

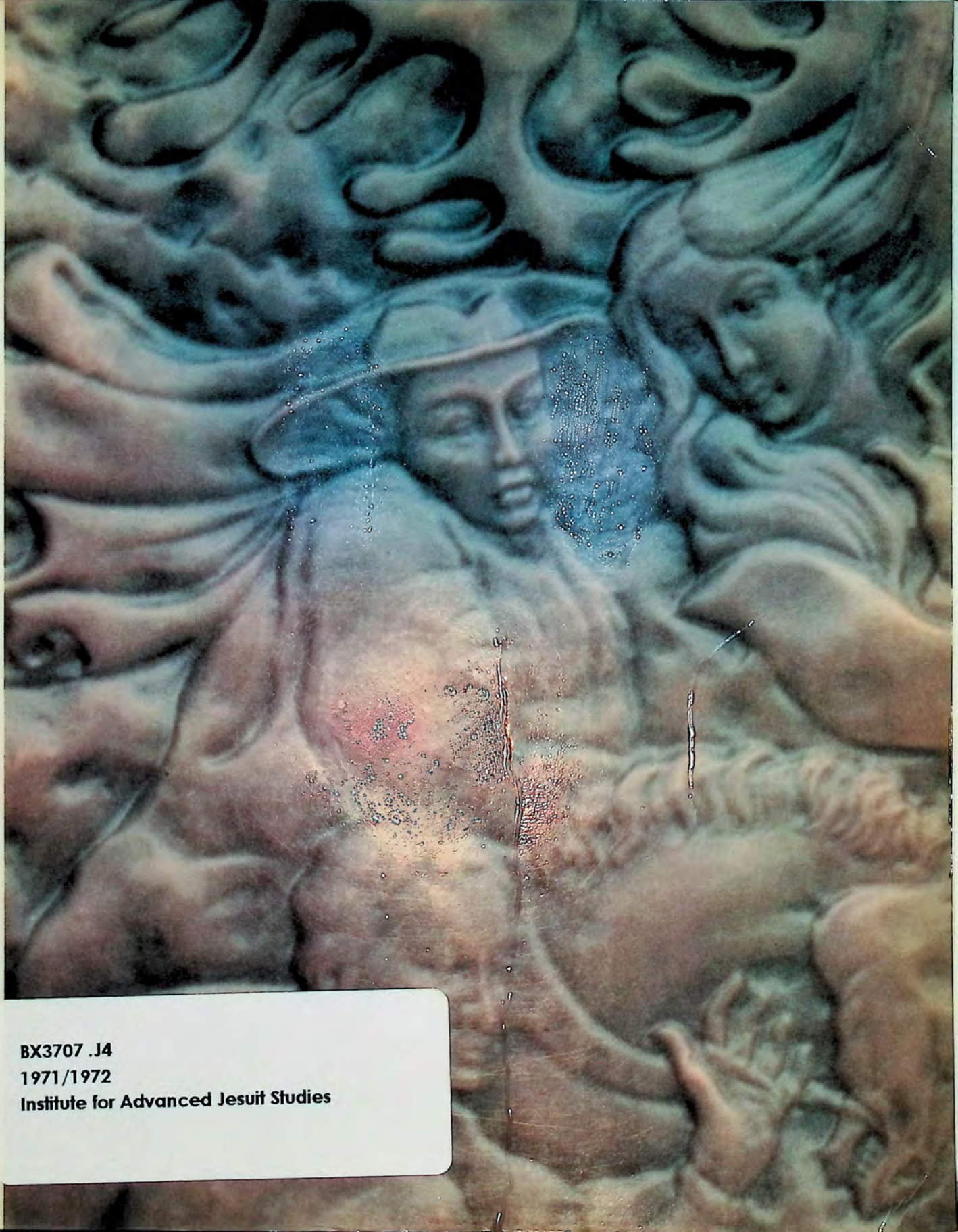
Year Book of the Society  
of Jesus, 1971-1972

# THE JESUITS

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1971/1972

Institute for Advanced Jesuit Studies



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*Ad maiorem Dei gloriam*



THE JESUITS

YEAR BOOK OF THE SOCIETY OF JESUS

1971-1972



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# THE JESUITS

YEAR BOOK OF THE SOCIETY OF JESUS  
1971 - 1972

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# PRESENTATION

*The Society of Jesus this year again offers to its members, friends and benefactors a new review, the twelfth, of its activities throughout the world. These activities are quite diverse, since all Jesuit action is determined by no exclusive scheme except for its final convergence in "the greater glory of God".*

*Our readers are aware of the fact that in the changing circumstances of the world of today we Jesuits are trying to discover what we now call "our own special identity".*

*In reality our essential character has been manifest since the days of St Ignatius, and the baroque epoch has transmitted it to us in the heraldic form of AMDG. Being essentially apostolic it must display itself precisely in the apostolate, and this appears irremediably conditioned by the variable nature of the world in which we live, by the needs of the Church in our historic moment, and by the changing sensibilities of the men whom, in their progress towards God, we propose to serve—not to mention technical progress, which rapidly makes obsolete techniques which were once fruitful, and forces us to revise continually our apostolic methods.*

*Hence our constant attitude of search, reexamination, experimentation: a restless psychosis of "choice of ministries", which fortunately is necessary, because the contrary would be equivalent to a renunciation to a large extent of our motto, a situation in which we would acquiesce in a wearisome and profitless maintenance of works undertaken by our forebears.*

*The Society of Jesus, employing the discernment of spirits, is today preparing itself for a new communitarian deliberation, to enlighten us as to what we have to contribute to the world of today. And that was practically the decision of the Congregation of Procurators, held in Rome in October, 1970, while our preceding *Annuario* was being printed and distributed. The convocation of a new General Congregation was not officially decided on that occasion, but the desires of all were sufficiently manifested that, after due preparation, this should be held within a short time. And we are now moving along these lines by decision of Fr General, who has appointed a Preparatory Commission of the 32nd General Congregation—which is already in full operation as we are getting ready to print this *Annuario*.*

*In the meantime, and as provisional guide lines for the whole Society, Fr General proposed to the Congregation of Procurators, 5 October 1970, what he called the "four priorities", which do not nullify or diminish the value of other apostolic activities of the Society, but call for a more collective effort, requiring at least a greater attention on the part of our "commission on ministries".*

*This *Annuario*, not wishing to pass over in silence completely the outstanding events of the year, devotes a first part, a miscellany, to various examples of recent collaborative efforts. On the other hand, in a second part—in which each separate section is preceded by the actual text of the discourse of Fr General referred to above—there will be assembled articles which relate concretely to the "four priorities":*

- 1) Theological reflection*
- 2) The Social Apostolate*
- 3) Education*
- 4) The Mass Media.*





Fr Gabriel Vallejo (Colombia) in front  
of the house where he will live during  
a pastoral visit to a village of Popokabaka (Congo)

## THE SOCIETY OF JESUS IN AFRICA AND MADAGASCAR

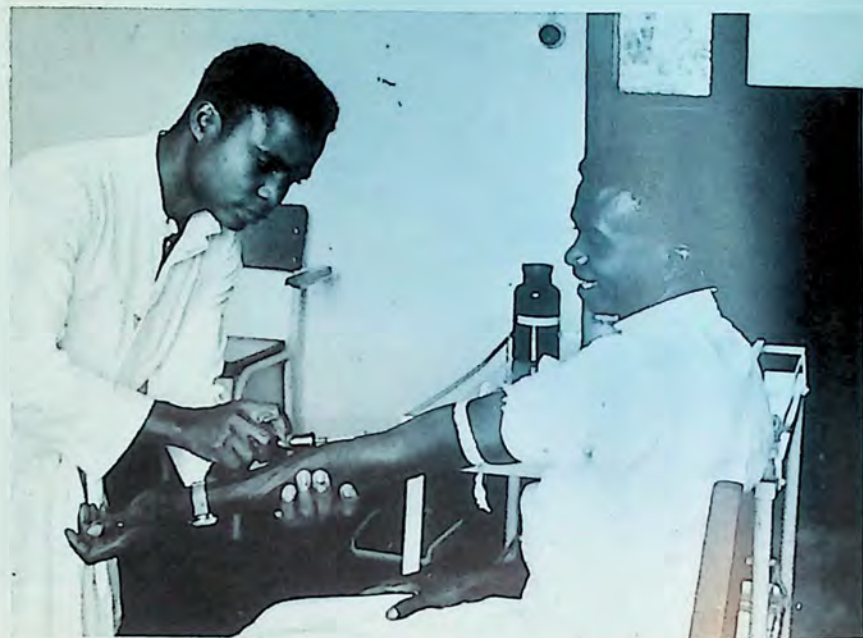
*Victor Mertens, S. J.  
Rome*

From its very origins, the Society of Jesus wanted to put itself at the service of Africa. Saint Ignatius himself sent out the first missionaries, first to the Congo (1547), then into Ethiopia (1556). His zeal for Africa was likewise shown in a letter he wrote to Saint Francis Xavier to recall him to Europe (1553). One of the reasons for this recall was "to give support to the king of Portugal in what concerns Ethiopia, where for so many years he has

been on the point of acting, without ever seeing the slightest result. The same thing is true of the Congo..." Other Jesuits left about this time for Morocco and Mozambique (1560). Since then through good and bad luck, the Society of Jesus was to continue, in the measure of its capabilities, to exercise a certain activity on the continent, especially in Ethiopia, in Mozambique and in Angola. However it is only about 80 years ago that a regular apostolic



President Nyerere of Tanzania  
in friendly conversation with Fr Carlito De Souza S.J.



Two Jesuit Brothers:  
Emile Gampari and Ignatius Atiko

activity could be undertaken in Africa, while in Madagascar the first Jesuits arrived a good hundred years ago.

### I: *The Society today*

*a: Its personnel:* Actually there are about 1,600 Jesuits who are involved in this continent; 270 of them, that is 17% are African or malagasy, while the others come from Europe, North America, Latin America or Asia. They are present in 20 different countries (Ethiopia, Uganda, Tanzania, Zambia, Rhodesia, Mozambique, Madagascar, South Africa, Rwanda, Burundi, Congo, Angola, Cameroun, Tchad, Nigeria, Ivory Coast, Senegal, Morocco, Algeria, Egypt). Their apostolic activity cannot be maintained or developed unless there are numerous local vocations. In order to prepare this transition, there are 3 novitiates: one in Madagascar, the other two

on the continent: Lusaka (Zambia) receives all the novices that come from English-speaking countries while the French-speaking novitiate is situated at Cyangugu (Rwanda). In each of these international novitiates, there are about twenty novices. It is foreseen that the greater part of their formation will take place in Africa, so that it can be adapted more adequately to the socio-cultural situations and to the local apostolic needs. Furthermore, in order to allow these young African Jesuits to know each other better and to be able to speak and understand the two major international languages (French and English), it is foreseen that all, both English and French speaking, will do a part of their course together. This experiment has already started this year at Kimwenza (Congo) where they will all meet for one year of fundamental theology (which follows the novitiate). The number of native vocations is increasing in spite of the difficulties encountered by the candidates, either before or after their admission

into the Society: family need is one and not the least important. It is to be hoped that the Society will be able to africanize and malgasiaze itself more and more, not only in its administration, but also in its life-style of living the Ignatian ideal.

b. *Its apostolic activities:* The apostolic activity of these 1,600 Jesuits is very disparate and covers a number of very different areas: rural parish work, urban parish work, education, spiritual revival, social action. It exercises itself also in socio-cultural and religious situations that differ widely: from the presence of 80 Jesuits in a practically all-Moslem milieu (Morocco, Algeria, Egypt), through the situations found in the Tchad where animists and Moslems live

side by side, to the south of the country (below the 10° parallel) where the number of Catholics does not cease to grow in a more or less important fashion. The Society's apostolate in Africa and in Madagascar is in a very large measure dedicated to the evangelization and the development of the rural world. It is interesting to note that if in black Africa and in Madagascar the religious, political and economic situations vary intensely from one country to another, there are however a good number of fundamental tendencies and problems that are basically common to all. For example, the wish for independence in all spheres (political, economic, cultural, religious); the desire to develop; the problems created by urbanization, by the family, by the admini-

Friendly get-together of Indian, Maltese and American Jesuits working in Tanzania and Uganda. From left to right:  
First row: C. Gomez, G. Picardo, H. Almeida, J. de Miranda, P. Mallia, A. D'Souza  
Second row: J. Condillac, St. Mascarenhas, M. Greene  
Third row: M. Dorairaj, A. Micallef, P. Falzon, C. De Souza, V. Mertens, J. McGill



stration; by the recruitment, formation and spiritual revival of clergy and religious; by the shortage of personnel; by the lack of self-financing; by the need to incorporate the evangelical Word in a liturgy and a catechetical form that is appropriate to the communities; by the emphasis placed on the formation of vital Christian communities who are also responsible units; by the need to adapt teaching to the true needs of the region, etc. It is by keeping in mind this evident diversity and this startling convergence of situation that we would like to outline our apostolate in Africa and Madagascar.

1. *Parochial apostolate*: the Society takes care of the major part of this form of apostolate in 9 dioceses: Fort-Lamy and Fort-Archambault in Tchad; Popokabaka and Kikwit in the Congo; Lusaka and Monze in Zambia, Salisbury in Rhodesia, Tananarive and Fianarantsoa in Madagascar. In general, the Jesuits in each of these countries have their own methods of rural parochial apostolate. They are sometimes quite different one from another. In the cities, on the contrary, we are still searching for a suitable method. Almost everywhere, we are faced with the anguishing problem of seeing the number of baptized people increase while the number of priests does not follow the same rhythm: there is a proportionate diminution of the latter to the number of baptized. In certain of our rural parishes, where the priest in charge of the region must visit from 80 to 100 villages, there are sometimes 8 or 9,000 baptized for one priest; in certain dioceses the average of baptized people in relation to the priest caring for this parish work is more than 6,000 baptized. The big objective of this apostolate at this moment is to set up living communities, to arrive at forming Christians who will become more aware of their responsibilities to others and to be able to have these communities take over more and more, the care of the apostolate. The actual role of the priest is to inspire and form those who will animate the community.

The demographic explosion of the number of baptized people causes the Church of Central Africa and of Madagascar a great problem: there are actually 30 million baptized people. They increase at the rate of 500,000 a year. In 10 years, that is in 1980,

there will be almost 50 million baptized. Who will take care of them? A number of priests tend to become discouraged at the sight of this expanding labour and the absence of help. It is, in any event, most urgent that we direct our apostolate now towards this future and to study all the possible solutions to resolve these problems.

2. *Education*: It is especially in the area of secondary education that the Society is bringing its principal contribution to education. It has under its direction about thirty complete secondary schools, most of them boarding schools. Most of these are general education colleges (classical or scientific); we only have one technical school, one school of social work, two agricultural schools, three schools of education. When we think that 83% of the African population is agricultural, we can ask if the Society is doing enough in this area.

The Survey of Africa indicated that most of the Jesuits considered education as the only valid apostolate. It should, however, be adapted to the needs of the students in a more realistic way in order to form our students in a more personal religious commitment. This educational apostolate is very much appreciated by the civil authorities, as being a real contribution to the development of their countries. Father General has moreover received many requests from chiefs of state asking him to open new secondary schools in their countries. The increasing needs of this apostolate seen in the light of diminishing number of Jesuits lead us to associate the native laity to the work of education. However, it is not easy to find them. Also, this situation involves very heavy financial responsibilities to the schools, where we must ourselves pay the faculty; in those schools that receive a subsidy from the government, it often happens that the faculty give up teaching and take a better paying job in another sector of public life. On the other hand, the gradual nationalization of education in Africa urges us to foresee for the future a new way of collaborating in the education of African and Malagasy youth. Our colleges render a very precious service to the country, but how long can they continue under their present format? It will need much flexibility, much perseverance, much

Map of Africa and Madagascar with numbers of Jesuit personnel involved



At latitude zero in Uganda. Fr Vella, Provincial of Malta (right), with one of his missionaries



imagination to adapt ourselves to the circumstances as they arise. A few Jesuits teach or are chaplains in government schools. In the university teaching, there are about forty Jesuits: they all work in State universities. Some have become university chaplains. It is a difficult apostolate but one that is becoming more and more necessary.

3. *Spiritual renewal*: This takes on all kinds of forms, in the rural districts, in the city, among priests and religious or nuns, in different social levels, in secondary schools, etc. One of the favored ways are the Spiritual Exercises given annually to many in all of Africa by Jesuits. Even the Jesuits in Ethiopia who by the very nature of their apostolate cannot exercise any direct spiritual action during the school year (university and government secondary school), give retreats in other countries during their vacations. There are already 6 retreat houses (Madagascar, Algeria, Rhodesia, Congo). Three others are planned in other countries. They are in answer to the urgent need of increase of faith. All these houses are situated near a large urban center, otherwise they would not be viable either in apostolic terms or in financial terms. The Manresa retreat house near Kinshasa has had an average of more than 20 persons a day for the past four years. The Jesuits are helped by a group of missionary nuns from Spain. In the area of religious education, it is well to note the existence of 3 catechetical schools under our direction (Madagascar, Zambia and Tchad). In addition, the Society has 3 major seminaries (Chishawasha in Rhodesia, Tananarive in Madagascar and Mayidi in the Congo); it helps in teaching at the major seminary of Yaoundé (the Cameroun). 400 young men aspiring to the priesthood are under the care of the Society in these major seminaries.

It is interesting to note that Father General has received during the last few years a large number of requests from African bishops for help in those dioceses where the Society is not present. Most of these requests concern the area of religious education (teaching in major seminaries, spiritual formation of priests and religious, students, administration, etc.). Because of a lack of qualified personnel, he has been obliged to refuse most of these requests.

4. *Social apostolate*: Our aid in this domain varies with the local needs. Sometimes, it is the work of Jesuits specialized in economics, sociology, development, anthropology, etc, who through their personal contacts, their publications, their seminars, can be of help to those who wish to know more about the

complex problems of development. These teams are l'INADES (African Institute for the economic and social development) at Abidjan in the Ivory Coast and the CEPAS (Center for studies in social action) at Kinshasa in the Congo; besides these two centers there are other less important ones such as those in Algiers, in Fort-Lamy, in Salisbury and in Tananarive; finally there are numerous initiatives of collaboration in the development of the rural world. They are in general very near concrete realities i.e. agricultural initiatives, social groups such as the cooperatives of Rhodesia.

5. *Mass media apostolate*: In this domain which will become more and more important, the Society is doing practically nothing in Africa or in Madagascar. A very few Jesuits are involved in publication and in radio broadcasts. In Tanzania, Fr. Carlito De Souza, Indian Jesuit, is the director of the government's school of journalism.

## II: *The Society, face to face with the future*

A new period of history is beginning in the history of the Church in black Africa and Madagascar; we are turning the page of the first evangelization. It is now the Africans who are taking into their own hands their own destiny (already 46% of the African bishops are African by birth). There are 142 out of 306. The work continues, the methods must be adapted to modern times: Africans and non-Africans will often have to reverse their roles. The work remains for both sides as important as it was in the past, it is together that they can prepare for the future. For that, they will have to clothe the Gospel in the concrete terms of the African world. There must be an evangelical answer to the major actual tendencies. These seem to fall into two categories: tendency to independence and tendency to development. Moreover there are some basic problems which we have enumerated above and to which the Church must find an answer. We will talk about only one of them, namely, urbanization.

- From the top down:  
 a) Manresa Retreat House, Kimwenza (Congo)  
 b) African Novitiate (French-speaking) at Cyangugu (Rwanda)  
 c) African Novitiate (English-speaking) at Lusaka (Zambia)



*The trend to independence* is found in all areas, political, economic, cultural and religious. Political independence has fortunately been obtained in most of the countries; economic independence in so far as that is possible in the modern world, is gradually being acquired. Cultural independence is beginning to flourish. It will take the form of a certain opposition to western civilization (the Algiers festival was a clear proof of this), and by a slow but inevitable nationalization of education. Finally in the religious domain, the African church requests the right to be able to decide freely its own future, as Cardinal Zoungrana said so very clearly in the Bishops' conference at Abidjan in 1970. In fine, Africa wants to be itself. This has certain consequences for the Church of Africa:

1. It is absolutely necessary that care be taken to foster numerous native vocations.
2. It will be the Africans and the Malgasies who will more and more be called upon to make the important decisions in the Church.
3. In order to do that, they must be prepared humanly, culturally and spiritually, having a real interest in dialogue with Africans and non-Africans who are called on to evangelize Africa.



A group of novices  
with Frs St. Mascarenhas and M. Dorairaj



Meeting of Major Superiors  
of Africa in Lusaka, 1970

4. It will be necessary for priests and religious coming from other countries to accept a secondary role – in the “service” of Africa, by helping it to realize its ambitions without deciding for them the “how” it should proceed. They must accept being at certain times less efficient (at least according to Western standards) and refusing to impose on the Church of Africa ready-made solutions imported from Europe or America. It is this last point which bothers many African bishops. On the other hand, the bishops should be at times more open to dialogue and to the evolution of the Church. These two attitudes would solve many misunderstandings and tensions. It is in placing ourselves in this perspective that the Society can continue, as it did in the past, but in new paths, to work at constructing the Church in Africa.

As to the very pronounced *wish to develop*, it is an invitation to the Church to be present in this great movement and at the same time to help Africa avoid the materialism which threatens it more than marxism. It is in presenting to Africa an *integral*

vision of development – economic, social, cultural and spiritual – that the Church will bring a valid contribution. Each Jesuit working in Africa will be able, with his personal charism, to share in this total development, whether it be material or spiritual. The possibilities are immense. Even the governments are asking the Church for help, at least in the areas of economic and cultural development. The last 3 diplomats recently accredited to the Holy See (Malawi, Tanzania, Uganda) have made it a point, on the occasion of their letters of appointment, to stress the gratitude of their countries for the contribution brought by the Church to their countries.

Another universal phenomenon in Africa and Madagascar is that of *Urbanization*, i.e. the shift of populations who leave the rural area to live in urban centers. Africa is a continent that has the highest percentage of urbanization in the world. There are actually about 60 million Africans living in urban centers. There will be more than 100 million in 10 years (1980) (Statistics from the United Nations). This problem poses some serious questions for the



Church of Africa. Its apostolate, at the moment, is oriented especially to the rural population, it is not sufficiently present, either quantitatively or qualitatively in the urban centers. Contacts with administration are practically non-existent, the lack of men and the lack of qualified personnel are sad facts in this apostolate. This urbanization also poses some problems for the Society, for it has the responsibility of the parish apostolate in four capitals (Lusaka, Salisbury, Tananarive and Fort-Lamy) and it also works in several other capitals or large cities. On the other hand, the Society is committed by apostolic responsibilities in the Dioceses which have been confided to her; moreover we must note that if the



urban population is going to increase significantly in the years to come, the rural population also will continue to grow. The tasks will become even heavier than they are now. The rural milieu, being normally healthier than the city environment, is the one that furnishes more vocations. The Society is thus torn between its responsibilities to the rural world and to the urban society. She knows that it is the cities that will give the tone to Africa.

These few problems selected among many and those enumerated above indicate the magnitude of the work to be done on the Continent. It is to help the Society situate itself more apostolically in the face of these problems, that Fr Arrupe created the new Assistancy of Africa (March 18, 1971). Africa is now deciding its own future, it is evolving very rapidly and while desiring to become itself, Africa still accepts disinterested help from the outside. This opening up of Africa to the Gospel struck Fr. General very forcibly on his first trip to this continent in 1966: "In the immense territory of Africa, "he wrote to the Jesuits he visited", it is the call and the acceptance of the message of the Gospel, along with all that it brings of enrichment, for the peoples, that first struck us".

Faced with these needs and these possibilities of apostolate, faced with the numerous requests to the Society for more involvement in Africa, one can ask if the effort that the Society is making at the moment for this continent is sufficient: hardly 5% of its forces are assigned there.

Fr Victor Mertens, Assistant of Africa,  
in conversation with Fr Adolph Razafinsalama (Madagascar),  
on the occasion of a Congress at Rome

# WORKSHOP FOR JESUIT ARTISTS

*C. J. McNaspy, S. J.  
New York*

Could anyone have foreseen, say ten years ago, that some sixty Jesuits professionally involved in the fine arts could be gathered for a full summer workshop? Five years ago the possibility began to emerge, as an informal committee of a dozen or so Jesuits living within driving distance of New York City convened several times to discuss Decree 30 of the last General Congregation and the ways and means to be taken to implement it. This decree is titled "Cultivating the arts in the Society" and is a landmark in the

history of Jesuit artists.

Out of several meetings there developed the idea of a full summer workshop staffed by Jesuits for other Jesuits. Holy Cross College (Worcester, Mass.) was approached for help. The president at the time, Fr. Raymond Swords, S.J., and his assistant (now president) Fr. John Brooks, S.J., gave us many hours of time in planning the program. Holy Cross provided not only the superb facilities – in theatre, visual arts and music – as well as the lowest possible charges for living ex-

penses, but the chance to give academic credit for work done. This would make it feasible for scholastics needing credit to participate in the workshop.

The staff included almost all the Jesuit professional artists that were invited. A few had previous commitments and regretfully had to decline. Two came from far away: Fr. André Bouler (Paris) and Fr. Joseph Love (Tokyo), and Fr. Bruno Markaitis (former provincial of the Lithuanian Province) came from Chicago. The rest were members of provinces of



Visitors  
at an exhibition

Giant metal  
work by Lee Lubbers



Painter Denis Leder  
in front of one  
of his works;  
poet Joe Brown in dashiki

the North American Assistency. The hard work of organization was done by Fr. Vincent L. MacDonnell, then director of the Jesuit Institute for the Arts. The workshop ran from June 22 to August 14, and was followed by a retreat.

Having lined up a highly qualified staff, his next task was the formidable one of raising money to pay their expenses, travel and living; their services were donated gratis. The United States Provincials made a substantial contribution, but what finally made the workshop a reality was the generous grant of the Hearst Foundation. Fr William Lynch (author of *Christ and Apollo* and other volumes on culture) was able to secure further financial help.

Participants came from every United States Province and that of English-speaking Canada, a large percentage being from the South and Midwest. It was strongly stressed in preliminary brochures

and letters that the goal was a *work* situation in which artists could develop creatively, and not a summer of relaxed dilettantism. Formal classes were kept to a minimum, so that artists could spend many hours a day in creation rather than mere discussion.

At the same time, those artists whose talents lay in several areas were free to explore these areas, hoping to discover where precisely their main focus should be placed. Chances were provided, too, for cross-disciplinary study; thus, non-musicians were given serious opportunities to learn the elements of performance and of intelligent listening. Drama, too, involved talented people not actually "majoring" in theatre. This interdisciplinary activity, in addition to the constant exchange of ideas at meals and other casual gatherings, proved among the most enriching features of the workshop.

Some hesitation had been expressed regarding the exclusively Jesuit nature of the workshop. Would it become ghettoish or descend to the level of a mutual-admiration coterie? We tried to anticipate this danger by inviting guest artists to visit us and perform for us, to see and hear our work and criticize it. It was rather generally agreed, too, that a healthy tension of co-operativeness and competition arose throughout the workshop.

This came about partly because of the very nature of creative work. Painters and sculptors and ceramists working in the same studios constantly compare their work and feel challenged by each other's successes. Actors involved in plays do the same, as do musicians practicing in identical studio areas. At the same time, the brotherly atmosphere of an authentic community made up of Jesuits in pursuit of similar goals and with the highest

motivation offered a unique situation for happy, is strenuous, creativity.

It is a commonplace, though too little realized, that artists need to perform and to exhibit. One needs constant exposure. The following quotation from the Japanese sage Tsurezuregusa of Kenko (in his *Essays in Idleness*) expresses well what is known to artists everywhere: "A man who is trying to learn some art is apt to say, 'I won't rush things and tell people I am practicing while I am still a beginner. I'll study by myself and only when I have mastered the art will I perform before people. How impressed they'll be then!' People who speak in this fashion will never learn any art". Hence the advantages of the recent workshop.

Accordingly, in addition to the everyday exposure of work in various studios,

we held formal exhibits of painting, sculpture and ceramics, well advertised and open to the public. It was rewarding to find the exhibits well received by the press and, still more, to see various pieces of art sold at professional prices. Music concerts, notably those of Thomas Culley and Harry McMurray were enthusiastically received – the former a renowned harpsichordist and musicologist, the latter a splendid organist. Among younger musicians who did noteworthy performances were classical guitarist Louis Gehring, vocalist Karl Laird, pianists Larry McGarrell, Kevin Garvin, Bryan Taylor, David Lawrence, Frank Kennedy and organist George Demarais.

The theatre department was well served by Holy Cross's remarkable facilities, easily the match of any in American universities. Direction was in the hands of

Ernest Ferlita, Joseph Larkin, Joseph Devlin (who also did much of the work of organization for the entire workshop), Anthony Scully and James Armstrong. Some four plays – both original and otherwise – were given public performances. This proved not only an excellent opportunity for stage experience, but an inspiration to those working in other disciplines.

A high point of the summer came on July 28, the opening of the major public exhibition of visual arts. The show was arranged by painter Edward Lavin. Most evident were the enormous welded aluminum sculptures created by Lee Lubbers, including several that vibrate and contain facilities for music. The painting that sold for the highest price was one of André Bouler, former student of Léger and friend of Picasso and LeCorbusier.

Abstract sculpture on exhibition



James White at potter's wheel





Woodcut and admirer



Nuns before an abstraction by André Bouler

Joseph Love's subtle spray paintings were highly praised, as were the paintings of students Denis Leder, Juan Cabrero, Edward Welch and Michael Pastizzo. Several of these were sold. Among ceramists, instructor Gene Geinzer (who holds an M.F.A. degree from Pratt Institute), James White, Joseph Sobierajski, Paul Kenney (who did the photographs printed here), and Michael Ford did important work. A minor mishap distracted the ceramists, when their kiln overheated and destroyed several weeks of work. After a moment of discouragement, director Geinzer announced: "Now we have to work harder". Within a week the pottery department had recouped its losses, after a salutary lesson in the vicissitudes of art.

Poetry and creative writing were well represented in the workshop. Poet James

Hietter, who has an advanced degree in creative writing, electrified the entire group during a poetry reading that was as dramatic as it was refined. Poet Joseph Brown (winner of last year's *America* poetry award) did powerful readings of his own works, as well as of some of Gerard Manley Hopkins' poems. Another Jesuit James Keegan came from Cambridge for an evening or two of poetry which was much appreciated. Critics who provided guidance and advice were Francis Sweeney, Edward Cuffe and James Torrence. Youree Watson, the esthetician, gave a special seminar in the problems of art and assisted richly in personal and spiritual direction.

Weekends were variously spent, mainly in the appreciative aspect of art. The city of Worcester possesses one of our coun-

try's most diverse and representative museums, and painters and non-painters alike made full use of it. Nearby Boston's cornucopia of museums offered an inexhaustible supply of world art. Tanglewood provided endless opportunities for the finest music, and nearby Stratford made Shakespeare and Shaw splendidly available. But always the main stress was on personal creation and performance, nor did anyone seem distracted from this.

Joseph Love gave the group an exceptionally insightful introduction to the mixed-media phenomenon, with his own *musique concrète* and other Japanese music, to which effective dance was added by John Craig and others whom he had instructed. Craig's mimes and dances during a number of liturgies proved how this neglected art can be appropriately incor-

porated into divine worship — indeed, how, incomplete it is without at least some choreography.

The daily liturgy became, in fact, what liturgy is expected to be and so seldom actually is: the focus of community. To be sure, not every day was the liturgy given special solemnity; this would have been to depreciate the need for a rhythm in anything so intense. At the same time, whether minimally simple or celebrated with all the arts, the liturgy proved the center of our day. Celebrants signed up for the day they wished to preside, then chose the style of liturgy that seemed appropriate. The distinguished editor of *Liturgical Arts*, Maurice Lavanoux, was particularly impressed by the liturgies he attended, judging them the most impressive he ever recalled.

For the feast of St. Ignatius a special

liturgy was prepared, including additional readings from the writings of St. Ignatius pertaining to the various arts, Spanish classical guitar music performed by Lou Gehring, original psalms by Paul Quinlan, songs in Spanish by David Lawrence, presentation of fire suggested by the Communion anthem (executed in solemn dance by John Craig) and an imposing finale a recording of Bach's Magnificat. Many hours of preparation, including a vestment by Brother Darrell Burns and ceramics by Paul Kenney, proved more than rewarded by the community response. The great lesson learned by everyone was that the liturgy requires all the care and affection in its preparation called for in art itself.

I have asked everyone in the workshop for his evaluation of the entire experience. Almost to a man, the response has

been that it proved the first time one had been in the situation to do best work. They stressed the immeasurable value of being able to create in a climate of freedom, personal initiative, mutuality of support and criticism, the sense of oneness between teacher and learner (since everyone learned from everyone else), the sense of brotherhood among Jesuit artists of different ages and disciplines. If a similar workshop is held next summer and in following summers (presumably in different settings), there are some mistakes we can profit by. If other countries or assistancies care to learn from what is probably a unique event in Jesuit history, we shall be happy to share our experiences with them. We believe this workshop is an important step toward fulfilling the Congregation's injunction that Jesuits in art meet and learn from each other.



Ceramic work  
by potter Gene Geinzer



David Lawrence  
at harpsichord



Fr William Goudreau, S.J.,  
celebrating mass at a village house

## A MILESTONE IN PATNA

### PATNA JESUITS' GOLDEN JUBILEE

*Jerry Drinane, S. J.*

Quietly, with little fuss or fanfare, the Patna Jesuits passed the fifty year mark on March 16, 1971. It was decided well in advance to put more emphasis on spiritual renewal than on pomp or pageantry. This itself was in keeping with the tradi-

tions of the past fifty years. In the Patna Jesuits' history there has been little of startling success; most of the progress came from slow, steady work and determination. The geography of the province could tell us that: the territory includes

northern Bihar state in India, and the vast kingdom of Nepal: in area, the largest mission of the Church in the world. The population at present tops the fifty million mark; the people are predominantly Hindu and Mohamedan. Poverty, too, ma-



kes evangelization difficult. In spite of these difficulties, steady progress has been made; the Church is alive and growing in Patna simply because the Patna Jesuits would not give up.

Jesuit history began in Patna three and a half centuries ago. The first priest to reach this city of ancient splendour and modern decline was Fr. Simon Figueredo. The Moghul emperor Aurangzeb held sway over most of northern India, from his capital in Delhi. He appointed a governor for Patna and its surrounding districts, the Nawab 'Joannis', a Christian who had been educated in the Jesuit college at Goa. This Nawab invited Fr. Simon to come to Patna, probably with an eye to Portuguese trade rather than

Fr John Smith at Mokameh has used "food-for-work" programs to help many of his people build new homes

The novitiate at Patna, 1971







**A missionary in conversation with his boys before the shrine of Our Lady of Mokameh, constructed by Fr Marion Batson, veteran of Patna**

from any religious motives. In any case, he did give a royal reception to Fr. Simon and treated him well. But misunderstandings arose, and poor Fr. Simon nearly died a martyr. His presence proved an embarrassment to the Nawab, and so he moved on to greener pastures. This episode took place in 1620. Less than a hundred years later, in 1703, Patna became the center for the work of the Capuchins of the Prefecture of Tibet.

With only a handful of men, the Capuchins had an enormous area to cover: Tibet, Nepal and most of north-eastern India. Gradually their work in Tibet and Nepal became impossible, and they settled down in northern Bihar. They esta-

blished a dozen or more mission stations and managed them very much like communes. The land was tilled in common, and the people shared in the fruits of the harvest. The Capuchins also established a number of churches in railway centers, to care for the spiritual needs of the English and Anglo-Indian Catholics.

So, when the first five American Jesuits of the Missouri Province arrived in 1921, they had a good bit of work already awaiting them. They began ministering to the 5,000 Catholics of the mission in the churches built up by the Capuchins. But they immediately set about getting more labourers for the harvest. From five Jesuits in 1921, the mission has grown to

287 today. Of these, less than a hundred are Americans and the rest are Indians. This remarkable growth in personnel has been due largely to the foresight of bishops and superiors who put top priority on vocation promotion in India itself. Bishop Van Hoeck, who assumed charge of the new diocese just a few days before the arrival of the five American Jesuits, lost no time in establishing apostolic schools and encouraging local vocations. The first Jesuit superior, Fr. Eline, set aside men for training these young candidates. It was not long superiors realized that only a small number of vocations could be expected from the Catholics of the area. Until their number increased,

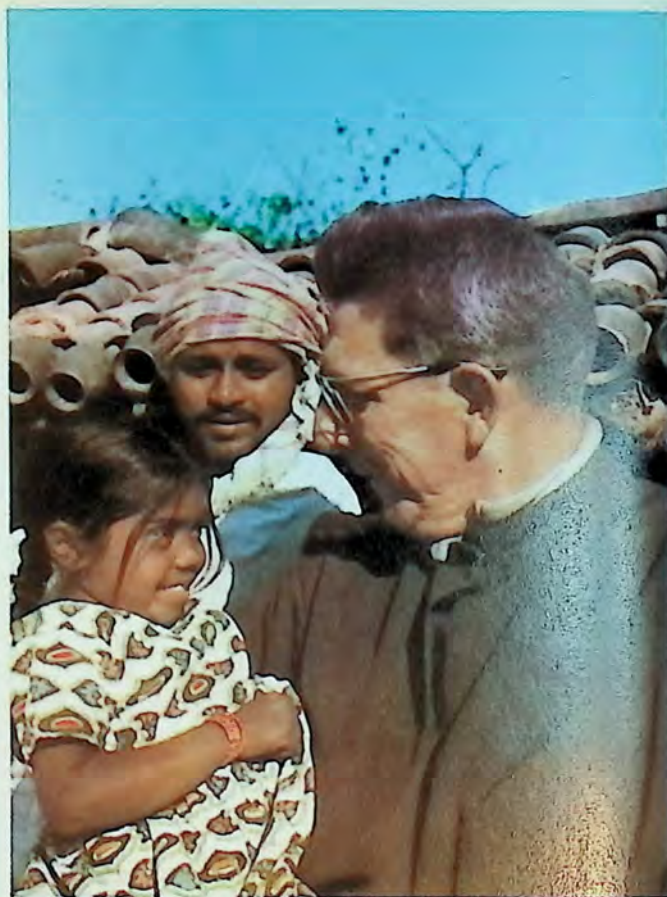


Br George Cheruparambill, S.J., directing work on the construction of a small hospital in Bakhtiarpur, about 25 miles from Patna

outside help would be indispensable. So they looked to the more Catholic parts of India in the South. From the early 1930s candidates began to come, in increasingly greater numbers, with the same spirit of zeal and service which brought missionaries from Europe and America. The 1950s saw a new spurt of progress, under the able leadership of Fr. Edward Mann: he established a new apostolic school for local vocations, personally visited the South many times to enlist more help, and started Patna's own novitiate in 1960. During his term of office, Patna grew from a mission to a vice-province to a full-fledged province. One of the greatest benefactors of the mission has been Monsignor Jacob Vellaringatt of Palai, Kerala. The brother of a Patna Jesuit, Msgr. Vellaringatt started a 'mission home' back in the 40s. He trained many excellent candidates whom he sent north to work in Patna and the other northern missions. The present provincial, Fr. Zacharias Varikamakil, has redoubled the efforts to get

vocations from Kerala, as well as from Bombay, Mangalore and Tamil Nadu. He has started a second apostolic school in Patna, and hopes to get vocations also from the more recently converted Catholics of the diocese, who number some 30,000.

The work of the Patna Jesuits expanded slowly, as the number of men increased. In the beginning, the pioneers could barely carry on the work which had been started by the Capuchins long before. Then, with more manpower, concerted efforts were made among the Santals: aboriginals who were not committed to either Hinduism or Mohammedanism. When the Santal area of Patna mission was transferred to the Third Order Franciscans, the Jesuits turned their attention to the scheduled castes, and worked for their uplift. In the past 25 years, new high schools have been started in Delhi, Jaipur and Katmandu, bringing the total of high schools to seven. Today, many new social and intellectual apostolates are



Fr William Goudreau, S.J., with a small girl and her father

opening up. Journalism and printing presses, too, have played an important role in the province's history. The Patna Jesuits run two presses and special emphasis has been given to printing Catholic literature in Hindi. Fr. Raphael Sah made the first complete Catholic translation of the New Testament in Hindi, and has produced many other good books through his Prabhat Book Club. Fr. John Barrett started the first Hindi Catholic weekly, "Sanjivan", and now directs a national Catholic news agency from Delhi. When books in English were more in demand, Fr. Henry Westropp, a remarkable man of many talents, began his Catholic Book Crusade: he provided many of the spiritual classics in cheap editions for India.

Perhaps the most significant contribution of the Patna Jesuits has been in the field of village uplift and education. Many mission stations now have flourishing credit cooperatives. The idea of saving money, and borrowing with responsibility, is catching on. This effectively keeps the



Br Bernard Singh, S.J., a trained infirmarian, treats a boy whose eyes were damaged by smallpox

Bishop Augustine Wildermuth offers the mass of thanksgiving on the jubilee Day, March 16, 1971



people out of the hands of unscrupulous money-lenders. Agricultural projects got a new impetus during the 1966 famine scare. Most of the mission stations became centers for food distribution and "food-for-work" programs. The latter brought lasting results in new houses, roads and wells. Most of such projects, started in the press of famine, have continued on a permanent basis to bring benefits to the village folk. Most of the 36 parishes and stations also their own small schools. Many have subsidiary schools scattered through neighbouring villages. But there remains plenty of scope for further development, as each station covers hundreds of square miles.

It has been a big jump from the day 350 years ago when the first Jesuit made his way along the Ganges to Patna. Today, the Patna Jesuits continue the patient, steady work of their hundreds of predecessors. Like any work of faith, it must be shouldered cheerfully and with complete confidence in God, whose work it really is.

Fr Norm Harland, S.J., principal at Arrah Catholic High School, taking some of the boys for a ride in a "cycle-ricksha"



# A GENERAL WITH HIS PASSPORT WITHIN REACH

*Félix Sánchez Vallejo, S. J.  
Rome*

While we are preparing this *Annuario* (the twelfth of the series), Father Arrupe is on his way to the Far East, to visit the Jesuits of Indonesia, the Carolines, the Philippines etc. In the course of his journey he has been able to make a stop of several days in Russia, on the invitation of the Patriarchate of Moscow.

If one reviews the list of voyages already carried out by Fr General in his six years of office, one can see that he has traversed a good number of the countries of the world, some of them more than once, while visiting different Provinces of the Society and participating in meetings of every sort.

Until recent years, the Fathers General have remained permanently in the Curia in Rome. The exceptions have been rare when for example the last two Generals, Fathers Ledochowski and Janssens, for reasons strictly personal or connected with the government of the Society, left Italy for some days or weeks. St Ignatius himself, indefatigable pilgrim after his conversion, once he arrived in Rome in 1537 and the Society was approved in 1540, lived in Rome for the sixteen years of his generalate, and only some very brief departures, for apostolic motives, are recorded, to some nearby towns such as Frascati, Montefiascone, Montecassino, Castelmadama etc.

In the last decades the modern development of communications, the new mentality of rapprochement between peoples, the multiplication of social and human contacts—all these have opened up for the world, for the Church, and for that reason for the Society a new era of dialogue, of helping others, of corresponsibility and the like, all of which are developing rapidly.

It is not surprising, therefore, that the last General Congregation (1965) received thirteen proposals (“*postulata*”), expressing the desire that the General become acquainted directly with Jesuits at work or in formation in the different regions of the world, and that these have the possibility of entering into personal contact with him.

The study of these proposals or *postulata* was entrusted to a special subcommittee within the General Congregation. Weighing the positive and negative reasons the Subcommittee gave its opinion in favor of the proposals, suggesting that the General Congregation could recommend to Fr General to undertake, at his discretion, certain voyages, when circumstances really justified them, and thus go in person to see the Provinces and Missions of the Society with their varied activities.

After discussion in plenary session, by a vote of 185 to 36, Decree 42 was approved 14 June 1965, and expressed as follows: “The voyages of Fr General to the Society spread through the whole world can strengthen union of hearts and contribute to a more complete knowledge of various situations; therefore, the General Congregation recommends to Fr General to make such trips from time to time, and thus establish personal and paternal contact with the members of the Society”.

The principal reasons advanced in favor of the decree were the following: the voyages of Fr General would foster the union between the members of the Society and its head; they would permit Fr General to get direct knowledge of the elements which differentiate one sector of the Society from another; they would offer the means of completing by

direct contact the information obtained by the ordinary channels of epistolary correspondence; they would help to enlarge the vision of the world and of the Church in a horizon more universal and international.

Some reasons advanced against the Decree: the ordinary government of the Society could suffer from the absences of the General; the visits to the Provinces, being of necessity rapid, might not show things in their true light and might even falsify the perspectives; part of the time of these trips would be consumed by the obligations of social convention; since it would be impossible for Fr General in a comparatively short time to visit all the Provinces, resentment or the feeling that some were put after others might arise-which would lead to the impairment of fraternal union.

Six years have passed since the approval of Decree 42, and Fr Arrupe, in the numerous voyages already carried out, has acquired rich experience. No one better than he can pass judgment on this experience and evaluate its results in sufficient perspective. Therefore we have ventured to propose some questions to him and he has been kind enough to answer them.

*After about thirty voyages how do you evaluate the four reasons which seem to have determined the General Congregation to introduce this "novelty" in the practice of the central government of the Society?*

The text itself of the Decree mentioned only two advantages to be expected from the voyages of the General: that of favoring union of hearts between us all, and for the General, that of gaining a more complete knowledge of the different local situations.

In regard to the first point, I can affirm, at least as far as I am concerned, that this contact with the Society has helped me to esteem it more and to unite myself more with the Jesuits I have visited almost everywhere in the world. My desire has always been that the meetings of Jesuits with Fr General will be for them also a new bond of union



Fr General at his arrival, in april 1966,  
at the International Airport Moisant (New Orleans)

with the Society, and I trust by the grace of God that something of this sort has already been achieved.

As for the knowledge of situations, a distinction must be made. Naturally my visits must be of short duration; it would be impossible, therefore, for me to devote myself to a detailed study of concrete or particular affairs. With so little time it is not possible to treat, much less solve such problems, the more so because I find myself separated from my ordinary advisers.

Everybody knows very well, besides, that my voyages do not have as their objective the examination or the solution of local problems. But what I can gain is an appreciable increase of knowledge and understanding of the general situation of the Provinces, their works and ministries, the elements most favorable and the principal difficulties in this or that Province, region or country. Very useful for

this result are the meetings which I usually have, everywhere I go, with Fr Provincial and his consultants, with those in charge of different areas of the apostolate, and with different groups of Jesuits, professors, writers, those in pastoral ministries, scholastics, Brothers.

*Does it not seem true that the objections against the decree were the product merely of a certain "scholastic" instinct, to put the problem to a vote in a more balanced form?*

It seems to me that these negative considerations also have their weight and one should not underestimate their value.

The impossibility of visiting in a relatively short time the very extensive regions in which the Society is at work clearly imposes a choice of some definite places and consequently the relinquishing or postponement of other possibilities. In fact, our choices have been motivated by objective data, and I believe that the Provinces which I have not been able to visit so far have understood perfectly that only the exigencies of an essential work program have deferred my coming.

As far as possible I have taken care to reduce to a minimum the inevitable demands of social convention and protocol. I have repeated continually that my visits were reserved for Jesuits, and whenever possible they have kept their completely private and intimate character. On the other hand, the Jesuits and their works at times have such intimate ties with civil and ecclesiastical authorities and organizations that the most elementary gratitude and simple courtesy often call for some gesture of deference in the name of the Society.

*Are there any new aspects, positive or negative, in this matter, which the Fathers of the General Congregation have overlooked?*

Your question gives me the occasion to indicate something which for me has been certainly new and which perhaps, during the Congregation itself, we could not completely foresee.

I quickly realized that my voyages could offer me an excellent occasion to meet all the Provincials of a country or region, or those charged with a definite type of work (formation of Jesuits, education, social apostolate etc.), without obliging them to undertake long and costly journeys to Rome to consult with me.

A new phenomenon in the Society is the constitution of what we call the Conferences of Provincials. Foreseen by the General Congregation in its Decree 48, which treats of interprovincial cooperation, they are producing very definite results. When the members of one of these conferences meet for several days with Fr General an opportunity is given to study at leisure certain situations, principles, orientations; and comparisons can be made between the experiences of different areas of the Society.

I have considered this meeting with the provincials so fruitful that in 1969 and 1970 I arranged a meeting with all the Provincials of the Society. On these occasions I have been able to converse with each Provincial individually on the most important questions of each Province. The result for me has been a more intimate and up-to-date knowledge of the Society and the concrete realities of each Province.

There is another point which I think I should mention. Many times my trips have procured for me a direct contact with a multitude of people to whom the Society owes much: families of Jesuits, our collaborators among the laity, men and women, very often an anonymous throng of Christians who share intimately our apostolic responsibilities. How many times have I heard the words: "Father, he (or she) is the pillar of our work; without him we could not continue". These trips have given me the joy of greeting our friends and benefactors, members of associations connected with the Society, students and alumni of our colleges and universities.

My interviews and dialogues have necessarily been very brief on most occasions, but they have left with me a profound impression: that of feeling that the apostolate of the Society is sustained by the efforts, the support, the sympathy and the prayers of countless persons of good will, sharing our inspi-



Fr General in a friendly episode in his recent visit to the bootblacks of Quito. To be admitted to their "brotherhood" he had his shoes shined and shined the bootblack's shoes in turn, and proposed to him solemnly: "No bad words"

ration, sacrificing themselves in complete disinterestedness, identifying their ideals with those of the Society. Would that these words could convey to them once again our most sincere gratitude.

There is another point of growing importance, with its positive and negative aspects: the contact with the general public through the media of social communication, the press, radio, television. The possibility is presented of communicating directly, for a brief period, with thousands of people, and of telling them what the Society is trying to do, and of explaining its position on problems of vital importance. One cannot avoid the danger of certain misunderstandings, misinterpretations and misrepresentations, with their disagreeable consequences. Yet in general I am bound to say, in all truth, and I say it with gratitude: the interest and deference I have met with in the communications media show a very favorable balance.

*In every interview, Fr General, an inconsiderate question is to be expected. Thanks to your affable and optimistic character (I will not take advantage of other adjectives lavishly bestowed*

*on you by the chroniclers of your trips), it is quite evident that the decision taken by the Congregation in 1965 has been crowned with universal success. My question is: would it have been the same with a fainthearted General, who might have allowed himself to be discouraged by the trying situations besetting us today?*

An embarrassing question, to be sure, and one perhaps that I am least qualified to answer. Allow me, therefore, prescinding from the notion of optimist or pessimist, to consider the question as a sort of thesis and perhaps thus clarify the issue.

Perhaps by staying in Rome one would be more inclined to accentuate the negative aspect of realities. I say "perhaps", because I am convinced that the echo of all the good that is done in the Church and in the world does not fail to reach Rome. Besides it is the natural thing to have recourse to Rome more when there is a difficulty to be resolved or a situation to be remedied than when activities are developing normally or when people are completely occupied in genuinely fruitful work.

On the other hand, when one travels about in the

recognition of the heroism and devotion underlying the Canada of to-day; it is a physical reminder more potent than books can be. Canada has too long been neglectful of its past. Sainte-Marie was a "crucible for a nation".

From the recognition of Sainte-Marie as a major fact of Canadian heritage has emerged its contemporary roles in education, heritage and culture.

It is firstly an educational resource.

In the written history of Sainte-Marie and on visits to the community itself, a whole new generation of Canadian and American students are learning the stirring story of the Jesuit missionaries in their "lands distant, barbarous and strange" –and much more. Sainte-Marie is a living 17th century social environment; a bustling Norman community in the wilderness. It teaches architecture and agriculture, economics and the fur trade; the history and culture of a vanished Indian nation; the beginnings of medicine, 17th century arts and sciences. It is also a striking lesson in ecology.

Sainte-Marie also teaches a great deal—about the laymen, donnés and pioneers who "from devotion, without hope of temporal recompense, lived a life of daily hardship and danger" on the western frontier of Nouvelle France. Many of the laymen later went on to national and international fame as explorers, statemen, soldiers and doctors. Among them are numbered Canada's first families.

Just as Sainte-Marie is a living 17th century community, it is also a living force in contemporary Canada. Inherent in all the programs recently launched at Sainte-Marie is the principle that the community is a potent point-of-contact between the two founding cultures of the country, English and French. The key programs, in education, culture and history, at Sainte-Marie are typically joint projects between the English government of Ontario and the French government of Quebec. One such program is the search for the descendants of the laymen who lived at Sainte-Marie. A committee of eminent historians, genealogists and archivist estimate as many as several hundred thousands descendants are living to-day. Finding and honouring these

people focuses attention on the significance of Sainte-Marie and Canada's dual heritage.

Shortly, a new program, the Sainte-Marie Prize in History will be launched. Judged by a French and an English-Canadian and an American historian, the Prize will be awarded annually for excellence in original research into the settlement, 17th century Canada, or international factors influencing the course of events in Canada during the 17th century. The Prize will encourage much needed research into this era of Canadian history and will stress the international implications of the community.

The Sainte-Marie archives are being constantly expanded so that Sainte-Marie can be a centre of historical investigation and contemporary thought and debate on the growing Canadian nation and the human condition.

Against this background of purpose, it was not enough that Sainte-Marie be rebuilt. **Even** the excellence of its reconstruction after **two** decades of archaeological study and research **could** not singly qualify the community for the **demanding** role it is playing.

Consequently, the community is **carefully** designed as multilevel participation and **learning** experience. To achieve its purpose, Sainte-Marie must be understood by those who visit the site. That learning process is achieved in three distinct stages.

To-day's visitor to Sainte-Marie first views an award-winning film on Sainte-Marie and life within its 17th century palisades and bastions. The film attempts to bridge the gap of three centuries and provide a frame of reference and some knowledge so that visitors can identify with life in the ancient community, and see in the crudity of its rough-hewn buildings the major achievement Sainte-Marie actually was.

Within the community visitors are invited to explore the 17th century world of priest, pioneer, soldier and saint: to walk where they did, to lie in the hard wooden beds and climb to the palisades. Alone or with the assistance of carefully trained hostesses they tour the chapel, blacksmith and woodworking shops; the cookhouse, barn and gra-





nary, the Indian longhouses, hospital and the Indian Church of Saint Joseph. There are no "do not touch" signs and visitors are invited to touch artifacts and heft tools. Many of the tools and tasks in the community are demonstrated by staff in period costume. Indian arts and technology, culture and history is recreated by an Ojibway Indian.

The third and final stage of Sainte-Marie is rapidly nearing completion and will be open in May of 1971. It is a major interpretative museum which through modern museum technology, the use of light, sound and smell, artifacts and documents, puts Sainte-Marie into its broadest context: the international community of nations of the 17th century, the political, religious, economic and other factors which compelled men to seek the orient in the west and which led ultimately to the founding of Sainte-Marie. Many—perhaps most—historical sites tend to be isolated in time with little attempt to place them in their broad historical context. Visitors see an ancient village, a shrine, a battle ground, or other historical site but are seldom afforded any related facilities for more than a cursory understanding of the casual events preceding or following.

The museum is composed of 15 inter-related galleries. The visitor begins on a street in a 16th century Norman town, walking over cobblestones typical of that period and surrounded by photographs and construction demonstrating Norman architecture. From this world of European man, the visitor passes into a second gallery which explains how the orient lured traders from the shores of Europe in search of luxurious trade goods and spices.

A third gallery sounds to the creaking of ships timbers and the howl of the wind; waves wash on shore and gulls mew. Here the visitor is introduced to the golden age of discovery as Europeans reached east and west on their voyages of exploration.

Succeeding galleries, through documents, sound and artifacts explore the changing social environment of France and Europe which helped shape exploration, trade, and settlement in the new world and colonial policies: the politics, economics and

religion of the old world; the arts, science and technology; the practical sciences and the social history of France.

The visitor then comes to the new world and the century of the cod when fishermen touched the shores of North America, met native Indians and began the fur trade which grew into the major economic base of North America in the following century.

Through each phase the visitor learns by seeing, hearing, smelling and touching. In the gallery of the fur trade, for example, he can sit on a bench and lean against a wall carpeted with beaver pelts.

A major part of the Museum tells the story of the French in Canada and their push into the interior motivated by a trinity of purpose: missionary endeavour, exploration and trade. Other galleries, using displays, colour slide presentations and sound outline the natural environment of the country, the Indian nations the French found and the missions, including Sainte-Marie, which they founded.

The story of Sainte-Marie is largely the story of the Jesuits and one gallery is devoted to the Order. Entering this gallery through a deep archway, the visitor hears the tolling bell of Sainte-Marie. The stern training of a Jesuit priest is depicted through 15th and 16th century religious books used by Jesuits during their fourteen-year rigorous course of study. Through plans, portraits and quotations the global scale of Jesuit activities unfold. The gallery also explores the Jesuits' work in Nouvelle France, the difficulties they faced and their lives at Sainte-Marie.

In sharp contrast to the indirect lighting, curved walls, artifacts and archival material, the visitor then comes upon a central court where water bubbles across rocks and falls into a pool.

Live plants grow along the water and trees stretch to the ceiling. The area was planned as a strong, dramatic central focal point to the museum and to give visitors a glimpse of the environment in which Sainte-Marie was built.

The final galleries demonstrate the archaeological investigations into Sainte-Marie and the technology

Archbishop Philip Pocock of Toronto,  
with the Director of the Shrine,  
Fr Angus MacDougall, S.J., (left),  
and the Provincial of Upper Canada,  
Fr Edward F. Sheridan, S.J. (right)



of the community: its construction, the tools used there—and the evidence of its existence left in the soil when it was destroyed. The final gallery explains “how we know” about Sainte-Marie and displays books, documents and other source material used by historians. Included in this collection are letters written from Sainte-Marie. The world-wide search for appropriate artifacts for the museum is being undertaken. A number of governments, institutions, corporations, and individuals have already made contributions.

In living the three stages of Sainte-Marie, the visitor will have travelled thousands of miles from Europe to the Orient to North America; and will have explored three dramatic centuries to the present. Whatever the level of knowledge attained in a visit—from the casual to the in-depth—the visitor will

have gained a valuable insight into the major forces which helped shape the Canadian nation. And, as well, he will be better able to put uneasy contemporary social change into an easier perspective. The dynamic experience of 17th century Sainte-Marie will contribute, in some small way, the very real base of stability required in the turbulence of the 20th century world.

As one historian recently expressed it: “The Sainte-Marie of three hundred years ago was ‘a promise of a nation’. Sainte-Marie to-day is, I believe, a reminder of the fulfillment of the hopes of a nation”.

“The inspiration that sustained... the community... in the face of a continent of doubt lives to-day in the determination with which Canadians face an era of challenge and change”.



Our philately page this year is skimpy and on the debit side: the reader can easily divine our "relative" scientific interest in this type of curious lore, and we can confess with impunity that the few Jesuits who cultivate this hobby so passionately do not always remember to indicate to us on time the appearance of something connected with our history.

This time two omissions of past years have been brought to our attention. We begin with Paraguay, which commemorated (in 1966, after a delay of six years!) the 350th anniversary of the Reduction of St Ignatius Guazú (1610); in the design appear St Ignatius and Blessed Roque Gonzalez, martyr of Paraguay, founder and promoter of the famous Reductions.

Another curious omission (of Congo Brazzaville and also of the year 1966) records the inauguration of a spectacularly modern church dedicated to St Peter

Claver, a Spanish Jesuit, who, for having attained to sanctity by dedicating his life to the negro slaves who arrived at Cartagena (Colombia), has been declared generally "apostle of the negroes".

Czechoslovakia commemorated in 1970 a famous Jesuit astronomer, Maximilian Hell. The design represents him clad as a Laplander, inasmuch as it was precisely a voyage to Lapland that contributed most to his renown, since it was from there that he succeeded in observing scientifically, first in the world, a passing of Venus before the sun. This same voyage was the occasion of some glottological investigations, which merited him a place in the history of languages, because of his discoveries of affinities which presently gave rise to the classification of a Finno-Ugric linguistic family. His native city of Banska Stiavnica honored him publicly in 1970 and named a street after him.

Another Jesuit of historic and philatelic dimensions, commemorated also in 1970, is Fr Francis Xavier Claviger, born at Veracruz (Mexico) in 1731. He was a distinguished teacher, philosopher and linguist, but he won his greatest fame as an historian. In his *Histories of Mexico and Lower California* he made the first defence of the ancient American culture. He wrote these works in Bologna, where he had been driven by the unfortunate consequences of the Bourbon persecution, which ended by suppressing the Society of Jesus. His remains were officially repatriated from Italy in August 1970, and they were triumphantly received in various cities of Spain and Mexico, to come to rest in the Rotunda of the illustrious men of his country. The ultimate colophon of the official homage was precisely the "estampilla" dedicated to him in 1971.



The Parish church of St Vito  
of Bassano del Grappa (Vicenza, Italy)

## A PAST AND A PRESENT

*Giuseppe Mellinato, S. J.  
Rome*

There has arisen recently a renewed and purified devotion to St Ignatius as presented in his fairest aspect—not that triumphalistic and quasi military figure of a certain hagiographical school so prevalent in the last centuries. This devotion has been expressed in these past years in visits, particularly of young people, in groups or individually, to a rustic Ignatian site of Veneto, in Bassano del Grappa, which, thanks to the fortunate neglect of

past epochs, has preserved entirely (one may think of Subiaco and Benedict) the original simplicity of its atmosphere. This revival of interest led the present pastor of the church to which the little sanctuary is annexed, D. Giuseppe Sette, as well as his predecessor, to plan and bring about some building improvements — which are artistically harmonious and do not damage the suggestive antiquity of the place.

The site in question is an oblong room attached to the remains of a campanile which belonged to the Church in the Benedictine demesne of St Vito, a sort of agricultural center, which from the ninth century had been concerned with the reclamation of the lands on the left bank of the river Brenta. The decline in the rather obscure middle ages resulted in the ruin of the work and of the buildings until in the first decades of the sixteenth

century they were used for religious habitation by a hermit, the blessed Anthony of Bassano. He had first taken shelter in a grotto to do penance, in one of the valleys of Mount Grappa, but afterwards, wishing to get nearer to the town of Bassano, he had made his abode at St Vito, adapting for himself the room already mentioned, and perhaps a room below also to accommodate some companions.

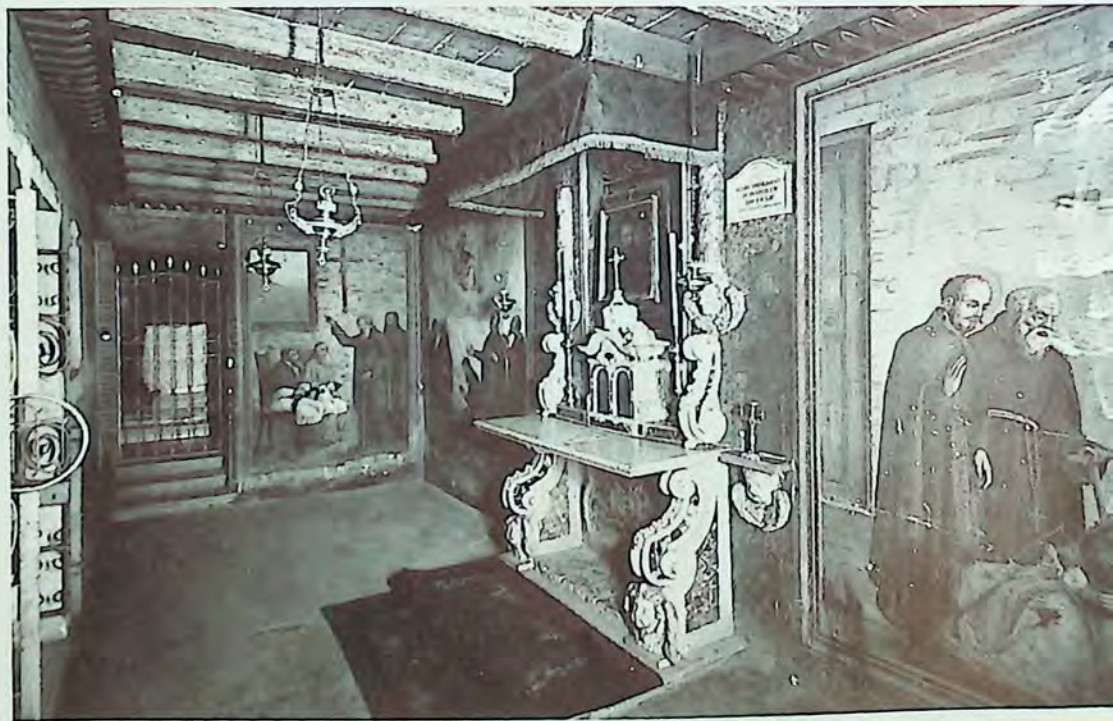
It is here that are found the Ignatian memorabilia. St Ignatius and his companions, ordained priests at Venice 24 June 1537, had decided to dedicate themselves to an intense period of recollection and prayer in different places and in groups of two or three each, to prepare themselves to celebrate their first mass. Vicenza had fallen to the lot of Ignatius, Faber and Laynez. They took shelter there in an abandoned and dilapidated convent, outside the walls, called Vivarolo (now a place on the outskirts of the city), and made there a retreat of forty days amid the most straitened circumstances. Simon Rodrigues and Claude LeJay had been allotted Bassano. At a short distance from the city wall the two found hospitality with the blessed Anthony, in whose secluded abode, situated in a charming and solitary place (the present road to Trent that passes nearby is of a later period), they could spend their retreat. There is no Ignatian site more authenticated than that in Veneto because of the incident which has consecrated it, and to which Ignatius himself devotes a page of the Autobiography – memorable indeed, but in the past not given enough consideration. In his halting and monotonous Italian the saint says things (speaking of himself in the third person) that deeply concern the spirit.

“In that time he was at Vicenza he had many spiritual visions and almost regular consolations; and even when he was in Paris; especially when he was preparing for the priesthood in Venice, and when he was preparing to say mass, through all these journeys he had great supernatural visitations, such as he used to have in Manresa. Also when he was in Vicenza he knew that one of the companions, who were at Bassano, was ill to the point of death, though he himself was also ill with fever at the time. Nevertheless he set out on the journey to Bassano; and he walked so fast that Faber, his companion, could not keep up with him. And in that journey he had certitude from God, and he mentioned this to Faber, that the companion would not die of his infirmity. And arriving at Bassano, he greatly consoled the sick man, who got well quickly”.

To the right, the present facade of the church. Note the door of copper repoussé, with the four devotional motifs of the sanctuary, the fourth the memorial of St Ignatius

The sick companion was Simon Rodrigues, represented in one of the naive frescoes of the eighteenth century of the chapel of Bassano in the act of receiving the visit of Ignatius. Ignatius in the passage just cited reveals the extraordinary nature of the illuminations which characterized that period of his life in such a way as to compare it to the times of Manresa, generally recognized as the cradle of Ignatian spirituality. The *spiritual illuminations* and the *consolations*, which in Ignatius had a personally extraordinary aspect, when translated in terms of normal prayer, became for him in the authentic spiritual exercises the substan-

General view of the present chapel, the ancient cell of the “Blessed Anthony of Bassano”







Two of the paintings which commemorate the visit of St Ignatius. We know that Faber was his only companion. The painter has added a third, Xavier

tial food of prayer and the guiding light in the choice of action in a Christian life. We find ourselves here in places which, according to the saint himself, were among those associated with the most incisive experiences of his spirituality.

The tradition of these facts in the past, before all the writings of Ignatius had been published, might be said to be substantially condensed in the writing of Daniel Bartoli. But at Bassano perhaps the truth has been contaminated by local history. In another wall of the chapel the same author has depicted the Madonna that appeared to Ignatius. The story goes as follows: close to the ancient cell of blessed Anthony there was erected between 1550 and 1600 the ancient Benedictine church of St Vito, within which was venerated and is still venerated the image of the Madonna della Salute, to which Bassano had recourse, along with the whole Republic of Venice, in the famous pestilence of 1630. The church remained for Bassano the civic votive sanctuary to which the people eagerly

betook themselves, either to ask for favors or to acknowledge favors received. In such an atmosphere it is not surprising, therefore, that the illuminations of Ignatius (the text of the Autobiography was not then known) were concretized in a visit of the Madonna — a process natural enough for the popular mentality.

On the other hand a series of interesting problems (which we cannot develop here) arises from a life of Ignatius with engravings, edited at Rome by Lancizius and Rinaldi in 1609. In this the saint is represented in the act of embracing and kissing the dying Rodrigues, while on the opposite wall of the cell there is an image of the Madonna garbed exactly like that in the sanctuary at Bassano.

Towards the end of the eighteenth century a pastor of St Vito restored the Ignatian chapel according to the taste of the times and decided to memorialize with a tablet the pseudo tradition of a visit that St Francis Xavier had made to the room of the blessed Anthony (a tradition rejected absolutely by Schur-

hammer, the greatest authority on the life of the saint).

If it is not true that the apostle of the Indies went there (he passed through Bassano only when he came down from Switzerland with eight other companions at the beginning of 1537), it is still interesting to note what Rodrigues, who was at the center of events at Bassano, has to say in his writings. On the very occasion of his stay there, there began the question of the obedience of the Society in small groups (a thing rich in suggestions for today). It was that very Rodrigues who subsequently was to have great difficulties in this matter with Ignatius, even though they ended happily.

The Ignatian site of Bassano, which has remained intact and alone survives among all those of Venice, Vicenza and Padua, draws the attention of many, in my opinion, not so much because it recalls the primitive apostolate of the Society, but because it evokes the more genuinely typical motives of the Ignatian spirit, of which it was a spectator.



# THE RURAL MISSIONARY TEAM OF CHÂLUS (FRANCE)

*How a milieu and its environment can challenge  
our faith and our religious life*

This personal experience represents the text of a report given by the missionary team of Châlus at the Bordeaux regional meeting on December 13 and 14, 1969.

The milieu and its environment – a corner of the province of Limousin that the Bishop of Limoges had entrusted to four Fathers (three at Châlus: Jean de Rochebrune, Henri Laporte and Michel Choisy; and one at Saint-Michel, Jean Laloux). We approached these ten rural districts successively, examined them and sought our place in them.

For the sake of more clarity, I will distinguish three phases. This is a little bit artificial, but it has the virtue of emphasizing the important points in our attitude towards this concrete environment. All through this narration, the “I” and the “we” are blended. One of us has tried to articulate in a very personal fashion the things we reflected on and expressed as a team. This is the testimony of a team, the

team of Châlus, more than the testimony of an individual Jesuit.

*First Phase: A plunge into a small, very stereotyped milieu*

Upon arrival, “we threw ourselves on the work”, as says Laurenzi’s curé of Dordogne in *Jacques le Croquant*. My first recollection is of a sort of sudden pang of hunger, in finding myself in the midst of people, their market-towns, their farms, with young and old, with adults in full activity – at least, those who have remained in the area – and with many old people. After the scholasticate and seven years of College, this arrival at Châlus represented for us an immersion into the lives of ordinary people, an experience which had been rarely granted to us (except infrequently at Sardières when we were on villa from

Fourvière). Up to this time, people had come to see us, as for example when we were in the College. They came strictly as parents of children we had in class. Here we had the opportunity of participating in the totality of the life of a region, to discover the center of a life which encompassed all of man.

Everything and anything was used to meet the people in their own milieu. First, there were the systematic visits in the countryside, seeking out opportunities at Châlus itself – a helping hand at the time of haying, during the harvest and the threshing period (the last of the threshing machines were discontinued this year). What we didn't do! Even to moving furniture! The first year, we helped prepare a big native festival at Châlus, like any other man in the area; there was participation in patron saint's day (township feasts); participation in wakes which are (and this is typical of the area) an assembling of the whole hamlet around its deceased and where, at one time, we can meet everyone; there was sharing in family breakfasts on the occasion of a baptism, a first communion or a wedding. We brought parents to the hospitals to visit their sick ones or brought back news to the families on our visits. We had divided the seven townships among ourselves: this was necessary in order to get to know a heavily dispersed population (Dournazac, for example, has 1,340 inhabitants and includes no less than 87 hamlets). Each one of us made his own approach; at that moment, very personal ties were established between the people and ourselves; ties, however, which were not established with the team as such.

During this period, our faith experienced a certain awakening, due to the joy of sharing everybody's life. We went to this country area without any reservations, whereas in the Society the question was being discussed as to why we were implanting ourselves in a "ghost" area which was losing more and more of its active population. Wholeheartedly, we went to meet the people. More brains would have been needed! Our immersion did not resemble at all that of the Priest-Worker team of the Mission de France. They install themselves after having studied the situation carefully. They are then backed by a two-fold experience, that of the whole of the Mis-

sion and that of one member of the team who has already taken part in a previous team-project. We, on the contrary, found ourselves thrown into this rural ministry without preparation of any kind. Our experience was yet to come. Each one of us found it in his form of apostolic and human development. It is on that level that our faith was challenged and awakened.

After this phase of ceasing to be strangers in a community and of being accepted as we were, we thought we had the right to speak out, to begin to evangelize. Ah! Not so! Had we enlisted their congeniality and their curiosity, had men come back to the practice of attending Mass for some time, then order would have been reestablished in this corner of the Limousin province. The region remained equal to itself. People remained as they were. We found ourselves in our place i.e. in the situation of former pastors: in short, we were functionaries of worship, even though our life-style brought something new in accessibility and in dialogue.

#### *Second Phase - The Region itself imposed itself on us*

Even had we known and dreamed of "conquering" it - which was not at all the case - the region would have known how to defend itself. We began to discover this more objectively. First of all, we were in the Limousin, a province that lives very much closed upon itself. This southern part of the Limousin, where Châlus is situated, is an area which is constantly choosing between yesterday and today (tomorrow is much too distant!). In the face of world changes, this corner of the globe follows routine: one might say that it has no desire to change. And so, we were very much amused at reading on our mail the most recent slogan of the Postal authorities: "Limousin, a determined will to expand". More just seemed to be the complaint of a local group painted on walls, "Limousin wants to live". It is true that the area is constantly losing most of its young people; if they have the slightest professional qualifications, there is no work for them on the

An aerial  
view of Chalus



premises. The CEG at Chalus (450 students) teaches and does its best but does not train leaders who will be willing to take in hand the future of the area. The young are prepared to go into the postal services (PTT), the railways (SNCF), the lycées and the universities. Actually, these departures are inevitable. Social life is of a kind that is traditionally rural. A few individuals belong to some professional or trade-union associations, but these organizations are powerless to bring about any local change. Sports are the only thing that stimulate some active participation. Political parties (SFIO i.e. Section française de l'Internationale ouvrière at Chalus and elsewhere the PCF i.e. Parti communiste français) guard their respective fiefs very jealously. They control all that structures collective life. The opposition murmurs but does not react. Any attempt at enlivening social life is very quickly given a political tag. Finally, underlying everything, reposes Tradition. People do what has always been done and that is that: all is well! Agriculture died as a result of it; small business is now in its last agony.

There are, however, some individuals, and even small groups, who escape from this tyranny of the past. In agriculture, the Breton-Normand-Dutch migrant workers have imported new methods. Some Limousin farmers who have imitated them, have had excellent results. Some mechanized farmers, too, had modelled themselves closely on them. Carpenter-craftsmen, although not venturing into the age of industry to manufacture goods, have turned to the commercial aspect of selling. On the industrial level, a family-type factory, installed some forty years ago, has expanded, employing about 100 workers, 40 men and 60 women. It manufactures rattan

furniture and inlaid floors (the Limousin is very well-timbered). A small electric installation, offshoot of the Etablissements Legrand of Limoges, employs 170 workers, 50 men and 120 women. Installed in 1964, it is certainly the most important factor in the development of the district.

In contrast to the family-type factory (a very interesting example, to be sure, of a small local industry which settled many families in the area) the Legrand work-shop has contributed to the awakening of a worker mentality, 80% of the personnel being unionized with the CGT (Confédération générale du travail). In May 1968, a group of these workers stirred up a good deal of activity.

In spite of all, the passivity of the region and its unconscious refusal to accept the present results in a very low spirit of aggressiveness. The large number of those behind the times complain. Here is a region which is in great need of hope and community life in order to get out of a rut. We tell ourselves that the leaven of the Gospel could restore its confidence; perhaps it could help the people to face the situation, analyze it intelligently and conclude that it is possible to do something! It could become free...

Our faith tells us that Jesus Christ could be the savior of their human life, here and now. But Tradition weighs heavily on the religious side of the region. It is inclined to "do all that is expected of them", i.e. have the children baptized — even at the request of a sorceress who is ineffective with unbelievers — to have the children make their First Communion, to have their young people married in the church. This sacralization of the important moments in life through the sacraments has no connection

with Jesus Christ. It does not matter to them: they simply did what they were supposed to do! Furthermore, there is still an old residue of anticlericalism: practising Catholics are held up to ridicule. Outside of the migrant-workers of whom it is said "in their country, it is the custom to go to Mass", there are no practising Catholics among the more intelligent people who are sincerely interested in doing something for the region. Catholic Action is unknown. Here is an area which expects from its religion a certain number of rites which are marginal to life and to its problems.

Our faith, which is the essential part of our life, is seriously challenged once we realize that it carries no weight in their real life.

*Third Phase: "Conversion to the Region" or "the need of converting ourselves to those whom we want to convert"*

We intensely believe that they need Jesus Christ to liberate themselves. They do not. We believe that God loves them. That is the basis of all apostolic work: God is at work in them. He did not wait for us, but to tell them this, to announce Jesus Christ and the Spirit carrying on God's work in them, would make absolutely no sense to them. Before talking, we must understand how God touches them, through what needs and deep appeals He captures them.

What are their needs and their hopes? Whom does God love? How can we come to know them at this level?

The door to door calls and the individual visits do not immediately reveal to us their problems. How much time is lost in these palavers! And then, when we visit people in their homes, they cease to live and feel obliged to talk religion. "Father, we are not practising Catholics, but we are believers!" If they invite us to a meal, they will not eat as they normally do. We honor them by our visit! That is our function! In sharing their leisure time, we approach them very naturally, but we don't get beyond the level of comradeship. We are sympathetic

to their illnesses, to their severe difficulties, to their mourning. They are grateful to us for sharing these moments with them. But it is always a question of an individual meeting, or a succession of family meetings. We accumulate among ourselves observations and information. We are interested in their lives – but is that all there is to it? Why not take on their case situation while we are at it! We feel that all this is not serious when it is a question of converting ourselves to them.

Up to this point, we have not paid attention to their real life. To become one of them, as P. Lebbe and every modern missionary have done, we must focus our attention, our glance, on the inner depths that these people unwittingly reveal. We must participate in this way in their secret cultural life. To become one of them, we must embrace their collective problems in our arms: it is a little pretentious to express ourselves in this fashion, but can we escape from this kind of participation? When life crushes them, we cannot study the problem as an amateur or a sociologist. We must identify with what is happening to them. That is not done. We are far from being totally involved in their life problems. They themselves do not know how to solve them, that is certain! But that is not a reason for not seeking to know: who are these people, what do they need, what are their yearnings and expectations? They do not question themselves about Jesus Christ, but just what is their question? Most of them do not enter into the controversy about the priest and the Church: they do not even think about it. They do, however, have their own problems.

At this point of our reflections, our faith is severely challenged.

Our faith is foreign to them. With our justifiable faith, we have not been able to put ourselves in their place, to share their human condition. Our faith does not catch up with them in their anxieties. Our faith, which is outside of time and space, ignores them. They realize this. One day, one of the fellows in the area, said, "Religion is indeed made for men, but men have diverted it." Some simple folk say, "We are very willing, but all that is too



A "feuillardier"  
at work before  
his typical hut

complicated for us! ” It is not enough to be a believer, we must also be believable. We must hardly be believable, if we are to judge from their reactions or lack of reactions. In general, they do not question the sincerity of our faith, but it is not for them. They don't know what to do with it. The Gospel is not Good Tidings in this region.

#### *And for us?*

The need of our conversion to the region is based, it seems to us, on the following: in order that our faith can enlighten the real situation of the people among whom we live, it is absolutely necessary that our presence to them, in this area, throw a new light on our faith.

How can we be present to them? How can we share their deep problems? In a region where the people have not come to grips with what they live, where they have not yet discovered a commitment to the service of the community, the danger would be to reflect and to commit one's self in their place. Modern clericalism! On the other hand, the priesthood places us so much in evidence here that the essential role of the priest is a very delicate one to play: that is to say, to awaken in people who are responsive their responsibilities regarding their own lives and the collective problems of the area. It is surely something of an ideal to have to share the problems that people ought to be posing themselves and do not. That is perhaps characteristic of under-

developed countries. We had given ourselves an extension of time. It could not be extended indefinitely, if we wished to be faithful to our apostolic mission. This work obviously does not share the same perspective as that of the priest-workers. It does not in the least suppose that we abandon our pastoral and parish duties. Its very aim is to permit us to evangelize better and to perform in another manner our catechetical and liturgical tasks.

#### *Conclusion: Life in a Missionary Team*

The program described above was followed and lived by a team of three Jesuits. Only one Jesuit remains on the premises out of the first team set up in October 1965. The present team (three priests) is two years old. None of its members has pronounced a vow of stability. However, it seems evident that there should be permanence if we are to know the region and be known in order to evangelize it.

Community life, here, was fortunately inevitable.

The diocese has a certain number of apostolic groups, groups that live together as well as work together: Mission de France, Prado, diocesan priests. The diocese is trying to increase the numbers as much as possible. As religious, we must bear witness to a real community life. The location and the apostolic work oblige us to do this. We talked a while back about a conversion to the region. The reason for this is so that we can become aware of the



Art and tradition  
of the upper Limousin:  
two viola players.

interior action and the hidden voice of God in these people; once we have caught their wave length, we can explicitly preach the Word of God.

This conversion is required of each one of us. But it still presents itself as an experience to be lived together. Why? In this region where we are together, God is already speaking and doing something: from that point on, we are asked to be the first ones to discover this hidden presence and this hidden action of God in order to transmit it to others. God reveals Himself through a community. The team can be considered as the nucleus of the Church yet to come into being here. Hence the need of a team-life which is much more than just a sharing of work or a sharing of faith but a team-life challenged by the region, in the measure that we believe that our Christian faith and our implementation can act reciprocally, both as an enrichment and as a control.

However, the team was not established that easily. Community life began by being very weak; each one of us viewed its necessity and its form with varying degrees of exigency. Our religious life had to be very interior, very personal. Our work at Châlus did not connect us directly with other Jesuits. Few of the Fathers could enlighten us. We had to search and to grope, relying entirely on Father Provincial's confidence. We had some difficulty too, we must admit, in creating bonds with the Limoges community to which we were officially assigned.

Once we fully realized our situation, we agreed among ourselves that it was a blind alley. At meals, we had already shared our impressions and observa-

tions and experiences. We had to proceed more systematically in order to organize and standardize our work. Then, we moved from task to reflection, from "what must be done" to the need of a more objective discovery of the region. Meanwhile, the team had increased in numbers: two neighboring priests came to help us work at the CEG where they met again with some of their former catechism students. Little by little, with them and in a common effort, we formed a workteam which is seeking out the evidence of the presence and voice of God in the area.

Actually the danger is that our team of three may lose its identity in a larger group. Our team must keep its own vision and its own consistency. It can do so by a re-examination of life. This re-appraisal of ourselves, in the sight of a God, who is implicitly accepted in the region and clearly accepted by the Church, is still very difficult for us. The team's life of prayer is not regular enough. Because our implantation in the region does not sufficiently enlighten our faith, we have the impression of no longer knowing how to pray. Perhaps we should not be seeking exclusively a charismatic form of prayer or new forms of prayer, but rather we should humbly return to the traditional prayer of the Breviary, for example. We have been more in the habit of sharing the Gospel with a few families.

In any event, the common life of a team seems to us more and more to be the only way to be faithful to the Society. Situated where we are, if we do not succeed in living a community life, we are no longer Jesuits.

To the left, the College and the Church  
of the Jesuits in Kaunas (ca. 1934)



## THE CASE OF FATHER ANTANAS SESKEVICIUS

### *Lithuania*

*Twenty years in Siberia – of which twelve were spent in penal servitude and the rest in the exercise of the priestly ministry – more years of servitude, three periods of apostolate in Lithuania: such is the record of the life of Fr Antanas Seskevicius since 1944, when he finished his theological studies in Austria. It must be added that it was only because of the amnesty of Khrushchev that he did not have to undergo the twenty-five years of penal servitude which his first condemnation imposed on him. Since 1969 he was pastor of Dubingiai, in the region of Moletai, Lithuania. One day in July 1970 while questioning some children preparing for first communion, he was interrupted by an agent of the secret security service. Some of the children were question-*

*ed and were compelled to testify that Father was teaching them catechism. He was brought to trial on this “offence”, declared guilty and condemned to one year of prison. Presented below are some passages taken from the defence which Fr Seskevicius himself offered to the tribunal, and which is appended to the record of the case, numbered 5817.*

On 27 July 1970 the public prosecutor of the district of Moletai accused me in these terms: Seskevicius assembled children of the parish of Dubingiai in the Church and taught them catechism. This is a direct violation of the established statutes, and in particular of the Penal Code of the Soviet Socialistic Republic of Lithuania, Article 143, section 1.

### *Did I violate the constitution?*

As a priest I am commissioned by Christ: "Go, therefore, and make disciples of all nations..."

The Church, through its Canon Law, canon 1329, enjoins on me a like precept: "One of the most serious personal obligations of the priest is to teach catechism to children".

The Constitution of the Soviet Republic of Lithuania guarantees in its basic statutes "the freedom for all citizens to fulfil their religious practice". For the Catholic Church the essence of this practice of religion rests on the preaching of Christ's teachings, the offering of the Holy Sacrifice of the Mass and the administration of the Sacraments. In a word, the Constitution guarantees the freedom to perform these three religious functions. Consequently the priest has the full right to preach the doctrine of Christ, and the Christians have the right to develop their religious knowledge and to receive the Sacraments, as this is essential for the fulfilment of their religious worship. For example, how can a priest admit to the sacraments a child who desires admission but does not possess the requisite knowledge? According to the Constitution the priest has the right to prepare children for the sacraments... The parents should assist but the last word rests with the priest... Despite the freedom guaranteed by the Constitution I am arraigned for having fulfilled the duties in question; having used the freedom of worship, I am considered guilty and in jeopardy of imprisonment according to the Penal Code, Article 143, Section 1, which states that there is separation of Church and State, and of School and Church.

### *Did I violate the law?*

As this statute is not clear I will present the declaration of the President of the Supreme Council of the Republic on this point: according to this declaration, in order that there should be a violation of the constitutional statute calling for the application of article 143 of the Penal Code, there must be

"systematic activity, through organized measures, to give minors religious instruction". The statement of charges does not mention this declaration.

I am in no way guilty of violating this statute:

a) In no way did I undertake to organize religious instruction: I did not visit the children at home; I did not register them; I did not organize a program or designate a time for teaching. In preaching to the parents I indicated that as a priest I was obliged to see to it that children preparing for their first communion should undergo an examination... Some children came at one time, some at another... I am accused of having wished "to gather the children together in the Church", and in short, of having assembled the children in an organized fashion. But, according to the very bill of accusation and a multitude of witnesses, parents and children came, notably the President of the district of Dubingiai... No one has testified to having seen the priest instruct the children in the school or in the town. According to the law of the Church the priest is obliged to offer his services to all who come to the Church and request them.

b) I have in no way engaged in systematic instruction. This is done in the schools... I have done nothing of the kind: everything was of chance occurrence: there were no lessons, no homework, no questionnaires, no examinations; the children did not even have catechism books.

The only thing I did was to verify whether the children interested possessed sufficient knowledge according to the diocesan norms.

### *Did I violate the regulations?*

*That there be an offence punishable by the Code a further condition is necessary: "that the instructions are contrary to the established regulations".*

I did not violate any regulation, for in the matter there is none to violate... Now that I am before the tribunal, permit me to ask you, Gentlemen, the official representatives of the government, to make known to me what these regulations are and when they were promulgated...



*Am I guilty of violating the teachings of Lenin?*

Article 143 cannot be interpreted arbitrarily, but in accordance with the principles of Lenin. And he, as far back as 1902-1903, stated: "Social democracy requires that each one have the full right to profess in complete freedom the faith he wishes".

As for the Decree of separation of Church and State, and of School and Church, as published 23 January 1918, paragraph 9 states: "The School is separated from the Church... Citizens may teach and be taught religion privately". According to this decree the preparation of children for first communion is fully permissible. This is confirmed by the practises prevailing in different sister republics which uphold Leninism, for example, Poland, Democratic Germany, Hungary, Czechoslovakia: everywhere religion is taught systematically in the Churches or buildings attached to Churches.

*Did I violate the declaration of the United Nations, accepted by the Union of the Soviet Republics?*

The United Nations promulgated 12 December 1948 the Declaration of the Rights of man, to which the Soviet Union subscribed. Article 28 states: "Every man has a right to freedom of thought, conscience and religion...: this right guarantees the individual freedom to profess his faith, to study his religion's teachings, to hold religious services and to fulfil his religious obligations".

The United Nations' Convention in Paris 14-15 December 1960 drew up a document: "An agreement for the struggle against discrimination in education", ratified by the Supreme Soviet of the Union of Socialistic Republic 2 July 1962, and receiving the force of law 1 November 1962...

In the light of this *Agreement* how can parents insure moral religious training for their children if the priest finds himself forbidden to bring them indispensable assistance?

Religious discrimination is practiced in China and in Albania, where Leninism is not observed. Shall we follow the example of these decadent nations,

particularly after having the international commitments I have just mentioned?

*My conclusions*

1. As a priest, I have a strict duty in conscience to instruct in religious matters all the faithful, including children.

2. The freedom to fulfil this obligation is guaranteed by the Constitution, by the statutes of the Supreme Council and by international commitments.

3. In no way, therefore, have I violated the statutes of the Constitution... And now I am persecuted for having performed my priestly duties and not to their fullest extent.

*It is an honor to be arraigned under these conditions*

Once again I ask you to let me know the regulations relative to Article 143 and to the law of the Supreme Council. I ask this in order to know what regulations I violated, that I may be able to respect them for the future and that other priests may not transgress them... History testifies that truth triumphs in the end and perfidy is eventually vanquished. Pilate, in condemning Christ unjustly, made a parody of Roman justice. He was able to wash his hands, to be sure, but he did not succeed in purifying his conscience.

Hitler murdered innocent Jews, and condemned some 4000 priests and had them put to death because they were concerned about fulfilling their duties. Today the victims are honored, the murderers forever condemned and brought to nothing... Honorable judges, history will evaluate your decision.

To be judged guilty for having fulfilled my duty as a priest causes me not the slightest shame-on the contrary I consider myself honored. I walk in the footsteps of eternal Truth, who says: "Blessed are they who suffer persecution for justice' sake..." (Mt 5,10). And St Peter says: "We must obey God rather than men" (Acts 5,29).



S.A. Gnanapragasam Pillai,  
the architect to whom we dedicate this article



The Church of Golden Rock,  
in Tiruchirapalli

## SRIVAI GNANAPRAGASAM PILLAI

### A GREAT BUILDER OF THE CHURCH IN SOUTH INDIA

*I. Jesudasan, S. J.  
Poona*

How indispensable are edifices for the work of building up the Church of God! - churches, educational institutions, hospitals and so forth. The spiritual edifice that the Church is, needs to be symbolized in edifices of stone and mortar. In this missionary task of building up the Church of God Srivai Gnanapragasam Pillai was a man so closely associated with the Madurai Mission as to be thought all but a Jesuit. That association lasted for well over sixty years from 1907 to the day of his death in July 1970. During these 65 years or so, Gnanapragasam Pillai had

planned or supervised the construction of at least 70 churches and a large number of educational institutions which dot the map of Tamilnadu and Kerala, two of the southern states of India. In recognition of his services, Pope Pius XII conferred on him the "pro ecclesia et pro pontifice" award. Impressive as the achievement and the award are and though Gnanapragasam Pillai may hardly attain to the fame of the Wren Brothers still his story proves the inspiration of a life's profession dedicated to the task of building up the Church of Jesus Christ.

Gnanapragasam was born in 1888, of the Srivaikundam family of high class Orthodox Hindus who had been converted to Christianity a century earlier. There was a tradition of fine arts in the family. Gnanapragasam's grand-uncle, Savarimuthu Pillai, who constructed the grand gothic church and college buildings of St Joseph's College, Tiruchirapalli, was the Madurai Mission's architect in the late 19th century. Gnanapragasam's paternal uncle was also an architect, and his father a wood-sculptor. Due to neglect, only a few specimens of his statuary have

survived. Gnanapragasam took after his uncle and eventually outdid him in his profession.

An event of decisive importance for Gnanapragasam's lifelong career occurred at the beginning of his teens sometime about the year 1900. It is narrated by Gnanapragasam's surviving younger brother, Arokiasamy Pillai, also a builder. The event is this: Gnanapragasam wanted to distinguish himself in some line of greatness and for this he wanted to do higher studies at St Joseph's Tiruchy. His Father who was not well off economically could not spend money on his education. Though formal education was denied him, Gnanapragasam did not fall short of his aim to achieve greatness.

Instead of high school and college, Gnanapragasam served a four-year term of apprenticeship under his paternal uncle. Having learnt by practice the rudiments of the planning and construction of buildings, he came in 1907 an 18 old young man, to his great uncle, Savarimuthu Pillai, the architect of St Joseph's College, Tiruchi. Here he refined his knowledge and perfected it by supervision. Meanwhile the aging grand-uncle began to delegate his talented nephew to the works entrusted to him.

It was thus that in 1909, Gnanapragasam was commissioned to build the church at Pudukkottai, 30 miles west of Tiruchi. Seeing the 21 year old Gnanapragasam, Fr Castet S.J., parish priest of the place complained bitterly that while he had asked for an architect, they had sent him a "seesaipillai" (cook, catechist and bullock-cart driver, all in one). Gnanapragasam was finally allowed to try the medium-sized gothic church, calculated to rival the grandiosities of the palaces of the Maharaja of Pudukkottai samastha-

nam (principality). This was perhaps the first, independent achievement of our architect.

Gnanapragasam was in fact the architect most wanted in the Catholic south. The Jesuit superiors of the Mission thought him as the mission's own architect. Gnanapragasam almost invariably had something to do with every institution and church that was built in the Madurai Mission. He was also very much wanted in southern Kerala where he has to his credit some structures of the huge Always seminary, the Thevara and the St Albert Colleges, Ernakulam, the Carmelite monastery at Trivandrum, the church of our Lady of Dolours, and the dome of the cathedral at Trichur, reputed to be one of the largest of the churches in the country.

Up to 1924, Madurai had been the centre of Gnanapragasam's activities. The idea of a Jesuit university college at

Madras had matured by then. An Architect was needed to plan and construct the buildings. Gnanapragasam was the obvious choice. Fr Bertrand who master-minded the whole idea of Loyola College, impressed on our architect the importance of the new institution in the south. From September of that year our architect made Loyola his home and built his residence in an unobtrusive corner of the campus.

The Madras Loyola College has for the last fifty years nearly been an outstanding institution and educational training centre in South India. On the material constructional side, the credit for it must go to Gnanapragasam. For when he undertook to plan and construct the huge 100 acre institutional complex, the area was no more than a marshy tank. But our versatile architect raised the level of the ground and dug a canal in order to drain the marsh. As not a stone is out of place

Church of St Xavier  
of Palamkottah

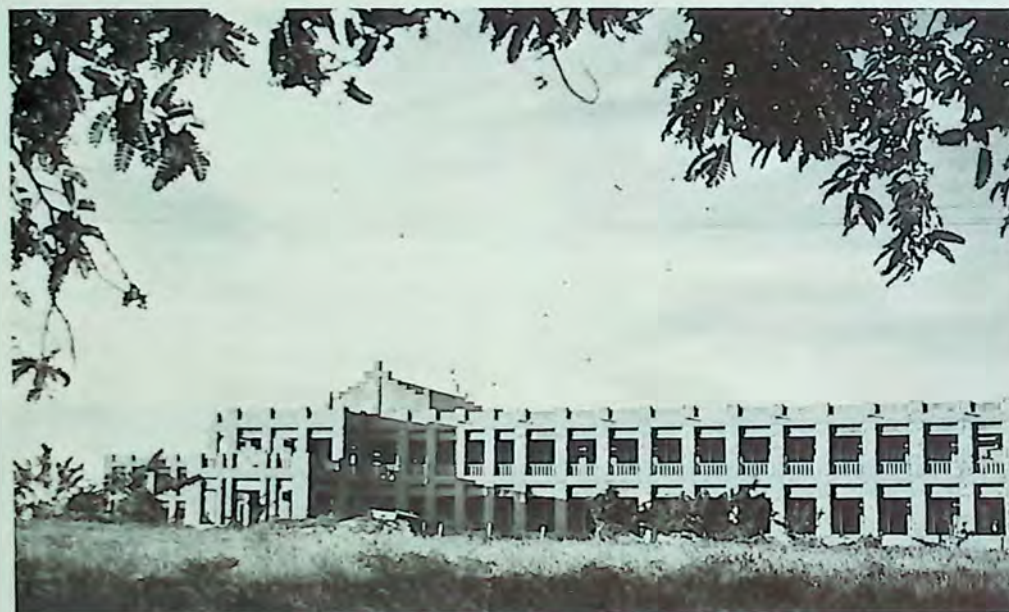




**Main building,  
Loyola College, Madras**

**Beschi College,  
Jesuit Novitiate, Dindigul  
(west wing not yet constructed)**

**Bishop's House, Madurai**



in the Taj Mahal, which Shah Jahan built to his lady love, so Gnanapragasam knew the place of every stone in Loyola's campus, which he built as his monument to the higher education that was denied to him. What with the lecture rooms, labs, hostels, Father's house and the church, Loyola is by itself a planned little town that any architect could be proud of.

Gnanapragasam was, as it were, symbol of Loyola's stability and continuity as an institution. He stayed on while heads of institutions came and went. "I always found him respectful and helpful... He was like a member of our community fully attached to the college as if it were his own", writes Fr T.N. Siqueira S.J., onetime principal of the college. "I was struck by the respect with which he treated me although he had known me as a young student and by the regard he had for anything I might have had to tell him in my official capacity", writes Fr Lawrence Sundaram S.J., another principal of the college.

All Gnanapragasam's constructs are marked by solidity which even if a bit massive is due to the limitations of the actually available material and the personally and locally evolved state of the building-craft at that time.

Gnanapragasam's style of architecture had its limitations. He was an imitator rather than a creator of new styles in architecture. In that sense he was not a genius. His imitations are mostly foreign-European and of an age that is long past: the Gothic, the Romanesque and the



Renaissance styles. He loved the gothic most of all. All this was reflective of the state of the Church in South India during his time. If, towards the end, however, he began to take to the Indo-Saracenic style, in which he built two churches in the Jesuit colleges of Dindigul and Papayamkottai, that again was proof of his representative character and of his truly moving with the Church of our times. He had the makings of an indigenous architecture. "Given Gnanapragasam's talents", says Fr E.R. Hambye, S.J., professor of Church History at the Papal Athanaeum, Poona, "if he were to have had the chance of coming to contact with Western Gothic constructions, he would have easily become a great architect comparable to his Western counterparts". Fr Bazou S.J., in one his letters narrates one such incident. It concerns a French Government engineer who on seeing the magnificent gothic cathedral at Madurai, would not and indeed could not believe that an Indian architect and one with no formal architectural education at that, could have done it.

In short there is not much to say about him except that he was simple and honest which was born of an integral personality's mature understanding and judgement of men and events.

On his way back home from his usual round of the south in the latter half of 1964, he suffered from an enlarged prostate gland from which he never recovered. Under the strain of his undaunted work Gnanapragasam's weak health was steadily giving way. But as a man with a will to work till he dropped down dead, and hating to eat the bread of idleness, he would go the round of Loyola campus in his old Morris 8, supervising the constructions that were going on until finally a complicated hernia ended his work on July 16th 1970. He had worked in building up the Church for nearly 70 years. On the "seventh day" as it were, Gnanapragasam Pillai entered into the Lord's rest.

How blessed are they who die in the Lord's Sabbath to rest from their labours and to take with them the record of their deeds!



Chapel of the College of St Mary, Dindigul

Below, violent architectural contrast between the Indo-Saracenic style of the College of St Xavier and the Gothic church of Loyola College, Madras





Surprising internal foreshortening, the Church of the Society, Cordova

## BUILDERS WITH COURAGE AND VISION

### THE OLDEST CHURCH OF ARGENTINA

*Avelino Ignacio Gómez Ferreira, S. J.  
Córdoba (Argentina)*

Cordova, intellectual city of the Argentine, is always proud to point out an imposing monument, entirely in stone, which seems to defy the centuries, and which is generally called the "Church of the Jesuits". It is the oldest Church of the

entire country. The 29th of June, 1971, marks the third centenary of its opening to worship and of its consecration. The annals of the time have recorded many curious details of the consecration. For example, the rite of consecration was not

carried out by the Bishop of the place, but by Mgr Gabriel de Guillestegui. Formerly Bishop of Asuncion in Paraguay, but transferred to the see of La Paz in Peru, on his way to his new post he passed through the district of Tucuman.

The Bishop of the place authorized him to preside over the ceremony of consecration. This Bishop, the sixth of Tucuman, was a native creole of Santa Fe de Bogota. He was a Francis Borgia, namesake and grand-nephew of the saint who was the third General of the Jesuits, and who had previously governed Catalonia and enjoyed the favor of Charles V.

Details like these are met with often in the history of the times and they conjure up interesting figures and situations of the past.

Cordova was then still a young city-of some eighty years of age! One could number in it scarcely forty families of European origin, and a few thousand Indians more or less assimilated to the imported civilization, but certainly not initiated in the architecture of the old world nor prepared for the construction of buildings such as great Churches. Thus the question arises: how was it possible, in a city situated such as Cordoba, and commanding as yet very limited resources, amid difficult economic circumstances, to undertake and to bring to completion the colossal building still admired today? More precisely two problems are presented: that of the architect and that of the ways and means.

#### *History's answer*

About 1634, the young Manuel de Cabrera, nephew of the founder of the city, Jeronimo Luis de Cabrera, was sent to finish his studies in Spain, to prepare himself for the career that the ambition of his parents intended for him. Manuel took another way and became a Jesuit. For all that he did not forget Cordova. On 2 December 1637, at Lerida, where he was pursuing his studies, by a notarized document he made a donation to the college of Cordova. To this he gave "all his patrimony, all his properties, rights and revenues that he possessed or could acquire

for the future... on this express condition that the whole be used to construct a Church and to provide it with everything necessary, to the exclusion of every other appropriation".

And so we have a satisfactory solution to the economic problem.

#### *The architect and the workmanship?*

Here the solution took a little longer to find. The waiting lasted until about the middle of the century, in spite of the representations of the Cabrera family and the repeated appeals of superiors in Rome.

These entreaties, if they could not call forth a miracle, did nevertheless effect the execution of certain works. Some resolute people, employing the native craftsmanship, collected an enormous quantity of rounded stones and some gravel, drawn from the bed of the neighboring stream. They laid the foundations in the form of a Latin cross. On these foundations they erected thick walls, with surfaces perfectly smooth. For cement they used a mixture whose formula is still to be discovered. Once the massive high walls had been constructed the only thing left to complete the great work was the intervention of a skill competent for the venture. No one at Cordova possessed the secret of the arches and the cupolas.

Finally the master workman so much desired made his appearance. He had the name Philip Lemer; originally from the Provinces which became Belgium, a ship-builder of his state, he had worked in the shipyards of Portugal, England and Brazil. He arrived at Rio de la Plata together with a Portuguese family which would have willingly adopted him as a son and have made him its heir. What happened was that Philip — like Manuel de Cabrera formerly — gave a new orientation to his life. In 1641 he became a Jesuit Coadjutor Brother at Cordova. Taking into ac-



The facade has remained without revetment, as so often in Italy.

An Ecce-Homo which follows the Spanish style and tradition in iconography





Surprising effects in space, lines and colors.  
Someone might say we were looking at Neapolitan baroque

count his experience in the construction of ships superiors prevailed on him to assume the task of architect to finish the building. He brought in from France a work treating of vaults of timber wood; he was to have no other master. Putting himself at the head of a good gang of Indians he entered Paraguay, felled the best trees and cut the beams which he would need. One can imagine the difficulty in transporting this material: floating the wood down the current of the Paraná to Carcavana, then using ox carts to Cordova. It had been necessary to traverse inhospitable forests, teeming with tigers, pumas and serpents. Then, on the horizon of Cordova, an aristocratic city but still poor and built of rather low-lying houses, one saw rise towards the heavens the stone masses that recalled the majestic churches of the abbeys of the middle ages.

In 1666 the roof was finished. For the pictorial decoration of the interior an original technique was used: the colors coming from the juice of certain plants of the forest. As for the rest, the construction of towers and pyramids presented a rather easy corollary. Thus the Church could be inaugurated in 1671.

That very year Brother Philip died. In the *Annual Letters* – a record which the houses and the Provinces have to draw up regularly and send to Rome – we read: “It is he who constructed the roof and dome of this church of the Society”, a monumental work, to which his name deserves to remain attached.



# THEOLOGICAL REFLECTION

In my judgment the first of all ministries that must be mentioned now is "theological reflection" on the human problems of today.

You know how important these problems are. The world does not know where to go. Notwithstanding the constant technological development peace does not exist among men, nor justice between nations and social groups, nor equality between human households or between single individuals. God, the alpha and omega, the beginning and the end, seems to be far away from human associations.

Besides, new methods of scientific development have been begun, there are keener demands in historical criticism, speedier means of human communication; international associations of peoples ask that concrete answers be given for new problems, which rest on fundamental human values, and which in the end open the way to God, the necessity of whom the men of today feel more and more deeply, though for most men it may still be a question of "the unknown God", whom they cannot find.

I would like to believe that the Society of Jesus can and ought to render this service to the Church and to the world. Furthermore this has been earnestly requested of us by the Holy See itself, by many Bishops, by many persons in

different regions of the world. The very end of the Society demands this, desiring that in preference to others those ministries be chosen, which are directed to the greater service of the Church and mankind.

And perhaps it should be said that the Society is more suitably equipped for this ministry of theological reflection, when we consider its many theological faculties, the large number of theologians among Ours, or even its broader competence in the whole range of human sciences.

But if this ministry is to be seriously understood and assumed, it is certainly necessary that the Society devote itself more earnestly day by day to biblical and strictly theological studies, and to a many-sided philosophico-theological investigation, through which divine solutions may be sought for the human problems and difficulties of today. It is necessary also that the Society devote itself to the fostering of those sciences which can open the way to theology, such as anthropology, psychology, sociology, and others. These sciences of man and the human environment offer material for theological reflection, and along with theology can effect a certain substantiality in difficult questions, which greatly trouble all mankind today. And indeed haste is of the essence: we may not wait. For men are constraining us.

Only in this way, that is to say, by scientific competence, will the Society be capable of aiding the minds and thoughts of men in that arduous journey towards God. The publication of books, articles in magazines, scientific congresses, lectures in universities, personal conversations, all these will be so many means in this theological apostolate of our Society today.

I would earnestly ask all our young men to consider seriously before God their own responsibility on this point, and not hesitate to give their full attention and the whole man to philosophical and theological studies, since only by these studies seriously made will they be able to satisfy in their future ministry the expectations of men today.

TO THE CITY!  
TO THE CITY!

FROM PULLACH  
TO MUNICH



The old "scholasticate of the meadows",  
destined to be a school for a  
Catholic Family Organization (Katholisches Familienwerk)

Less than fifty years ago the German Jesuits established in the general area of Munich the *Berchmanskolleg*, a beautiful and spacious house destined to receive the philosophy students of their Provinces. Now, this property, for the most part, will be devoted to other uses; the Jesuit scholasticate will be transferred en bloc to the heart of the city of Munich, Kaulbachstrasse 31a, where up to now there has resided a community of Jesuits engaged in various apostolic activities.

In many countries today a common phenomenon may be witnessed: religious institutes, including the Society of Jesus, are giving up their large houses

situated in the country or at the periphery of the expanding cities. Several reasons may affect this change: the diminution of numbers, or a new regime of studies and formation, or again the dividing of large communities of religious students into smaller separate groups. In the last case, to be sure, there is no question of acquiring a large property for residence in the city, but of renting a certain number of apartments or rather small houses.

The case of Pullach presents some special features—in the motivations and the circumstances surrounding the trek from the country to the city—that may not be without some interest.

The following illustrations  
apply to the new buildings at Munich  
(see ground plan)

### *City mouse or country mouse?*

For the past year there may have been heard the query, spoken in a tone of regret: "You have at Pullach, on the border of the forest, a perfectly functional house. Why leave it to settle in the heart of the city, with its noise that grows ever more bothersome and with its polluted air? Besides, do you not see that among the city inhabitants themselves there is a movement to get away as far as possible from the city center and to look for a residence more to the outside?" At the decision taken the general assumption has been that those responsible for the project are abandoning the Jesuit Faculty of philosophy and having the scholastics do all their studies at the University. Such a project could seem reasonable, in the abstract; in reality it does not correspond at all to the views of the Jesuit authorities.

Everybody can understand the sentiments that affect religious, especially those of a certain age, at the prospect of abandoning a dwelling place that has played a considerable role in the life of German Jesuits, and particularly if this was due to the constraint of some "bitter necessity". But why in this case should anyone speak of constraint or enforced necessity? In the early years of Pullach, we know

very well, you were aware of some reservations on certain aspects of the situation; the lively spirits cracked jokes about the "scholasticate of the meadows", or the "college in the sheep pasture". The means of transportation between the *Berchmanskolleg* and Munich were not developed enough (and are not still) to allow frequent contacts with the big city. There was a feeling, therefore, of being cut off more or less from city life, and from resources on the scientific and cultural level. To be sure the "pasture" has been occupied more and more with housing developments. Yet communications still remain inadequate; the provisional terminus of the metro in construction is seven kilometers from Pullach—a fact that does not give much hope for the future.

### *Fundamental reasons for the change*

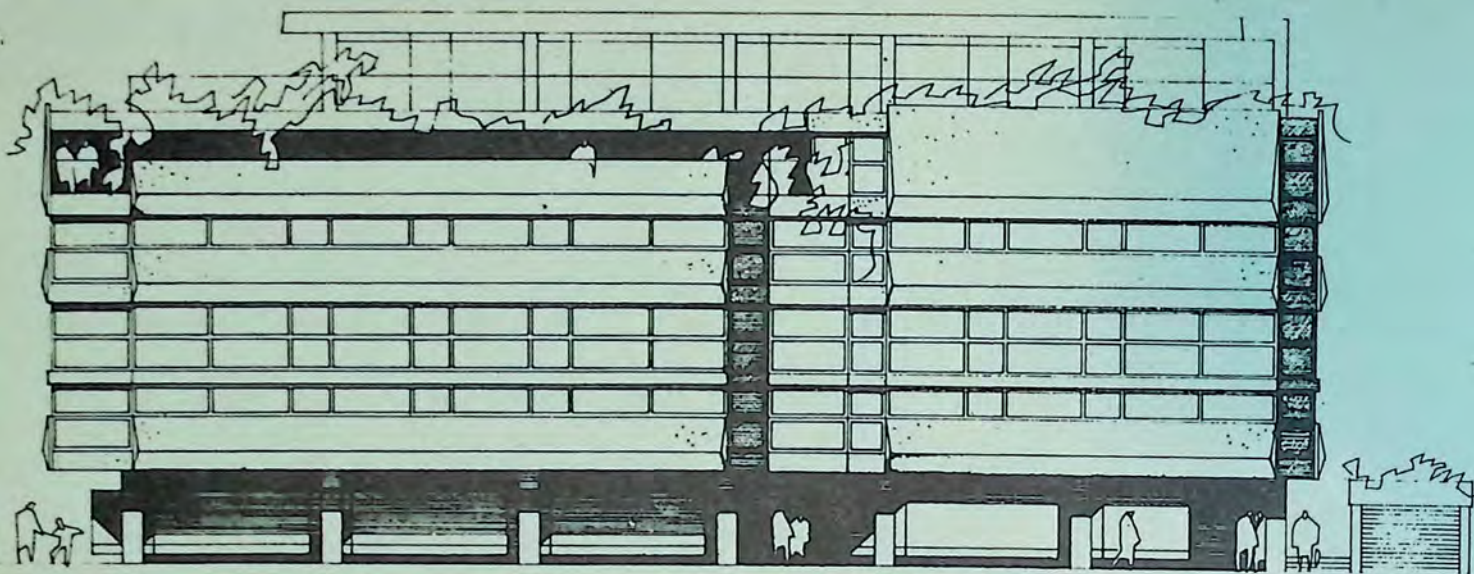
A decisive element affecting the situation was the establishment of the new general plan of intellectual formation adapted for the German Jesuits. This designed program first of all foresees two years devoted principally to philosophy; next three years of fundamental theological studies—to be made in general at Frankfurt or at Innsbruck—; finally a "com-



plementary” cycle to deepen one’s knowledge (two years), predominantly philosophical or theological, depending on the individual, and capable of being achieved in a great variety of forms. Naturally, it is desirable for many students to take advantage, in this third cycle, of the courses and academic exercises and disciplines for which the Jesuit Provinces possess no specialists, but which are available at such and such a University.

Undoubtedly, in this manner of procedure, an eventual complementary cycle predominantly philosophical runs the danger of being carried out entirely at a State University. We use the word “danger” advisedly; already in the first cycle of studies, philosophical in principle, courses in theology have preempted one fourth of the time. Formerly all

young Jesuits gave three years to general philosophical studies; these are reduced, therefore, in the first cycle, practically to half. Of course, some special courses of philosophical character can be introduced into the years devoted primarily to theology; it would be too much to expect that any great value will be put on the philosophical foundations already laid. That these are lacking in depth the students themselves can attest and more than one professor of theology deplores the fact. The *general norms for studies* (Normae generales de studiis), decreed by Fr General in 1967, fortunately have defined the objectives of philosophical studies (n. 52); these are only imperfectly achieved in the regime of which we have been speaking—especially in regard to the deepening of reflection and that



2 BAU ABSCHNITT

1 BAU ABSCHNITT

inner development which we priests of tomorrow will need particularly in the apostolate with students and in the university milieu. In any case, in the concrete circumstances in which we find ourselves, the philosophical reflection demanded by the general directives of the Society on the foundations of the faith and on the opening of man to the transcendent, can only be secured by means of teaching which the Order itself assumes. Hence, for the German Provinces, the necessity of establishing its higher institute of philosophy as near as possible to a University.

#### *Why Munich?*

Practically the University of Munich is indicated, for two reasons: first, its very standing—it is the

most important University of the Federal Republic; secondly, the fact that the Society has at its disposal at Munich property in the best possible situation, quite close to the University.

The primary motive for the establishment of the philosophate at Munich is therefore—one cannot insist on it too strongly—the care to secure for the scholastics a formation in keeping with the mission of the Society, a formation sufficiently complete and adapted for the epoch. To this consideration may be added another, also very important. From 1945 on the philosophy faculty of Pullach has gladly opened its doors to non Jesuit students. This participation, however, has remained very limited, more particularly because of the location of the house. There is good reason to think, that once the Faculty is established nearer the University, the number of these “externs” will increase, and there

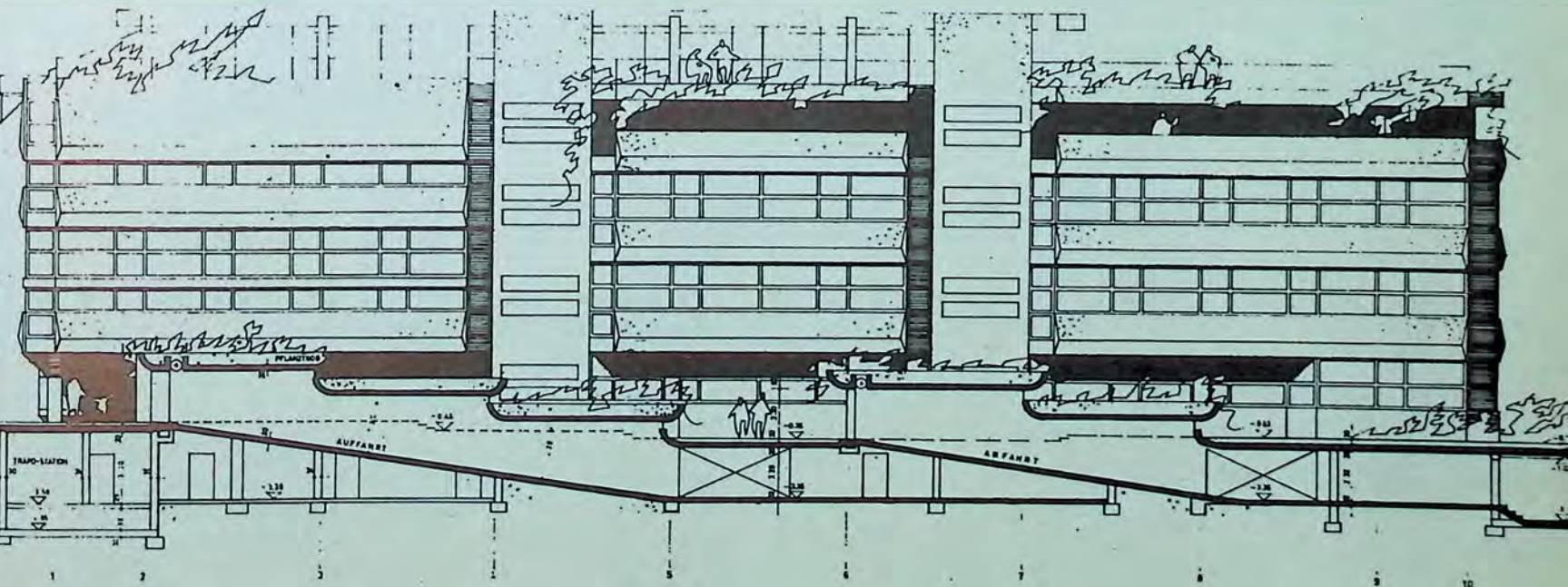
would be regular students enrolled under the same title as the Jesuits, or students coming to profit by such and such a course in particular. The distances are reduced to the point that in the interval which traditionally separates one course from the following course, one will be able to pass from the premises of the University to those of the Faculty and vice-versa. That can interest theology students of other Orders. But one thinks particularly of the lay university students, who would find in our Faculty help in deepening their knowledge of Christian philosophy, not without profit for their personal formation and their future apostolate. Moreover, the Redemptorists of Southern Germany have already decided to enroll their philosophy students in our Faculty and to lend to it the assistance of three of their professors.

Such are the advantages that can be expected from the transference of *the Berchmanskolleg*. If it remained at Pullach, it could count only on the

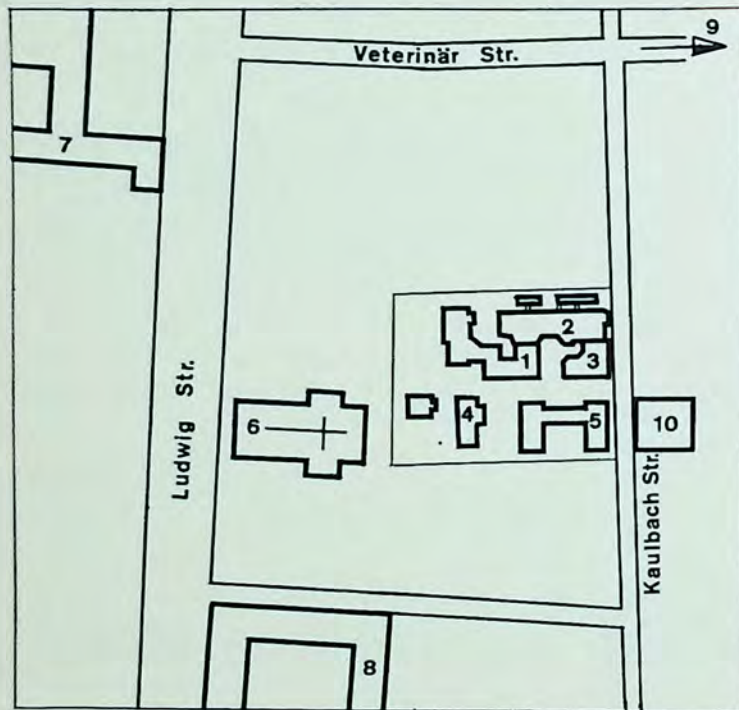
young Jesuits as students—little more than about fifty, and possibly less—; that would signify the end of the Faculty as such and would take away the justification for an institute of philosophy sponsored by the Provinces.

#### *And the disadvantages?*

It would be a mistake, of course, to conceal the disadvantages of the measure contemplated. The air and the noise of the city... But even in this respect it is possible to benefit from quite favorable circumstances. Not only are there roof terraces on the buildings of the Kaulbachstrasse, but there are green areas nearby: one has only to pass a block of houses to reach the *Englisches Garten*, the largest park of Munich, which, with its extensions, the *Hirschau* and the *Isarauen*, forms a broad strip of greenery of eight kilometers, running to the boun-



## NEW SITE FOR SCHOLASTICATE GROUND PLAN



- 1 - Berchmanskolleg
- 2 - Phil. Scholasticate - New Building
- 3 - House
- 4 - Card. Wendel College, Cath. Student Center
- 5 - Newman House, Cath. Student Center
- 6 - St Ludwig's Church
- 7 - The University
- 8 - State Library
- 9 - To the Englischen Garten
- 10 - Cath. University Community Center

dary of the city. For their holidays the philosophers can go back to Pullach for fresh air, open spaces and tranquility; and in the part of the property not disposed of they can find fields for sport, a swimming pool, a house with a dozen available rooms. Not to mention the house at Aidenreid, on the Ammersee, which more particularly offers the opportunity for rowing.

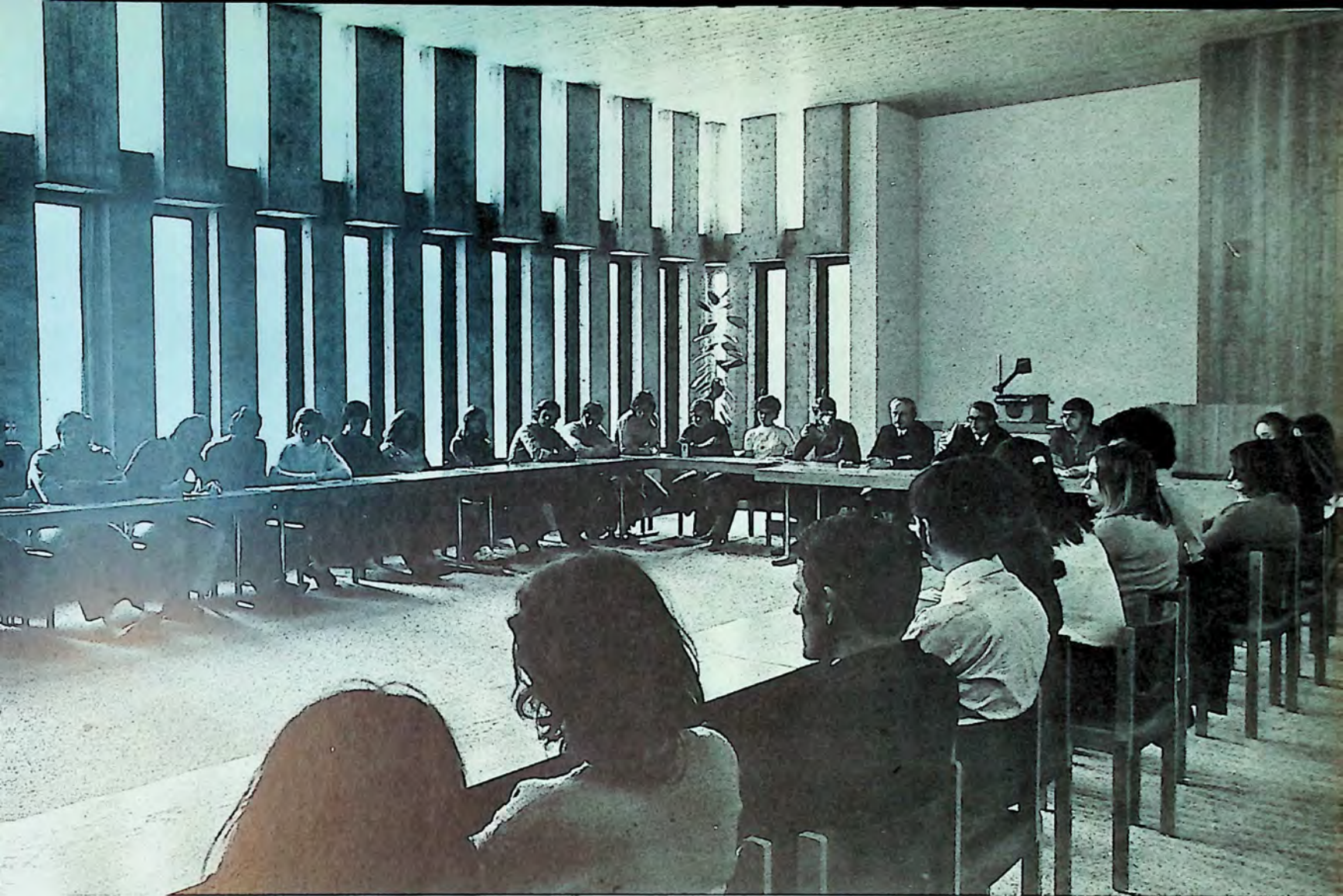
### *Necessary transformations*

The first step in preparation for the resettlement of the *Berchmanskolleg* in the Kaulbachstrasse was the transference of the Provincial's residence and the Youth Center to the Seestrasse. This change was effected in the Spring of 1971. The property thus made free will serve to house a good portion of the members of the philosophate; the academic building has been constructed for at least a year, with the two top floors reserved for living quarters; the old house next to the residence will likewise be utilized. The adaptations required by the new functional use for the buildings include the arrangements for a chapel, a refectory, a kitchen and sundry community accommodations. In the faculty building there will be an auditorium, a series of "seminar" rooms, a library, which it is anticipated will have space for 200,000 volumes, a reading room with places for 78 students, and in addition quarters for the Institute of social sciences of the Province of Upper Germany, which will be transferred from Mannheim to Munich.

Changing site without changing its nature, the institution will give up its baptismal name *Berchmanskolleg* for the title *Higher Institute of Philosophy of Munich*, with the subtitle *Faculty of Philosophy S.J.*

And what becomes of the beautiful edifice at Pullach? In the autumn of 1971 the Catholic Work for Families is establishing its school there, with programs of teaching and education from kindergarten to the terminal classes of secondary school. Since September 1970 the north section has been in use for secondary school classes.





## FOR THE CHRISTIAN DEVELOPMENT OF ADULTS

### THE NEW HOUSE OF BAD SCHÖNBRUNN (SWITZERLAND)

*Jos. Stierli, S. J.  
Swiss*

On the 30th of August 1970 Bishop Anton Hänggi of Basel conferred the blessing of the Church of the new building for Christian formation of Bad Schönbrunn. Thus a new phase in the history of this house was inaugurated.

#### *A brief retrospect*

In the year 1858 a well-known physician, Dr. Heggin, a specialist in certain therapeutic methods, had built on the sunny terraces of the valley of the Lorze

a health resort and rest house, Bad Schönbrunn. The beautiful landscape—at the border area of the lower Alps—and the success of the doctors' cures brought an ever increasing clientele, who came mainly from France and Belgium, Germany

and Switzerland. Bad Schönbrunn enjoyed its heyday from 1880 to 1914. Then came the war, and even after the war the resort was little frequented. In the twenties it stood empty and was finally abandoned.

Then opened a new stage in its history. Having in mind the eminently successful retreat house at Feldkirk in the nearby Austrian Voralberg, some enterprising Swiss Jesuits cherished the plan of creating in their own land a similar workshop for the Exercises of St Ignatius. In the first deliberations, which also took into consideration the purchase of a site, they thought of the area near the expanding city of Zurich. For financial and political reasons they were led to abandon this project. Instead Bad Schönbrunn was bought in 1928 and turned into a retreat house. For forty years it served its new mission, and during this period about 150,000 men sought there religious formation and development. In the beginning the most common type of retreat was that of three days for relatively homogeneous groups; the chief accent was on conferences and religious devotions in common. This method underwent some revision, partly because of the new accentuation on certain aspects of the Exercises of St Ignatius, partly because of a general change in mentality. But we should not depreciate the value and the fruit of the "traditional" retreats as schools of faith and of life. But retreats became longer and closer to the genuine exercises in purpose and scope. Retreats of six and eight days were common, and since 1940 the yearly program included the long retreat (of a month), for priests

and seminarians. Days of recollection were organized, in preparation for retreat or by way of renewal. Bad Schönbrunn began to have more and more study sessions, with discussions on biblical themes, pastoral questions and social problems of the day. To sum up, the house through forty years made a specific contribution to the vitality of the Church in Switzerland.

#### *The new building*

As the work developed with the years the old house seemed less suited for the demands put on it. So at the beginning of the sixties we were faced with the harsh alternative, either to build anew or to close the old house and bring its mission to an end. In the light of our responsibility in our commitment to the service of the Church, and with trust in Providence, we made the decision to build anew. This conclusion posed two problems: we had to develop an authentic architectural project, and we had to secure the financial means necessary to realize the project.

In the elaboration of the plans—from the first deliberations to the actual beginning of the building—we spent five years, a long time, to be sure, yet fruitful in its results. In the first stages of preparation we had to be clear ourselves in regard to the spiritual conception of the new building, in order to translate this into architectural structures. As the product of long deliberation, a plan for the building was developed, which, proceed-

The New House of Bad Schönbrunn  
(Swissair Photo AG)





ing from the theological inspiration of the Ignatian exercises, embraced purpose and function and the general organic structure essential for the needs of space and accommodations.

For the realization of this program an architectural competition was organized, and twelve leading architects entered their names. The net result was that though many of their plans were judged valuable and stimulating, none was considered adequate and satisfying. A second stage followed in which the architects of what were regarded as the three best projects were invited to develop their designs further. For the second time no plan proved completely acceptable, but one of the three was definitely chosen as architect, André M. Studer, of Zurich. From all the available evidence he appeared to be the best qualified to solve with

satisfaction the problems involved. His third plan was accepted unanimously by the judges; he spent an additional year in developing his plan in detail, with the cooperation of an active building committee.

#### *Dominant architectural ideas*

The architect was influenced by four main ideas in planning the new building, and in the final construction all were happily realized.

1. To have the new building harmonize with its beautiful surroundings, so that nature and building formed an artistic unity.

2. To express in the architecture, and thereby impress on the spirit of its guests, the spiritual dimensions of the house. On

this point the idea which inspired the architect can be translated into an apparently paradoxical formula: "closed-open", expressing an equilibrium of tension. Closed: here man "retires within himself", rallies all the energies of his person, in calm and reflection, to find himself and above all to find God. Open: all true contemplation really opens the way—but at the deepest levels—to the human community and impels us to fulfil in the world our mission as Christians. You will note this motif in the semicircular design of the building complex: the curvature with its embracing wings stress unification, while the wide open span invites communicative movement. The same idea is suggested in the different sectors and places, each according to its proper function. Thus, for example, the austere character of the auditorium and





the chapel accentuate the component of concentration, while the broad corridors and the foyers are completely open to the world and to the light.

3. A third idea of the architect, along organizational and functional lines, was also successfully realized. This had to do with the arrangement or division of the building into two "circles" or zones, that would permit parallel activities of two distinct groups without destroying the functional unity of the building as a whole. Further provision was made for the religious community in charge of the work, and their need for separate accommodations; these really constituted a third zone, yet without forming an appendix that would break the unity of the whole. Along with this articulation into zones a functional division is evident. Thus on the ground floor we have the

services in the temporal order: kitchen in the center, dining rooms arranged about a sort of patio, each approached by a separate passageway. At this level also pantries, rest rooms and laundry. On the first floor the places proper for spiritual activities, chapel, auditorium, lounges and reading rooms, conference halls and meeting rooms. Then three floors of living rooms arranged in distinct quarters. Here again the disposition of the rooms and the corridors expresses the "dialectic" of "closed-open", which develops in the guests the impression of an interior unity and at the same time of a relationship to the neighbor and the world community.

4. In the choice of materials the architect has been happily inspired. The austere concrete appears only in the elements that support the whole fabric and its basic courses. The inner and outer walls

with their pale white give the whole house an air of radiance and lightness. A third decorative material is furnished by the larch wood with its natural reddish tinge: it adds the note of warmth and comfort. The flagstone floors of the common rooms and the covering textile surface of the living rooms round off the limited choice of materials. The auditorium as the place of the word, the dining rooms as the place of the common meal, and the chapel, at once the place of the divine word and the sacramental meal—all seem particularly appropriate for their functions because of the chaste limits of form and materials.

Thanks to the cooperation between a talented architect and master workmen of considerable initiative a work was achieved which reveals more from day to day its inner richness.



### *Friends in deed*

With a deep sense of gratitude we must here mention those other many helpers who made the realization of our new building possible. When the possibility of building was first discussed there was no ready cash at hand for the purpose. Financing the project through the Churches or other institutions was ruled out. Nor was the Society in a position to supply the necessary financial means. So we fixed our hopes on a great circle of true friends: the men who in the course of the years had benefited from the services of the old house. Our expectations were not only not disappointed: they were far surpassed. Innumerable individual gifts have brought us up to today more than 3,000,000 Swiss francs. In addition to this sum there were contributions from the various Jesuit houses, Church organizations and Lenten offerings from Swiss Catholics. And so of the total cost of the enterprise, 6,330,000 francs, it was possible to pay off 5,100,000 francs, the balance remaining as a mortgage to be cleared in the years to come. Surely we must call it a miracle of Providence that we were able to solve our financial problems so happily.

### *Mission for tomorrow*

Concurrently with the material building of the house its spiritual purpose was being thoroughly studied and planned.





This objective may be stated briefly in these words of a twenty page memorandum:

“Bad Schönbrunn would like to assist its guests — through the confrontation with themselves, with the world and with the word of God — develop such insight as to be able to judge soundly and decide knowingly the important problems of life, and to live by faith”.

The last phrase is the most important in the summary. The new house is conscious of the fact that it must exercise its ministry above all in the service of a faith that is vibrant and capable of giving witness.

The center and source of that mission for today and tomorrow, as well as yesterday, is the theology and the spirituality of the Exercises of St Ignatius. Indeed, we are persuaded that the *Spiritual Exercises* have lost none of their relevancy or

effectiveness for the present day, and in fact will be still more effective in the future.

By this vital program the new Bad Schönbrunn will strive to make its modest contribution to the building up of the Church in our land and its salvific service in the world. Perhaps it is appropriate to conclude with these words of the speaker at the inaugural ceremony: “This new house will be a house of prayer, a center where people can meet, and a place of service”.



The old Heythrop College,  
a typical English manor

## HEYTHROP COLLEGE UNIVERSITY OF LONDON

On 14th May, 1971, Queen Elizabeth the Second granted a Royal Charter to Heythrop College. This was the final step in a long process making Heythrop College a constituent School of the Faculty of Theology in London University, with Fr. Bernard Hall, S.J. (the English Provincial) as the first President of the new University college, and Fr. Frederick C. Copleston, S.J., as its first Principal.

For more than forty years the name of Heythrop College had signified the Jesuit house of studies in Oxfordshire where scholastics were taught philosophy and theology, and could qualify for ecclesiastical degrees. Established in 1926, in one of the choicest parts of the English countryside, its teaching staff had included many outstanding scholars

like Fathers Cuthbert Lattey and Edmund Sutcliffe (Scripture), George Hayward Joyce (Systematic Theology), Henry Davis (Moral and Pastoral Theology), Maurice Bevenot (Patristics and Ecclesiology), Bernard Leeming (Sacramental and Ecumenical Theology), and Frederick C. Copleston (History of Philosophy). Its library of 160,000 books is one of the finest in Britain, and the *Heythrop Journal* enjoys a high reputation in professional theological circles.

In 1965 the College became a Pontifical Aethnaeum with power to grant Pontifical degrees to Jesuit and non-Jesuit students alike. Members of other orders and congregations began to attend, including nuns, together with students for the dioc-



A group of Heythrop students from the Guyana mission of the English Province

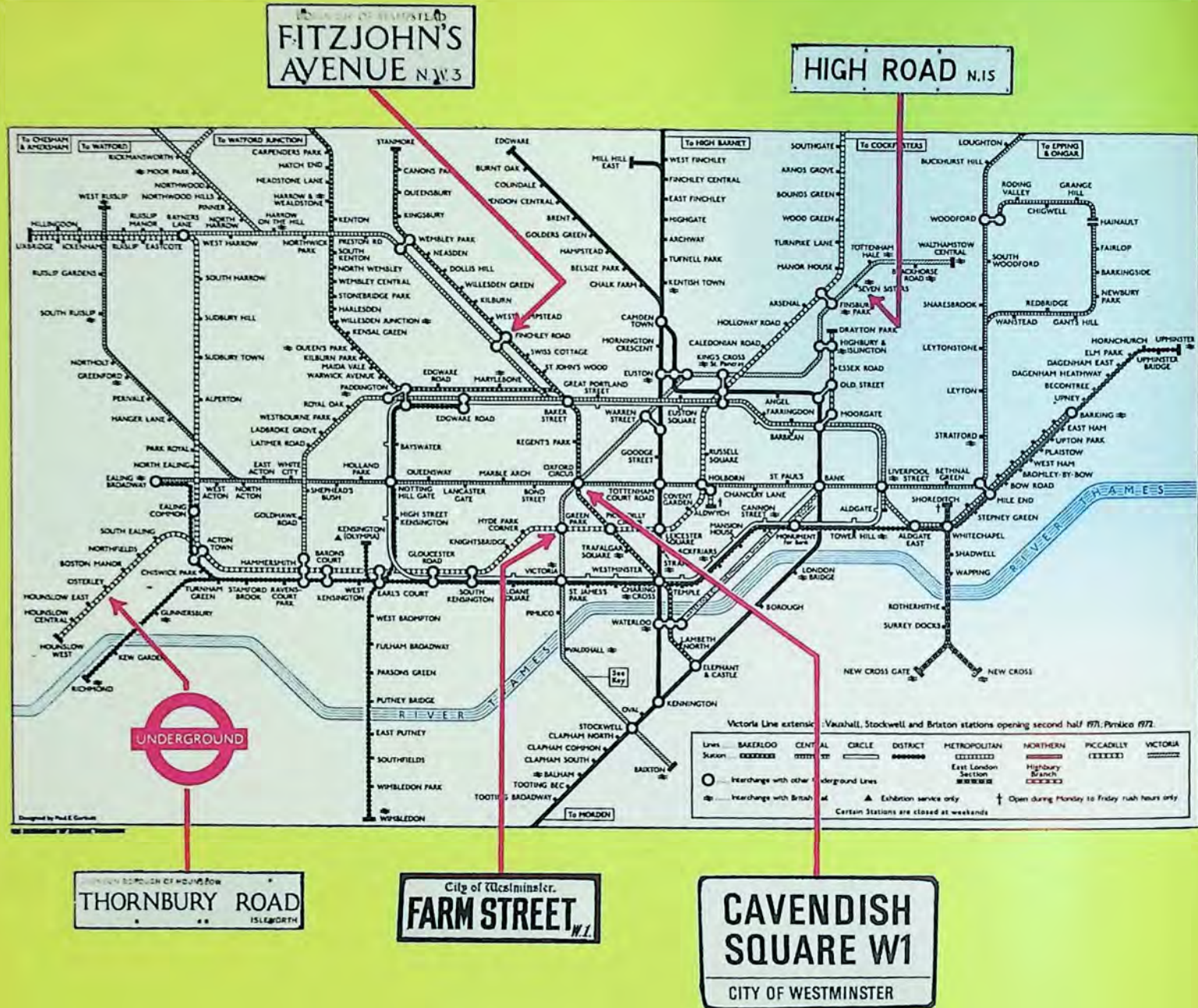


Chris Chatteris, a Jesuit scholastic born in Zambia



san priesthood, and some of them opened their own halls of residence on the Heythrop estate. Non-Jesuits and a lay lecturer joined the staff. Cardinal Heenan, Archbishop of Westminster, became the first Chancellor. It was about this time, however, that the overall drop in vocations began to affect the Church in Britain sharply, and over the next three years misgivings arose about the future financial status of the Heythrop project. Moreover, as a result of the Vatican Council, the policy of linking the Church's seminaries with secular universities was also gaining ground.

The idea that Heythrop should apply for admission by the University of London developed in a close liaison between the Bishops of England and Wales, the Jesuits themselves (Fr. Terence Corrigan was Provincial at the time), and the Provincials of other orders and congregations sending students to the College. A working party was set up early in 1968, and the blessing of the Sacred Congregation for Catholic Education was assured. An approach was made to London University, and negotiations began. The University's theological faculty gave the project a warm and generous welcome, and did all they could to secure its success. University inspectors visited Heythrop, and on the 16th July 1969, the University Senate conditionally accepted Heythrop's application to become a constituent college of London University.



Eloquent diagram of the new location of Heythrop in the center of London

This was an acceptance, so to speak, *in potentia*. Before it could become effective, Heythrop had to acquire a new character and status, and it was decided to achieve this by petitioning the Queen in Council for the grant of a Royal Charter, which has now been sealed. The College moved to the centre of London in the summer of 1970 and opened its

doors in Cavendish Square in October. Pending the grant of the Charter, it was still not part and parcel of the University, and there was a problem about securing University membership for its students during the interim period. This was overcome by the generosity of King's College, London University, which took these students under its own umbrella

until the Charter was granted, allowing them, however, to pursue their studies at Heythrop College and under the Heythrop staff.

Today, Heythrop accounts for 110 students, a number which should be eventually trebled. As before, they include not only Jesuits but religious, men and women, of various congregations, students for the diocesan priesthood, and several laymen and women. Most of the lecturers are Jesuits, but the teaching staff also includes four non-Jesuit priests, two secular and two regular, together with two nuns and a layman. Heythrop students, some of whom already have degrees (graduate and post-graduate) in secular subjects, work for London University degrees in theology, and the College also offers a basic course in that subject and in philosophy.

The Principal of Heythrop College, Fr. Frederick C. Copleston, S.J., M.A., D. Phil., won early distinc-

Fr Frederick Copleston,  
Principal of  
Heythrop College



Below, students  
of Heythrop from  
the mission  
of Rhodesia  
of the English  
Province





Heythrop students giving an old folks' entertainment

tion in the field of Philosophy with works on Nietzsche and Schopenhauer which brought him an international reputation. He is perhaps best known for his 8-volume History of Philosophy, and for his broadcast debates with leading philosophers of the day, some of which have been published in book form. While teaching at Heythrop in Oxfordshire, he also lectured in the first semester of the year (for 15 years) in the post-graduate School of Philosophy in the Gregorian University. He is a Fellow of the British Academy and a member of the Council and Executive Committee of the Royal Institute of Philosophy. In addition to well seasoned lecturers from the Oxfordshire period, the teaching staff now includes an outstanding group of younger Jesuits whose lectures and writings are rapidly making their mark throughout Britain. Among them is the Dean of Studies, Fr. John Mahoney, S.J., M.A., Ph. L., Th. D., who is particularly well known for his work in the field of medico-moral problems. The head of the religious education department is the distinguished Sister Dorothy Berridge, S.H.C.J., M.A., Ph.D.

The decision to move into London was made in the spirit of the *Ratio Fundamentalis Institutionis Sacerdotalis* of the Congregation for Catholic Education, and of the Ecumenical Directory issued by the Vatican Secretariat for Christian Unity, both published in 1970. Both documents support moves to associate Catholic education more closely with the secular sciences and universities. The gain, from Heythrop's point of view, is the environment of an urban university and exposure to its spirit of radical questioning; all of this will give new character and impetus to catholic intellectual life, which has tended to work in isolation from contemporary cultu-

ral attitudes. Heythrop students will now be able to obtain theological qualifications recognised in Britain, and to have access to a wide range of subsidiary university courses: clinical psychology, sociology, business training, and many others. In its turn, Heythrop hopes to make a full contribution to the teaching, research and examining work of the University as a whole. It has been accepted on the basis of the contribution which Catholic theology has to make to the overall work of the London theological faculty, and its activity in an ecumenical context should yield a cross-fertilisation of ideas to the advantage of all concerned.

The move also ensures that the study of theology by Catholics will be given its proper status. Too many Catholics, while securing secular qualifications, remain at the classroom level in their understanding of the Christian faith. This can only obstruct the contribution Christianity has to make to the growth and enrichment of human society. Theology, moreover, should not be a mere adjunct to the layman's secular knowledge. It is a science with its own methods, skills and disciplines. In addition to its inherent values, there is an urgent need today for laymen and women, properly qualified, to teach religion on an adult as well as school level. There are not enough priests to do it all, and not all of them have the time to study theology at sufficient depth during their overburdened working lives. All this is of special importance for those who are to teach in Catholic Colleges of Education.

The final emergence of Heythrop College, London University, will surely prove to be a historic event, not only for the Society of Jesus, but for the Church as a whole in Britain.



An eloquent symbol of the theological "weight" of the Belgian review during more than a half century

## THE NOUVELLE REVUE THÉOLOGIQUE

*Louis Renard, S. J.  
Belgium*

"New"?

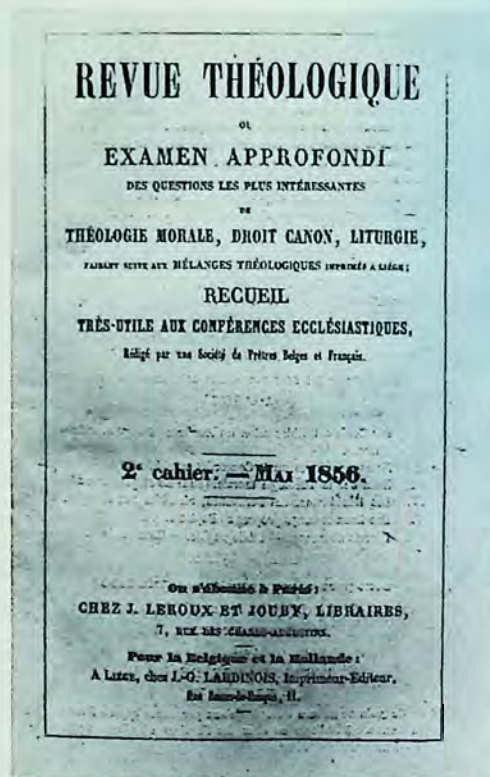
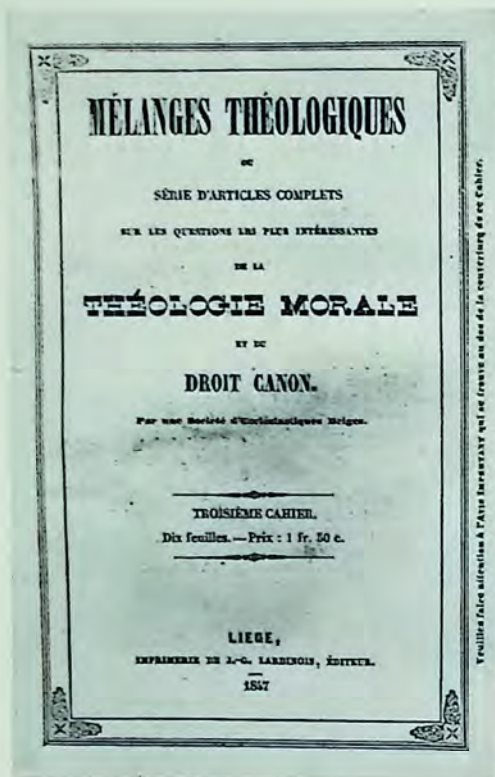
...it is already more than a hundred years old, founded at the end of 1869. Its actual birth was preceded by a certain pre-history: a first project was formed in 1844, then a publication of the *Mélanges Théologiques* (1847-1853), followed by *Revue Théologique* (1856-1863). Like so many other works, this one did not take

on any definite vitality until early attempts had been bartered against apparent failures. If the early promoters had not been men of such zeal and perseverance...!

"Jesuit" Review?

...they (the Jesuits) have had the direction of it for only 64 years, the Belgian

Jesuits for 51 years: Jesuits are far from being the only ones to feed the pages of the *Revue*. Moreover, the *Revue* is the property of a lay publishing house. This is explained as follows: the founders and first directors of the *N.R.Th.*, — as well as the preceding *Mélanges* and *Revue* — were two priests of the diocese of Tournai, Belgium, Jean Joseph Loiseaux and Jean-Baptiste Falise. The latter died in 1881.



The prehistory of the NRT (1847, 1856 and 1860)

In 1871, Canon Loiseaux became a Capuchin. As Father Piat de Mons, he maintained the direction of the *Revue* until 1895. The direction then passed to the hands of the Belgian Redemptorists, “with the collaboration of Father Piat”, collaboration which remained effective until the death of this eminent religious, April 29, 1904 (Father Piat was 89 years old).

In 1907, there was another change of hands. The cover of the *Revue* mentions “Monsieur” Father J. Besson, a Jesuit, professor at the Catholic Institute of Toulouse, as director. The *N.R.Th.* was melded with the *Revue Théologique Française*, which had been founded at Laval in 1836 and directed by Father Besson for six years. Finally, after World War I, the Toulouse Jesuits proposed that their Belgian colleagues resume the editing of this periodical, which had always been printed and published at Tournai.

In fact, — and this is not something common to an ecclesiastical review — the owner-publisher is the Casterman Company, which was founded at Tournai in 1780 and still has at its head one of the seventh generation of that family of publishers and printers. This is a good example of an apostolic endeavor confided in large part to lay persons and bravely assumed by them. The religious directors have the responsibility of the editing of the *Revue*. It is to be understood, of course, that any limitation imposed by the division of competence has to be met with mutual understanding and confidence in those problems of administration, technical or financial, which have a bearing on the spiritual influence of the publication. Likewise, the economic condition of a great number of subscribers, especially in certain countries, permits only a very moderate subscription price, and, this, in turn, imposes an extreme moderation of finan-

cial demands in every respect. The directors are compelled to reduce to a minimum the costs of editing — a good way of exercising apostolic poverty, which would seem to be much in conformity with the principles just enunciated.

So the *Revue* is neither a creation of the Society of Jesus, nor something that belongs to it; it is, however, none the less cherished. For, is it not a service rendered to the Church and assistance given to the servants of the Church? And also, in a special way, a field for collaboration among authors of different affiliations.

#### *Pluralistic Collaboration*

A listing of articles and notes for the period, 1921-1970 — fifty years under the direction of the Belgian Jesuits — leaving aside bibliographical reviews, includes some 585 authors: among them

364 Jesuits, living or deceased (202 Belgian, 117 from the Provinces of France, 45 from other Provinces of the Society), 102 diocesan priests, 87 religious belonging to some twenty different institutes

(notably 29 Dominicans; 13 Benedictines and 12 of the Franciscan Family), 24 lay Catholics, 8 non-Catholic contributors. It is to be foreseen and one would hope that these last categories will be greatly augmented.

The *Revue*, then, does not appear to be the spokesman for any one school or the organ for a particular institution: it wishes simply to be catholic and ecumenical in spirit.

*What is the N.R.Th. interested in?*

The *Mélanges* of 1847 was called a "series of articles on the most interesting questions of Moral Theology and Canon Law". In 1856, the title page of the *Revue Théologique*, mentions Liturgy in addition. In 1869, the order of listing is changed: "Canon Law, Liturgy, Moral Theology", with an *etc.*

This *etc.* later takes on considerable

From prehistory to history  
(1861 and .... for the  
first time NOUVELLE)

**REVUE THÉOLOGIQUE**  
**BELGE,**

**Directeur : M. l'abbé Fallse.**

**Collaborateurs :** MM. le D<sup>r</sup> **Felle**, professeur de **Droit Canon** à l'Université catholique de Louvain, **Lolmeaux**, licencié en Droit Canon, ancien professeur au Séminaire de Tournay, **Malbrenne et Waton**, licenciés en Théologie, **Mgr G. P.**, canoniste, résidant à Rome, etc., etc.

**NOUVELLE SÉRIE.**

**1<sup>er</sup> CAHIER. — JUILLET 1861.**

**LOUVAIN,**

**TYPOGRAPHIE ET LIBRAIRIE DE C.-J. FONTEYN,**  
RUE DE NAMUR, 37, | RUE DE BRUXELLES, 6.

AVEC APPROBATION.

**NOUVELLE**  
**REVUE THÉOLOGIQUE**

OU SÉRIE D'ARTICLES ET DE CONSULTATIONS

**SUR LE DROIT CANON,**  
**LA LITURGIE, LA THÉOLOGIE MORALE, ETC.**

**PAR UNE SOCIÉTÉ D'ECCLÉSIASTIQUES.**

AVEC APPROBATION DE L'ÉVÊQUE DE TOURNAY.

**PREMIÈRE ANNÉE, N° 1.**

Sommaire. Commentaire sur le titre XII du IV<sup>e</sup> livre des décrétales : De la parenté légale. — De la force obligatoire du directeur diocésain : Première section. Décrets de la S. Congrégation des Rites. — Les évêques titulaires, ou in partibus, ont-ils le droit d'assister aux conciles généraux. — Dissertation sur la manière de s'accuser de ses fautes au tribunal de la pénitence ou examen de la doctrine des RR. PP. Gury et Ballerini : Première section. Controverses sur la licéité. — Décrets de la sainte Congrégation des indulgences sur les Scapulaires. Décret de la sainte Congrégation des Rites. — Consultation.

**PARIS** | **LEIPZIG**

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Rue Bonaparte, 63. | Poststrasse, 22.

**H. CASTERMAN**  
**TOURNAY**

importance. After the Fathers of Louvain took charge, the development of theological studies and new requirements of the pastoral ministry elicited broader horizons. Without abandoning any of the branches treated heretofore, and reserving a special rubric for the presentation of the *Acta* and principal documents of the Holy See, the directors now made the *Revue* an organ of research and of information in the different domains which the teaching of theology would cover in the future: dogma, exegesis, history, philosophy, catechetics, apologetics. The first development in this direction took place under the editorship of Father Edgard Hocedez (1921-1926). But the true artisan of the renewal and, as it were, the second founder of the *Revue* was Father Jean Levie, professor of Holy Scripture, and director for 25 years (1926-1951). With the help of colleagues who were particularly qualified — it is sufficient to recall the names of Frs. P. Charles, Creusen, de Ghellinck, John Janssens, de Moreau... — he succeeded in assuring for the *Revue* a galaxy of contributors of great value and wider international representation. The archives of the *N.R.Th.*, and particularly the voluminous collection of annals from the pen of Fr Levie give one some measure of the steps which the editor imposed upon himself as well as the delicate problems encountered by the editorial board. Those pages reflect very concretely the many situations in the life of the Church and in the history of theology during those decades.

#### Themes Treated

One could form rapidly an idea of the subjects treated and, at the same time, of the evolution of the *Revue* by paging through the index of articles and notes in the volumes of *Tables*, which ap-

peared successively for the periods 1914-1939, 1940-1955, and 1956-1968. In these latest *Tables Generales*, a new method was adopted for classification of some 8350 books reviewed during the past thirteen years which made it much easier to consult an organically related group, and was very valuable to researchers.

We might say in passing the reviews of works, which appear in many international languages, fill a good quarter, if not a third of the text of the *Revue*, and for many readers represent one of the most interesting parts. The burden of reviewing falls principally on the Jesuits living in the residence of the *Revue*; editors, research people, professors and students. It is truly a realistic exercise calling upon and cultivating a good spirit of teamwork.

Some of the *subjects* taken up in the last two years are listed:

- atheism; secularization and faith;
- biblical questions: literary and structural analysis of texts; conception and use of the Bible by Protestants; demythologization; problems of the law, the priesthood, politics in the light of Scripture;
- theology to-day and to-morrow: hermeneutics, right action, economics, structuralism and Teilhardism, clarifications of "Pastoral Theology", theology of the liturgy, theological congress at Brussels, Magisterium and faith of the Church, theological reflections on politics, political elements in the structure of the Church; collegiality; idea of a Catholic university;
- problems of the family: the values of unity and fecundity in marriage; mixed marriages; legalization of abortion;
- ministerial priesthood: its biblical and patristic sources, the scarcity of the clergy, the diaconate, priestly celibacy; the priesthood "vocation or function?";
- religious life: its evangelical sources



Fr Piat de Mons, OFM cap.,  
founder of the NRTh  
(formerly Canon Jean Joseph  
Loiseaux of Tournai; 1815-1904)

and meaning; the light of tradition on poverty; Secular Institutes;

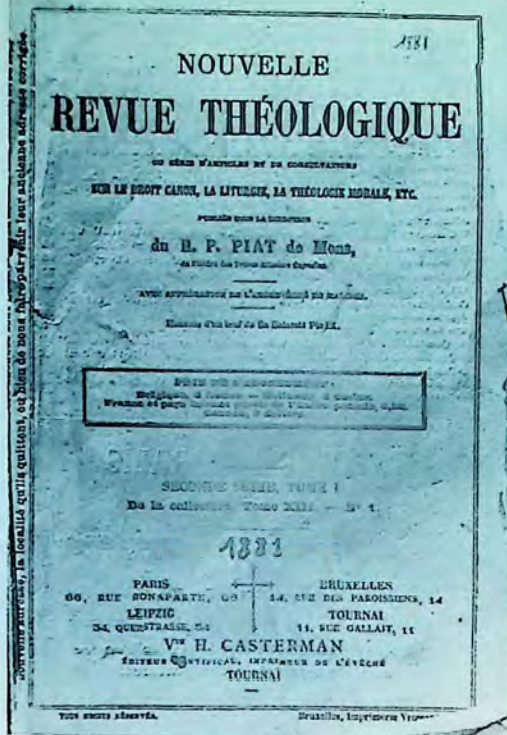
— ecumenism: question of ministries, doctrine of the Eucharist, intercommunion;

— critical studies of recent publications (like that of M. Légaut, H. Küng, J. Monod...).

#### To Whom does the *N.R.Th.* speak?

The founders had in mind to offer to the Clergy a source of information and, we might say to-day, a means of stable formation. The *Revue* is still meant for priests and religious, and they constitute the main body of its readers. Nevertheless, when one considers the evolution in the respective positions of laymen and clergy and their mutual relationship, the directors are solicitous of meeting the requests of cultivated laymen for knowledge in religious matters. Toward this end, a much wider collaboration on the part of lay contributors is desirable. This could not help but augment the value of the *Revue* as an aid to the priests themselves in the exercise of their ministry.





## Dialogue

Another development foreseen: dialogue is particularly effective in sharpening reflection and research. There is question, therefore, of introducing somehow into the text of the *Revue*, encounters between different and complementary points of view on this or that question, either by publishing in the same of successive issues articles or notes from two or more authors. Such a formula would be more constructive than a simple exchange of challenge and response between different reviews. The last time this was tried in the *N.R.Th*, a communication was published from an English pastor, professor of Protestant theology, and this was followed by reflections on it from the Catholic point of view by a Father du Comité, on the staff of the *Revue*. The directors would be happy to publish more frequently articles of exposition truly representative of the theology of our separated brethren. This year, the *Revue* received and published a study by an eminent Protestant professor at Harvard University on the primacy of the Pope after Vatican I.

Ecumenical and international to a considerable degree already, as one will see, the *Revue* still seeks to become mo-

re so in its outlook and content so as to establish closer contact with its subscribers in their own situation and interests, and thus open to them a larger and more diversified horizon. To attain this result, the *Revue* would like to publish contributions from numerous and diverse milieux. To get help from different cultural zones, one has to be able to count on the collaboration of provinces of the Society.

## Circulation

Some statistics: in 1922 there were 1228 paid subscriptions; in 1934, 2006; in 1946, 3178; in 1948, 4078; in 1969, 5484. No less significant than the increase in numbers appears the proportionate increase of subscribers outside France and Belgium. Twenty-five years ago, 75% of the subscribers came from that region; to-day, other countries give 60%, of which a good half come from America (North and South). In all, they represent more than one hundred different countries.

To these paid subscriptions, one should add about 300 subscriptions given in exchange with periodicals (more than 60 in French, about 50 in German

Note the triple competence of Fr Piat; also in the last the "direction of the Redemptorist Fathers"

Fr Jean Levie, Belgium (1885-1966); professor of Sacred Scripture and promoter of the NRTh, 1926-1951



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Last decades of the review. For the initiate many of the names of the contributors are of no little interest

and as many in English; the rest in Italian, Spanish, Slavic and Scandanavian languages, and a good thirty in scattered tongues). The subscribers belong to various religious institutions — Catholic, Orthodox, Anglican, Protestant and Jewish...; others are non-sectarian: a new indication of the interest aroused in very diverse milieux. Some experienced obser-

vers seem to notice that non-Catholics often are not so much interested in meeting with the ideas of a particular theologian or of a particular group as they are in finding a statement which authentically represents the “common” thought of the Church.

Naturally, the *Revue* makes every effort to help with gratuitous service readers and institutions, especially those in mission countries or in those lands where the religious publications of the West penetrate with greater difficulty.

## “Service”

For the past century, for the past fifty years, and, especially, since the Council, periodicals on religious questions have multiplied; some devoted strictly to specialized research; others directed toward more immediately practical objectives. The *N.R.Th.* finds itself between these two types and could be classified, if one wishes, among Reviews “of general theological interest”. Appearing monthly, with a specific orientation to doctrine, the *Revue* does not enter into competition with or duplicate other publications, old or new; but rather, fills a complementary rôle with others that are well known in different regions. It “has striven to conserve a correct firmness of doctrine along with a healthy openness to research and to the problems of the Church in our time”. (Letter of Paul VI, April 21, 1969 on the Centenary of the *Revue*).

A report presented to a gathering of members of the Southern Province of Belgium, August 1970, concludes in these words: “the *N.R.Th.* appears to be a means of apostolic ministry of sufficiently wide import in a field that is recommended to the Society in most pressing terms: cultivation of the sacred sciences, assistance to the Clergy, religious and secular — and that with the collaboration of a great number of their own members. The effort to maintain a vital *Revue* and to assure its constant renewal cannot be justified simply by the desire to prolong a tradition or to safeguard a patrimony, but rather by the duty of turning to profit an “infrastructure” already providentially existing which lends itself, with a minimum investment of men and material resources, to a serious service of the Church. Besides the help given directly to the readers, one has to take account of the possibility made available to numerous writers of reaching a sufficiently large reading public and also the stimulation given to the intellectual efforts of our own colleagues”.

At the beginning of 1969, Father Charles Matagne, editor 1951-1971, expressed this prayer: “In these days of *aggiornamento*, the *Revue* asks Our Savior the grace of strong and loyal fidelity to His Church and to its living Magisterium, of constant docility to His Spirit in the acceptance and discernment of the ‘signs of the times’, both of which are necessary conditions for the authentic Christian renewal in the service of men to-day”.

# nouvelle revue théologique

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1979 — ANNEE 61

REVUE THEOLOGIQUE FONDÉE PAR LES PERES DE LA SOCIÉTÉ DE JÉSUS

REVUE BIBLIOGRAPHIQUE DE PASTORALITÉ, DE SPIRITUALITÉ, DE LITURGIE

ADMINISTRATEUR : GUY DELEURY, PARIS

# THE SOCIAL APOSTOLATE

I would say that the "social apostolate" comes second in the order of precedence among the ministries of the Society today.

This surely will need no amplification, since we have before our eyes not only that multitude of men, "which no one can count", that lack the means necessary to live a life worthy of man, but also the unjust oppressions, the defective social structures, the attitude of indifference of those who live in wealth, and finally the intrinsic difficulty of an apostolate of this kind, in which it is sometimes so hard to determine the limits between the economic, political or social field and the announcing of the Gospel.

Just as in the theological field, so too in the social field it will be the task of the Society, assuming serious and scientific preparation, to be of assistance especially to all those who seek the solution of these problems throughout the world, and at the same time along with them, to discover the nature of the humanism of the technical world, of the true social order, of the meaning of natural values, on which the well-ordered evolution of man is based, finally what is the meaning of the presence of the Church and the priest

in the world today. But all these are the products of deep and accurate scientific inquiry; and the danger is present that we may be found unprepared to attain to that summit, where the learned debate, as something beyond our reach.

In the social apostolate it is not a question of some local problem, but of the truly universal problem of men living below the level of human dignity (whom we commonly say are living a "marginal" existence), a problem which affects all nations, rich and poor, since everywhere is heard that cry, "much weeping and wailing", which rightly demands the advent of another better world, which can be truly said to be and actually be "a kingdom of justice, love and peace".

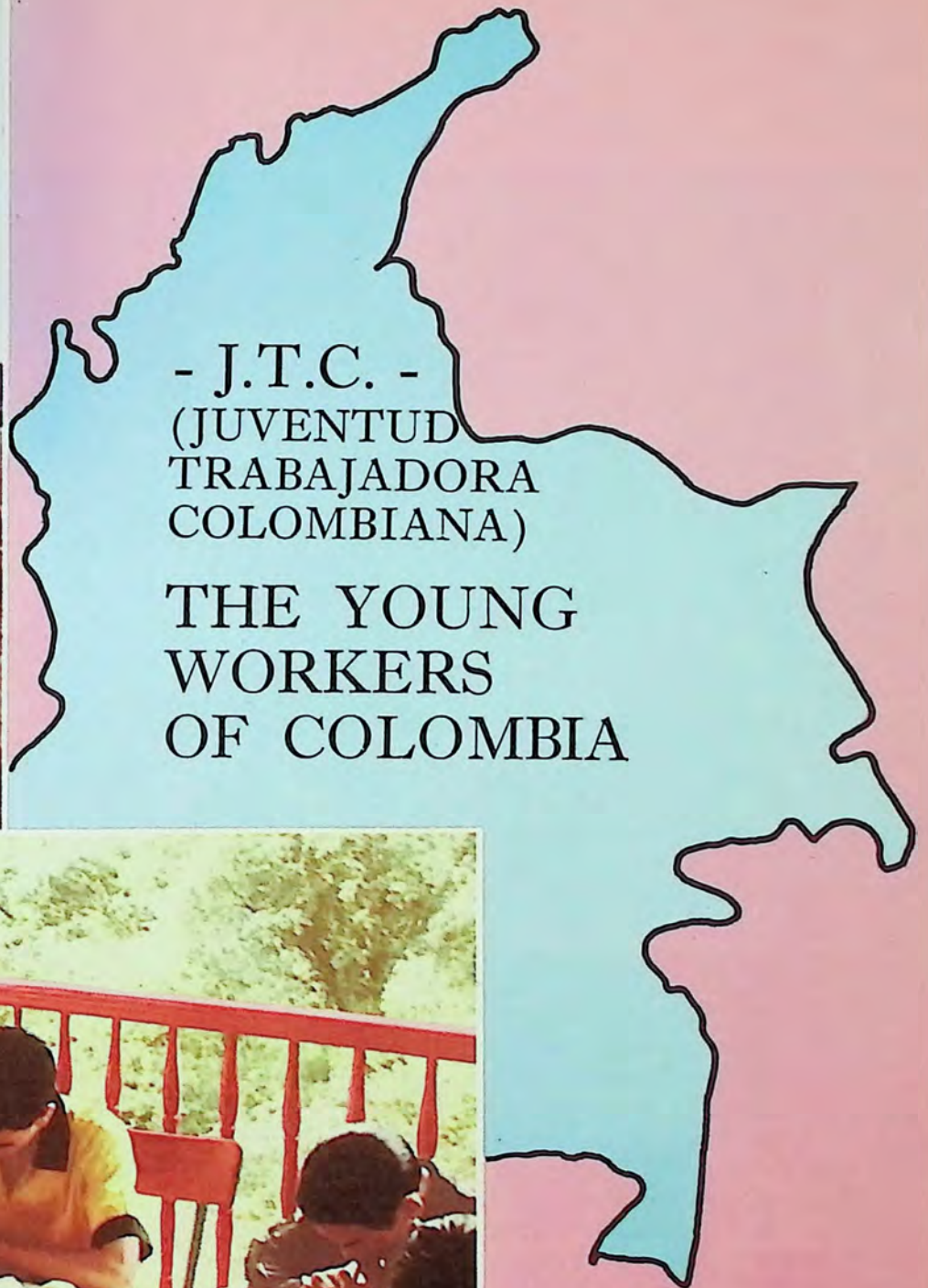
Our Society is bound to think this problem through, and seriously toil by its study, its industry, its influence on all those who govern nations and make laws, especially on those who take part in international organizations, also by its testimony of poverty, simplicity of life and generosity, by its sense of true justice and love towards the poor and the abandoned, sometimes even by its sharing in the labor, in the indigence, in the anguish of men: it is bound, I say, to toil seriously that the human condition of the whole world may become better day by day, and be transformed profoundly for the better.

This ministry of ours will be by no means easy, because it also demands great personal abnegation, but if the charity of Christ urges us, we will see more clearly than light its importance and its 'undeferable' necessity.

We have of course Social Centers in many Provinces: let us not readily think that the social apostolate is to be entrusted to them alone, since it pertains to each and every one of us. Indeed there are nations and peoples so poor that the work that must be done in them does not brook delay. But it can be said that an equal responsibility rests on the wealthy nations, which possess the power of finding true solutions for establishing economic equilibrium, and for securing and attaining speedy development.



- J.T.C. -  
(JUVENTUD  
TRABAJADORA  
COLOMBIANA)  
THE YOUNG  
WORKERS  
OF COLOMBIA



## *In a world bent on self-destruction, a youth that is constructive*

*The young workers: an important segment of our youth, with its problems and its values, which is ignored or disregarded*

Colombia can count about three million young people engaged in work, in the city or in the country. They aspire to a great ideal. They want justice, love, progress, equality, change of structures.

From their early years they face heavy responsibilities. Many among them contribute to the livelihood of their families. Work gives them a particularly realistic and serious view of existence.

These workers in industry and agriculture form the majority of the youth in the country. Their daily labors contribute to the national wealth. Despite this, public opinion ignores them. Little thought is given to their preoccupations. The values that affect them are disregarded.

To be sure, "youth" in general is the object of concern for responsible men of the national community. But, let us face it, it is the usual thing to think of youth as engaged in study, to speak and treat of them in this perspective. Even in the pastoral programs the working youth as such seems often to go unnoticed.

*A solution coming from the young workers. What is the J.T.C.?*

About a dozen years ago some young workers achieved a beginning of organization. Each evening they gathered together to discuss the events of the day. Together they turned their attention to some projects: a celebration, an excursion, an assembly...

But their essential problems remained unsolved: economic conditions too weak, stoppage of work, inadequate salaries, immoral surroundings, family difficulties, lack of space for athletic games, no possibility of exercising an influence on political life.

These young people began to ask questions. They decided to join together to seek solutions for their problems. Assisted by the counsel of Fr Adam Londono, 30 December 1962 they created the J.T.C. [The Young Workers of Colombia (Juventud Trabajadora Colombiana)]. This is not an association of Catholic Action; it is in no way under the direction of the Society of Jesus. It is a movement of civic, democratic character, under Christian inspiration, unconnected with party politics. The young workers are grouping together to gain an awareness of their importance and their rights, to give themselves an integral formation, united together from the working class for the solution of their difficulties and to change the existing situation. The principal means for action are the well-organized union and the formation of leaders.



*Active and integral formation. A method of self-education to promote individual and social change*

In the J.T.C. you will not meet on one side, as an active element, a corps of teachers, and on the other a more or less passive mass who let themselves be taught. Our young people form among them-

**The J.T.C. awaiting Pope Paul VI during the Eucharistic Congress at Bogota**

ves small groups (cells or teams) in which, for the formation of all, each one is at the same time donor and beneficiary.

With a very lively sense of their responsibility, the members themselves regulate their meetings, direct study circles and lay out work plans. Each



Enthusiasm for some youth victory

group chooses the topics to be treated in the assemblies, fixes the date, the hour and the place of the meetings.

At all levels account is taken of the laws of group dynamics in order to promote the effective participation of all; and with a view to a balanced personality development care is given to the different aspects of individual and community education, to religious and moral factors, to cultural and artistic expansion, to the times of leisure and relaxation.

It is by this stress on active and integral education that it is possible to bring to realization the ideas for which the movement is striving. This ideology and this struggle help to change persons and change society.

The activities of the J.T.C. are quite varied: group, study circles, round table discussions, debates, cultural weeks, days of "self-fulfillment", youth assemblies, socials, dramatic performances.

*Intensive sessions:* these provoke an awareness of the situation, open up the minds of the participants to the exigencies of human relations, to the art of living and working in groups, to trade-unionism and

the functioning of cooperatives, to planned communal action, to parliamentary procedures; one gets involved in theology, in camping; one is trained in the art of speaking; one is assured of preparation for marriage etc. More than 20,000 young people have benefited from these sessions. For the assistant counsellors and the technicians who lend their aid to the movement special sessions are organized.

*Cooperatives:* in the areas of Tolima and of Cundinamarca the young workers have created and direct credit cooperatives. Other Jeticists occupy important posts in the cooperative movement of the country. More than 6000 persons have profited from their intervention in this sphere.

*Sport division:* founded in 1963, it exercises a strong influence on its affiliates and ensures them the necessary support in carrying out their programs systematically. It reaches nearly 7000 young people organized in 368 teams.

*A national sports emporium* provides athletic equipment at prices lower than commercial companies.

*Publication of books and bulletins.* Here are some





Three methods of active participation, propaganda, social drama, sport



titles: Youth and betrothal – Personal contact in the apostolate – Skill in speaking and the role of the leader – What do we mean? What are we fighting for? Principles of the J.T.C. – Statutes of the J.T.C. – E.L.T. (School of Worker Leaders) – The cell in operation: I. Manual for the member. II. Manual for the one in charge – First International Latin-American Seminar on the role of the young workers in development.

In 1969 appeared a sociological study on the *Conditions of life and attitudes of the young workers in industry*. The following categories of problems are considered: family, demography, education, economy, health, habitat, leisure, social problems; values in the religious, ideological, family, sexual order; value of work.

The monthly periodical, Youth at work – with a printing of 5000 copies – and a number of bulletins are directed and drafted by the young people themselves.

*Other services:* theater, youth clubs, cafeterias, libraries.



*The J.T.C. is an autonomous movement governed in a democratic manner by the young workers*

The operation is articulated from small natural groups which gradually form cells and teams. The latter are often specialized: cooperative movement, trade-unionism, communal action, art and culture, fact-finding, sports, etc. The teams combine into “brigades”, the brigades are united by the “centers”. These give the movement its national structure.

The executive power and the task of coordination which devolves upon it are exercised in the different centers and brigades by committees; their members



Group of dancers... and discussion in Philips 6-6

are elected by the corresponding assemblies. At the national level, there is a directive committee called Comando Nacional, with a general staff assembled every six months. There is a Congress or Plenum, convoked every two years. Representing the supreme authority it is composed of deputies elected from all the brigades.

Its task is to analyze the situation of the J.T.C., to revise its structures, to proceed to an evaluation of past action and to point up new projects. It names the general staff, the Comando Nacional, and the National President, a member of the Comando and legal representative of the movement.

*Laymen, secular priests, Jesuits and other religious collaborate as technical assistants and moral counsellors. They are elected by the young workers*

These are persons who share the ideal of the J.T.C. and cooperate in the formation of leaders and in the personal orientation of the members;

they assist the groups and participate in the activities of education, programming or executive action. They intervene in the deliberations but without voting rights; they can occupy no post of direction in the movement.

To coordinate their action these assistants have periodic meetings, some special sessions and a monthly bulletin. The following are some of the topics treated in this bulletin and in the sessions: organization by objectives, "non-directive direction", Christian inspiration of the J.T.C., group dynamics, revolution and Christianity, psychosocial methods...

At the beginning of 1971 the J.T.C. took the important decision of electing its official assistants in a democratic manner. Thus the general staff chose as National Assistant for two years Fr Xavier Hoyos and as sectional Assistants a certain number of diocesan priests.

The Jesuit province of Colombia, recognizing the importance of the apostolate to be exercised in this sphere, dedicated a whole team to it. Three Fathers

and three scholastics devote themselves full-time to this work; one Father works in the specialized sections of the movement. Some novices and some scholastics cooperate with local groups in the capacity of assistants.

*National and international influence. "Latin-American Seminar"*

Forming ten sectional branches, the J.T.C. is established in 19 cities of the country.

It has sent representatives to fifteen congresses or international seminars. In 1967 it made contact with the J.T.E. (Young Workers of Ecuador) at the "International Meeting of Rumichaca" where a bridge connects Ecuador with Colombia.

In 1970, under the patronage of the O.I.T. and of the O.R.I.T., it organized the "First International

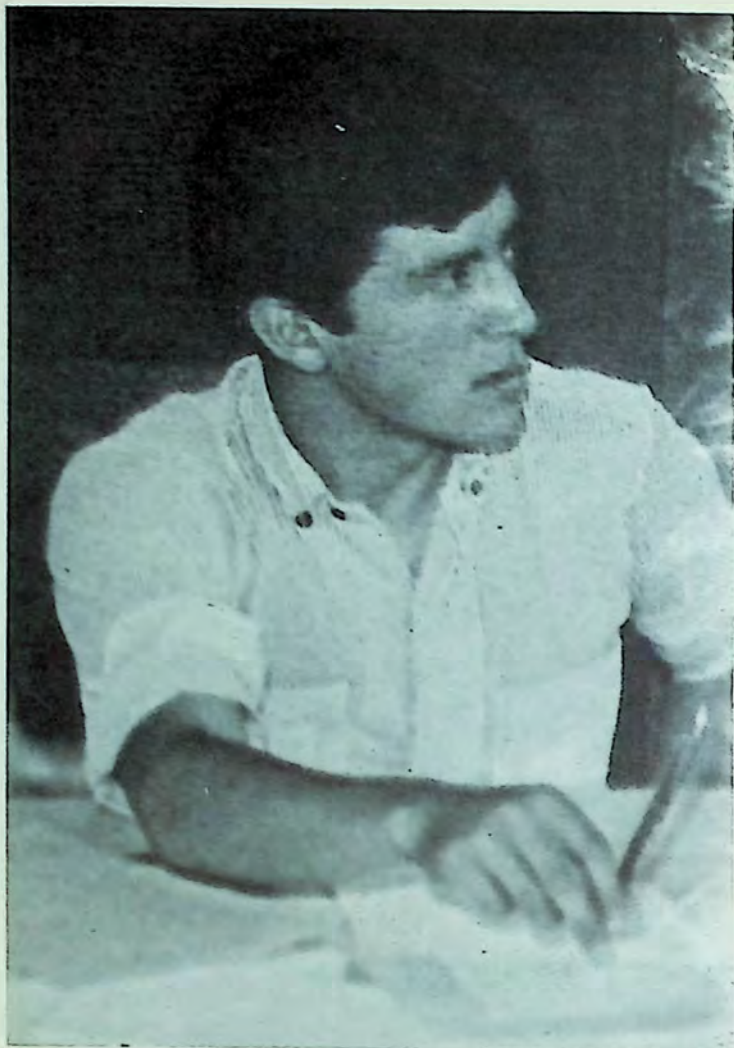
Latin-American Seminar on the role of the young workers in development". The opening session was held at the Capitol of the Nation, in the presence of the President of the Republic and three ministers.

From the delegates of Chile, Costa Rica, El Salvador, Guatemala, Honduras, Mexico, Porto Rico, Peru, Venezuela and Colombia was heard the declaration: "We are, people like ourselves, three fourths of the Latin-American youth; an anonymous mass, which day by day contributes to the production of these countries, in the workshops, the fields, the mines, the factories, the shops and the streets; a class found in all the branches of economic activity; and despite this we are the youth to which no one pays any attention".

The J.T.C. is bending every effort to stimulate international meetings in order to promote the organization of young workers in other countries of the continent.

**One thing is certain: he will never dive again into the shallow end of the swimming pool!**





Edgar Torres

*Youth of great promise*

We were well acquainted with a young man, intelligent, tormented by inquietude, a maverick. When necessary he slept under bridges and he stole to eat. He may have ambitioned being a thief on a grand scale, a Robin Hood... to make a name for himself and aid the poor. When he became a member of the J.T.C. he fixed his dreams on another grandeur and envisaged other conquests; he fought for social reforms, and animated entire groups of youths in their effort for self-fulfilment.

After some years he became one of the leaders of the movement, president of a syndicate and head of a worker confederation. He called himself Edgar Torres.

He lived a friend of Christ. On the 16th of March, 1969, he died in the midst of full Jeticist activity when defending one of his companions. During a retreat he had set down these lines in anticipation of the hour of his death:

“Friend, it is to your hands that I entrust my team. Who would have thought that this Excursion would be my last here below and the first for heavenly destiny?

Guide them, finish leading them in their ascension of this mountain to the summit of which I have already arrived.

Shake my hand let us go.

They will continue, even to the end...”

For the Jeticists Edgar Torres remains an example of commitment to the service of the community, of fulfilment, of self-giving, of sacrifice – a testimony of what the young workers are capable of, when they meet the challenge of their destiny. In the J.T.C. many young people have the same vision as Edgar Torres – of the ruins of a world consumed by hatred, and they wish to construct in a spirit of love a new man.





These are the "Wooden-Lips".  
The description seems superfluous before the eloquence of the photo

## A PEOPLE WHOSE DAYS ARE NUMBERED THE INDIAN TRIBES OF BRAZIL

*Antonio Iasi, S. J.  
Diamantino, Brazil*

The clamor of the campaign, carried on almost everywhere against "the genocide" of the Indian population of Brazil, has hardly died down; already, in the same country, another campaign is being primed against what might rather be called "ethnocide". The new term is necessary to describe a plan of action, which does

not intend to wipe out directly the physical life of a people, but rather to destroy its ethnic and cultural patrimony. This is the content of certain policies adopted by the public authorities, with regard to the *Indians*. Anthropologists and missionaries have expressed serious reservations about it.

*"By omission and by ignorance"*

Undoubtedly Brazil has never known genocide, properly called such, and perpetrated deliberately against the Indians, above all, of course, by the government itself. That does not prevent us from asserting that since the days of discovery of

the continent by the Europeans, without letup there has been a deplorable attack against the very existence of these peoples. In a positive manner, on one side, by private individuals or by particular groups, who dedicate themselves to veritable plunder; in a negative manner, by the authorities, who do not know how to prevent the slow extinction – not always so slow – of the Indian people; to this process could be applied the term “genocide by omission”.

Now this type of genocide, not directly willed, is yielding to another form, which we describe as “genocide by ignorance”. As a result of “progress”, whose rhythm has been speeded up by the construction of the vast national highways, cutting through the Amazon country, they hasten the extinction of the native cultures, without any effective guarantee of the renowned “integration” of the representatives of these cultures. But these cultures are part of man’s patrimony, not only for Brazil but for the entire world.

At the present time the missionaries of Brazil are faced with an overwhelming task: to promote a healthy integration of the Indians into the national community; or, at least, “prevent them from being reduced to the condition of “borderline citizens”, “prevented by their social, economic and cultural position, from fully benefiting in the rights and privileges, which the other sections of the population enjoy”. This description applies not only to the *Indians*, but also to the *caboclos* –crossed from Indians and Whites –, who also have as much need to be integrated into the nation of Brazil.

### *Missions of the Jesuits*

In the past the Society of Jesus was entrusted by the Holy See with the responsibility for two mission divisions; situated respectively in the extreme north and in the extreme south of the axis

outlined by the Amazon river. One of these covers an area more extensive than the whole of France. Here, we omit what is to be done for the integration of the half-breeds on the Island of Marajo, in the center of the Mato Grosso, and in other regions. We will limit ourselves to the effort undertaken to ward off the extinction of certain native groups in the ecclesiastical diocese of Diamantino (Mato Grosso), a section henceforth to be crossed by several of the principal arteries of Brazil; one of these joins the Atlantic to the Pacific.

In this territory of 354,000 sq. km are spread about twenty tribes. The missionary apostolate has not yet reached one half of these; the others are concentrated in certain zones, or “parcs”, such as the “Native Parc of Xingu”. The missionaries, up to this time not enjoying complete freedom of action, and engaged in preserving the cultural values of the Indians, and respect for their fundamental rights, have received from the government permission for each native group to have at least a territorial reservation, within the limits of its own primitive dwelling place. It seemed that this was the first disposition, both necessary and urgent. In reality, as soon as notice was given of the plan for the large highways, and the layout was known, the state of Mato Grosso, and more particularly the sector of Diamantino, became from day to day the most attractive region for the investment of capital. Business men were won over by the economic advantages that the government offered to firms, which in the ten following years would set up industry, farms or ranches.

This first step cleared, the missionaries were anxious to attract to the reservations afforded by the government the “unchangeable” Indians; I mean, the ethnic groups, who, since the pacification of the country, have preferred to remain aloof from the rest of the population, and have spurned missionary endeavors. These

are precisely the groups, who today are most exposed to suffer the evil influences, and become victims of unscrupulous exploitation by all sorts of people.

### *Problems To Be Solved*

In the middle of each reservation, it was necessary to form a permanent protective sanitary service, so much the more needed since the Indians have not been immunized against the most commonplace maladies. This is the first task – a long and patient one – which ought to prepare them for the desired integration into the national economy. Such preparation can only be done slowly, having as a base, full education, the acquisition of theoretical and practical learning, all of which are indispensable for contacting modern civilization and for assimilating those elements which will complement their ancestral culture.

The plan, of which we can only hint at some broad lines, presents a complex problem which the promoters of “a short term integration” do not seem to envision. In a total ignorance of the situation, and with a frightening misunderstanding of their responsibilities, the advocates of this quick solution figure that it is sufficient to give the Indians the advantages of material progress, and then as quickly as possible win them over to our style of living, and thus solve automatically all problems, that is, for the success of real integration.

As a matter of fact, the Indian least truly “integrated” into the Brazilian community is not the one who continues to live in the shadow of the deep forest; but the one, to whom the opening of a highway or the founding of a farm, brings certain material products and helps to earn a little money. It turns out that the poor man does not know how to make use of these material advantages, and of the money for real human advancement. Necessarily,

This is the best description of the "benevolent" attitude with which they received the missionaries, who were hardly protected by the walls of this hut



these "gains" lead him to widely diversified forms of decadence and frustration. The most common will be drunkenness and vagrancy to which the Indian "integrated by simple fiat" will be addicted. On the contrary, the one who stays in the forest and has not yet lost his cultural values and his social organization – he has the potential to be integrated into the national community. The other has been dehumanized beyond recovery.

*In the concrete: the quest of the "Wooden-Lips"*

Enough of principles. Let us look at the situation of the native population and see what the missionaries are trying to do to save them from quick annihilation. This particular story, in which the author of this article plays a role, is only an episode in the current general history of the missions.

The Indians known by the name of "Wooden-Lips" – from the fact that they wear a disc of wood implanted in the lower lip – inhabit the region enclosed by the waters of the Sangue and the Arinos, two tributaries of the Jurueña. The Jurueña joins the Teles Pires and flows into the state of Amazonas; it then takes on the name of Tapajos, which is a tributary of the great river.

Some twenty years ago this sector aroused the greed of the "seringueiros" farmers of large rubber plantations; these men led their workers into the region and

established there centers for the collection of latex, and plants for the conversion of this into rubber. Then came the inevitable clash between them and the Indians. The Whites began by winning over the Indians by offering them sugar... and they wound up by mixing arsenic with the sugar to get rid of the Indians and then exploit more easily the riches of the zone. It was plunder that no euphemism could conceal. How many Indians perished in the transaction nobody knows. But one may make some surmise from the spirited reaction: subsequently the Indians no longer allowed any "seringueiros" to approach the Arinos; they simply greeted with a shower of arrows every boat that ventured on the river.

Fr John Dornstaeder, who at the time was trying to prevent the extermination of another tribe, the Rikbatsas, tried to make contact with the "Wooden-Lips", and almost fell under their arrows. As he was fully occupied with his work among the Rikbatsas he did not pursue further his attempts with the "Wooden-Lips". The latter, having successfully driven off the rubber exploiters, appeared to be enjoying a bit of a respite.

But a few years later the struggle was resumed, and more intensely, following the construction of a road intersecting the territory between the basin of the Sangue

The reflective attitude of his Indian shows his capacity to assimilate the fabulous media of our technical progress.



and that of the Arinos. On this occasion another missionary, Fr Adalbert H. Pereira, to prevent workers along the highway from taking advantage of the Indians and carrying off their wives and daughters, sought to establish contact with the tribe. But after several unsuccessful attempts, he and his companions fell ill with malaria and had to turn back.

Barely recovered from his illness, Fr Pereira undertook a new expedition. This time he tried to join the "Wooden-Lips" along the Arinos. The reaction of the natives was immediate and hostile; the missionary was wounded by an arrow in the chest, luckily not seriously. But this second expedition, like the first, failed because of the sullen attitude of the Indians and also because of the malaria which sapped the strength of the missionaries. During this time work on the road drew nearer. The tribe got a new respite due to the death of the chief engineer, which slowed down the road construction.

We come now to May 1967. A third attempt at penetration was led by Fr Pereira, who took along as companions a few Indians from different tribes. I was on the trip, hoping to see a peaceful contact finally established with the "Wooden-Lips". Fr Pereira and his Indians encamped on the right bank of the Arinos; on the opposite bank, some twenty km. away, were located the villages of the "Wooden-Lips". I had to return to the mission in haste to pick up a motor to replace the one on our boat. A fortnight later I rejoined the camp. A few hours passed. At the close of day the Indians approached the camp and rained down a shower of arrows; this kept up until noon of the next day. Five arrows came inside the camp, and one of them hit me in the leg. At two in the morning Tony, our police dog, who had saved our lives by overawing the attackers was struck by an arrow. The "Wooden-Lips" finally withdrew, no doubt due to the hunger tor-

menting them, and perhaps also, because they had run out of ammunition.

The following day, we distributed around the camp a large supply of gifts, many in the very places where our attackers had taken up position. We tried, with like intent, to pass along the other river bank, but soon arrows rained down on us. The first one whistled by the ears of one of the Indians, and went through the leg of Fr Pereira; he and the Indian, who had already landed on the river bank, threw themselves into the water, and slipped behind the boat to shelter themselves from the arrows. I succeeded in pulling back the boat, protecting the one, and trying to recover the other, whom the river current was carrying away. Despite Pereira's wound, we decided to stay in our places to see if the attitude of the Indians would change. Two days later, at midnight, Tony, our faithful guard, scented a strange presence. It was one of the "Wooden-Lips" who had advanced to hurl a lighted torch onto our straw roof. The dog's attack forced him to flee; but his retreat was covered by a hail of arrows.

That night, in face of the unmitigated hostility of the natives, we resigned ourselves to breaking up camp. In the total darkness, we got ready and left with whatever we could carry. After a day's journey, we again spotted an arrow flying in our direction; luckily it hit nobody.

Let me cut short this narrative, already too long. — It appeared in the revue *Popoli e missioni* with pictures —, by saying that a year later we finally succeeded in establishing peaceful relations with the W-L.

#### *After pacification*

It came about that an officer of the National Foundation for the Indian hastily summoned a group of reporters. No longer would it be necessary to pass on to

the natives the Hong Kong virus, which had killed fifty in less than a month. After the grippe epidemic there was another one of measles; without a doubt the infection came from one of the two Indians whom the officer, by means of propaganda, had brought into the large villages. The other Indian did not survive the physical rigors of the trip, and he died in the capital of Mato Grosso.

With the pacification completed, and the survivors once again rounded up, a count was taken. Only forty-five! How many were there formerly? By sure count, more than one hundred.

Already the highway crossed the reservation of the W-L, and quickly cattle ranches were established. From then on you could travel in safety on the Arinos, but the Indians themselves had no assurance of survival, in light of the unavoidable contacts — so dangerous for their welfare — which they had with workers and travellers, both on the river and on the highway.

"When do we start?  
I'm getting cold"







Sometimes they feel happy in shedding the "lips of wood" which all their ancestors displayed.

### *Related tribes*

The knowledge that I had been able to acquire of the language of the W-L and of their material civilization led me to suspect that they belonged to the Suyas tribe, which had migrated toward the west. This agreed with the observations of the explorer Karl von den Stein, who had travelled the Xingu in the nineteenth century. A Suyas Indian, to whom I had shown some pictures of the W-L, confirmed the hypothesis. Among the W-L I had played the chants of the Suyas, recorded on tapes; it was astonishing to observe the surprise and the delight with which

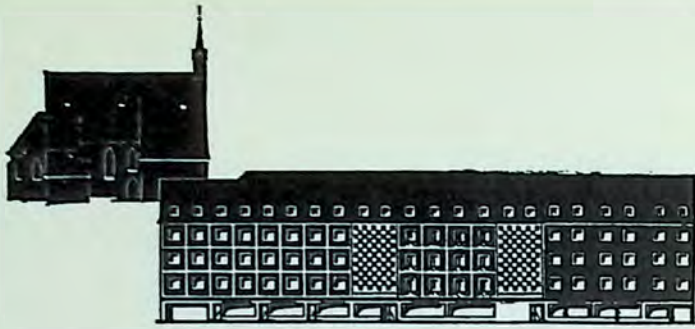
they listened. The longing came to discover their probable ancestors, and to find out whether at Xingu there were not some representatives of their tribe—something hardly to be hoped for, since custom forbade marriage among them.

At the end of long and complicated negotiations, involving some risks, the few dozen surviving "Wooden-Lips" were finally transported by air to the native park of Xingu. They were well received by the Suyas, who had ready for them cabins and tillage land. The integration between these groups worked out perfectly.

### *But afterwards?*

I am convinced that we did everything possible for the preservation of the native tribe. But how I was to be deceived when, less than a year later, a new road — a project begun and executed highhandedly — was to pass right across that zone, according to a decision which in all probability will have to be fully honored, in the first place by the government itself.

Like the "Wooden-Lips", many other native groups in Brazil seem destined to be nothing more than *peoples whose days are numbered*.



# THE CARITAS PIRCKHEIMER HAUS

## A CENTER FOR YOUTH AND ADULTS

*Reinhold Bartosz, S. J.  
Nuremberg*

The CPH – an abbreviation now familiar to Nurembergers – was the subject of an article in the *Annuario* eight years ago. What is new since then? Nothing bad, to be sure, but this in particular: oriented at first towards the youth, the house has become progressively open to adults. This is easily understood, for this center now belongs to the very life of the great Bavarian city.

The property is situated in the heart of the city, three minutes from the main station, in a business quarter, which is no longer lacking in *night clubs*; it is a little to the rear of the medieval church of St Clare. Its completely modern and functional building occupies the land where in former times there stood a convent whose best known abbess was named Caritas Pirckheimer. She was the sister of Willibald Pirckheimer, a humanist and contemporary of Albrecht Dürer, and a member of the Council. Very conscious of the religious needs of her time – it was the very height of the stormy period of the

Reformation – she was a bulwark for the faith of her fellow citizens, coping, with bravery and distinction, even with the Council of Nuremberg. Melancthon himself was so impressed by an interview with her that he took the part of the nuns and obtained that their convent could exist in peace until the death of the last one among them.

At the time of the construction work for our youth house the tomb of the abbess was discovered, and her remains were then transferred to the Church of St Clare. She well deserved to give her name to the new institution of Catholic apostolate.

### *A meeting point*

For all the multiform pastoral services connected with the house the responsibility rests with a community composed at present of nine Fathers, two scholastics and two Brothers. They reside on the fourth floor of the seven-story building.

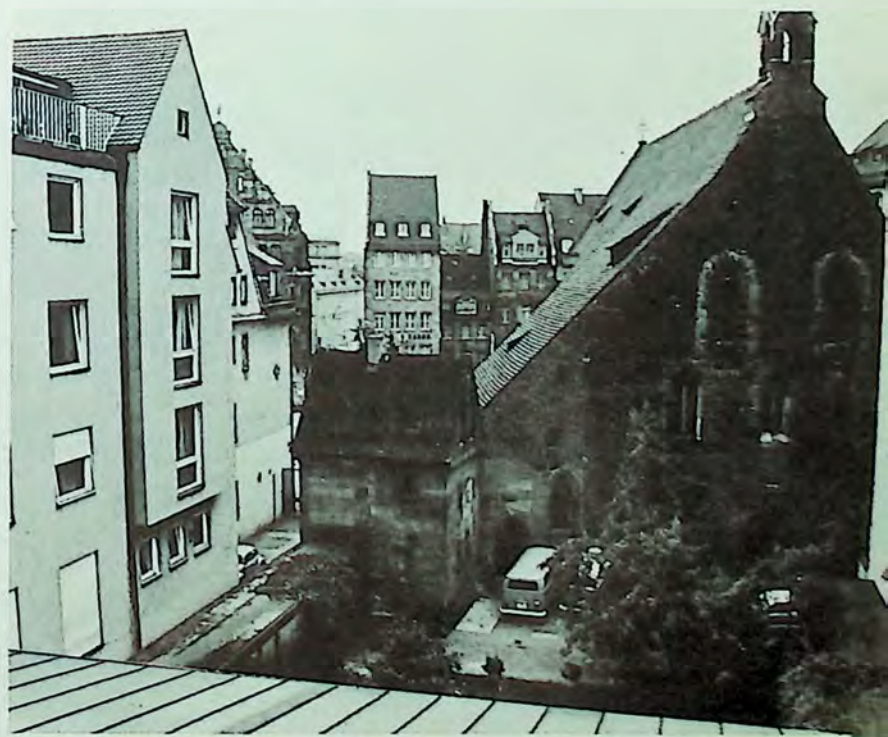
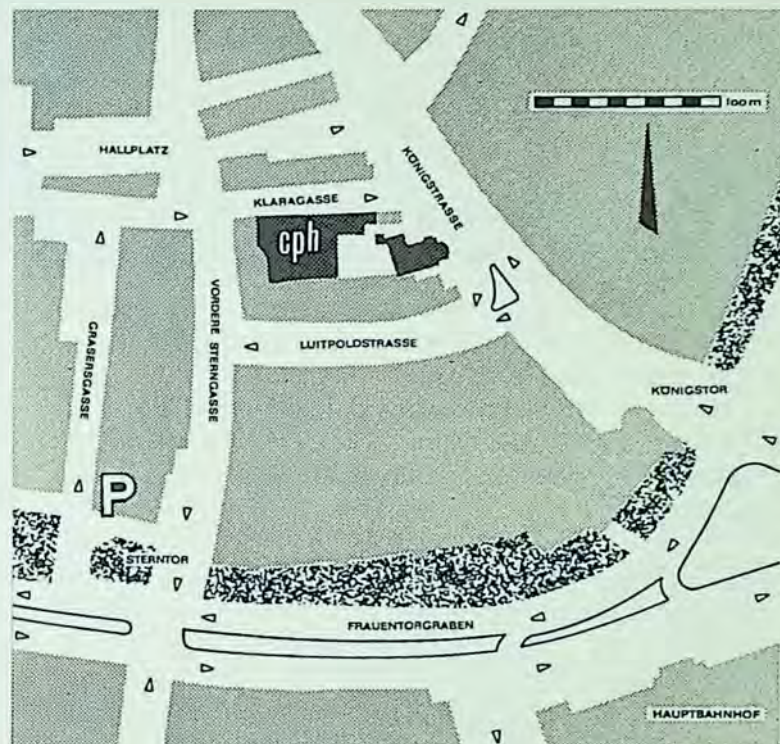
Useful sketch locating the Caritas Pirkheimer House  
(for prospective visitors)  
Below, a typical spot where the old is surrounded by the new

Nuremberg counts still other Jesuits: the community of the novitiate of the Province of Upper Germany, the Fathers attached to the Minor Diocesan Seminary and to the parish of St Cunegund; the last was the first site of the apostolate of the Society in the city. But it is the CPH which offers the rallying point for all the confreres of Nuremberg for conferences, for exchanges on current problems, for fraternal repasts. Moreover, the other Jesuit communities of the Province are equidistant from Nuremberg; the CPH is the most convenient place for special meetings, for example, for the chaplains of the youth or of the university, for the Fathers devoted to the social apostolate. But this is only one aspect of the house as a reception center.

Thanks to its location and the ease of communications it attracts visitors of very diverse origin, to the number of four to five thousand per week. You can imagine the activity that enlivens the place each day. Many people come there "to see what is going on". If they find something going on that interests them, they linger and they will come back. The concern of those in charge is that something is going on and something is really being done.

#### *What is done here*

You cross the small interior courtyard, where the cars of the adults and the motor cycles of the young people are parked. A deafening din greets you...; it is a musical din. Nearly every day a merry meeting is organized, either in the cellar *ad hoc*, or in one of the other spacious areas. A hall normally intended for 200 persons, and where one has succeeded in putting 250 chairs, accommodates in fact some 400 invited guests – with a free space for the gyrations of the dancers – you don't believe it, perhaps? Come and see when a concert of modern music is in full swing, and you will at least believe your own eyes.



In the basements there are labs for photography, workshops where one can tinker with radio apparatus, rooms for ping-pong and billiards, places reserved for checker players, "corners" where the young can get together for discussions. We go down one flight more: there we find a hall utilized in turn by six musical combos for their rehearsals, two bowling alleys, some play rooms, and a rumpus room reserved for young girls, a gymnasium satisfying the usual requirements, and even some lecture rooms, utilized by the groups of the Center and other students whom the house also welcomes.

One must still admire the young people's bar, always open in the afternoon. The service is voluntarily assured by boys and girls who frequent the house regularly.

*First Sunday of Advent 1960: benediction of the Youth Center*

Since then?

We note among other activities: about forty films a year, with an average audience of 200. These are

the young people who have established the program, and who choose the films from a proposed list. The vogue of eroticism in the cinemas of the city undoubtedly has something to do with the increase in the number of spectators.

Other services: Organization of dance groups – Technical tinkering and experimentation – Youth Forums and discussion soirees on current questions – formation in group guidance – Seminars on professional finishing techniques – Preparation for marriage.

And besides, international meetings: you may see there Africans, Indonesians, Russians, French, Mexicans... so far no Esquimaux! – Vacation Camps – Mountaineering – Navigation.

*First Sunday of, Advent 1970: benediction of the extensions of the building*

At this date: 60 youth groups habitually enjoy our facilities. Activities to be noted:

Organization of athletic competitions - Modern Theater - Philosophical, ecumenical and other study





### Games, drama, propaganda... and the empty cage

circles - Press Club - Blood Bank - Course in first aid - Conferences for priests, for doctors - Meetings of hotel personnel - Sessions of the Catholic Academy of Bavaria - Assistance by telephone - Interviews.

### Collaboration

The work could not be maintained without the cooperation of numerous friends belonging to all Catholic milieux: financial cooperation, personal contributions or services. The Archbishop of Bamberg aids the institution with his counsels and by other interventions.

Naturally the CPH rests on the fraternal collaboration of a team of Jesuits. The Director, Fr Schweikart, has the merit of having built the place and aroused sympathetic reactions, notably among the personalities representing the public authorities. Even in Germany, it is not easy to support an ecclesiastical institution. But, as he likes to repeat, "When things become difficult, it is then that they are interesting"; or again: "life here presents something wild, but beautiful".

Briefly, the services of the CPH are divided between *two sections; adults and youth*. The first are the concern particularly of Fr Holzbauer; and Brother Burth, formerly secretary of Cardinal Bea, directs the part of the house reserved for sessions and capable of accommodating a hundred guests in comfortable chambers.

It is the Union of Catholic Students of Nuremberg who secure the passage from one section to the other. They have for chaplain Fr Herman Müller, a specialist in comparative linguistics, Assistant of the Marian Congregation of University students, and of the Catholic Educational Association. He helps to keep the Jesuit community informed on the ideas and movements that engage the student milieu.

If the adult section is constantly gaining in importance, that of the youth is still actually the more extensive. It keeps Fr Ossi Schmitt particularly busy. Formerly the principal promoter of the work, he continues to render valuable service in the matter of film shows, the program of which is drawn from 7000 titles. The direction strictly speaking of what is called "services open to youth" (to distinguish them from "organized groups") falls on Mr. Huber, the *Jugendleiter*. As for the organized groups, they count about 700 participants, boys and girls from twelve years of age. Fr Aloïs Parg is at the service of the Communities of Christian Life (formerly Congregations of Notre-Dame); with him Fr Klaus Metz collaborates. Miss Spoden acts as special mediator for the female groups. Fr Walter Syndicus, Superior of the Jesuit community, is naturally very much occupied with the coordination of the crowded schedule of activities which characterize the house. This also engages at times the good offices of a scholastic who, in rendering a thousand and one services, often rather material in themselves, finds the occasion for those human and apostolic expe-

riences which the traditional "regency" of the Jesuits has always been known to supply for future priests before their theological studies.

### *"Heaven"... and the manna*

On the top floor, "Heaven", is installed the Secretariat of the Missions of the Jesuit Province of Upper Germany; it helps the confreres working in Indonesia, in India, in Pakistan and in Africa. To its chief, Fr Joe Übelmesser, is mischievously applied an impudent accommodation of the hymn of St Paul on charity: "Though I should speak the languages of men and angels, if I bring no money in, I am nothing; though I should deliver my body to the flames, if I do not procure any funds, I am worth nothing..." Actually, his prayer and his wishes do not take this turn! It is not only a question of finances, but also of news on the missions and their problems; hence, for the house and its guests, an overture more fully world-wide and Catholic. Finally, the community would lack a factor of spiritual dynamism without the presence of the senior member, Fr Heneka, completely devoted to the confessional and assiduous in celebrating masses to help out the parish clergy.

### *Situation in the Church of Nüremberg*

For four centuries the population of the city has been for the most part Protestant. It was only after the second world war that the Catholic community acquired more importance. To put at the disposal of its members a house where they could meet, and which represents publicly Catholic thought, while throwing its doors open fully to the separated brethren, such was one of the intentions which merited for the CPH the encouragement of the Archbishop of Bamberg.

The initial period is moving to its end. At the beginning there was the question of becoming known and becoming accepted, of meriting the esteem of the public and especially of the young.

The young have given their trust to the house. They come there willingly, in such numbers that the Jesuits scarcely have any free time left for themselves.

At present the Jesuits are all busy asking themselves about the future-what sort of work will assume more importance, and on what classes will they be able to count on more. For the very stability of the institution there will have to be a closer connection between the apostolate of the youth and that of the adults.

Now it is only the dance and the concerts that attract the *young en masse*. "Conferences" no longer exert any appeal; the vogue is for small friendship groups; within these one perceives the initiation of discussions marked by a remarkable seriousness and honesty. The hippie movement and pop music – with their songs whose text is often excellent – have played a positive role, and posed questions, which, otherwise, in the bustle of current activities, might have faded into the background: "Meditation – is it possible for me to put my trust in others? – How should I live? – What is God? – What is the meaning of my existence"? In spite of everything the "consumer culture" makes its influence felt to some extent. Many visitors of the CPH attend "efficacious" services and they want an exciting program. The Jesuits consider, however, that if every kind of good comes in its place on the road of God, they have more to do, as far as they are concerned, than to offer to their public simple pastimes.

Undoubtedly every one occupies his leisure moments "in some fashion"; but in what fashion, it is that which is decisive. The atmosphere of the meetings and the quality of the films at the CPH go beyond the ordinary type, but those in charge wish something "more", as St Ignatius would say. By the means of film forums they try to put the participants on the watch. Thus the inspired film of Sartre, *Les jeux sont faits* or the Russian film, *When the storks pass* pose acutely the problem of the meaning of life; they provoke reflections such as this: "Such nonsense, I want no more of it". Unfortunately these discussions have relatively little to do with reality, though they permit the clarifying of preoccupations still too confused.

It is only indirectly, in this sphere, that the Jesuits can attain their objective, which consists in rendering people more open-hearted to each other, in enriching them in this way and finally in drawing them nearer to a living experience of God; “indirectly”, by means of the particular style of the whole organization of the house and because the visitors know they can find a priest to talk to about their personal difficulties. To exert an influence, to make a young man enthusiastic for a noble cause, this is possible only when the interested person has really come into the house and finds assurance there. The fact that the Fathers strive to understand what excites the interest of the youth, and that the youth feel themselves understood, undoubtedly explains also why they have been spared at the house dangerous altercations and contestations, not to mention violence.

But there are the “organized groups” which meet regularly; with these religious and social themes are directly treated: even today young men and young women are not opposed to contracting formal obligations provided that they have a worthwhile objective in view and that they can seek its realization in a suitable group action. Thus each member is greatly affected by his participation in the group, with all that this entails: meetings, carrying out projects, trips, discussions, sessions, community masses. The actions which the different groups carry on (in addition to cultural microrevolutions), transcend the inertia with which one might accept passively the consumer culture. Certain groups assume for a fairly long period some of the services of the house: procuring the films, organizing the dances. It is their way of improving their social relationships; they compromise themselves for the benefit of others, not without satisfying some serious inner demands. And it can be credibly asserted that the teams on which more demands are put develop and gain in vitality.

It is also worthwhile interesting the groups in social and political questions. Is it not the duty of the Christian to work for the betterment of the world, not only in the circle of his personal relations but on a more extensive plane, that of the country, and

beyond frontiers? Thus an activity which mobilised the older students related to the “leftist groups” of the university milieu, propagandists of the Marxist or radically socialist mentality. Another example: “Third World Action”, interested in the problems of development and of Western aid to the developing countries; to this end were devoted some reports made by competent authorities, some films relative to the hunger in the world, and extensive public discussion; and at the end there was a mass, characterized by the theme “Third World: exploitation or aid”. For a good number of the participants it was the first realization of the relationship of their faith to the study of political problems.

#### *The high mass of the youth*

The care for “helping souls” – again an Ignatian phrase – is expressed most clearly in the mass which, every six weeks, is celebrated Sunday morning. Modern music and readings, which a group of boys and girls attend to, heighten this celebration; it brings together the adults with the young, the fervent Catholics members of Christian associations with persons not very committed. One can see here that for us “it is the human person that is to be preserved, human society that must be renewed” (Vat. II, GS n. 3).

Thus the whole effort of CPH is inspired by a twofold concern. On the one hand to help each person, in his individual situation, to realize his human life better; that is obtained above all by opening himself to others, the discovery in others of problems similar to those he has himself, and the possibility of finding an answer to them together. On the other hand thorough consideration is devoted to the diverse structures and means which in the course of time were created to help men, but which have undergone in the long run a certain sclerosis; and the effort is made to restore to them their human suppleness and vitality - and it may be a question of institutions of the Church, of the State or still others. In this way these structures can promote afresh humane expansion and make way for the Good Tidings.

# RECENT ACTIVITIES OF THE INDIAN SOCIAL INSTITUTE

*A. Fonseca, S. J.  
New Delhi*

It was a great day for the Indian Social Institute when the President of India, Shri V.V. Giri, laid the foundation-stone of the Institute's new building on a plot of land on Lodi Road, New Delhi, donated by the Government of India. The President insisted on being present at the ceremony and in his speech he referred very favourably to the work that was being done by the Institute. He said:

"I greatly appreciate the sustained concern which the Institute has shown through its research, publications and training courses for the improvement of the socio-economic conditions of the workers. This Institute is an organisa-

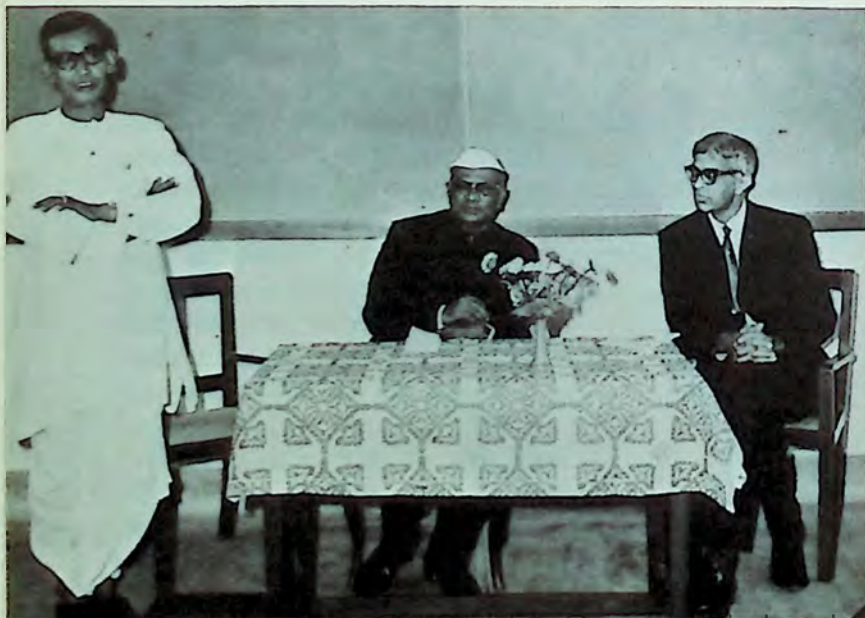
tion which has collaborated with Governmental agencies and other voluntary organisations in the common endeavour to improve the social and economic condition of our people. The Institute in all its activities has constantly promoted human dignity, individual and social freedom, social justice and equality of opportunity for the under-privileged sections of our society.

"In the field of labour, which is so dear to me, I am glad to see that the Institute has taken active interest both in the formulation of labour policy and in programmes for the betterment of the Indian workers. The Institute

was represented on the First Labour Commission of the Government of India and also on the Team of Experts on Workers Education. The Institute also assisted in the task of estimating the minimum need-based wage for the Second National Commission on Labour. Under the inspiration of the Institute courses for trade union leaders have been organised in various educational institutions at Bangalore, Bombay, Madras, Mangalore, Ranchi and Trivandrum. Through its research activities and training courses in labour, health and education, the Institute has aimed at promoting responsible participation in trade union activi-

Mr. Bholanath Banerjee thanking the Labour Minister of Mysore, Mr. K. Puttuswamy (center), after he had inaugurated the course for trade unionists conducted by Fr. A. Fonseca, S.J. (right) and Fr. E. McGrath, S.J.

(left to right): Fr. A. Fonseca, S.J., Mr. K. Puttuswamy, Minister of Labour, Mysore State and Fr. H. Volken, S.J. discussing the work of the Indian Social Institute Training Centre, Bangalore, over a cup of coffee







The President of India, Shri V.V. Giri, laying the foundation-stone of the Indian Social Institute in New Delhi on January 10, 1971

ties, the improvement of management-labour relations in industry, and the creation of an environment favourable to socio-economic growth. This wide social concern for the protection and enhancement of human dignity and social justice has been shown in the international seminars sponsored by the Institute”.

And he continued,

“I am glad that during the last two decades, the Institute has endeavoured to create an awareness of the social problems of a developing society and to sensitize the conscience of the

nation to the needs and aspirations of the common man...”

“... All through the ages clear ethical values have been placed before the people, an adherence to which promoted the happiness among them. The basic norms all over the world are the same -truth, godliness and tolerance. These actually form the central core around which a beautiful pattern is woven that provides life with meaning and grace. The advance of civilization is not to be judged by the possessions of material goods, but by testing how far the human beings have developed the spiritual and moral aspects of their personalities. All the riches of the

world will not bring lasting happiness or bliss to any one unless and until the individual bases his faith and acts on definite principles of morality”.

He finally concluded his speech with the following words:

“I would like to take this opportunity to pay my tribute to the valuable contribution made by the Christians to the rich mosaic of India’s culture. The Christian community in India is a small community in numbers. And yet its contribution towards the upliftment of our people stands out as a telling example of how a community,

even if small in number, can do great and noble things. The people of India owe a great deal to their Christian brethren for their magnificent efforts in the field of education, health and general social development.

"I wish the Indian Social Institute all success in the years ahead. Jai Hind."

### *The new buildings*

The new buildings of the Indian Social Institute that are going up rapidly have been made possible, thanks to financial assistance from the Government and the Catholics of Holland through Centraal Missie Commissariaat and the people of Germany through MISEREOR. They will include an administrative block and a training centre. Once the buildings are ready for use, the various departments of the Institute will be transferred there as soon as possible from the present congested premises.

### *Social Action*

First among the departments of the Indian Social Institute must be mentioned "Social Action", the quarterly review of the Indian Social Institute. Over the years, "Social Action" has established itself, by the consistent quality of its commentary as a forum for the critical evaluation of the socio-economic, political and cultural trends that are decisively influencing India's experiment with development and democracy. The articles cover a wide range of topics: poverty and development, including community development; secularism, international trade, family life and marriage, population problems, wages, communications, managerial problems, etc. Contributors to "Social Action" include Dr. V.K.R.V. Rao, Asoka Mehta, Barbara Ward, B.R. Sen, Durgabhai Deshmukh, Sir John and Lady

Hicks, Gertrude Williams, P.V. Sukhatme, Colin Clark, Gunnar Myrdal, etc. Articles from "Social Action" are abstracted in "Sociology of Education Abstracts" (London). The review now reaches a large number of universities in America and Europe and a good number of universities in India.

### *Family Life Centre*

Another important department is the Family Life Centre which is concerned with Research, Training and Action for Family Welfare. In an ancient traditional country like India which is undergoing economic, social and cultural changes, this Centre attempts to reach all people irrespective of caste, creed and community in order to help in modern day problems of a varied nature through guidance in pre-marital and marriage counselling and parent-child education; besides, through its family life educational programmes in schools, colleges and social institutions it seeks to strengthen family life in modern India. The Family Life Centre has recently started for those individuals in need of such services, special counselling services through a panel of professional experts from various disciplines of sociology, psychology, social work with consultants in the medical specialities, specially related to marriage and family problems.

The Centre has held quite a number of Conferences, Training Programmes and courses in Family Life Education for educators, young people and married couples. It publishes pamphlets and books on marriage, parenthood and family life and one of its forthcoming publication is a book on "Readings in Family Life Education". At present the Centre is working towards an All India Seminar on "The Indian Family in the Change and Challenge of the 70's" to be held in New Delhi from November-December 1971.

### *Extension Service*

The third important department is the Extension Service which has enlarged its programmes all over India. In practically every State, there are one or two field workers and the projects screened by the Department number over 2,000. The projects are concerned with agricultural resettlement, land improvement, irrigation, dairy, poultry, fisheries, small scale and cottage industries, cooperatives, employment agencies, technical and professional schools, housing for the poor, hostels for workers, hospitals and dispensaries, mobile medical units, public health programmes, nursing education, social education and training, and many others.

One of the most ambitious programmes of the Extension Service is a Pilot Land Reclamation and Settlement Project at Badvel in Andhra Pradesh which will settle 300 landless agriculturists on 1500 acres of Government land. This important project, on which the Extension Service has done an enormous amount of planning and preliminary work, has now received the approval of both the Central and State Governments. When this Pilot Project of Land Development and Settlement in Badvel Taluk will be launched in July 1971, it will herald a significant achievement in co-operative effort between Government and voluntary agencies for the promotion of socio-economic development.

### *Training Centre*

A fourth important department of the Institute is the Training Centre at Bangalore where most of the training programmes of the Indian Social Institute are now taking place under the charge of Fr. H. Volken. Several three-month courses for community development have been conducted during the last 2 or 3 years. The Action for Food Production (AFPRO)

recently had a two-week course on sensitivity training at the Training Centre in Bangalore, and similar courses are being organised continuously by other social action groups. Last December 19 trade union officials from different trade unions in India from all parts of the country underwent a training course for leadership conducted by Fr. McGrath and the author. This course has been much appreciated and it is planned to hold three such courses every year.

#### *Conferences and seminars*

Members of the Indian Social Institute actively participated in various Social Action Conferences and organized a few of them. A social Action Conference was

organized by the Institute in Agra in December 1968. In December 1967, the Institute organized a Seminar on Trade and Development at which Dr. V.K.R.V. Rao gave the Inaugural Address and Barbara Ward gave the key-note address. Mr. K.B. Lall, Secretary of the Ministry of Commerce, and many other officials from this Ministry actively participated in the Seminar. A few foreign delegates, like Dr. L.H. Janssen from the Tilburg University, Holland, and Dr. T. Dams of the Fribourg University, specially came for the seminar. The results of the seminar were presented to the heads of delegations at the Second UNCTAD Conference which was held in Delhi in March 1968. In December 1969, the Institute organized the Seminar on the Challenge of Poverty in India at which Sir John

Hicks, the well known economist from Oxford University, gave the keynote address and Dr. B.N. Ganguli, the former Vice-Chancellor of the Delhi University, delivered the inaugural address. Both Sir John and Lady Hicks actively took part in the discussions. Quite a number of representatives from important local institutions, like the Institute of Economic Growth, the Indian Institute of Technology, the Institute of Manpower Planning, the National Council of Applied Economic Research, etc. participated in the Seminar.

Some of the members of the Institute also participated in important conferences abroad. Fr. Anthony D'Souza took part in seminars and Conferences on population and family problems in Quebec (Canada) and Geneva (Switzerland). The author of this article participated in an Ecumenical Seminar on Development in Tokyo, Japan. He gave some lectures at the Tilburg University, Holland, and also at the Institute of Labour Studies, International Labour Organization, Geneva. Fr. Alfred de Souza participated in the Seminar organized by the Adenauer Foundation at Taipei in Taiwan on Manpower Development in Asia. The author was invited to be a member of the I.L.O. faculty that conducted a three-week course on Industrial Relations at Kandy in Ceylon for representatives of labour, management, the universities and the governments of five countries in South Asia, namely, Singapore, Malaysia, Pakistan, India and Ceylon. In April, 1971 he participated in the annual meeting of the Social Secretariate of Father General in Rome which discussed the important



Sir John Hicks delivering the keynote address to open the Seminar on the "Challenge of Poverty in India"

problem of evangelization and development.

#### *Research work*

The author was invited by the National Commission on Labour to compute the need-based wage for fifty industrial centres in India. He used linear programming for the purpose and his results were published by the National Commission on Labour in their voluminous report. His figures of the need-based wage are now being used by trade unionists to determine their minimum need-based wages.

Fr. Alfred de Souza has completed his Ph. D. thesis on the Social Role of the

Public School. The information he has gathered on this topic is already arousing the interest of many educationists.

#### *Publications*

Fr. Anthony D'Souza has published in 1968 his book on "Happiness in Marriage", which has been well received by the public. In 1969 the proceedings and the conclusions of the Seminar on Trade and Development were published. Fr. F. Ivern published in 1970 a book entitled "The Chotanagpur Survey", containing the results of a two-year survey of voluntary social service agencies in Chotanagpur. The latest publication of the Indian So-

cial Institute is "The Challenge of Poverty in India" a report of the Seminar of the same name.

Briefly, during the last 3 or 4 years, the work of the Indian Social Institute has expanded enormously, and this work will be deepened and widened when the Institute is provided with the proper facilities here in New Delhi. It is, therefore, very fortunate that the Government of India has allotted institutional land to the Institute for its training and research programmes. With the provision of this facility, the Indian Social Institute can now fulfill its duty to the nation of both stimulating development and training national leaders with much greater dedication and efficacy.

Fr. A. D'Souza publicly thanks the President of the Republic for the esteem shown in the discourse we have published in this article. Sitting, Fr. Jerome D'Souza, former Assistant for India, may be recognized



# THE EDUCATIONAL APOSTOLATE

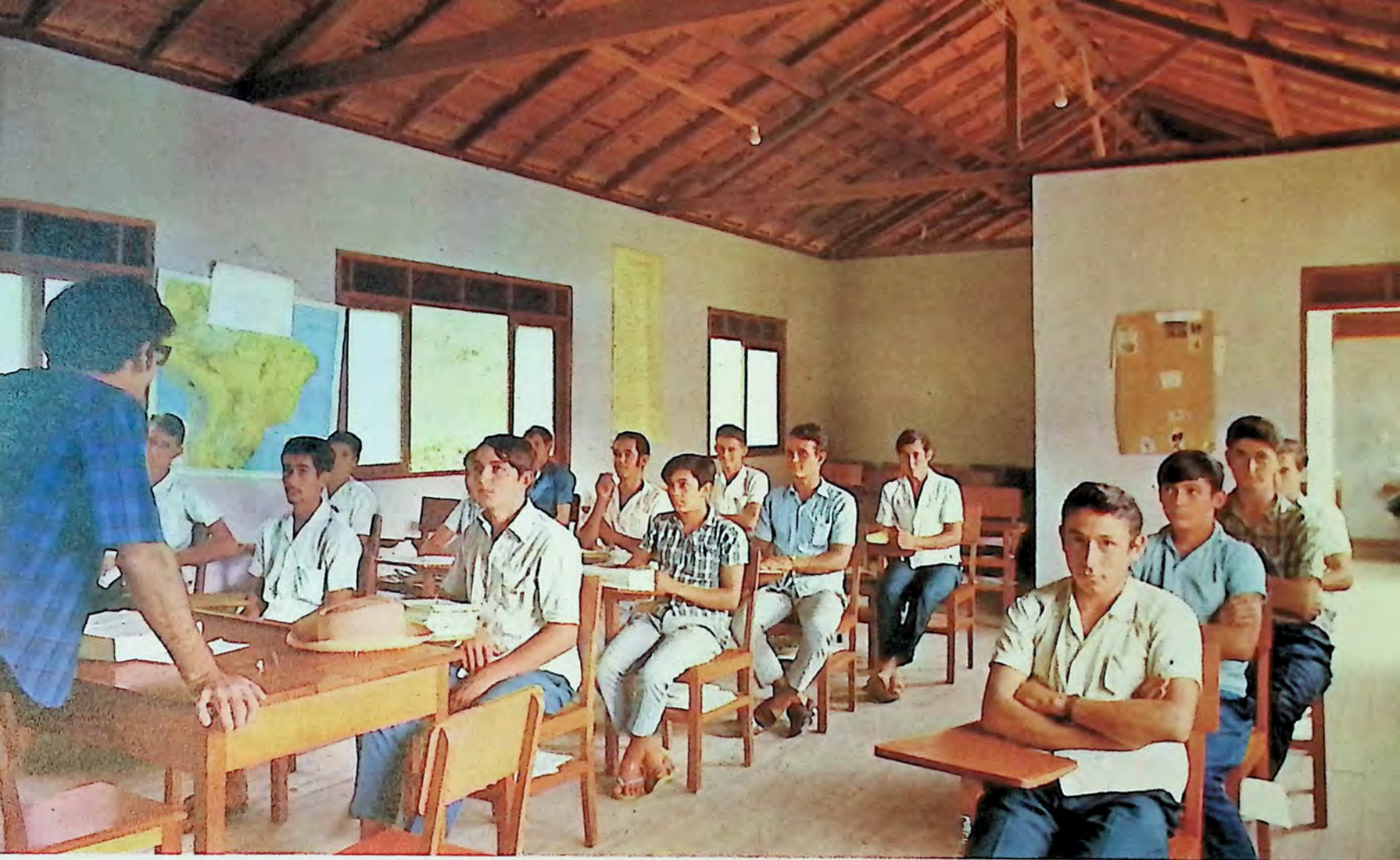
So we come to our third point, which is the ministry of "education". Today we need especially men endowed with strong willpower, and solid preparation, men who are capable of spending their lives for others, of helping others, of directing others; men rooted and founded in the charity of Christ.

There will be no one who does not understand the duty and the importance of that true education. And the Society has been persuaded for centuries that the ministry of forming the minds of youth and fashioning their Christian morals is a most excellent one. Besides, a large part of Ours devote their efforts to this ministry, and I have no doubt that from this ministry even now abundant fruits are gathered in the Society of the present day.

Still I would like to exhort all to subject to a close examination the new forms of education, which meet modern techniques, and for this reason tend to fashion men such as actual circumstances demand, capable of offering the service which the human family now urgently needs. Necessarily they differ in different regions. We must give them Christian principles that are not abstract and impersonal but concrete and of such a kind that they may attain to true religious experience. Their social consciousness must be enkindled and developed, and an authentic bond with other men in charity and justice must be inculcated.

For education such as this will not exist unless it touches the whole man, makes him a witness of the truth of Christ and renders him a useful worker in the new order. The new order in the world today must be effected by new men, who have been called for that reason to receive a new education. I know well how many of Ours, assigned to the ministry of education, are today concerned about the necessary adaptation of education to the new circumstances of present-day life, and to the new necessities that arise.

I would not wish to omit mentioning here how necessary it is that no labor be spared for this end, that in our Colleges and Universities, whether by help obtained from the Government or by other economic means that have been found, there exist no distinction between our students from an economic and social aspect. Nor is it advisable that we confine our educational work to our Colleges alone, but in so far as it is possible, we should spend ourselves in others also, either in those so-called official or national colleges, or in private colleges, that in this way the truth of our faith may reach more young students. Finally we must not neglect any cooperation on our part in the study and preparation of those education plans which are being made ready now in so many nations for the purpose of meeting better present-day circumstances.



Students of the Alfred Chaves school

## M.E.P.E.S.

(Movimento de Educação Promocional do Espirito Santo)

*Giovanni Gallo, S. J.  
Anchieta, Brazil*

MEPES (Educational development movement of Espirito Santo) is not a great enterprise. In fact even great enterprises tend to appear rather insignificant in our vast Brazil with its continental dimensions.

But MEPES embodies a great idea, and may well develop into something substantial by the inner force of its inspiration. It puts in practice principles proved by experience, yet subjected continually to

critical reevaluation – and in a dynamic, realistic manner, that takes into account all the positive factors.

The locale of the movement is the hinterland of the State of Espirito Santo in Brazil, but the movement could be repeated wherever people seek a new approach to human development, progress and advancement.

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## PURPOSE OF THE MOVEMENT

Integral development of man  
by means of a basic diversified education  
sought, sustained, directed mainly by the community itself

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*The means* chosen by the movement is *the school*, understood in its most authentic sense: the emphasis is on formation rather than instruction in a school which fashions men rather than holders of diplomas (the latter only too often are synonymous with the ill-adjusted and the rootless), with a view to integral development. However, the school does not prescind from the family and the social environment, but rather integrates these through a continual and vital exchange of energies and experiences.

Above all, the movement does not represent an isolated stubborn effort, with a fixed idea of wishing to transform the world, and trusting to its own

The Archbishop of Vitória (Motta) and the Provincial of Bahia (Botturi) cut the ribbon to inaugurate the Center of Spirituality "Padre Anchieta" in Anchieta. To the right, a practical lesson in cuisine.





Three churches of the area:  
Rio Novo do Sul,  
Mundo Novo and Anchieta  
(this was begun by the Venerable Anchieta)



genius to surpass others and finally plant its flag on the highest peak, even upon the ruins of the initiatives of others. It is a painful spectacle seen only too often in the Third World. Projects mean in design—even though supported by powerful financial means—with a restricted horizon, and tending to impose exotic structures on an unsuitable setting—these result in no genuine growth, but rather create conflicts.

Fr. Umberto Pietrogrande did not wish to invent something new, but simply sought to put in practice a number of excellent ideas found in books and realized only in fragmentary fashion. He has striven particularly to *coordinate* the initiatives and the energies of those interested in one way or another in the progress of people, in this case, of the people of his own Brazil.

But let us proceed in order, systematically, if somewhat pedantically, putting in focus the principles inspiring the work, to see at once how the method adopted applies them, with a view to verifying their value. Then a brief chronicle of the events, with a retrospective glance at the results, will complete the overall picture.

*The point of departure* is the bitter acknowledgment we are compelled to make in meditating on the teaching of the Encyclical *Populorum Progressio*. The structures of the Third World fail to develop with the rhythm of the developed coun-



#### AREA OF ACTION

5 Communes of the State of Espirito Santo (Brazil)  
Anchieta, Alfredo Chaves, Rio Novo do Sul, Piuma, Iconha  
2,000 Km<sup>2</sup>  
50.000 inhabitants

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## ACCOMPLISHMENTS

A socioeconomic survey of the area

4 “schools–families” for the farmers

8 courses in domestic economy in different localities

A center for the formation of the monitors of the “schools-families”

A maternity hospital and dispensary with a “school-family”  
for nurses and obstetricians

A “school-family” for fishing

A “school-family” in domestic economy for girls

Community activities: races, festivals, assemblies, shows, tournaments,  
community construction of the schools

Plan for development in the north of the State (1971-1973)

15 new schools

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A practical lesson: Professor Mario Zuliani,  
director of the school of Oliviana, instructs a student,





General view of an area  
in the State of Espírito Santo

tries: the tragic consequence is that the inequality between the rich countries and the poor countries grows ever apace.

The way out of this impasse lies in a Christian vision of the world: a charity completely realistic and universal that leads to real solidarity between peoples. Thus the clash of cultures and races would lead, not to opposition, but to integration and complementarity.

The symbol of MEPES could be represented by the bridge that joins the distant banks, and by the central network that dynamically transmits the energies.

In concrete terms, the underlying principle supposes *exchange* at all levels, the old world and the new, church and state, university and country, school and life. It is a dialogue that shuns useless discussion to engage immediately in the concrete problems of everyday life.



The main square of Anchieta  
during a concelebration

*The objective* is quite clear: the attainment of the authentic and the *integral development of man*.

MEPES is not a Catholic or simply Christian movement, it is not political or even apolitical: it aspires to be polyvalent, or in other words, it does not exclude any initiative that has for its object the development of man, but rather directly solicits such support. Thus the jurist is welcome, and the doctor, the humanist, the social worker, the churchman and the simple countryman.

This diverse group of teachers, with or without academic background, constitute the framework which supports a plurality of enterprises. Below we will present a summary list; one can anticipate that this is incomplete and will always be so, because it has an innate potentiality for development in response to the signs of the times.

There is a fundamental fact to be underlined. This contribution that organizations and individuals

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#### ADMINISTRATION AND DIRECTION

The Society of Jesus (one representative)

The five Parish Priests (one representative)

The five Mayors (one representative)

ACARES, a local technico-agricultural organization (Associação Crédito

Assistência Rural Espírito Santo) (one representative)

Benevolent groups in Italy and Brazil sustaining and cooperating in the work

Commissions for Social Review

(CEAS, Salvador - IBRADES, Rio de Janeiro)

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## PEDAGOGIC PRINCIPLES OF THE "SCHOOLS-FAMILIES"

**Alternation:** 15 days at school and 15 days at home

**Boarding-school:** integral community life for 20 youths in the school, full-time

**Plan of Study:** formulated at school, carried out in the family, discussed in class

**Participation in the direction by the basic communities and the farmers**

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of good will combine to offer is not to be considered a pure gift without return. There is an *exchange*: The diocese gives a plot of ground and gets a school. The University of Padua procures scholarships, that of Vitoria (Spain) pledges the benefit of its experiences and CECAT (Centro di Educazione e Cooperazione di Treviso [Italy]) draws up the plan for the "school-family", and the Association of the Friends of Espirito Santo finances the professors that go to Brazil; MEPES conducts a socioeconomic survey, and the Planning Commission for the State of Espirito Santo takes the results and uses them as a basis for further research.

It is not worth while to go into all the ramifications involved, a process that would not be particularly enlightening to the reader. Once again we must

stress rather the principle involved, the total interchange that results in reciprocal advantage.

Passing to a more concrete level, we discover another feature, which in the terminology of MEPES is called *alternation*. The clearest case of this is in the agricultural schools, which follow the pattern of experimental schemes which have been conducted for some time in France and Italy. A phenomenon of Brazil that strikes the most superficial observer is the rush to school, from the massive struggle against illiteracy to the evening courses for adults. Everywhere, from morning to night, you see students coming and going to and from the most disparate courses. Unfortunately the story behind the scenes is often disheartening. The better elements go to the city to study, and afterwards do

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### PROGRAM (for the fifteen days at school)

<i>sciences</i>	<i>techniques</i>	<i>general culture</i>
the animals the plants chemistry physics	the land climate cultivation breeding	human formation mathematics portuguese history-geography
accounting on property	organization work tools	civics human and social geography

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not have the courage to return to their own land, even in a professional capacity; and their schooling actually results in worsening the conditions of the economically depressed areas.

MEPES adopts the formula of the "school-family". The program is arranged in cycles, during which the student remains as a resident at the school for fifteen days, then spends fifteen days at home. The dialogue between student, family and local community is initiated, experiences are shared, theory is reduced to practice, and the school becomes a living reality even for the parents themselves who will put in an appearance there in their turn.

Other applications of the principle of vital exchange can be added. The representatives of the study centers are invited to check and verify the objectives achieved. Communication between the highest and the lowest levels will spare the latter the feeling of frustration in the face of the banal difficulties of everyday life, and at the same time prevent the creation of unreasonable superstructures.

The ideal will be the integral formation of man, not the *homo sapiens* in the strict sense, but this man who lives in these circumstances, who carries with him a load of prejudices, is weak from a lack of vitamins, and who has a way all his own of looking at life.

*What has MEPES accomplished?* Nothing great, let us say, to avoid any delusions. Its sphere of action is confined to a very small area in the immense country of Brazil. What we are interested in is the presentation of an experiment, a pilot project, without wishing to be overly optimistic, because



Bust of Fr. Anchieta  
in the square dedicated to him

apart from anything that is materially realized, it carries a message pregnant with ideas and an ideal.

It is a story begun some years ago when Fr. Umberto Pietrogrande discovered in this area the land suitable for the experiment. There was also a little sentiment involved. In the interior of Espirito Santo there was a considerable colony of Italians

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#### PLAN OF STUDY (for the fifteen days in the family)

First year: maize - beans - rice - coffee - livestock -  
bananas - fertilizer - my family

Second year: The preparation of the soil - the sale of produce -  
the cooperative - my community

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Concelebration  
on the festival  
day of Anchieta

who had emigrated there about ninety years ago. But instead of "colonizing", they were swallowed up by the forest; lacking the means to form a physical and spiritual unity, they had taken a step backwards in history and culture. Naturally an Italian missionary had a sentimental interest in these unfortunate "American uncles".

He began with a socioeconomic survey, assisted by many collaborators, including the community itself. Stimulated by their leaders the members of the community cooperated in the most active way, and arrived at a veritable self-analysis, with a view to understanding their situation and their possibilities.

There were founded four schools, all at one time. This shock treatment was deliberately chosen, with a consciousness of the risks involved, but also from the necessity of making the people understand that something was changing. And the schools are the most genuine expression of all those principles we have analyzed above.

In anticipation of the establishment of the "school-family" system for girls, "flying" courses were initiated in domestic economy, diet, childcare, first aid and hygiene.

Practically the entire community (the five communes of Alfredo Chaves, Piuma, Rio Novo do Sul, Iconha and Anchieta eventually became a unit) became actively involved in the movement. In each center, working with the parish priests, a local committee assumes the responsibility for the construction of the school, enters into dialogue with the neighboring commune, and discovers that even the traditional festivals can be transformed into an educational experience.

You may smile at the thought that MEPES had elected its young "queen", with a unique point system: service rendered to the community, beauty, elegance and popularity, answers to a questionnaire of community character.

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#### "FLYING" COURSES IN DOMESTIC ECONOMY (Program)

Hygiene	the house	food	child-care
household pharmacy		notions of general culture	

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### PERSONS DIRECTLY CONCERNED (1969-1970)

Through the "schools-families": 120 students, 120 families, 2,000 persons

Through the course in domestic economy:  
700 students, 600 families, 3,500 persons

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It is a sort of reduction of teaching principles to currency in small change, this "school-life", as translated into Brazilian terms; the atmosphere is characteristically joyful and expansive, and there is a feeling of optimism for the future with its brighter promise.

And the Church which through the Society has been the creative force behind this work, yet without pressing any claims for precedence, finds here the ground most suitable for sowing her message: men who are conscientious, responsible and industrious.

**The President of MEPES, Fr. Pietrogrande  
with the Vice-president, Umberto Noventa**





Students in front of the classroom building

## JAMSHEDPUR IN THE LIMELIGHT

### THE XAVIER LABOUR RELATIONS INSTITUTE

The city of Jamshedpur in the province of Bihar is located 150 miles west of Calcutta, India's busiest and largest city. In the early 1900's the 25 square mile triangle of land that was to become the Pittsburg of the east was a forest area populated mostly by wild animals. In 1907 a group of Indian businessmen decided to establish the nation's first steel plant on this triangle of land bounded on two sides by Kharkhai and Subarnarekka rivers. In February 1908 work began on a new industry in a new city.

To the north of Jamshedpur lie the great coal fields of the Damodar Valley, to the south vast deposits of iron ore and manganese. Limestone and fireclay are found in rich abundance not far away. Brought together by the Tata Iron and Steel Company these raw materials were transferred into a flow of steel that has grown over the years to two million tons per year.

In 1947, Fr. John Holland was the first of the Maryland Province Jesuits to come to Jamshedpur in answer to a request by the Tata Company for



American Jesuits. In 1948, five more Fathers and Scholastics with Fr. Caroll I. Fasy as superior, arrived in Jamshedpur to start the mission. In 1949 Fr. T.Q. Enright, S.J. in a small room of a local hotel began the Xavier Institute which today is one of India's premier centers for specialized studies in Business Management and Industrial Relations.

Picturesquely situated today near the Jubilee Park of Jamshedpur the new campus of Xavier Institute is a center of attraction for distinguished visitors to this industrial city. With diligence and dedication the Institute has grown to be one of the foremost of its type in Asia.

Established with the purpose of imparting the necessary knowledge and skill in human relations to supervisors of the Steel City, the Institute was an immediate success. Young graduates were spontaneously drawn towards it, and in response to their demand a regular postgraduate course in Labour Relations and Social Welfare was soon introduced. This program was recognized first by the Bihar University and later by the Ranchi University as one leading to their Master's Degree in Labour and Social Welfare.

Thus consolidation was affected in 1956 with the commencement of the two year day program in

industrial relations leading to a postgraduate diploma recognized by the central government and all of India's state governments. Besides, many executives and supervisors have benefitted from the short term courses, extension programs and residential executive development programmes offered by the Institute. The Institute has helped the Iron and Steel Workers Federation by running its Steelworkers College and through a number of residential courses for its officials.

The proven success of the above programs and the increasing demand of Indian industry for professionally trained managers led to the establishment in 1966 of a two year postgraduate management program. The first, offered as an evening course geared to the needs of the middle and junior executives working in Jamshedpur, was reshaped into a three year part-time course, and beginning with the academic year of 1968, a two year postgraduate, residential day program.

The Institute which till recently was owned by the Jamshedpur Jesuit Society has now been registered as an independent Institution. It will henceforth be owned and administered by a Board of Governors with Dr. Sir Jehangir Ghandy as the President.

Fr J.M. Kennedy, S.J., Director of the Xavier Institute, giving his report at the 1971 convocation



A convocation of the Xavier Institute



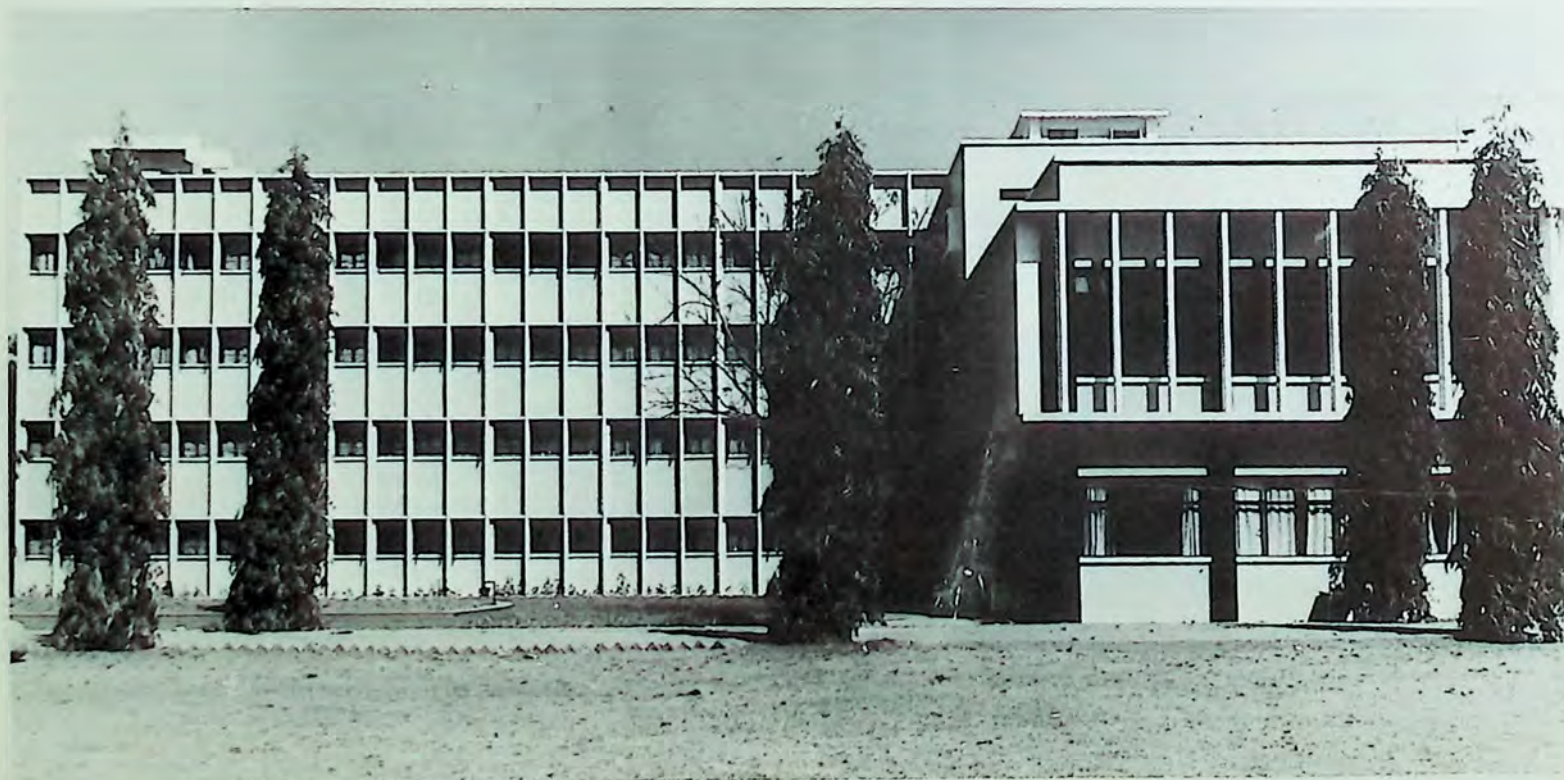
Today XLRI (Xavier Labour Relations Institute is still the official name) offers regular programs in (1) Business Management and (2) Industrial Relations. The postgraduate program in Management is designed to prepare the students to take up responsible managerial positions with adequate general and technical knowledge. Though the curriculum provides for specialization in selected functional areas, the emphasis all along has been on the development of transferable skills which can be used in any business situation. The Industrial Relations program is designed to give specialized training in the field of personnel and industrial relations. It is geared to develop a mature and responsible personality with sound human relations skills and with analytical and decision making abilities. Also special training programs for individual companies, research projects

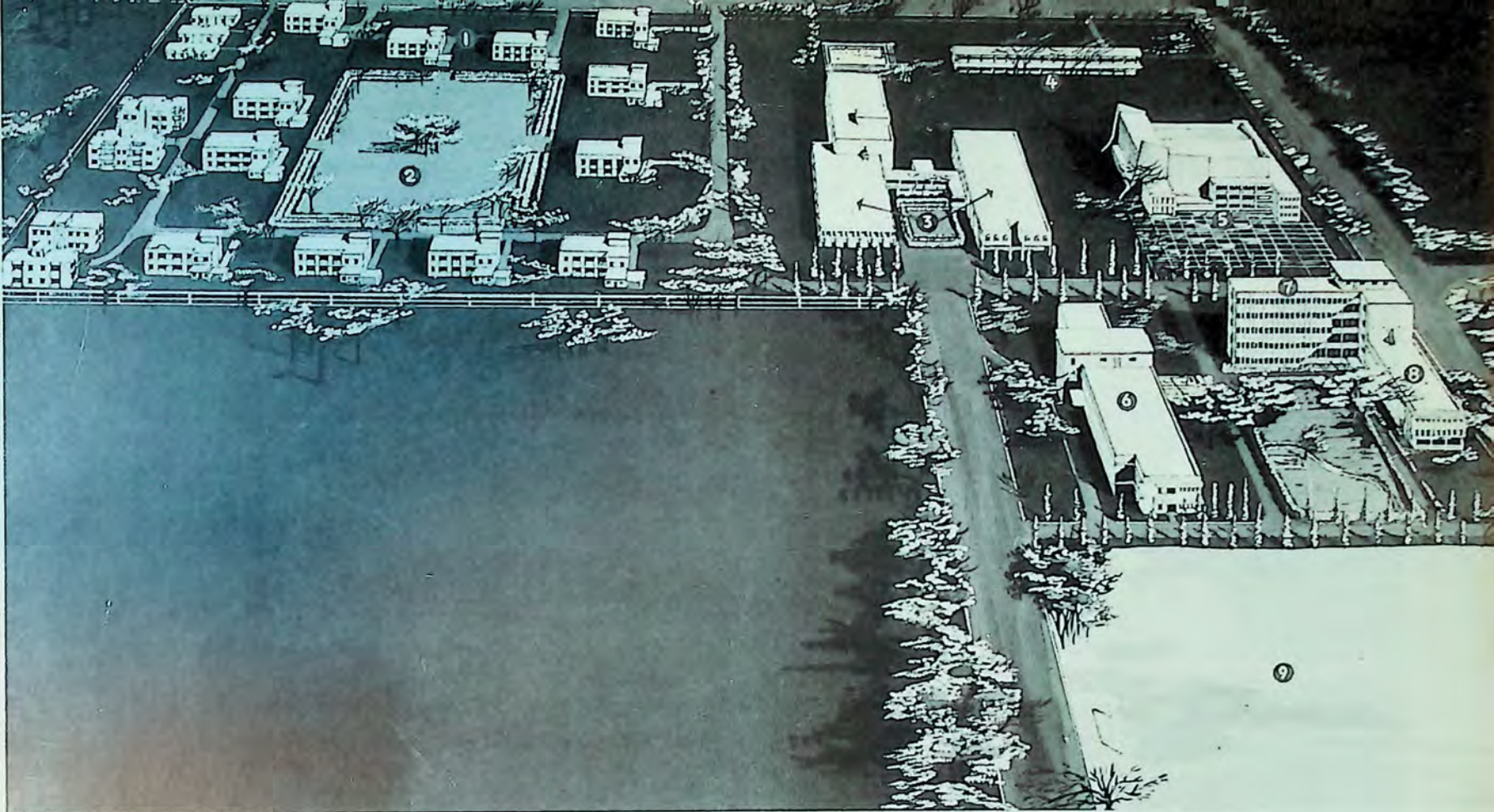
and consultancy services are undertaken. The Institute also has to its credit some significant research publications.

A large number of well qualified and competent full-time professors from India and abroad, drawn from various disciplines, constitutes the Institute's faculty. In addition, experienced executives from industrial units in Jamshedpur and from abroad visit the Institute as guest lecturers as well as teach regular courses in functional areas.

Xavier Labour Relations Institute now functions in collaboration with a consortium of six universities and colleges in the U.S.A. The Institute also has a Placement Bureau with a full time placement officer and a placement committee to assist graduates in finding suitable jobs. Many outstanding undertakings in India cooperate with the Institute

New Hostel for the Xavier Institute students, 1971





Architect's plan for the Xavier Institute, showing the present buildings, Nos 6, 7, 8, and the expansion program

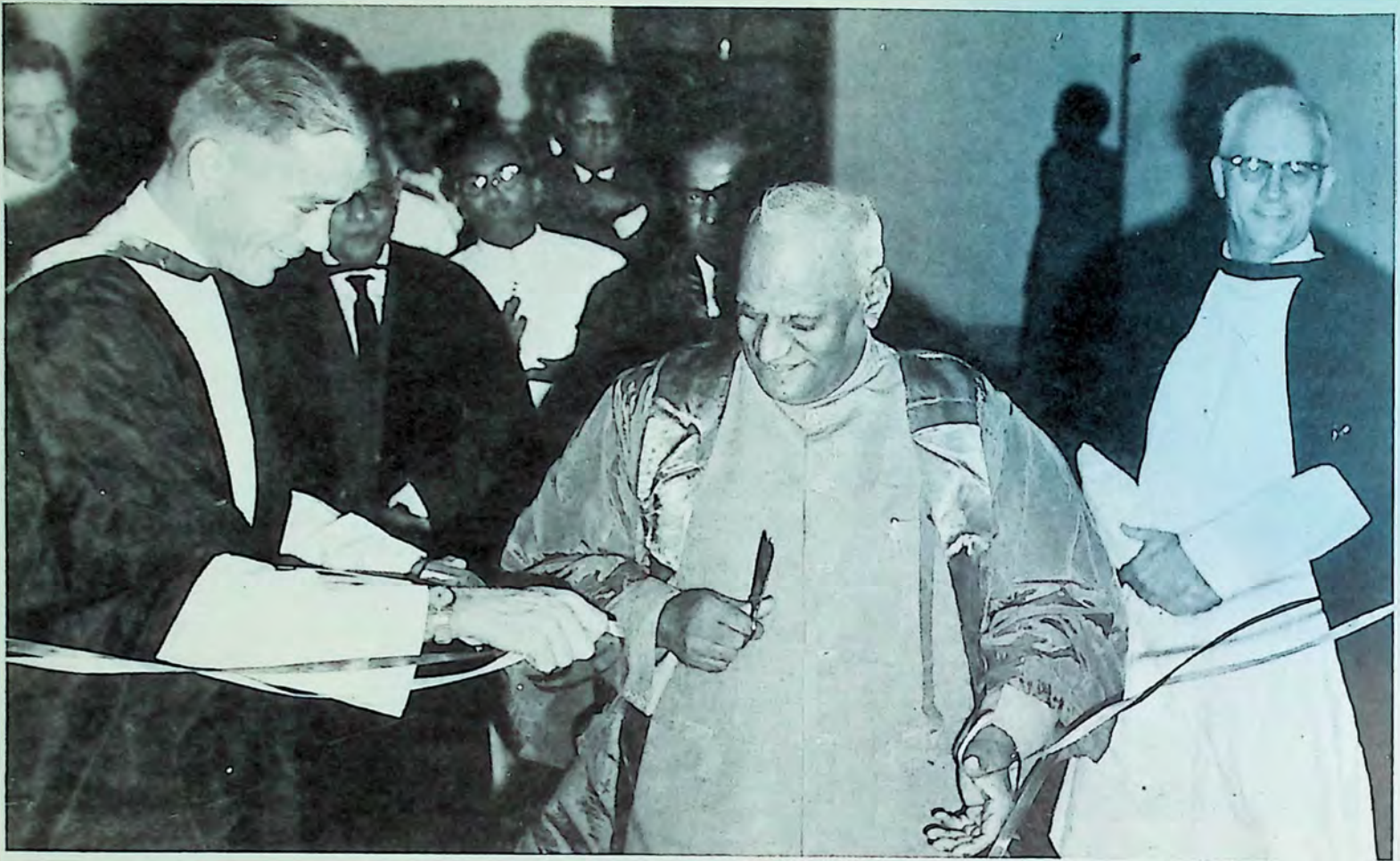
for summer placement of students.

In addition to providing adequate facilities for various classes, Xavier Institute offers facilities to the students for their all round development. The spacious campus has excellent arrangement for active outdoor and indoor games. The multi-storeyed hostel building accommodates a cosmopolitan student body enjoying a healthy community life. A well equipped library not only caters for the trainees but also helps the local executives association with its various programs.

Fr. Joseph M. Kennedy, the present Director of XLRI spoke about the Institute's expansion program at the annual convocation. "At present" he reported "we have a Rs. 80,000,00 (about \$1,100,000) program about to begin. This is due to

the vision and hard work of Fr. Wm. N. Tome, and the diplomatic push of Fr. P.C. Antony and Fr. James M. Collins. Now Fr. Richard W. Norman takes over. He is architect, builder, and friend of every worker".

"The new building will include a 1500 seat air conditioned auditorium which will serve the whole of the Jamshedpur community. The second project is a library and computer center. This will also be completely air conditioned. Thirdly there is to be a visiting professor's residence and since Xavier Institute is no longer owned by the Society of Jesus, but by a registered society, consisting of laymen and Jesuits, probably some of the visiting professors will be Jesuits. The fourth project is 25 residences for teachers and staff. We hope that all of this will



Centre, Mr. V.V. Giri, now the President of the Republic of India, formally dedicating a new building. Left, Fr. W. Tome, S.J., at present Provincial and former director of the Xavier Institute; right, Fr. John Blandin, former Provincial of Jamshedpur mission

be completed within two or three years. So, within five years, the physical plant of Xavier Institute should be completed and the campus will be second to none of the Business Management or Industrial Relations schools in the country.

“Academically we plan on continuing our Industrial Relations and Welfare program which graduates about 40 young men and women every year. Our Industrial Relations and Welfare program is without doubt the best course of its kind offered in India. The Business Management Program is growing. This year with Fr. Henry Heffernan, S.J., Ph. D., we are busy launching into the world of computers. The idea is to exploit all the elements in each of the courses that could be computerized so that the managers of tomorrow will be familiar with

the possibilities of maximum use of a computer. Fr. Heffernan is an expert in this and we have the active assistance of the largest industrial firms in Jamshedpur.

“Dr. James O’Connor also has joined us this year. He is a former head of the Food Marketing Academy of Philadelphia with much practical experience in South America. We also have two more Jesuit Ph. D’s who have recently returned: Fr. W.A. Dawson with a doctorate in Industrial Relations from the University of Wisconsin and Fr. John Prabhu with a doctorate in Demography from the University of Massachusetts. So academically also the Institute in pushing forward. If our program was second best in India yesterday, we hope it will be the best tomorrow”.

# MEXICO'S JESUITS TO CLOSE "INSTITUTO PATRIA"

*Press Office S. J.  
Rome*

"Mexico's Jesuits abandon the rich to bring education to the masses". This headline from *The Times* of London for April 21st is typical of what the international press has been printing with some frequency over the past four months. *Informations Catholiques Internationales* of Paris, *Pueblo* of Madrid, *Il Regno* of Bologna, television in Spain and Holland are cases in point. *The Times* article continued:

"One of Mexico City's best private schools has decided to close down because it feels that the kind of education it has given very successfully over the past 30 years runs counter to the country's need for social justice. The Instituto Patria, as the school is called, has been typical of Jesuit education in Latin America, serving efficiently the needs of the upper and professional classes and often charging high fees. This pattern of education, now challenged, has existed since the Spanish conquest".

What *The Times* article later described as a "dramatic step" first came to public attention on December 11, 1970. On that day the Provincial of Mexico, Rev. Enrique Gutiérrez, S.J., announced to the Jesuit Community at Patria the decision of Superiors to close the school, as it existed, and change it into a school for the neglected masses.

Instituto Patria is located on Avenida Molière in one of the Mexican Capital's most elegant areas — the Colonia Polanco. A prestige school in Mexico, it can trace its origins to a Jesuit foundation there in the year 1573. Its staff of 140 laymen and 28 Je-

suits offers a high-level academic training to its 2,500 students. It has long been a recognized pioneer in opening new vistas in the educational apostolate of the Church in Mexico. But the Jesuits there decided its upper-class orientation could not be re-directed, much less could the elite school ever become an effective instrument of social change. The answer: close it — within the next two years.

## *Patria Challenged to Change*

It was not a hasty decision. Over the past five years, the Society of Jesus in Mexico had been examining its educational position. The Province Delegate for the Educational Apostolate, with his Council and the advice of the Province's Colleges, led the study. By mid-1969 the study was crystallized in a document — "Educational Objectives of the Area". The first discussions with the Jesuits at Patria date from the appearance of that document. It soon became evident that Patria was being challenged to change its social character.

December 1969 saw the Rector of Patria inviting his Community to participate in a "General Council for Planning". The objective was to examine their school in the light of the preoccupations of the Church, of the Society, of the Mexican Province and, particularly, in the light of the questions raised by the document, "Educational Directives of the Area". 14 Jesuits of the Community accepted the invitation. With time, their number dwindled. Those

close to the scene attributed the falling-off to a feeling that Superiors had already decided Patria's future; that only supporting opinions were welcome; and, that real dialogue was impossible.

Commenting on the situation that prevailed then, the Mexican Provincial later said: "In future,, we have to avoid this obstacle. Communication – from top to grass roots, and from grass roots to top – is essential. Let's work together to narrow this gap which is dangerously drawing us apart".

### *Parents Not Consulted*

Shortly after the projected change in the school's social character was announced to the Community, the news came to the attention of the fathers of the students. Under date of January 13, 1971, the Board of Directors of the "Association of Fathers of Patria Students" sent a letter to Rome. They

regretted no dialogue had preceded the drastic measures adopted by the Jesuits.

The Jesuits, well aware that dialogue was in order, had been frankly afraid the Association would have taken obstructive measures.

Letters, telegrams, telephone calls began to pour into Rome seeking a reconsideration of the whole question. A petition, with over 200 signatures, asked Father General's direct intervention.

### *Local Press Reacts*

The local Mexican press was also heard from. *El Sol*, in its issue for 27 January, did not blame the Society of Jesus for closing the school. The attack was directed instead against what was called a small group of Jesuits – "progressives, who have lovingly created this bomb to blow to pieces the prestige of other private schools, Jesuit or not".

A classic scene of the students of other times  
(not so distant as one might think: 1957)



Front and main entrance  
of the famous Jesuit school  
Below, sports area of the Instituto Patria

*El Occidental* of Guadalajara called the Jesuits – Communists, “confederates of a Mao, Castro, Moscow inspired subversion”.

Another Mexican journal wrote: “Patria is closing so the members of the Society of the Society of Jesus can dedicate themselves to their true mission: education, in the first place, for the poor of the world”.

Another paper described the Jesuit decision as “a preposterous step, serving no one”. Other headlines read: “The poor first, then the rich”; “Demonstration against closing of Patria”. One paper enthusiastically supported the decision and asked the government to close the remaining Jesuit colleges and institutions in Mexico.

The press’ contradictory approach inspired Rev. Enrique Maza, S.J. to write these lines for the Mexican periodical *Excelsior*:

“If the Jesuits follow this line – opportunists. If they don’t – reactionaries. If they are critical of their own work – hypocrites. If they are not – snobs. If they close a College – irresponsible. If they don’t – corrupters of youth. If they educate the rich – exploiters. If they educate the poor – Communists. If they accept an unjust socio-economic system – parasites. If they don’t accept it – subversives. In any hypothesis – Machiavellians”.

#### *Move from Words to Action*

Mexican Jesuits deny being swayed by personal motives, group pressures or because it is stylish to be “social minded”. Quite candidly, they want to



put into practice the teachings of the Church, the documents of Medellín, and the concerns of the Society of Jesus. They came to realize it is difficult to open students' minds to social concern by merely teaching social doctrine. They decided to move from words to action.

In a letter of December 12, 1966, Father General Arrupe had written to the Latin American Provinces:

"Education, like all our ministries, should be studied and planned in terms of social problems. Certain colleges — because of their almost exclusive type of student or because of their high fees — raise serious doubts about their right to survive".

Two years later, 1968, the Provincials in Latin America sent a collective letter addressed to all the members of their Provinces. Among other things, it had this to say:

"There is need to break away from certain activities of the past... We maintain it is urgent that our colleges and universities accept their role as active agents of social integration and justice in Latin America... The situation in Latin America demands we change our methods radically: instill in our students, first and foremost, an attitude of serving society and collaborating in its transformation; a preoccupation for society's abandoned and a determination to work for their best interests".

Mexico's Provincial put it this way:

"The education we provide is meaningless, if it does not include a determined effort to resolve social problems and overcome the egoistic attitudes of liberal capitalism... It is impossible to live in faith, hope and charity and, at the same time, turn our back upon the injustices of our social system". "The Society of Jesus in Mexico has determined to put into practice the social orientations of the Church".

### *Radical Solution Adopted*

Patria provided most of its students with a passport to a brilliant future. The question some raised was whether Patria could not "evolve" into an equally brilliant force for social change. The Jesuits who planned its new social character thought not. Among their reasons were these:

1) the upper-class only rarely recognizes the injustice of our social system and only with great difficulty is able to help resolve the problem

2) fewer and fewer young Jesuits will be willing to dedicate themselves to a "college for the rich"

3) Superiors are unwilling to infuse young blood into an institution that can not speak out prophetically against social abuses

4) experience has shown that, despite the best efforts, Patria could not be led gradually to greater social effectiveness; the only solution was a radical one — close it.

### *Not All Agreed*

Not all the arguments for closing Patria carried the same weight; nor did they seem entirely cogent to all Jesuits. According to some, Superiors had over-simplified the problem, and provided a line of argument lacking in precision and, at times, fallacious.

Not all Jesuits liked the way the situation was handled. Not all agreed with the assessment of the Mexican social reality, nor with the means the Society had taken to implement the Church's social doctrine. Some spoke of "pressure groups" — supplying Rome only with arguments favoring their point of view; having a too facile answer for every objection. Other Jesuits complained that, in the discussions, dialogue was only apparent, with no real exchange of views. Councils inclined to question the Superiors' decision were dissolved; others more to Superiors' liking were created.





Youngsters to whom the Instituto Patria used to give free education in the La Colombière Schools.

The lack of a concrete plan for the future disturbed some. Prudence, it was said, advised against abandoning, without a well-planned alternative, what, up to then, was functioning well.

Mexico's Provincial felt demands for a well-worked-out alternative led to a vicious circle: "A Jesuit, completely immersed in his present work, would have to find the time and energy to design an educational plan entirely different from the one in which he is so totally engaged. Since he finds this impossible, he abandons the task, and we are right back where we started from". Patria, he pointed out, will not be closed before two years; meanwhile the Commission, formed to plan the new educational program, can fix its specific characteristics.

Rome insisted that, whatever the changes, they had to be carried out with the greatest respect for the individual – inviting participation and taking opinions seriously; every possible effort was to be made, with understanding and charity, to keep in contact with those opposed to closing the school.

Jesuits in Mexico know that Father General, having been duly informed, has, from the very outset, supported the fundamental decision of the Superiors. He has constantly recommended to Superiors

prudence and understanding in treating with all concerned. But he has also insisted on decisiveness and firmness. A reversal of the basic decision, he felt, would bring discouragement and disillusionment in its wake. But a failure to go forward, a failure to understand what remains to be done, a failure to achieve greater results than Patria achieved in the past – such a failure would invite consequences little short of disastrous.

#### *Association Delegates Bring Memorandum to Rome*

In mid-March, two Delegates of the Association of Fathers of Patria Students came to Rome to meet with Father General. Their purpose – not to ask for a change in the decision, but rather to present the Association's point of view; hopefully, to be of some help in the matter; to keep open the lines of communications; to be included in the plans for reform; to seek to further an open and understanding dialogue on both sides.

Prior to meeting with Father General, the Delegates presented a memorandum for his consideration. In it, the Association acknowledged the need for reform of education in Mexico:

“It is impossible not to admit the social failure of Catholics in Mexico. With a statistically impressive number of Catholics in the country, we hang on to unjust structures which do not compare favorably with those of countries or areas not considered Catholic”.

Citing educational inequities as an example of a Faith cut off from the needs of society, and the “existence of a veritable Church of silence in Mexico”, the Memorandum charged that Catholic colleges have not particularly distinguished themselves in the matter of social justice:

“It is probably true to say that some works of the Church, especially in the area of education – including the work of the Society of Jesus – have often been excessively timid, lacking the moral and intellectual vigor necessary to form the kind of man who would be inspired to enter the struggle against injustice in Mexico”.

The Memorandum further charged that:

“On more than one occasion, it has been verified in our country that hostility against initiatives, in the field of justice, promoted by laymen in diverse fields of national life, has come from the ecclesiastical sector, including Jesuits, – a marginal note which explains the difficulty inherent in the present plan for reforms”.

“From Jesuit colleges, good Christians have come forth; however, they were entirely lacking in that formation of conscience and determination of will which would permit them to challenge injustices, rather than accept them with blissful unconcern”.

The Memorandum also had some observations to make about the Society of Jesus:

“These same defects have also become a part of the Society of Jesus, entering by way of the

vocation recruitment patterns adopted on the Mexican scene. It seems apparent there is need for changes within the Society of Jesus itself – changes demanded by the kinds of social reform contemplated – so that there may not be, nor appear to be, the excessive discrepancy of thinking and acting that presently prevails in the Society of Jesus”.

The Memorandum called for concern, not only for the victims of unjust power, but also for those able to hold political, economic, intellectual and social power within their hands. Concern for them, too, was indispensable for a true reform of the unjust temporal structures existing in Mexican society. The Memorandum conceded the need for a transformation of the Instituto Patria that would proceed by gradual steps to a radically new orientation. It called into question, however, the wisdom of a transformation as violent as the one proposed.

#### *Association Delegates Meet with Father General*

On March 20th, in conversation with the Delegates of the Association of Fathers of Patria Students, Father General acknowledged that, in his opinion, there had been a serious lack of communication and that the procedures followed for implementing Patria's reform were not the best adapted to the situation. He also felt, however, that these deficiencies did not justify abandoning the changes urgently required in the educational system nor the reforms required in the colleges of the Society of Jesus. He felt such challenges ought to be met with energy in order to jolt indifference and apathy, with concern, however, for the practical manner of carrying out the task.

In concluding his conversation with the Delegates of the Association, Father General told them they deserved his gratitude for the respect and cordiality they had shown him. One did not always encounter such attitudes, he observed, when dealing with similar problems in other parts of the world.

# JESUITS IN SECONDARY SCHOOL EDUCATION

*John E. Blewett, S. J.  
Executive Secretary  
International Centre  
for Jesuit Education*

During the past three years I have had the privilege of visiting with Jesuits working in secondary education in many parts of the world. Within the past twelve months I have participated in five major meetings of Jesuits in secondary education: in Shembaganur, India, three cities of the United States, and Rome. The meeting in Rome had a particularly international flavor, for it brought together twelve Jesuits from most western European countries, the majority of whom are responsible for coordinating Jesuit work in secondary schools in their country.

I have seen schools such as St. Alphonsus in Kurseong in North India, where teachers and students alike point with pride to the building they literally put up with their own hands. I witnessed an in-school television program at Strake High School in Houston, whose audio-visual system is described in another article in this Annuario. I heard the Jesuits

at Kalksburg, Austria, discuss their plans for the transformation of a venerable institution into what they hope will be a model for Austrian secondary education.

Informative though these meetings and experiences were, it would be absurd for me to pretend that I have a deep knowledge of Jesuit secondary school education. I am, however, willing to risk some generalizations about the direction in which Jesuit secondary school education is moving. Obviously, there will be exceptions to each generalization that follows, and none will describe accurately the exact situation in any particular country.

1. It seems clear that in almost every country the number of Jesuits in any particular school will diminish. The reasons for this are manifold, but the three following are operative in most countries: a) the number of vocations to the Society has decli-

ned during the past few years — in some countries, drastically; b) the apostolic desirability of having a large lay staff is clear to Jesuits in almost all countries; c) in Latin America, Africa and Asia especially, but in almost all parts of the world, Jesuits are more keenly aware of the need to bring educational opportunities to increasing numbers of students, both in and outside the formal school system.

With the increase in number of laymen teaching in Jesuit schools there is a concomitant realization on the part of many Jesuits that by working more closely with the lay staff and sharing with them some of the spiritual advantages they had, the individual Jesuit will increasingly serve as a religious catalyst in a larger team. In this way they will be trying to do more with less men.

2. I suggest as a second generalization that both Jesuit and lay staff will be increasingly concerned about the quality of religious education. It is clear that Jesuits are engaged in secondary education because they are convinced that they have certain values of a religious and cultural nature to share with their students. It is clear, too, that religious values cannot be shared in the same way today as 100 or 50 or perhaps even 20 years ago. In the larger world outside the school, even in countries where the majority of people are nominally Catholic, Christian values are questioned from many sides. Students quickly learn that in pluralistic societies men of good will differ even on very fundamental points. Hence, they bring into the classroom an attitude of questioning quite different from the generally receptive attitude of students of 50 and 20 years ago. It is not surprising then that Jesuits, like the parents of students, see the need to try to communicate the Christian vision in somewhat new ways.

3. In the third place, I would point out that, closely allied to new approaches in religious education, far greater stress on social studies and involvement in social action is to be found in many Jesuit schools. It is true that from the sixteenth century on programs of assistance to the needy have been included among the extra-curricula activities of stu-

dents at many Jesuit schools. Deeply embedded in the programs of apostolic formation of the Sodality of Our Lady (the Christian Life Communities of today) was an evident concern for warming the hearts of the young to the needs of the poor. Now, however, the stress in social formation is seen as more urgent. Further, through reflective study on social situations in their city or country, students are being encouraged to take a critical view of the social structures which in former days were largely accepted as "given".

The instructional program in social science at the Colegio de la Immaculada Concepción in Santa Fe, Argentina, is undoubtedly more advanced than that found in most Jesuit schools, but its stress on the development of critical awareness of major social problems is to be found in more and more Jesuit schools. Students in the last year of secondary school at the Colegio study the social sciences as their main subject. They first analyze a number of particular industrial societies, and then by comparing them become acquainted with the different political, economic and social systems and ideologies that underlie them. They then study underdeveloped societies and use as their model a particular country such as Algeria. Through study of the conditions in Algeria before during and after its independence, they come to see that the modernization of any society cannot be carried on merely by proclamations, nor is it assured by a merely political change.

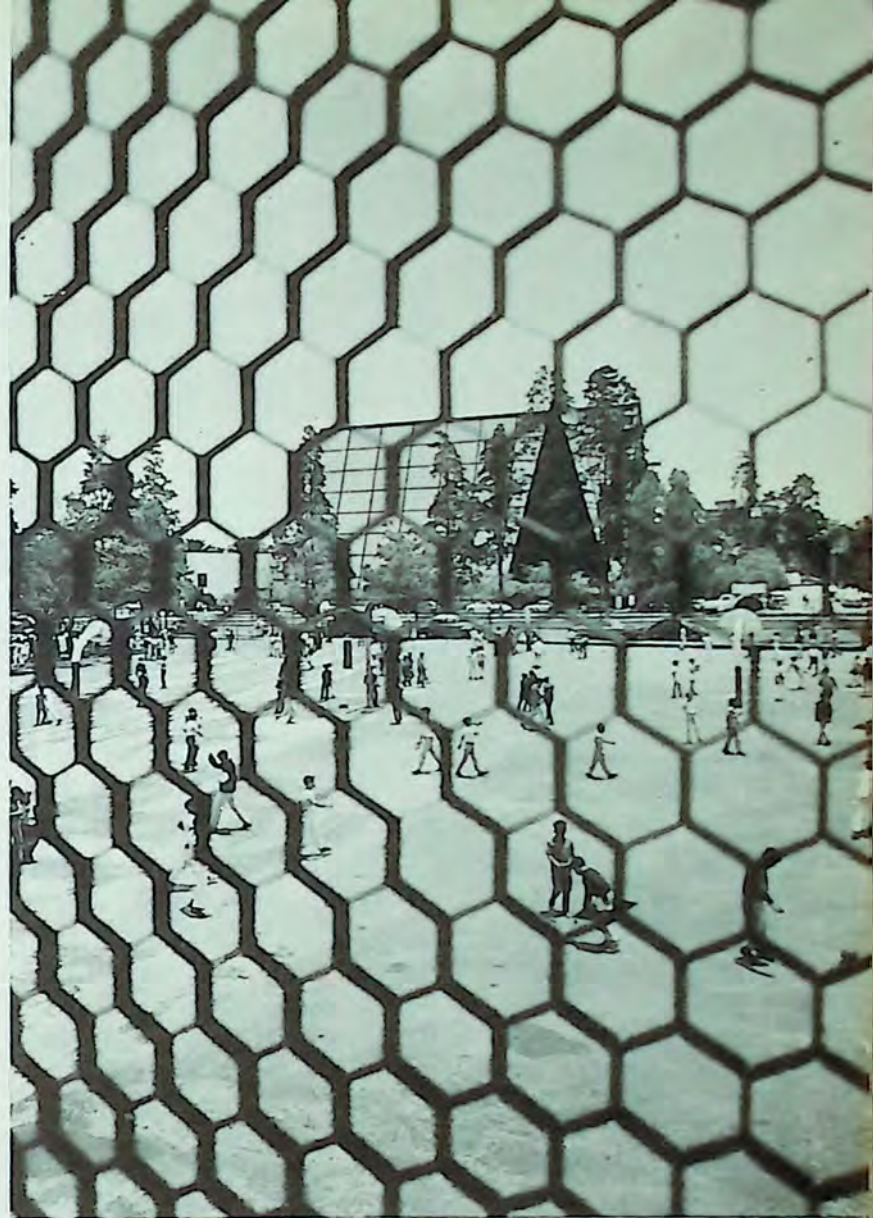
In an increasing number of Jesuit schools students are expected to spend part of their vacation time or their free time in programs of social action. In India this may mean efforts in village literacy programs. In the United States it may involve different types of service to minority groups, the aged, the sick and in general those in greatest need. In Latin American countries it may involve tutorial assistance to boys who are not able to attend school, or summer camps in remote areas where village development is important. It is clear that, owing to the age of the students and the complexity of social change, such efforts must be thoroughly planned and well supervised. It is very desirable, too, that

the students evaluate with their teachers what they have tried to achieve through such work. In and through this type of evaluation they learn how the poor and distressed, like themselves, have feelings of pride and a yearning for full human dignity. Further, they can be led to see that the reasons for inhuman degradation and indigence are often buried in outmoded traditions or social and economic structures which are in need of much improvement.

4. I would venture as a fourth generalization that Jesuit schools will increasingly have boards of consultation composed of teachers, parents and citizens concerned about the quality of education in their city. Further, the students themselves, especially those in their senior years, will be consulted more about matters relating to their own education. This trend toward greater participation on the part of parents and citizens and toward consultation with students is a reflection in the schools of the larger trend in society toward giving a voice in decision-making to all those affected by the decisions.

The importance of this trend can be better understood if we consider for a moment one of the many circumstances surrounding the transformation of the very prestigious Jesuit school in Mexico City, Patria. In December, 1970 the Jesuits announced that this school, catering to the educational needs of upper middle-class students, would be discontinued in present form and that they would devote more of their energies to educational work with students from economically more depressed families. The *London Times* on April 21 summarized the situation as follows.

One of Mexico City's best private schools has decided to close down because it feels that the kind of education it has given very successfully over the past 30 years runs counter to the country's need for social justice. The Instituto Patria, as the school is called, has been typical of Jesuit education in Latin America, serving efficiently the needs of the upper and professional classes and often charging high fees. This pattern of education, now challenged, has existed since the Spanish conquest.



Sports area of the  
Instituto Patria (Mexico)

In explaining this decision school officials reported that less than 50% of the parents of the enrolled students had made time to discuss the situation of the school when their opinions were sought. This real or seeming lack of concern of parents for the education of their children may perhaps be attributed to the fact that over the preceding years Jesuits had not made efforts to consult them regularly. Whatever the reason, the present generation of Jesuits in Mexico, as in most other countries, is very much aware that parents are the first educators of their children and that work in the school is often

of little avail if it is not well coordinated with the educational efforts of the parents at home.

Obviously, any movement toward increasing the participation of parents and concerned citizens in the government of schools leads to problems. Should the role of such groups be exclusively consultative? Should they have decision-making power on certain issues? If so, on what issues? Answers to these basic questions will differ from country to country depending on a variety of circumstances. Whatever the answers, however, it does seem clear that the Jesuit school of the future will be helped by different types of consultative, or even decision-making, committees composed of members of the school administration, teaching staff, parents and alumni or students.

5. In some countries Jesuit schools have had the unenviable reputation of being open only or largely to the wealthy or to children from upper middle-class families. This is especially so in countries where no government support for private education is provided. Since the cost of education in most countries is rising, sometimes in very sharp fashion, I suggest as a fifth generalization that Jesuits have become more and more conscious that they must refuse to be victimized by financial circumstances beyond their control. Hence, in Spain, the United States and some countries of Latin America, Jesuits have worked together with other concerned citizens to call to the attention of their governments the injustice of present methods of distributing tax money for education. Since, however, no changes in the flow of government money can be expected overnight, they are also trying to expand the number of scholarships for deserving boys of poorer families. Some few schools are using sliding scales of tuition: that is, the full, real cost for the education of the student is charged to parents who can afford to pay it, while parents of more modest financial means are charged only part of the cost, according to their ability to pay. The difference between what they pay and the full cost of the student is made up by benefactions and the contributed services of the Jesuits.

In and through all the momentous changes now occurring, it is clear that the imaginative, dedicated teacher is central. No number of scholarships, no programs for relating school to the surrounding community, in short, no changes will produce better schools if the teachers – Jesuit and lay alike – are not fully prepared and do not command the respect of their students. I would like to close this brief summary with a somewhat lengthy description of the characteristics of a good teacher, as proposed by one of the outstanding Jesuit educators of Australia, Fr. Wallace of Athelston.

He must encourage freedom, he must exercise authority, and he must respect his pupil as a person. And all this in a confident atmosphere of loving trust. He must himself be sure of essentials, confident in what he is doing, confident in his charges, generating certainty and stability... He must not be timid, unsure; yet he must not stifle the mind he is meeting by the imposition of his own ideas from on top. If he is neutral on important matters... he may give the impression that he has no convictions, or that the pursuit of truth is not valuable. Such neutrality leads to indifference or confusion, and is not education. He can be positive, if he is reasonable. He will respect a pupil's right and duty to think, and will respect his opinion if he has earned this right by studying the subject... If the teacher can... develop an atmosphere of confidence so that pupils are not afraid to speak their mind, if he can show that on essentials he is sure of what he holds, if he is ready to look at all sides of a question – if, in a word, he communicates his own love of the student – he has solved the dilemma that presents itself to all teachers (and parents) – how do you reconcile authority and freedom... Jesuit schools strive to develop a questioning mind, a thinking mind, not a 'brain-washed', 'fact-crammed' mind. Let us not complain, then, if our pupils begin to question even what we do. They are our successful students...

# THE MASS MEDIA

There is a fourth type of ministry, which we must say is at once a means of diffusing ideas and of promoting education in the world of today, and which now exercises the greatest influence on our contemporaries, and appears to be an excellent way of preaching the Gospel itself in a more effective manner. I speak of those so-called "Mass Media", which exercise essential roles in all human association, and on which no small portion of mankind depends for information, entertainment, and their way of thinking and acting. The importance of this new human invention escapes no one, but we must confess that we, as sons of the Society, have not yet become truly conscious of our

undoubted responsibility in the face of this manifest reality. We have the means ready at hand whereby we can reach a countless multitude of men, if we know how to use it patiently.

In the sixteenth century our Society did not hesitate to adopt fully and use the culture and technical means of that age. Our Fathers and the schools of the Society fostered the humanities, oratorical skill, scenic representations, technical development of every kind in that time, rejecting nothing but rather using all means for the purpose of gaining the world for Christ. What Ignatius, Xavier and so many others of our first Fathers did, we too ought to do.

Our Society ought to ponder this point seriously and diligently, that it may not be so weighed down by old practices that it loses the flexibility of its original charism.

To your consideration, my dear Fathers, and through you to the consideration of your Provinces I would like to commit this solicitude of mine, whereby I would judge that we can accomplish much more for the service of souls if we learn how to use rightly these modern instruments of the apostolate, if we consider those Mass Media and all who toil in them as part of our present-day apostolate, if finally we offer our cooperation in preparing, aiding, directing those numberless men who devote their efforts to means of communication of this kind.

It does not escape you how useful these means can be for the formation and instruction of Ours, as experiments conducted in some Provinces clearly prove.

I know the matter does not lack difficulties and that it is impossible without careful study, but it is well known how rich are the rewards of this labor, provided only it is done in the right way and suitable means are used to pursue the purpose we intend.





Second floor of Moody Library houses 56 carrels, 14 in each of four sections distributed around a central clearstory

# S.J.E.T.

## STRAKE JESUIT EDUCATIONAL TELEVISION

*HOUSTON, USA*

Like educators of all times, teachers today must be able to communicate with their students in ways that the latter understand. Since in technologically advanced countries practically all young people live in a world of cinema, radio, and television, they have become accustomed to learning through these media. Hence, teachers in these countries are incorporating into their ways of instruction these contemporary means of communication. The following account reports on some new styles of teaching and

learning being used at Strake Jesuit high school in Houston, Texas.

SJET is an acronym for Strake Jesuit Educational Television, but we call it affectionately "The System". The System is a good friend in a secondary school where innovation in education is the main reason the faculty has gathered. It helps carry the burden of instruction when information rather than assimilation is the need. It frees the teachers to work with their students individually on that other

more important part of education and relieves them from having to set up screens and thread projectors, check out tape recorders and find someone to operate the machinery for them. "I was able to devote my time to planning the educational aspects of my program instead of worrying with machinery", commented one social science teacher after his class watched and discussed a video tape on cultural factors in civilization, "and I had the security of knowing that these elements were taken care of for me".

The System is a mating of a dial access audio system with a television RF distribution system that provides 41 channels of audio and six of video to each of about 80 stations on a six-building campus. About 30 of these stations are in classrooms (all of the classrooms on the campus) and the remainder in study carrels on the second floor of the school library (Fig. 1). Each station (Fig. 2) has a telephone dial with a TV receiver connected by cable to the central control room on the library's first floor (Fig. 3). To play a tape in audio only, a teacher in his classroom or a student in his carrel dials a number according to a weekly catalog of dial numbers. The sound comes out of the TV receiver in

the classroom, (Fig. 4) which also serves as an amplifier and speaker system for the audio, and out of the headsets in the carrels. To view a television program, the user dials the operator in the control room and requests by voice the program he wishes to see; an available channel is assigned and the program is played on a video tape recorder to the remote location. Films, slides, and filmstrips may also be played this way without the need for setting up cumbersome equipment in the classroom.

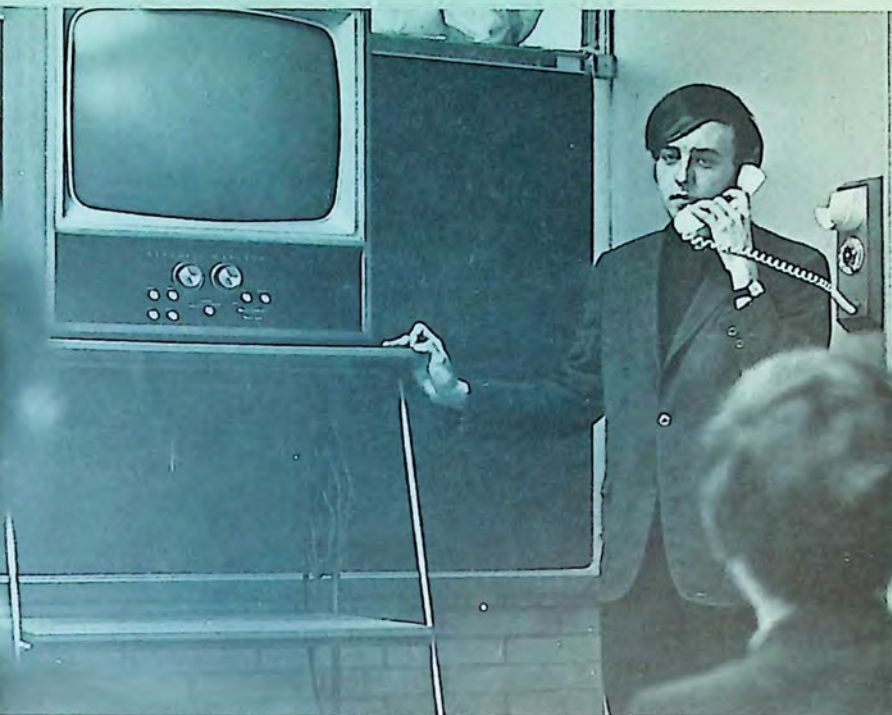
After a two-year design phase and one year of installation, the system went into operation in September, 1970 for the purpose of making the use of audio-visual material easier (and therefore more frequently used) for teacher and student, and for moving the school closer to its goal of individualized instruction. In the short time it has been in operation the system has shown that it is suited to achieving these goals: with steady production of software for the system the number of video programs played per week to the school (both to classrooms and study carrels) has increased to an average of fifty with a high of 103 in a single week (Table 1). Audio, because it is accessed directly by the user, is more difficult to tabulate by counting uses;

**Typical carrel is TV-dial equipped.  
Headsets are checked out by students  
as they enter the media center**

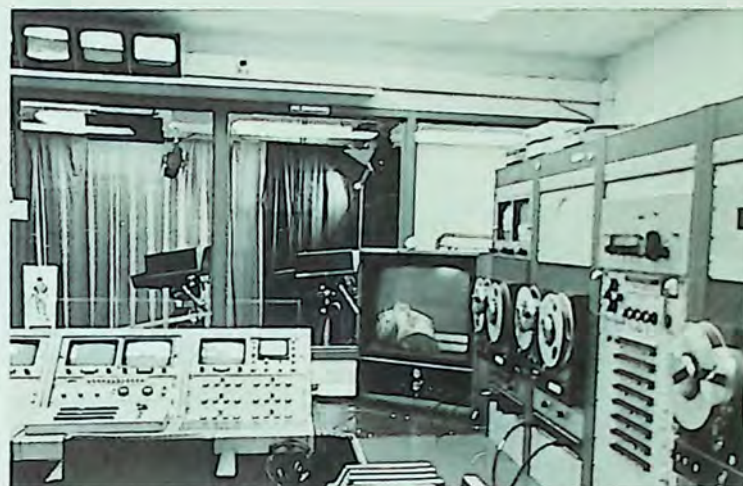


**Student attendant at intercom console  
in the control room responds to requests for TV  
programs from classrooms or carrels**





Each classroom is equipped with a TV receiver on roll-about stand for ease of replacement and positioning



Control room showing video production console (left), distribution channel monitors (top left), and VTR and equipment racks (right)

however, spot checks indicate about 100 programs per day are played for the students of this 400-student school.

Reasons for this success? Perhaps a happy combination of elements has made it possible. The first is clearly the enthusiasm of a faculty which has gathered at the school with the unifying desire of innovating in education. The second is probably the policy of the school which set up the facility with an uncompromising eye for quality. The thinking behind this latter policy is that the consumers of the material to be presented on this system are expert critics in audio-visual communication, having watched and listened to so many thousands of hours of television, records, tapes, and radios by the time they enter high school. With this firmly established, it became clear that only as near as possible to professional standards of quality in machinery and production would make the project a success.

Therefore, the television studio was equipped with three cameras with 10:1 zoom lenses (Fig. 5), three more film cameras were designed for 16mm movies, slides, and filmstrips (separate cameras, so that each unit could be used as a separate broadcast device without tying up the rest of the production

facilities). Switcher/fader, special effects generator, five color video tape recorders, and 6RF channel modulators completed the video installation (Fig. 6). Electronic editing was added for easy assembly of remotely recorded segments (Two of the video recorders are portable but when they are not recording an experiment in a chemistry lab or political speaker in a government class they are connected as playback devices into the system). Because of the complex nature of this machinery, a television technician was employed to work full time on maintenance and repair. A media center assistant was hired to oversee the use of the carrels, help students with minor technical problems, and do clerical work for the system and the faculty. And a full time director was retained to oversee the facility.

But these three people are far from enough to produce quality television programs for software, although they are quite adequate for manning the distribution facilities. For this production need, the students themselves were enlisted to participate in making the programs for their own education. Therefore, in the summer before the system went into operation, a group of 40 students and a couple of faculty members were treated to a course in televi-

sion production by an instructor hired by the school from a nearby state university. For six weeks they worked on camera operation, picture composition, directing, audio mixing, graphics, and all the dozens of skills necessary for television production. A graphics department was carved out of a library work room and fitted out with drafting tables, paper cutters, and the paints and papers for making signs, slides, graphs, and the like (Fig. 7). To allow for the greatest possible development of student talent, even incoming freshmen were allowed to take the course in limited numbers so that those interested would be able to spend a full four years working with the system. The first question directed to the instructor in the summer course, after his brilliant introduction to the operation of a television camera come from the smallest eighth-grade present: "Can't the camera be lowered any further than way up there?". But in about two weeks, the same tiny student was confidently giving his cameramen directions over the intercom as he sat in the director's chair at the production console, his feet dangling self-assuredly four inches off the floor.

From this pool of trained students, the cameramen, lighting crew, audio man, floor manager, and occasionally even directors are obtained on a volunteer basis for production of programs during free periods, after school, and on weekends... and they take the jobs with the fierce seriousness of which adults are only occasionally capable.

A spin-off of the summer course has been the student production in which students organize and produce their own programs either instead of writing a term paper for a course or for the simple delight of expressing something they want to say in picture and sound. Of course, they have none of the "linear" hangups of their teachers and so go right to the heart of their message with a maximum of creativity (and often a maximum of poor techniques when they haven't prepared sufficiently). For example, teachers were recently giving the production of a television program about the Civil War in several of its aspects to groups of five students in place of assigning term papers to them. Each group researched the topic with a view to communicating through

pictures and sounds, and not merely through words, their insight on the conflict that divided the nation. Then each group met with the audio-visual director to exchange ideas on doing the program. The script was rewritten until it was in producible form. The teacher worked with the group as part of their "crew" helping them to tell the story they had understood. In this way, he became a participator with them in communicating insights instead of the "enemy" threatening them with final examinations.

The teachers themselves have done their share of creating visually to make the system work for them as well. A complete series of senior level theology is being used to carry the total burden of instruction for part of this course. Some students completed the course in half the allotted time since the system allows them to dial in the programs when they are disposed to receive the information. The final test scores showed the smallest percent of failures in this course in the past ten years. Another series in advanced biology in nearing completion with behavioral objectives spelled out clearly, testing and validation procedures established, and educational goals clearly distinguished.

It is noticeable that, since the teacher is producing a program or series for television, the permanence of the product and its possible future usefulness force him to examine carefully his objectives before undertaking the admittedly painful process of minute planning for a television program. In this way, the machinery helps the teacher be truer to his ideal as a teacher rather than threatening him with possible replacement by machines. The following examples illustrate how teachers and students utilize the equipment.

A journalism teacher has included television journalism as part of his course and now has the staff record the evening news from two of the networks for a/b comparison in class; each networks reporting of identical news stories is sometimes edited together to show the differences in emphasis given by the reporters. A Spanish teacher tunes in the program "Sesame Street" during class, turns off the sound, and lets the students make up dialog and stories in Spanish to go along with the picture. The principal



**Production studio to Control room.  
Three B & W vidicon cameras  
and studio lighting are student operated**

addresses the student body on important issues to them and the school via the more personal medium of television rather than in the general assembly. Films on drug abuse during drug-emphasis week are shown to the entire student body, each class in its homeroom with a teacher present for discussion, via the television system instead of in unwieldy and noisy assemblies. Language teachers have the tapes currently being used in the language laboratory duplicated on the audio-dial system for review by their students during free periods (The language lab is tied into the dial access system so that any program in the library is accessible to the language lab directly via cable). 150 classical music tapes of 6 hours each have been recorded, placed in the audio library, and indexed (in the card catalog) according to selection, composer, orchestra, and conductor. About ten times that number will be prepared.

Exciting as these adjunctive uses of television are, the SJET system has most clearly justified its existence when it has been used as part of the core of the curriculum. This has occurred most frequently when the faculty produced series of programs for their own uses. In these instances there is no question of the content or approach not matching the classroom teacher's objectives since the classroom and television teacher are the same person.

To accomplish this full integration of media and classwork Strake Jesuit high school hopes to carry on a series of summer workshops where teachers can plan, write, and produce the materials which will become an integral part of their courses.

As it is used increasingly, the System will expand to help teacher and students communicate in ever better ways, and thus individualized instruction will become more prevalent.



## JESUITS AND

# THE COMMUNICATIONS

Left, the antennas of the Ateneo of Manila, which maintains TV education programs  
Right, other antennas of Panama, to pick up programs transmitted by satellite

Father General, speaking to the assembled Fathers Procurators at Rome, 5 October 1970, designated as one of the most important areas of the Society's apostolate that of the means of communication, and set forth some general directives on the subject.

The pertinent question is: what place does this service occupy in the present activities of Jesuits? Without attempting a complete evaluation we are presenting certain statistical data and some reflections thereon. The account is derived from three main sources:

- 1) the general survey of the Society,
- 2) the current correspondence of the

Roman office JESCOM (Jesuits and Communication) with Jesuits occupied in this field,

3) the information gathered with a view to an index or listing of these Jesuits. This is drawn mainly from the "catalogues" of the Provinces for the year 1970; it is supplemented by facts furnished by those involved.

### *Observations on geographical distribution*

The sum-total of Jesuits listed as exercising an apostolate in the field of social communications (omitting the press) comes to 593. Some recent indications sug-

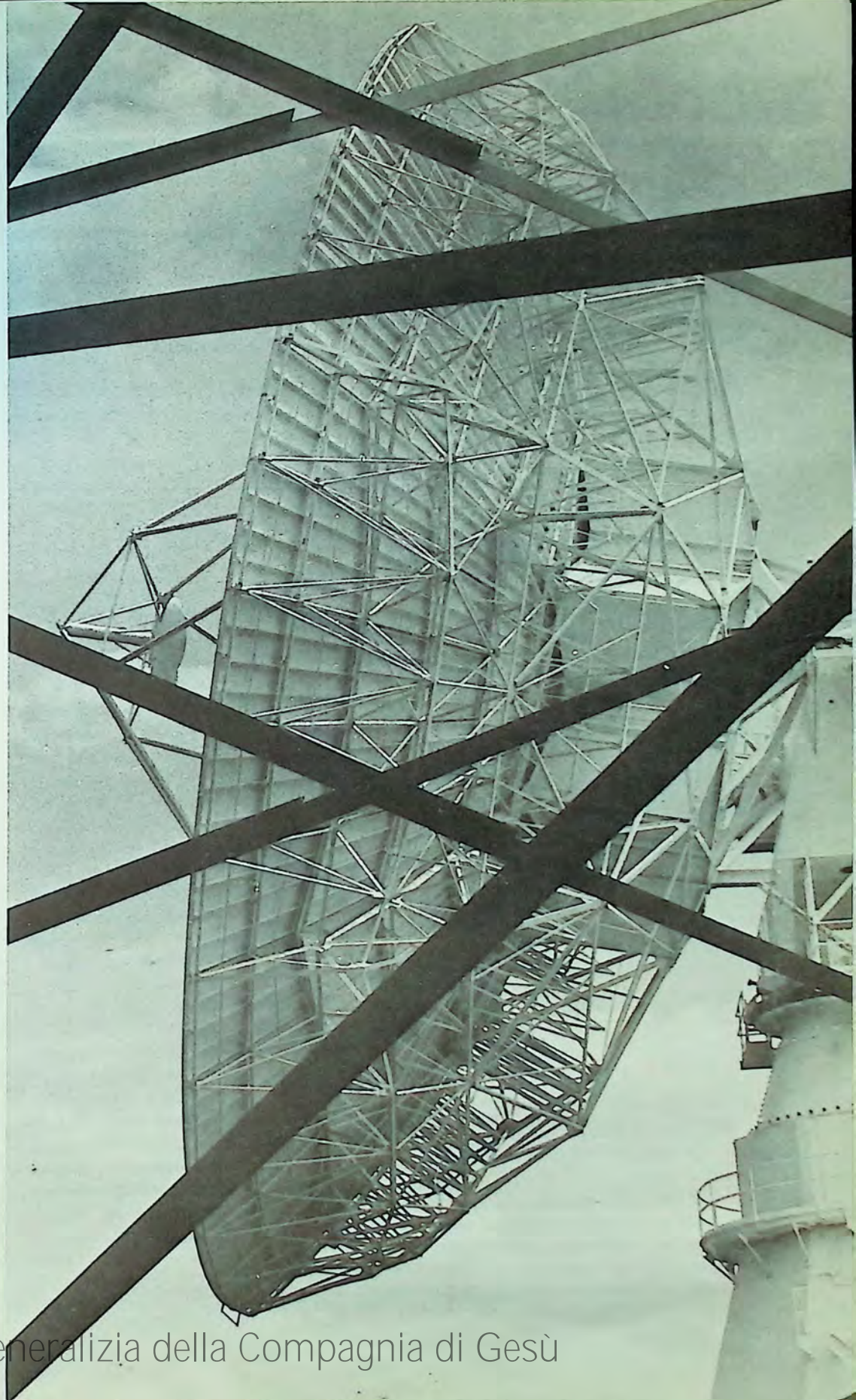
# MEDIA

*Ramón Aguiló, S. J.  
Rome*

gest a figure slightly higher, especially in the United States; in other regions, however, the numbers should certainly be reduced. In general the actual statistics correspond well enough to the real situation.

What are these approximately 600 Jesuits compared to the whole Society? This numbered 32,898 at the end of 1970 (including, of course, a large proportion in formation and a certain number of men whose age or health reduced their activities considerably), according to the figure made public by the general Curia in 1971. That gives a percentage of 1.8 or .018.

How would this proportion compare to



the percentage of Jesuits committed to other apostolic fields? Here, as in other spheres, we must not exaggerate the importance of arithmetical data, since the work of one man or of many men can be multiplied by the very nature of the cir-

cumstances of employment.

Besides, the following correctives must be considered:

1) The Jesuits devoted "full-time" to the apostolate in question are relatively few. The majority of those involved are

also engaged to some extent in the other more ordinary tasks of the Society such as teaching, the direction of associations, priestly ministries properly so-called.

There are comparatively few also, though the number is increasing, who ha-

### JESUITS ENGAGED IN SOCIAL COMMUNICATION (not including the Press)

#### STATISTICAL SUMMARY 1970

Assistancy	Gen.Act. or Var.Act.	Radio			TV	Film		A-V	Teach	Inf.	Stud.	Other	Total
		D.	A.	P.		Ac.	Cr.						
Italy	13			5	1	12	1		2		2		36
Germany	9			5	2			2	1		5	1	25
France	12			4		2	2	3	4		1	1	29
Spain	17	7		12		21	26		9		4	1	98
England	15			6	3	11	4	2	6	1	6	3	57
United States	20	14	17	1	3	5		7	19	1	15	11	113
Slavic	7			4		1							12
Latin Amer. (South)	23	3		17	1	4	2	1	6		3	1	61
Latin Amer. (North)	18	1		12	2	16		3	19		8	3	82
India	10			1		8		14			4	4	41
East Asia	29			1	2	1			6	3	1		43
<b>Total</b>	<b>174</b>	<b>25</b>	<b>17</b>	<b>68</b>	<b>14</b>	<b>81</b>	<b>35</b>	<b>32</b>	<b>72</b>	<b>5</b>	<b>49</b>	<b>25</b>	<b>597</b>

Gen. Act.: Jesuits engaged in general activities (Secretary, Advisor, Promoter, etc.)

or  
Var. Act.: and/or (simultaneously) various activities.

Radio: D - Activities at the management level;  
A - Various activities;  
P - Production activities.

TV: Activities, generally of production.

Film: Ac - Various activities in cinematography (cine-forum, Director of Cinemas, etc')  
Cr - Film Critic (also includes the censors)

A-V: Audio-Visual Means activities.

Teach: Teaching activities in the field of communication'

Inf.: Information activities in the field of communication.

Stud.: Studying Social Communication

Other: Activities that cannot be categorized (Foto-Clubs, etc').



ve had two or more years of study preparing them specially for the world of the *mass media*. But a larger number can be counted who have participated in seminars on communications.

The largest contingent is found in the United States: our statistics show the number to be 113. But a report prepared for the United States and entitled *Jesuits in Social Communications* speaks of 422. This striking discrepancy is minimized if this fact is considered: the author of the report included in his total not only the Jesuits indicated by the annual Catalogues of 1970, but others who figured in preceding catalogues and who subsequently ceased to work in our field. Moreover it comprises in its count some Jesuits who are undoubtedly interested in the communications media, but who are active in the field only as a side line or a pastime.

Besides, the "Assistancy" or combination of the American Provinces is the most numerous in the Society, with 7,442 at the end of 1970. Taking a mean between the result of our computation and the figure in the American report, we get a percentage of 3,3 (.033), or a little less than double the general percentage for the whole Society.

It is also a fact that the United States is the most advanced country in the area of the *mass media* as in some other spheres: well-known statistics bear this out.

After the United States comes Spain with 98 Jesuits out of 4181, or more than 1.8 per cent. The situation of the Church in Spain evidently favors the intervention of ecclesiastics in this field of activities. Several Jesuits are engaged in the national organizations of radio as well as television, in the stations depending on the Church, which form COPE — "Chain of popular Spanish programs" — which includes a group of 45 radio broadcasting stations, and also in certain stations belonging to private enterprise. The activities in the field of cinema are connected chiefly with the halls attached to the col-

leges and associations which have given birth to cinema clubs.

In the socialist countries the activity of Jesuits in the *media* is reduced perforce to very few instances. In most cases, except in Poland, it is nil. On the other hand, in the third world the communications media are developing rapidly at present and an increase in the activities of Jesuits at this level is observable.

#### *Observations relative to the different communications media*

The largest number work in the cinema, 116, nearly a fifth of those occupied in the *mass media*. Actually there is often question of service limited to the sphere of college and university students or of groups animated by the Jesuits. These tasks comprise chiefly the direction of theaters in our establishments, the organization of forums, works involving criticism and censorship.

Chronologically the cinema was the first of the three great modern means of communication and the first to engage the attention of Jesuits—though some of these, especially professors of physics in the United States, Latin America and even Africa, very early, before 1920, worked in the field of radio, notably Fathers Rueppel and Kremer.

The second area is that of radio; it occupies 110 Jesuits, or a little more than 18 per cent of the total. The Society has charge of certain radio stations in the United States, in Latin America and in Spain. Besides, some program production centers have been formed and are still being established, which have attained a notable development in the Philippines, in Formosa and in other countries of the Orient, as well as in Latin America (at Caracas, Bogota, Rio de Janeiro, Montevideo).

Let us not forget the rather high number (173 Jesuits, 29 per cent of the total)

whose activities cover several areas and for this reason cannot be assigned to any determined field. These Jesuits exercise their apostolate in securing coordination or information, from the fact that they work in an organization peculiar to the Society (JESCOM at the various levels), or in a non-Jesuit institution, in national or international offices. This "pluri-dimensional" character undoubtedly presents some hazards. The same can be said in general of work on the international level, which nevertheless does occupy a good number of Jesuits.

Following the information of JESCOM we count nearly 60 Jesuits, who, in different centers and especially at Rome, cooperate in organizations like Vatican Radio, SEDOS (Service of documentation and studies), UNDA (Catholic international office for radio and television), OCIC (Catholic international office of the Cinema), SODEPAX (Mixed Commission for the development of peace), the Pontifical Commission of social communication media.

Many Jesuits are also found in the services for the formation of professionals in communication, in some special schools and in some university departments. These centers of formation are found nearly everywhere in the world; especially in the two Americas but also in the Far East we note the presence of Jesuits in this special area.

#### *JESCOM*

Fr. John Janssens, General of the Society from 1946 to 1964, had established for each Province the post of Secretary for the apostolate of social communications; he had determined the functions of these secretaries; they had above all a role of promoter, counsellor and coordinator. Subsequently some secretariats have been established not only in the different Pro-

vinces, but by Assistancy or group of Provinces, with a central organization at the Curia in Rome.

This last Secretariat took on more stability by the constitution in 1969 of an office with a full-time head. The other secretariats have been developed little by little according to the variable forms in keeping with regional circumstances.

It is thus that the first of its kind, JESCOM-EA (for the Jesuits of Eastern Asia and the Far East) came to birth. In several European countries national Commissions were formed. Similarly in the United States, Canada and Latin America various Secretariats and Commissions have been created, from which we may expect effective action.

At present eight of the twelve Assistancies possess their own secretariat. Of the 98 Provinces or analogous divisions 63, nearly two thirds, have their secretariat.

#### *A glance at the recent past*

A fact to note: the first Jesuits to interest themselves actively in cinema and radio did so from a scientific point of view rather than according to a directly pastoral angle. Often these were physicists who were studying the new techniques, and made them known, or even devoted themselves to personal research and experience in these areas.

Before there was an awareness of the commercial utilization radio now enjoys in the United States Fr Rueppel, at the University of St Louis, and Fr Kremer, at the University of Marquette, had already launched some modest broadcasting stations. A little later Fr Descote, director of a seismological observatory in Bolivia, and Fr J. Comeliau, in the Belgian Congo, established stations which still exist.

At the same time preoccupations relative to the cinema were developing. There was question at first of isolated attempts, born of personal initiative. In 1956, at

the time of the Festival of Venice, three Jesuits met by chance and conceived the idea of calling for a meeting of those of their confreres who in one way or another exercised a similar activity. The following year 23 Fathers, representing seven European countries, met at Genoa — the first meeting of Jesuits working in the world of social communications. Their conclusions were submitted to Fr General. They concerned themselves with the cinema, leaving aside the other *mass media*, already on the way to development; they insisted especially on the necessity of preparing some qualified Jesuits for the apostolate in the sphere of cinematography.

Congresses or meetings followed in quick succession: Chantilly (1958), Shrub Oak-NewYork (1962), Tokyo (1964), Manila (1965), Mexico (1965), Rome (1966), Manila (1966, 1968), New Orleans (1971), had their world or regional conventions. Nearly always the chief point of interest was the preparation of Jesuits.

The Fathers General pursued this problem: Fr Ledochowski, Fr Janssens, Vicar General Swain, Fr Arrupe. In the beginning there was question rather of precautions against certain dangers; it can be said that about 1962 Fr Janssens indicated a new and more positive orientation. He himself wrote in 1963: "If it is asked what the attitude of Jesuits has been up to now respecting the employment of the communications media, we must acknowledge that in general our intervention has not been sufficiently effective".

The last two General Congregations also concerned themselves on this score. That of 1957, without producing any decree, traced some directives on the matter. That of 1965-1966 treated of it on several occasions, devoted decree 35 to the subject, and the principles and norms of this decree supply the orientation for the present efforts in the field.

#### *Prospective*

In the Society we are witnessing in this area a vigorous evolution but one that escapes measurement by statistics.

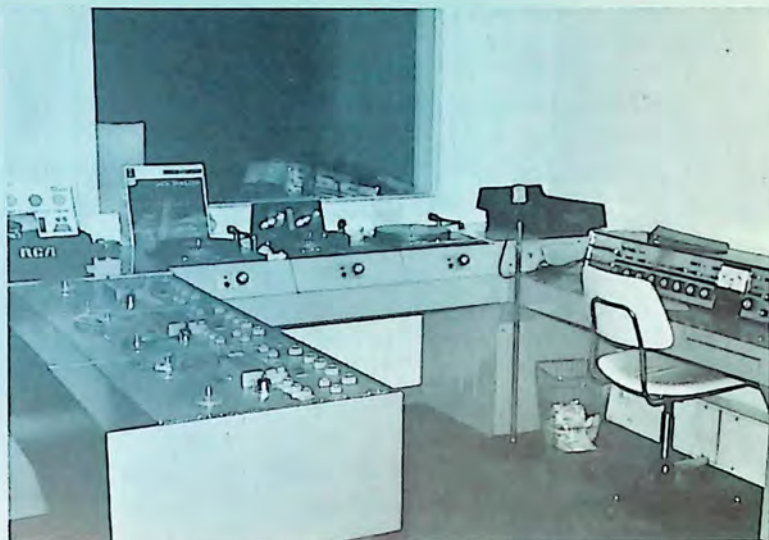
People are vividly aware of the importance of the electronic escalation of these years. We cannot but be struck at the more and more massive use of new technique following the two lines signaled by Edgar Morin: that of the greatest planetaryization and that of the greatest individualization: the satellites and the cassettes.

In the Society the *media* are put most of all at the service of education, an apostolate which devolves by special title on Jesuits (radio schools, developed above all in Latin America, closed TV circuits, cinema in our teaching establishments). We are concerned to make progress along these lines.

The collaboration of Jesuits devoted to this type of work is intensifying. In this field also ecumenism is being practiced, and forms of work involving teams are multiplying. Some excellent results in the Far East and in India have been due to the effort at cooperation; some progress is under way in Latin America. In general there is a tendency to international coordination.

In addition, there is an accent on the careful study of the human phenomena and problems of communication. Here it is necessary to notice the projects under study or on the way to realization, as that of a Center of research on communication, and to recall the document: *Jesuits face to face with social communications*.

How can one represent the service which the Society will render to the men of tomorrow? The answer depends undoubtedly on our capacity to manifest without too much delay some ideas and results involving know-how and imagination.



Control room, Radio Seville,  
showing console



A section of the control area  
of the education programs of, Radio ECCA  
(Canary Islands)

## THE SOCIAL COMMUNICATIONS MEDIA IN SPAIN

*José Antonio de Sobrino, S. J.  
National Secretary MCS*

The practical possibilities of apostolic service in the field of the audiovisual media are deeply affected by the economic and political conditions of the country involved.

First of all, before one considers the possibility of making use of the audiovisual media of cinema, radio and television, it should be kept in mind that their employment presupposes ample financial resources. Besides this, there should be adequate legislation permitting the free use of these means.

In this respect Spain has presented — within

objective limits of which we will speak below — leeway for opportunities which, in part at least, have been utilized by Jesuits. Naturally, the apostolate of the Society is carried on within in the framework of the general action of the Church, which in Spain is determined by the particular concordat statutes which govern the relations of Church and State; these norms regard especially radio and television; cinema and the press are left pretty much to private initiative, as in other countries. Let us review briefly what is being done in each field.

## Radio

In accord with the statutes referred to, the Church possesses a chain of broadcasting stations, called up to now *Cadena de Ondes Populares Espanolas* (COPE). This operates on the base of a licence, granted by the State, allowing one station for each diocese; in fact 44 such stations function today.

Our action takes place within this framework, and at present the Society directs five stations in the "Province" of Andalusia, three in that of Toledo and two in that of Loyola. The ownership varies according to circumstances; but in general there is a contract with the Bishop of the diocese, according to which Ours are responsible for the acquisition and installation of all the material and for the execution of the programs. Consequently we designate, with the approbation of the Bishop, the director of each station: we recruit the personnel and enjoy freedom in programming. A few restrictions affect the diffusion of news, according to state legislation affecting all private radio stations.

The stations of Andalusia are the oldest; the first of these, *Radio Vida*, of Seville, occupies 25 persons full time, and now handles local news. Its broadcasts are much appreciated by the public; soon this Center will be converted into a producer and distributor of programs for other stations. It will also initiate an experiment in color TV, in closed circuit.

The station in the Canary Islands is distinguished by the fact that it is devoted entirely to the service of education. Any programs that do not concern teaching merely serve to support and stimulate its pedagogical efforts. This station has developed original teaching methods (reported in the *Anuario* in 1964), and has engaged the good offices of 215 professors; it has registered a total of 18,000 students. For its meritorious work this station has received two national awards, one from the State, the other from the Church.

To an increasing degree it can be asserted that the other stations also are manifesting a greater interest in education, with a combined program of

broadcasts and publications. The radio listeners prepared by this teaching can pass official examinations and thus qualify for advanced educational centers.

The station programs run for 18 hours usually, from 7.30 A.M. to 1.30 A.M.

The freedom in programming granted by Church and State eliminates the problem, otherwise so delicate, of the space given to religious broadcasts, both as to duration and scheduling. Actually we schedule these broadcasts at what seems the most convenient time; the general structure of the programs is determined by pastoral criteria and so our stations become veritable instruments of the apostolate. Likewise, the coordination established between these different stations makes it possible for each one to broadcast programs prepared by the others.

Some interesting examples of programming: *Radio Granada* has an early morning program for university students; *Radio Vida*, of Seville, beams nightly broadcasts for truck-drivers on the road; *Radio Loyola* has bilingual broadcasts, in Spanish and Basque: its broadcasts for women occupied in house work enjoy an enormous popularity and have won a national award for the best program of the country.

*A word on the economic situation.* In general it has followed this procedure: the expenses for installation have been covered by some grants or private foundations, or even the Society has met them with endowment funds or with similar sources of assistance. Some stations receive loans on favorable terms from public or private organizations, and these borrowings are paid back gradually. The costs of operation are generally covered by revenues accruing from publicity. The stations of the Church, therefore, are established on a contractual basis, and in the majority of cases, the advertisements permit the balancing of the budget. In regard to the costs for the teaching programs, these too are covered by official subsidies plus a modest contribution from the beneficiaries, who in turn are supplied with scholastic material and receive personal visits from instructors dedicated exclusively to this service.

In addition to the radio stations belonging to the Society, some Fathers and scholastics participate regularly in the work of other stations, notably that

of the National Radio of Spain, in Madrid, whose broadcasts cover the entire country. At Madrid Fr Raphael de Andrés for some years has been in charge of broadcasts of a religious character, some weekly, some more often, even daily. Fr Angulo directs a religious program for Radio-Bilbao, which was honored recently with a national award.

### Television

In this sphere the law does not allow the same liberty as in radio. The two TV chains belong to the state and operate with strict dependence on the Ministry of Information and Tourism. TV has a "conference for religious programs", presided over by a Bishop and made up of nine members, of which two, at present, are Jesuits. This conference enjoys a certain latitude and exercises a control over the

Father and so follow with like  
attention a class beamed by Radio ECCA

religious programs. For some years past, besides certain occasional interventions, the weekly broadcasts have been managed by Fr de Andrés (with his program entitled *Good Night!*, late in the evening on Sundays and feast days) and Fr de Sobrino, who for three years has directed the religious program *New Eyes*, which is a half hour program transmitted about eight o' clock in the evening, and which this year received the National Award as the best religious program. Fr Oleza has habitually collaborated in a quiz program: *Cuestion urgente*.

In a word, the apostolate in TV is conditioned by the concrete possibilities which the collaboration with the state organizations offer. One may well envisage collaboration with Spanish language stations in Latin America, by the despatching of programs produced in Spain; but even this project depends for realization on the solution of various economic and juridical problems.



## Cinema

In regard to the cinema our principal activity has to do with teaching, film criticism and the service of the Cine-clubs, both those directed by the Society as well as others. Fr Staehlin has been a pioneer of this movement; he established and at present directs the Summer Session course in Cinematography at the University of Valladolid; at the State University of Madrid he occupies the chair of cinematography in the Department of Philosophy and Letters.

The younger Jesuits have also become involved in the apostolate of the cinema, in the direction of cineclubs and in film criticism.

The review *Reseña* has received a National Prize for criticism; recently Fr Norbert Alcover was elected president of the Spanish Association of Cine-clubs. Still much appreciated as a short course of lectures on the cinema is the book published by

Fathers Gallego, Rodenas and Lamet, *Lecciones de cine*, which obtained a critical award as the best teaching work on the cinema.

## The secretariat

Each of the seven Provinces of Spain has its secretariat for the communications media; together with the National secretary they constitute the National Secretariat. This National Secretariat is recognized as "interprovincial", and depends directly on the "Provincial of Spain" (In Spain, besides the seven Provincials or major Superiors of the seven Jesuit Provinces, there is a "Provincial of Spain", with a particularly broad mandate in the sphere of coordination). At present the Secretariat is governed by provisional *Statutes*. The seven Provinces contribute to underwrite the estimated costs.

We do not pretend in this brief account to sketch all our activities or even indicate the total number



During the six years that Radio ECCA has been functioning about 60,000 persons have followed its radio courses. One can easily imagine the complicated file system



Once a year the students of Radio ECCA meet – and they usually fill a stadium – to celebrate, to get to know each other and to participate in a religious and cultural ceremony. In the photo Fr. Villen addresses them

of Jesuits devoted to this apostolate. On this point the reader will find information in the preceding article of the *Anuario*. Let us be content to say that in Spain at present 31 Jesuits are occupied full time in this field; 19 others are engaged part time, and about thirty young Jesuits are preparing themselves for it by special studies.

To conclude, *a realistic note*:

The apostolate in question is only in its beginnings, and only with patience will it surmount the principle difficulties of a triple order:

a) From an economic point of view, the infrastructure of these works is very costly. While in the field of education there already exist many works which require nothing more than development and relief of personnel, in this sphere of the communications media it is the works themselves that have still to be created.

b) Personnel: often the men destined for this apostolate find themselves more or less disorientated, because the structural framework within which they work is not exactly stabilized. But this difficulty for a certain time remains inherent because of the character of the work: here it is the men who have to organize the institution and not an institution which receives new personnel.

c) Organization: often Jesuits work in collaboration with many laymen; and the coordination between them devolves upon a secretariat that does not possess jurisdiction. In such circumstances creative work cannot progress along the timeworn channels of rapport between Superiors and subjects.

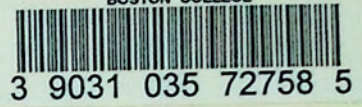
In a word, the field of the communications media already owns, at least in Spain, some real achievements; but it has the problems of growth peculiar to its age-it is still young.

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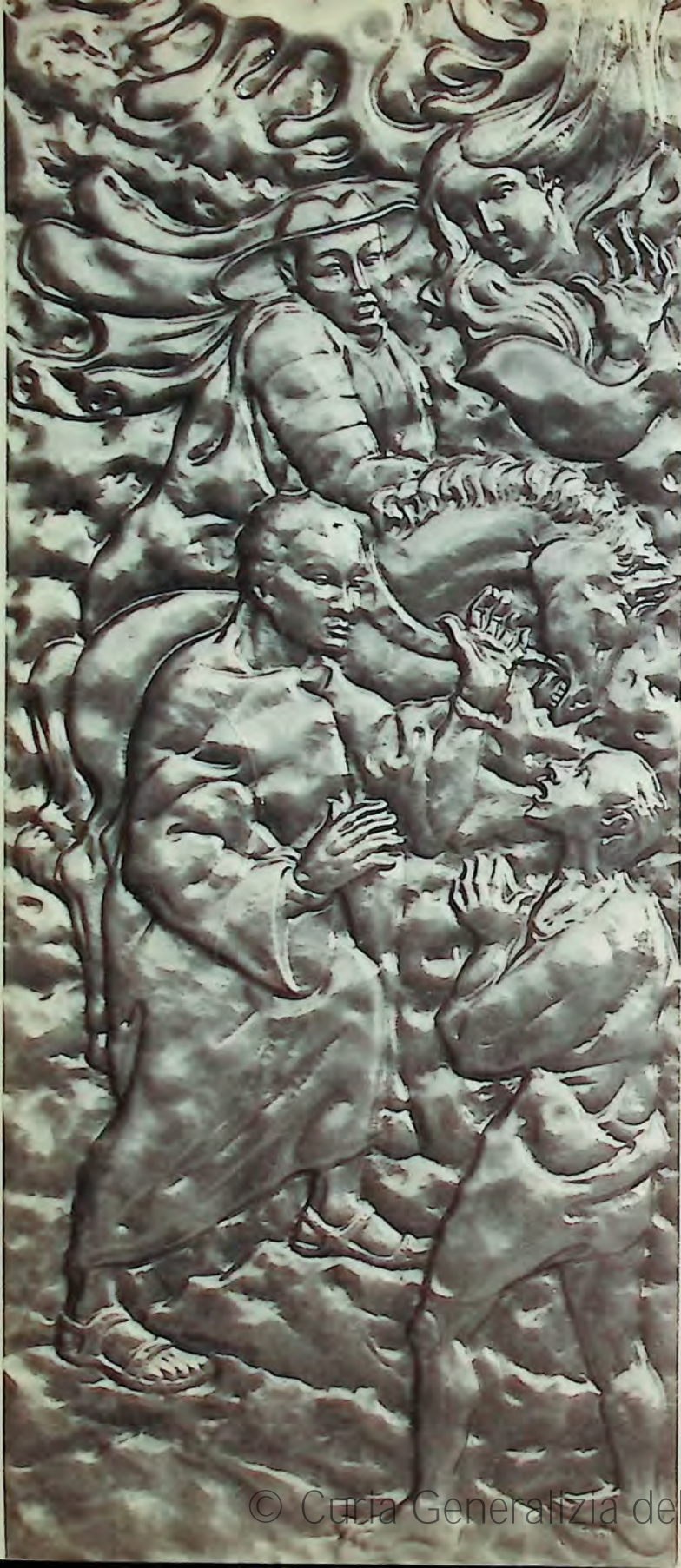


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## OUR COVER

Represents a St Ignatius little known... and very nearly unrecognizable, without the somatic characteristics which the ancient portraits have unanimously transmitted to us. We are concerned here with a modern work, a relief in copper repoussé, which constitutes one of the four devotional motifs presented on the doors of the sanctuary of St Vito, in Bassano del Grappa (province of Vicenza, Italy).

The author of the relief, an artist from the Val-sugana (where this type of copper work has been notably successful), wished to portray St Ignatius in an historical episode that goes back to 1537, that is, to that period (previous to the foundation of the Society of Jesus, 1540) in which Ignatius of Loyola and the fervent group of his first companions, before the difficulty involved in embarking for the Holy Land, decided to devote themselves to seeking God's will, and to preparation for their priesthood. For that purpose, imitating the great biblical retreats, they dispersed to various places in the Republic of Venice, ready to pass 40 days in spiritual retreat, preparing thus for their first masses.

It was in this period that Ignatius, having received news that one of the companions, the Portuguese Simón Rodrigues, was suffering from fever at Bassano, left his retreat at Vivarolo (Vicenza) to visit the sick man. Rodrigues was then lodging with a hermit, "the blessed Anthony", in a place which today is the sanctuary of St Vito. The artist seems to have wished to represent St Ignatius in two successive moments: when he arrives on horseback, and when he greets Rodrigues and is about to embrace him.

Bassano, and the historic moment this image recalls, in the judgment of our writer Fr Joseph Mellinato, possesses a value which today especially is calculated to attract the attention of students of the authentic Ignatian spirit.

(See further below, pp. 37 ff.).