manner the example and words of many are an obstacle or at least no help to the spiritual fervor and progress of the rest, it is easy to understand that the Lord will exact an accounting from the one upon whom rests by virtue of his office the obligation of caring for the regular common life. More than once it happens that when some one is to be dismissed from the Society,

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(\*) C. G. XXVIII d. 28 121 *On the Duties of Superiors*. Let both major and local Superiors remember that the preservation and increase of the spirit of the Society depends to a very great extent upon themselves, relying always on the grace of Almighty God and Our Lord, Jesus Christ; wherefore let them devote themselves wholly to the exercise of their duty, let them understand well the rules of their office and take care to observe them, let them assist and direct their subjects in all things and in correcting them when there is need, "let them so mingle righteousness and severity with kindness and meekness that they will not allow themselves to be swayed from whatever they may have judged to be more pleasing to God and Our Lord; and at the same time let them know how to have a sympathetic understanding with their sons, as is fitting, conducting themselves in such a way that even those who are subject to reproof or correction, although the action taken may be displeasing according to the lower side of human nature, will nevertheless recognize that the Superiors are doing their duty rightly and with charity in the Lord."

rather than the culprit, it is his Superior who should be punished, who pretended that he was unaware of his subjects' leaving the house even by night, who forebore to open their letters out of human respect, who easily granted them permission to make journeys that were not necessary, who did not block the beginning of a bad custom, who did not warn one who was in danger, who was content to abdicate his own responsibility by informing a higher Superior while he himself neglected to be watchful and to take action.

On the other hand, how great is the power of a good Superior to help his subjects in the spirit, provided that he does not refuse to listen to a sincere account of conscience but indeed agreeably assists in it, while he establishes in the community a general atmosphere in which subjects are urged to keep the Rules with alacrity and willingness! Surely that is a most precious art, which should be sought and obtained from the Lord by continuous prayer.

The burden of governing will be lightened and at the same time the peace of souls will be advanced by reason of a uniform manner of acting in the various houses and Provinces if the Superior by continuous reading and application shall strive to know the Institute of the Society and the treasures of wisdom, experience, and "dynamism" to be found therein. Beyond all the parts of the Institute, surely the Constitutions are the most important; for greater convenience of use, the Epitome presents the inmost spirit of the Institute, whether of the Constitutions themselves, or of the Decrees of the Congregations, or of the Ordinations of the Generals. Is it not a certain special part of the "Consideration" recommend to Superiors that they shall re-read the Epitome and at the same time note down in writing the matters which perhaps leave something to be desired in their execution and may need to be enforced?

9. The Superior will answer, not only concerning the religious life within his walls, but concerning the whole apostolic activity of his subjects. Not that he can, by the very nature of things, make all the decisions on everything (how many inferiors know many more things and know them better than their Superiors!) nor especially that everything must begin from himself (how many excellent works have been promoted in the Church and the Society, with the approval indeed of

the Superior, but conceived and begun by the subject!). The Sodalities of Our Lady, the Apostleship of Prayer, the work of colleges of externs, some great and flourishing foreign missions, and so many other works—have not these had their beginnings in the initiative, the vision, and the efforts of some subject?

It is the Superior's duty to listen to men who are skilled in such matters, men among his subjects and others, and then to approve, to direct, and to coordinate the apostolic activity, just as St. Ignatius was wont to do, who used to leave much to the discretion of his subjects, but often at the same time supported them with those Instructions, of which many have been preserved and have now been published.

10. If our holy Father was wont to say freely that "Discretion is not taught at Salamanca," that famous university of his time, it is fitting for us, too, to remember that the practical wisdom which is necessary in every endeavor, and in an especial manner in the exercise of religious authority, is not taught by instructions, letters, and exhortations. The light of the Holy Spirit is required. Hence it happens that this must be considered as the first among the duties of the Superior, that he must carry the house and the community, indeed the Province or the Mission entrusted to him, upon his prayers and good desires as upon his shoulders. (Cf. Const. P. IV c. 10 n. 5 424) Our daily and unbroken prayer, and the prayer of all Superiors, should be that taken from the Book of Wisdom (Wis. 9, 4): "Give me, O Lord, wisdom that sitteth by Thy throne, that it may be with me and may labor with me, and that I may always know what is acceptable in Thy sight." "Ask and it shall be given to you," and the Lord will not refuse His good Spirit to those who humbly ask Him. (Cf. Luke 11, 9 and 13)

11. Let it be a comfort to all our Superiors that if they are faithful, they are leading a life that is most pleasing to God; indeed they are sanctifying themselves more easily than can their subjects. For out of their obedience, which is the sacrifice of their own will and all their own convenience, they are exercising unending fraternal charity—"As long as ye have done it to one of these My least brethren, ye have done it unto Me;" (Matt. 25, 40) they are forced to expend all their time, their

strength, their labors, not for their own desires, but for the desires of their subjects; they truly live, not for themselves, but for Him Who died and rose from the dead for them. (Cf. 2 Cor. 5, 15) Rightly and deservedly can they expect that at length they will hear: "Well done, thou good servant . . . because thou has been faithful over a few things . . . enter into the joy of thy Lord." (Matt. 25, 23)

I commend myself to your most Holy Sacrifices.

At Rome, on the 8th of December, 1963, on the Feast of the Immaculate Conception of the Blessed Virgin Mary.

Your Reverence's servant in Christ,

JOHN B. JANSSENS  
*General of the Society of Jesus*

Jesuits and Catholic Students  
in American Higher Education

Paul C. Reinert  
Theodore V. Purcell  
Vincent T. O'Keefe  
Charles A. Frankenhoff  
Patrick A. Donohue  
John A. Hardon  
David J. Bowman

Robert Fitzgerald (ed.)

INTRODUCTION

*According to a statistical projection made by R. J. Clifford, S.J. and W. R. Callahan, S.J. of Weston College there will be 2,900,000 Catholic students in college in 1985.<sup>1</sup> Of these 80% (2,360,000) will be in non-Catholic colleges. The report goes on to note that in 1962 34% of the Catholic students enrolled in Catholic colleges were in Jesuit schools. This represented 12.5% of the Catholic students enrolled in all institutions of higher learning. By 1985 the Jesuit schools would have had to increase their present enrollment by 60% of the 1962 enrollment in order to retain 34% of the Catholic college enrollment. However, even at this rate of expansion, Jesuit enrollment in 1985 would represent only 6.7% of the Catholic students enrolled in all institutions of higher learning.*

*Clearly, with 80% of the Catholic student body on secular campuses in 1985, the secular university campus will be playing a highly significant role in determining the intellectual climate and quality of the American Catholic Church at the*

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<sup>1</sup> Based on Sidney G. Tickton's *Letter to a College President*, The Fund for Advancement of Education, N.Y., 1963.

*conclusion of this century. The Church, it seems, would profit immeasurably from formal and explicit representation before the ever-increasing proportion of American Catholic youth found on the campuses of secular universities. Indeed, the Church would be well served by such representation before all American youth on those campuses. Perhaps this witness-role could be played effectively, even brilliantly, by a Jesuit who is a qualified expert in some specialized field and a competent theologian and philosopher as well.*

*To phrase the problem in the form of specific questions we would ask: What kind of impact on the faculty and student body of a secular institution would be made by an academically certified Jesuit instructor in physics, philosophy, English, theology? If the Society were to allow some qualified men to go to the secular institutions, would such a decision undermine our own Jesuit efforts? Would such a decision be understood by Catholics as a compromise of our own Catholic system in any way?*

*In such a context we asked Jesuits who had taught or were teaching in secular institutions as well as three Jesuit university Presidents the question: "Should a qualified Jesuit aspire to an academic position at a secular university?" The following pages give their reply.*

ROBERT FITZGERALD, S.J.

## I. JESUIT HIGHER EDUCATION TODAY: A DISCUSSION

PAUL C. REINERT, S.J.

YOU HAVE ASKED ME to discuss this question: "Should a qualified Jesuit aspire to an academic position at a secular university?"

### *The Opportunity*

On the assumption that this is an open question, the answer to which has not already been settled by higher superiors, I shall attempt a fairly brief reply. First, let me state that the intellectual apostolate on the American secular campus is undoubtedly one which is desperately needed and one which has been relatively neglected up to the present. With the favorable

climate created by the Ecumenical Movement, it is likely that a capable Jesuit scholar could wield a very deep and far-reaching influence if he were allowed to participate as a full-fledged faculty member of one of our leading secular institutions of higher learning. However, I would emphasize the notion that such a Jesuit scholar would have to be a full-fledged faculty member in a department in a secular institution, since the dynamics of the departmental situation (e.g. personalities, promotions, grants and contracts, etc.) would radically affect his potential contributions and influence. We cannot, in my opinion, base our estimates of this aspect of the situation on the felicitous circumstances encountered by those Jesuits who have been visiting professors or lecturers on some of the secular campuses.

I would also agree that this kind of apostolate would seem to follow the principles laid down by St. Ignatius and the Constitutions of the Society for the achievement of our objectives. Throughout the Society's history, outstanding Jesuits have pioneered in bold attacks on areas of opposition or indifference hitherto untouched by Catholic doctrine and influence. I see nothing in our traditions or regulations contrary to this type of apostolate.

### *The Goal*

The answer to your question, therefore, it seems to me, is reduced to an application of another very clear-cut Ignatian principle. Among various effective means possible for the achievement of our objectives, we are supposed to choose that particular instrumentality most conducive to the greater glory of God and the good of our fellow men. One instrumentality towards this basic objective to which the American Assistancy has obviously committed itself is that of Jesuit higher education presently consisting of a network of 28 colleges and universities. The Jesuit Presidents at the conclusion of their recent annual meeting gave added emphasis to this point with the following statement:

"As was developed at some length in the Loyola, Los Angeles, Workshop (August, 1962), the Presidents are convinced that Catholic colleges and universities in the United States are charged with a unique and critically important apostolate. Although the intellectual apostolate must be pursued on many fronts, nevertheless, the essen-

tial contribution to the Catholic Church and to American Society which is the prerogative of Catholic Colleges and Universities cannot be achieved equally effectively, for example, by Catholic educational endeavors on the campuses of secular institutions. This fact must be kept in mind when priorities in Jesuit higher education are being established."

To assume that these twenty-eight institutions are achieving our objectives to the maximum degree of effectiveness and that, therefore, we should feel free to choose and develop other instrumentalities for achieving our objectives in higher education would be completely contrary to the fact. I know of no Jesuit college or university whose administration and faculty is convinced that they are even close to the achievement of their declared goals and actual potential.

### *The Problem*

As we analyze reasons for failure to achieve our higher educational goals completely, a number of basic factors emerge:

1. Like so many other colleges and universities, we lack enough financial resources to provide the number and caliber of lay faculty and facilities necessary for our purposes;

2. Equally, if not more important, however, is the fact that to date we lack a sufficient number of highly trained professionally competent Jesuit scholars who would be in a position to exert the influence we need both within and outside the institution of which they are a faculty member.

Why this supply is lacking and what should be done about it is an extremely important question but not immediately relevant to the question you have asked me to answer. The pertinent point is that *de facto* the supply is lacking at the present time. This lack of an essential ingredient to achieve our objectives in Jesuit higher education in this country, namely, an insufficient number of highly trained Jesuit scholars—points the way to my answer to your question. If all of our 28 institutions, particularly the five or six universities among them who could become first-rate university centers, are now prevented from being so because of the lack of a sufficient number of Jesuit scholars, how can we justify further dilution of this supply by diverting it to secular campuses? Before giving an authoritative answer to the question asked, it would



seem to me that higher superiors should give or seek an authoritative answer to the question: "What precisely are the objectives of Jesuit higher education in America, and how are these objectives to be secured by the 28 Jesuit colleges and universities singly and collectively?" This question cannot be answered unless a detailed plan for the organic growth of our colleges and universities is developed with the help and advice of those in the Assistancy who are best qualified by experience and background to develop such a plan. Once developed, this plan would need the authoritative approval of higher superiors and the whole-hearted backing of American Jesuits generally with the conviction that this is a goal which is extremely important and which can and must be achieved.

### *Conclusion*

When the happy day arrives that our present commitments in Jesuit higher education are achieving their maximum potential, then I can see no reason why it would not be most appropriate and most logical for us to enter the field of the intellectual apostolate on the secular campus. There is so much that we American Jesuits can and should do *now* to hasten the dawn of the happy day!

## II. JESUIT HIGHER EDUCATION AND THE SECULAR UNIVERSITY APOSTOLATE

THEODORE V. PURCELL, S.J.

BY OUR JESUIT UNIVERSITY APOSTOLATE, American Jesuits have made a unique contribution to the modern Church. But the hard facts of demography and economics force us to reassess some aspects of this apostolate.

### *The Educational Prospect*

About 66% of all Catholics in American universities now attend secular universities. This percentage will very likely go higher. (Federal aid coming to both private and public colleges, would probably not affect this trend.) Conservative projections show that by 1984, 80% of all Catholics will attend secular universities. Some of the most able Catholic students

are and will inevitably be attracted to the prestige institutions, such as those of the Ivy League and other major private and state universities. While we also attract some outstanding students to our own universities, by far the growing majority of Catholic leadership *potential* will be in the secular universities. Therefore, we may have the paradox of the American Jesuit Order growing in numbers but declining in influence.

We Jesuits are surely concerned about the faith of the 66 to 80 percent of Catholic college students in secular universities as well as about the faith of the Protestants and Jews there. As an apostolic order, we shall hardly say: Let the Bishops worry about them! Moreover, we wish to Christianize American culture, as far as possible. But if the influential bulk of Catholic university graduates is to be formed in a non-Christian, secular way, they will not help in this Christianization process, and they may offset the work of our own universities. We cannot do everything. But it is good from time to time, to re-examine our criteria for undertaking or excluding an apostolate. Why should we consider the secular university apostolate?

### *The Jesuit-Scholar's Influence*

A priest-scholar or priest-scientist can have a considerable effectiveness on the secular campus. Permit me to speak briefly about my own experiences as Tucker Visiting Lecturer at Dartmouth College.<sup>2</sup> I had excellent opportunities for influencing the students. But I also spent much of my time with the faculty. By attending dinners, receptions, department meetings, coffee sessions at faculty houses, on Main Street or at the Hanover Inn, I came to know about two-thirds of the Dartmouth faculty. Just because I wore two hats we would often discuss the issues of science and religion, of Catholic philosophy and theology. Many of these people had never talked to a priest-professor before. For my own part, I was greatly stimulated by my Dartmouth colleagues to do fresh thinking about my own philosophical and theological positions.

To borrow the economics concept of "marginal utility," one priest in such a milieu has a high marginal utility, if he com-

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<sup>2</sup> Reported in "Jesuit at Dartmouth," *America*, April 20, 1963; Vol. 108, No. 16.

bines ability with scarcity. Jesuit administrators stress the importance of strategically placing one able Jesuit scholar-leader or scholar-teacher in each department of our universities. (This idea is one of the position-statements of the Loyola JEA Workshop.) One truly outstanding scholar-leader or scholar-teacher can influence the rest of his department and give it a Jesuit and Catholic tone, even though there are no other Jesuits in that department. If this is true for the department of a Jesuit university, how much more is it true for a department of a secular university. Such a scholar cannot create a total Catholic university atmosphere. But his influence for good can be most extensive within his *department* of the secular university. His marginal utility is high.

### *The Church's Witness*

There is need for Catholic witness on the secular campus. While the secular university of today is not often anti-religious, it is usually saturated with implicit but pervasive secularism and pelagianism. It is true that some professors, especially social scientists, are finding a new interest in "values." Yet one study<sup>3</sup> showed that only 29% of the American Sociological Society members clearly believed in a personal God. The central importance of Jesus Christ and His Church, the theology of grace and man's need for sacraments and prayer are ignored by most professors. The resulting impact on the student is that science and secular humanism are all that matter.

Catholic professors are a tiny minority on the campuses of the top fifty American secular universities. About three percent of the Dartmouth faculty are practicing Catholics; but about three percent are fallen-away Catholics. At the University of Chicago, about two percent are Catholic. (One estimate puts nearly a third of the faculty as Jewish.) At Harvard, the Catholic percentage may be a little higher, perhaps five or six percent. The priest-scholar is still less in evidence around the typical university community. A well-known Harvard professor recently said: "I never see a priest (although he lives in the Catholic Boston area) except the priest-students I have in my courses."

<sup>3</sup> "What the Sociologists Believe," Clement S. Mihanovich, *America*, November 26, 1949, Vol. 82, No. 8.

It is not fair to say that professors in Catholic universities live in an intellectual ghetto. Such scholars have constantly improving academic relations with their colleagues in secular universities. To take a few examples, Catholic participation in the meetings of learned societies for economics, psychology and sociology has greatly quickened. Nevertheless, by being in a secular university, the Catholic scholar gains important new relationships with his secular colleagues by the give and take of department meetings, by joint or related research and by the social-intellectual life of the university *community*. The word ghetto does not have an all-or-none connotation; it admits degrees of contact. But at least in the daily give-and-take of the secular university community, the Catholic scholar is virtually missing, a condition curiously like that of the foreign missions.<sup>4</sup>

There are indirect benefits open to our 28 Jesuit universities by having a few Jesuit scholars on a secular campus. Such Jesuits could improve the image of Jesuit education in the eyes of secular scholars. They could help to recruit secular scholars for our own universities. They could improve relations between Jesuit and secular faculties for related research and for participation in annual meetings.

If it is said that Jesuits in the secular university apostolate would reach less than 1 percent of the Catholic students and thus offer no real solution to the problem of the 66 to 80%, one can answer that if we reach just 1% of the *best* lay leadership among both faculty and students in one or two of our best secular universities, we are actually having a great influence over American intellectual and public life.

Finally, better Catholic witness on the secular campus can also tap potential religious and priestly vocations. Although our statistics are sketchy, studies of three universities (Louisiana State University, Yale University and Dartmouth College) show that the work of just one or two priests eventuates in about one vocation per year per institution. The marginal

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<sup>4</sup> We now send qualified Jesuits to universities in Korea, Nigeria, Taiwan, etc., despite the need for these men in our 28 American universities. Could it be just as important to send Jesuits to the "missions" of Berkeley, Harvard and Chicago—institutions greatly influencing leaders not only in America but in Asia, South America and Africa?

utility idea suggests that the investment of just a few Jesuits in the secular university apostolate might give a disproportionate increase in vocations to the Society. And many of these vocations will involve mature and solidly tried young men.

### *A Recommendation*

What can American Jesuits do regarding the secular university apostolate? My recommendation is for a small, experimental effort on one or a few secular campuses with a few Jesuits as priest-professors. In recent years at least fifteen or twenty Jesuits have been visiting professors with full faculty status at various American secular universities, and Jesuit graduate students have lectured and conducted classes there. In my judgment, most of these, especially the younger men, could secure permanent appointments at one or another major secular university. Priest-professors have had regular appointments at Oxford, Cambridge, Paris and in Germany, Italy, Puerto Rico, Africa, Asia. (In certain Asian and African countries, Jesuit higher superiors, as I understand it, have opposed the establishment of Catholic universities but rather have encouraged our men to enter the secular universities there.)

A Jesuit group-center or institute in relation to a secular university is another possibility. I am not suggesting a college such as St. Michael's College at Toronto or a house like Campion Hall at Oxford, though these deserve study. Finally, we should explore, together with Protestants and Jews, means for restoring theology to an important place on the secular campus. Possibly the three-faith school of religion at the University of Iowa could be multiplied about the country. Possibly some other approach would be better. This is not the place to give details as to how the Society might experimentally enter the secular university apostolate, which of the above methods might be stressed or how many men might be involved. Here I simply point out the need and the great opportunity.

### *Jesuit Problems and A Solution*

Whatever the need, can the Society do anything about it, considering the requirements of our own universities and our shortage of men and money? In my opinion, the possibility of the secular apostolate must be related to our Jesuit philosophy

of education and especially to our long-range planning for Jesuit higher education in the United States.

Let us make the assumption (not hard to deduce from contemporary behavior) that Jesuit higher education in America must necessarily be an ever expanding operation, not in new institutions but in swelling student enrollments and lay faculty, often without Jesuit manpower, and especially in expanding graduate degree-programs and professional schools. ("We must expand or perish. It would be good if we had the Jesuits, but with or without Jesuits, we must expand.") Under this assumption we cannot justify much work in the secular university apostolate. Even one qualified Jesuit withdrawn from an omnivorous expanding system for the secular apostolate would weaken a system already stretched thin.

All American higher education is now in a state of very rapid change, pushing towards both more years and more complexity of education, and giving the university greater influence over our entire national life than ever before. The Society of Jesus must take its rightful place in such a scene. The issue is not whether Jesuits should be in higher education. The issue is how *extensively* should we be committed? How *many* major university-centers should the Society attempt to run?

We are presently committed to eight universities and twenty smaller colleges with several of the latter expanding and pressing towards becoming full universities. The question can be cogently raised whether we are (or will be in the foreseeable future) equipped to run more than one outstanding major university-center in the United States, or at most two. Let us set up the plausible objective of two outstanding universities and two outstanding colleges. (We recall that several non-Jesuit Catholic universities, especially Notre Dame and Catholic University, are *also* seeking university-center status and are competing with us for faculty, students and funds.) Can we not strive for excellence in two Jesuit universities and two liberal arts colleges, with planned containment or even some retrenchment for the others? If we fail to do this, do we not fall into the danger of multiplying mediocrity and building ourselves away from the mainstream of Catholic lay leadership?

Let us make another assumption, however, that we Jesuits will undertake consolidation and containment of our universities, with retrenchment for some of them, that is, at least for some programs in some of them. Under this assumption, a coexisting, limited and experimental apostolate among secular universities is possible. Consolidation could give us excellence, but would also permit the freeing of a *limited number* of Jesuits for the secular university apostolate without serious dilution of the manpower needed for Jesuit universities.

Containment and consolidation will come, in my opinion, only from Rome. Because of the disunified administration of the American Assistancy with 39 practical, if not juridical jurisdictions (11 Provincials and 28 university Presidents), cooperation involving real local loss for one institution to advance the good of all seems impossible. Assistancy-wide planning (praised so often, these last 20 years), if it means anything, means restriction or control in one Jesuit college of its courses, or faculty or students or funds for the good of another, or for the good of all. Even given breadth of vision and the best of good will, local pressures will surely prevent this.

Only if the Assistancy has a juridically unified government, under an American Vicar-General perhaps, does national planning seem possible. Such unified government might conceivably be set up by the next General Congregation. There are many demands for it, from diverse Jesuit interests.

This government would involve a change (though not substantial) in our Jesuit Constitutions. Centralized power would have to be prudently used. An American Vicar-General would need expert advice for national planning from qualified and experienced Jesuit university administrators, scholars and teachers. But thanks to such a government, planning would not be merely talk. It could be implemented.

It is a great achievement that Jesuits have played a leading role in American higher education by preserving and developing the religiously committed university. But we face a turning point in our path. We can continue to expand. Or we can consolidate and reinforce our system to one or two excellent universities, and one or two first-rate liberal arts colleges, with contained respectability for the others.

If we follow the latter path we shall be free to turn ourselves,

in small but influential part, to the urgent apostolate of the secular university. How far we can go in this new apostolate is not clear now. But we must have the flexibility to experiment. Such flexibility is a special Ignatian mark of the Society. Let us exercise it!

### III. ISSUES AND QUESTIONS

VINCENT O'KEEFE, S.J.

AN INFORMED JUDGMENT on the idea of qualified Jesuits in academic positions at secular universities is a difficult one because it involves a number of issues and questions. These issues and questions call for expert and prolonged discussion. I should like to indicate briefly some of these issues and questions.

#### *The Jesuit University*

The finality of our Jesuit higher education is obviously a key factor. One treatment of this may be found in the *Proceedings of the Colloquium on Jesuit Higher Education* held at Alma College, California in 1962. Ultimately, it is the destiny of the Catholic university to bear witness to the Incarnation of the Son of God. Despite the many other needs of the Church, and the heavy financial burden a university imposes, and the relatively small percentage of Catholic youth who can attend it, the destiny of the Catholic university is its own justification. It stands there as a symbol and sign that the Son of God really entered our human history and that in so doing He sanctified all truth, the truth of science and technology as well as that of scripture and tradition. Theologically, the university gives proof that the Church is concerned with the totality of human living. The Catholic university is the intellectual presence of Christ and His Church in the world today.

Another factor which needs careful evaluation is the contribution of our Jesuit colleges and universities. Unfortunately, relatively few people, including our own Jesuits, are aware of the scope and quality of the programs in our institutions, of their relationships with other institutions, and of the contribution made to the local community and to the community at



large. Here we are dealing with a very important factor which both needs and deserves close attention.

The projected contribution of our Jesuit institutions is connected with the direction of higher education in America. Father Michael Walsh, S.J. of Boston College and Father Robert Henle, S.J. of St. Louis University have written thoughtful contributions on this. Father Walsh has pointed out: "Never in history has there been an educational institution so involved in the life of its time and so powerful to shape its time as the modern American university. Unless there is significant and first-class Catholic participation in top-level university activity, then the Mystical Body of Christ will be deprived of a voice in this most critical area of leadership." In a frankly pluralistic world, the Catholic university is needed more than ever both for the individual and for society.

Our modern, unique educational institution which is the modern American university or the university center presents unique opportunities. Father Henle has indicated that it is the source of strongest potential leadership and influence. From the university centers and through them government, business, industry, all the fields of learning, states and communities, international organizations and activities will be formed, shaped and directed. The Society of Jesus has the opportunity to establish these centers of highest leadership and tremendous influence. This may well be an opportunity unlike any the Society has ever had before.

Another factor to be considered is the role of the layman which is one of full participation in our total educational endeavor. The number of laymen teaching theology in our own institutions is increasing steadily. With a number of institutions now offering a doctoral program in theology and the sacred sciences, more and more laymen will choose theology as their teaching field and will be equipped to teach in both Catholic and non-Catholic institutions. This could mean a tremendous impact on secular campuses. The lay theologian will no longer be so unusual.

Actual and projected cooperative endeavors between Jesuit institutions and with other institutions must be considered. In addition to practices which now link our institutions with secular institutions, the possibility of servicing courses at

nearby schools needs exploring, v.g. the Department of Theology at Fordham might offer courses at New York University, Columbia, etc.

### *Jesuits on the Secular Campus*

One question to be answered clearly and carefully is the finality of placing Jesuits on secular campuses. How many Jesuits would be involved and on which campuses? If only a few Jesuits are to be considered for this, it seems preferable that they be attached to one of our own universities as is done now. If a larger number of Jesuits are to be involved, the problem becomes a very serious one. The men would have to be highly qualified and armed with the necessary degrees. Acceptance on the faculties of secular universities would not be automatic. These men would have to struggle through the various grades of promotion with the necessary good teaching, research, publication and committee work involved before acquiring tenure. It would be some time before they exercised a real influence within their own department and an even longer time within the university.

Given the number and quality of the men needed for such an endeavor, and given the commitments we already have to our own colleges and universities, there would not be enough qualified Jesuits to satisfy both demands. Siphoning off our Jesuit manpower to the secular universities in sufficient numbers would call for the prior decision to dismantle our Jesuit higher education.

Given the wonderful opportunity open to our Jesuit institutions, my judgment is that Fordham University would be looking for the same men who would be picked for the secular universities. There are not and will not be enough of these men available to do serious work on secular campuses and to staff Fordham with the men needed to take advantage of the unique opportunity presented to us. In my judgment the latter work would be the greater good.

## IV. JESUIT PRODUCTIVITY AND THE SECULAR UNIVERSITY

CHARLES A. FRANKENHOFF, S.J.

OUR PROBLEM is the relationship between the Jesuit educational apostolate and the secular university. There is no need here to review the Society's general commitment to university-level education. Our question is simply, Does this commitment include the campus and classroom of the secular university?

In the analysis of this paper we wish to suggest that: (1) there are quantitative and qualitative limits to Jesuit university growth; (2) the Jesuit educational apostolate need not be limited to Jesuit institutions; (3) other educational alternatives are available to fulfill the objectives of Jesuit higher education.

*Growth Problems*

In the spring semester of 1964 there were perhaps 4.5 million students in the nation's colleges and universities. Statistically, this number is expected to double within ten years.<sup>5</sup>

<sup>5</sup> Educational statistics and their projections vary. Reasonable changes in the data used here would not prejudice the analysis nor its conclusions. One consequence of this growth of the demand for a university education, a recent Ford Foundation Report indicated, is the relative decline of private colleges. In 1950, some 50% of the nation's university student body was in private colleges. This proportion had fallen to 35% in 1964 and is expected to decline to 20% of the total student enrollment by 1985. The full significance of this decline in terms of attendance at Jesuit universities remains unclear, but it seems reasonable to assume that the Jesuit share of the college student body, presently over 2%, will decrease. University costs per student are now increasing at a rate which will tend to force the typical Jesuit university, poorly endowed and without substantial public funds, to de-accelerate its growth.

Quite apart from any supply and demand analysis on a quantitative basis, the Jesuit university has certain qualitative goals which tend to limit its growth. In his well-known letter, *Concerning Our Ministries*, Very Reverend Father General Janssens has reminded us that "The objective of our colleges

is to form Catholic men who by example and influence can be guides to others." This formation, he emphasizes, is not merely a matter of piety and of good morals, nor of membership in Catholic Action organizations. It is an integral formation in which the Jesuit college graduate can function effectively and responsibly within his community.

It is absolutely necessary that they be so outstanding also in learning, practicality and other human endowments that their cooperation is rated very high by everyone . . . so that men have recourse by preference to them when something, even of a public character, needs doing.

It is in terms of this objective that we can understand Father General's wish that the majority of the teachers in any college be Jesuits. It is in terms of this same set of goals that we can understand his expressed "fear" over the increasing numbers of students in our colleges and universities.

### *Jesuit Productivity Ratios*

The concept of Jesuit University productivity is relatively undeveloped. One ratio commonly used to judge the educational potential of a university is the ratio between faculty and students. On the assumption that the S.J. faculty student ratio is one good measure of Jesuit productivity we can ask what kind of ratio reflects the formation potential which justifies the existence of a Jesuit educational institution? In Fordham, for example, some 10,000 students are being taught by approximately 125 Jesuits, a ratio of 80:1. In St. Peter's College, 2500 students are being taught by 40 Jesuits, a ratio of 60:1. Are these ratios satisfactory? Could they be doubled and still be satisfactory? What is the minimum level of Jesuit productivity, the level which permits us "to form Catholic men who by example and influence can be guides to others"?

This question cannot be answered generally, but only in terms of a specific university. It is a useful question, however, because it implies that the Jesuit university has certain goals which cannot be achieved without a minimum "mix" of Jesuits. It is also obvious that these goals cannot be achieved without student material of a certain quality, professors (including Jesuits) of a certain professional calibre, and adequate physical and library facilities. In economic terms, the Jesuit university

needs a certain minimum investment of Jesuits per student, of faculty per student, of capital facilities per student. To establish this minimum is difficult; to ignore its existence is necessarily to distort the objectives of our educational apostolate.

Turning briefly to the question of the supply of Jesuits which will be available for university work: what is the ratio between new vocations and the Jesuit faculty member? For analytical purposes let us assume—a high figure—that 20 university faculty members are produced by every 100 Jesuit vocations which persevere. Assuming that out of 120 entrants, 100 will persevere, then we need 120 entrants into the novitiate to produce 20 S.J. faculty members, or a ratio of 6:1. Applying this ratio to the current New York Province rate of 40 new vocations annually, we can project some six new Jesuit faculty members annually. On the basis of St. Peter's Jesuit productivity ratio of 60:1, this addition would support an approximate, annual increase of 400 college students in the Province. This projection assumes (1) that the existing ratio is satisfactory, and (2) that together with the increase in Jesuit faculty there will be a proportionate increase in lay faculty and in physical facilities.

If this productivity perspective is valid, there would seem very little ground for hoping that the Jesuit universities will be able to care for their share of the growing Catholic student body. (For simplicity's sake we are leaving out of the analysis the very important element of the Jesuit educational commitment to non-Catholics.) In 1961, 66% of the 839,000 Catholic university students were studying in secular universities. At the end of this decade it is anticipated that 1,200,000 Catholics will be members of secular university student bodies, i.e. 75% of the Catholic total. The data suggests that Jesuit universities will be educating a smaller and smaller percentage of Catholic students. It is also quite probable that the Jesuit productivity ratio will rise over the years, diluting our potential impact.

Difficulties arise immediately from trying to interpret Jesuit productivity in terms of a general ratio, even admitting its usefulness. For one thing, it assumes the equal productivity (in terms of Jesuit college objectives) of each Jesuit work on the campus, e.g. the administrator, the fund raiser, the student

counselor, the professor of the social sciences, of the natural sciences and of theology. It is true that each Jesuit worker in these areas is equally a member of the university family, but it would seem reasonable to assign priorities, at least in terms of our own college objectives as enunciated by Father General. To be specific, a Jesuit university treasurer is possibly less essential than a Jesuit university theologian. How many Jesuit administrators could be replaced by capable laymen without a loss (indeed, with a gain) in Jesuit productivity?

To put the question more generally: Where can our limited Jesuit resources be invested most productively? Standards of comparison are lacking, but it is at least conceivable that a small team of Jesuit professionals could work on the campus and in the classroom of a great secular university without sacrifice of Jesuit productivity. This implies of course, a concentration of resources on those students and faculty best equipped to function as apostles in the university milieu.

#### *The Principle of Leverage*

Not a few apostolic and dedicated Jesuits refer to what might be identified as the principle of leverage in justifying Jesuit exclusion from the secular university apostolate. This principle implies that a carefully-selected, well-educated, and highly-motivated "few" will surely leaven the "many." This is an excellent principle, thoroughly Ignatian and well exploited by our Communist brethren. The nub of the problem lies in the selection, education, and motivation of the "few." For one thing, it would be hard to prove that the "few" may be found only on the Jesuit university campus. Can we select our "few" without reference to the apostolic potential of the secular university student? Even using the measuring rod of vocations, for instance the number of vocations per priest per year, would we find that Jesuit productivity on the Jesuit campus is so clearly superior to the secular campus?

#### *A Jesuit University Team in Puerto Rico*

One alternative to investing Jesuits exclusively in Jesuit universities is now being tried in Puerto Rico. The New York Province has assigned an initial team of five Jesuits (three with doctorates) to work fulltime in connection with the University of Puerto Rico, a state-supported institution. The

UPR was founded sixty years ago and now has a student body of 16,000 on its main Rio Piedras campus and 1,100 faculty. Few universities exercise the intellectual and cultural influence on their country that the UPR does. In 1963, it sent some 3,200 graduates into teaching, legal, medical, and business careers in this tiny island of 2.5 million people.

The Instituto Ignaciano, the formal title of the Jesuit university team, was formed in August, 1962. At present, two priests teach at the University, and three function as student counselors. Individual Jesuits work with a pluralistic structure of UPR student and faculty groups: JOC, Cine-Foro, Bible study, and other Catholic Action groups. Vital contact has also been made with the Protestant denominations working at the UPR to investigate the possibility of establishing a Department of Theology. It is still too early to assess the impact of the Instituto, but there is every indication that it will be successful. Much will depend upon the careful application of the principle of leverage. Jesuit productivity under these circumstances is largely dependent on the development and stimulation of lay apostolic initiative.

What would an ideal Jesuit university team be? It is still too early to make an evaluation. One feasible combination would be to have four to five Jesuits teaching regularly as members of individual Faculties (e.g. social science, education, law, medicine); two trained student counselors; one University chaplain directly concerned with Catholic Center religious activities; two to three visitors (not necessarily Jesuits) on rotation from other universities to teach and do research. Such a team would necessarily develop slowly.

### *Conclusion*

We have tried to suggest that Jesuit university participation may be an analogous concept which includes both Jesuit and secular universities. It appears reasonable to conclude that the Jesuit universities have little prospect of keeping pace with the growing Catholic student body. In terms of Jesuit productivity we discovered no solid grounds for assuming that Jesuits in secular universities would be less productive than their brothers in Jesuit universities. Both face the key challenge of the Jesuit educational apostolate which is to apply the Ignatian principle of leverage.

## V. JESUITS AS TEACHERS IN SECULAR UNIVERSITIES

PATRICK A. DONOHUE, S.J.

AS I UNDERSTAND THE QUESTION raised by the editors of the Symposium, we are to consider the merit of Ours aiming to teach in secular universities. Broken down the question resolves itself into three considerations: (1) How would it affect the secular institution? (2) Should it be advocated? (3) Would it be a compromise of our own educational system? It should also be kept in mind that we are speaking of a few Jesuits in such an apostolate, less, perhaps, than twenty in the whole country.

*The Epitome*

If the reason for undertaking such a ministerium is the current and expected superior number of Catholics enrolled in secular schools, I think it can be said, speaking absolutely, that the Epitome of the Institute might be invoked in favor of the program. The basic norm dictating the selection of ministries seems to be that indicated in No. 602, viz.: "Bonum quo universalis, eo est divinius." In the preceding paragraph, however, the words are used: "Tamen in tam ampla vinea Domini certum delectum habet in ministeriis exercendis." The "certus delectus" qualifies the earlier notion that the Society embraces in its zeal all kinds of persons and situations.

It would seem to me, therefore, that the Society in the United States has substantially committed itself to education, secondary, collegiate and post-baccalaureate, and, in so doing, has exercised its "delectus" in an almost total manner. This is not to say that other works are excluded. Thus, we must give of our personnel to foreign missions, retreat houses, mission bands and a dozen other existing activities. Nor is it impossible to take on new ministries from time to time in accordance with need and manpower demands.

*Present Commitments*

In the light of existing commitments and obligations, therefore, I would be totally opposed to training any of Ours specifi-



cally for an apostolate in a secular institution. I would certainly encourage our more able men to undertake when invited an occasional semester or quarter at a secular school. As a career, however, I doubt the worth of such an important investment. Talent is not so common among members of the Society that we can overlook the needs of our existing institutions. Our first duty is to the students enrolled in our own schools, and it is no secret that even in the cherished fields of philosophy and theology we are unable to present in our 28 schools departments of unquestioned superiority. Until that day dawns I feel it would be substantially unjust to our own students to supply men for a new and questionable ministerium.

### *Our Primary Need*

Somewhere in the preceding paragraphs I think I have answered questions two and three. There remains question one: How would it affect secular institutions? Personally I think the effect is minimal when compared with what one able Jesuit can accomplish on a Catholic campus. The great secular schools are able to bring on their campuses men of note from all over the world. The appearance of a Jesuit lecturer could certainly heighten the esteem of the secular educational world for the Society of Jesus but the effect on the class or lecture-group would hardly have the long-lasting effect his appearance would have made on a Jesuit campus where the entire institution is geared to intellectual accomplishment in a climate of equal concern for moral development. In the second case he would be part of an over-all process while in the first he would merely be a curiosity.

I feel very strongly that Ours should be on fire to make our own institutions fully first class. When that is done, there may be room for more effort in the field of secular education. I do not, however, feel that the appeal to great numbers will be accomplished through the device of the Jesuit teacher at the secular institution. There will always be far too many institutions demanding such aid. If there is a medium for the masses, it seems to me that this medium must be television. Its obvious value is not only its carrying power but its blessed economy in terms of personnel.

In any case, our schools are infinitely stronger than they

were a generation ago. Given our limited manpower I think we would make a great mistake if we were to divert that talent, even in small numbers, to a full-time occupation on a secular campus. The same people who have the talent to qualify for such a secular post will also transform existing institutions into thoroughly excellent institutions.

#### VI. RELIGION AT WESTERN MICHIGAN UNIVERSITY

JOHN A. HARDON, S.J.

WESTERN MICHIGAN IS A STATE INSTITUTION, with a current enrollment of twelve thousand students, of whom about twenty-three hundred registered as Catholic. The State Board of Education has been the responsible governing body for W.M.U. It established broad general policies and regulations and was authorized to make such changes in policy as seemed necessary. Appointment of a priest to teach Catholic theology was therefore subject to the approval of the State Board, and my tenure at the university began under the jurisdiction of the same governing body.

In January, 1962, the Detroit Provincial, Father McGrail, was approached by a representative of Western Michigan, inquiring into the prospects of having a Jesuit teach on their faculty: "The professor hired would be asked to set up a program of Catholic studies. It is hoped that a four year program might eventually result." Officials at Western were conscious of the pioneering nature of the project:

The idea of a state-supported university hiring a Catholic theologian is a revolutionary one, and the opportunity offered to advance the cause of the Church and true religion would be enormous. Obviously the man to fill such a position would have to be a scientific theologian who was able to resist the temptation to proselytize, and in no sense would he be under the authority of the Newman Club chaplain or have any pastoral obligation at the Newman Club.

He would be, of course, as free as any other professor to carry on any activities, pastoral or otherwise, which he might wish when he was not at the university. It is essential in the hiring of this professor that he be in no sense presented by the church or any of its agencies as an official candidate for the position.

Dr. Loew (head of the department) wishes simply to hire the best individual he can find, and the fact that he might be a priest or a

member of a religious order must remain coincidental so that there would be no danger of difficulty on the Church-State question.

As a result of this invitation, I visited the university in April, during which time I had conferences with members of the faculty, the dean, and vice-president of the institution. One problem seemed insurmountable, the dilemma between sectarian teaching (which university officials feared was inevitable for a Catholic theologian), and academic freedom (to which I appealed in my conferences with the administration). One paragraph in the university's official policy on academic freedom was crucial:

The teacher is entitled to freedom in the classroom in discussing his subject, but he should be careful not to introduce into his teaching controversial matter which has no relation to his subject. Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment.

The dilemma was resolved by the university's offering me a two-year contract without any written statement of limitations of academic freedom. My status would be that of associate professor with starting salary of \$8,500 for the school year of approximately eight and a half months.

### *Courses and Students*

After detailed negotiations, I agreed to teach four classes each with three hours' credit as Religion, the Humanities, or electives. There was no discrimination between these and the regular courses in terms of academic value in the curriculum. Enrollment for the classes varied. But in the past two years, the average number of students per class was fifty.

Although I never made an accurate calculation, I think more than one-half of the students in the classes were not Catholic. The Catholics came from different backgrounds, some with no formal religious education and others with twelve or more years of Catholic training.

The courses I have taught range across the whole spectrum of the department. A course in the Fundamentals of Catholic Theology covers the essentials of Catholic dogma, using Sheed's *Theology and Sanity* as a textbook. An Introduction to Religion examines the development of religious culture from the

primitive to the Egyptians and Babylonians, the Greeks and Romans in the Christian era. *Oriental Religions* is a survey course of the major Eastern religions, especially Hinduism and Buddhism. *Representative Christian Thinkers* reviews the principal Christian writers from Augustine to the Reformation period. In *Catholic Moral Theology* I managed to cover the first principles of Christian ethics and a run-down of the moral virtues, with over six weeks of class on marriage, birth control, and allied topics. For two semesters I have taught the *Shaping of Religion in America*, with special attention to the three main religious cultures in the United States: Protestantism, Roman Catholicism, and Judaism. The latest is a course in the *Interpretation of the New Testament*, where we get a purview of the Gospels and the Pauline Epistles.

Illustrative of the caliber of these courses, the textbooks used included: Wikenhauser, *Introduction to the New Testament*; Albright, *From the Stone Age to Christianity*; Mendelsohn, *Ancient Near Eastern Religions*; Karl Adam, *Spirit of Catholicism*; Hughes, *Popular History of the Catholic Church*; Pegis, *Select Writings of Saint Thomas Aquinas*; along with copious notes of my own. For the course in Moral Theology the students used a textbook in mimeograph that was sold at the university book store.

### *Student Response*

If I were to describe the student response in one word I would call it stimulating, with obvious differences of reaction in the different subject offerings. They ask questions with a freedom that shows an interest in the subject and an inquisitive mind that is looking for answers to some of life's most fundamental problems. I could write a book of these *quaesita* to illustrate the kind of thinking going on among students at state universities.

Catholics are often critical of their early training. "Haven't we been brainwashed into believing what we do? . . . How could we think otherwise than as Catholics if from childhood we were given only one side of the question? . . . Are the Sisters in parochial schools equipped to prepare people for life in the real world, when they have little or no contact with that world? . . . Why were we never told about the population explosion until

we came to a secular university?" More than one student explained privately that the reason he or she decided in favor of a secular college was to get "the other viewpoint" which he felt was absent or evaded in Catholic higher education.

Those who are not Catholic imply and sometimes explicitly say that their main objection to Catholicism is that Catholics cannot think for themselves. They are surprised to find that the Church allows a great deal of freedom on many issues, and that Protestants and others may be more restricted by their tradition than are Catholics by theirs. Evolution is a case in point. When taking the creation of Adam and Eve, they admired the liberty that Catholics enjoy in their attitude towards a possible progressive origin of the human species; they contrasted this with the constraint imposed by some other churches. Several felt that just to be able to say that the world did not come into existence in six days of twenty-four hours each was enough to lay the ghost of a conflict between faith and science.

One dominant impression the students have left on me is their growing conviction that morality is not based on objective standards but varies according to relative circumstances. Catholics and believing Protestants especially seem prone to toy with the idea and tempted to question the whole body of moral principles which Christianity has "imposed" upon them.

Time and again they told me the rudest shock they received on coming to Western was the discovery that so many people do not consider wrong what they had previously been told was sinful. "How do I know it's a sin," the wonder, "if respectable men and women think otherwise?" This opinion is confirmed by the textbooks, teachers, and classroom discussions that create the academic atmosphere of the university.

In order to make sure the students apply themselves, I have periodic quizzes on the matter covered. They are announced a week beforehand and contribute substantially to the final grade. One effect has been that the class notes are brought up to date and the contents summarized in a way that would not otherwise be done if only a final examination were given.

When a student does poorly in the quiz, I offer him the opportunity of repeating orally in my office after a few days, and standing a good chance of raising his grade. Many avail them-

selves of this offer, at the cost of more intensive study and further clarification when we go over the matter privately.

Parallel with the quizzes are the six-week reading reports. Instead of demanding a written summary of what was read or personal reaction to a book I have the students get printed forms from the book store: five by eight cards that are signed and identified as to class, department, and date. All that has to be reported is the title and author of a book, the page from and to which it was read, and the total number of pages for all titles consulted. I told students there are ways of checking on whether and what they have read. The average for all classes is about three titles per six week period, for each student, or a total of about four hundred pages. Some read as high as a dozen entire books in the month and a half; with rare exception from the master list given to each person at the opening of classes in September.

About mid-semester all the classes receive a set of directives for the term paper which counts for a third of their grade. Ten pages are the minimum length, and a carbon copy is to be turned in along with the ribbon copy, the latter returned with comments, and the former retained by the teacher. Many of the suggested topics are consciously evocative: "Why Pray? . . . What Does Religion Mean to Me? . . . The Eucharist is Christ . . . The causes of the Reformation . . . Faith and Science, in Conflict or Cooperation?" Several asked permission to canvass their fellow-students on one of the general topics, like prayer or the-meaning of religion in their lives. The reports are then collected and analyzed, and the analysis submitted (along with the reports) as the term paper.

Private conferences with the students have become another staple of my work at the university. Circumstantial needs and the school's official policy combined to encourage my giving whatever time could be spared for counseling. As stated in the university's directives to the faculty, "Ability as a teacher includes proficiency in classroom instruction, initiative and skill in the development and administration of the teaching program. It includes also interest and success in student guidance. The function of the teacher as a guide and counselor extends beyond the classroom into every phase of the life of the student as a member of the college community."

Without betraying any confidences, I can say that the problems range over the whole spectrum of student life. Most of them are occasioned by the conflict set up in the mind between ideals and religious principles inherited from home and previous education, and the basic neutralism of studies and atmosphere at the university. Some are easily soluble, by just a word of direction, the right book to read, or a bit of prudent advice. Others are more complex, and, when they impinge heavily on the moral side, I suggest the student go to the respective chaplains on campus for further direction.

### *Administration and Faculty*

The educational program of a Catholic priest at Western Michigan would be unthinkable without support and encouragement received from the administration and faculty at the university. I have nothing but the highest praise for both, and feel that here especially we have much to learn about the generosity and willingness to cooperate of non-Catholic educators—if only they are rightly approached.

On the several occasions I have dealt with President Miller, I found him easy to confer with and more than willing to support, even promote, first my coming to Western and then consolidating my stay. After the first public announcements reached the newspapers, the university received letters of commendation and protest. Dr. Miller helped to handle the latter and saw to it that the complainants were courteously answered and the university policy defended against charges of mixing Church and State.

Dr. Seibert, vice-president for academic affairs, was frank in exposing the newness of my coming to teach Catholicism at a state institution. He saw the legal implications and allowed me to express my own feelings before signing the contract. Yet, once convinced that this was good for the university and for public education, he has supported the venture wholeheartedly. In a talk he gave on invitation from Nazareth College in the city, he impressed the audience with his deep Christian faith and high idealism.

The head of the department, Dr. Loew, was equally cooperative. My relations with him covered such items as class schedules, enrollment, classroom technique, and a host of small

details that frequently come up in the daily routine of teaching. In all of these the cooperation has been all that I could desire, and, perhaps, more than I expected.

The library personnel have gone out of their way to assist with my ordering of books for the shelves and with giving the students all the service possible to meet the reading requirements in my courses. In the list submitted for the first term, the library ordered upwards of five hundred titles, and assigned a person for a time to specially take care of the huge accessioning problem which this created.

Similarly the university book store has helped beyond the call of duty, stocking textbooks and paperback editions of books to fulfill the required reading assignments.

Among the encouraging features of teaching at Western has been the spirit of friendliness in the department, where the faculty members come together regularly to share their ideas, problems and plans. We meet quite often for informal discussion, say when some prominent person visits the university for a lecture, seminar or conference. On a more formal level, we organized a kind of intercollegiate faculty club, with representatives from the departments of philosophy and religion at Western Michigan, Kalamazoo and Nazareth Colleges. Monthly meetings are held at the homes of participating members, to the number of twenty.

### *Some Conclusions*

Although implied in the foregoing, it may be useful to summarize briefly what I consider the dominant impressions growing on me as I enter the fourth term at a state university.

First is an opening of horizons on the potential for the future. Legal experts, even those most hostile to Federal Aid or any kind of public subsidy of church-affiliated schools, see no unsurmountable obstacle to inclusion of formal courses in religion and theology at state institutions of higher learning. The Western Michigan experiment is, for the present, proving the viability of such a program, with five years' experience for the Protestant teachers on campus and a full three terms with a Catholic priest in the department.

Second is the feeling that we can learn something from secular colleges towards offering students in Catholic institu-



tions a more attractive course of studies. By attractive I do not mean academically glittering, but a greater assurance than we do at present that graduates of Catholic universities are being adequately prepared to meet and live with a mainly secularist or at least non-Catholic environment. Studies indicate that not all Catholics in secular colleges (about seventy per cent in the United States) make this choice for financial reasons. A deeper underlying cause may be they suspect that another four years of Catholic education would unfit them for the give-and-take of public life in America.

Finally, I have become aware of a spiritual hunger among the students which is not being satisfied in the present system of public university education. It takes very little to give them a taste for things of the spirit, and correspondingly little to supply at least some of the needs they feel. To illustrate, I quote from a personal essay given me by one of my students, not Catholic, who wrote on the subject: Why pray? He said, "In my estimation, the believer must pray as an absolute necessity to true happiness and peace of mind in this life and the next, as an absolute necessity to true direction, positiveness, and worthwhileness of life, and as an absolute necessity to inner courage and strength to live in the world without being contaminated by it. Why pray? A better question might be, 'Why *not* pray?'"

These sentiments are not the exception but the rule. Often more crudely expressed, they nevertheless indicate that the teaching apostolate in America has a new and larger task ahead than most Catholic educators suspect.

*Note: This summer the University is sponsoring a full-scale Ecumenical Institute and Conference in the graduate school. It will be the first of its kind in the country, and Fr. Hardon's membership on the faculty was directly responsible for its inauguration. (Ed.)*

## VII. THE SOCIETY AND THE TEACHING APOSTOLATE TODAY\*

DAVID J. BOWMAN, S.J.

*Question 1:* Do you think we should undertake the apostolate of the secular campus? And if so, should we go as individuals or groups, to be teachers or to be Newman Club chaplains?

*Reply:* I don't think it's even a debatable question, whether or not the apostolate of the Society would be more universal were we to get our men on the public campus, as well as in our own schools. When you talk about our *Constitutions* and the *universalissima ratio* of the apostolate—this, I think, is the Jesuit ideal. This is obviously a horrible oversimplification. But, nevertheless, it seems to me we should go in there as teachers if they'll have us. And I suspect that we could find just as many places available as we would have men; more really, but that's only a guess.

With respect to whether we go as individuals or as a group—I think if Father Provincial would send a group, this would be by all means better. But here better means "to some extent": Are we going to go soon? If the group would not go until 1983, whereas the individual might go in '67, then I'd say it's better to go as an individual. At Iowa I went as an individual when the Provincial assigned me.

However, if you had a cluster of Jesuits running a Catholic Institute on a public campus, it seems to me this would be money in the heavenly bank. You couldn't beat it as an apostolic opportunity in our country. That's a prejudiced judgment, dear brothers, but I'm a prejudiced man on this by my experiences.

If we could run Catholic Institutes on the public university campus, this would be the best thing for us to do. If others would take care of the Newman apostolate, and would do a good job of it, we should leave it to them. I would guess that our work now, the possible work, would be as lecturers; that is the specific work that we as Jesuits, due to our training and vocation, could do best. And I hope this doesn't sound smug, but our other fellow priests in other religious orders, as a rule, are not trained for this apostolate, so that they could expect good

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(\*Based on a tape-recorded interview.)

success; whereas we are. Whether we believe it or not we do get a liberal education in the Society, no matter what we think of the juniorate, philosophate, and even the theologate. By the time we finish tertianship, if we've got brains in our head, they're open. And they're open to the world in which we live. And our regency does something for us which at least you find difficult to discern in priests of other orders. They get that too late, I think, that contact and sympathy and that necessity of trying to understand young people.

*Question 2:* What about a Roman collar walking in to teach another subject, as for example the history of the Reformation period? Or philosophy—a most critical area, perhaps? To what extent would they be open to that?

*Reply:* Wide open! This would be my judgment on it. No problem whatsoever. You see, they've got all kinds of weird-looking people around universities. You've got a Buddhist in a saffron robe, and so forth. The Roman collar, to some extent, is an academic garb.

It seems to me in my interfaith work, of which I do as much as I can, the two great things which have happened to the Church within the last ten years are Pope John and John Kennedy. And it's hard to say which has done more for the Church in this country. I'm serious about that. John Kennedy, in that speech to the Houston Baptist ministers above all, I think, will go down as a milestone in the history of the Church in America. So we've got doors open now that were never open before.

So, I think anybody that Father Provincial would release could do good work. However I think what many places would most like now—their desperate need—is men in theology and philosophy. That is what many public universities feel they need from us right now. As far as the opportunity would go I would guess that theology would be used most, and especially now with the Council and Ecumenism.

*Question 3:* What do you think our influence on the faculty of a secular institution would be? Would it still be confined to dissipating bias for the most part?

*Reply:* Well, all I can say is what I found at Iowa, of course. There's bias against religion in general almost built in, in the

sociology, anthropology, and philosophy departments in all likelihood. Some of these people will have long since put religion out of their lives and taken another ultimate value in its place. Many have been exposed to very sad religious experiences in the various religions which have only the "gittar and singin'" and things like that. And naturally these people, as long as they retain this idea, will write off any idea like a School of Religion. But at Iowa after the men were there for a while, they were accepted and there was no question about the academic standing of religion. But this took thirty years. And there was much objection until they had got into touch with the academic community, and established themselves. There was still much deriding of religion in the fields of sociology, anthropology, and philosophy. Gustave Bergman, a pragmatist, was there. He is a Viennese Jew who knew a great deal about the Church. And he used to love to take cracks at it. But college students can take that; and as long as they've got a background, I don't think there's a danger to their faith—if they're adult believing people; sometimes that's the "joker."

In general, though, I would say this: We couldn't expect to set the tone of a large university, of course; but we could very well affect the tone of hundreds of lives within that university—hundreds, not just a few.

*Question 4:* What effect do you think such an apostolate would have on our own schools and their future? Or should we re-think the role of our schools in the Church?

*Reply:* Well, that is *the* problem, isn't it? In a sense our own schools are the weakness of our strength. They are the greatest apostolate of the Jesuits in America. I think we all can presume that. But at least it's an open question whether or not we are immobilized by this. Are we dug in behind walls and we can't move out anymore? And is this the *militia Christi*? From tertianship you get filled with this—the availability of Jesuits for the work of the Church. A man of God in the service of the Church. And if the Church wanted us on the public campuses, you'd hope we'd be willing, ready, and eager. But when you've got Provincials and Deans who are desperate to get teachers into the classrooms; when you've got ten thousand students who all take theology, what do you do? Well, my suggestion was—you don't have ten thousand stu-

dents; you get rid of five thousand of them as soon as you can. And let someone else do with them what they can; at least as far as your school goes.

We belong, it seems, not to our school system but to the Church. And if our superiors, in conjunction with the bishops, would see that the apostolate of the Church includes the public universities as well as ours, wouldn't it follow that they would want our men out there? And that we would make whatever adaptations we would need to make in our own university system?

*Question 5:* As we reconsider here the role of our own schools in the Church, what do you think about a plan of cooperation among our own universities, or with other universities?

*Reply:* We possibly could affiliate with public universities. In Cleveland they started a small liberal arts college—Cleveland College—with the cooperation of Western Reserve University, Case, Fenn, and John Carroll University. All those presidents were called in on it, and apparently there was no problem about it. This isn't affiliation, but at least it's cooperation or some sign of it. The frightening thing is that there doesn't seem to be any urgency about cooperating in the educational field in general, even among our Catholic schools, much less with the public universities. But isn't it true that we are ordained for the Church, and not for an individual province only, or even for the Society alone—but for the Church—for Christ?

Part of the problem, again as I see it, is that we're wedded to one house. Now in Europe they're not. Whatever the reason is, I don't know it. Many of the professors in Europe will teach a semester in Paris and a semester in Rome, and they consider it an honor; it's a sign of prestige to teach in two places. But over here it's a rare man that does so. I don't know how many do it. Well, why can't we, even within the province, switch the faculty around? Of course there will be some administrative problems. You'd have to have a department head who'd be permanent. But there just doesn't seem to be much "give" anymore. We seem to have to have a permanent position *in saecula saeculorum*.

*Question 6:* By way of a little self-reflection on our part and a guess on yours, what effect do you think this symposium will have?

*Reply:* I don't know; but I don't think this is going to have a discernible influence on superiors right now. But what we can do now is get these things into the open forum; that's necessary. And that will be the wonderful thing about this symposium. And once the ideas are out there, the second time round, as you know from your years in the Society, the ideas don't sound so half-witted. And then the third time around, somebody will be there who was involved in it originally; and he will sponsor it. He'll be a superior or a prefect of studies by that time. And again they'll be used to the ideas then. Archbishop Roberts in his little book, *Black Popes*, has something to the effect that anybody who is going to do something for the first time had better be ready for trouble. And that's right! So, first time, trouble; but second time, not so much.

In this connection I might remark that we all think we're serving Christ in an important way. If we will just communicate this to each other; that seems to be the shibboleth. But the curse is when we don't talk to one another about these things. One just presumes what the other thinks. And you never ask him; and you never try to tell him what you think. But you just sulk in your tent about it and nothing gets done.

Finally, I would just like to say that there are, quite obviously, very many complications to this thing. I hope that you won't think that I believe the solution is simple. I think I have at least that much sense to know this problem is very complex. But it seems to me that the simple things I have to tell you are at least part of the complexity of it.

#### CONCLUSION

*We wish to thank the contributors most sincerely for their generous and stimulating replies. Now that the problem has been clarified and several suggestions toward a solution have been made, the essential purpose of this Symposium has been accomplished. Clearly, the problem is not simply an intramural one for the Society; the future of the Church in America is involved. As men of the Church, Jesuits will be called upon to give a generous and appropriate response.*

## Research As A Prelude To Aggiornamento

*A proposal for the creation in America of an  
Institute for Ecclesiastical Research*

R. J. PENDERGAST, S.J.

THE PRESENT VATICAN COUNCIL has proclaimed to the world that the most pressing need of the Church at this moment in her history is *aggiornamento*, adaptation of her structure, procedures and outlook to the needs and problems of the time. The response to this proclamation has been nothing less than startling. Evidently Pope John was guided by the Holy Spirit to initiate a movement that answered to a deeply felt need in the hearts of Christians, non-Catholics as well as Catholics. We Jesuits, who are dedicated to serving the Church in her most urgent needs, have experienced the desire to advance the cause of *aggiornamento* at least as intensely as others. There seems to be a widespread feeling among us that we should make some contribution to this movement. In this paper I wish to suggest that one of the most effective ways in which we could do so would be by undertaking a systematic study of the Church and her problems in an effort to find solutions to those problems and to propagate them to the rest of the Church.

Intelligent action is impossible without previous thought. In past ages of history the thought of mankind developed very slowly and consequently men's ways of doing things changed very slowly also. Under these conditions action could be based, to a great extent, upon "common sense," an inherited set of principles, presuppositions, methods, which had been worked out slowly and tested by previous generations. In our own

time, however, the movement of thought has accelerated immeasurably and as a result the rate of change in mankind's ways of doing things has increased proportionately. Today, common sense is no longer a sufficient basis for action.

The factor largely responsible for the increased speed of the movement of human thought, and consequently for the increased rate of change of human society and its institutions, is research. At the base of today's vast research programs lies the conviction that systematic and prolonged effort to understand any given phenomenon is bound to result ultimately in a great deal of new knowledge, knowledge frequently so extensive and important as to change our outlook, and consequently our actions, radically. Because of this conviction, ingrained by several centuries of startlingly successful verification, modern man has institutionalized the systematic effort to understand in a vast complex of universities, research institutes, learned societies and publications.

However, this insight of the modern secular mind does not seem to have been integrated fully into the thinking of the Church. The Church was one of the initiators of scholarly activity in the Western World, and certainly the research of modern Catholic scholars into the liturgy, scripture, and various fields of theology are significant and successful research efforts. But if one compares the percentage of her resources which the Church has put into these efforts with the percentage of its resources which secular American society puts into research, the discrepancy seems great. Many types of research which would be very useful are being neglected almost completely, and even in fields where Catholic scholars are active the effort is less than is desirable.

It should be noted that a few isolated workers in a given field are not sufficient. What is needed is an institutionalized research effort. It is the institutionalization of research which is responsible for its impact upon the modern world. In order to make really important advances it is necessary to have a fairly large number of workers who stimulate and complete one another's thought. High standards of professional competence are needed, as well as various kinds of facilities and semiprofessional assistance. Finally, the effort must be continued over a long period of time with high intensity since it



seems that any given generation is capable of creating and exploiting only one really new point of view.

All these requirements can be met only by self-perpetuating institutions. A brilliant individual can make a beginning but unless this beginning is pushed forward by an institution it will not bear the fruit it should.

I would suggest then that one of the greatest contributions which the American Society of Jesus can make today to the welfare of the Church is the creation of an Institute for Ecclesiastical Research which would be a center for intensive investigation of all areas of Church life.<sup>1</sup>

What would be some of the kinds of work carried on at the Institute? Of prime importance would be first class research in Theology, Scripture and Church History. There is need, in the United States at least, of a greatly increased effort in these traditional disciplines whose importance for the health of the church is so great. There is no reason why Americans cannot lead the world in these fields as we do in the physical sciences. Certainly the vast discrepancy between American Catholic and European theological scholarship is a sign that something is wrong with our present policies.

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1. Since the first draft of this paper was written in September, 1963, two developments have come to my attention which may mark the beginning of the actual implementation of the ideas proposed here. The first is the decision that in the future the Institute of Social Order will make research its main function. If the work of the transformed Institute is adequately supported by the assistancy it may develop in time along the lines indicated in this paper. The second development is the completion in August, 1963, of a study by a commission established and financed by the major superiors of the mission sending societies that are members of the Mission Secretariat of the N.C.W.C. This study recommends the establishment of "a center for coordinated research and co-operation in the universal apostolate." The viewpoint of the ten members of the commission (none of whom are Jesuits) seems quite similar to the one expressed in this paper, except that what they envision is a cooperative effort involving all religious orders and, ultimately, the hierarchy and the entire American Church. Some initial steps toward the implementation of this recommendation have already been taken. If this project develops as the study commission hopes, it would seem that the Society's research efforts should be integrated into it. However, since the project is still somewhat problematic I have not felt it necessary to rewrite the body of this paper in order to take account of it, in spite of its possibly great future importance.

But though there may be need for more and better research in the ecclesiastical sciences, especially here in America, quite a bit is already being done in these fields. There are other areas where effort is almost non-existent.

### *Potential Areas of Research*

There is great need for long-range basic research into the area of intersection between religion and the sciences, particularly the social sciences. Unless we understand human psychology and culture as adequately as possible we cannot present the message of the Gospel in a way that does justice to it. Furthermore, we even risk misunderstanding it ourselves. Thus many students of missiology think that much of the missionary effort of the past several centuries was wasted because neither the missionaries nor their hearers were able to distinguish between the word of God and the western culture with which it had become entangled. And how many of the disasters which have befallen the church in past centuries were ultimately due to her inability to understand the true nature of developing social and scientific movements?

If there is anything we can be sure of, it is this. The world is destined to change more rapidly and radically in the future than it has in the past. If we are to come to terms with these changes and even to direct them along a path that will be beneficial to mankind, the thinking of Church leaders must be informed by an acute appreciation of and quick response to the real nature of what is happening. But the complexity of the issues involved is such that only an organized research effort will make it possible to comprehend what is going on.

I will now list some areas of possible research which seem important to me. This list is certainly not complete and may not even include the areas which are really the most vital.

First of all, we need a lot of sheer information. We need to know more than we do about the real attitudes of our Catholic people, and of non-Catholics also, toward religious values, about the influence their faith has in their lives, about the pressures of the environment which are inimical to their Christian ideals, about the success of our present apostolates in helping them, about the possible benefits of new ministries and new approaches.

A specific example of a useful study would be a thorough follow-up of the research of J. T. Fox on the attitudes of college students towards their Church.<sup>2</sup> Fox concludes that "Catholic College students, on the whole, have achieved and maintained a more favorable attitude toward their Church than do Protestant students. Yet, this and other research suggests this difference is not related to present or past school attendance. The conditions, both social and psychological, which may contribute to this phenomena should be extensively studied and analyzed by social researchers and religious educators."

The relevance of such studies to our choice ministries is obvious.

Another area in which we need more understanding is that of religious and priestly vocations. What are the psychological and social factors which influence them, what are the dynamics of the process of disintegration and failure in the lives of some of those who are called, and of growth and sanctification in others?

#### *The Church and Religious Orders*

Another very important field of research for the Institute would be the study of religious orders and of the Church itself as human organizations. Today students of organizations are very much interested in the questions of creative involvement, communication, and adaptation of organizational structure. Creative involvement: What are the conditions under which the individual member of an organization will be most creative and productive, most involved in and satisfied by the achievement of the purposes of the organization? Communication: What is the importance of, and what are the conditions for effective communication of ideals and goals from the organization to the individual member and of needs and ideas from the individual member to the organization? Adaptation: How does an organization determine what objectives it should pursue and how does it create the structures best adapted to achieving those objectives? How are these structures revised so as to keep pace with changing problems?

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2. J. T. Fox, "The Attitude of Male College Students Toward Their Church," *The American Catholic Sociological Review*, XXIV (Summer 1963), pp. 127-131.

To me, it seems clear that all these questions apply to religious orders and to the Church as well as to other organizations.

An interesting example of the fruitfulness of this type of thinking is the "cursillo" movement. This movement is the result of a sustained effort by a small group of men to find an effective way to transmit the ideals of the Church to individuals.<sup>3</sup> I do not know whether the originators of the movement were conversant with the principles of "group dynamics" when they began their work, but I believe that it is obvious that if they were not, they discovered and applied them for themselves.

One of the more important parts of the study of the Church as a human organization would be what we might call ecclesiastical political science, the study of power and authority in the Church. Besides an increased theological effort to understand the divinely given element in ecclesiastical authority we need to understand its human component a lot better. Just how is authority really exercised, what are the psychological and social factors which shape our view of it and our response to it, how efficient and above all, how Christian, are the procedures and organs through which it is exercised, how could these procedures and organs be improved, as all things human surely can be.

There are a host of other subjects for research which could be mentioned. Some of them are: the problems and possibilities of the modern media of mass communication, Catholic education and especially clerical education, the principles and techniques of the teaching of Christian doctrine. But rather than discuss these topics it seems better to turn instead to the question of the propagation of the results of research to the Church as a whole. The task of making results known can justly be considered a part of the research effort. Under present conditions in the Church it is especially important, for the concept of research does not have firm roots in the Catholic mentality as yet.

There are three means which I would suggest. The first and most obvious is publication. The Institute should publish one

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3. Cf. J. McLaughlin, "I Made a Cursillo," *America*, vol. 110, no. 3 (Jan. 18, 1964), p. 94.

or more suitable journals. The second is by training students. This again is obvious. My only remark here is a caution. The Institute should be mainly interested in research. Therefore it should never burden itself with the training of ordinary students. But the training of a limited number of excellent graduate and post-doctoral students would serve several beneficial purposes. The students would help with the research itself, some of them would become future members of the Institute staff, and others would carry a research-oriented attitude into seminaries and influential positions elsewhere. This last point touches upon the third means I would suggest for propagating the results of research.

### *The Propagation of Research Results*

It seems very likely that the present Vatican Council is going to mark the beginning of a fundamental change in the relationship between bishops and the Holy See. Heretofore the only bishop with more than local jurisdiction was the Pope himself. But if the ecumenical council creates national councils of bishops with real and permanent power then there will be another center of authority which shares in some measure the universality of the Pope's power. Hence, the Society will have to assume a relationship to such a council which resembles in some measure the relationship we have had with the Pope alone in the past. Such a change will undoubtedly present some difficulties in the beginning, but besides being necessary I believe that it could be beneficial because it would force upon us more inter-province cooperation and more concern for non-local apostolates. In any event the change will certainly be necessary for it is impossible to imagine the American Society preserving the same independence of a national council of bishops that it has had from individual bishops.<sup>4</sup>

Since the close of the first session of the Council it has been remarked frequently by bishops and others that one of the

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4. It should hardly be necessary to point out that I am not advocating any retreat from our tradition of service to the Papacy. The Society is an international organization which is at the service of the Church as a whole, and especially of its head. However, it seems clear that the conditions of the modern world make decentralization necessary, as the last two Popes themselves have believed. Consequently, we must adapt ourselves in accord with this new orientation of the Church itself.

chief benefits of the Council was the opportunity it offered the bishops to exchange views with one another and to discuss various questions with experts. Should not this opportunity be made a permanent one?

It seems that it should and that the institute for Ecclesiastical Research would be an ideal setting for such meetings. The Institute could invite bishops to come there for varying periods of time to discuss their problems with one another and to bring themselves up to date on the latest developments in research.

It is conceivable that eventually the hierarchy might ask the Institute to take a role in the training of men whom they are considering for advancement to the episcopacy. In the Armed Forces men who are destined for high command frequently take advanced training at the War College and it is possible that an analogous period of study might be helpful for bishops.<sup>5</sup>

Obviously, any services the Institute might render to the national hierarchy presuppose a desire for them on the part of the hierarchy. However, if we were truly animated by a desire to be of service just as we have been in the past to the Pope, I believe that our efforts would be gladly accepted. I might add that unless we are animated by such a desire we could find ourselves shunted aside. If national councils of bishops are created some radical adjustments may well be required of all religious orders and especially of the Society.

What has been said about a program designed to help bishops applies *mutatis mutandis* to one for religious superiors also. Major superiors of religious orders could be invited to the Institute along with bishops, and some young men and women who seem to possess the qualities necessary for higher office could begin preparation for possible superiorship there.

The vast number of pastors of parishes and local religious superiors make it impossible for the Institute to attempt to handle them all. However, they also need the stimulation and enrichment of viewpoint which could result from contact with their peers and with experts in seminars and summer institutes. Some programs aimed at this are already in existence and the Institute for Ecclesiastical Research could attempt to

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5. At this stage the Institute would have ceased to be an affair of the Society alone, if indeed it should ever be such. See footnote 1.

improve them by running model seminars for Jesuit superiors and furnishing information and guidance to other institutions engaged in the work.

### *Conclusion*

The early Jesuits succeeded in exerting an influence upon their time that was all out of proportion to their numbers. The reason for this seems to be that Ignatius correctly diagnosed the needs of the sixteenth century and then concentrated his efforts and those of his followers upon filling those needs. They did what was needed most at the moment.

I believe that one of the vital needs of the Church in our times is the application to her problems of systematic research which makes use of the best modern techniques. By filling this need we can do far more good than we can by the utmost effort in less vital areas. A microgram of a hormone has far more effect on the body than a pound of meat. The reason for this is that the hormone mobilizes energies that already exist. There is a vast amount of energy and good will in the Church today which needs to be directed in the most intelligent way possible; and this means research.

But though eminently worthwhile, a program of research would not be easy to carry through. Not every man can be a competent research worker and even fewer can lead research. In order to get results many of our most intellectually talented men would have to be devoted to this work. This means that a choice would have to be made between this new apostolate and other possible or already existing ones such as education. Choice is often difficult, but surely it is a difficulty which Ignatius intended the Society to face.

I believe that a program like the one envisioned could be begun on a small scale by a single province, but ultimately the resources of the entire American Assistancy would be needed to mount an effort of the magnitude that is desirable. As Fr. Harvanek observes apropos of the creation of an outstanding Catholic University, there is ultimately no substitute for assistancy-wide planning.<sup>6</sup>

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6. R. Harvanek, "Comment on 'The Role of the Jesuit University,'" *JEQ* XXV (March 1963), p. 226.





## The Modern World and Jesuit Relevance

*Is Jesuit education geared to the objective of developing socially-conscious graduates?*

LOUIS J. TWOMEY, S.J.

ON OCTOBER 10, 1949, the *De Apostolatu Sociali* of Very Reverend Father General was published. Within the intervening years, this great social document has only begun to gain the recognition it deserves among Ours. The *De Apostolatu Sociali* is not just a routine communication from the General but a brilliant analysis of why and how Jesuits should equip themselves to meet the fearful challenge of a world in the midst of its worst recorded crisis.

"The present situation is serious," says Father General. "Danger threatens all Christians, as the enemies of God and man, the materialistic atheists, who have already subjected by force a great portion of the world, put forth all their efforts to extend their sway farther. And there is some foundation for their hope that, with the wide diffusion of their doctrines, the whole world will shortly be under their rule. The inequitable condition, both temporal and spiritual, of by far the greater part of the human race provides a most fertile field for subversive doctrine."

These grim words are the General's way of describing today's world. Equally grim is the fateful dilemma he proposes: ". . . we shall seek in vain to win our fight against Communism unless 'a proper social order is established according to those principles which our more recent Pontiffs have so brilliantly expounded.'"

Conceivably, and the General seems to wish it so, *De Apostolatu Sociali* could become, if adequately implemented, the grand strategy whereby the Society of the 20th century would be equally significant with that of the 16th in guarding and propagating the Kingdom of Christ.

In pleading with the Society of the 20th century to be prepared for the great battles of today and tomorrow, the General gets down to earth. He tells Ours that we must take on a "social-mindedness" by learning for ourselves the socio-economic doctrine of the Church. We must develop a sympathy for, an interest in and a determination to right the grievous wrongs, "consequent to the disregard of social justice and charity," which have made life "for millions of men . . . like a cruel purgatory not to say hell itself."

### *Educational Objective*

In our schools, the General insists, we must train our students to abandon "any spirit of special, privileged class," and teach them "to hunger and thirst after justice, the justice which sees to it that all men receive the due reward of their labors, and that there be a more just distribution of temporal goods, as well as a fuller and more universal sharing of spiritual goods."

How is all this to be achieved? The General outlines for us the pattern we are to follow:

"It is not desirable, either in our colleges or in our scholasticates, to increase the number of lecture periods. The young men will acquire an elementary knowledge of the encyclicals from their religion classes; but over and above this it is of especial importance that the teacher himself, eager with the charity of Christ, should use every opportunity to fill the hearts of his students with love for the masses. Lectures on the ancient writers, on history, on the native literature of each country, will offer many an occasion by a passing reference for forming these attitudes. For in literature and history we are constantly confronted with the conflict between the selfishness of the kings and nobles and the misery of the people, by whose labor the former indulge in great pomp, wage wars, and win glory for themselves. In this way let the young men learn to hate social evils, which far outweigh those which afflict mere individuals; let them learn, too, to love the virtues which have a wider scope and tend to the common good; and let them practice these at once within the modest limits of their own family, school and friends, with the desire to cultivate them on a broader and fuller scale later on."

There can be little doubt that were the techniques sketched in the preceding paragraphs integrated into Jesuit pedagogy, our high schools, colleges and universities would become the great training grounds for the Christian leaders of the future,

who would reconstruct the social order according to the principles of Christ.

In describing the objectives we hold out to ourselves in this article, we can do no better than to recall a statement of Father John Delaney, S.J. What the statement has to say obviously is even more urgent now than when first written almost twenty-five years ago.

"The one consistent policy of Nazism, Fascism and Communism has been indoctrination in the schools. The fundamentals of these *isms* are hammered into children's minds with and in grammar and algebra and literature and current events and art. Every subject in the curriculum is the vehicle of propaganda.

"Similarly, every subject in the curricula of our schools can and should be used to inculcate basic Catholic social principles and attitudes.

"The Apostolate of the Church today is the social apostolate. The strongest emphasis in the present development of Catholic doctrine and Catholic practice is social. Under the guidance of the Pope, Catholic teachers from the Vatican to the kindergarten are stressing the Mystical Body, the Mass, Christ, the essential unity of the human race, the social aspect of property, the social nature of the human being.

"Catholicism cannot be taught completely unless the social doctrine of the Church becomes as familiar to our students as the obligation of attending Mass on Sunday. Social-mindedness must become second nature to all Catholics.

"To achieve this it is good, but not good enough, to add to the curriculum classes in sociology, the encyclicals, etc. Social doctrine, social attitudes, social habits of thinking must be presented as an *integral part* of Catholic faith, not as something casually added on that the students may take or leave at will.

"*Thinking with the Church today means thinking socially.* Teaching our students to think socially is not the work of a few specialists. It is the work and duty of every Catholic teacher. . . . Any teacher aware of social problems and interested in solid solutions will be able to find endless opportunities for social indoctrination in class and out of class.

. . . "Every subject in our curriculum can be made a vehicle for the teaching of this complete Catholicism.

"Our students, if they are to be useful citizens and good Catholics, must be made aware of big social problems.

"They must be brought imperceptibly to *think Catholic* on social problems.

"They must be filled with an enthusiasm and determination to

play their part in the reconstruction of the social order along the lines of the social plan of the Pope. . . . We must be ready to face all this and to do something practical about it" (September 1941, issue of *Service Bulletin*, later *Social Order*, formerly published by Institute of Social Order, 3908 Westminster Place, St. Louis, Missouri).

### *A Critical Appraisal of Jesuit Education*

If we accept the validity of Father Delaney's thesis, a crucial question would seem in order. "Is Jesuit education in general geared to the objective of developing socially-conscious graduates?" In searching for the right answer we Jesuits must be honest with ourselves, and not be diverted from our purpose by a mistaken sense of loyalty. The right answer will not be forthcoming unless we are willing to face some distasteful facts. But whatever the cost in terms of shaking our complacency and of upsetting our preconceptions it will be cheap. For in the right answer to that question lie at least the beginnings of the solution to a problem which is now worrying very many of Ours.

### *Interpreting the Ratio Studiorum*

For the Jesuit teacher, especially the young teacher, to assume that the pedagogy now in vogue in our educational system is the final word in classroom efficiency is to stultify constructive criticism and to impair the vitality and adaptability of the *Ratio Studiorum* as evidently conceived by its framers.

It seems to this writer that the techniques suggested in the *Ratio* were never intended to be an iron-clad set of rules admitting of no variability according to the changing needs of changing times. Apart from the principles enunciated—these of course never change—we believe that the *Ratio* was meant to be a dynamic instrument fully capable of being adapted to meet the demands of *current* situations without impairing its substantive content.

Rigid adherence, then, to the letter of the *Ratio*, we submit, is to do violence to its spirit, and severely to handicap the Jesuit teacher in preparing his students to fit adequately into the vastly-disturbed world of the third quarter of the 20th century. This statement suggests another question: Are we

doing in 1964 the kind of a job we think we are doing? In striving to answer this question, we are quite aware of the delicate ground we must tread. But we feel that the treading is an essential part of the process of finding a satisfying answer to our main question.

### *A Case Study*

"I found myself utterly unprepared to meet the realistic world into which I graduated"—thus a brilliant graduate of 1934 from a Jesuit college. In 1934 economic conditions in the United States as well as in the rest of the world were dragging the bottom. Unemployment up to an estimated 15,000,000, multiple-block-long bread lines, acute housing shortages, racial tension, industrial strife, frustrated adults, bewildered youth—these were some of the more dismal characteristics of "the realistic world into which I graduated." A world, except for the number of unemployed, the length of bread lines and the threat of thermonuclear warfare, not greatly different from the topsyturvy world of our day.

The graduate under consideration did not complain about the training he had received in English, Latin, Greek, History and in the other traditional subjects. He was well satisfied with this as well as with the high academic standing of his Alma Mater. But he contends that he might as well have taken his college courses on another planet for all the connection they had with a realistic world sorely beset with a multitude of grave social disorders. He claims he had little knowledge of what these social problems were and less of how to apply Catholic principles to solve them. Although he had spent four years in a Jesuit college, he hardly knew the *Rerum Novarum* and the *Quadragesimo Anno* even by name. He even admits to a period of flirtation with Communism, intrigued as he was with the notion that the Communists at least seemed to have some plan and immense enthusiasm for solving social problems, whereas other groups, including Catholics, were floundering around waiting for the Government to come up with magic formulae. Fortunately, it did not take him long to unmask the deceptive plausibility of the Communist program—certain other Jesuit graduates have not been so fortunate.

The story of this particular graduate had a happier future than past. For once he got over his brush with Marxism, he took out on his own to study the great encyclicals and other authoritative pronouncements on Christian social principles and practices. Today he is a zealous and influential Catholic social actionist; but for this he gives little thanks to his Jesuit training.

Does the picture drawn from a real-life experience of one Jesuit college graduate reflect an unusual situation, or is it typical of most Jesuit graduates? Inasmuch as the graduate in question was, in his confusion, tempted by Communism, the situation is beyond doubt most unusual. But the failure to be informed as to the social doctrine of the Church and its applicability to the very real problems of 1934 as well as of 1964 is typical of a majority of the thousands of Jesuit high school and college graduates that we have known and heard about.

In speaking of a lack of social consciousness among our graduates as well as among Jesuits themselves, Father General says bluntly: "The outcome of our courses and the attitude of those who followed them are ample proof of this fact" (*De Apostolatu Sociali*, #11). On another occasion, the General was even blunter in his criticism of the social deficiency of Jesuit education. "Experience is bearing witness to the fact that not merely in many but in a majority of institutions conducted by the Society the students and the alumni are still a long distance away from a frame of mind (social-consciousness) which squares with the Gospels and is sought for by the Church in her sons. . . . Unless our (social) doctrine is implemented in this way . . . the poor . . . will reiterate what they are now saying everywhere over and over again: 'You preach a very fine-sounding doctrine, but only the socialists and the communists have done something to improve our condition.'"

Again in his letter of November 17, 1954, on St. Joseph Pignatelli, the General returns to the same theme: "As I urged in the *Instructio (De Apostolatu Sociali)* . . ., so now with still greater emphasis and earnestness I beg that we open our eyes to the wretched condition of so many men. How many countries are there, otherwise quite—even highly—civilized, where many or most of the inhabitants lead a life unworthy of a

human being and a son of God. . . . A remedy can be found. We can work to help apply the remedy. . . . Will we depart this life guiltless in God's sight if we fold our arms and leave the job for others to do?"

*Some Pertinent Question and Probable Answers*

Why is it that sometimes those whom Jesuits have trained are indifferent and even antagonistic to the social teaching of the Church when it goes counter to the social and economic theory and practice of the secularized society in which they live and work? Why is it that those so trained are frequently found among the more reactionary elements in a given community? Why is it that Jesuit products not rarely are far less sensitive to social injustices than many non-Catholics, who lack the guiding norms of the true Faith?

The answers seem clear. For it is difficult to say that they do not add up to a negative reply to the question we posed in the first place, namely, Jesuit education is *not* sufficiently geared to the objective of developing socially-conscious graduates.

In all we are saying there is no intention to disparage the magnificent work that has been done and is being done in the high schools, colleges and universities throughout the American Assistency. No amount even of constructive criticism can dim the glory which Jesuit educational effort in America has richly merited. But we cannot rest satisfied with what we have accomplished. Our contention is, therefore, that in admitting our serious deficiency in one vitally important phase of educating youth for full-rounded Christian living in today's world, we not only do not discount the great achievements of the past, but rather we prepare ourselves for even greater achievements in the future.

In other words, we sincerely believe that Jesuit education has gone far, very far indeed, in getting men and women ready to evaluate the things of time in the perspective of eternity and to live accordingly. But it has not gone far enough. And until we are more willing to recognize social formation as a functional and indispensable part of the educational process, we will continue to turn out graduates who, although they may be exemplary individuals and family members, will never

come to know the true richness of Catholicism as it applies not only to personal and family living, but to the right ordering of political, economic and social life as well.

### *Unanswered Call for Catholic Action*

Under our present handicap of failing to socially indoctrinate our students we cannot hope that later on our graduates will be able to make any significant contribution to the Christian reconstruction of society, which every Pope, especially from Leo XIII down to and including Paul VI, has said is a dire necessity. Too many Jesuit graduates have not been conspicuous in their willingness to give of their time and effort in answering what St. Pius X said is the great need of our time: "Action!" Action in that great apostolate "to which Catholic Action should be specially devoted, namely, the practical *solution of the social question according to Christian principles.*" And the sainted Pontiff tells us exactly what he means by the solution of the social question:

"To reinstate Jesus Christ in the family, the school and society; to re-establish the principle that human authority represents that of God; to take intimately to heart the interest of the people, especially those of the working and agricultural classes, not only by the inculcation of religion . . . but also by striving . . . to soothe their sufferings, and by wise measures to improve their economic condition; to endeavor, consequently, to make public laws conformable to justice, to amend or suppress those which are not so. . . . All these works, of which Catholic laymen are the principal supporters and promoters . . . constitute what is generally known as a distinctive and surely a very noble name: Catholic Action" (cited from *A Symposium on the Life and Work of Pope Pius X*, pub. by Confraternity of Christian Doctrine, N.C.W.C., Washington, 1946, pp. 126 & 127).

Our alumni are for the most part ill-equipped to fill the role of Catholic laymen as thus outlined by Pius X. And still worse there are not a few who are even ill-disposed to recognize the competency of the Church to interpose its authority except in matters strictly dogmatic. Thus they subject themselves to the stinging rebuke of Pius XII when in addressing the world Congress of the Lay Apostolate, October 14, 1951, he congratulated the delegates on their "resistance to that noxious tendency which exists even among Catholics and which would like to confine the Church to those questions said to be 'purely religious'—not that pains are taken to know exactly what is



meant by that phrase. Provided the Church keeps to the sanctuary and the sacristy, and slothfully lets humanity struggle outdoors in its distress and needs, no more is asked of her." (cf. *Catholic Mind*, February, 1952, p. 120).

But in all fairness it can be asked: who are more to blame for this tragic lack of social consciousness on the part of many of our alumni, they or we, their Jesuit teachers? We can hardly expect them to be alert to the social principles and practices of the Church, if in their formative years these were an unknown world to them. Thus it is no mere idle speculation, but profitable soul-searching to inquire why Jesuit educational effort has been so sluggish in its response to such continued injunctions of the Popes as these:

"It is our wish that in the education of Christian youth *these things* (namely, economic and social principles of the Church) *be particularly attended to* . . . lest amid the turmoil of social order and general confusion of ideas they may be as the Apostle says, 'carried about by every wind of doctrine devised in the wickedness of men, in craftiness, according to the wiles of error' " Eph. 4/14 (*Ubi Arcano, Social Wellsprings*, Vol. II, #57).

and:

"To give to this social activity a greater efficacy, it is necessary to promote a wider study of social problems in the light of the doctrine of the Church and under the aegis of her constituted authority. If the manner of acting of some Catholics in the social-economic field has left much to be desired, this has often come about because they have not known and pondered sufficiently the teaching of the Sovereign Pontiffs on these questions. Therefore, *it is of the utmost importance to foster in all classes of society an intensive program of social education* adapted to the varying degrees of intellectual culture . . . For there are some who, while extremely faithful to practice of their religion, yet in the field of labor and industry, in the professions, trade and business, permit a deplorable cleavage in their conscience, and live a life too little in conformity with the clear principles of justice and Christian charity" (*Divini Redemptoris*, National Catholic Welfare Conference edition #55).

The background of most Jesuits is not such as to make Ours aware of or interested in social problems. The course in the Society does not include sufficient training in the social teachings of the Church as one of its principal objectives. In our courses in philosophy and theology almost exclusive emphasis is given to inculcating general principles without due regard

to their application to the concrete circumstances of time and place. Lacking the counter-balance of formal instruction in Catholic social theory and practice, we Jesuits tend to identify our thinking and loyalty with the interests of the "bourgeois" middle class. Hence, in important aspects, the thought and action habits of an indeterminate but significant number of American Jesuit correspond to the expected behavior patterns of this middle class. Thus when we reach the classroom either as regents or, later on, as priests too often we have no adequate grasp either of the importance or the methodology of teaching Catholic social doctrine. And this despite Pius XI when in the closing section of *Quadragesimo Anno*, (N.C.W.C. ed. #142) he said, "It is chiefly your duty, Venerable Brethren, and of your clergy to search diligently for those lay apostles both of workers and employers, to select them with prudence, and to train and instruct them properly. A difficult task, certainly, is thus imposed on priests, *and to meet it, all who are growing up as the hope of the Church* (scholastics and seminarians) *must be duly prepared by an intensive study of the social question.*"

It does not come easy, but if we are to be honest with ourselves we must admit the possibility that we Jesuit educators are all too often failing in training our students to think and act in accordance with the social doctrine of the Church. Thus our undoubted success in developing students to be good individuals and to become good family members is marred by our widespread failure to instruct them in what it means to be good members of society. Lacking this instruction, the Jesuit graduate is the rule and not the exception who patterns his socio-economic conduct according to the dictates of the secularized institutions in which he lives and works. To counteract this compartmentalizing of his religion he needs the strong antidote of integral Catholicism, which can and does pronounce authoritatively in economic and social matters and not alone in matters dogmatic and spiritual (cf. *Quadragesimo Anno*, #s 41-43). But if he is not supplied with this antidote and taught how to use it by his Jesuit teachers, there is small chance, as experience amply proves, that later on he will accept it if ever he comes to know what it is.

### *The Danger of Irrelevance*

If what we have said in the foregoing pages has objectivity, then there is urgent need for radical reorientation and updating in the content and methodology of all phases of the Jesuit educational system. If such major changes are not forthcoming, there will be solid ground for skepticism relative to the adequacy of Jesuit education in today's world.

Some time ago we had a long discussion with a nun, president of one of the highest-rated Catholic women's colleges in the United States, on the subject of the social failures of Catholic higher education. This nun has her doctorate from a Jesuit university and is a great admirer of the Society. Her admiration, however, is of a discriminating variety. She is sharply critical of what she considers a serious defect in our educational approach: failure to incorporate social formation into the regular curriculum.

"Every year," she said bluntly, "several hundred young women graduate from this college of which I am president. But few if any of them are equipped to face *as Catholics* the challenge of modern-day problems." This was shocking enough, but what followed was even more so. "The chief source of this unpreparedness," she continued, "is a widespread, smug satisfaction on the part of most Catholic educators which makes them too complacent to recognize the necessity for updating curricula." And then came the real hammer blow. "And for this I attribute the principal fault to you Jesuits. For you cannot deny that to a very large extent, the Jesuits early in the history of higher Catholic education in this country took the lead and have held it ever since. You have for the most part set the pace. But the pace you set has not kept up with the incredibly rapid changes in the character of the modern world."

We record this conversation piece for whatever agreement or rebuttal we want to give it. But in appraising what the good nun had to say, it will be well to bear in mind the severe indictment of Father General, cited earlier, regarding the social deficiency of our colleges and universities.

It would seem, then, that whatever revision we consider necessary for the Jesuit educational system in particular is valid for the Catholic educational system in general.

*Pope Paul and Relevance*

Perhaps no one more than our present Holy Father recognizes the urgency of "bringing up to date" the strategy and tactics of the Church if the Christian message is to be meaningful in the modern age. When Pope Paul was still Archbishop of Milan, he had this blunt observation to make:

"The modern world has looked at the priest with eyes inflamed with hostile sarcasm and blinded by a utilitarian approach. The heir of the long-dead Middle Ages, the ally of selfish conservatism, the high priest of a silenced litany, the stranger in life—this is the priest. The clergy . . . has felt the repelling aversion of society in the midst of the new needs of the century.

". . . We must go out and look for the great multitudes. It is up to the priest, not the people, to take the initiative. It is useless for the priest to ring his bell. No one listens. What is necessary is that the priest be able to hear the factory sirens, to understand the temples of technology where the modern world lives and throbs. It is up to him to become a missionary anew if he wants Christianity to endure. . . ."

*Why the Irrelevance?*

Many times in the past we have suggested that the reason why Catholic education faces the great danger of "irrelevance" in the modern world, and why the clergy "has felt the repelling aversion of society in the midst of the new needs of the century" lies in the failure to recognize that, although the substance of Catholic education never changes, the forms into which it is cast must vary according to the changing demands of changing times. Too often it is true that we are still trying to do new jobs with old tools. No wonder, then, that the Church is made to appear as though it were "the ally of selfish conservatism"; no wonder that the priest often is regarded as "the high priest of a silenced litany," as a "stranger" to modern man.

This failure in updating can be traced chiefly to the neglect to incorporate the social teachings of the Church into curricula on every level of our educational system, and thus to fall considerably short of teaching integral Catholicism, of presenting Catholicism in its fullness.

It is scarcely an exaggeration to say that the large majority of graduates from Catholic high schools, colleges and semi-

narries simply are not equipped with a sufficiently developed sense of social responsibility. If this were not true, the scandal of Catholics going off in all directions in political, economic and social life would not exist, at least not in the dimensions that it does today.

These Catholics lacking any firm grounding in social principles and practices can hardly be expected to make any significant contribution toward the Christian reshaping of social institutions. And it is the Christian reconstruction of social order that constitutes the overall objective of the papal social encyclicals. But without knowledge of these encyclicals, most Catholics in their post-school years do not enter into the apostolate of social thought and action as prescribed by the encyclicals; on the contrary, whatever social philosophy they may have is absorbed from the "mores" of their secular environment, which, in many instances, go directly counter to the social directives of the Church.

### *The Key to Relevance*

The point we are striving to make here is that the extent to which "the teachings of the Church will be regarded by the average man as irrelevant and impertinent to his dilemma" can be gauged by the degree in which graduates are coming out of our schools and seminaries with neither intellectual commitment to the social teachings of the Church nor practical skills to implement them. In other words, if Catholic graduates take their place in the occupational hierarchy without knowledge of and hence without commitment to and involvement in the social directives of the Church, there can be little hope of their acting as leaven in the mass to promote the observance of social justice and social charity.

In this connection it may not be out of place to cite from Dr. Martin Luther King, the founder of the Southern Christian Leadership Conference and one of the most distinguished religious leaders in this country today:

"Any religion which professes to be concerned about the souls of men and is not concerned about the social and economic conditions that scar the soul, is a spiritually moribund religion only waiting for the day to be buried."

To identify Catholicism with the "any religion" of the quotation is to do violence to the Faith. And yet in the minds of many outside the Church, Catholicism is so being identified. This is so because too many Catholics, both in the clergy and laity, are unmindful of their social obligations or unwilling to assume the risks necessarily involved in applying the Church's social doctrine to the concrete circumstances of given social evils, the evils, for instance, of racial segregation. For Catholics to stand aloof even in the face of obvious and serious violations of justice and charity which undercut human dignity is to project the Church in the image of an irrelevant institution outside the main stream of life in today's world.

People do not meet the Church; they meet Catholics. Hence, the nature of the Church and its relevance to the problems of our times are most often judged by the conduct of Catholics. And when Catholics are delinquent in their social responsibilities, the Church itself, however illogically, is reckoned callous toward or indifferent to human sufferings.

The key to relevance in the Church's modern apostolate, therefore, is an educational system geared to the development of a select corps of priests and laity with sound knowledge of the social teachings of the Church and with a determination to find through research and practical experience effective means of translating the general principles of social justice and social charity into realistic instruments of remedy and reform in the existential world of men and their problems.

The relevancy, therefore, of our Catholic Faith to the whole gamut of human living and not merely to its individualistic expression will become evident only when graduates of the Catholic educational system go out into society trained to function as "transmission belts" of Christ's glad tidings to their fellow men in every walk of life.

But this happy result can be hoped for only if the products of our schools are made to understand the practical pertinence of theological and philosophical truth to the down-to-earth problems besetting modern man, such as, materialism, Communism, secularism, thermo-nuclear weapons, disarmament, foreign aid, the United Nations, the international and domestic scandal of racial discrimination, the human and economic effects of automation, the paradox of poverty in the midst of

the "affluent society," of chronic unemployment, of substandard housing, of the decaying central city within this same society, etc.

The admittedly difficult assignment to get young men and women ready to meet these problems with the Christian ethic is the overriding challenge to Catholic educators. But the challenge will go unheeded and the greatest opportunity perhaps in all history will be lost to the Church unless "the social teachings proclaimed by the Catholic Church (is made a vital component of) her traditional teaching regarding man's life" (*Mater et Magistra*, #222). For only through the principles and practices of her social doctrine can the bridge be built between the sanctuary and the vast arena of man's temporal life. Otherwise, society will set its course outside the influence of the Church's redemptive mission and the danger of her irrelevance to the modern world will be realized.





## A Report

### OUR LADY'S YOUTH CENTER

IN 1953 A SETTLEMENT HOUSE known as Our Lady's Youth Center was set in operation by Sacred Heart Parish in South El Paso, Texas. This Jesuit slum parish, sixteen city blocks square, touches on the international border and reaches into El Paso to enclose 10% of the population, or 30,000 persons, predominately Mexicans.

Most of the members of Sacred Heart Parish are Mexicans who have crossed the international bridge from Juarez. Each year about 10,000 Mexicans arrive while 10,000 leave—for California. As many as fourteen persons live in a two-room unit which, without running water or indoor plumbing, rents for \$15 to \$25 a month. Tenants call their home a *presidio* (prison). One block of six apartments is known as the "Six Hells."

Wages are expectedly low in this surplus-labor market area. Living conditions are sub-standard and will remain so in spite of all the hopes placed in the recent settlement of the "Chamizal question" between Mexico and the U.S. This settlement will irremediably deprive the area of two playgrounds, which is a small yet vital fact since it effects 4,000 children.

Half of the families in the parish area are ruled and supported by the male parent. Many children have never seen their father and depend on their mother for food and guidance. Therefore one of the first tasks set to the parish was to present alternatives to these children and teen-agers to their gang membership and gang fighting.

Throughout the parish area one could notice crude signs painted on building walls: Lucky 13's, 4-F's, 7-X's. Gang names. These groups of *chicanos* were inimical to both Mexican traditions and Yankee culture and could make gang war murderous.

In November of 1953, Rev. Harold Rahm, S.J., assistant at Sacred Heart Parish, transformed an abandoned K of C clubhouse into Our Lady's Youth Center. Youngsters from the area flocked in for dancing, movies, parties and *doctrina* (catechism). But just as the Center began to gain support from people of all faiths throughout the city, the *chicano* hoodlums stymied the effort. A small child was not allowed to cross the street to enter the Center without paying 10¢ to the controlling

gang. Any gang member who entered the Center was beaten or knifed on his return to his peer group. Staff members of the Center on his return to his peer group. Staff members of the Center were shot at many times, but zip-gun aim is poor. Father Rahm was knifed once. All these clashes led to deep fear and children were afraid to come to the Center.

The Center was in the territory controlled by the Lucky 13's and their allies, the Little 9's. The 13's were a large group and with the 9's were engaged in "protecting" the Center from rival gangs, the most powerful being the 4-F's. Counterpart girl gangs were involved too, such as the "Golden Claws."

While the area was gripped in fear and civic agencies were in an uproar because of rising public concern, the Center's staff realized that they had made a mistake in policy. The Center's policy, had been to set up a "building-centered" program which appealed to the good kids but did not search out the teen-age hoods who were rejected by family, school, society and up until then, the Church. The Center responded to this gang challenge with an entirely new perspective. Traditional sociological theory in the United States was "building-centered." The new plan was to bypass the good kids for the time being and go out directly to the gangs. Father Rahm refers to this new approach as "aggressive social work." The building was to be considered merely as the hub of operations for supervisors working with each gang in their own territory which is sometimes only three blocks square. The goal for each supervisor was to gain acceptance from a particular gang and gradually to change that gang into a social club. The situation called for qualified supervisors, not policemen. Where did the supervisors come from?

They were recruited from the area itself, from the parish Sodality. Two young men and three young women volunteered one year full time to this effort. Since the beginning of the Center, the Sodality way of life had been offered to the staff members. No obligations imposed. Through weekly meetings effort is made to form the staff according to the sodality pattern. These supervisors were well chosen and prepared yet they had one special danger to beware, sentimentality.

There is no room for sentimentality in "aggressive social work." In trying to establish himself as a link between the gang and community, the supervisor must take care that he does not become a buffer between them. The supervisor could be led by sentimentality into assuming for himself the functions of a police court, the probation officer and welfare agencies. The supervisor could not overlook illegal actions of gang members such as selling narcotics to youngsters. The supervisor was sent from the Center to stand up with the boys and girls only when they were willing to stand up to their own obligations to society.

After aliening themselves successfully with the gangs, the supervisors formed an Intergroup Council, to which each gang sent two representatives. One gang, the Lads and Mads, controlled all the offices. The Lads and Mads were a group that had joined together, not for antisocial purposes, but for mutual protection; they were a "decent" group and blamed the "hoods" for all their difficulties in gaining middle-class acceptance.

The Lads and Mads insisted on following parliamentary procedure in the Council meetings, to the antagonism of the other gangs who were made uncomfortable by such pompous orderliness. The hoods resented the sissies but were beginning to admire the social and political skills of the Lads and Mads.

Gang fights rarely last more than a few seconds. Throughout the long three summer months of 1957, sparks and rumors of gang war had been flying around the Center and parish area. The Lucky 13's and Little 9's were still grouped defiantly around the 4-F's. The Rebels broke up a party to attack members of the TPM gang. The 13's and 9's had stabbed three innocent bystanders on the streets. Gang war raged then it ended quickly and violently on the night of November 9, 1957.

A member of the Lucky 13's attacked one of the 4-F's. Humberto Salazar, 19 years old, lay in his blood on the floor of the Center, a knife through his heart.

Dead two hours later, Humberto could have taken with him all the hopes, long efforts and accomplishments of the Center supervisors had he not reached the only peak of gracious Christian adulthood left to him. With his dying breath Humberto asked forgiveness for his killer and he begged that gang war end with his death.

Humberto's forgiveness had to be thrown again and again into the faces of his revengeful 4-F gang. Through newspaper reports, through the supervisors, television and personal visits to the boys involved, Humberto's plea was delivered. "Where is it to end? Humberto had forgiven. We must all follow Humberto to forgiveness."

This time the boys listened and reached a turning point in their lives. Organized gangs were broken in South El Paso five weeks after Humberto's death by the formation of the Night Court.

This Court is a council with a revolving judge from the boys themselves, to whom they submit their problems for arbitration. The Court passes sentences such as expulsion from the Center, submission to the belt line, head shaving and fights in the gym. The Court offers these two individuals their choice of weapons—knives, open fists or gloves. Small chance that the boys will choose knives. Members of organized gangs are usually cowards as individuals and the bravado of the gang rings empty when a member must stand alone, face to face with his enemy, unprotected by the brute force of the gang.

The Night Court was a great victory for the Center and the unconventional idea of "aggressive social action" which was demanded by gang opposition to the Center and to what the Center symbolized.

Our Lady's Youth Center had survived its first five years of service and struggle. Now that a favorable climate pervaded the area, the Center adopted a three-point program and set up new goals. The Center now has: 1) a "building-centered program"; 2) a neighborhood program; 3) the Camp Juan Diego program.

As part of the "building-centered program," the Center maintains an Employment Agency which sends out 1,000 persons per month on new jobs. A nominal fee is made against each person seeking the job to take

care of office expenses. Various services are offered by the Center to job seekers: English classes twice a week, courses on modern appliances, baby care and hygiene. Job seekers may also use the showers at the Center while they are waiting to be called. Salaries are low. When people are desperate they will work for as little as \$10 a week, and some employers offer only that much.

A Federal Credit Union serves the area from the Center. The playground and the streets adjacent to the Center, which are roped off by city ordinances from 7 to 10 nightly, accommodate approximately 1,000 teen-agers and youngsters in 7 day-a-week activities. Connected with the "building-centered program" are 49 clubs in the outer areas, with dancing, picnics, parties, sports, dramatics and music. A total of 200,000 persons a year participate in events held in the Center or which stem from the Center. A bread line, thrift store and nurse home visiting also stem from the Center.

The second is the "neighborhood program" which attends to problems, reforms and movements on a much broader level, the institutional, such as law enforcement by local and border patrols, health and recreation department procedures, city zoning laws, school drop-out, housing standards, citizenship and immigration requirements, international cooperation and public opinion. This program also initiates and maintains cooperation with other existing Welfare Agencies and all pertinent civic committees which originate in the mayor's office, the C of C, the Kiwanis, the K of C, the LULAC, to list a few.

The third is the Camp Juan Diego program, which provides camp facilities for week-end trips throughout the year and week-long intensive camping programs in the summer for boys and girls on alternate weeks.

To implement and guide this three-fold program, the Center has a Board of Directors which, by Constitution, "shall consist of not less than twenty nor more than forty members and shall be broadly representative of the entire community of El Paso."

This three-fold program is possible only through the cooperative efforts of many people: the parish, civic clubs who give materials and money, the United Fund, city recreation and police departments, the Border Patrol and others in the community. Without these combined interests and help, and especially without the hard work and determination of the Center Staff, Our Lady's Youth Center could not have begun nor survived. With the same hard work and determination, this "center" can happen anywhere. It must happen again and again in all areas of the world where the same vital problems surely exist.

E. TAFOYA, S.J.

## Father Joseph Timothy O'Callahan

*"Any priest, in like circumstances, should do, and would do, what I did."*

RICHARD J. DOWLING, S.J.

A JESUIT FUNERAL is, usually, solemnly simple. But on the first day of Spring, March 21, 1964, in the little church-yard, nestling amid the hills of Packachoag, at Holy Cross College in Worcester, Massachusetts, a soul-stirring pageant was enacted. Three Bishops of the Roman Catholic hierarchy were present; the United States Navy Chief of Chaplains, Admiral Drerth, stood at attention; representatives of the federal, state, and civic governments stood among the mourners. A Captain of the U.S. Navy, in full-dress uniform, stood beside the grave, as the ramrod sailors fired their farewell salute. The haunting notes of "taps" echoed through the academic groves. Sailor pallbearers folded the flag, draping the coffin, and presented it to His Excellency, Most Reverend Bernard J. Flanagan, D.D., Bishop of Worcester, who, in turn, presented it to a ninety year old mother, seated in a wheel-chair. For this was the funeral of Captain Joseph T. O'Callahan, S.J., U.S.N. Chaplain Corps (retired).

Joseph T. O'Callahan was a Jesuit with a unique distinction. In the glorified history of the United States, he was the only Roman Catholic Chaplain ever awarded the cherished Congressional Medal of Honor.

"By their fruits you shall know them" said our Lord. When asked by a fellow chaplain how he explained his courage, Fr. O'Callahan answered: "I owe it to my Jesuit training." When his late commanding officer on the Franklin, then Captain Leslie E. Gehres, publicly stated: "The bravest man I ever

knew was Commander Joseph T. O'Callahan," Fr. O'Callahan's sincere rejoinder was: "Any priest, in like circumstances, should do, and would do, what I did." If success can be described as preparedness to meet your opportunities, Fr. O'Callahan's triumph hour loses much of its mystique. To be well-prepared for his allotted tasks could be called the key-note of his life.

Born in Roxbury, Massachusetts on May 14, 1905, Joseph Timothy O'Callahan was the third son of Cornelius J. O'Callahan and Alice Casey O'Callahan. He attended St. Mary's parochial school in Cambridge, Massachusetts for his elementary schooling. In September, 1918, he entered Boston College High School. Here, his promise began to flower. He was a solid student in the college preparatory course; he wrote for the class magazine; he was a member of the school dramatic society; he ran on the relay team. On July 30, 1922, he entered the Society of Jesus, at the novitiate of St. Andrew-on-Hudson, at Poughkeepsie, New York. There, on July 31, 1924, he pronounced his first vows as a Jesuit, and received his vow crucifix. Transferred to Weston College in 1926, he completed his philosophical studies there in 1929. From 1929 to 1931 he was a teaching member of the Physics Department at Boston College. September 1931 found him back at Weston College to begin the formal study of Theology. He was ordained a priest on June 20, 1934, by the late Bishop Thomas A. Emmett, S.J., then Bishop of Jamaica, B.W.I. The fall of 1935 welcomed Fr. O'Callahan as a tertian at St. Robert's Hall in Pomfret Center, Connecticut. Finishing tertianship, Fr. O'Callahan proceeded to Georgetown University for a year of special studies. In the summer of 1937 he was appointed to teach Cosmology to his brother Jesuits at Weston College. During the summer of 1938, Fr. O'Callahan was transferred to Holy Cross College to teach mathematics and Physics. By 1940, he was head of the Mathematics Department, and had founded a Mathematics Library.

Then, the ominous clouds of war were surging in an anxiety-afflicted world. To do his part as a Catholic citizen, Joseph T. O'Callahan, S.J., applied for a commission as a Navy chaplain. Many of his friends sincerely remonstrated with him. His hyper-tense nervous nature did not augur well for the strin-

gency of combat. More, his obvious talents in physics and mathematics could be used better for the war effort by teaching at Holy Cross, soon to be one of the top Naval R.O.T.C. units in the United States. But logical arguments were of little avail with the adamant Fr. O'Callahan. On August 7, 1940 he was commissioned a Lieutenant, junior grade, in the Navy Chaplain Corps. Paradoxically, his first duty assignment in the Navy was teaching calculus at the Naval Air Station at Pensacola, Florida. The fiery chaplain chafed at the confinement, yearning for sea duty, particularly aboard a carrier.

In April 1943, now Lieutenant (senior grade) O'Callahan realized his persisting desire. After eighteen months of shore duty, he reported to his first ship, the U.S.S. Ranger. For two and a half years, Fr. O'Callahan was aboard the Ranger. The good ship made few headlines. But she ranged the Atlantic from the arctic to the equator. She played a big part in the invasion of North Africa. She made hit and run raids against the Germans in Norway. Her chief morale officer was the newly promoted Lieutenant Commander O'Callahan. The Ranger long since has joined the scrap heap of outmoded sea giants. But the life stories of her gallant officers and crews are a golden page in U.S. Naval history. At Captain O'Callahan's wake, a beautiful crucifix was the treasured memento of appreciation from the officers and crew of the U.S.S. Ranger.

In December 1944, Father O'Callahan was assigned to shore duty at Ford Island, Pearl Harbor, Hawaii. After the moil and broil of combat duty, this was a cushion assignment for the energetic chaplain. His roommate recalls that he used to spend his evenings reading poetry.

But Fr. O'Callahan's life of quiet would be a brief one. His youngest sister, Alice, now Sister Rose Marie, O.P., was a Maryknoll nun, imprisoned in the Japanese detention camp in the Philippines. For three years, the O'Callahan family had not heard a word from her. So, Father Joseph prayed that he would be assigned to the Philippines, that he might at first hand discover the fate of his beloved sister. Little did he dream what life had in store for him.

On March 2, 1945, Fr. O'Callahan received peremptory orders from Captain John Warner Moore, fleet Chaplain of

U.S. Pacific Fleet and Ocean Areas from 1943-45, to report for duty to the U.S.S. Franklin (C.V. 13). He came aboard Big Ben at 15.35, amid piles of potatoes and ammunition, to keep his date with destiny.

The Franklin, an Essex class, 27,000 ton, aircraft carrier, was named after Admiral Farragut's flag-ship in the Civil War. She was commissioned in January 1944. In the engagement at Leyte Gulf, she was badly battered by the Japanese. But now she was back at Pearl Harbor, ready to join Task Force 58, to seek out and destroy the remnants of the Japanese Navy left after the disastrous defeat of the battle of the Philippine sea.

Shortly after dawn on March 3, 1945, Big Ben as she was affectionately called by the sailors, steamed out of Pearl Harbor to accomplish her task. She was only one of sixteen carriers, eight battleships, sixteen cruisers and sixty-three destroyers which made up the formidable American armada, called Task Force 58.

#### *"Conspicuous Gallantry"*

On Saturday afternoon of St. Patrick's day, on the fore-castle deck of the Franklin, twelve hundred Roman Catholics, more than a third of the ship's complement, gathered for Mass. For too many, this would be their last Mass, since before dawn on the morrow, the first attack would be launched. Who would dare to surmise the thoughts of Commander O'Callahan, as he, another Christ, pronounced the General Absolution over his kneeling brothers?

After twelve General Quarters during the night, came the cool dawn of March 19th, St. Joseph's day. At 0700, fighters zoomed off the deck for a strike at Kobe. Thirty Hell Divers were still warming up on the flight deck. Chaplain O'Callahan was having his breakfast in the wardroom with a few officers.

At 7:07 a.m., out of the cloud bank, flashed a Jap Judy plane, flying 360 miles an hour at a height of seventy-five feet. It dropped one five hundred pound bomb on the center of the flight deck; then, swung around the island, and dropped another aft. Then, ominous silence, a momentary prelude to one of the most fearful tragedies in the history of the United States Navy. The world press has justly publicized the chaos



on the Franklin, but only a Dante could fittingly portray the inferno which greeted Commander O'Callahan, as he, hastily, left his unfinished breakfast.

However, for the ship that would not die, now came a beacon of hope, the white cross of the Chaplain's helmet. Amid the murk and fetid grime of destruction it flashed like a guiding star in the fight for survival. Apparently made of indestructible steel, Commander O'Callahan was everywhere; cajoling, helping, encouraging, inspiring. "Look at the old man up there (the Captain on the bridge). Don't let him down!" And this was the priest who, his friends knew, for years could not even stand the sight of blood.

The saga of the Franklin should be recounted in American history as one of the master triumphs of ecumenical courage. Race, color, or creed counted for naught in this sublime struggle of the brotherhood of man. The fatherhood of God, too, had splendid example in the tireless leadership of His vicar, His priest, O'Callahan. To the Jewish boys aboard, he was "Rabbi Tim"; to the Protestant lads, he was their "Padre Joe"; to all hands he was the counselor, consoler, exemplar. Though wounded by shrapnel, for which he was later to be decorated with the Purple heart, he carried on. There was a job to be done—his job—and he did it. Three days and three nights, he stayed at his post. When Japanese planes strafed the Franklin deck, Father O'Callahan continued his ministrations to the dying. When his skipper yelled: "Why don't you duck?" with a grin he answered: "God won't let me go, until He's ready." It was to be a wait of nineteen years.

Limping between two tugboats, the once mighty flagship, Franklin, arrived at Pearl Harbor on April 3, 1945, just one month to the day after she set out to do battle with the Japanese. Hardened Navy veterans were in tears at the sight. 832 officers and crew had lost their lives. But a nondescript band made up mostly of tin pans and an accordion and two horns—and organized by Father O'Callahan heartily sang: "Oh, the old Big Ben, she ain't what she used to be." When the fleet chaplain met the late Rev. Admiral Gehres, U.S.N. (retired) on the flight deck, he asked the skipper: "What about your two chaplains?" Squaring his shoulders, the doughty warrior answered "Each of those two chaplains were worth to me any

six officers under my command." At Pearl Harbor, also, Chaplain OCallahan organized what he called a "most exclusive club," the 706 Club. These were the men who had survived the catastrophe of the Franklin. Until their death day, their membership card in the 706 Club was one of their most cherished trophies.

Once again under her own power, the Franklin proceeded from Pearl Harbor, by way of the Panama Canal, to the Brooklyn Navy Yard. War time precaution prevented any civic celebration. But on a beautiful Spring morning, on the forward flight deck, an appreciative Navy honored her heroes. Truly, it was an historic ceremony for an historic ship. 388 deserved decorations were bestowed, the greatest number ever given to the personnel of a single ship in Navy history.

Next came Father O'Callahan's own triumph hour. On January 23, 1946 at the White House in Washington, D.C., President Harry Truman placed the Medal of Honor around his neck. The student who literally was scared stiff before his final examinations, now wore his nation's highest honor. But his joy was not for his modest self. Rather, his eyes keenly watched God's first gift and first teacher to him, his tear-misted mother. His grateful country had glorified him as a symbol of its faith in God and in its citizens. Yet that night the dutiful chaplain returned to his ship, the new air-craft carrier Franklin D. Roosevelt.

However, the glare of publicity did not change Chaplain O'Callahan. On June 17, 1945, he was invited to be the commencement speaker at his beloved Alma Mater, Georgetown University. On that occasion, also, he was lauded with the honorary degree of Doctor of Science. His terse talk to the war-tense graduates was characteristically-O'Callahan. "Take life seriously," he pleaded, "which means for your happiness, that you live your life as God would have you lead it."

On the 12th of November 1946, Father O'Callahan was released from the Navy, with the rank of Captain, U.S.N.C.C. (retired).

### *Return to Holy Cross*

Returning to his religious community, Fr. O'Callahan planned to spend the remainder of his life, working for the

Japanese missions, and the missions of the Caroline Islands. His religious superiors readily cooperated with his wishes. But his yearnings far surpassed his strength. What effect Father O'Callahan's traumatic experience aboard the Franklin had on his physical and mental well-being must now remain a medical mystery. Suffice it to say, that never again in life would he enjoy adequate health to carry out professorial duties. Yet, "quitting" was never a word in Father O'Callahan's vocabulary.

Back to his first love, Holy Cross, he came to teach philosophy. His medal of honor was locked in the library safe to remain there, at his request, until his death. The Navy chaplain was again the consecrated Jesuit professor. With single-minded will power he went to work. But his anguished body refused to cooperate. On December 1949, he suffered his first stroke. The glory of Thabor and the acclaim of the medal of honor would yield to the silent suffering of Gethsemane. Yet the same unflagging spirit which merited him the medal of honor aboard the Franklin now flared anew—and even stronger. His first stroke had left his right arm paralyzed. Hour after hour, day after day, he exercised that weak member, to restore it to efficient usefulness. Still, amid his lonely hours, there were some refreshing consolations. A personal letter from his commander-in-chief, President Harry Truman, spurred him to carry on. In 1956 the motion picture, "Battle Stations," depicting his life; appeared in American theaters. On September 21, 1956, a helicopter landed on Fitton Field at Holy Cross College. The commanding officer of the Quonset Naval Air Station, Captain P. C. Needham presented the invalid hero with the color film "Sage of the Franklin." This film is an historic recorded sequence of Father O'Callahan's heroic performance of duty aboard the Franklin and is now used as an exemplar in the training of Navy recruits.

Truly, the glamor hero of acclaim was now the hidden hermit of pain. Patient, he was, but his was the perceptive patience of Job, "the Lord hath given, the Lord hath taken away." Come glory, come torture, all was God's will. Yet never was he bitter. Few humans could realize more vividly, "man's inhumanity to man" in the awful armageddon that is modern warfare. Still, each summer he prepared meticulously

for fall classes, trusting and hoping that by September he would be strong enough to return to the class room. Now, also, he prepared his best-seller book: "I was Chaplain on the Franklin," though some days he was able only to compose a short paragraph. Perhaps his deepest source of strength was his daily Mass. He had received ecclesiastical permission to offer his Mass sitting down. Some days, he literally dragged himself to the altar to share with Christ the infinite sacrifice of love.

Then came a deceptive plateau of peace. During the last year of his life, his health and spirits seemed to improve. His ready grin was often in evidence. Tuesday was St. Patrick's day and he looked forward to its celebration. For him it was an anniversary of treasured memories: the last General Absolution aboard the Franklin, his Doctor altarboy now praying for him in heaven. He began his day by reading St. Patrick's Mass. Then, at the breakfast table, he suffered a slight stroke. As soon as a room could be procured for him, he was transferred to St. Vincent's Hospital. His mind remained very clear; his wit was never sharper. He was in God's Hands. Even if this were to be his last battle, let God's Holy Will be done. As even in his life, he was prepared. Tuesday night, Fr. O'Callahan endured a restless siege, but on Wednesday morning he appeared much improved. However, late on Wednesday afternoon he took a bad turn. Yet he cheerfully said "Good-bye" to his loved ones, as they left his room about 10:30 P.M. About five minutes later he suffered a slight convulsion. Five of his Jesuit priest brothers, two Sisters of Providence, and his physician were standing beside his death-bed reciting the prayers for the dying. At 10:40 P.M., during the prayers, his noble soul, quietly, went home to God. It was a wonderful way for a great American, a great Jesuit, and a true priest to die. The official medical report of his death coldly stated: that the cause of his death was a ruptured, aortic, abdominal, aneurysm.

On the plain coffin at Father O'Callahan's wake were two symbols which, most fittingly, capsule his life. Side by side on his coffin, lay his vow crucifix, and his medal of honor. On his first vow day, on St. Ignatius' feast in 1924, as a symbol of his dedication to Ignatian ideals, he received his vow crucifix. From that hour, until he was cradled in his grave, he would be

a man crucified to the world, and to whom the world is crucified. More, this son of a soldier saint would strive to gain the crown of Ignatian humility, that all the acts of his life should be done for the greater glory of God. Only through carrying the daily cross Christ chose to send him, could he attain this goal. Drab, monotonous and dreary, many days would be; others might be spent amid the plaudits of the multitudes, cheering daring deeds of heroism. Yet, through all his life the ruling motive of all his actions should be love of God, sweetened by his saving grace. The vow crucifix could be tear-stained but the warrior of God carried on—even unto blood. The medal of honor pledged mute evidence of how well this servant of the Crucified, fulfilled his assigned tasks. Truly, the eternal "Amen," uttered by Father Joseph Timothy O'Callahan, S.J., on his death-bed, came from a holocausted heart to divine love.

#### *Presidential Citation*

In the files of the manuscript department of the Dinand Library at Holy Cross College rests a precious parchment. It is the official citation, issued by the President of the United States, when he bestowed the medal of honor on Father O'Callahan. Thus does the most powerful nation in the world, through the voice of her commander-in-chief, speak of her humble Jesuit citizen: "For conspicuous gallantry and intrepidity, at the risk of his life, above and beyond the call of duty, while serving as Chaplain on Board the U.S.S. Franklin, when the vessel was fiercely attacked by enemy Japanese aircraft, during offensive operations near Kobe, Japan, on 19 March, 1945. A valiant and forceful leader, calmly braving the perilous barriers of flame and twisted metal to aid his men and his ship, Lieutenant Commander O'Callahan, groped his way through smoke-filled corridors to the flight-deck, and into the midst of violently exploding bombs, shells, rockets and other armament. With the ship rocked by incessant explosions, with debris and fragments raining down and fires raging in ever-increasing fury, he ministered to the wounded and dying, comforting and encouraging men of all faiths; he organized and led fire-fighting crews into the blazing inferno on the flight deck; he directed the jettisoning of live ammunition and

the flooding of the magazine; he manned a hose to hot, armed bombs, rolling dangerously on the burning deck, continuing his efforts, despite searing, suffocating smoke, which forced men to fall back gasping, and imperiled others who replaced them. Serving with courage, fortitude, and deep, spiritual strength, Lieutenant Commander O'Callahan inspired the gallant officers and men of the Franklin to fight heroically, and with profound faith, in the face of almost certain death, return their stricken ship to port."

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## INTRODUCTION

The leading article on Father Weigel, which was originally published in the Chilean review, MENSAJE, is generally regarded as the best treatment of this memorable theologian's life available. Juan Ochagavia, S.J., a Chilean, knew Father personally for many years. He was at Woodstock from 1954 to 1958 and got his Doctorate at the University of Munich. The article was translated by Robert Bolanos, S.J. and edited by James Jurich, S.J. Cheo Fontanez, S.J. and George Ambert, S.J. also collaborated in the translation.

David M. Stanley, S.J. is a well-known scripture scholar and dean of Regis College in Willowdale, Ontario. James M. Demske, S.J., an authority on Heidegger, is currently Master of Novices for the Buffalo Province. Ralph A. Leitner, S.J. of the New York Province, is now in Japan for regency.

The letters of Very Reverend Father General Janssens show his great concern for the Society during the final months of his life. The letter on Poverty was translated by Carroll O'Sullivan, S.J. of the California Province.

The historical note from the Georgetown archives was unearthed by W. C. Repetti, S.J. The pioneer work in racial relations described by William P. Pickett, S.J. is part of a vast re-emphasis on the social apostolate. Donald Brezine, S.J. is a philosopher at the new Aurora.

The charcoal portrait of Father Weigel was done for WOODSTOCK LETTERS by William G. McKenna, S.J.

A major feature of our new book review section, edited by James Bowes, S.J. will be a series of authoritative selected and annotated bibliographies in fields of special interest to Jesuits. Future issues will cover, among other subjects, pastoral psychology, liturgy, lives of the saints, guidance and, of course, Ignatian spirituality.

Within the coming year we look forward to bringing you feature articles by William T. Noon, S.J. on creativity in the Society, William F. Lynch, S.J. on philosophy and theology in our colleges, a report on the recent successful Institute on Higher Education at Woodstock, a comprehensive survey on our work with parish missions, and a special article on the General Congregation.



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Father Gustave Weigel, S.J.

JUAN OCHAGAVIA, S.J.

*Translated By*

ROBERT BOLANOS, S.J.

SEATED AMONG THE DELEGATES OF THE ORTHODOX and Protestant churches inside the Renaissance nave of St. Peter's basilica during the sessions of Vatican II, a Jesuit priest could be seen every day completely absorbed in explaining to those about him the meaning and scope of the themes under discussion. He was Father Gustave Weigel, a familiar figure to us Chileans. Personally, I had known him since my schooldays. I recall the impression that the sudden appearance of this "gringo" in the patio of the College of St. Ignatius summoned forth—tall and disheveled, making incredible efforts to make himself understood in a rudimentary Spanish. It was the spring of 1937.

Twenty-six years had succeeded in bending his shoulders even more than they naturally were and in adding, as well, a pronounced tired look to his eyes; for his 57 years he seemed to have aged prematurely. For the rest, the appearance of the Jesuit seated in the Observers' tribune at the Council corresponded perfectly to the

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image which I had preserved from my childhood: his broad, intelligent forehead, his smile capable of expressing the whole gamut of feelings from a frank and cordial welcome to an expression of irony or displeasure.

These twenty-six years had made of Father Weigel one of the most beloved and respected personalities in the movement of church renewal, as much in our own country as in the United States. Of this we were sure, and the number of those among us who considered themselves his friends or had benefited from his services defied reckoning. This was also most apparent to me when I arrived in the United States in 1954, six years after this Gringo, so beloved by the Chileans, had turned to his country for the last time. All one had to say in the United States was that he came from Chile, and people from the most diverse walks of life would immediately ask, "Then you know Father Weigel?" And the very tone of the question gave clear proof of admiration and affection and a certain pride of being counted among those who knew this man, who would eventually become a symbol in the U.S.

In view of this, when the cable brought word that Father Weigel had just passed away in New York on January 3 of a heart attack, countless Chileans felt that we were losing one of our most loyal friends; from a Christian point of view, we were moved with a mixture of joy and sadness in knowing that the Gringo (this eventually became his name here in Chile) had gotten ahead of us on his way to God.

In these pages I would like to recall some of the most salient characteristics of the life and personality of Father Weigel. They will be, in large measure, personal memories accumulated across the years and which in no wise pretend to offer a complete picture of his rich and complex personality. This same relative disorder with which these memories are sewn together gives proof of the fact that we are dealing with a rough sketch.

### Family and Formation

Born in Buffalo on January 15, 1906, Gus (as he was called in North America) inherited from his parents, children of Alsatian emigrants, the dialect of his forebears and the love of the traditions

of the German people. He used to say that it was in the dialect of Alsace that he learned his first words and certainly his first prayers. During one of our conversations in Rome a few weeks before his death, he alluded to his former countrymen: in certain things he considered himself very *Bauer*. This, together with the frankness and disarming simplicity of the North Americans from the Great Lakes region—Buffalo, Syracuse or Rochester—made him always fundamentally candid. He avoided empty etiquette and meaningless formality. He sought after the genuine, the authentic, the meaningful, and not the more or less false ways of a certain formality or certain mannerisms of religious piety. Later on, when in dealing with people he encountered this face to face, he could not disguise his ill-feeling and showed it with his usual irony and sense of humor. To those who did not understand, this irony was somewhat jolting, but deep down it did them good, because it forced them to come back down to earth. The ironic candor of Father Weigel used to remind us of the ceaseless questions of Socrates—whom he admired and who brought into question the false security of the citizens of Athens—although Father Weigel had much more heart and goodness than did the old Greek philosopher.

When he had finished his years with the nuns in parochial school (on this score, he used to say, "You can study all the theology you want; but, in the last analysis, what the nuns taught you is what you are going to retain."), Gus continued on to Canisius High School, run by the Jesuits. There he distinguished himself as a debater, a trait he preserved throughout his life. Avery Dulles, S.J., a student of Father Weigel at Woodstock and later his colleague, in an account of Father Weigel written after his death, recalled "the invincible debating tactics" which he employed as a teacher. For my part, I recall that both during the time that I had him as a professor at the College of St. Ignatius and throughout my years of theology at Woodstock, the Gringo enjoyed provoking a good discussion which would awaken the dormant interests of the students and would impel them to penetrate to the depths of problems. Naturally, in these debates the quick wit and profound mind of the professor always triumphed. On one occasion only did I see him

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completely disarmed . . . with laughter. This was when a friend of mine, now a missionary in India, in an attack of Irish vehemence, mounted the rostrum and shouted at him defiantly, "Will you let me talk?"

Gus entered the Jesuit Novitiate of New York in July 1922 after graduating from Canisius at the age of 16. Of his period of formation in the Society, he remembered with special fondness the years of philosophy and theology spent at Woodstock (1926-1929, 1930-1934). From that time, Woodstock became for him his true home. He felt a very great love for the library and the grounds. He enjoyed spending the time after lunch working in the garden and keeping the grass in the small cemetery well-cut. He maintained this habit even in the most feverish activity of his last years.

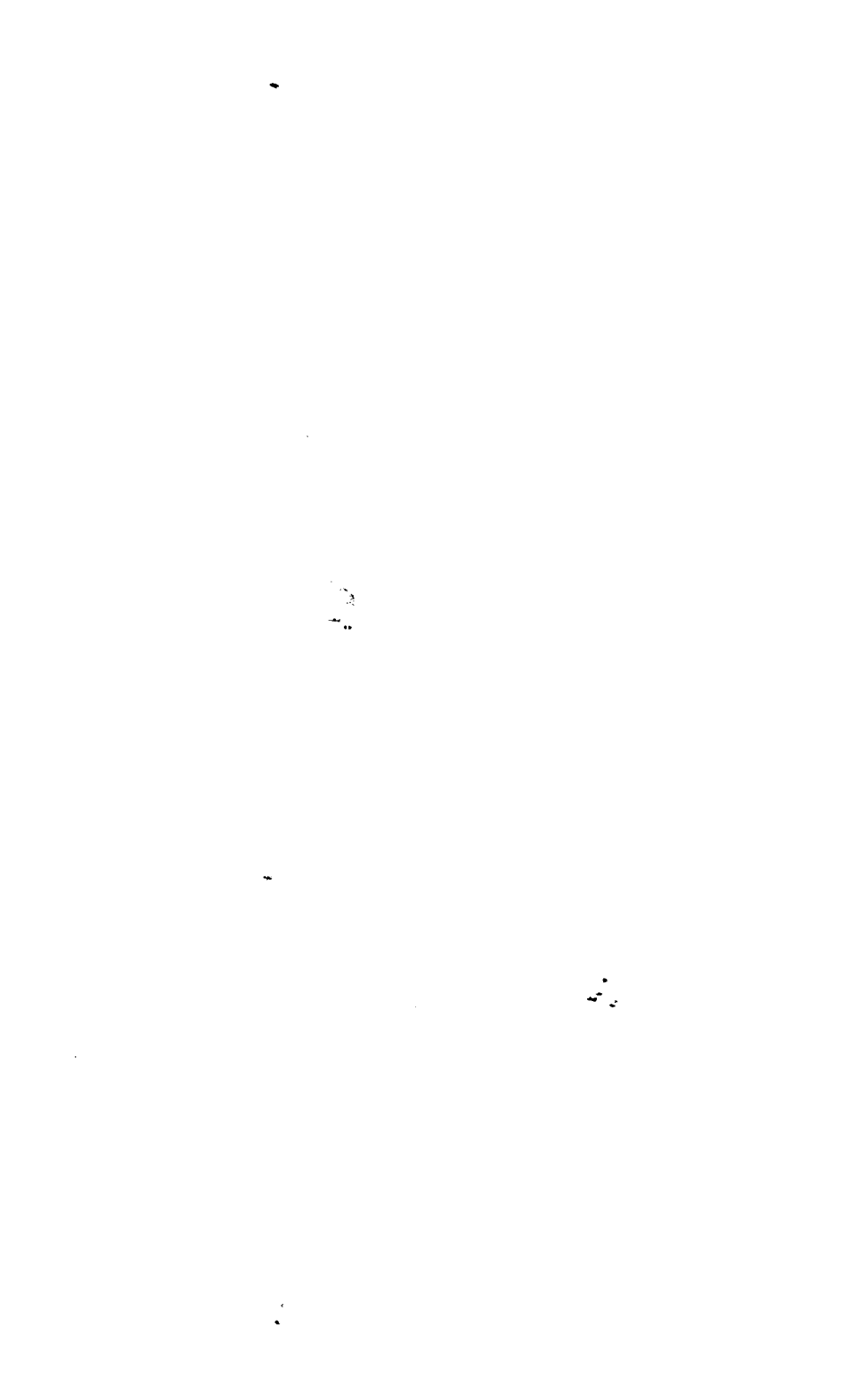
One of the things Father Weigel remembered best from his years of philosophy at Woodstock was the deep and enriching friendships which grew up among the philosophers, friendships which were nourished through contact with the great problems of philosophy and the ideals of the priesthood.

During the years of theology, thanks above all to his collaboration with his companion and friend, Father John Courtney Murray, Gus began to realize the many shortcomings of a theological formation based on the traditional manuals and he gave himself zealously to the study of the great authors. His reading of Fr. Maurice de la Taille's *Mysterium Fidei* had a decisive importance for his life and provoked what he used to call his "conversion" to Christianity. One night, while reading this work, he came across a quotation from St. Augustine, and understood with a luminous intensity the decisive role of Christ's grace in the spiritual life of the Christian and in the unfolding of human events. Until that time, he said, he had lived a Kantian spirituality based on one's own effort and in doing things "through duty." Augustine, on the other hand, showed him the freeing force of that grace which makes us feel delight in the quest for God, thus opening up the floodgates to love. From that moment his love and admiration for St. Augustine grew ever more. There was, without a doubt, a notable affinity of temperaments between the vehement and brilliant genius of Augustine and the great heart of Father Weigel which was open to all. Furthermore,



W. G. McKenna, S.J.

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paradoxically, though his heart was more in tune with the rhythm and fulness of the genius of Augustine, the ideal of his intellectual life became the rational and architectonically-woven thought of Thomas Aquinas. In philosophy as well as in theology, he enjoyed knowing that he was the heir of the great spiritual tradition which, beginning with biblical revelation on the one hand, and with Socrates and Plato on the other, was united in St. Augustine and reached its greatest consistency and fullness in St. Thomas. But he was far from that archaic "Thomism" which returns a thousand and one times to the formulae of St. Thomas as though one were going to contemplate the objects in a museum. St. Thomas was for him much more a quarry to which he would go to find inspiration to face on his own terms the problems of today. In this he always felt moved by the vital Thomism of his two confreres, the French Jesuit, Pierre Rousselot, and the Belgian, Joseph Maréchal.

### Eleven Years In Chile

After his ordination to the priesthood and upon completion of his ordinary studies in the United States, Father Weigel was sent to Rome to earn a doctorate in theology at the Gregorian University. His enthusiasm for St. Augustine inspired him to write his doctoral thesis on Faustus de Riez, in this way obliging himself to penetrate deeply into Augustine's works on grace and on the controversies which they provoked. Having finished his work in two years, he was notified one day that from Rome he would have to go to Chile to assume the Chair in dogma of the recently founded Faculty of Theology at the Catholic University. It was the summer of 1937 in Europe. He used to say that his first reaction was to tell the news to his friend, Father John Courtney Murray. Immediately they both went in search of a map to find out exactly where Chile was. This sudden appointment was not exactly to his liking, but he used to tell me that at that moment the only important thing to him was to find out if he could spend a few days in the U.S. to say goodbye to his relatives and to collect his belongings. And so it was that Father Weigel reached Santiago during our springtime.

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In Chile he soon won over the esteem of the clergy and of university circles for his vast store of knowledge, his profundity in theology and philosophy, and his notable common sense. Throughout his courses and conferences he stamped his personal mark on an entire generation of the clergy of our country, communicating to it his spirit which was open to progress, realistic and hard-working. Many of the qualities which have signalized the bishops of Chile during the Council reflect the judgments and ways of seeing things that Father Weigel passed on to those who had been his students.

But it would be presenting a false picture of reality to make Father Weigel's influence solely in the academic field. There are other factors which enter into play and which explain the incredible influence which he exercised on the most diverse cross-sections of our country. One of these was his total openness and availability to others. For good or for bad, he did not put great stock in movements and institutions—except in the institution of learning—but he did believe wholeheartedly in the value of friendship. Hence it was that he gave himself without reserve to people, to anyone who needed his help and who, without false formalities, sought out his friendship.

Another of these factors is perhaps best expressed in the saying which was heard so often and which made him laugh so much when it came from the mouth of a woman who was something of a snob: "This Father is so understanding . . . so human." Father Weigel was the first North American priest to establish roots in Chile. His frank and forward ways began to project an image of the priest different from the one in vogue until that time in our country. The Gringo smoked, told jokes (upon meeting him you would think that he always had some joke on his mind), and it was perfectly natural for him to think of a priest going about without a cassock. These were only small manifestations—without great worth in themselves—of something more profound which shone through during his entire life: because of his interests, because of his worries or his likes, the priest has no reason to be distant or different from the rest of men. On the contrary, the priest has to know how to immerse himself and become interested in all the dimensions of human reality in order to offer them and elevate them to God. In this sense, spiritually

speaking, of the priest more is demanded: to make his the interests of humanity—not only his very own but those of all men—but maintaining at the same time an acute sense of the meaning of the divine mystery which takes place each day in his hands.

In these circumstances it is easy to understand that Father Weigel was literally swamped with petitions from people asking him for courses, conferences, articles or spiritual direction. In 1942 he had been named dean of the Faculty of Theology, but his activity greatly surpassed the office of dean and his theology classes. He gave classes in Catholic culture at the Catholic University, taught philosophy at St. Ignatius, religion at Villa Maria and in the Instituto Carrera. His room at the College of St. Ignatius came to be practically a club where problems in philosophy and religion were discussed in a cloud of smoke. It might sound strange, but very often, in order to speak with him in private, it was necessary to ask him to leave his room.

In his frequent theological conferences (the Person of Christ, the Church, the Eucharist, and Matrimony were favorite themes), he not only did not limit himself to exposing the doctrine but he projected it into the situations of daily life, browbeating the Chileans with ironic humor for our lack of objectivity and spirit of work, for our laziness and lack of social consciousness.

So much activity was taking its toll. The Gringo scarcely had time to sleep. He used to tell me that frequently he found himself dozing on the bus or while he was waiting for someone. He was prevented from dedicating more time to deep study and from remaining abreast of theological developments. This grieved him and made him uneasy, but, given the urgency of the problems with which people came to him, he did not feel justified in putting them off. What is notable is that amidst this feverish activity he should have the patience and perseverance to write out each day the text of the class, sermon or conference he was going to give, be they for his students or colleagues. Even more notable is that he should have had the time and energy to write *El Cristianismo Oriental* (1945) and *La Psicología de la Religión* (1946), two works which are still important. He also published numerous magazine articles.

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### Exiled In His Own Country

At the beginning of 1948, Father Weigel made a trip to the United States. He planned to return before the new academic year at the beginning of March. While there, he received a letter from the Superior in Rome ordering him to remain in his own country. There is no need here to discuss the motives for such a measure. God often uses the clash of mentalities diametrically opposed, but equally well-intentioned, to fulfill His mysterious designs. From a human point of view, the result is a tragedy; from the divine, light. The order to remain in his own country was for the Gringo a tragedy which he felt very deeply. He was completely in love with the Chileans. His priestly heart was full of anxiety, thinking about the fate of so many friends who depended on him for their Christian orientation. But he was deeply convinced that in God's work no one can pretend to be indispensable. He used to repeat frequently, "The work of God is *God's* work." He knew that obedience—and in this the Jesuit must signalize himself—is the road towards liberty and light. And so he must begin to walk this path. The beginnings were very difficult. He felt terribly tired and sleepy. The doctor told him, "You don't need sleep. The trouble is that you refuse to face this new reality."

But this resistance was overcome by his will to obey. Six years later, he told me he believed that remaining in the U.S. was for him a providential act of God. The work in Chile was draining him physically and mentally. It was excessively fatiguing, excessively varied, prevented him from producing the things of greater value to which he felt himself called. He recalled with a laugh his famous conferences in Santiago prepared on the run and whose themes stretched from the most difficult theological point to a description of the flowers on the Alps. Now he felt a need for study and reflection in order to answer the great problems with which the present-day Church was faced.

He imprisoned himself again in Woodstock to study. In theology he taught the tracts on the Church, on the act of faith, and on tradition, besides the course which he loved so much on the Oriental Churches. His love for the theological tradition of Tübingen (J. B. Möhler, K. Adam, R. Geiselman) helped inject new life

into the somewhat too scholastic atmosphere of Woodstock and to open it to present-day problems. He began a friendly dialogue with the great Protestant theologian, Paul Tillich, which can be considered a model of serene, cordial, and fruitful study. He wrote various articles on the burning theme of Church and State, following the line of the controversial thesis of his friend, John Courtney Murray, a thesis which—as both could witness during the Council—continues to gain more favor with theologians. In view of the controversies provoked by the encyclical *Humani Generis* (1950), he made a rich balance of the positions and planned very judicious directives to advance the work of theology.

Father Weigel was very much interested in philosophy, especially metaphysics and epistemology. With the occasion of a course in cosmology, which he had to give for two years to the philosophers at Woodstock, he penetrated the epistemological problems created by American logical positivism. These studies served as the basis for the courses in metaphysics and religion which he gave each summer at Fordham University and which, in turn, appeared later on as books entitled *Knowledge* (1961) and *Religion and Knowledge of God* (1961).

#### The Valley of Death

Towards the end of 1953 Father Weigel went to Germany on an educational exchange mission for the State Department to give conferences at the University of Tübingen and at the University of Mainz. There he felt the first symptoms of the sickness which, as he used to say later, made him cross the Valley of Death. He was always reluctant to see doctors—he would not tolerate being put in a hospital and being treated as a “thing.” Father Weigel neglected himself, and meanwhile the cancer advanced rapidly. Finally, he underwent an operation in April of 1954. The sick man hovered between life and death. A second operation was necessary. The struggle remained indecisive and continued for several weeks. He was sure that he was going to die and prepared himself for it. I asked him one day what he had felt during his agony. His answer was “absolute confidence in Christ. It didn’t even occur to me to go to confession. Besides, I was very curious to see what things were

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like on the other side." When the situation prolonged itself, a friend told him in jest that they had already opened a grave for him in the Woodstock cemetery but that, since in the meantime another Father had died, the Rector wanted to ask him if he would be so kind as to yield it to this other Father. His answer was typical of his ever-sharp sense of humor: "The proposition seems very unfair to me, but, oh, well, since it's for an old friend, he can have it."

His recuperation was very slow. The cancer had been completely removed, but the sick man was left very weak and had to reaccustom himself to the idea of living. Woodstock and the attention of so many friends who visited him made his convalescence easier. Towards the end of 1954 he was able to walk again in the garden, and at the beginning of the following year, he resumed his teaching of theology.

### In the Forefront of the Movement of Catholic Renewal

The man who always dreamed of having peace to dedicate himself to his classes and conferences, to study and to write, undertook in the last nine years of his life more feverish activity than ever before. He was not one to make great plans. He was fully convinced that Christian greatness does not consist in ambitious castles in the air but rather in fulfilling with peace and joy the humble tasks of every day. But for him, everyday tasks were dictated by the needs of others. Whenever people came to him with any kind of request, he saw in their approach a task which God was giving him. And God sent him people in great numbers to ask for his services. As the Archbishop of Baltimore pointed out at the requiem Mass, "No priest in America has been better known, particularly in intellectual circles. No one has been in greater demand for courses of lectures, as preacher on special occasions, as retreat-master for priests, and, more recently, for non-Catholic ministers."

The years from 1956 to 1963 placed Father Weigel, along with his friend, Father John Courtney Murray, in the vanguard of the renewal movement of the Catholic Church in the United States. Noticing the traditional Irish-tinted apathy of Catholicism in the face of the serious problems of today, he began to advocate a more active and open participation on the part of Catholics in the world

of the empirical sciences, of art, of philosophy, and of theology. He was convinced that the hour had already come for the Church to leave the ghetto in which it had imprisoned itself since the preceding century and to free itself from its intellectual inferiority complex when confronted by the secular academic world. This calling coincided approximately with the launching of the first Sputnik and with the great "summons to study" which this event provoked in the U.S. Hence he found an especially timely field whose fruits would soon appear.

These same years made Father Weigel prominent at the head of the ecumenical movement. He realized with all honesty that the movement favoring the union of the Christian churches had received its first impulse from the Protestant camp. But he was persuaded that the hour had come for the Catholic Church to enter fully upon this path. His numerous personal contacts with theologians and heads of Protestant, Orthodox, and Jewish faiths made him a person especially suited for this task. In 1957 he was present as an official observer at the Protestant Conference at Oberlin, Ohio; in August of 1962, he was present at the sessions of the Central Committee of the World Council of Churches held in Paris. Likewise, he participated as official Catholic observer at the Conferences of Rochester and of Buck Hill Falls, Pennsylvania.

During this same time, he published several books and numerous articles about the ecumenical movement. *A Catholic Primer of the Ecumenical Movement* (1957), *Faith and Understanding in America* (1959), *American Dialogue* (1960), *Churches of North America* (1961), and *The Modern God* (1963) were outstanding. The ecumenical dialogue likewise led him to give courses and conferences in the leading Catholic and secular universities of his country. As a result of these activities, various universities—Georgetown, Vermont, Yale, Alfred, St. Mary's College, Catholic University of Chile—felt privileged in bestowing upon him honorary doctorates. The words with which Yale University conferred this distinction upon him are significant: "You have breached the wall of the Reformation and have made a pioneering effort in the Catholic-Protestant dialogue."

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It is no wonder, then, that during the preparatory stages of Vatican II, Father Weigel should have been summoned by Cardinal Bea to participate in the work of the Secretariat for Christian Unity. He took an active part in editing the excellent schema prepared by this Secretariat. During the Council, besides his work of briefing the observers of the non-Catholic churches about the proposals, he would get together with them every day to listen to their suggestions and make sure later that these reached the Council Fathers. In all of this immense labor he was convinced that the union of the churches is not something that men by their own will and compromise could effect at the moment they desired. He reminded the impatient that the realization they desired would come when and in the way God sees fit. Our task consists in promoting common dialogue, knowing each other more deeply and, in the measure that it be possible, conquering the prejudices that separate us, and in mutually drawing together with frankness and charity.

### His Interior Life

All of this tireless activity sprang from an intense love of the Church. Despite his already known reluctance to appear pious, in his classes, conversations and writings, there shone forth his enthusiastic dedication to the service of the Church . . . the Body of Christ, . . . the People of God, . . . the presence and living sign of the pardon and love of God in this world. Man should not shut himself up in an individualistic pseudo-mysticism which pretends to deal alone with his God, but he must seek the Infinite in the Church. And he loved the Church as it is, as it presents itself to us today with its greatnesses and miseries, with its enervating sluggishness and its ever-new and transforming Message. To those who rebelled at seeing stains and sins in the Church he taught patience to accept it as it was and not to be scandalized. "If it is good enough for God, it should be good enough for me," he would say wisely, with one of his habitual understatements. In this way, he would counteract the pharisaic attitude of the man who leaves the Church because he sees defects in it.

His life as a Christian was also marked by a profound humility. In this he was openly recognized as a spiritual son of St. Augustine,



whom he admired immensely. Humility made him wait for all things from the divine grace without ever placing his confidence in his own strength. He seemed to enjoy not hiding his own defects, hoping that grace would overcome them. Not that he accepted a "mysticism of sin," but he did believe that it is in human weakness that the strength of Christ's grace manifests itself.

His humility was likewise manifest in his unwillingness to plan ambitiously his own course of life, but rather in awaiting from God—who speaks through the concrete circumstances of every day—the direction of the path he should take. The saying of Dante, "In His will is our peace," gave him great peace. This will he saw expressed especially in the concrete demands of charity, in not leaving unanswered the thousands of requests of those who came to him in search of instruction, orientation, consolation, or simply a moment of friendship. He conceived of the priesthood basically as the service of others, and he surrendered completely to that service.

This brings us to the deepest part of Father Weigel, to that which cannot be forgotten: his large, wide heart, his friendship open to all. Without pose and without fuss, . . . almost disguising his affection behind a forbidding exterior, . . . he enjoyed forgetting about himself and giving himself to others. Giving himself in matters great and small, . . . concerned with both the greatest need of his friends and the insignificant detail.

Giving himself to all: to the poor and to the rich, to believers and to unbelievers, to grownups and to children, to his countrymen and to foreigners. This is why those who were his students and those who drew near to him with their problems will never forget him; and this is why, after more than ten years, a beggar-woman of the streets of Santiago whom he had helped kept writing to him. This is why he will not be forgotten by the children whose confessions he had heard and with whom he had played during the summer courses at Fordham University, by the chauffeur of the Baltimore-Woodstock bus, and by Luigi, the Italian youngster to whom he had taught English in the midst of the bustle of the Council. This is why we Chileans preserve his name as a synonym for "loyal friend."

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### Death

Death found him in the midst of his work. He was tired now at the Council. He used to work from 5:30 in the morning till late at night. Nevertheless, he always found time to perform small services for the observers of the other Christian churches and for his acquaintances. When he said goodbye in December, he spoke to me of how happy he was at the thought of being in Woodstock that afternoon. He hoped to have some months of peace to give to teaching,—he loved to teach!—to read, to write something really worthwhile, but peace did not come. Bishops, students, nuns, Protestants, Jews, and Catholics from every social and intellectual walk of life began to shower him with every kind of request. His secretary tried to refuse the invitations, but Father Weigel never refused when someone reached him personally.

His last trip to New York was not recorded in the engagement book kept by his secretary. He went there one night to speak on the following morning at an ecumenical meeting of Jewish rabbis. He stayed at Campion House, the Jesuit resident for AMERICA magazine. Upon returning from the conference at midday, he said that he did not feel well and that he would not go to lunch. He went to his room and there suffered a double heart-attack. They found him a few minutes after his death, and immediately administered the last sacraments. Father Weigel had always been impressed by the fact that St. Ignatius Loyola had died alone in his room in Rome.

Father Weigel rests in the Woodstock cemetery. His funeral was an impressive epitome of all that he had lived for: the Archbishop of Baltimore celebrated the Mass and gave a brief funeral oration; Chile was represented by the wife of our Ambassador in Washington and by two Jesuit students from Chile who served the Mass; the Woodstock choir sang the hymn of Martin Luther, "A Mighty Fortress Is Our God"; at the Offertory the litany of the Byzantine Liturgy of Russia was sung; eminent representatives of the Orthodox, Protestant, and Jewish faiths were present and raised to God a prayer of thanksgiving for their departed friend.

The Liturgical Word  
The Spiritual Exercises  
The Jesuit Response

*The greatest cause of the tension is our ignorance of  
the liturgy and our earlier spiritual formation*

DAVID STANLEY, S.J.

THAT THE DIVINE REVELATION communicated to us in the Bible is of the nature of dialogue—a dialogue between God and man—is a commonplace in modern theology. As a consequence of this, our spiritual life may well be described as a dialogue also with Christ our Lord. And in this dialogue our Jesuit response (since we are Christians before being religious) is articulated principally by our participation in the liturgy and our practice of the Spiritual Exercises. And yet, if we are to be completely candid about it, we must acknowledge the presence of a certain tension, a very real tension, among us Jesuits which is keenly felt between these two expressions of our Jesuit response to the divine Word.

This communication is directed not so much to providing the answer or solution to this problem, as to expressing as accurately as we can the ramifications of this problem and to determining some at least of the causes of the tension. For in this way, it may be hoped, we shall be in a better position to deal with it effectively. That a

solution will be found we can confidently hope in view of the imperative summons issued by the Spirit of God in the Church today through the recent Constitution on the Liturgy.

As a *first* approximation to a solution of this tension we may begin by reminding ourselves of the truth that both Liturgy and Spiritual Exercises are basically proclamation. Paul describes the "breaking of the Bread" to the Corinthian community in this fashion: "Every time you eat this Bread and drink from the cup, you *proclaim* the death of the Lord until he comes" (1 Cor 11:26). And Cardinal Bea observed at the Assisi Conference on the Liturgy that it is uniquely characteristic of Christian public worship to combine instruction with sacrificial offering.<sup>1</sup> The so-called "liturgy of the Word" in the Fore-Mass belongs in the category of proclamation, since in it the various phases of sacred history are proclaimed throughout the liturgical year.

The Spiritual Exercises of St Ignatius are simply another form of Gospel proclamation. The religious re-orientation of man's existence to Christ is the purpose of the Exercises no less than of the apostolic kerygma. The first week aims at making the exercitant experience what human existence outside the Gospel—apart from Jesus Christ—actually means. The second week reveals Jesus during his earthly life as "the Way" to the Father inasmuch as the imitation of our Lord is now presented as *the* means to that goal. The third and fourth weeks reveal the very heart of the Gospel proclamation: the hope-filled announcement of the definitive act of God's salvation in the death and resurrection of Christ. My former colleague, Father R.A.F. MacKenzie (the present rector of the Pontifical Biblical Institute of Rome) once asserted that he received a magnificent compliment for the Exercises when, at the conclusion of a retreat to a group of diocesan seminarians, one of his retreatants expressed his appreciation by saying, "Thank you, Father, for preaching the *simple Gospel* to us."

We cannot afford to forget that in the liturgy as also in the Spiritual Exercises we are led by Christ's grace to a deeper awareness of the cardinal point in our Christian faith, *viz.* that the risen Christ is

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<sup>1</sup> A. Bea, S.J., "The Pastoral Value of the Word of God in the Sacred Liturgy," *The Assisi Papers* (Collegeville, 1957), p. 76.

active in history in our day, that He is the dynamic force in my own personal history in the twentieth century. Indeed, He is more actively and effectively involved in this history than ever He was when He walked the hills of Galilee.<sup>2</sup> For the truth is that I am simply an unfinished chapter in Christian salvation history.

To come to a *second* approximation to a solution of the very real problem which concerns us in the Society today—there are three basic questions which must be proposed: (1) what do we mean by the spiritual life? (2) what is the nature of liturgical piety? (3) what is genuine Ignatian spirituality? I venture to suggest that it is only when satisfactory answers are found to such elementary questions that we shall be in a position to deal efficaciously with the tension felt on all sides in the Society between our Jesuit participation in the liturgy and our Christian way of life exhibited in the Constitutions and in the Spiritual Exercises.

#### The Christian Way of Life

To inquire into the meaning of the spiritual life may well seem to some an irrelevant or superfluous question. Yet there are certain indications of confused thinking on this essential point in our day. I think, for instance, of present day discussions about creating a "spirituality for the layman." Does not such an attempt to fragment or departmentalize the Christian way of life betray a misconception of the goal of all Christian spirituality? Such a proposal appears to spring from the erroneous notion that the monastic or the religious life is the Christian life *par excellence*, that it has ends which must be "watered down" for the Christian "in the world." This tendency would seem to imply that there is a kind of spiritual *élite* within the Church, which contrasts sharply with a large class of mediocre Christians. Yet on the evidence of the New Testament itself there is no such thing as "first-class" and "second-class" citizens in the

<sup>2</sup> We should like to recall here that the conception of heaven presented in the New Testament suggests, not detachment from this world and its history, but more active involvement in the continuing history of this world. Recall the reward promised to the two servants who acquitted themselves well by investing their master's money (Mt 25: 14-30; Lk 19: 11-27). They are not pensioned off, but given a greater share in the affairs of their lord.

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Kingdom of Heaven—in the sense that the religious ideals of the first were not meant for the rest. Nothing in the Gospels justifies any assumption that only the “professional religious” are called to perfection, while the “ordinary faithful” must content themselves with a lower level of achievement in their assimilation of the Christian reality.

Jesus made it very clear that the aim of all Christians (be they religious, clerical, or lay) is one and the same: the growth or exploitation of the baptismal grace given to all members of the Church. As the Sermon on the Mount unequivocally asserts,<sup>3</sup> the perfection of fraternal love constitutes an ideal of every follower of Christ. From the last to the first the various categories within the community must strive to deepen their awareness of their personal dignity as sons of the heavenly Father (and consequently, of their mutual respect and love for one another as brothers with Christ of the one Father). Is not this what Jesus meant by the command, “Be perfect as your heavenly Father is perfect” (Mt 5:48)? There is not the slightest indication in the New Testament that our Lord ever drew a distinction, in this respect, between some kind of “inner ring” of disciples and a discipleship of truncated spiritual dimensions, of restricted ideals.

So also in the Christian Church there is no double standard by which one group is directed by one set of lofty principles while the other must aim only at a rather pedestrian level of spiritual living. For the truth is that there appears to be little, if any grounds in the New Testament for that “classical distinction” made in ascetical theology between a “life of the evangelical counsels” and another lived on a much lower plane, geared merely to the faithful observance of the commandments. In fact, it is a mistake to regard the religious “consecrated” life for the laity. It may help to recall that the very term “lay” comes from the Greek word employed in the Bible to designate the People of God (*laos*)—the “*plebs tua sancta*.”

The religious life differs from any other Christian life, not in its aims and goals (the perfection of charity incumbent upon all), but life as a “consecrated” form of existence in opposition to a “non-

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<sup>3</sup> For an attempt to work this out in greater detail, cf. D. M. Stanley, S.J., *The Gospel of St. Matthew* (2d ed., Collegeville, Minnesota: 1963), pp. 35-48.

by the form of existence, in which every activity is ordered permanently and explicitly to the growth and perfection of the baptismal grace. For the religious this total orientation is explicit and permanent, and is effectively preserved, under grace, by the conspiracy of wills of the members of the community.

Finally, we may note in passing that it is a "spiritual" life, not in virtue of any Platonist dichotomy between "material" and "spiritual," but by reason of its governance by the Spirit of the risen Christ, Whose active presence within each Christian reveals and maintains his adoptive sonship (Rom 8:14-17).

#### Some Causes of the Tension Vis-A-Vis the Liturgy

We would be less than candid if we did not admit that there is a fairly wide-spread opposition to liturgical participation amongst a not inconsiderable number of Jesuits. Can we discover some of the causes of this friction?

Father Gerald Ellard, whom I was privileged to have as professor of liturgical theology, used to say that the Jesuit *esprit de corps*, for which we are rightly renowned, provided us with that sense of solidarity and of security which is the principal function of the liturgy. In consequence, the Jesuit feels little or no need of the help provided to the Christian by liturgical participation. If this observation of the great American liturgist be correct, then ought we not seriously to examine this famous Jesuit solidarity of ours to see how far (or near) its source lies to the true Christian Font of *koinōnia*—the Spirit of the risen Christ? In the *Proemium* to the Constitutions, St Ignatius makes an act of genuine Christian faith in the presence within the Society of the spirit of Jesus (that "interior law of charity and love which the Holy Spirit is wont to write and imprint upon men's hearts") as the principal cohesive power of our order. This Christian and supernatural *fraternitas* is surely something more than a corporate pride in Jesuit achievement, past or present.

Father Ellard also used to remind us that the Society had been restored at a period when the liturgical life of the Church was at a singularly low ebb. Can it be that the restorers of the Society, aware of St Ignatius' refusal to impose the choral recitation of the divine Office, actually imparted an anti-liturgical bent to the spirit of the

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order they sought to resuscitate? I believe it may be said that in their attempts to recapture the Ignatian viewpoint, which had been lost by the break in continuity during the Suppression, the Jesuits of the new Society—in their ambition to be faithful to the Founder's insights—achieved in certain areas no more than a well-intentioned fidelity to *the letter* of Ignatius' directives. One of these areas was certainly that of liturgical piety.

I feel it is hard to be convincing when one attempts to cite remarks of St Ignatius (still less, the animadversions of some of his successors in the generalate!) to show that he more or less anticipated the modern Church's attitudes towards the liturgy. He did not, and for the very good reason that he was a man of the Renaissance not the twentieth century. Yet I daresay all will agree with the statement that, were Ignatius alive today, he would promote liturgical piety among his sons with his whole heart. The basis for such a conjecture is surely to be found in his Rules for thinking with the Church. Our own<sup>3</sup> Father General, J. B. Janssens has put it very well in his *Instruction on the Sacred Liturgy*, when he remarks: "One who does not love the liturgy of the Church does not properly love the Church herself."<sup>4</sup> The assertion, as will have been recognized, merely echoes a statement found in *Mediator Dei*. Since we are alive in this century, we must make necessary adaptations in certain institutions or habits of mind which belong to a bygone age. And this leads to another point.

The Counter-Reformation, it has been said, was finally concluded during the month of November, 1962 at the first session of Vatican II. Whatever be the merit of such an observation, the modern phenomenon of Ecumenism surely provides a demonstration of the fact that the polemical or apologetic attitude towards Protestants is quite *passé*—and this is no less true of our devotional life than of our theology. I suggest that this now outmoded anti-Protestantism may be a contributing factor to the tension between our spirituality and liturgical piety. Certainly the sixteenth century Counter-Reformation spirit did not promote the communal aspects of social worship.

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<sup>4</sup> *Instruction and Ordinance of Very Reverend Father General John Baptist Janssens on the training of Ours in the Sacred Liturgy*, (Woodstock, 1960), p. 3.



Popular participation in divine service, advocated by the hymn-singing, bible-reading reformers in order to promote Christian "fellowship" (the aim of the liturgy as we have come now to appreciate) may still strike us as rather too "Protestant."

One easy practical test of our personal attitude towards the liturgy may be made by asking whether we truly think of Confession as a liturgical action—and hence as a public act of social worship. How closely do we associate the ascetical practice of the *examen conscientiae* with the reception of the sacrament of Penance, i.e. are we aware of its social dimensions, or is it merely an act of individualistic devotion? Does my reception of the Eucharist signify only a fifteen minute period of private and personal prayer, or does it involve a real social communication with all those who participate with myself in the Lord's Supper?

In the last analysis, the greatest cause of the tension between our Jesuit spirit and the liturgy is undoubtedly our ignorance about the nature of liturgy and the subsequent confusion which hobbles our attempts to reconcile liturgical prayer with those forms of prayer we have for centuries associated with our spiritual life. I believe that as a general rule our own earlier spiritual formation has—to be quite frank—left us wrongly orientated towards the divine liturgy. We are not only ignorant about the nature of liturgical prayer: we have been brought up with attitudes which run counter to its practice. One sees this occasionally in the way the problem is proposed: viz. how can we fit the new liturgical life into our spirituality? how can the liturgy be used in the Spiritual Exercises? Surely the point of departure for any discussion on this difficult subject must be the conviction that our Jesuit spirituality, *to be genuinely Christian*, must today be liturgical. The fundamental question is *not* whether I do or do not like the liturgy. It is simply this: do I wish to be a Christian—or not!

#### The Nature of Liturgical Piety

We may begin the easy way, in attempting to describe the nature of liturgical piety, by saying what it is not. Interest in and devotion to the liturgy does not mean concern for rubrics. Nor is it to be characterized by an antiquarian spirit committed to archaizing for

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its own sake. It is not a current fad about the style or quality of altar furnishings or the cut of sacred vestments. It may be unfortunate that some promoters of the liturgical spirit have at times appeared to us somewhat frantic, or eccentric. We may as well admit that, not unlike the modern scripture movement, some of the proponents of liturgical piety have been a stone of stumbling to many.

While it obviously would require a series of lectures to describe fully the meaning of liturgical prayer, we may attempt a brief resume of some basic ideas about the nature of the Christian liturgy. And here we gladly admit our indebtedness to the insights provided by the Anglican bishop of Woolich, Dr John A. T. Robinson, in a very remarkable chapter ("Wordly Piety") in his controversial book, *Honest to God*.<sup>5</sup>

It is useful to recall that *leitourgia* originally meant "public works," that is, it designated activities that were related to the common interest of the *polis*, the Greek city-state. "Liturgy" in its origins was concerned with the affairs of the community. The Christian liturgy most truly deals with "real life," the life of the people of God. To participate in the liturgy is not to turn away from "the common," nor to separate oneself from the realities of the world and every day life. The material elements requisite for the celebration of the Mass, representing as they do the common and the communal life of the congregation, constitute a symbolic denial of this. The everyday life of God's people, with its common interests and needs, is not to be ignored by, or excluded from, this holy meal which is the Eucharist. All this must be gathered up and given its true significance in the Mass. It is here that the Christian learns how Christ is to be met: not by turning one's back upon "the world," but in and through the common relationships of real life.

Is not this doctrine implicit in the action of Jesus himself, when after criticizing their human traditions, based upon the distinction between "the clean" and "the common," as the perversion of true religion He abolished forever any such separation? For it is not what comes into our lives from "the outside" that profanes a man, Jesus had declared, "because it does not enter his heart." And one evangelist (Mk 7:19) adds, "and thus he declared all foods clean." If

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<sup>5</sup> John A. T. Robinson, *Honest to God* (Philadelphia, 1963) pp. 84-104.

the Incarnation was the initial step towards the abrogation of the Jewish distinction between the sacred and the secular, Christ's death and resurrection completed this sanctification of "the world." Is not this intimated by the apocalyptic description in our Gospels of the consequences of Jesus' death, according to which "the veil of the sanctuary was torn in two from top to bottom" (Mt 27:51-53)?

The dramatic picture of the final judgment presented in parabolic form in Matthew 25:31-46 is intended to teach us the one fundamental lesson of the Gospel, i.e. that the glorified Son of Man is to be met and served in—and it would appear *only* in—the common human relationships of real life. The surprise elicited from those upon the right hand of the judge ("Lord, when was it that we saw you hungry and fed you . . .?") is perhaps an indication of how hard this basically Christian attitude is to acquire. In Christianity, as Dr Robinson points out, "the holy is the depth of the common." The Fourth Gospel teaches us that "the world is the object of the Father's love in "his only Son" (Jn 3:16). Only when it has through sin been alienated from its true center can it be considered ungodly and profane.

The principal purpose of the liturgy is identical with the purpose of Jesus' death and resurrection: "to gather into one the scattered children of God" (Jn 11:52). It is not then an escape from the reality of the world to some imaginary realm of phantasy, nor a retiring from "the secular" to a "religious" sphere. The liturgy aims at making us more attentive to our Lord's presence in ourselves and in others, in the ordinary happenings of our lives. The fact is—if only we decide to demythologize the statement "the risen Christ is in heaven,"—we discover that our glorified Lord exists, apart from the Blessed Sacrament, in the Church, in us, His holy people, members of His Body. This is the Christian Mystery which the Mass sets forth for us "in symbol and power." It is the Mass which provides us with the grace to respond with clearer insight and purified love to the Christ in ourselves and our neighbor, and to transform what is "unlovely" into Christ. The valid norm for judging the genuinity of our participation in the liturgy is "how far it makes us more sensitive to the Christ in the hungry, the naked, the prisoner." It is not too much to say that only when we have discovered our Lord in

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“the common,” that is in real life, can our liturgical piety pass for truly Christian devotion. Is not such a view implied in the correct understanding of the *ex opere operato*?

### The Spiritual Exercises

If the Exercises are to have an impact upon twentieth century man, we must succeed in bringing them out of the sixteenth century. To do this we must remove the Renaissance chrysalis and permit them to speak to the needs of the present day Christian. In some instances, this may simply mean the recovery of a better understanding of them through scientific research and study. One simple example is the realization that most of the Spiritual Exercises are actually contemplations, and not—as in a tradition which appears to go back to the Roothan interpretation—meditations. The point has some far-reaching consequences, and we shall return to it presently.

In the second place, the Exercises must be presented in a less individualistic, more personalist manner than the text would at times appear to indicate. Individualism was a very active element in sixteenth century culture, which in reaction to the medieval spirit tended to set the individual over against the community. And Ignatius, who was very much a man of his times, presented his asceticism in terms of God and the individual: “*ut homo vincat seipsum.*” Our era is more sensitive to social relationships—even to the extent of conceiving a world community. And the personalism of today demands that we respect others as persons; hence the modern concern for freedom of conscience. We have also learned to address ourselves to the problem of the Church’s existence in a pluralistic society—a question scarcely perceptible in St Ignatius’ age.

To permit the Exercises to speak to the man of today we must be aware that they reflect to some extent a Platonist view of the human person, alien to our ways of thinking. Man is represented as a “*soul imprisoned in this corruptible body . . . in exile among brute beasts.*” Modern psychology, even on the popular level, finds it impossible to consider man merely as a soul. It must of course be confessed, in fairness to their author, that the Spiritual Exercises do not treat the human person as a subsistent spiritual entity. But we must eschew

any such images or terminology which would create such an impression in the minds of the exercitants.

We should, further, be prepared to admit that there is a certain Stoic flavor in the Ignatian formulation of some spiritual realities. The celebrated term "indifference" can very easily be construed as the Stoic *apatheia*. It is at least probable that the individualistic Stoic ideal of *autarkeia* has exercised a baleful influence upon Jesuit spirituality. The Stoic trained himself to face life on his own resources, to be self-sufficient in any situation that confronted him. He gained complete mastery of his emotions, so that no decision of his might be swayed by pleasure or pain. He became master of his own fate by cultivating heroic indifference to health and sickness, wealth or poverty, honor or dishonor, length of life, etc. He schooled himself to retreat from many of the realities of life; and his flight from the world might quite conceivably culminate in suicide.

This noblest of pagan philosophies was one of the serious obstacles to the spread of the Gospel in the apostolic age. One good reason for this was the fact that Stoic anthropology, inspired by an optimism ignorant of original sin, stood in flat contradiction to the biblical view of man. Stoic *autarkeia*, the complete reliance upon self and the human condition which for Paul was nothing but impotent human arrogance, is subsumed by the Apostle under the term "boasting." To open oneself by saving faith to the redemption in Christ Jesus, Paul declares again and again, one must rid oneself of all self-reliance.

Indeed the Bible speaks only of historical man; and historical man in the Judaeo-Christian tradition is fallen man. The sacred writers never tire of repeating that man is under condemnation by reason of his own sins and the sin of Adam. Man is "carnal, sold on the block like a slave of sin" (Rom 7:14). He is incapable of responding even to those ideals which his better natural tendencies seek to realize in him. "The good I want to do, I fail to do; what I actually do is the evil which is against my will" (Rom 7:19). The writers of the New Testament echo the teaching of Israel's inspired books that, while sin is a reality which man can cause, it creates an existential situation from which man is powerless to redeem himself. Paul's famous indictment of "the wisdom of this world" (cf. 1 Cor 1:18-31)

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is the uncompromising Christian rejection of Stoicism, root and branch.

I do not wish to be understood as stating that the Spiritual Exercises promote a kind of latter-day Stoicism—much less that St Ignatius ever intended they should do so. I believe however that it is not irrelevant to ask whether certain tendencies, rightly identifiable as Stoic, have not somehow become incorporated into a form of spirituality that passes itself off as Ignatian. At any rate, I feel that this question must be asked in our present discussion, because if the flower of Ignatian spirituality has suffered in any degree from the blight of Stoicism, this provides one very good reason for the tension between liturgical piety and Jesuit spirituality with which we are concerned. Stoic self-sufficiency and individualism with its *apatheia* towards God's creation constitute real obstacles to that Christian fellowship which the sacred liturgy aims at creating in the community.

One feature of the division of the Exercises into weeks which might well need complementing or correction in the light of modern Gospel studies is the separation of the passion and resurrection by the division of the third and fourth weeks. Present day theology insists that these are but two aspects of the single Christ-event by which the world's redemption was accomplished. These twin experiences form the *transitus Domini*; and thus impart to the Christian life its essentially paschal character—a quality so strongly emphasized in the recent Constitution on the Sacred Liturgy.<sup>6</sup> To offset the danger of separating these two phases of our Lord's redemptive activity, which the New Testament assures us belong together, the giver of the Exercises should instil a deep appreciation of the great Johannine insight, found in the Fourth Gospel, that Jesus' "glorification" begins not with Easter day, but with "the Hour"—his entry into the passion.

We cannot finally afford to overlook the truth which Paul insisted upon so strongly with his Galatians, that there is but one Gospel (Gal 1:6-9). The Spiritual Exercises are nothing but a reformula-

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<sup>6</sup> I have attempted to describe this recently in an article, "The Paschal Character of the Christian Life," *Catholic Messenger* (Davenport, Iowa, 1964) Vol. 82, No. 19, March 26, p. 5.

tion, in sixteenth century terms, of that unique proclamation, the Christian "Good News." Accordingly if the Exercises are to have the impact today which we have every right to expect they shall, we must adapt the Gospel—as Ignatius did in his day—to the exigencies of twentieth century man. For while it remains true that the Gospel is one and indivisible, still the fact that the New Testament presents it to us in a fourfold form—indeed a fifth formulation, the gospel of Paul, must also be included—reminds us to what extent a given audience determines the presentation of the basic message. If Renaissance man was intrigued by "the powers of the soul," a modern discovery in his time, we must be quick to realize that such a view of human nature may well leave a modern audience cold. The psychology which appeals to us must be rich in personalist values and in social dimensions.

However, to adapt the Exercises, the Ignatian Gospel, to our own age, we must be acutely aware of its essential characteristics. Otherwise we run the risk of betraying instead of translating it. Hence by way of conclusion we wish to return to a point alluded to earlier in this essay: the significance in Ignatian spirituality of the practice of contemplation.

#### Ignatian Contemplation, A Means To Personal Involvement

I should like to suggest here that the method of prayer in the Spiritual Exercises called "contemplation," which a cursory examination of that little book shows to be the favored Ignatian method of prayer, is intended to produce that *contemplativus in actione* who represents, at least for Jerome Nadal who coined the phrase, the ideal of Jesuit spirituality. And I believe it will be evident that the specifically Ignatian "*acquired contemplation*," to which this exercise called "contemplation" leads, produces the very outlook which the liturgy seeks to instil in the Christian.

We have already seen that the proper aim of the liturgy, particularly of the Eucharistic liturgy, is to produce in us a personal involvement with the contemporary plan of salvation, as it is being worked out in our day and in our lives. Through the Mass we are brought to see the holy in "the common," the contemporary, and the communal. This is of course not a matter of mere intellectual in-

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sight, but is primarily the result of the increase of fraternal love, the execution of that one commandment which Jesus left us: to love one another as he has loved us. Participation in the liturgy must result in our involvement in present-day sacred history, in our collaboration with Christ's Will to save that order of things of which we now form a part.

The particular Ignatian exercise of prayer, "contemplation," is in reality a piece of spiritual pedagogy which brings the exercitant into a particular mystery of Jesus' earthly life in a very personal and realistic manner. The *compositio loci* serves as an initial aid to this personal involvement. Thus for example, the contemplation on the Incarnation is introduced by a "composition of place" which makes me conscious of the cosmic character of the event, embracing me and my world. It is suggested, in the contemplation on the Nativity, that I take an active part in the scene.

It would seem that Ignatius' purpose in having the exercitant repeat this kind of exercise so frequently is to enable him to make the transfer to his own contemporary situation. In this way the retreatant will be led to realize how, with the grace of Christ, he is to insert himself into that phase of salvation history which is his own Christian life in his own day.

That this is the aim of the Ignatian exercise called "contemplation" appears to be borne out by Jerome Nadal's description of the kind of *acquired* contemplation, which he considered characteristic of the prayer of the Society. In his Notes on the *Examen Generale*, Father Nadal makes the following observations:<sup>7</sup>

"Father Ignatius we know received from God the unique grace of great facility in the contemplation of the most Holy Trinity. . . . This type of contemplative prayer he received in a very singular manner towards the end of his years upon earth, although he had enjoyed it frequently also at other times. At that period moreover he possessed it to such a degree that in all things, in every action or conversaiton he was aware of God's presence and felt so great a

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<sup>7</sup> These references to Jerome Nadal have been taken from two articles which appeared some years ago in *Christus* 2 (1955): Maurice Giuliani, "Trouver Dieu en toutes choses," pp. 172-194; and Raymond Hostie, "Le cercle de l'action et de l'oraison d'après le Père Jérôme Nadal," pp. 195-211.



taste for spiritual things as to be lost in the contemplation of them. In a word he was "*simul in actione contemplativus*" . . . a habit he was accustomed to explain by remarking that God must be found in everything.

"Now we believe that this same privilege, which we are aware was bestowed upon Father Ignatius, has been accorded to the whole Society. We feel certain that in the Society this grace of contemplative prayer awaits all of us. We declare that it has been joined to our vocation."

Father Nadal, as is clear, makes a distinction between the graces of mystical prayer accorded to St Ignatius and this contemplative prayer (acquired contemplation) which he finds characteristic of Jesuit spirituality. He describes it in more detail.

"The prayer characteristic of the Society favors execution. That is to say, the operative principle and the end of prayer is love. Prayer tends to the greater glory of God by proceeding from the fulness of love. In such fashion that I should desire by my prayer what I ask and seek, in order to serve God more according to the vocation and Institute of the Society. Accordingly, the prayer of the Society favors execution."

By this, as Father Nadal indicates in the following personal anecdote, he means that there is a necessary continuity between our prayer and our apostolic activity. There can be no retreating from "the world," no dichotomy, between our prayer and "real life."

"I recall that at the time of my first entry into the Society, Father Ignatius suggested that I devote myself to preaching and to the service of the neighbor. I begged to be excused because of my ineptitude—the result of my sins and my spiritual poverty. The Father told me, 'It is precisely in this way that you will progress, if you concern yourself with the salvation of your neighbor.'

"Here is the practice of the blessed Father Ignatius. Do you wish to help yourself? Do you wish to make progress? Help your neighbor. You are to preach? Pray first, and invoke God. Then study: make the subject entirely your own. Then go and carry out your assignment. You will advance and receive new graces. When you return to prayer, you will feel a greater attraction to prayer and contemplation. Thus the circle is completed. . . ."

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Like St Paul, Ignatius was preoccupied with the contemporary plan of salvation and with involving himself (and his sons) in this sacred history. Ignatius adopted the contemplation as his favorite means of prayer in the Exercises, because he felt that through this method his Jesuit sons would best learn to discover the point of insertion into that salvation history as it unfolded itself in their day and in their world. It was there "in the common" that Christ was—in Ignatius' view—to be found by the Jesuit. For this reason, as Nadal points out, the prayer characteristic of the Society must "favor execution," i.e. must be related constantly to our personal involvement in "the world." For there alone is Christ to be found.

### Conclusion

By way of postscript to this already lengthy communication, I might suggest that the prayerful study of the Bible is the bridge between the proper appreciation of liturgical piety in our day and our Jesuit spirituality. A profounder understanding of revealed salvation history—i.e. a new awareness, providentially provided for us in our day by modern biblical studies, of the truth that God has always chosen (and still continues) to reveal himself to us through the historical process—will serve to help us, the Jesuits, to adapt our spirituality to the new liturgical developments in the life of the Church. For it is in this way that we shall succeed in bringing our precious heritage, the Spiritual Exercises of St Ignatius, out of the sixteenth into the twentieth century—and this, not as a family heirloom valued only as a memento of another age, but as the relevant aid to modern Christians in their continuing search for God in Christ.

## Three Fundamental Areas of Jesuit Concern

*Poverty and our schools*

*Liturgy and our parishes*

*Ecumenism and our history*

JAMES M. DEMSKE, S.J.

WITH APOLOGIES TO FATHER MESCHLER, from whose famous book the title of this memorandum is purloined, I have ventured in the following pages to set down certain general thoughts which, it seems, should be kept in mind in any evaluation of the present efforts of the Society in the United States. Without going into detail on precisely what works we should be doing, these pages attempt to point out certain attitudes which should cut across all our works, which should thus be present no matter what we do.

Whether we teach or preach, write or speak, give retreats or run social centers, train young Jesuits or moderate a Loyola Guild, whether we labor at home or in the missions, we should—to be faithful to our Ignatian calling—“think with the Church,” make her concerns our own. What is the Church thinking, what is she concerned about today? From the statements of our beloved Popes John XXIII and Paul VI, three areas emerge as being among the Church’s most vital concerns in our day: the social problem of poverty in the world, the liturgical renewal and ecumenism. The following pages attempt to shed some light on these three areas, with some hints as to what American Jesuits can do with regard to them.

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### I. Poverty and Jesuit Education

By its very nature an educational institution has social obligations. It is largely responsible for inculcating or drawing out the values upon which its students will base their social relationships. Also, educators are required to consider the context within which its students' values will be operative.

The ever increasing numbers of students in our schools will be subjected to a level of social responsibility far surpassing that of previous generations. Not only is there a "population explosion," but a "knowledge explosion" going on; today's student is confronted with vaster areas of knowledge and a greater immediacy in his relations with more nations and peoples than ever before. Needless to say, the immensity and complexity of the social problems arising therefrom present an almost hopeless maze.

To help Catholic students find some direction in the midst of this maze, it has become common for the social encyclicals to be taught in our schools. But there is always the question of how much emphasis to place upon them. It seems that they must now become a far more integral part of our courses and co-curricular activities on all levels, in our high schools and colleges, and correspondingly in our retreat work, parish ministries, etc. But this can best be seen by analyzing the context in which our students will have to make the values of the encyclicals operative.

#### 1. Poverty in the United States

We can begin with a brief discussion of one area of social concern, poverty. Michael Harrington, a member of President Johnson's Council on Poverty, recently published a book entitled, *The Other America*. He defines poverty in terms of three areas:

"Poverty should be defined in terms of those who are denied the minimal levels of health, housing, food, and education that our present stage of scientific knowledge specifies necessary for life as it is now lived in the United States.

"Poverty should be defined psychologically in terms of those whose place in the society is such that they are internal exiles who, almost inevitably, develop attitudes of defeat and pessimism and who are therefore excluded from taking advantage of new opportunities.

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"Poverty should be defined absolutely, in terms of what man and society could be. As long as America is less than its potential, the nation as a whole is impoverished by that fact. As long as there is the other America, we are, all of us, poorer because of it." (p. 179)

In light of this definition and further analyses by the Federal Government and the AFL-CIO we can estimate that 40-50 million Americans are poor. These people live in the richest nation in the world. This bears witness to the importance of social doctrine in our schools.

Our graduates will live in this world. There are no ready solutions to this problem. In fact, as it now stands we have no reason to believe that our students, as a whole, even *care* about finding a solution to these problems. Thus although we must greatly emphasize the "solutions" offered us in the encyclicals, we must even more *push* our students into a real desire to see and attack these problems. Otherwise, our schools will find little justification outside of the purely academic world.

### 2. Pope Paul and World Poverty

But poverty is not an exclusively American problem. As Pope Paul VI pointed out in his December Allocution (1963),

"It has now become scientifically proven to us that more than half the human race has not enough food. Entire generations of children even today are dying or suffering because of indescribable poverty. . . . And unless this heart-rending situation is relieved by opportune remedies, we must foresee that it will grow worse and not better."

The answers to the questions of world poverty make even greater demands on us than those of domestic inequity. We need trained Christian economists who are willing and able to work overseas. We need doctors who will give up the comforts of life in America to help other men. We do not need mediocre Christians, but Christians willing to sacrifice for Christ in His underprivileged members.

What our education must produce, then, is not just "college graduates" but convinced Christian college graduates, who are aware of the world's problems and are willing, even eager, to face them with a conscience and heart informed by the love of Christ. If our graduates are only distinguished from their counterparts coming from other colleges by having "book-answers" to certain moral problems, we are in a very true sense wasting our time.

### 3. Practical Measures

Concretely, what can our schools do in the world-wide fight against poverty? Mentioning it in the courses we teach is something, but it is not enough. Our students need experiential knowledge of poverty. Numbers of them must be confronted with the reality of the situation. The International House at Le Moyne College is an excellent example of such an attempt. Having students actually work with their hands, building houses and roads for the poor in a Latin-American village, besides living, talking and exchanging ideas with people of other lands, is an educational experience they will never forget. Such first-hand knowledge is indispensable for the active social awareness our students need today.

But the International House is only one instance. Such organizations as The National Newman Federation, The Lay Extension Group, AID, PAVLA, The Peace Corps, etc. can provide spaces for many more workers at home and abroad. Catechism work and volunteer works in poor neighborhoods can provide contact with the underprivileged for those who cannot leave their own home environment during the actual academic year. Even placement of students in meaningful summer work can be helpful. Cities provide many chances for work with the poor in summer recreation and camp work. Our sodalities offer a convenient structure for all such efforts.

Another facet of the problem is the question of racial justice. Poverty thrives on bigotry and lack of culture. We should strongly support integration and improved education for Negroes and Puerto Ricans, and encourage our students to do the same. We should point out to them the real opportunities that psychologists, economists, etc. have to attack poverty. We ourselves must give witness to our concern in our teaching, preaching, and other ministries. There seems no reason why every Jesuit institution, school or parish or retreat house, should not be a flourishing center of interracial activity. The college student of today, whether Catholic or not, is involved in a real search for values. If we do not demand all he has to give, we will find that he will settle into the complacency typical of many educated Catholics today. We must make a real effort to avoid this;

otherwise we are not fulfilling the demands of our Jesuit vocation, as described for us by Father General Janssens in his stirring letter of 1949, "On the Social Apostolate."

In his letter on the social apostolate Very Rev. Father General provides an excellent summary of what Jesuit training should do for our students' social awareness.

"... our students should take up the practice, according to their age, of visiting the homes of the poor, the workshops and mines of laborers, and their centers; let them not only hear the words of their teacher exhorting them, but let them see with their own eyes and touch with their own hands the proof of how truthfully he speaks to them. The Society will certainly achieve a work of no small merit in the eyes of God if from her colleges young men, freed of that pagan mentality which adores riches, go forth steeped in that charity which seeks above all the good of others and is ready to work with the Church in bettering the temporal and spiritual conditions of the greatest possible numbers of human beings."

### II. Liturgical Renewal

It cannot but be significant that, in the designs of Divine Providence, the first schema to be discussed and the first constitution to be promulgated by Vatican Council II is that "On the Sacred Liturgy." The liturgy is central in the current renewal of the Church.

It could almost be said that the liturgy touches everything going on in the Church today. Dogmatic research, biblical studies, renewal of parish life, Christocentric piety, emphasis on the sacraments as the source of strength for daily Christian living, union among Christians, union among men of different races, missionary adaptation—all these things can either flow from or culminate in the liturgy, the well-ordered and meaningful public worship of God in union with Christ, His Son and our high priest. The possibilities of the liturgy for fostering the ecumenical dialogue with our separated brethren have been admirably discussed by Father C. J. McNaspy in *America* ("Liturgy: Barrier or Bond?," *America*, February 29th, 1964, pp. 278-280).

#### 1. Jesuits and the Liturgy

It need hardly be said that Jesuits should be leaders in this field. Some Jesuits certainly are—men of the heroic stature of Gerald

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Ellard and Josef Jungmann spring immediately to mind. But there is no reason why *all* Jesuits shouldn't be liturgical leaders, at least to the extent of giving a sympathetic understanding to the changes undertaken since the epic break-throughs of Pius XII (the revised communion fast, the new Holy Saturday liturgy) and being able to conduct liturgical services well and explain them to others, both of the clergy and the laity. As a start, it would be valuable to be familiar with the three most important documents on the matter for us:

1. Pope Pius' last official publication, the Instruction on "Sacred Music and the Sacred Liturgy" of September 3rd, 1958;
2. The consequent instruction and ordinance of our Very Reverend Father General Janssens on "The Training of Ours in the Sacred Liturgy" of December 25th, 1959;
3. The "Constitution on the Liturgy" of the Second Vatican Council, promulgated December 4th, 1963.

To complement these documents the regular reading of *Worship* magazine, (Collegeville, Minnesota) is an indispensable, but altogether pleasant and rewarding tool. Among Catholic periodicals devoted to fostering a live, dignified and appealing popular worship of God, *Worship* ranks second to none in the world.

### 2. Concrete Suggestions

There seems further to be no reason why every Jesuit institution, be it school, parish, retreat house or residence, should not be a living center of liturgical renewal, radiating its influence outwards to other Catholic schools and parishes, or, to use another metaphor, every Jesuit institution has the opportunity of being a real "hot-bed" of the revitalized, liturgy, i.e., a *seminarium* or seed-bed of healthy, vigorous liturgical practices. Certain practical things every Jesuit house or institution could do in the liturgical apostolate would be these:

1. Have its own liturgical functions performed well, with fullest possible participation and understanding;
2. Conduct lectures or courses or demonstrations for interested parish priests of the area;



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3. Give such talks, or courses to their own students or parishoners or retreatants;
4. Offer such lectures to interested Protestant ministers;
5. Train the young to participate as commentators, prayer leaders, etc.;
6. Encourage singing at liturgical functions and have a competent choir.

Interest and ingenuity will suggest many other concrete means of implementing the Church's liturgical revival. Many of these things are already going on in our houses of the American provinces. Such efforts are to be thoroughly commended, especially since they have often, up to now, met with scepticism, condescension or even opposition. Now that such negative attitudes are at best anachronistic, our liturgical leadership should grow. In fact, it will have to grow, if we are not to be surpassed by the many others of both clergy and laity who are today fervently dedicating their talents to this field so important for the Church and so dear to the heart of our most recent Popes.

### III. The Ecumenical Movement

"Ecumenism," "dialogue," "separated brethren" have within the short space of the last five years become standard terms in the Christian vocabulary. Ever since Pope John XXIII on January 25th, 1959 issued his ringing call to the world wide Church to convene at an Ecumenical Council, the eyes of all Christians have been turned towards unity, that wispy ideal that has eluded Christianity for a thousand years.

Day by day we realize more and more deeply that Protestants are not just "heretics," but "separated brethren," that the lines of communication must be opened and kept open by "dialogue," not clogged up by diatribe, that "ecumenism" is not just a starry-eyed attempt to ignore real differences or water down doctrine, that it has nothing to do with relativism or religious indifferentism, but is a movement inspired by the Holy Spirit, the breathing of the Spirit in our times. Since Pope John, the Catholic Church is living in the "ecumenical age."

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### 1. The Jesuit Role in Ecumenism

These new terms could become mere slogans, however, and the whole ecumenical movement could conceivably degenerate into a mere fad, unless it be given truly solid foundations. Much prayer, study, research, clear thinking, dedicated work and sober enthusiasm are called for. The good ecumenist must be a well informed and devoted Christian, a man of firm conviction and of gentleness, accustomed to acting *firmiter et suaviter*, a man of zeal and prudence, a man of prayer and action, a man formed to be *in actione contemplativus*. Is not this where the Society comes in? Are not Jesuits called upon by their whole training and mode of life to be *insignes* in the ecumenical movement?

There seems a further reason, based on history, why the Society has a special role to play in ecumenism. In God's Providence it was the Society which supplied the main thrust in the gigantic task of the Catholic Counter-reformation (as one history professor once put it, the best book you can read on the Counter-reformation is the life of Peter Canisius). With Vatican Council II, some have said that the age of the Counter-reformation is over—does this mean that the Society's work is over, that we no longer have a dynamic historical role to play in the Church? *Absit!* Far from it! No one can doubt that the whole epoch of the Reformation-Counter-reformation has now entered a new phase. But is not this precisely the phase of the historic synthesis of the Catholic truths secured through the Counter-reformation with the valid, though admittedly often one-sided, insights of the Reformation? And who should be more capable of constructing the foundations of this synthesis than the members of the Society of Jesus, which was born in the time of the Reformation, and thus, as it were, congenitally-understands the problems thereof? Indeed, the Jesuits of the Counter-reformation succeeded in their day in effecting just such a synthesis, by combining a vigorous devotion to the person of Christ, a fully Christocentric piety (which was certainly one of the main concerns of the Reformers) with an unquestioned and total loyalty to the Holy See (which was one of the points of Catholic doctrine the Reformers most vehemently attacked).

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As a matter of fact, Jesuits *are* playing a special role in the ecumenical movement. Cardinal Bea, as head of the Secretariat for Promoting Christian Unity, and Father Karl Rahner, long a participant in the high-level *Una Sancta* theological discussions held annually in Germany and now one of the most respected *periti* of Vatican Council II, are two examples. In our own country, the recent untimely death of Father Gustav Weigel underscored most dramatically the unprecedented esteem he enjoyed in the eyes of those of other faiths, plus the contribution he was able to make towards unity by his open attitude and true Christian charity.

### 2. Practical Suggestions

What can be done in a practical way to further even more the cause of ecumenism in the works of the American Jesuits? Our schools, parishes and retreat houses seem to offer precious opportunities in this line. The following are some of the possibilities:

1. Have ecumenical discussions with Orthodox, Protestant or Jewish clergymen, under auspices of a student Sodality, parish men's club or other organizations;
2. Build up an ecumenical section in parish, school, or retreat house library;
3. Invite non-Catholic clergymen as visitors, lecturers, etc.;
4. Conduct reciprocal "open-house" days, with Catholics visiting the Protestant church, school, etc. one week, and having the Protestants return the visit the following week;
5. Hold retreats for Protestant clergymen, as has been done at Mount Saviour near Elmira, at the Passionist retreat house in North Palm Beach, Florida;
6. Have ecumenical study groups work together privately and publicly, studying the Bible, or the history of the Reformation (cf. the book by Joseph Lortz, *How the Reformation Came*, New York: Herder and Herder, 1964) or the ecumenical council Vatican II;
7. Accept invitations to speak to Protestant groups *on anything* (openness and willingness to answer any and all questions with

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honesty, humility, and sincerity seem to be the best ecumenical tools available);

8. Have common prayer services on certain special occasions, such as Thanksgiving, Christmas (this has worked out well in Holland);

9. Sing good hymns in Catholic worship, even if "they're Protestant:" (which might mean, they're written by Johann Sebastian Bach);

10. Encourage interest in and study of Orthodox and Protestant Churches among students, parishoners and retreatants;

11. Co-operate with non-Catholic religious groups in common social enterprises, such as fighting smutty literature, offensive movies and TV, helping the poor of the neighborhood, providing leadership and playing facilities for youth, forming committees to welcome new people in the neighborhood especially if they are Negroes or Puerto Ricans, working towards fair housing, education and employment policies, social and racial justice;

12. Above all, think and speak charitably about the separated brethren in class, sermons, lectures, retreats and private conversation, making St. Paul's word our motto: "*Facientes veritatem in caritate.*"

It may surprise us to hear the Holy Office, which has had a very bad press lately, speaking out so beautifully and wisely on the question of ecumenism as far back as 1949. An Instruction "Ecclesia catholica," dated December 20th, 1949, which may or may not reflect the attitudes of the then Father Bea, S.J., admonishes us of the importance of working for Christian unity:

"Reunion belongs to the foremost tasks and duties of the Church. . . . This highly significant effort toward the reunion of all Christians in the one true faith and in the one true Church must become more and more one of the most important aspects of the total care of souls and one of the chief concerns of the urgent prayers of the faithful to God. . . . All, especially priests and members of religious orders, should be encouraged and exhorted to advance and fructify these efforts through prayer and sacrifice."

## The Art of Being a Christian

*An Essay In Search of  
The Meaning of Religious Life*

RALPH A. LEITNER, S.J.

### INTRODUCTORY REMARKS

The pages which follow cannot pretend to offer a summary of Christian spirituality, but rather a few insights into the meaning of religious life, and they are written in the hope that they will stimulate a greater awareness of the complexity and beauty of that way of life.

There is, of course, a danger in striving to emphasize a human understanding of what is possessed in faith, and it is the possibility of forgetting about the essential importance of the gift of faith itself. A human "explanation," for instance, of the life of religious vows could easily degenerate into the description of purely natural ideals. But description which would present God's role in religious vocation as something insignificant could itself be significant only as a distortion.

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It must be stated at the outset, therefore, that what is written here cannot be interpreted in a way which would have no essential reference to the grace of God, or to the sacraments through which that grace is normally conferred. If Christ is not really present in the Eucharist, all that shall be said in the following pages must be absurd. For the human "art of Christianity" about to be outlined is not dependent merely upon a human conviction of the greatness of man, or even upon full belief in the human moral perfection of Christ. It is solely for those who believe that Christ is God, that our whole world is sanctified in and through Him alone, that outward signs are the ordinary means by which grace comes to us, and that the ideal form of human society is to be achieved as the Mystical Body of Christ.

Another statement which must be made now is this: although reference to the religious life as such will be predominant in all that follows, there is implied no denial of the fact that Christian perfection cannot be measured solely against the standards of "professional" poverty, chastity, and obedience. Our great and holy laymen stand as sufficient proof of that. And true charity will be the mark of Christian perfection, *par excellence*, as long as Jesus Christ continues to be known as the Incarnation of all that is good and true. On the other hand, what is said of religious life pertains quite often, and often quite fully to the living out of the more general form of the Christian vocation.

Christ's presence in our world is, and was, a presence for all men, *important* for all men. His Incarnation is to achieve its full realization through all men. Those whose profession it is to bear witness to that presence, therefore, are not members of an exclusive rank. If it is true that they are especially blessed, and somewhat *élite*, that fact ought to be more conducive to the genuine humility which waits upon grave responsibility than to any form of pride. May God grant to all His religious priests, brothers and sisters the grace to know the joy of that humility.

*A Note Concerning Finitude*

## I

The age in which we live is truly a happy one for Christians. Our libraries and book-stores are being flooded with testimonials to the real significance of the Incarnation. Men are conscious—perhaps more than ever before—of Christ's love of *what they are*, and that they enjoy a dignity from which God Himself did not feel the need to recoil. Christ, at last, is known as a human being, more by what He did than by what He "could have done," more by the fact that He loved than by the speculation that He did not have to love at all. He is clearly one of us, clearly, too, the Revelation of something good. Who, we might ask, could fail to see in Jesus Christ a disclosure of the meaning of history, or in the approach to Him a full-becoming realization of human perfection? (And we might ask these questions without any reference at all to the grace which enabled us to do so.) The Incarnate Word, we might say, has given a meaningful sense to final causality; He is the virtual reality of each man, of all men, and of Time itself. The idea of God's love has been embodied for us, and we know that love now as an existential fact.

In so speaking, we would be speaking truly—if perhaps inadequately. God entered time, and the world gained a dimension of infinity. Matter became important because Christ added to it the perspective of His divine Personality, and because in coming He taught us the meaning of a sacramental universe. Since the Incarnation, nothing could be cast off as irrelevant to the establishment of the Kingdom of God simply because of its materiality. For God became material and spiritual man; in Him the actions of time and the acts of eternity were identified. In Him the moral perfection of man was fully revealed, once for all time, and every step in the evolution of that perfection was sanctified. The fulness of man *was* God. And this is the glory of every man and of God.

But we have arrived at a point of great misunderstanding. For while it is true that in Christ, the point of intersection of eternity with history, man was God, it does not follow that the fulness of every man requires that he *be* God in existential unity. Man's per-

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fection and beatitude is to be achieved in finite possession of God through knowledge and love, not in the infinite possession implied by identification. And the saintly man is the man who wants God to be God, to be Other than himself and the object of his love. Human and divine nature within the identity of a single Person was achieved only once, and it is man's task to interiorize that combination intentionally—not existentially—insofar as he has the power to do so.

PERHAPS THAT KIND of distinction lies at the heart of the answer that must be made to a fairly common confusion of human achievement and the presence of divinity in history. Perhaps, indeed, Christ has somehow become a *tool* of history. Through Him men could come to realize not only that human nature was good in itself and in its potential, but that it was actually possessed of a perfectibility beyond all reckoning. But human nature *is* not divine, any more than the human nature of Christ was His divine nature. And so, while it is ideal for us and within our power to direct the course of history toward Christ, the fulness of humanity, our ultimate purpose must consciously be the possession of Christ as God. The achievement of Christ's total presence in the world must be viewed as preliminary to the divine act by which we are to be swept into the infinite. It is, in a word, our job to become as fully as possible like the human Christ, so that the full Christ may share His divine Person with us. We approach from the side of time—our only approach—and God meets us at the point which joins time with eternity.

With that in mind, it is surely right for us to realize the human perfection, indeed the cosmic perfection for which we are truly responsible. But it is not befitting Christian men of the twentieth century to revert to a kind of space-age Renaissance, or second-bounce Enlightenment, as if true perfection had never been revealed to us once for all. It is more a tribute to our intelligence that we remember the fact that infinite perfectibility implies a proportional imperfection, and that the acts of God, the call of God, and the direct Revelation of God—and these alone—are of an entirely different order and character than all perfectible reality. If human "fulfillment" is the effect of contact with perfection, then surely it can flow from the imperfectible acts of God as well as from any kind



of perfection acquired through even the holiest and best efforts of man.

One such contact with the direct action of God in our world is the "call" which He gives to those who are thereby enabled to choose to lead the life of religious vows. In that call and its concomitant choice lies the genuine experience of fulfillment, an experience had as often as the choice is reiterated. The whole existence of a man or woman thus called to religious life is committed to the work of full response, to the understanding and interiorization of the fact of revelation already possessed in existential encounter. Success or failure as a human being remains, for the religious as for all men, a matter of responding to or turning away from the perfection chosen as the guiding principle of his life.

The choice of religious life, of course, is a response that simply could not be made unless God first called. For we can only strive toward what we know to exist, and our personal knowledge of God as One Who loves us is fully dependent upon His own free choice of Self-revelation. Furthermore, the call and the choice and the personal relationship which comes about as a result of both is something unique in every case. It is, therefore, just as difficult to apply adequate concepts to the description of any two religious lives as it is to compare religious with laymen. This much is certain, however: all who have been called by God to lead the religious life have been set apart by Him to glorify Him in a special way.

YET EVEN IF RELIGIOUS MEN and women are "set apart" by God, they are nonetheless only men and women. Priests and brothers and nuns may love to remember that man does not live by bread alone, but they do well to remember that bread can help them. They too, after all, are essentially and inescapably historical beings, and their personal perfection simply cannot be divorced from participation in the perfection of the things of time and history. Besides, when God calls man, and makes His will known to man, He is always offering to man the opportunity to *be something*, or to *do something*. And since God does not ask the impossible, His call is always to fuller manhood. In a certain sense, really, the religious differs from other Christians only in the manner of his commitment.

It would seem that we can aptly describe the man of vows as a

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“professional Christian,” as a man who has chosen, through stringent self-imposed obligation to lead a life of Evangelical Counsel, to center his whole life around a respectable and respected “specialty.” He is a man who has chosen to bear witness to the *importance* of something—and in his life that something is the Incarnation. Called first to recognize that importance for himself, the religious has vowed all that he is and all that he has to the task of embodying it in his person for other men. To do that, he must try to become for men a living symbol, a being-for-Christ directly suggestive of transfinite importance of Christ for all ages. That this specialty of the religious is respectable can be demonstrated only to a man of faith; that it is respected by other men is something readily inferred from a picture of any of the world’s beautiful monastic sites.

But it would seem that we have just skimmed over a very real problem. Somehow or other, almost every treatment of religious life has touched upon the idea that the man (or woman) of vows is a being-for-Christ in the world. But that has been done with little or no reference to the fact that the person in question is a *human* being-for-Christ, with drives toward human, and not merely transcendent, fulfillment. Indeed, a man cannot be a being-for-Christ unless he is first a human being-for-the-world-in-Christ. This is what must be meant if the religious is really to bear witness to the importance of Christ *for the world*. God became man so that men could know His love, and the religious must become a full man so that other men may accept his witness. Psychologically, intellectually, and in every possible way, the religious must be “all there” for his fellow men. He must act in accordance with the facts of his own human nature, namely, that he is sharing with men not a higher than human experience, but rather a higher experience of all things human by reason of his perspective of the transcendent importance of Christ. If vows would make him so idealistic as to keep him from that kind of witness, then he ought not to pronounce them!

The vows, of course, need not result in any kind of dehumanization at all. (That is a danger which exists mainly for those men and women who do not think that the vows *could* do such a thing!) They are real roads of fulfillment, the imitation of what was chosen by the fullest of all human beings, Christ Our Lord. It would be a

serious mistake, therefore, to say that, by the vows, our basic areas of fulfillment are being "lifted" out of our lives, and even more cunningly dangerous to say that they are being "replaced" by anything or anyone. The vows are a way of human life; they are Christ's way. But *poverty, chastity and obedience are not Christ*.

There must be a way, it would seem, to show how the vows of religion perfect a human being, *as* a human being, even though their acceptance must be solidly grounded in an act of faith. There must be a way, that is, to show why Christ chose the kind of life that He chose, and how that life made Him more meaningful for men. We in the religious life have chosen freely to imitate Christ's life of poverty, chastity and obedience, but is it not likely that our imitation can be complete only if we respect, after *inspection*, the *intrinsic goodness* of that human way of life just as Christ Himself must have done? On the assumption that it is likely, the rest of this essay will depend.

## II

MAN IS CREATED to know, love and serve his Creator, and thus to glorify God and be happy with Him for all eternity. So says the catechism, and so says every man who believes in a life after death. While it is true that the statement as it stands could not be made meaningfully without God's revelation of its content, however, it does not necessarily follow that a similar formulation of human reality could not be hit upon quite naturally. *The* idea of All Good and All Truth does not necessarily exclude *any other* idea of all good and all truth; and it is, in fact, through the latter that we are enabled to come to understanding of the former. Likewise, it is through the experience of knowing and loving the persons with whom we live that we learn the meaning of knowing and loving God. The fulfillment of man is always and everywhere the complete development of his faculties of intellect and will, and development is a function of time rather than of eternity. God may hasten that process, but He does not suspend it, and mysticism is less a miracle than Transubstantiation.

Man is created to be a man, a being who comes from God and finds his way—in time—back to God. More importantly, man is cre-

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ated simply *to be*. His very existence is what counts more than anything else about him, and other things take on their importance insofar as they are seen to be perfective of the existence of man. Human life, in fact, is most significantly a striving *to be* more fully; it is the ongoing creative actualization of the value of existence. It is the drive of creativity which strives to bring all things into existence with itself.

In using the word "creativity," it is wise to mention the fact that, like all words which we can apply both to God and man, it is to be understood analogically. Man does not make something out of absolutely nothing in the way God does. On the other hand, creation and creativity imply in both cases the idea of conferring existence through an act of love. And in this sense men create even God. Basically, however, it should suffice to remember that in speaking of human "creation" we are talking about the way in which men confer a *new mode* of existence upon already existing reality. If a new word would be more desirable from the viewpoint of theologians, then let those theologians come up with one for us.

CREATION IMPLIES LOVE, and love implies value, and value implies knowledge of some kind. And to speak accurately of knowledge and love means to remain within the context of persons. Yet it is significant that we speak of "loving" a musical composition, a poem, or even a very fine dinner. For what we are actually saying is that we love its existence—an existence, we will reflect, which stands as a witness to creative human love. If we act with a fair degree of normality and propriety, therefore, there is little likelihood of our smothering instruments, words and food with affection; that kind of expression goes, if anywhere, to a composer, a poet or a chef. And if we really knew what we meant in saying that we love—or want to love—all that God has created, He, and not His works, could expect our complete surrender. Such is the surrender of religious life: God the Creator is loved above all His works, for all His works, *professionally*.

But suppose now that a man should say that he "loved" Beethoven, and never listened to any of the Master's music. Suppose, that is, that what his statement rests upon is some momentary contact with the spirit of the composer's work, and that the contact—ade-

quately convincing in itself—were never renewed through repeated attention. Somehow, it would seem, he would tend to forget the meaning of his statement. Surely he could not claim to love the great composer professionally.

On the other hand, is it not reasonable to suppose that a man's love for so great an artist could direct the entire course of his active life? Could not a man, giving up every recognized measure of financial and intellectual success, still feel that he is going in the direction of human fulfillment? Do we not in fact hear of men who even choose celibacy in order to achieve that kind of human fulfillment? The question here is not whether such a man is making a *right choice*; for the sake of analogy it is enough for him to *think* that he is right. God alone, of course, is worthy to receive the complete surrender of a man's life, but the fact of the matter is that there are goals in human life which evoke response similar to that which God alone deserves.

In view of those statements, it would seem reasonable to draw a comparison between the man who would give up all for the glory of an art with the man who would give up all for God. For the musician—most likely we are dealing with a man who, if he wasn't a musician to start out with, has become one in view of his specialty—is in fact a kind of religious. If it is true that, in his life, there is no God but only a god, that fact fulfills rather than destroying the analogy. For such a man has become a living symbol of the importance of a composer, creator of what he has come to love above all else (as far as he knows). And such a man would surely want the composer to be heard and known and loved as he hears and knows and loves him. This religious of the musical world would want all men to see all things through the perspective of Beethoven.

The analogy should be clear, and clearly an analogy. For in presenting a partial view of human creation alongside the fulness of Christ's Incarnation, it has suggested nothing more than the law of all analogy, and therefore the law of all man's knowledge concerning his relationship with God. By reason of that law alone can we say in the same sentence that God exists and we exist. And it is only through analogy that we can get to the meaning of commitment, vocation and response.

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Assuming that the word commitment has meaning for us, then, let us go on to apply to religious life some of the concepts which are naturally tied up with commitment. Let us mention first of all that love shows itself in deeds rather than in words; that the words pronounced in a religious vow formula cannot be excepted from this rule; that professional Christians, like all professionals, must attend to the works of the Creator Whom they are striving to glorify. Let us try, furthermore, to see how a life of poverty, chastity and obedience could understandably be tied up with the notion of commitment itself, in the hope of realizing that such a life is *most understandable* as the sacrifice involved in the *most reasonable* of all commitments—a life dedicated to God. For, while it is true that, in so trying to understand, we will reach the area of mystery sooner or later, there is a good chance that what is learned in the meantime could save a vocation or two.

### *Toward A Greater Understanding*

#### POVERTY

In many areas of contemporary society, a man is defined by what he has. A millionaire, for instance, is more a millionaire than anything else. And an extensive property owner is known better through the measure of acreage than of character. The fact must be faced: possession may not be everything in this world, but it surely does count for something.

On the other hand, definition of a man by what he has is a rather high-ranking insult to human dignity. A man, after all, *is* something first and foremost; what he *has* is meaningful only because it may attest to the qualities of thrift, diligence, prudence and sobriety which have enabled him to win whatever success—financial or otherwise—he enjoys. If those qualities in their turn point up to a sense of responsibility, they have merely completed the circuit and brought us back to what a man is.

Yet it might be asked if there is anyone who would be willing to demonstrate how the poverty of Bethlehem made Jesus Christ less a man than he could have been under more affluent circumstances. If

there is, perhaps he would be kind enough to point out also how the twelve-year-old Who simply amazed the Temple Doctors of the Law could have been more impressive had he emerged not from Nazareth, but from the home of Israel's wealthiest citizen. For with that as a start it should be easy to instill an utter disdain for the fact that "the Son of Man had no place to lay His head." And that done, the failure of Christ to use that head would have been thoroughly exposed, and the life of poverty which He led would have been shown, at its best, as an unfortunate misunderstanding of God's design for the fulfillment and perfection of every man through a developed sense of responsibility.

The fact of the matter, of course, is that such "demonstration" simply cannot be made. Christ was quite clearly a man of high character and intelligence, and what He had or did not have in the way of personal possessions becomes noticeable only when we reflect upon how little that really mattered in His case. It is simply a fact that the poverty which Christ practised manages to escape our thinking about Him most of the time. Important always is what He *was*, not what He had or did not have.

ON THE OTHER HAND, the poverty of Christ can be extremely significant for our deeper reflection. For the choice of *being* over *having* is irrevocably tied up with an absence of all insignificant definition. A man is a man, and if he is *not* a millionaire, he is saved from one more mark which might keep him from being known first and foremost as a man. Still, that is not quite a fair statement of the case. Often, it is true, the choice of *having* something valuable is really a choice of one's own fuller being. It is a choice involving growth in responsible living. Yet the man who *is* only, and who *has* nothing by reason of a vow, learns perhaps the greatest responsibility of all. For he has taken it upon himself to grow as a man through the care of someone else's possession, of the creature which he is and cannot have because he belongs to God. As a human being he may refuse to respond to faith in God's supreme ownership of himself and of all that is, but the fact remains that he is given the chance to learn responsibility not despite but because of his vow of poverty.

Let us turn once again to an example used already, to the "professional" lover of Beethoven, and see in his life that same choice of

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*being over having.* For surely we can find it there. It could not be supposed, for example, that a man who has vowed all his efforts to the cause of the composer's glorification would rest content in achieving that goal only within the confines of his own home town. More likely than not, he would desire ever to be "on the move," "living out of a suitcase," if need be. Chances are, too, that he would have little or no interest in owning a very elaborate home, or even car. For that kind of *interest*, even if he actually did have such possessions, could only tie him down, could only *confine* him as it helps to *define* him. And if our musician is worth his salt, most of what accrues to those who have money should strike him as relatively unimportant.

It is interesting to reflect, too, on the fact of how few professional musicians retire after they have made their first fortune, and also on how many there are who virtually do not know where their next meal is coming from. Poverty may well affect them, it is true, but wealth could never by itself make them happy. The musician—like the poet and painter—has a vocation to be what he is, a call to protect and foster the spirit of musical creation. Poor, he is still responsible and responding.

Not every musician is a composer, it is true, and in calling him an artist we cannot mean precisely the same thing as we do in calling Beethoven or Brahms an artist. Yet the title does suit the non-composing musician in a real sense. For if he does not add anything of himself and his own experience to his reproduction of the works of the masters, if he does not create at all through interpretation, then he is not worthy of the title of musician. One must do more than hit the right notes on a keyboard to be called a pianist. He has somehow to make what is written his own if the spirit behind the written score is to have the life it was intended to have. And it is in that sense mainly that later we shall speak of the religious as artist. His vocation, too, is to learn how to discover how the spirit of God's creation may be fostered and protected through his own artistic use of it. He, too, must make what God has created "his own."

THE VOW OF RELIGIOUS POVERTY, of which we have been speaking, could not offer a way of personal fulfillment if it included within its meaning a privation of that kind of nonmaterial possession



by which a man makes things "his own" through knowledge and love. And, as a matter of fact, it has no such meaning. Its concern is strictly with material definition, not with the kind of possession which is the very mark of a spiritual man. Poverty means that we do not take it upon ourselves to destroy in any way the things which belong to God; it does not mean that we should call nothing our own. And poverty requires only that, in our choice of being over having, we only strive to possess those things which, with dignity, we can become. We cannot have absolutely the creature that we are, but we can improve what we are. And in this double responsibility, a religious, as much as any man, finds ample opportunity to grow to maturity; he must care for the possession of God, and he must do everything possible to realize the power which is his to become all things through knowledge and love.

If what has been said so far has somehow implied that all the traditional ideas concerning religious poverty are sheer nonsense, then a serious mistake has been made in the writing. For it would be something like the mistake of speaking about love without realizing the necessity of sacrifice. All that has been attempted has been a shedding of light on *why* the things of this world can be seen as harmful for men who would *be* men; *why* definition as a "man of the world" implies a negation of true manhood. *That* material goods can have such negative effects has been the legitimate and accurate doctrine of spiritual men for centuries.

"Blessed are the poor in spirit, for theirs is the kingdom of Heaven." They *do* have something!

#### CHASTITY

Perhaps it is good to begin our treatment of the second vow by emphasizing a point which was somewhat underplayed in the section on poverty, namely, the fact that the life of the religious vows is possible only when founded on faith in God, and lived with the aid of God's grace. For while nature is fundamentally important for the action of grace, the fulfillment of man's natural drives is only part of the picture of true perfection.

With that much said, and keeping it in mind throughout these pages, let us see if we cannot find in chastity, too, a basic choice of

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*being over having*, of possession of all things through knowledge and love over definition by material situation and ownership.

If, however, what we say here amounts to a claim that the married state could possibly be equated with possession or with purely material situation, we would surely betray the *naiveté* which many people instinctively associate with professional celibacy. Certainly, therefore, that is *not* what we have in mind. For the married man is following the vocation approved and encouraged by God for him, a vocation which requires its own special graces. He finds in his wife the way to full manhood, and in that manhood a way to the possession of God. More easily than does a religious, the married man learns what it means really to love. He learns what it means to live for another. In a word, he finds out the value of sacrifice—or else!

There is no call, therefore, for a religious to pat himself on the back merely because he is celibate. He must learn, as well as the married man, the meaning of love, and of the sacrifice which makes love possible. Unless he does that, he will be a human failure, and the nature on which God's grace is asked to build will be of a very shallow sort. The question is not *whether* a religious should find out humanly what a man in love is asked to do; it is rather *how* he may find it out. That is the question at issue here, one which we shall try to handle through a rather lengthy approach.

GOD IS THE ABSOLUTE SUPERLATIVE of every pure perfection. Yet as men, we know only comparative degrees and superlatives which are at least relative to our knowledge. Our understanding, therefore, is always finite, and that includes our knowledge of God. We call Him "the best imaginable," and "the most knowable" of all reality, and so He is without our ever really knowing what we have said. It is exactly the same if we use the terms "ALL Good" and "all Truth." We simply do not have concepts adequate to those expressions. Our salvation, of course, is in knowing our own limitations, and the road of analogy leads far.

Using terms insofar as we can understand them, then, and remembering that in saying "all Good" we are implying and not defining God, let us say that "all Good" is *proportioned* to a man's capacity to love inasmuch as his possession of God must always remain finite. For even the *direct* Revelation of God to man cannot escape

this law; and every time God makes Himself known to us He enters history and finitude, repeating the miracle of Incarnation. In this sense, Christ is always and everywhere what we mean by God; His human love is always the most that we can know of God's love.

Something like that exists to a lesser degree on a less exalted level. For is it not true that men speak unhesitatingly about "everything" and "everyone" in the world, about all goodness and truth and love? Yet a single man in a single lifetime really cannot then know what he is talking about; he simply cannot reach all of that in direct knowledge and love. What he offers is no more than belief in the existence of what is implied by his ideas. His conclusions are often valid, certainly, but that does not free them from the limitation of being merely human.

Humanly speaking, then, everything known and loved is a step in the direction of possessing all that is true and all that is good—insofar as good and true are humanly knowable. And the more intense the knowledge and love, the bigger the step taken. If, as in marriage, the knowledge and love is of such an intensity that all objects of mind and will come to be related to the spouse known and loved, then it would seem that as large a step as man—on a natural basis—*could* take has in fact been taken. The married man has, through his marriage, agreed to *channel* his entire quest for the good and the true. And that is a sacrifice demanding not less than everything.

THERE IS STILL A WAY of organizing our love, however, which is other than the way of unifying intensity. Extensiveness, too, within the bounds of a man's possible experience can give "wholeness" to his knowledge and love. Surely the *number* of manifestations of a man's love is not to be offered as a substitute for love more genuinely though less frequently expressed. The famous story of Don Juan attests eloquently to that! Yet the number can count for something, and something important. Quality is, in fact, a quantity, and quantity is a quality. The idea of "how much" can be applied with equal accuracy to both, and both point to greatness and completeness.

Quality, of course, represents the more important side of human love, and even its apparent absence is the absence of love itself. The religious vow of chastity, therefore, cannot be understood as

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love of any human kind if it is explained in terms of a choice of quantity (extensiveness) *over* quality (intensity). Yet that does not mean that it cannot be considered a conscious choice of quality *with* quantity, a refusal to *lessen* quantity in the way demanded by an emphasized finite channel of love. Chastity, as a human choice, is the choice of freedom from just such a demand; by it a man is freed from definition by what he *has* or *has* chosen, and is only what he *is*.

Needless to say, a married man who does not remember his status while dealing with women other than his wife is in for some rather interesting questioning. His trouble begins when he begins to be too much the "universal man." On the other side, the religious gets himself into a bit of a fix if he finds himself becoming too "particular" in his relationships with other people. His love has been qualified by a promise not only to love God above all things, but also to love as much of God's creation as he possibly can. As a professional, he must try to experience<sup>3</sup> both sides of completeness in his love of God. This is surely a goal which he will find it just about impossible to achieve alone, but which is just as surely worth a try. God has the most remarkable ability of coming through with graces when we need them. And faith in that indefectible presence of God is what enables a man actually to make the attempt. Moreover, although the act of faith itself is not rationally explainable, it *does* nonetheless give sufficient *reason* to the acts which follow upon it. In this respect it is analogous to the insight of our musician friend into the transfinite importance of the composer.

In the natural order of things, of course, there would be something quite definitely wrong with marriage which could not find room for close, outside friendship. There would also be something wrong with a religious who thought that he could not love anyone but God deeply and personally, without grave offense to the Divine Majesty. Such a religious either has not read or has not understood the New Testament. Furthermore, the ideal of being "all things to all men" is hardly achieved by being half a person for that half of the world which represents the possibility of marriage. Chastity is not an ascetical program in the direction of becoming "un-sexed;" it is much more positive than that. Its acts become "better than their

opposites" not by reason of what is lacking in them, but rather because they represent a direct and professional commitment to nothing less than all of God's creatures. Chastity is a matter of "purity of heart," of oneness of intention much more than of purity of body. We must not forget that it is required of the married man too. The strongly recommended guarding of all the senses, as it is found in rules and writings for religious, is nothing more than a suggestion of how to achieve professional excellence.

Naturally, the professional Christian will find very little solace in all our theoretical gymnastics unless he has ever before his mind the glorification of God through imitation and love of His Son, Our Lord Jesus Christ. He can be committed to all things only because he believes that God is in all things. His motto can emphasize a quantitative "more" only because the Christ of his personal encounter is inexhaustible. And it is especially by reason of that personal presence in each loved object or person that his dedication to quantity need not remain a cold, unfeeling enterprise. Everything that the religious loves in this world is part of his love of the Incarnate Word of God, Who is present always as the Spirit of all creation, and Who is the example *par excellence* of human love and human lovability.

CHRIST'S OWN HISTORICAL HUMAN LOVE, moreover, was the love of a real person. It was good, holy, unlimited and undefined. It was the fulfillment of natural drives and faculties. And although it was transcendent of human generations, Christ's love was a man's love for men, and should remain so through those who wish to represent Him. If it had room for favorites, it did not have room for distraction from its "oneness" of intention. If it came most tangibly to one historical era rather than to others, it was merely submitting thereby to the laws of intelligibility which govern all finite minds. To reject all human love, on any grounds at all, would be to attempt "outdoing" the Incarnate Word; it would succeed only in distorting, however, for no form of lovelessness can be good.

One further point calls for mention, and it is the fact that religious life has been traditionally and popularly referred to as "marriage to the Incarnate Word." The religious does not take a spouse, it seems to say, because he already has one in Christ. But somehow

or other, that seems something like talking about "going steady with an ideal." When it is expressed, it so often shows so little awareness of the fact that marriage is essentially a space and time affair, seeking transcendence through genuine human friendship. The prime analogate is on the human side this time, and to speak of "marriage" to the transcendent Person of Christ without reference to the essential requirement of finding Him always in and through the world is, it seems, to misunderstand the idea of the comparison. Christian chastity is a supernatural virtue, but it could not be a virtue at all if it could not be accompanied by natural human expression and acts. And dodging our condition as men is not the same as surpassing it.

That does not mean to say, however, that the comparison is poor. It means only that many things should be kept in mind if it is to be employed.

And let our love for each and every manifestation of Christ be such that only the direct call of God could enable us to move on to what we have yet to know and love about Him. For it is in such a call that the vow of obedience will find its truest meaning.

### OBEDIENCE

Obedience is a virtue required, in some degree at least, of every man. And it does not matter in the least whether or not he feels any personal respect for legitimately constituted authority; it remains a simple fact of life that the man who wants to be anything at all in this world must conform to some established norms.

Chosen obedience, however, is quite another question, and a more difficult one to account for. It is the free choice of limited freedom, dependent upon something which must be as valuable as freedom itself. In fact, it must also hold forth the paradoxical promise of freedom increased by its very limitation. Finally, it must be related to the very center of a man's being, a center which transcends the impulse to *have* things one's own way.

In most lives, chosen obedience can reign only with reference to other aspects of conduct. It is the force which directs poverty—when it is required—and chastity. It is free submission to the law which dictates moral action—sometimes only to what we call the

“Natural” law. And it is in the freedom which is experienced as a result of moral conduct that the man who has chosen obedience learns the value of being what is best for him, even at the sacrifice of having everything as nicely as he would like it. That men in fact do make this choice is a proof for the existence of God.

But to *love* obedience is the occupation of saints and of the “professionally” obedient. They are the men and women who show not so much a *submission* to the order of things as a *desire* to have things the way God has established them. They want God to be God, directing even their love of Him, and drawing them constantly toward Himself over whatever paths He might happen to choose.

There is more to the vow of obedience than imitation of Christ Our Lord. For it would seem that our submission to the will of God the Father through the instrumentality of superiors could never really be perfectly modeled after Christ’s obedience at all. We *must* have faith in the matter, and Christ *could not* have faith; He knew that what He was obeying was the Will of Omniscience, and we simply cannot know that. Yet, with God’s help, the vow can be pronounced. Let us try to see now how it fits into the scheme already presented with reference to poverty and chastity.

If, in speaking of the vows of poverty and chastity, the idea has somehow been communicated that real love and real—though not legal and material—possession of real persons and things must be involved in religious growth, and if it has become at all clear that the “professional” practice of those virtues must embrace consciousness of universality, it should likewise have become apparent that something more than simple acts of poverty and chastity is involved in both these vows. What is proposed now is that the vow of obedience is itself the element which enables the man who is committed to the world in Christ to “move on” to those parts of God’s creation which still await his attention. The professional lover of Beethoven may be expected to feel satisfied spending his entire life listening to the *Ninth Symphony*, but he knows that he simply must get involved in more. Going on to more of the master’s music would be his version of obedience to his professional commitment, and to the transfinite spirit which inspired that commitment. Likewise, if the religious has not misinterpreted poverty and chastity, if he realizes

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that they oblige him to love and possess all of God's creatures in the fullest possible way, then obedience becomes the indispensable path of detachment. It serves as the invitation from God to find more of Himself through more of His creation. It serves, finally, as the needed reminder of the kind of completeness—the side of quantity, in chastity; of becoming all that he possesses, in poverty—which professional men have chosen not to neglect.

We believe, most assuredly, that our religious superiors have received their authority from God, and in that fact lies our reason for obeying them. Furthermore, in view of their participation in God's authority over us, it is not of essential importance that our superiors be intelligent or otherwise gifted. In that fact lies a much needed protection. But to stop at the mere mention of these ideas is perhaps to risk missing half the beauty of the vow of obedience. Obedience, after all, is not a search for security—either intellectual or moral. And security in itself is not the same as personal fulfillment.

Yet it does remain true that any call to move forward in knowledge and love is a call to know and love more of God, and is, in that sense, good. It is perfectly reasonable to suppose, too, that whatever I am called to do *could* be the very thing in which God wants to reveal Himself to me at the time of the given command; only faith, of course, enables me to say that it actually *is* so. It is reasonable to believe, finally, that every command of every superior *could* be reduced to Our Lord's own loving suggestion: "Come and see;" but again, faith alone will enable me to realize that it is He Who speaks. The religious superior represents the will of God for me through my faith, *not* in him, but in the unfailing presence of God everywhere. He cannot take the place of God. He can only be the voice by which God reminds me that I have chosen to love him "professionally."

TO SAY THAT THE superior's intelligence or other gifts are not *essentially* important in the long-run accomplishment of God's Will, however, is not the same as saying that his intelligence can serve as neither a hindrance nor a help. For it may happen that, either through misunderstanding or even a blind spot, a superior will sometimes frustrate subjects' more intelligent insights into what is humanly good. Such a situation is indeed unfortunate both for su-



perior and for subject. For, in closing his eyes to what he might easily see as quite acceptable, the superior is guilty of genuine negligence. As for the subject, he is involved in a real dilemma. If he needs the advice of those who say "fight all the way," he gains none or very little of the satisfaction which accrues to obedience *qua* obedience. On the other hand, if he does not represent opinions which he sincerely believes to be correct, after prayer, of course, then he, too, is guilty of negligence. What may be necessary for him, therefore, can hardly be compared with what he has chosen as an ideal, but it is necessary none the less. All in all, his most fruitful recourse will be the habit of praying that God may grant to religious superiors the light to act intelligently; this is a truly spiritual activity, whereas the preparation of arguments is quite secular.

While it is certainly true that God's Wisdom is not the wisdom of men, and that God often uses the weak and humble to confound the strong and proud, the kind of superior we have just been talking about almost invariably lives, at least partly, in the imagination of the dissatisfied. If such exist, however, we can at least say with certainty that they are the exception. It is perfectly reasonable to suppose, on the other hand, that the more ordinary case, the superior who is humanly unimposing and respectful of the opinions of others, will but rarely present the same problem in any serious way. If he is in need of intellectual help, he usually *will* be helped. And if there is presented to him the extreme opposition of charity to immediate obedience, there is a very good chance that he will always do all that he can to destroy that opposition. We can ask no more from human beings.

The religious subject, for his part, whether he be young or experienced, should foster an attitude of *wanting* what the superior commands to make sense to him. He can start by giving to his superior what is known as the benefit of the doubt. He should remind himself often that *his* insights, too, are finite; that what he knows beyond question to be right could actually be quite wrong; and that as a professionally committed man he can be helped a great deal by reminders of the fact that his choice is not fully explainable in human terms.

Jesus Christ was not merely the representative of God; He actu-

ally is God. Yet He was sent into a world of men who would eventually surpass Him in so many types of knowledge, who would be able to communicate their less important messages to so many more men, and who, in some cases, could actually come to feel that they were "too big" for Him. He arrived in history thousands of years before the yet-to-be-achieved high mark of human artistic and scientific accomplishment, and yet He came at least partly in the hope of impressing all men—humanly. In view of that, God the Father could certainly strike some of us as being a "strange superior." Indeed He is, and indeed He is God.

### III

In summary, let us say that once a man has chosen to be professionally poor and professionally chaste—in a way more dependent upon love than upon law—he encounters what is, practically speaking, a dialectical necessity of choosing to be professionally obedient. The three vows are in this sense all facets of a single act of commitment. And it is through obedience especially that commitment becomes strengthened with the force of law governing what has been chosen through love. The obedience, freely chosen and of a professional kind, has no proper material object of its own, as in the case of poverty and chastity. It is rather the essential logic of the vow itself. Obedience is a kind of commitment to commitment itself, of faith *in* faith itself, akin to the virtue of hope.

Finally, the act of commitment which embraces poverty, chastity and obedience is a complete surrender of self to the Infinite God through the historical transcendence of Jesus Christ. And this will be the subject of the third part of our essay. In it we will try to realize how the religious life can be called an "art of Christianity," shot through with symbolism and love. As in all love, there is in the commitment through vows a necessary element of sacrifice; the self must give of itself if it is to become all that it can be—if it is to become fully itself. But there is also love's reward. For there is a third reality created to bind Christ with the man or woman who has chosen to love Him professionally, and it is to be realized, not in the birth of one or two or ten children, but in the new birth of all things loved and known in the Holy Spirit.

It is in cooperation with those who love Him that Christ is able to extend Himself to every generation. In fact, the importance of humanity itself lies in this: that with men and through men and in men Christ gives glory to the Father, in union with His own direct love of the Father, unto all ages.

### *Verging Toward the Infinite Through Symbol*

A way of life cannot replace the moments of prayerful contemplation which feed a man's soul. It can at best create an atmosphere for that contemplation, by turning all that is in a man toward his transcendent principle of light and life. This is especially true, perhaps, of the life of an artistic man. The Beethoven whom he loves, for example, could not be loved at all if there were never moments of pure coincidence, if there were never the experience of music heard so deeply that it is no longer heard, but only known to be there in the center of one's existence. And in the life of a religious, the God Who is loved above all else could not be loved at all were it not for the moments of silence in which He is best heard, and the moments of darkness which His light alone can penetrate.

Prayer is the oxygen of religious growth. It is the atmosphere within which a man seeks nourishment in the transcendence which he is ever striving to achieve through his activity. It can be an invitation to the inflow of light upon a day's work, fully felt at the first raising of the window shades and present until night veils all in sleep. Or it can be a conversation about everything, engaged in permanently with the God Who created it all. Whatever we choose as its description, moreover, prayer is the essence of all holy activity, and what we shall speak of in the next few pages cannot in any way take its place. It will attempt only to describe one of the possible forms which a prayerful life can take.

## I CHRIST IN THE WORLD

Something has been said already of the fact that all of our finite knowledge of God is somehow a knowledge of Christ. And this must be true since Christ is not only *a* revelation, but rather *the* Revelation of God to man. This does not mean of course that our knowledge of God can ever be equated with familiar acquaintance with

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the historical Jesus Christ, nor does it necessarily imply belief that He is God. It means only that Christ is the fulness of man's possible knowledge of God, whether He be known by anticipation or as historical fact.

For the sake of explanation, we shall, in the pages to follow, be making a distinction between two aspects of a single indivisible reality. Insofar as the Incarnate Second Person of the Blessed Trinity is known to us as a human being—in the way that our friends are known to us in our ordinary dealing with them—we shall refer to Him as "Jesus" (the historical Jesus); insofar as He is God, really existing in our world as the principle of its development and as the Eucharistic source of Christian life, we shall refer to Him as Christ (The Lord). *Jesus*, accordingly, will represent and become a perspective only of the human ideal of life inasmuch as it is *sensibly observable*, whereas *Christ* will represent the more extensive human and divine reality whose existence for us depends in no way upon our direct knowledge of Him or of history. *Jesus* will be the "idea" or the proposition of perfect human life; *Christ* will be its fulfillment.

With that much said, let us begin to use our presuppositions and state that *Jesus Christ* is a non-repeatable fact of history, an existential reality only of the past. For that is true at least to the extent that human time and human evolution are irreversible. Only in Infinity can that law of time be irrelevant. It is quite another thing, however, to assert that the proposition, *par excellence*, of perfect human life can no longer be *suggested*, or even to assert the impossibility of symbolizing the union of that proposition with the concrete reality Who was and is Christ. It is the possibility of such a suggestion, in fact, and of such symbolism that we have made our concern in the remaining part of our essay.

\* \* \* \* \*

Christ, the Incarnate Word of God and Redeemer of all mankind, entered our world of time and space some two thousand years ago. For thirty-three of those years He was known to contemporaries as Jesus, and at the end of His human life left with some of those con-

temporaries only the memory of His horrible death. Perhaps there were men of Jesus' day who never saw His name written anywhere but on a small sign attached to His Cross: "Jesus Nazarenus, Rex Judaeorum." And for those men the figure on that Cross was probably little more than a man among men.

There were still others, however, who witnessed that same death and who yet knew that *something* about the Man on the Cross could never die. Jesus, as they called Him, represented a very special kind of ideal. These men, of whom we are talking now, were not conscious believers in Jesus' Divinity; they were the first members of a school which would lead to Ernest Renan. We live with their successors today, and it is largely through their past and present efforts that the man Jesus has become an ideal immortalized for all time. Through these men, Jesus has become important; He has become a perspective of goodness itself, transcending the strength of time's march forward and the weakness of human memories. So great was this transcendence of Jesus, that it was early mistaken for Infinity itself, and the mistake once made has never lost its appeal. Today, in fact, *Jesus*, and not *Christ*, is the major object of devotion for many men. Yet in their confusion these men have given us something great. May God grant us the grace of helping them to find what they have left behind.

A third class, including within itself at least some of the members of the other two, are those whom we rightly call Christians. This class includes all men whose lives are ruled, either consciously or unconsciously, by the fact that Christ is God. These are the men who believe—or are being prepared to believe—that Christ is the true meaning of all reality, that He is drawing all of history toward a full realization of His Incarnation. In this class, of course, belong also the professional Christians.

While it is true that *Jesus* (in the exclusive sense in which we are using the Holy Name) is with us today only as an ideal, it is nonetheless true that the Christ Who lives for us both in the Holy Eucharist and as the guiding principle of the world's fulfillment is the very same Christ Who healed the sick and preached His Gospel two thousand years ago. In the Eucharist He is found fully present, Body and Blood, Soul and Divinity; in history He is present as the

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personalized truth of the patterns of process. As men receive His Body and Blood, and as they continue their constant work of interiorizing, or personalizing, the world in which they live, Christ's full presence comes increasingly closer to full realization. The end of the process will be a Mystical Body of Christ which is conscious of itself.

Christ is the transcendent sphere which unites all conscious Christians. And in Him *all* human beings find their ultimate fulfillment, since He is the Incarnate perfection of what they are as men. Yet we must be careful not to fall into a kind of Pantheism which would result from errors similar to those outlined earlier in this essay. No man *is* Christ, even though he be perfected. On the other hand, all Christians are members of Christ, instances and nuances of his inexhaustible greatness, and suggestive of Him through their virtuous actions and attitudes. The professional Christian finds his *whole life's work* in that attempt to suggest the real presence of Christ in the world. His "art" consists in an attempt to represent Christ's presence by making himself a symbol of it.

## II SYMBOLISM AND RELIGIOUS LIFE

While it is certainly true that symbolic activity is not the mark of professional artists only, the references which we are about to make to Symbolism will be concerned with that practice mainly insofar as it is used as an artistic medium. For, having suggested already that the religious vocation is, in some respects at least, an artistic vocation, we wish now to deal with the religious as artist. The fact that every man participates to a greater or lesser extent in the activity of symbolism is really nothing of a hindrance at all; in fact, it will help us to avoid any impression of exclusiveness in what we describe as a professional Christian mode of spirituality.

Symbolism as an artistic practice is the attempt to *suggest*, rather than describe, what a poet, or painter, or musician wishes to communicate. It is the ordering of words or notes, of lines or colors in a way which is intended to lead us beyond what is accessible to our individual senses, and toward what cannot be described or defined adequately. All art, it is true, tends to be symbolic in that sense, but Symbolism as a school takes an additional step, by rejecting as un-

desirable all surface attributes which would distract from the work of suggestion because of their own beauty or clever appeal. Thus, to use an instance, the fidelity of a portrait to what is sensibly observable about its subject is abandoned wherever it would distract from the suggestion of what can only be intuited.

The true subjects of Symbolist art are not scenes, or faces, or the kind of music which is made to tell a story. The Symbolist deals rather with states of soul, with duration, harmony and unity. His task is to arrange the things about him in the hope of suggesting the level at which he is one with them, the level at which there is no longer any of the differentiation through which we are enabled to learn *what* things are, but know only *that* they are. At that level, love and hate are one because both are only intensity; sound and light are one because both are only tone or harmony or clash. At that level, too, Christians are one because all are but nuances of the life which is Christ.

The "specialty" of the "professional Christian" is the transfinite importance of Christ for men; his art consists in the symbolic suggestion of that importance. Chief among the symbols which he employs is his own person and life. For it is through the image which he fashions in himself that he becomes a living preamble to the intuition of the real presence of Christ Himself.

The Symbolic art of the professional Christian has, moreover, a double aspect, a twofold perspective. This is true since the symbol which he makes of himself must suggest not Christ only, but Jesus Christ. Through active and observable humility, patience and charity he attempts to lead his fellow men toward an intuition of the attitudes of the historical Jesus; through the real commitment implied in his vows, he tries to suggest the fuller implications of the Person of Christ. The life of poverty, chastity and obedience which he is leading cries out loudly that Christ is still trying to make His presence felt in the world of men. And whatever personal attractiveness the religious has as a virtuous man makes an appeal to living remembrance of the man Jesus. Finally, insofar as the religious grows as a symbol of either of those perspectives of the Incarnate Word, and insofar as his own individuality passes from the side of distraction (by reason of what it *is*) to the side of nuance (by reason of

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what it *suggests*), the twofold reality implied in Jesus Christ tends to become the indistinguishable unity of a single proper name. The fully suggested Jesus is necessarily Christ; the fully suggested Christ is necessarily—though not exclusively—Jesus.

There is still another side to the picture, however, and perhaps it is the most beautiful of all. Christ, as we have said repeatedly, is present not only as the principle of true human evolution, but He is also fully and really present in the Sacrament of Holy Eucharist. Every Christian who receives this sacrament has Christ in him, of course, and the presence is not reliant in any way at all upon the fact of professional religious commitment.

Yet it would seem possible to say that the man who has made of himself and his life a symbol of the transcendent importance of Jesus Christ is in a peculiarly good position to appreciate fully the presence of Christ eucharistically received. For the symbol sharpened by the "art" of Christianity is validated in communion with its whole reason for being. At the same time, The Christ of the Holy Eucharist finds, through the *symbolized* Jesus Christ, a way to begin the miracle of historical and personal re-appearance in the world of men.

Let us conclude now by saying that the religious life is, at its best, a tending toward consciousness of the Mystical Body of Christ. It is a preamble to the miracle which Christ has promised to effect through His return to our world. It is the passage through which Christ's choice to perfect all men in and through Himself advances from the implicit to the explicit, even in the absence of His own human voice. It is, finally, the conscious hope expressed in the statement: "I live now, not I, but Christ lives in me."



## THREE LETTERS OF THE LATE FATHER GENERAL

### To All Major Superiors

### On Poverty

REVEREND FATHER IN CHRIST: PAX CHRISTI!

By far the greater proportion of our religious come from the more developed countries. The increasing prosperity of these regions is a perpetual threat to the faithful observance of our poverty. Comforts and conveniences are becoming daily more abundant and are rendering more difficult that austerity, and that restraint in the use of temporal things, without which our profession of poverty will seem to the faithful to be unsupported by the evidence of facts.

During the Ecumenical Council there are heard not a few complaints from Bishops about the scandal given by the practice of "poverty" as it seems to be understood by certain religious of both sexes. The apostolic purpose of religious life, which consists above all else in preaching the fullness of evangelical perfection by living it, preaching namely by example more than by word, no longer shines out so splendidly in our work.

Saint Ignatius loved real poverty—poverty even to the extent of going out every day to beg, of undertaking journeys without any money, of refusing remuneration for our ministries—and he loved it truly and from his heart for love of Christ our Lord who "though rich, became poor for our sakes,"<sup>1</sup> who taught "if you wish to be perfect, go, sell what you have . . . and come follow Me."<sup>2</sup> This love of Christ our Lord is, and always will be, the foundation of every variety of religious poverty. But if the poverty we offer to our Lord is not in some way effectual, where is our love? Is it in words, or in deeds?

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This essential motive can be supplemented by others also, suggested by the natural fitness of things, or by sincere Charity.

In many Provinces we are constantly begging funds for the "Arca Seminarii," to support the education of our younger men. Yet at the same time, in some of these Provinces, we are living exceedingly well, and we spend considerable sums of money on things which even a slight amount of mortification would easily forgo. Let us not flatter ourselves. Do we not thus abuse the liberality of our benefactors, especially those who are poor? They actually do not live as comfortably as we do!

Throughout the world, so much better known today than formerly, there is being waged a "crusade" against hunger and destitution. The Church herself is urging this on us. How many people, often whole nations, are suffering from want, and from the diseases and premature death which are caused by want! In order to help them, the faithful are imposing on themselves considerable sacrifices, especially during Advent and Lent, such as giving up shows, tobacco, liquor, trips, and many other comforts which they could legitimately enjoy but which they forgo so as to be able to come to the aid of their brothers in Christ in these less developed lands. Is it not only right that we ourselves generously give up many things, not only those that we have no right to anyway, but those also that are less becoming a sincere profession of poverty? In fact, among the indigent, as in parts of Latin America, in Asia, and Africa, there are many of our own brothers of this same Society. Since these are compelled to live very much as the destitute people among whom they labor, is it right that, while they suffer want, we abound?

Superiors are certainly to be praised for their charity when the aged, the ill, the weak, and those loaded down with hard work, are treated with liberality and are dealt with in such a way as to help them to bear the yoke of the Lord sweetly and cheerfully. At the same time, however, the Superior must never forget that it is the duty of his office to constrain his subjects with discreet austerity, so that the love of their own ease never destroy or weaken their zeal and courage in the service of God and of souls.<sup>3</sup> The Superior needs the light of the Holy Spirit in order to adhere

to the right path, and be neither too austere nor too easy going, to the detriment of souls and the genuine spirit of the religious vocation.

I know of course that conditions are different in different Provinces and that there are not lacking regions where life is austere. At the same time I am compelled by the evidence to confess that in some places, under pressure from the anxiety of daily work, the norms of the last General Congregation, norms that give the correct definition of "common life" in the Society<sup>4</sup> and the true measure of our poverty in food, clothing, habitation, and journeys, have been almost entirely passed over and forgotten, so that not one thing has been changed in our way of life toward a return to a more effectual poverty.

It is my desire that Major Superiors undertake a sincere examination of conscience concerning the several things in which real abuses, as I must confess, are committed these days. "Be ye doers of the word, and not hearers only"<sup>5</sup>.

The 30th Congregation desired that even our food should be such as those families in each region who are "of moderate means" are wont to permit themselves. Yet I note in the Custom Books of not a few Provinces that feasts in the Refectory, even first class feasts, and for a variety of occasions, are becoming more numerous, so much so that there are places where they have grown to 25 and even 30 a year. If to these are added the second class feasts, it turns out that extraordinary dinners occur on the average of once a week. Of course I am not acquainted with the customs of all regions, but of the very many I do know there is no family of moderate means that can permit itself such abundance. In Rome, in the houses which are immediately under Father General, and also in the whole Italian Assistancy, we have reduced the number of first class feasts to six in the year, counting all.

True enough, in this matter some discretion is always left to the Superior; written customs cannot foresee everything. But discretion should not always incline toward greater abundance, adding one thing after another. Discretion must be sincere with regard to observance and moderate with regard to liberality.

I hear of many cases where Fathers who receive money while

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engaged in the ministry, or by way of gifts, are in the habit of not turning it in to the Superior or Econome but of keeping it and not infrequently using it freely. Here, as is evident, we are dealing with the very matter of the vow of poverty. Let Superiors at stated intervals, for example when ordinary permissions are being renewed, and certainly during the visitation of the house, ask of everyone an account of whatever moneys he may be administering, no matter what the purpose of the money may be, and including moneys which may not belong to the Society but are being administered by Ours.<sup>6</sup> The unfortunate happenings which result from neglecting this precept are rightly imputed to Superiors, and the Society will be held to restitution for damages and other consequences.

The Church herself very strictly demands that in all religious institutes the common life be preserved, so that "whatever a monk acquires, he acquires for the monastery" and deposits in the common treasury, to be administered by the Econome and Superior and distributed according to the needs of each individual. This applies not only to money but to everything that has any monetary value. To my astonishment, I learn that in some places it has become customary—and sometimes even a right has been established!—for each individual to have and keep his own personal bicycle, motorcycle, automobile (*sic!*), photographic equipment, tape recorder, or similar modern invention.

Of course it is proper for Ours to make use of modern devices which really aid in the apostolate; otherwise, the greater good would suffer. But these must be allowed only for apostolic usefulness, not for pleasure or convenience. Furthermore, because of the nature of our poverty, these can be granted only to an office, not to a person. When one's office is changed, he must leave these things for his successor. When one is moved from a house, they must be left behind in the house to which they belong, even though he will come to administer a similar office in the new house. The new house will supply the things needed in the office. Typewriters also, as has been so often insisted on, belong to a house, or the Province, not to individuals.

I beg all Superiors to recall what is prescribed by the Church herself, and thereby by our Institute, about the preservation of

that common life in regard to temporal things which is of the very essence of every variety of religious life. These norms are clearly synopsised in No. 497 of the Epitome of the Institute. It should be noted especially that no Superior may legitimately grant permission for subjects to procure for themselves the necessities of life in any other way than through the providence of Superiors, therefore not from their families or friends or benefactors, even though the community's expenses would thus be diminished. If anything is freely offered by externs (for example, at the time of ordination to the priesthood) it must be accepted for common use. No exceptions must ever be granted which could give rise to two classes among Ours, namely the rich who can and do receive many gifts, and the poor who, either because of the poverty of their families or because of the kind of ministry they are assigned to, will in fact have nothing. In case of doubt in this matter it is better to show ourselves strict rather than lenient; for it is excessive kindness which gives rise to harmful differences among us.

I am truly astonished that when someone is considering a rather long journey, almost never is any thought given to the expenditures that will be required, either for the journey itself, or for the way in which the journey will be made. When the purpose is spiritual, and seriously so, not merely fictitiously, it is obvious that temporal considerations should yield to the spiritual. But even then it ought to be investigated whether it is necessary to summon someone from Europe to other parts of the world in order to undertake a ministry that could be done equally well by those who are already available in the place itself. Also the mode of travel ought to be evaluated: that which is more convenient and quicker ought not to be chosen merely because it is more convenient or quicker. Especially however do I ask Superiors not merely to curtail but to eliminate entirely those many journeys which, whatever the pretext that may be alleged, are now being undertaken for vacation, after the manner of people in the world—"tourism," as it is called. Large sums of money are used up in such things, to say nothing of the spiritual harm that easily results.

Sometimes our students who come from wealthy families, and this may happen also in countries that are poor, request Ours to

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accompany them on vacation trips to distant lands. When this happens they must be seriously admonished by us of their "social" responsibility, understanding this in the wide sense. They must spend money only with the greatest moderation, so that the larger part of their money, so often spent lavishly on "tourism" (which is not always so beneficial to culture) be employed in helping the poor, either of their home land or in foreign countries. Would it not be scandalous for us Catholics and still more for religious, to fail to instruct the young people in the correct understanding of their duties in life as Christians? Am I not forced to see with my own eyes here in Rome many rich people from very poor countries spend as much money in one day on first class hotels and similar things as a working man earns for the support of his whole family by hard labor for two weeks or even a whole month? Will not our silence make us accomplices in such abuses, we who by our priestly office are bound to exhort "in season and out of season,"<sup>7</sup> or if, what is worse, we ourselves are guilty of similar things?

In general, let us return to a greater simplicity in the way we spend our vacations, if anywhere we may have departed from it. Both body and mind can be excellently refreshed without that extraordinary relaxation which indeed delights our contemporaries but which not infrequently so enervates our body and mind that, wonderful to relate, after vacation it is found necessary to rest up from vacation fatigue!

Sometimes Superiors are afraid that the austerity of our life may diminish alacrity for work and for the service of our Lord. But the opposite is true. As long as the austerity is discreet and prudent, as St. Ignatius intended, it wonderfully fosters the soul's alacrity and makes life in our communities much happier. Besides, it certainly helps to accomplish the service of God with greater peace of mind and with joy.

No one willingly listens to talk about austerity, mortification, and deprivation of conveniences. Yet we have embraced the religious life in order to tend toward evangelical perfection, which is something that goes far beyond the limits of the commandments imposed on all the faithful. Our vows are, before all else, a public profession that we have an efficacious desire of that perfection, and have set

out to acquire it. "Walk in the Spirit," says St. Paul, "and you will not fulfill the lusts of the flesh. For the flesh lusts against the spirit, and the spirit against the flesh . . . so that you do not do what you would."<sup>8</sup> What he commends to all the faithful, we, unless our profession be an empty word, must pursue more perfectly and therefore more effectively. To the faithful living at Corinth he wrote even more clearly: "Everyone in a contest abstains from all things—and they indeed to receive a perishable crown, but we an imperishable. I therefore so run as not without a purpose; I so fight as not beating the air; but I chastize my body and bring it into subjection, lest perhaps after preaching to others I myself should be rejected."<sup>9</sup>

I finished this letter on the feast of the Most Sacred Heart of Jesus. Spontaneously there occurred to me this phrase from the collect of the Mass of the feast: "grant, we pray, that we may worthily fulfill our duty of reparation by offering to It the homage of our love and devotion." This is a summary of our religious and apostolic life.

I commend myself to the Holy Sacrifices and prayers of all.

Your Reverence's servant in Christ

JOHN B. JANSSENS

*General of the Society of Jesus*

Rome, 21 June 1963

#### Notes

<sup>1</sup> 2 Cor VIII 9.

<sup>2</sup> Mat XIX 21.

<sup>3</sup> *Epit.* n. 208.

<sup>4</sup> CG XXX d. 46,2°; cf. CG XXVIII d. 25,4°; *Coll. Decr.* 407; 108.

<sup>5</sup> James I 22.

<sup>6</sup> Cf. *Instr. de adm. temp.*, n. 182.

<sup>7</sup> Cf. Tim IV 2.

<sup>8</sup> Gal V 16-17.

<sup>9</sup> 1 Cor IX 24-27.

## To All Major Superiors

### Instruction on Perseverance in Our Vocation

#### REVEREND FATHER IN CHRIST: PAX CHRISTI!

Not a few Provincials are seriously concerned about the apparently growing number of coadjutor Brothers, Scholastics, and even Priests who are leaving the Society.

Before we pass any judgment on the matter, we should consult statistics that cover a sufficient lapse of time to see whether the number leaving, compared with the total membership, is larger than before. This indeed is not always the fact.<sup>1</sup> It is a sign of health in a religious Order if those who are unfit, or who have made themselves unfit by their infidelity or negligence, leave it in good time. When petitions are brought to Rome, and their real causes disclosed, it very often, if not invariably, happens that we are forced to thank God that the Society is freed of members who were not able to finish building this tower of the Lord, according to His counsel.<sup>2</sup>

But what worries me most is the growing number of Priests, recently ordained, who either leave the Society, or especially, ask to renounce their priesthood itself, that is, to be reduced to the lay state. To this request there is often enough added the hopeless petition to be dispensed from the obligations of celibacy. In some Provinces, or regions, the instances are so multiplied that an examination of conscience seems required into the causes that may be present on our part.

1. First, and by far the most important is that we do everything in our power to encourage in our Novices, Scholastics, Brothers and Fathers a deep spirit of faith. The religious life takes its origin in faith, on faith it is founded, on faith it is nourished; it is because of faith that one perseveres in it, not only physically, but with one's whole soul. Masters of Novices and spiritual Fathers, not at all overlooking the natural gifts bestowed by the Creator on their spiritual sons, should draw their teaching and direction



principally from Holy Scripture—from which St. Ignatius drew the matter of the Exercises—then from Tradition which lives in the Magisterium of the Church. To faith is added, of course, the light of reason, which confirms and illustrates to a measure not a few points. But reason alone cannot at all explain and define the religious life. From this it appears how far from the truth they are wandering who wish to reform it according to the dictates of their own understanding or of contemporary “opinion.”<sup>3</sup>

2. In accepting candidates for any grade in the Society, we should be severe rather than liberal, “exercising great control over our desire for candidates,” even in this initial stage. It is better for the Church, for us, for the young men themselves, not to enter the novitiate if they are not previously thought to be truly fit.<sup>4</sup>

In particular as to the virtue of chastity, if before entrance (I say *before entrance*), they have not observed it for a notable time, which in modern times would probably be not less than a year, they should not be admitted until after they have allowed themselves a period of trial. If the vocation is “lost” during the time of this trial, we need not be disturbed. It was not a true vocation, such as our times demand. In this matter, some account must be taken of heredity. In particular, they who show a truly homosexual tendency should never be admitted.

Those who do not give real satisfaction in the novitiate, either with regard to interior virtues or other gifts, should be advised without delay or at least before the end of the novitiate to leave by their confessor, Master of Novices, or Superior. A case involving a positive doubt should never be admitted to vows, nor allowed to take vows “ad experimentum.”<sup>5</sup>

The declaration which Novices are required to make to the effect that they think they have a true vocation should never be presented to them as a kind of “formality.” They should consider it before God, for instance, during the retreat towards the end of the Novitiate, talk it over with the Master, write it out completely in their own hand, and fully understand the force of the oath which is added. The Master should firmly insist with them that the first vows are absolute on the part of those taking them, not conditioned, not as it were “ad experimentum.” The one taking these vows consecrates himself by them forever to God’s service, according

to the Institute which is approved by the Church. If they hesitate to take them absolutely, they should not take them, but return in peace to their homes.

In all Novitiates that strictness of discipline and austerity of life should be maintained that is necessary for a truly virile training. With the approval of the General, due allowance should be made, however, for the physical and mental strength of the young men. It will be the Master's duty, with the tact and patience that is required nowadays, to see to it that the Novices gradually come to understand that our vocation requires those who embrace it to conform themselves to its objective demands, which involve the sacrifice of not a few subjective desires on the part of each of them.<sup>6</sup>

3. After first vows, the young men remain in need of a special care, which will differ according to the stage of their development. They should not be dealt with as fully mature before they have actually attained to such maturity. Religious "personality," just as human "personality," unless it be formed gradually, and rather slowly, will remain weak, and will show the mere appearance of "personality" rather than its "reality."

Those who have just recently come from the Novitiate are evidently in need of special attention, a more severe discipline, more frequent recourse to the spiritual Father, a more careful vigilance on the part of the Rector of the house and his officials who are appointed for this purpose, namely, the Minister of Juniors, Philosophers, not to mention their spiritual Director. In fact, all the professors should join their forces, under the Rector's leadership, to a full and harmonious training of the Scholastics in the proper cultivation of learning, character, and intelligence.<sup>7</sup>

During regency, the Rector and Prefect of studies or of discipline should be mindful of the responsibility resting on them for the further training of the Scholastics. The Scholastics should not be completely sheltered from all difficulty, but neither should they be exposed to more serious difficulties without help.<sup>8</sup> The purpose should be to have them, as their regency draws to a close, arrive at a full and mature manliness, so that with regard to faithful observance, regularity in prayer, dedication in works of zeal, they can be left for the most part to themselves. As a result, they will

be able to profit fully from their theological training which will introduce them to the serious problems of these times.

4. As the time of theological training is almost the most important part of our training, I am giving it special insistence.

Theologians should not be treated as immature youths. If they are men of thirty, with ten of these years spent in religious training, and we have to look upon them as boys, what, I ask, is the effectiveness of our training? On the other hand, theologians are human beings, subject to human instability, not angels confirmed in good by the intuitive vision.

A paternal, indeed, and reasonable, but faithful religious discipline should be observed. They should rise at a given hour, pray, attend classes, give themselves to private study, observe silence.<sup>9</sup> As I consider the matter, I fear that this neglected discipline may be one of the main causes of the apostasy of ordained priests, of which I spoke at the beginning.

Sometimes our theologians feel the burden of faithful attendance at classes. It is the duty of the Rector to see that before all the Professors attend rightly to their duty. They should give themselves earnestly to the study of their science, keeping in touch with the more recent advances in it. They should prepare their classes carefully, without delaying on points that are superfluous or out of date. They should take account of the principles of sound pedagogy, so that their classes will be enjoyable to their students. They will be, if the classes are found to be really profitable. They should be willing, as far as this is possible, to discuss theology privately with their students and encourage those who come to them. They should see to it, with the advice of the Prefect of Studies, that each of their students, especially those who are endowed with greater talent, be encouraged and led to cultivate by private study some part of the sacred sciences particularly adapted to their talent and the apostolic needs of their time and region. Unless they learn during the time of their formal studies to devote themselves to such study, how few there will be who will acquire any real expertness by a further pursuit, after their course is completed, to open an approach for themselves and for many educated men who are defecting or have defected from the Church.

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When Provincials hear of complaints regarding Scholastics, such as a lack of zeal in their studies, a yearning to roam outside the Scholasticate, even failures in discipline (for where men are not satisfied observance will flourish only with difficulty), they should inquire also how their Professors are performing their tasks. If they find some among them who seem really behind the times and not likely to improve, they should train younger men to succeed them as soon as possible. For the old is not the same as the solid and safe, any more than the new is the true and the salutary. "Test all, and hold to what is good."

Among the things which the Scholastics say they want, Superiors should distinguish those that seem reasonable, solid, fruitful, from the things that are more attractive than substantial, even though they seem to be of some immediate utility. The foundation of every serious pastoral activity is "exact and solid doctrine."<sup>10</sup> For this reason, whatever apostolic destiny they foresee for their subjects, the latter should be formed by the profound study of philosophy and theology given in the Church. Superiors should not allow classes in dogmatic, even speculative theology, to degenerate into pastoral classes for what is thought to be of immediate use.<sup>11</sup>

Nor should the Provincial forget, when there is question of preparing future Professors, what the Institute recommends concerning their virtue and the example of their religious life.<sup>12</sup> The example of Professors, especially those who are better known for their learning and talent, has a strong influence for good or bad.<sup>13</sup>

Competent spiritual direction, such as becomes mature men, will contribute much to the formation of men who, left to themselves later on, will be totally given to prayer, sincerely forgetful of self, open with Superiors and gladly obedient; men, led by the true spirit of charity, who will be an honor and an asset to the Church. The spiritual Father of the Theologians should, as far as possible, be a man well versed in the sacred sciences who enjoys an almost equal authority with the Professors.<sup>14</sup> It will be up to him to give an answer to many difficulties of modern times which also have a bearing on religious life. But if he cannot do this, he should humbly refer the Scholastics to their Professors. He should, moreover, never be satisfied with having given an answer which is not sincere and solid.

As the priesthood approaches, Superiors and spiritual Fathers should see that the Scholastics maturely consider the ministry and the obligations they are about to assume. "*Agnoscite quod agitis.*" If shortly after ordination they weary of the obligation they have undertaken, and long for the liberty of following their own bent, is not this a sign that they, in spite of their age, have conducted themselves quite as boys? Before they present themselves for Major Orders, a declaration is required of them—which they should write out entirely in their own hand lest it should ever appear to be an empty "formality,"—confirmed by oath, in which they affirm that they freely, without any coercion, ask to be ordained.<sup>15</sup> But how often I am forced to hear from those who fall away soon after the priesthood that they were not freely ordained, but were led on by a moral coercion. Who will believe that a man, in full maturity, has either perpetrated an atrocious perjury, or did not know what he was doing. There is, however, this difference between first vows and the priesthood; the former indeed are conditioned, as far as the Society is concerned; and, therefore, can be dissolved by dismissal, while the obligations of the latter, according to the mind and practice of the Church, are not dissolved except under conditions that make the dissolving almost more burdensome. For what must be the fate of the man reduced to the lay state while still under the obligation of celibacy?

Much less difficult, indeed, is the case of those Fathers who ask to be transferred to the diocesan clergy. Indeed, you know that I have already encouraged Instructors of the third probation to suggest to those who thought the religious life together with its demands on them to be more than they could bear, that they ask for secularization, that is, a transfer to the secular clergy, as long as they thought they would be good priests. For in the presence of God and of the Church, it is better for them to be faithful to the lighter obligations of secular priests than to live in religion without fidelity or fervor, to the scandal of their companions, as well as the faithful. Would it not have been better for those priests if they had earlier, say at least before beginning theology changed to the diocesan seminary? My predecessor, of pious memory, recommended that no one be sent to theology unless it was perfectly plain that he would be fit to be promoted at the proper time to

## WOODSTOCK LETTERS

Orders in the Society. But no one in the Society may be promoted to Major Orders unless it is plain that he will be not only a good priest, but a good religious.<sup>16</sup>

Although he may be in other respects an "excellent man," as we say, he cannot be called a good religious, if to the other Christian virtues he does not add the spirit of humble obedience, of poverty, of ever greater self-denial, by which one tends to the perfection of evangelical charity. For, our vocation is not merely to virtue, but to holiness, according to the measure of God's grace given us. That invitation to the more perfect charity which is extended to all the faithful of Christ has been accepted by religious and undertaken in the presence of the Church by a public profession.

5. Finally, it is very important that our priests, fresh from the tertianship, should feel, especially on the part of local Superiors, that paternal but watchful vigilance by which they may be directed into the right paths of priestly fervor. Whatever they have to recommend them, they are still inexperienced with regard to certain ministries, especially those attached to residences, parishes and stations. Sometimes, because of this lack of experience they succumb to dangers.<sup>17</sup>

A number of times I have warned Superiors of the dangers to which they are exposed who are sent to live outside our houses to study in Universities, or to learn languages, and this the more so in lands different from their own. I am forced to recall the sad list of those priests who, because of these circumstances, apostatized from the priesthood and even from the faith. What are we to think if, as has happened and still continues to happen after so many warnings, they are allowed to live in houses not of the Society, merely to save expenses? What judgment, I ask, can we expect from God our Lord, if we hold that the souls of our subjects and their eternal salvation can be sold for a few dollars? Would it not have been better for these men never to have gone to the Universities?

6. If these recommendations are courageously kept, we shall not prevent, of course, all losses and all defections of priests. But we shall at least reduce their frequency, and shall have discharged our duty before God.

Your Reverence will make sure that all local Superiors, Masters

## FATHER GENERAL

of Novices, spiritual Fathers, and others who have a special interest in the training our Ours be advised again of the norms laid down in this letter.

As long as we, on our part, do what we can, we shall be able with greater confidence to beg in our prayers that God grant to our subjects that most precious gift of perseverance in the religious life, by which the way is paved to perseverance in every good. It should be insisted on with our young men that without God's choice and abundant graces, they will hope in vain to persevere, no matter what their gifts and efforts may be.

I commend myself to your holy Sacrifices,

Your Reverence's servant in Christ,

JOHN B. JANSSENS

*General of the Society of Jesus*

Rome, May 7, 1964  
Feast of the Ascension

### Notes

<sup>1</sup> Cfr. AR XII 399.

<sup>2</sup> Cfr. Form. Instit. n. 4.

<sup>3</sup> Cfr. AR XIII 840-841.

<sup>4</sup> AR XII 125-126; XIV 230; XIV, 71.

<sup>5</sup> AR XII 126.

<sup>6</sup> AR XIV 79; 229.

<sup>7</sup> AR XIV 71.

<sup>8</sup> AR XII 126-127; XIII 334.

<sup>9</sup> AR XIV 336.

<sup>10</sup> Const. P. X n. 3 [814].

<sup>11</sup> Rat. Stud. n. 266, §2.

<sup>12</sup> Coll. decr. 97 §6, 1°.

<sup>13</sup> Rat. Stud. n. 72; 73, §1; 290.

<sup>14</sup> AR XIII 334.

<sup>15</sup> AAS XXIV (1932) pp. 74-81; Cfr. AR VII 13.

<sup>16</sup> AR XII 124; 127; XIII 714, 1.

<sup>17</sup> AR XIII 214, 11.

To the Whole Society  
On the 150th Anniversary  
Of the Restoration of the Society

REVEREND FATHERS AND DEAR BROTHERS IN CHRIST, P.C.

The 150th year since the restoration of the Society throughout the world calls for very special thanks to be given to God's goodness. Experts estimate that at the time of the promulgation of the Brief, *Sollicitudo Omnium Ecclesiarum*, our Order, which had already been restored in some places, numbered about 600 members. Fifty years later, in 1864, it had grown to about 8,000, and at the opening of the century, it had about 17,000 members. We are now almost 36,000, more numerous than we have ever been since the days of our first foundation. If we recall that the religious vocation is the exquisite work of divine grace in individual souls, we can to some extent conceive what great benevolence God's mercy has exercised, and exercises, today, towards us, fully unworthy and undeserving as we are.

No less are we moved to thankful wonder at the sight of the works for the good of souls that have arisen and flourished throughout these hundred and fifty years. Let each of us recall the beginnings and the history of his own province. What has taken place in one is not infrequently seen, and on a larger scale, in so many others. More than 90 are now counted throughout the world. The foreign missions of the Society will give us a better view. About the year 1848, under the guidance of that really great General, Father Roothaan, the Society, already established on a solid basis in Europe, once again began to work earnestly for the conversion of the pagan. Now, after the lapse of a century, our catalogues number more than 70 missions throughout the world. Of these 15 have had such a growth that they



have been erected into provinces and independent vice-provinces. Who can estimate the good done by our Seminaries, Universities, Colleges, Residences, and hundreds of stations erected in these missions? And if you add to these the books, periodicals, study centers and activities, you will be surprised at the "dynamism," as it is called, of the few who devote themselves to these works. On the missions we number only about 7,000, which certainly is not much; rather, not quite enough, if we consider that we number 36,000 throughout the world. It would not be too much if, as happens in some otherwise flourishing provinces, 30 to 35% were sent to the foreign missions.

If you recall that at the time of the restoration of the Society, there were hardly any of our Order outside Europe, and now reflect on North and South America, you will say with the Prophet: "Who hath begotten these?" (Is. 49:21) Who? if not He Who says by the mouth of the same Prophet: "Shall I that give generation to others be barren?" (Is. 66:9)

If we sincerely "reflect on ourselves," as St. Ignatius says in the Exercises, we will be forced to admit that because of our multiplied negligences, offenses, sins, we are unworthy of being used by Divine Omnipotence as instruments in such accomplishments, and that we should spare no pains to make ourselves better and less unworthy instruments of His heavenly grace.

St. Ignatius, in the Constitutions, exhorts us to this in words that are urgent and effective. For if we realize, what we are taught by faith, that the immediate Author of all good that leads to eternal salvation is our Creator Himself, what is left for us except to strive with all our strength to attain to those virtues "which join the instrument to God and make it ready to be rightly used by His divine hand?" (Const. P. X, n. 2 [813])

Three things especially will lead to this: a living faith, firm hope and effective charity.

On faith, indeed, our whole religious life, our entire apostolate is founded. If we seek God, led only by the light of our reason and individual understanding, not by the light of Revelation, and hope to win souls for Him, what shall we be but "sounding brass and a tinkling cymbal?" (Cf. I Cor. 13:1) In appearance we will be good men, capable of winning the support of others, but in order of be-

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getting divine life in souls and cherishing it, we shall be unfit instruments. Indeed God can, if He so wishes, work wonders without us and our collaboration. But how much greater wonders, according to the ordinary law of His providence, would He have worked had He found us disposed by faith to serve Him for the good of souls?

Our faith, which is itself a gift of God, should be nourished especially by the continual reading, study and meditation of Holy Scripture, in the light of the Holy Spirit. And the Liturgy of the Church should be added as an interpreter of Scripture.

For the Liturgy makes extracts from Scripture for different seasons of the year and for different circumstances. It employs Scripture to express the meaning of our devotion, it turns it into various formulas of prayer. Things that are to be believed it makes almost sensible for our human nature, not only by words but by movements and actions. To these, often enough, song is added, which is made to move the soul more deeply than our consciousness goes. It thus deepens faith and makes it more vivid.

It is for this reason that the Society places so much importance on daily mental prayer. By mental prayer the Scripture and Liturgy are so penetrated that our minds, hearts, words, works are transformed and made to reflect the mind, heart, words and works of Christ our Lord Himself. For who will ever come to the point of having Christ shine forth in him, unless he lives intimately with Him, and has dealt with Him long and earnestly in prayer? The Gospels especially should be constantly in our hands and habitually in our thoughts. This is a practice of many devout men in the Society, and it is firmly founded on doctrine. Fidelity to our daily mental prayer, more than anything else, will nourish the life of faith and obtain light from the Holy Spirit, by which we shall be able (together with the serious study of theology, in the case of priests), to meet the difficulties of the day, and be a help and profit to modern man.

Faith, moreover, of itself begets that hope which illumines our lives with the "gospel," or the good news of salvation and of unending joy. Men of our time enjoy a higher standard of living, and that extreme poverty which necessarily stands in the way of souls seeking spiritual goods is disappearing more and more. It is our duty to help them in this regard in ways in keeping with our vocation. The

spread of the social teaching of the Church is pertinent here, and we ought to promote it in various ways. But we should never forget that both ourselves and those to whom we preach should so pass through temporal possessions as not to lose those that are eternal. (Cf. Prayer for the Third Sunday after Pentecost).

If a lively hope brightens our life, "optimism," as it is called, will immensely increase our strength and the effectiveness of our ministry. If, on the other hand, as sometimes happens, we yield in advance, just as though there were no defence against the invasion of atheism and religious indifferentism, the evil spirit, as St Ignatius says in the *Rules for the Discernment of Spirits* (First Week, Rule 12 [325]), will surely defeat us and gradually bring us to surrender and lay down our arms. The life of hope which is nourished by prayer more than by anything else will, on the contrary, raise our spirits, make us superior to all obstacles and lead us to victory even in the apostolate.

Surely in this age there is no need for us to sing the praises of that charity which is rightly called the "bond of perfection." For as St. John the Apostle says, it is a summary of the Christian life. A merely human kindness, such as naturally springs up in any well-born soul, is indeed good and to be cultivated. But it must rise to something higher, to charity, namely, which is the love of God above all things and of the neighbor for the sake of God. Not only is our neighbor a partaker of the same human nature, and therefore in some way, truly a brother, but he is partaker of the divine nature as well through the adoption of sons and, therefore, a brother in Christ. If we love him in that way, not only do we lose nothing of that natural kindliness, but it is ennobled, strengthened, with the result that, after the example of our Savior and God, we are ready to give our lives for our brethren. Both in the life of our own communities, and in the whole of our apostolate, there should shine forth that charity by which men will be drawn to God through us.

There is no call to rehearse all the qualities of that charity, such as we meditate in the 13th chapter of the first Letter to the Corinthians, 4:7: "Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up . . . is not self-seeking . . . thinks no evil . . . bears with all things, believes all things, hopes all things, endures all things . . ." Our life would be a paradise on earth if charity

reigned in it. And how easily we should ascend to that unity of the Mystical Body of Christ, which we so readily extol, but do not always promote by our actions.

We should not allow the difficulties which the Church is now experiencing to disturb us. Does not the entire history of the Body of Christ abound in adversity? What period is there that does not seem to be full of calamities? When did the Church live in perfect peace? Our times demand a special effort, and in this it is like the past.

If we do not fail God by our neglect of the life of prayer, of mortification, of obedience and constant effort, God will not fail in that same kindness which He has shown us up to now. The progress which the Society has made during these 150 years we can justly hope for in the future.

One might think that the Society and its choice of apostolic labor is out of date; that it should all be given up and something else undertaken; that the Ecumenical Council wishes us to prepare entirely new forms of the apostolate.

The observation might be permitted that not everything which every private individual desires is the desire of the Council. As is evident from its deliberations, the Council proposes especially that faith and the Christian life be more deeply understood; that a remedy be applied to the widespread ignorance of things pertaining to the good news of salvation; that the faithful be more fully introduced into the life of the Church, especially through the medium of the Liturgy.

The Society, in fact, by a traditional choice of ministries, turns in a very special way to those works which lead to a deeper knowledge and esteem of the Person and teaching of Christ our Lord. What is the purpose of our Universities and Colleges if not to have the Christian manner of thought penetrate the whole cultural and scientific life, and thus to form a group more sophisticated in religious matters, which in turn will lead others to a greater and better understanding of the deposit of revelation? What purpose do our scientific labors serve, if not to make the Church of Christ better known to learned men and esteemed by them, with the purpose of getting them, little by little, to abandon their atheism or agnosticism? Why are the Spiritual Exercises given to different classes of men, if not to root the faith more deeply in their hearts and give it fresh life?

What purpose do our more important periodicals serve, if not to fix more firmly and deeply in mind the Christian way of judging the men and events of our times, and obtain a wider diffusion of this Christian thought. If one makes more of the direct care of souls, let him remember our missionaries, especially those in pagan lands. In other parts of the world our priests carry on this work in parishes, even though in many areas there is no reason why we should be engaged in what others are already doing well.

Of course, it is to be desired that all these ministries of ours become more effective. But this will happen not by relinquishing those occupations, as some seem to wish, so that we may turn our hands to other things, but by a more vigorous effort in them, by greater selflessness, by more faithfully following out the norms which are handed down to us in our Institute, or recommended by the Church of today.

There are divisions of ministries. The Church wishes that the Benedictines undertake and carry out one thing, the Salesians another, and another the more recent secular Institutes. She has assigned a place to us, and it is her will that we labor strenuously, according to our Institute, at the task assigned us.

Just as in former centuries, so neither in this, will the Society fall short of her duty in adapting herself to the needs of souls. But, as the Holy See has often reminded us, the responsibility for adaptation belongs to competent Superiors, among whom the General Congregation occupies the first place. And it will provide after hearing the opinion of experts and many others.

Whatever it does, it will not change the laws which the King Himself has set up for the Kingdom of God. The Kingdom of God will not grow in a single day "to the measure of the fullness of the age of Christ." It does not come "with observation," not in the "sensational" and noisy manner in which Satan strives to bind the world to himself. The Kingdom of God is like a ferment, it is like a grain of mustard, it is like a seed cast into the earth. Like any living thing, it grows slowly, so that within the very short space of a man's life its progress is scarcely noticed. We must humbly acknowledge how little it is that each of us can offer.

Our prayers and sacrifices, offered to the most loving Heart of our Lord, will obtain from Him that abundance of heavenly graces for

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further growth in spirit and apostolic effectiveness. Father Wernz, in his letter on the first centenary of the Restoration (December 25, 1913, AR 1913, 94 ff.), said that the blessing of the restored Society was to be attributed to the Sacred Heart of Jesus, and gave his reasons for saying so. In some few places the devotion to the Sacred Heart seems to be less accepted today. But we who, from the study of theology, know that it is especially solid, and pertains to the essence of Catholic faith, as Pius XII shows irrefutably in his Encyclical, *Haurietis Aquas* (which it would be good for each of Ours to read again and meditate), gladly accept the task imposed by our Lord Himself, of teaching and spreading this devotion. More than anything else it will keep us safe from the ever increasing inroads of materialism and naturalism. It is to be desired that, as happened after the Restoration of the Society, so now, Ours will continue to show themselves zealous promoters of this devotion to the love of God and our Incarnate Lord. May He Who never allows Himself to be outdone in generosity further bless His Society, and give its apostolate abundant fruit.

Our young men, who will be allowed another centenary of the restored Society to celebrate, will be able to give much more fervent thanks, as we hope, to the Author of all good. However that may be, if we are faithful to our vocation, we shall procure God's greater glory according to our measure.

I commend myself to the holy sacrifices and prayers of all.

Rome, July 31, 1964, Feast of St. Ignatius.

The servant of all in Christ,

JOHN B. JANSSENS

General of the Society of Jesus

*Historical Note*

1861: The 69th Regiment Occupies  
Georgetown College

*A letter of a scholastic in Georgetown to a scholastic in Boston during the Civil War.*

Georgetown College.  
May 10, 1861. (Friday)

DEAR MR. SUMNER,

In view of the eventful times through which we are passing and which bring surprise and sorrow to our very doors, a word or two again from below the line may not be unacceptable. I am no politician, but I think we are on the verge of a very unholy war. Yielding to none in love for the Union—the *whole* Union, I strongly deprecate any attempt to coerce the free sons of the soils. "Souls know no conquerors," and any attempt to wring an unwilling submission from our Southern brethren will be one of those deeds which wither the soul of man and "make the Angels weep."

Everybody here is preparing for war, and troops are concentrating in Washington from all sides. Even we at the College have turned soldiers, rise at the reveillé and go to bed at the sound of the tattoo. The cause is this. Last Saturday at four o'clock, while engaged in class

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and elsewhere, we were informed that the College was to be occupied at 7 o'clock by a portion of the N.Y. volunteers, and that all we people who occupied the small boys' side of the street would have to clear out, bag and baggage, to the opposite building (Old North). Then you should have seen the tearing up of desks, the pulling out of beds, bed clothes, chairs, etc. In about two hours, the entire building was emptied of everything, a job which at another time would have consumed two or three days' labor.

True to the hour, at 7 the baggage wagons of the 69th (Irish) Regiment drew up before the College; shortly after, the regiment itself with 1500 strong began to file through the gateway. Gracious heavens! I thought they would never stop pouring in. They fill, at present, the small boys' building, Mt. Rascal (alas), the large boys' study room, chapel, refectory and Fathers' parlor, which, by the way, is headquarters. They are quite domesticated now and give extremely little trouble, save a general soiling of the establishment. They enjoy themselves hugely with the small boys' gymnasium and alley. A sentinel guards the large boys' gymnasium from everybody except the students. The see-saw for a time was the principal object of attraction. They'd get some green one, coax him on to it, and while in the air give it a twitch and dump him off. The poor devil then would join in, very good naturedly, and victimize some other "bowld sojer boy." They cook for themselves, find their own provisions and mind their own business generally.

They are Catholics to a man. The night of their arrival, wearied and hungry as they were after their march from Annapolis and the dismal, rainy weather which preceded it, after arranging themselves on the large playground, they said their beads together, while every now and then Fr. Mooney, their chaplain, would cry out: "Keep time down there at the other end!" The Mass scene of last Sunday was very imposing. A small table under the small boys' shed was extemporized as an altar, and as the crowd of soldiers knelt around it, with the bright sun glowing brilliantly overhead, and the plaintive notes of the band hushing every other sound, it was truly affecting and reminded one of the good old warriors of La Vendée or the Irish brigade of France. Fr. Clark remarked that their devotion at Mass was quite a censure upon the tepidity and inattention of our boys.

Sentinels are stationed every twenty paces from the Observatory to the porter's lodge, and they do their duty faithfully. The famous Mr. Bendig could not get home the other night, because he would not give the countersign. Black Charley was also intercepted around the walks and sent back by a sentinel who told him: "You damn black nigger, if



it were not for you, we'd be in New York now; go home, you sk-k." Charlie vanished from the sight of that New Yorker. They are all big, stout, fine looking fellows prepared for the worst. The day-scholars have to procure passes from the Colonel.

We have a regimental drill at three, and company drill all day long. "Uncle Abe," accompanied by Mr. Seward, Cameron and others, drove up to the College on Wednesday and reviewed the troops. Yesterday Major McDowell, U.S.A., administered the oath of allegiance which was taken by all except twenty; those twenty, amid the groans and hisses of the whole multitude, and shouts of "Traitors!" from the soldiers, were stripped of their uniforms even to the caps and shoes, placed between a guard and marched out of the gates. Is this a free country? You should have seen the expulsion of some soldiers the other day; they had committed some offense, were detected, placed between the fife and drum and with the mob of soldiery clamoring at their heels were drummed out to the tune of the rogues' march.

A grand Union flag was hoisted on a fine flagstaff in the playground. As the colonel hoisted the flag the band played "The Star Spangled Banner," "Hail Columbia," "Yankee Doodle," "Garryowen"; and the soldiers cheered lustily the Stars and Stripes, Georgetown College, etc. The flag pole is one of the tallest trees of the "walks," cut down by the orders of the great Peedee (P. Duddy). Artists of the illustrated papers were up here yesterday taking sketches.

A very exciting scene took place last night. The regiment had just returned at 12 o'clock from Washington, whence they had gone to escort Thom. T. Meagher to the College Camp and, wearied after their march, were beginning to indulge in a sound sleep when at 1 o'clock the drums beat. "To arms! To arms' the enemy! the enemy!" was shouted from one room to another. Such a shouting of orders, girding on of swords, dragging on of overcoats, ramming of cartridges and making pell mell for companies A, B, C, etc., I may never behold again. In about six minutes from the first tap of the drum the Colonel was on his horse and a thousand men on double quick time towards the gate for Washington. The cause of the alarm was this: one of the sentinels (picket No. 10, they call him) described a large fire in Washington<sup>1</sup> which from its steadiness and brilliancy he took to be a signal fire; adding this to the beating of drums and firing of musketry which had been going on all night—on the Virginia side of the Potomac—he was led to think that an attack on the capital *was* in progress. When the Colonel reached

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<sup>1</sup> The fire was probably that of the Willard Hotel.

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Rock Creek he was informed of the true state of affairs and returned to the College, much to the disappointment of the boys (that's what they call each other) who were "bilin' over" for a fight.

Mr. Meagher commands the Zouaves corps of the Regiment. A company of artillery and lancers will be joined to us in a few days. About a dozen gentlemanly, dashing West Point cadets came up here to assist the captains in drilling their companies. But I must stop my war news here, or I will never be exhausted. Each day is pregnant with so many incidents that it would require a ream of paper to narrate all of them. The "pet lambs" of Colonel Ellsworth particularly amuse and harass the Washingtonians.

Large boys and small are now mixed together with all the prefects on duty. I occupy a room in the tower, and although it is not the best in the world, yet I console myself with this reflection, that English kings have lived there too. Philosophy class graduated some time ago, without any display, and have gone home. The fewness of the students lessens the labor of the teachers a great deal. I have no Latin or French, others no mathematics and French, and so on. There are at present in the College about sixty boys. Every establishment to which I go seems destined to be smashed up. "

Some of our friends of the military are quite jovial fellows. Yesterday one of them had to leave ranks because he had but one shoe, and that was but a shoe in name. Someone asked him what had become of his shoes. He said he had sold it. "Well, then, how much will you take for the other shoe?" The reply: "I won't sell that; I want it to deceive people who will all think that I once had two, but happened to misplace one of them (your argument for the green pantaloons with which you promenaded Chestnut St.)" The end of the sheet warns me that I must close. So with my kindest love to all of Ours at Boston,

I remain yours in Xt,

B. E. McMAHON<sup>2</sup>.

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<sup>2</sup> Bernard McMahon, a native of Boston, left the Society three times. He later went to California and taught for a time in a school of the Christian Brothers. Eventually he married and had nine daughters.

### Higher Achievement Program: More Negroes in Jesuit Schools

LAST FALL Very Reverend Father John J. McGinty, S.J., New York Provincial, in a circular letter dated November 7, established the Province Office for Intergroup Relations with Father Philip S. Hurley, S.J., in charge. Father Provincial expressed the wish that all Province apostolates contribute as much as possible to the advancement of minority groups. However, because very few Negroes are Catholics (3% of the total Negro population) and fewer still qualify for admission to Jesuit schools, it was evident that special preparation would be needed.

Father Hurley, together with Father Edmund G. Ryan, S.J., who had just finished his doctoral work in education, and Father Joseph T. Browne, S.J., Province director of secondary school education, collaborated in planning a special summer tutoring program for Negro and Puerto Rican youth, called "The Higher Achievement Program." Its purpose was to prepare students to enter and do well in high school or college.

Sessions of six weeks were held at Regis High School in Manhattan, at Brooklyn Prep and at St. Peter's Prep in Jersey City. Each school was staffed by five Jesuit scholastics and a Jesuit priest as director. All of the tutors had had previous teaching experience; most were Woodstock theologians or those finishing their regency. The three directors attended a two-day "Conference on Guidance for Disadvantaged Youth," presented May 25-26 at Teachers College, Columbia University, by the NDEA Counseling and Training Institute. An orientation week was held for the tutors and directors at Fordham University from June 24 to June 30. Visits were made to HARYOU, Mobilization for Youth, the Henry Street Settlement House, and Bank Street College of Education to provide a wide background for the teachers. More proximate preparation was provided by the lectures of Father Francis Fahey, S.J., on improving reading skills, Dr. Anne Anastasi on causes of deprivation, Dr. Frank Riesman, author of "The Culturally Deprived Child," and Dr. Shapiro, Principal of P. S. 119 in central Harlem.

Students were selected for the most part on the recommendation of parochial schools located in Negro and Puerto Rican areas. These Sisters selected the applicants and explained the program to them and to their parents. We chose 45 boys on the elementary school level from

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about 150 applicants and 30 high school boys out of 50 applicants. We found that high school boys needed greater urging to take advantage of the course. We were aided in high school recruiting by guidance counselors in the Junior High Schools of New York City. However, we had no drop-outs, except one of unusual circumstances, and the daily attendance and promptness were satisfactory.

Our choice of students centered on those who were of high school and college potential, but who were not performing up to their ability because of environmental factors. This criterion may be revised next year in favor of a more homogeneous grouping of boys from higher percentiles. We also plan to begin our recruiting at an earlier date and to offer orientation sessions before the opening day of class. We say this because, although all the boys benefited to a high degree, some ten per cent seemed to offer little promise of academic success.

Each school enrolled twenty-five students consisting of 15 elementary and 10 high school boys. The elementary school group were boys entering the 8th grade in the Fall of 1964; the high school group would enter the 12th grade in the Fall of 1964. Students were selected who had the academic potential to succeed in high school or college, but who felt they needed help to develop this potential and to succeed in their further education. Applicants were from both public and parochial schools and included those of other faiths, although the majority were Catholics. Numbers were deliberately held to twenty-five to provide one tutor for every five students.

The following quotations from the students explain why they wanted to attend this summer session. "It would help me toward attaining my ambition of entering the United States Naval Academy." "Maybe I can find a way to become not just a good student but an excellent one. I want to learn vocabulary especially." "Due to my poor study habits and previous lack of interest in school I may not be able to receive a college education . . . due to this program it would be possible to receive the foundation that I require."

The school day went from 9:00 A.M. until 4:00 P.M., from July 6 until August 12, with five periods a week of math, reading, grammar and composition. There was, therefore, a heavy emphasis on language skills using the familiar SRA kits. There was also a film period, physical education, music, and a period for private reading and project work. The Jesuit teachers were assisted by lay tutors chosen from students at Regis, Brooklyn Prep and St. Peter's. Individual instruction was thus afforded during part of the day, and the tutors acquired training that will play a large part in the follow-up program.

On occasion there were field trips for recreational and educational purposes including two trips to the World's Fair and a trip to the Metropolitan Museum of Natural History. The Brooklyn Prep group attended a series of lectures arranged for them by the Brooklyn Museum on Eastern Parkway.

The high school students made special trips to St. Peter's College and to Fordham University where they were addressed by the Director of Admissions. These talks explained the courses available at the colleges and the relative importance of high school records, college board scores and interviews. A detailed explanation of the loans available to college-bound students from the Federal Government and from New Jersey and New York States was of special value. The lads were strongly motivated by these talks to do as well as possible in their final year in high school and on the college boards. A visit was also made to the National Scholarship Service and Fund for Negro Students.

Tutors also visited the homes of their home-room students. In this way they were able to gain a better insight into the boy and his problems and were able to discuss these problems with the boy's parents. The visits also enabled the parents to become better acquainted with the H.A.P., its goals, and its teachers, and helped the parents to become more involved in the education of their sons. Parents, tutors, and students alike commented on the value of these visits.

Visitors, teachers, and directors were impressed by the students' good manners and sincere desire to learn. The excellent attendance records of the boys was perhaps the best indication of this desire for education and self-improvement. At St. Peter's, for example, there were no drop-outs, fourteen boys had a perfect attendance record, six were absent but a single day, two boys were absent but two days, and of the remaining three, one had to work for a while and two were ill for a week or so.

The reading rates and comprehension of most of the students showed a marked improvement. As a rule students were helped most in the subject they were weakest in. For some this was math, for others it was reading or composition work. But the main contribution of the summer school was in terms of increased motivation and interest. The mother of one of the grammar school students expressed it this way: "This was the first time Curtis ever came home from school enthusiastic about his studies. He has been developing all sorts of academic interests."

Certificates of achievement were awarded to each boy at appropriate "graduation" exercises at the conclusion.

Each school worked out its own follow-up program. Basically, it will consist in meeting once or twice a week during the school year for in-

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dividual tutoring to be done by students from Regis, St. Peter's Prep and College, and Brooklyn Prep. A Jesuit at each of the schools will supervise the tutoring.

Favorable publicity was given in the Catholic press, the *New York Times*, the *New York Herald-Tribune*, the *Jersey Journal* and other secular papers.

While the program was even more successful than anticipated, many improvements must be made. The training and selection of the high school tutors was not always adequate, nor were the film programs a success. The criteria for accepting students must be clarified. Speech work and science should be fitted into the curriculum. In succeeding years the Higher Achievement Program will be in a position to profit from this year's experience and should improve all along the line.

WILLIAM P. PICKETT, S.J.  
Auriesville

### Higher Achievement Program—Summer, 1964

#### *Brooklyn Preparatory School:*

Rev. Robert Heyer, S.J., Director  
Mr. W. Alan Briceland, S.J.  
Mr. Vincent Murray, S.J.  
Mr. George Restrepo, S.J.  
Mr. J. Joseph Sherry, S.J.

#### *Regis High School :*

Rev. Donald Hinfey, S.J., Director  
Mr. Michael Battèn, S.J.  
Mr. John Kearney, S.J.  
Mr. John McGrath, S.J.  
Mr. John M. Dougherty, S.J.  
Mr. Joseph Towle, S.J.

#### *St. Peter's Preparatory School:*

Rev. William Pickett, S.J., Director  
Mr. Vincent Bowen, S.J.  
Mr. Leo Gafney, S.J.  
Mr. Damian Halligan, S.J.  
Mr. William McKenna, S.J.  
Mr. Numa Rousseve, S.J.

## The Seminary and the City: Education for Involvement

IN THE THIRD WEEK OF JUNE West Baden College, the major Jesuit seminary for the midwest, relocated from rural isolation in southern Indiana to the urban environs of Chicago. The seminary has a new name—Bellarmino School of Theology of Loyola University. And its new campus is just forty minutes from Chicago's Loop.

As reasons for this relocation one could list all that is moving in Church life and thought today. *Aggiornamento* within the Catholic Church says: locate your seminary near the main stream of Catholic creativity. Renewed ecumenical communication says: locate your seminary where dialogue with seminaries of all faiths is readily possible. Renewal of Church-world encounter says: locate your seminary where useful participation in this encounter can be integrated in the seminary course of studies.

Seminary education must be a preparation for priestly encounter with modern life. The priest must be fully trained for the work of the Church, a work which consists in bringing the word of God and of Christ's saving event to the city of men and the complex of human events. Training for such a role must include deep, scholarly knowledge of God's message and sympathetic, practical understanding of man's situation. Formal theological studies must be meaningfully complemented by what Bellarmine Dean of Theology William Le Saint, S.J. calls the clinical method in theological training.

The task is not to sit in judgment on the presentation of formal theology in the past. (An arch-heresy of times of renewal is the assumption that every assertion of the new is a condemnation of the old or, what is worse, a mark of ingratitude to the old.) The task of renewal is not judgment, but vision. A Bellarmine faculty committee on curriculum is presently preparing suggestions which clearly reflect the richest tones in today's theological picture: Scripture, liturgy, sacraments, and an historical approach to theology. Yet, even in this area of formal instruction, Bellarmine needs the city—the academic resources and options which the new Aurora campus affords. The moral theology department can call upon specialists in the vast array of problems which it must address. The Scripture department can unburden itself of language instruction by utilizing Chicago universities. The dogmatic theology department can more fully realize the possibilities of mobility and of inter-seminary exchange of experts.

Knowledge of God's message is only half the task. One must also understand the human situation which this message today addresses. Here

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the indications for moving to an urban campus are most obvious. Understanding of the city of men cannot be fabricated in bucolic remove. What an occasional guest lecturer or field trip can only probe at West Baden, a systematic and thorough program will try to accomplish at Aurora. From its Aurora campus, Bellarmine will make Chicago one of its most important classrooms.

### Epidemic of Involvement

Education, especially education for involvement, follows some of the laws of an epidemic. Vision, competence and concern spread by contagion at a rate which depends on two conditions: susceptibility by those to be infected and frequency of meaningful exposure to those already infected.

To say that Bellarmine scholastics are susceptible to this infection would be the understatement of the year. A small, but significant, indicator of their attitude can be gained from the fact that in recent years ever greater numbers have been requesting (and getting) summer programs with graduate departments, mental hospitals, social work agencies in preference to the traditional summer villa. These are men for whom the recent perceptive articles on seminary education by Daniel Callahan, Charles Davis and others have been stating insights already familiar.

By relocating in the Chicago area, Bellarmine will supply the second condition for contagion of involvement. Bellarmine scholastics will be able to be in working contact with those Chicago organizations and individuals who are producing some of our nation's best in Catholic thought and practice. Catholic Family Movement, Catholic Interracial Council, Confraternity of Christian Doctrine, Newman Clubs. Greeley, Lawler, Hillenbrand, Quinn, Egan, the Crawleys. These and many others will be on the seminary syllabus not as "extra-curricular activities" nor merely as "pastoral applications." This latter concept wholly misses the pastoral concern of Vatican II. It is not that an individual or the Church as a whole first knows its theology, understands God's message and then turns to pastoral considerations. The pastoral concern of the council fathers rather asserts that God's message is genuinely understood only in terms of the situation to which it is ever newly addressed. For Bellarmine this means that theology cannot in principle be obtained entirely from generations past nor even from present European theologians. Theology must in each time and place mediate the Christ-world encounter. Theology will therefore thrive where that encounter is taking place, and will in turn enrich the encounter.



The intent is not to abandon serious study for busy activity. As Paul Tillich has pointed out, the situation for which God's message must be interpreted is not merely the complex of economic, social, racial and other such factors. *The situation is man's creative self-interpretation in the context of these factors.* The situation is not merely the emerging layman, but what this emergence means. A few reflections on this latter example will indicate the type of involvement-in-situation a seminary ought to have.

As with most vital insights in theology, the "theology of the layman" is following somewhat the pattern of systems in research and development: a system is introduced, is researched, gains currency, has a useful life and then is phased out. Since its introduction, the "theology of the layman" has been competently researched and has achieved an initial operating capacity (some quite intelligent people are able to draw from it their self-definition within the Church). One need not try to predict the useful life of this set of ideas or when it will be phased out and become obsolete. But one must begin now to prepare the next generation of ideas which will be needed to take its place.

Writings in this era of the emerging layman expose the all too obvious want of communication between clergy and laity. One element and cause of this blackout is the isolation of seminarians. Bellarmine's move to the city is consciously a move toward communication with the emerging layman. But one will not be long involved in this communication with the laity before one advances beyond the mere acceptance of the layman's role in the Church (the simple fact) to realization of what this acceptance makes possible (the meaning of the fact). It makes possible not a revitalized pastoral (clerical) theology, nor a continuing lay theology, but one theology which addresses the modern world. Seminarians are as much in need of such a theology as are laymen. Bellarmine hopes to take part in its development.

Within the Bellarmine populations one can find all wavelengths on the optimism-pessimism spectrum. Even the most gloomy are agreeing that the move to Aurora will do irreparable good. The most sanguine feel themselves a part of a move that is both symbolic and effective of the best movements of Vatican II. These latter spirits are not chilled by the comment that a Catholic seminary in a city is no new phenomenon—the Chicago area has more than a dozen already. This observation only evokes the hope that one early Bellarmine involvement will be toward Catholic inter-seminary ecumenism. This in itself is no mean horizon.

DONALD BREZINE, S.J.

*Beginning with our next issue, WOODSTOCK LETTERS will publish correspondence from our readers. We invite you to write, commenting on our articles or discussing problems you feel should be brought to the attention of the members of the society. In general, letters should not exceed four hundred words.*

## SELECTED READINGS IN HIGHER EDUCATION

(*Listing prepared by Father Paul A. Fitzgerald, of the Jesuit Educational Quarterly, Donald J. Reitz and Father John E. Wise, both of Loyola College, Baltimore.*)

**The Education of American Teachers**, by *James B. Conant*. McGraw-Hill, 275 pp. \$5.00.

Urging a liberal, general education as a foundation for all teacher-training programs. Urging university and college autonomy in curriculum planning, state certification on basis of practice teaching.

**This Nation Under God: Church, State, and Schools in America**, by *Joseph F. Constanzo*. Herder, 448 pp. \$7.50.

The American system of government is based on law. Father Constanzo pleads, in a calm way, for a recognition of all publicly accredited schools, including church-related, in the task of national education. The book is well documented.

**The Academic President—Educator or Caretaker?** by *Harold W. Dodds*. McGraw, 1962, 194 pp. \$5.95.

More time should be given by the college president to college work, which after all is academic. President Dodds courageously and modestly asks that his own term of office be not judged too severely. Pressures have to be met. He has done this undoubtedly as well or better than others, but he has not lost sight of the goal!

**The Academic Man in the Catholic College**, by *John D. Donovan*. Sheed and Ward, 238 pp. \$6.00.

A sociologist attempts a profile of the Catholic professor on the Catholic campus. Ringing true to a great extent, the analysis of data already five years old will need a supplement to assess the rapidly changing situation.

**The Uses of the University**, by *Clark Kerr*. Harvard, 140 pp. \$2.95.

The relations of universities to communities—an idea book for trustees and legislators. Emphasis on the local, national, and international impact of higher education, inspiring respect for and dedication by educators. The book, small in physical compass, should be read.

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**The Miseducation of American Teachers**, by *James D. Koerner*. Houghton Mifflin, 360 pp. \$4.95.

Dr. Koerner performs a valuable service for a phase of higher education, in that he attempts to define the pitfalls of teacher-education. This is one function of a critic and it should never be overlooked. However, Koerner's essay lacks the thoroughness and the positive insights of a well-rounded, carefully constructed appraisal. It is, as the author himself confesses, not a "meticulous analysis."

**The Age of the Scholar**, by *Nathan Pusey*. Harvard, 210 pp. \$4.50.

Although mention should be made of the vagaries of religious concepts facing the educator, the ecumenical spirit should yet dictate alliance with those moral forces which genuinely recognize, as does Dr. Pusey, religious values.

**The Church-Related College**, by *Myron F. Wicke*. Center for Applied Research in Education, 116 pp. \$3.50.

This is an up-to-date, factual report (without too much interpretation) on the church-related college in the general picture of higher education today, with emphasis upon control, organization, purpose, curriculum, finances, and students. Objectives of these colleges have changed over the years, but the church-related college does not yet know exactly where it is going.

As a guide to books and periodical articles can be mentioned HIGHER EDUCATION BOOK REVIEW, a mimeographed release of some years standing, edited by Dr. George F. Donovan at the Catholic University of America, and the excellent occasional articles, reviews, and booklists of SCHOOL AND SOCIETY.

## SELECTED READINGS IN SECONDARY EDUCATION

(*Listing prepared by Rev. Cornelius J. Carr, S.J., Director of Secondary Schools, Buffalo Province.*)

**Team Teaching—Bold New Venture**, edited by *David W. Beggs, III*. Unified College Press, Inc., 1964. 192 pp. \$4.95.

Less wordy and more helpful practically than the more-publicized book on the same topic edited by Shaplin and Olds. To read this book is to be-

come convinced of the practicality of this newest instructional procedure within a traditional educational framework and of its great potential for faculty revitalization.

**School Curriculum Reform in the United States**, by *John I. Goodlad*. The Fund for the Advancement of Education, 1964. 95 pp. no cost.

A paper-cover booklet detailing succinctly in its first fifty pages the curricular advances in each of eight subject areas and then analyzing problems and issues rising therefrom. The conclusions and recommendations presented in the booklet are especially valuable, as is the annotated list of selected readings on curriculum reform.

**The School Review**, Vol. 72, No. 1, University of Chicago Press, 1964. 135 pp. \$2.00.

The entire Spring issue of this quarterly focuses on patterns of religious and secular pluralism in education. The eight articles, a few palatably statistical, are at times disputatious, but they present several new insights on the perennial subject of private-independent-denominational versus public education.

**Social Climates in High Schools**, by *James S. Coleman*. United States Department of Health, Education and Welfare, 1961. 75 pp. \$.30. cents.

One of the Cooperative Research Monograph Series, this booklet is a digest of Dr. Coleman's *THE ADOLESCENT SOCIETY* (The Free Press of Glencoe). Still the best analysis after three years, this report contains a fully substantiated interpretation of teen-age attitudes towards learning. Necessary background for all who deal with teen-age students in whatever capacity.

"Evaluation of Programmed Texts," by *Robert L. Caulfield*. **School and Society**, Vol. 91, No. 2223 (March 9, 1963), pp. 116-120. Single issue, \$.75.

Though somewhat technical, this article presents a reasonable and objective evaluation of the strengths and weaknesses of programmed instruction. The author's observations on the importance of "style" in effective teaching are particularly memorable. (Also excellent: **Programmed Instruction, Today and Tomorrow**, by *W. Schramm*. The Fund for the Advancement of Education, 1961.)

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"Foreign Languages in the Catholic High School." *Catholic High School Quarterly Bulletin*, Vol. XXI, No. 4 and Vol. XXII, No. 1 (January and April, 1964).

Two full issues of the quarterly containing a commendable and challenging report on the aims of a Catholic language program (including Latin), the preparation of teachers, the merits of the audio-lingual approach, its materials and its techniques, and an evaluation of language laboratories, their types, advantages, uses and problems.

**Educational Decisions: A Casebook**, by *H. L. Hodgkinson*. Prentice-Hall, Inc. 1963. 141 pp.

This book is not for administrators only. No answers to these provocative cases are given, but the reader is challenged to commit himself on the solution to some thirty different problems. The reader becomes the decision-maker. Law and business administration have long used this technique of case analysis. It is high time that education did.

"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. \$.50.

Not applicable to Jesuit high schools only, this article very astutely applies the fruits of the Jesuit Educational Association's 1962 Los Angeles Workshop on Philosophy and Theology to the critical high school problems enunciated in the title. Particularly timely for Jesuits in view of the scheduled 1966 national Jesuit high school Workshop on this topic.

