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Jesuit Educational Quarterly

OCTOBER 1956

THE LOYOLA CONGRESS OF JESUIT ALUMNI

OBJECTIVES OF A JESUIT LIBERAL ARTS EDUCATION

TRAINING TEACHERS OF COLLEGE THEOLOGY

THE SODALITY AND THE SPIRITUAL EXERCISES

Vol. XIX, No. 2

(FOR PRIVATE CIRCULATION)

Our Contributors

The Loyola Congress of Jesuit Alumni was held in Spain this summer at the close of the Ignatian Year. In this issue we present the message which VERY REVEREND FATHER GENERAL sent to the assembled delegates, and a report on the congress itself by FATHER EDWARD B. ROONEY.

THE COMMISSION ON LIBERAL ARTS COLLEGES presents its report on the state of Jesuit Liberal Arts Colleges in this year of Our Lord, 1956.

FATHER ROBERT J. HENLE, Dean of the Graduate School, St. Louis University, provides a synopsis of the symposium on the Objectives of Catholic and Jesuit Liberal Arts Education. The symposium was conducted at the Annual Meeting of the Jesuit Educational Association as a follow up to the paper given by Father Henle at the Deans' Institute held at Santa Clara last summer.

FATHER JOHN L. MCKENZIE, Professor of Scripture at West Baden College, has written a paper which should stimulate discussion about the training of teachers of College Theology.

FATHER JOHN J. POWELL, completing his theological studies at West Baden, tells of studies made on the influence of the *Spiritual Exercises* in the formation of Sodalists.

Jesuit Educational Quarterly

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY

Message to the Loyola Congress of Jesuit Alumni

VERY REV. JOHN B. JANSSENS, S.J.

General of the Society of Jesus

It would have been a legitimate and quite understandable joy for me to be among you, who are, in the words of St. Paul, "our crown and our glory," as you thoughtfully pay homage to the Society of Jesus, and especially to the directors, professors, and helpers of those centers where you received your formation, and where they, following their divine vocation, spent their energies in joy and devotion on your behalf.

It would have been, I repeat, a joy, in fact almost a duty, to receive personally the expressions of your good will and gratitude. But Our Lord, Who disposes all things for His greater glory and our greater spiritual progress, has willed otherwise, and I am present only in spirit among you, able only by this letter to speak to you and lay bare my feelings.

Surely for all sons of the Society and for her friends, these days of your Congress will be memorable. It was, indeed, a happy thought to make them coincide with the special solemnities which everywhere, but especially at Loyola, in the shadow of the Casa Santa, are marking the Fourth Centenary of the Death of St. Ignatius, our Holy Founder and Father.

This happy coincidence proves to me that we can depend on your sincere and appreciative loyalty, because you retain that attachment and devotion that one day you professed towards the Society of Jesus; be sure that the Society keeps undimmed the same feeling towards you.

To those of you assembled at this Congress I should like to repeat what I said to those united with me in Rome at the Holy Sacrifice in the year 1954. I asked them, and through them I asked all of you who shared their spirit and their plans, not to be discouraged if at first you were few, a minority, for even small actions can accomplish surprisingly much.

We must not forget that *action* is the form of Catholic activity in these times.

You see it already; the small beginning grows and develops. This large Congress you are attending is a tangible proof. May my hopes be realized more fully as time passes. I hope that your action will in time reach great and unforeseeable results; for the field open to your action is broad, and daily will expand.

Above all you can preserve and increase the spirit instilled in you by

the Jesuit Fathers during your school years. What this spirit is you know and remember well. As successor to St. Ignatius, I can assure you that we are striving, in the measure of our capacities, to preserve that spirit as the greatest of treasures.

In the Colleges and Universities of the Society, St. Ignatius sought above all "to advance the students in learning and good morals . . . seeking always the greater service of God Our Lord." He wanted the students of the Society "to be well instructed in all that pertains to Christian Doctrine . . . that care be taken that in addition to learning they acquire habits worthy of Christians . . . always to the glory of God Our Lord." For in the last analysis, the aim of the Society in founding and conducting Colleges and Universities is the same that guides her in all her works: "to help souls attain the final goal for which they were created . . . to help them know and serve more perfectly God Our Lord."

As you see, such is the thought of our Founder. It is the Spiritual Exercises that always and everywhere live in the sons of the Society of Jesus, wherever they labor, in all the changes of history and in all human settings. It is precisely this which gives to all the Society's varied undertakings a *common spirit*, in which all its students throughout the world share, and which you alumni must preserve in the hurried confusion of your lives.

The field therefore on which your *Union* faces offers unlimited scope for *action*. You can mobilize your moral and mental forces to exalt and serve Jesus Christ and His Church, loyally embracing the norms of Catholic belief and apostolic endeavor, in private and family life and in public, cultural, economic, and political life.

You can especially serve your respective countries and the world in providing for a Catholic training in all the teaching grades and in all centers of teaching, official or private.

You can also encourage by all the means at your disposal brotherly relationships and mutual cooperation amongst the alumni of the Society of Jesus, ignoring every type of political or racial barrier, helping in every possible way the weaker and the more needy.

Along with these, a thousand other tasks present themselves, urging you to work for the good of mankind.

Alumni of the Society of Jesus, you must conduct yourself with a Christian and human maturity, such as that conceived by St. Ignatius our Founder; that is, you must fuse those human and supernatural qualities which make you excellent Christians and at the same time worthy citizens, so that as a result you may effectively work at an authentic, apostolic activity.

In the mind of St. Ignatius, worthwhile Christians must not only be good and cultured persons, but above all *men of Christian action*, their attention riveted on the august Majesty of God and on the honorable service of their fellow men.

The Society watches over you with love. She would like to count on you as veteran soldiers of Christ, courageous defenders of the Church, determined followers of the Pope's directives.

When your representatives visited him in 1954, on the occasion of the Second Congress, His Holiness Pius XII told you that your institution "is a magnificent one because thanks to it and to the studies you have made under Jesuit direction, you have an excellent formation, and now obtain the fruits of those principles of Christian life in which you were educated."

"*You do well to unite*, for you can form an intellectual class worthy of those who trained you . . . *you do well to unite*, in order to assure and strengthen your presence, not only in your own countries, but in Europe and in the whole world.

"You will, certainly, form in this Congress a European Union; but do not forget that a similar American confederation already exists, in such wise that we can say that the movement is practically world wide; and that it is proper.

"We rejoice with you in your progress, and bless you for the good you have accomplished, and for the good you will do in the future.

"It is a consolation to note that persons like you are grouped to struggle and labor together for the good of the Church . . ."

These words of His Holiness, and the blessing so affectionately given your work, have certainly not fallen on barren soil. I know that well. And so neither can my words do other than encourage you to that same Union. May, therefore, your Union soon become a real influence. It will, if you are one with the alumni of other Catholic Schools.

With this wish I again greet you, and in thanking you once more for the conception and outstanding execution of this act of homage, with all my heart I bless you who are present in body or in spirit, asking St. Ignatius, as his unworthy successor, to obtain for you from Our Lord a greater share in his tremendous zeal for the greater glory of God.

Alumni Meet at Loyola

EDWARD B. ROONEY, S.J.

For the countless graduates of Jesuit educational institutions throughout the world, the Fourth Centenary of the Death of St. Ignatius was marked by the holding of a historic alumni congress at the Jesuit University of Deusto, Bilbao, Spain and at Loyola, the birthplace of St. Ignatius, from July 29 to August 4, 1956. Readers of the *Jesuit Educational Quarterly* will be interested in an account of this meeting which was known, and will be referred to in this article, as the *Loyola Congress*.

A word about the background and history of the Loyola Congress will help to understand its nature and its outcomes.

In February, 1953, a meeting was held at Frankfort, Germany, to organize a European Union of the national federations of Jesuit Alumni Associations already existing in the different countries of Europe. Although this was a modest beginning the idea took hold and plans were immediately made for a second meeting to be held in Rome in the summer of 1954. At the Rome meeting several permanent commissions were established to study certain problems that should be of interest to the alumni of European Jesuit colleges.

The delegates to this second meeting of the European Union were received in audience not only by the Very Rev. John B. Janssens, General of the Society of Jesus, but also by His Holiness Pius XII. His Holiness expressed genuine satisfaction when he was informed that the Jesuit Alumni of Europe had established an organization that would bring about a unity that could put the intelligence and the loyalty of Jesuit alumni at the service of church and state.

After the 1954 Rome meeting it was decided that the next general congress of European alumni would be held during the summer of 1956. In honor of the Fourth Centenary of the Death of St. Ignatius, the meeting would be held in or near Loyola, Spain.

In His allocution to the 1954 meeting of the European Union of Jesuit Alumni, the Holy Father reminded the delegates that there already existed an Inter-American Confederation of Jesuit Alumni so that in a very true sense the movement to unite Jesuit alumni was becoming truly worldwide.

After several national meetings in South America there was held in Sao Paulo, Brazil, in 1948 what has come to be called the first Inter-

American Congress of Jesuit Alumni. The second meeting was held at Lima, Peru, in October, 1953. An account of this meeting, and of the statutes adopted for the organization was given in the *Jesuit Educational Quarterly*, March 1954.

At the Lima meeting the delegates voted to hold the third congress at Santiago, Chile in the fall of 1956. When however, it was learned that the 1956 Congress of the European Union of Jesuit Alumni would be held in Bilbao and Loyola at the end of July 1956 it was suggested by the Venezuelan Federation that the Inter-American Confederation of Jesuit Alumni should also hold its 1956 Congress at Bilbao and Loyola. This suggestion was approved and thus the meeting that was to take place in Bilbao-Loyola became in reality a World Congress of Jesuit Alumni.

Since Spain was to be the host country, the Spanish Federation of Jesuit Alumni was appointed to organize the Loyola Congress. Early in 1955 the Spanish Federation began publishing a series of Information Bulletins in which it gave details of organization and of the plans for the meetings as these developed. The Bulletins also gave a report on the meetings of the Committee of Presidents of the various European Federations which acted as an advisory committee in organizing the Loyola Congress.

That the various meetings at Bilbao and Loyola did run off so smoothly is a great tribute to the Spanish Alumni Federation of which the Count of Trigona is President, and to the Committee of Presidents of the European Federation.

The Loyola Congress was to consist of three distinct meetings: the joint meeting of the European Union and the Inter-American Union Confederation of Jesuit Alumni and the separate meetings of each of these organizations. The joint meetings of the two groups were held on Monday, July 30 and on Saturday, August 4. The European and Inter-American groups met separately on Wednesday, August 1st and Friday, August 3. On Tuesday, July 31, the entire Congress moved to Loyola to take part in the closing ceremonies of the Fourth Centenary of the Death of St. Ignatius. On Thursday, August 2, the Congress went to San Sebastian where a special program was presented, under the auspices of the alumni of the local Jesuit College, in honor of the Society of Jesus.

The World Congress

Two entire days, July 30 and August 4, were devoted to the joint meetings of the European Union and the Inter-American Alumni Con-

federation. It was these meetings which were referred to as the World Congress of Jesuit Alumni. Is it no exaggeration to say that the Congress was, in a true sense of the word, a World Congress. Twenty-two countries of the four continents of Europe, America, Africa, and Asia, were represented. The registration reports indicated that the countries would send the following delegates: Argentina—6; Austria—7; Belgian Congo—2; Belgium—43; Brazil—8; Canada—1; Chile—3; Colombia—14; Cuba—8; Ecuador—2; England—2; France—16; Germany—35; Guatemala—1; Holland—10; Italy—97; Mexico—18; Nicaragua—1; Peru—1; Salvador—8; Switzerland—1; United States—8; Venezuela—6. While actual registration figures did not quite reach the pre-registration estimate, over 700 delegates did attend.*

The Congress opened with Mass on Monday, July 30, celebrated by the Rev. Ignatius Prieto, S.J., Rector of Areneros College of Madrid, and Counsellor to the Spanish Federation of Jesuit Alumni.

At the inaugural session the delegates were welcomed to Bilbao by the Rev. Demetrius Iparraguirre, S.J., Rector of the University of Deusto. The rest of the morning was taken up with two papers, the first on "The Educational Mission of the Society of Jesus" by Mr. Arenillas of the Spanish Federation, and the second on "The Catholic Ideal of Education—the Church, the Family, and the State" by Mr. William Russell of Holland.

At the afternoon session papers and discussions were on the general theme, "The Catholic Educational Situation in Europe and America." Mr. Lombard of the French delegation, Mr. Sala of the Italian delegation, and representatives of the Austrian and Belgian delegations spoke of the educational situation in their respective countries. A member of the United States delegation gave a brief talk on Catholic Education in the United States. One point of his talk which seemed to impress the European delegates was his development of the idea that perhaps it was a strategic mistake to talk too much about the rights of the Church in the matter of education when we might advance further and perhaps exert greater strength by insisting more on the rights of children and on the duties and rights of parents in the matter of education.

Since all of the formal papers will be published in the Proceedings of the Congress—there is no need to go into detail on the points covered

* The American delegation was made up of the following persons: John Gonzalez (Fairfield), John Parr (Georgetown), Rev. Edward Burke, S.J. (San Francisco), Rev. Paul Smith, S.J. (Creighton), Miss Patricia O'Malley (Seattle), August Felando (Loyola, Los Angeles), Manuel Pardo (Detroit), Rev. William J. Mehok, S.J. (Rome), and Rev. Edward B. Rooney, S.J. (President of the Jesuit Educational Association).

by the speakers. Suffice it to say that the prepared papers were uniformly of a high calibre. One that struck this writer as being of great importance was that of the Dutch delegate, Mr. William Russell, in which he outlined very clearly the position of the Church and the position of the State in the matter of education. Another paper of significant importance was that of Dr. Muckerman, a member of the German Parliament and a brother of the famous Jesuit Father Muckerman. He spoke of "The Constitutional Bases of Education in Germany."

On Tuesday, July 31st, the entire Congress had the joy of going to Loyola to participate in the closing exercises of the Fourth Centenary of the Death of St. Ignatius. Fortunately, special places were provided at Loyola for the Congress. I say fortunately, since a crowd of nearly 30,000 people came to Loyola that day.

No doubt the Loyola celebration will be described in many Jesuit publications. However, it will not be out of place here to remark that the importance of the occasion may be gathered from the fact that our Holy Father, Pius XII, sent Cardinal Siri of Genoa as his legate to preside at the ceremonies and to celebrate the Mass. A papal altar was erected on the steps of the basilica of St. Ignatius, overlooking the grand esplanade that leads from the basilica to the little town of Azpeitia. Shortly before the Mass was scheduled to begin, the blare of trumpets announced the arrival of General Franco, Chief of State, Mrs. Franco, and all the ministers of the Spanish Government. General and Mrs. Franco went immediately to the Jesuit residence to pay their respects to the Papal Legate and to Father Azcona, the Spanish Assistant, who came as the delegate of Very Rev. Father General. When it was time for the Mass to begin, General and Mrs. Franco took their place on the special throne erected in the Sanctuary and were surrounded by the ministers of government. The ecclesiastical procession began from the Jesuit Novitiate, located next to the Basilica. A choir of 1,000 men and boys sang the Mass in perfect unison. During the Pontifical Mass, the Cardinal Legate preached an impressive sermon on St. Ignatius and the Society. At the close of the Pontifical Mass the Congregation was asked to remain in its place as the Holy Father, Pius XII, would address the group by radio from the Vatican. Promptly at 1:45 the Holy Father came on the air and gave a beautiful eulogy of the work of St. Ignatius as it is continued in the Society of Jesus. An excellent amplifying system carried the music, and the words of the Mass and the discourse of the Holy Father to all parts of the spacious grounds of Loyola.

The afternoon was spent by all of the delegates visiting the Basilica and the Casa Santa, the old castle of Loyola now surrounded and pro-

tected by the novitiate buildings. A visit to the novitiate impressed upon the writer the problem of logistics the Jesuit Fathers of Loyola were confronted with that day. Loyola, as is well known, is a tiny place, and to care for 20,000 to 30,000 people who were to gather there required much careful planning. One item alone will bring this out. In the community dining rooms alone that day there were over 750 guests.

The trip to Loyola and the return trip to Bilbao through the beautiful country made obvious to all the unusual devotion of the people to St. Ignatius. His feast day was a legal holiday. All work stopped. From early morning the churches were crowded, and then everyone who could made his way to Loyola. The sight of such devotion surely served to increase the devotion of the Jesuit alumni to their patron.

For the morning session of the World Congress on Saturday, August 4, there was scheduled a formal discussion of various proposals on the organization of a World Union of Jesuit Alumni and the establishment of a Secretariat of this Union. As might be suspected, there was much discussion of this topic not only during the meetings of the European and Inter-American groups, but also between sessions, in the corridors, on the excursions, and at the various social functions. As has already been indicated, the strongest possible support for the idea of a World Union of Jesuit Alumni had been given by His Holiness Pius XII. "You do well to unite," said Pius XII to the delegates of the 1954 meeting of the European Union of Jesuit Alumni in Rome, "in order to assure and strengthen your presence not only in your own country, but in Europe and the whole world." Then he went on to say, "You will certainly form in this Congress a European Union; but do not forget that a similar American Confederation already exists, in such ways that we can say that the movement is practically world-wide; and that is proper . . ." Similar encouragement had been received from Very Reverend John B. Janssens, General of the Society of Jesus.

While some delegates were of the opinion that before organizing a World Union of Jesuit Alumni, it might be better to concentrate on strengthening the European Union and the Inter-American Confederation as well as on founding alumni federations in other continents, it soon became obvious that the majority of the delegates felt that there was no room for delay in carrying out the wishes of the Holy Father. From then on it simply became a question of *what kind* of a union should be established.

As a preparation for orderly procedure of the discussion of this topic at the session on Saturday, August 4, Count de Trigona, President of the Congress, called a special meeting of the chairmen of the various delegations for Friday evening, August 3. Since the writer of this

article had acted as Chairman of the American delegation, he attended this special meeting.

This meeting disclosed that there were four major proposals for a World Union coming from the Spanish, the German, the Italian delegations, and from the Inter-American Confederation. All of these proposals were unanimous, as far as fundamental principles were concerned. A motion was therefore made that a Committee be appointed to examine all of the proposals and to devise one that could be presented the next day to the plenary session, and that would be likely to receive the approval of the delegates. The motion was passed and a sub-committee of three was appointed, consisting of the president of the Congress, together with a Belgian and an American representative. Later a Dutch delegate was asked to act as secretary of the committee. The next morning at the closing session the report of this committee was presented as the one proposal for a World Union. For its historical value it is worth quoting the entire proposal here.

Preamble

"In response to the general sentiment manifested by all the delegates to the Loyola Congress, held on the memorable occasion of the Fourth Centenary of the Death of St. Ignatius, and desiring to facilitate the accomplishment of the recommendation made to the European Union, at Rome, by His Holiness, Pius XII, and by the Very Rev. Father General of the Society of Jesus, the following proposal is submitted for the approval of the Congress:

Declaration

1. The Loyola Congress hereby decides to establish a World Union of Jesuit Alumni.
2. The charter members of this World Union are the Inter-American Confederation of Jesuit Alumni and the European Union of Jesuit Alumni.
3. Other confederations of Jesuit Alumni that may request it may be admitted to the World Union provided they give express adherence to the Loyola Charter. In the event no continental grouping of Jesuit Alumni exists, national federations or associations may be admitted to the World Union under the same conditions mentioned above.
4. For the purpose of organizing this World Union and its activities, and for the coordination of existing continental organizations a secretariat shall be established at the earliest possible moment.

The Loyola Congress delegates the charge of organizing this Secretariat to a committee consisting of the President of the Spanish Federation, a representative of the Inter-American Confederation, a representative of the European Union, and a Jesuit Father appointed by Very Rev. Father General as Advisor."

This proposal was passed by acclamation, and hence there came into being the World Union of Jesuit Alumni. The Committee appointed to organize the Secretariat consists of Count de Trigona, President of the Spanish Federation, Dr. Salgado, Chairman of the Inter-American Federation, and Mr. William Russell, representative of the European Union. Up to the present no information has been received as to whether Father General has appointed the Advisor to the Committee.

With this main business out of the way, the way was cleared for the closing session with its many speeches of appreciation and encouragement. The Provincial of Western Castile, Very Rev. Francisco Baeza, S.J., gave an excellent address. The theme of his talk was, that were St. Ignatius present at this Congress he would address it with the words of St. Paul, "My children, and my crown."

Before speaking of the meetings of the European Union and the Inter-American Confederation it should be noted that in addition to the plenary sessions of each of these groups, each group was to organize meetings of four commissions on the following topics: a) the Alumnus and Liberty of Education, b) Alumni Associations and Mutual Aid and Services, c) Exchange of Students During Summer Vacations, d) a World-Union of Jesuit Alumni. The meetings of both the European and the Inter-American Confederation were held on Wednesday, August 1 and on Friday, August 3.

MEETING OF THE EUROPEAN UNION

In addition to the General Commissions or Work Groups mentioned above, which were to be common to both groups, the European Union had special commissions working on the following topics: Statutes; Christian Culture; Radio, Film, and Press. The European Union finished and approved its own statutes as well as statutes for the functioning of a Permanent Committee of Presidents of the European Federations and the permanent European Secretariat. Among the other actions taken by the European Union the following are worthy of special mention: the establishment of a new Commission on Religious Activities and another on Intellectual Relations; a special message on greeting and sympathy to alumni behind the Iron Curtain; congratulations to Belgian Alumni for their defense of the rights of Catholic education; a special vote of thanks to the Spanish government for its generous contribution to the celebration of the Fourth Centenary of the Death of St. Ignatius; a vote of thanks to Very Rev. Father General for his letter which was read to the delegates at the meeting in San Sebastian by his representative, the

Spanish Assistant, Very Rev. Severian Azcona S.J.; a recommendation to all alumni associations on increased participation by alumni in the retreat movement.

The detailed reports of the various commissions of the European Union that met and reported at Bilbao are all of great interest to alumni all over the world, and will be read with interest when the Proceedings of the Loyola Congress are published.

THE MEETING OF THE INTER-AMERICAN CONFEDERATION

This meeting constituted the third Inter-American Congress of Jesuit Alumni. Two general sessions were held, one on Wednesday morning, August 1, and the other on Friday afternoon, August 3. The work of commissions was confined to the four commissions that had been announced before the meeting and which are mentioned in a previous paragraph.

Americans will be interested in this brief summary of the conclusions of the Inter-American Commissions.

The Commission on Alumni and Freedom of Education recommended an Inter-American campaign to obtain or to strengthen freedom of teaching at all levels; primary, secondary, professional, and university. It recalled to alumni the obligation incumbent upon them to participate in public life by exercising their civil duties and by taking an active part in the formation and application of laws dealing with education, by insisting on the rights of parents and children in the matters of education and on the duty of governments to pay the expenses of education. It urged alumni associations to endeavor to bring about the establishment of free primary schools, both in urban and rural areas, to exert their influence in christianizing the programs of normal schools, and in the establishment of free normal schools. It called on the Inter-American Secretariat to establish a Commission on the Freedom of Education, whose function will be to watch legislation concerned with this problem and to organize an Inter-American campaign for the defense and maintenance of freedom of education in all of America.

Commission B—On Mutual Aid—which met with its corresponding Commission on the European Union recommended the foundation of international colleges or residences for alumni in all countries where such are deemed useful. The purpose of such colleges or residences will be to offer the maximum assistance in the matter of exchange of students, summer courses, reservation of places for post-graduate students, research workers, as well as to achieve the cultural purposes of mutual

assistance. The Commission also recommended that the Spanish Federation name a committee to consider the possibility of establishing a college or a residence of St. Ignatius Loyola in Madrid. The commission also recommended the establishment of consumer's cooperatives, even among students, a greater union among professional alumni, and the establishment of associations for the mutual benefits of alumni.

Commission C—On Exchange of Students During Vacation—made the following recommendations: to intensify the program of summer courses for alumni of other colleges and countries; to intensify the work of founding vacation colonies as well as that of exchange of students, particularly on the family exchange basis.

In order to achieve the ends in view in the previous recommendation, the Commission proposed that the Secretariats of the National Federations and of local associations develop lists of groups and of families that are willing to receive alumni and students, and that such lists and information be published in a special section of alumni bulletins; and that alumni associations designate members whose function it would be to offer mutual aid and orientation to visiting alumni and students.

The Commission on a World Union presented to the plenary session of the Inter-American group a detailed proposal for the establishment of a World Union of Jesuit Alumni. Since, however, this was but one of the four proposals for a World Union of Jesuit Alumni and since its essential elements, with those of the other proposals, were included in the proposal passed by the final session of the World Congress it seems unnecessary to give the proposal in detail here.

At the final session of the Inter-American group it was voted to hold the next Inter-American Congress of Jesuit Alumni in Cuba within three years, and preferably at Christmastime. It was also decided that the provisional headquarters of the General Secretariat of the Inter-American Jesuit Alumni Confederation would remain in Lima, Peru.

SOME GENERAL COMMENTS ON THE LOYOLA CONGRESS

An excellent program of social events was provided by the Spanish Federation. Among these social events were the following: the testimonial dinner to the delegates at the Maritime Club "El Abra," the trip to Loyola, a concert and program of Spanish music and dances at the Arriaga theater of Bilbao, the trip to San Sebastian, the reception by the City Council and the Diputacion Provincial of Bilbao, the reception by the University of Deusto, and finally a dinner in honor of the Chairman of the Inter-American Delegation.

Although some 22 countries were represented at the Congress there

was no great problem of a language since the principal meeting room was furnished with a simultaneous translation system into these five languages: Spanish, French, German, English, and Italian. Interpreters were provided for group meetings held in other halls. As an aid to summarizing the Congress all talks were tape-recorded. A telegraph office was installed at the university by the Spanish government. The post office did a land-office business cancelling the commemorative stamps, issued by Spain in honor of the Ignatian Year. Each day the Secretariat published the Special Bulletin of Information giving a summary of the previous days events and of the talks that have been presented.

All of the Jesuits who attended the Loyola Congress were struck by the exceptionally high type of delegates. One could not help but be proud to call them alumni of our schools. To a man they manifested a genuine devotion to the Society and a deep appreciation of the education that they had received in the Society's schools. They were highly conscious of the bond of union that exists between them from the very fact that they were graduates of our schools, and they desired to extend this bond beyond the confines of their own schools and their own countries. This was clear from their desire to see federations of Jesuit Alumni established in the different countries, and from their enthusiastic support of the proposal to establish a World Union of Jesuit Alumni with a permanent Secretariat.

One priest delegate remarked that he saw this difference between the Spanish alumni and those of the country which he represented (a European country): the alumni of Spain seemed devoted to the Society as such, and to Jesuit education as such, whereas the alumni in his own country seemed to be devoted to this or that Jesuit, but not to the Society in general—at least in the same measure that the Spaniards were. I wonder if representatives of many other countries might not make a similar remark.

It was perhaps natural that the agenda of the joint meetings of the Inter-American Alumni Federations should be rather general. Perhaps they were too general; but I do not see how that could have been avoided. People are naturally more aware of the problems and plans of their own continent and of their own national federation. As a first attempt at what could be called a World Congress of Jesuit Alumni, it was eminently successful.

The European delegates to the alumni congress remarked on the absence of any Irish or English representatives. Personally, I was disappointed at this absence. Naturally, I cannot even guess at the reasons for it, but I do hope that at the next meeting of the European Congress, which will be held in Antwerp in 1958, there will be representatives of England and Ireland. An Italian delegate remarking on the absence of

delegates from the British Isles added that for this reason he was pleased that Americans were present and that thus the English speaking world was well represented at the meeting.

The general consensus of the Jesuits with whom I talked (I talked with Jesuits from several countries of Europe and South America, as well as from the United States) was that the Loyola Congress was well worthwhile. All looked on it as a turning point in the history of our relations with our alumni. We who were from the United States could not help but note the fact that whereas the European and South American alumni associations have well established national federations of Jesuit alumni, we in the United States have nothing that compares with these. The only thing that even resembles a national organizational bond between the alumni of the United States is the Conference of Jesuit Alumni Officials, inaugurated recently by the Jesuit Educational Association. Two meetings of this Conference have already been held, the first at Bretton Woods in June 1955, and the second at French Lick, Indiana in June 1956. Perhaps out of this Conference of Jesuit Alumni Officials may grow some national organization of Jesuit Alumni. We in the States have always insisted that if there is to be any such national organization of Jesuit alumni it must come as the result of a spontaneous demand. We feel that this would be a much healthier situation. As often happens, however, the existence of other national organizations or continental organizations is sometimes a spur to the establishment of similar organizations in other countries or on other continents.

One thing that impressed all who had the privilege of attending the Loyola Alumni Congress was the fundamental unity that does exist among our alumni. Perhaps because of his exalted position as Head of the Church, Our Holy Father, Pius XII, realized the importance of this unity and expressed his desire for some kind of an international organization of Jesuit alumni. Following the lead of the Holy Father, our own Father General is interested in some kind of an international organization of Jesuit alumni. It seems to me that for Jesuits and for Jesuit alumni the wishes of the Holy Father and of our own Very Reverend Father General should be enough to spur us on to take an interest in an international organization of our alumni. It is our hope that as years go on these ideas will flower among our Jesuit alumni of the United States, and that our alumni and our alumni directors will take more and more an interest in and will assume a position of leadership in the World Union of Jesuit Alumni. If it be the destiny of America to exert great influence beyond its own shores, why should not our alumni exert a healthy influence in an alumni organization that goes beyond the shores of America, that is as world-wide as the Society from which they receive their education?

The Jesuit Liberal Arts Colleges in 1956: Report of the Commission on Liberal Arts Colleges*

The Commission on Liberal Arts convened at St. Louis University, March 31, 1956, to explore those problems posing a significant challenge to the status, integrity, and vigor of Jesuit Liberal arts colleges in the American Assistancy. Representative enrollment in a liberal arts curriculum has been depleted appreciably by the persistent increase in enrollment in the pre-professional courses of medicine, law, engineering, commerce and finance, and by the swing towards a specialized curriculum in the natural sciences. The Arts of the Colleges of Arts and Sciences are rapidly becoming a Little Orphan Annie, always an uninvited guest on the modern picnic to the Utopia of technology, professionalism, and pushbutton pleasure. Not contesting the fact that Jesuit Colleges are getting bigger, the Commission more soberly asks "Are Jesuit Colleges getting better?"

The query brings to mind a pertinent observation by Goodrich F. White, President of Emory University, in an address at the January 1956 meeting of the Association of American Colleges in St. Louis.

"... I would set myself with resolute determination to guard some time for thinking about my job; not in terms of budgets and buildings and burgeoning student bodies, of promotion and propaganda and public relations, but in terms of what education really is or ought to be—what we are trying to do, what we ought to be trying to do, how well we are doing it and how we might do it better. I should want to dig beneath the surface and, with all the help I could get from those older and wiser than I, examine critically and searchingly the assumptions underlying our feverish activities."

The following significant conclusion of President Goodrich may not be inappropriate for serious study by Jesuit Deans:

"As we look ahead I am sure that, instead of relying on the coming 'tidal wave'

* Report given by the Commission on Liberal Arts Colleges at the Meeting of College and University Delegates, Annual Meeting of the Jesuit Educational Association, St. Louis University, April 2, 1956.

to carry us to safety from the reefs of depression and deficits and thus insure our survival, instead of being eagerly concerned that we get 'our share' of the mounting numbers, some of us must (as some have done already) delimit our areas of service and resist pressures to do many wholly commendable things—not out of indifference to public demand or demonstrable need, not with self-satisfied parade of superiority, but out of deep concern for and firm commitment to education. Many of us, if we are actually to survive and serve, must leave to others many types of service, not because we question their value but because we simply cannot do these things without the sacrifice of what we conceive to be our educational job."

It is the opinion of the Commission that the prestige of Jesuit education would be seriously jeopardized if the preeminence of the liberal arts colleges in the university succumbs to a policy of seeking prominence in too many areas, too fast, and too soon. The Commission realistically urges institutional evaluation of financial planning, resident instruction, administration, and curriculum in the liberal arts college in its relation to the institutional objectives of the University. In this connection the Commission calls attention to the specific objectives agreed upon at the Deans' Institute at Santa Clara. The prime concern of the liberal arts is the promotion of the spiritual, intellectual, moral, and aesthetic advancement of its students—the mature development of the student through a carefully integrated curriculum. This curriculum would include a liberalized introduction to a special area of learning selected by the student providing for advancement into scholarly or professional studies. Of major concern, however, in the liberal arts program is the development of habits of clear, logical, and accurate thinking through such courses as composition, language, and public speaking; a knowledge of human nature through courses in literature; a knowledge of the past through courses in history; a knowledge of the present, a contemporary social awareness and an attitude of social and civic responsibility through courses in social sciences and modern history; a clear knowledge and appreciation of ultimate religious, philosophical and moral values through courses in theology and philosophy which are especially emphasized.

The Commission expresses concern over the apparent inroads made by the General Studies Program upon the integrity of the liberal arts program. A considerable number of students may be siphoned off into a General Studies Program without too much attention paid by administrators to recruiting the students eligible for the four-year liberal arts program. The ability of such students to pass from a General Studies Program to a professional or technical program of study may serve as an inducement to prospective liberal arts candidates to bypass the liberal arts program for an easier and more streamlined preparation for profes-

sional study. On the other hand, recognizing the penchant of the modern student to dodge Latin and Greek, Jesuit administrators may be well advised to determine the validity of the General Studies Program as a modernized version of a genuine liberal arts program.

With more and more students seeking entrance into College, bringing with them different degrees and types of preparation it may be well to seriously consider a revision of our curricula to meet the needs of these students and at the same time preserve the objectives of traditional college education.

Over the years piecemeal additions, deletions and changes have been made in the college curriculum as the need arose. Most colleges have made no attempt whatever to integrate these changes and as a result we have a hodge-podge of requirements which often have no bearing whatever on the successful acquisition of the disciplines for which they were intended.

As an example, take the lower division requirements in Social Sciences. Each of the social sciences has from eight to fourteen units of lower division preparation. A far better result educationally could be obtained by fewer such units if to these we added a course or two common to all Social Science subjects.

In the present age of Science, a revamping of ancient courses for non-science majors is desirable. Greater emphasis on the scientific method with application to modern discoveries provides greater interest and more lasting benefit.

The greatest financial aid and subsidies in the history of education have been granted to liberal arts colleges in endowments, special studies, foundation grants and scholarships to reawaken interest in the humanities and liberal arts colleges. These endowments should help to revitalize and initiate incentive for greater improvements. Grants and special studies should enlist the aid of both students and professors to participate in the perfecting of a program for the benefit of both.

The Commission strongly recommends that public relations and recruiting officers stress the particular significance and caliber of liberal arts in the Jesuit system of education in their visits to high schools, in interviews with prospective students, and in all the information dispensed by the institution. It would seem that the liberal arts education is often thrust into the background as a recruiting policy in deference to an institution's "playing-up" its outstanding school of medicine, school of law, engineering and so forth. In short, the essential preparatory education is often "soft-pedaled" in pumping for the high standards of a professional school.

The Commission is of the opinion that the admissions officers and deans by dint of interviews, periodic counselling and the many objective instruments at their command could direct more students into liberal arts programs as well as prolonging the liberal arts education of many of its students.

The cooperation of faculty is necessary in challenging better students to greater achievement as well as stimulating the normal student to a mastery of liberal arts ideals. It goes without saying that the faculty of a liberal arts college which is not only not in sympathy with its objectives but may decry as a waste of time the preoccupation in the general studies is a major obstacle blocking the progress of a liberal arts college. It is highly improbable that a professor who has not been liberally educated will be enthusiastic for the liberal education of others. For that reason a close supervision of resident instruction in the liberal arts colleges with regard to content of courses, method of instruction, and general perspective of faculty is a serious responsibility of the dean. The Commission feels that further progress in the improvement of our liberal arts colleges must be stimulated from within, not only by Jesuit administrators, but by the teaching personnel and students as well. The objectives must not only be well defined and clear but translated into practical action by officials and teaching staff mutually supporting one another in a community of interests, enthusiasm, and purpose. This, the Liberal Arts Commission should not be expected to do. It can only examine and probe and pray that the problems pointed up in this report may merit the serious attention and earnest investigation of those concerned.

Respectfully submitted,

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REV. W. F. KELLEY, S.J.

REV. B. A. McGRATH, S.J.

REV. A. I. MEI, S.J.

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Objectives of Catholic and Jesuit Liberal Arts Education: A Symposium

ROBERT J. HENLE, S.J.*

At the Santa Clara Deans' Institute, a paper was delivered on the "Objectives of Catholic and Jesuit Liberal Arts Education." So much interest was aroused by the paper and the subsequent discussion that the Executive Committee of the J.E.A. decided to devote a major part of the Easter meeting of 1956 to a continuing discussion of this subject.

The Easter program was divided into two parts. The morning session was expositional in character and included presentations by Father Henle, Father Klubertanz, and Father Quain. The afternoon was devoted to discussion; two discussants, Father Casassa and Father William Wade, were asked to propose questions and objections. The last part of this session opened out into general discussion from the floor. The entire program was recorded on tape and the following report is based on these recordings.

Since the session was essentially a continuation of the Santa Clara discussion, it presupposed, as does the present summary, acquaintance with the original paper. Many points only outlined or referred to here are therein elaborated in detail.

FATHER HENLE: The Jesuit motive in all things is to bring men to the knowledge and love of God and so to their ultimate supernatural goal. In between this motive and the ultimate end of man are all the activities—in schools, clinics, daily life, and elsewhere—that men engage in. These activities are largely natural activities with their own determinate intrinsic nature and finality according to which they must be carried on.

The activities we are discussing are those involved in collegiate work. We are not discussing the *finis operantis* but the very intrinsic nature and value of educational activities. What, then, is collegiate activity? The

* A summary report of the symposium held at the Meeting of the College and University Delegates, Annual Meeting of the Jesuit Educational Association, St. Louis University, April 2, 1956.

college is a social institution and an artificial institution and is, therefore, in part at least, determined by social decisions.

In modern Western culture, the university system is related in a specific way to knowledge and truth. All the parts of the university system share in this specification. We can, however, distinguish the professional schools as dealing with knowledge in relation to the practice of a profession; the graduate school as directed to knowledge at the highest level of scholarship and research; the liberal arts college as dealing with knowledge as related to the development of mature human persons.

What is a mature human personality? This involves an ideal of human nature.

All specifically human development is related to man's conscious life. Our tradition, both humanistic and philosophic, has found the high point of human living in the operations of intelligence and will, without neglecting all the other conscious activities—sense, emotion, for example.

Conscious life is both an immanent development and a relational activity. Man grows within by becoming related to his environment, objects to know, to love, to admire, to seek, to flee—objects which he takes possession of through consciousness.

We find in this life both an initial lack of ordering and the possibility of order, a right ordering of all activities under the highest activities of knowing and loving. But the full possession of this conscious life as well as of the reality which it grasps is achieved only at a reflective level. At this level, life becomes an "examined" life. Only at this level do we become masters of ourselves and our environment and, therefore, truly mature.

We must, therefore, study the vary nature of knowledge and its reflective possession. Here two basic levels of knowledge must be distinguished: 1) natural—not as opposed to supernatural but as opposed to "refined" knowledge; 2) refined—knowledge as systematically or consciously developed into disciplines, chemistry, poetics, metaphysics, etc. All these refined disciplines are special ways of approaching reality. In them we can in turn distinguish certain basic types of approach—a scientific, a philosophical, a humanistic, a mathematical, and a theological (in a double sense) approach.

FATHER KLUBERTANZ: In natural knowledge, there are no distinctions of kinds, no distinctive knowledge habits; hence no conclusions specifically distinct in type from other conclusions. It is an acquaintance with reality that is true but mingled with guess and error.

Within this knowledge we can, however, distinguish immediate ex-

periential knowledge and some kind of mediate knowledge. In the first, a kind of informal certitude is reached (e.g., of the existence of an external world). In the second, some sort of inference appears but without a formal methodology.

Natural knowledge tends to be (in Newman's language) a "real" assent, an assent of the whole person to a real existence and one which, therefore, is not abstract and involves a commitment.

Refined knowledge immediately displays differences: different sorts of intelligibilities. The differences are formal, not merely material, and arise, therefore, not merely from the object known but also from the way of knowing.

A different formality requires different methods. In refined knowledge it is possible to proceed in a way which makes knowledge deal with meanings rather than things. This knowledge leaves man unaffected and involves no commitment.

Now there are two tendencies: 1) to identify natural knowledge with some form of refined knowledge (e.g., "scholastic philosophy is merely common sense"); 2) to introduce a break between natural and refined knowledge, which leaves the latter a sort of self-generating postulational system.

What is the basic difference between philosophy and the scientific approach? Philosophy depends, as on a starting-point, on direct insight into reality as intelligible. Science approaches reality by an effort to find indirect methods for handling it. It selects in the light of these methods. The scientific law is a generalization of fact, not of an intellectual insight. Scientific theory is a structural mode of making scientific laws intelligible to us. Scientific explanation relates facts to a factual generalization and factual generalizations to a constructed theory. Philosophical explanation relates fact to its true ontological causes, its real efficient agent, its true end.

FATHER HENLE: Whereas both science and philosophy are purely rational disciplines, attempting to generalize away from the concrete, the emotional, the personal and the particular, humanistic knowledge is a kind of intellectual insight and understanding which remains within the concrete and the particular, the personal, the emotional and the imaginative. The scientist is interested in gold in general, not in the gold of Macbeth's crown; the philosopher is interested in virtue in general, not in the struggle within the soul of Macbeth. When we yield ourselves to a play like *Macbeth*, we live it; we react with intelligence, emotion, imagination, and yet the upshot of the experience is a new and deeper

insight into human life which cannot be translated completely into the refined disciplines of philosophy or scientific psychology.

The humanistic approach maintains concreteness in a twofold way: 1) it maintains the concrete particularity of the object; e.g., *Macbeth* (not "man-in-general"); 2) it maintains the full reaction of the subject, with all its elements of understanding and emotion, of sensibility and passion. It is, therefore, a natural and integral *human* approach. It is, however, refined—for the experience of reading *Macbeth* is guided by the genial insight and profound understanding of a great artist.

Humanistic knowledge maintains a closer connection with natural knowledge than do the other refined disciplines. This is one of its most important characteristics.

We have made some brief analyses of the ways of knowing since the college is essentially related to knowledge. The activity within the college which is intrinsically ordered to knowing is teaching. However, the college as an institution is ordered to the production of the mature human personality not only, therefore, knowing but also virtue and love.

FATHER QUAIN: Whatever relationship in finality we set up between the acquisition of knowledge and truth and the development of virtue, we must always remind ourselves that what happens to the undergraduate happens all at once and in a unified way.

Liberal arts education can have an impact on the development of moral character in three ways.

First: Knowledge has an intrinsic influence on character. Virtue and character, motivation and moral choice depend upon knowledge, on truth and on reflection. Knowledge does not guarantee and is not the same thing as virtue; nor is the full knowledge of liberal education necessary for sanctity; yet this intrinsic relationship remains.

Secondly: There are incidental effects, from the total teaching experience. This can happen in three ways:

1) through the concomitant effects of his intellectual development; e.g., the intellectual honesty nurtured by the study of any discipline becomes habitual; 2) through the effect of the subject matter itself; e.g., ethics, theology, history, the humanities, all offer understanding of moral problems, character, etc.; 3) through the influence of the teacher in the concrete learning situation. The relationship of teacher to student is one of the most intimate of all relationships. In some ways, it is analogous to the relationship of the Master to his novices. Not that the point of view of a spiritual director should be adopted by the teacher; in fact, the intrusion of this attitude into the teaching function can at times vitiate the

primary relationship of intellectual guide and mentor, but in carrying out his primary functions of purveying information, of stimulating thought, inquiry, curiosity, and even love for knowledge, the teacher can be a formative influence on the moral character of his students.

Thirdly, through the formally spiritual activities of the college—retreats, counselling, sodalities, etc. Now, if we say, as Father Henle doubtless will, that this objective of the moral and spiritual training of our students is, from the point of view of the nature of the liberal arts college itself, an institution dedicated to truth and, therefore, engaged in teaching knowledge, if we say that this moral objective is only sought secondarily and indirectly, we are not in any sense intending to belittle the importance of the moral objective. Perhaps we might more correctly say that the moral objective is a mediate objective of the liberal arts college in the sense that our immediate objective must be intellectual formation. Presupposing that, we can work just as hard at the moral formation of our students in our over-all aim of forming mature human beings who live and move in this supernatural order in the present dispensation of divine grace. We can do that without doing violence to the basic nature and the objective of the liberal arts college.

FATHER HENLE: A general theory of liberal education can never be such that details of the curriculum and prudential educational decisions can be simply deduced from it. Yet it will have some influence on the structure of the curriculum and the mode of teaching.

I will here give some proximate principles which should guide, in a way, the curriculum and the classroom teacher. The curriculum should be constructed in such a way:

1) that it gives a basic understanding of the various intellectual approaches to reality; 2) that it gives basic insights into the enduring human environment, the knowledge of God, of the world, and of human nature; 3) that it relates the student through knowledge to his present environment, to the culture in which he lives; 4) that it makes possible *personal, real assent* to the overarching view of reality which underlies all other knowledge and all human action and which establishes, in principle, the proper evaluation of other knowledge which may be, for the individual student, only indirectly grounded; 5) that it includes those aspects of subjects which, for whatever reason, have the greatest impact on the student in his development to maturity; 6) that it achieves integration:

a) through a theoretical grasp of the various types of knowledge and their interrelationships;

- b) through development of the humanistic integral reactions of the student;
- c) through the finality to supernatural love and action;
- d) through the understanding of the broadest and ultimate factors in reality [See 2 above];
- e) through exploiting the instrumental interrelationships of the disciplines.

AFTERNOON SESSION

The afternoon discussion turned out to be most vigorous and lively. Since this sort of interchange tends to be diffuse and repetitive, the following summary attempts only to bring out the questions most insistently raised during the afternoon.

1. While there seemed to be general agreement on the goals of intellectual development and of moral and spiritual formation, many were uncertain about the proper interrelationship of the two, or their integration into a single goal.

2. Some felt that science (in the modern sense) received too slighting a treatment. The problem of science for the non-scientific majors was frequently raised. Father Wade insisted that no one could come to understand science unless he majored in it. Father Klubertanz pointed out that science is a knowledge of the real, even though indirect and limited. It is one of the approaches to reality and a man cannot deal with the world or modern culture without a knowledge of the general factual framework of science and some understanding of the nature of science.

3. Is there anything specifically Jesuit about our education? Father Henle said, in substance: "I don't think we can find anything specifically Jesuit in the sense that it is *exclusively* Jesuit. But I do think we can find certain things which will generally be present in Jesuit education, typically but not exclusively Jesuit—a complexus of attitudes and approaches. I would instance Saint Ignatius' conviction of the effectiveness of combining the highest and purest supernatural motivation with high excellence in some natural activity; or again the Jesuit relationship between teachers and students.

"One reason, I suggest, for the difficulty in finding something distinctively Jesuit is that, just as the distinctive Jesuit supernatural weapon—the *Spiritual Exercises*—has been taken over by Catholics in general, so have Jesuit educational attitudes and methods."

4. Is there any hierarchy, logical or psychological, among the various subjects? Some felt that the curriculum was not lined up adequately with the stages in student development. It was pointed out that there is a

sort of hierarchy based on the intrinsic nature of the disciplines; e.g., a strong humanistic training ought to precede philosophy; philosophy ought to precede theology (in the "scientific sense"); mathematics (up to a point) ought to precede physics; a theory of knowledge ought to follow considerable experience in the various modes of knowing; also, that the disciplines must be adjusted to the level of the student; e.g., religion in freshman year ought to be humanistic, not scientific; that philosophy should not begin before junior year.

5. How can these principles be put into a curriculum? Do we not face the usual difficulty of having no teachers capable of carrying out this sort of program? How do we go about making a change? Father Henle agreed that the teachers are the primary requisite. He suggested that Graduate Schools must give more thought to the proper training of liberal arts teachers; that faculties should discuss the principles and problems and slowly develop a program. He insisted that, above all, a sudden change, detailed on paper, should not be made.

6. Father Wade objected that this curriculum would be so spread out and so general that it could not achieve the very thing we as Jesuits are particularly interested in, namely, intellectual leaders. The leader today, he said, must be an expert and a specialist. Father Henle argued: (1) that a concentration which would be a basis for specialized excellence is an essential part of the liberal arts program, and (2) that specialization needs the support of a general liberal education in order to reach high distinction.

In rereading the transcript of the afternoon session, I feel that too much emphasis was placed on the curriculum considered as a group of subject-matter courses. I would say that the essential point is not the curriculum—however important indeed this may be—but the *mode of teaching*. It is the mode and quality of teaching which determines whether a course moves towards liberal goals. Certainly some subjects (like history and literature) of themselves are intrinsically ordered to liberal education, yet the most liberal subjects can be taught in a completely illiberal way. A well-ordered and inclusive curriculum makes possible liberal education, but it does not guarantee it. I am convinced that whatever weaknesses exist in Jesuit liberal education, they are not the result of our curricula so much as of the quality and mode of teaching.

Training Teachers of College Theology

JOHN L. MCKENZIE, S.J.

This paper owes its origin to a number of conversations I have had with men who are teaching or will teach college theology. The men who are teaching the subject often express dissatisfaction with their own personal preparation, and profess themselves unable to fill up what is lacking by their own private work. They agree that the preparation afforded by the theological course of the seminary is not sufficient equipment for the teaching of college theology, and they ask that the professors of theology think of something which will prepare men for this highly important work.

The preparation of the teacher of college theology is the only topic which I intend to discuss in this paper; and for this reason I must make some assumptions which perhaps not every one will accept. The first assumption is that the seminary course of theology is not an adequate preparation for the teaching of college theology. The complaints mentioned above must be accepted as a fact, however they are to be explained; to some extent they are explained by developments in the course of college theology, to be treated below. College theology is no longer what it was a generation ago, an abbreviated and condensed version of seminary theology; if it were, we should still be teaching Wilmers or other manuals of theology in the vernacular. The fact that those who have gone through our seminary course deny that the course prepares them for college theology ought to give us theologians pause; for four years devoted exclusively to the study of any discipline ought to be some preparation, at least, for teaching the same discipline on the undergraduate level. What this means for the theological course of the seminary, however, lies outside my present purpose.

I also take for granted a number of ideas recently expressed about the content and organization of the courses of college theology, and therefore I do not discuss these subjects in this paper. I agree with those who designate the college course as "theology" rather than "religion." "Religion" is a way of life, not an intellectual discipline, and includes many things which we cannot honestly call academic subjects. Here, with most who have written and spoken on the subject in the last twelve years, I accept

what Father John Courtney Murray set forth in two articles on theology for the layman.¹ In these articles Father Murray did not outline a course or organize its content; he did, however, draw a broad outline and propose a theme, a center, around which the course should be organized. Some such scheme must be devised; for if the college theology course is not to follow the scheme of treatises and theses which we have in the seminary, some other principle of organization must be found. This principle makes it a "theology," and a theology different from that which we teach in the seminary.

Since Father Murray's lucid arguments have been accepted by so many, it seems unnecessary to add—although I do add it—that it is not a hostile criticism of scholastic or speculative theology to say that it cannot be taught to boys one or two years out of high school. Speculative theology, properly taught, demands preparation in metaphysical thinking which college freshmen and sophomores have not had; some of them may have acquired the habit by the end of the sophomore year, but my friends on college faculties assure me that it is unusual. At best, we could only hope that the students at the end of their senior year might, if they had taken enough philosophy, be prepared for a course in theology which would follow the speculative lines of the seminary course. But we are dealing with a theology which must be taught these boys immediately after they finish high school. In the seminary, most of the emphasis and most of the time is given to speculative theology, and most teachers' theological thinking falls instinctively into a scholastic pattern which has been accepted rather than assimilated. Consequently, they find that they do not know how to teach the boys what we call the central truths of our faith: God one and three, creation, sin, the Incarnation, redemption, the Church as the living Christ communicating His divine life to her members through the Sacraments. Instead, we teach them apologetics which neither convinces them nor enables them to convince others, moral theology which enables them to settle their conscience but utters no call to Christian heroism, and marriage, which is extremely practical. We teach these not because we think they are supremely important, but because we think we can teach them without preliminary metaphysical discipline. I therefore assume, although many Catholic educators think otherwise, that the content and organization of the college course will not be the same as the content and organization of the seminary course.

Within the last few years there have been efforts to adapt the seminary course so that it will be a preparation for the teaching of college theology.

¹*Theological Studies* 5 (1944), 43 ff, 340 ff.

My esteemed colleague, Father John Hardon, has organized a small group here at West Baden whom he is preparing, by seminars and a program of directed reading, for the teaching of college theology. I deal personally with these same scholastics, and it is my experience that they are deeply interested in this work and have profited by the program. I have no doubt that they will be better prepared to teach college theology than those who have done no specialized work. At the same time, I believe these scholastics have the ability to undertake a course of graduate theology. In all justice to the department of college theology, such a course should be given to at least some of the members of the department. This also has been attempted; men have been sent for a biennium either in Rome or at one of our own scholasticates. Here at West Baden we had such a program some years ago. Although the men have expressed satisfaction with their graduate course here, the feeling of the faculty was that the course was not as successful as we should have liked to make it, and there has been no effort to repeat the experiment. No criticism is hereby implied either of the men who took the course or of the members of the faculty who assisted in giving the course, of whom I was one. We felt that the course was too suddenly announced and not planned carefully enough; all we could do was to give a conventional graduate course, modeled after that which most of the faculty had experienced at the Gregorian University. We felt that two summers and one school year were not enough time for more than this and, in the opinion of several, not enough time for that which the course was expected to accomplish. The degree of Doctor of Sacred Theology granted after this course, we feared, might be endangered by a course which appeared to be carried through in too much of a hurry. And whatever one may think of the degree of Doctor of Sacred Theology, we felt that nothing more should be done to cheapen it; rather it should be made more difficult, it should carry with it more of the mark of academic achievement.

There is a further objection against continuing such a program. If the seminary course itself is not an adequate preparation for the teaching of college theology, then the conventional biennium in theology, which is intended to prepare men to teach in the seminary, is no more likely to prepare them to teach theology in the colleges. It will not acquaint them with the problems they must meet, they will not have in mind the same type of student; the college students they will teach will live in the world, and their vocation is that of the layman. The seminarian, presumably, is prepared to preach and to teach Christian doctrine—in the pulpit, in schools at the elementary, secondary, or college level. There is scarcely any other ministerial purpose which we can find for the seminary course

of theology. The college student is not being prepared to preach Christian doctrine. Again, I cannot enter into the question of the content and finality of the college course; but I feel sure that the college course will be better taught if its teachers have a different preparation, not only in the seminary course, but also in any graduate program which is offered as a preparation for teaching college theology.

Our first task, then, is to define more precisely the objective of this graduate training. Primarily, we have in view an objective which is common both to the seminary professor and to the college professor of theology; and this is the habit of theology. Some, like Father Thomas Donlan, O. P., believe that this habit can be communicated to college undergraduates in the course which Father Donlan and those of his school propose.² Most of us seminary professors will think that, if Father Donlan succeeds in communicating the habit of theology to these undergraduates after two or four years, we would be well advised to close our seminaries and send the scholastic to these colleges. We do not find that most of the scholastics acquire the habit of theology after four years of the seminary course; and certainly it should be agreed that no one should teach college theology unless he has the habit of theology, although we do not ask that each teacher have it in the highest degree. But any one who has the title of Doctor of Sacred Theology should possess this habit.

Can we define this habit more closely? I suggest that we define it in terms of control of theological sources, familiarity with theological methods, and facility in theological thinking which issues in confidence in theological expression. To put it more bluntly, what I should hope to see produced from this program is the habit of creative theological thinking. I am well aware that creative thinking cannot be induced by any system of instruction; the ability must be present before the candidate enters the system. All the system can do is equip the student so that his creative spark—if God has given it to him—can express itself. We can do no more than this, but this much we can do, and this much we ought to try to do.

And it is more important in the teacher of college theology than it is in the teacher of seminary theology. For the seminary teacher has a "theology," a scheme of Christian doctrine, ready to hand. He may not like it, either in substance or in some details; but it is the scheme within which he will present his matter and, most probably, carry on whatever research he may undertake. At present, the teacher of college theology has no such

² The Catholic Theological Society of America, *Proceedings of the Tenth Annual Convention*, 1955, 232-237.

existing scheme which he can accept. Perhaps the LeMoyne College Plan is the system which we are looking for, but I think Father Fernan himself would be the first to admit that the LeMoyne Plan, in its present form, is not definitive. It is susceptible of improvement and modification, perhaps of substantial modification; the future may bring forth a new plan retaining nothing of the LeMoyne plan except the central theme and the general objectives. Whether this development takes place or not—and there will be some development—neither the LeMoyne plan nor any other plan will suffer if our college theology departments are staffed with men who have had graduate training in theology and who have been equipped by this training to do creative work with facility. Without this creative work, there is danger that the LeMoyne plan, or some other plan, will become imbedded as a substitute for the thinking of the teacher.

Father Murray says:

“... There is required theological scholarship of a higher order than is normally achieved in an undergraduate seminary course. My own observation has been that it is an extremely rare seminarian who accomplishes in his own mind a work of genuine dogmatic synthesis, and who acquires that sure possession of theological science which will give him freedom and flexibility in its use and adaptation. Most of them are mentally tied to theses, to a thesis pattern of thought, to the structure of a particular scheme of treatises, to a Scholastic manner of expression. This is not necessarily a criticism of their seminary course. It does what it is designed to do. But it is not, as it is not supposed to be, an adequate preparation for teaching theology to laymen. This specialized task requires a specialized training, superimposed upon a Scholastic formation.”³

What Father Murray says about a “genuine dogmatic synthesis,” which is ideally the fruit of the seminary course, is confirmed by the experience of all the seminary teachers of my acquaintance. The seminarian who achieves such a synthesis is the top-ranking student. It is too much to expect such a habit of theology to arise in most of the class; experience, at least, offers little foundation for such a hope. The few who do this are, of course, ready to teach college theology without further preparation because they have learned to think theologically; these few, likewise, have usually been snapped up for some other employment. But we cannot, either for college theology or for anything else, limit our selection to the top tenth of each class. It should be possible, with proper preparation in addition to the seminary course, to train others whose abilities are sufficient to acquire the habit of theology through more specialized training. And even the top few, should they be put to teaching college the-

³ *Theological Studies* 5, 1944, 346.

ology, would profit from a course proximately directed to the teaching of college theology.

I do not suggest that the seminary faculty attempt either to teach these men how to teach college theology or to write the courses of college theology. Seminary professors as a group are not equal to either of these tasks. They lack the specialized training and, in particular, the specialized experience which writing a course or teaching pedagogy presuppose. As a group, they have less personal experience with the layman than the teachers of college theology have. It is doubtful whether any seminary professor of theology who is less than a genius could write a course which would have the property of immediacy—if we may call it that—which such a course ideally ought to have. Perhaps the professor of college theology will not be able to do it either; but with the wisdom of personal experience added to the habit of theology, he has a better chance of doing it than his colleague in the seminary.

The course which I propose is an academic course in every sense, and will earn an academic degree in theology. My colleague Father William LeSaint remarked at the Holy Cross Institute on College Religion in 1951 that the West Baden faculty wished to have nothing to do with a teacher-training program. I think we can extend this remark to all our theological faculties. We feel this way not merely because we have a basic prejudice against courses in methods and techniques—perhaps we have—but because we believe the habit of theology will not be acquired by courses in technology, besides the further danger that these courses may foster in the student the delusion that he is a theologian. Hence the courses and the work demanded in this program will be of the quality which we usually understand as graduate work. Personal research must be done, and some original thinking will be required of the candidate. Those who enter the course should understand clearly that they will be trained in the habit of theological thinking. The faculty does not intend to do their thinking for them and release them with a bundle of neatly packaged predigested ideas.

The course which prepares for college theology will differ from both the undergraduate seminary course and the conventional biennium in this, that it will direct the original thinking of the candidate towards the courses of college theology, the theology of the layman. And at this point I wish to emphasize that in asserting that a theology of the layman, different from the traditional seminary course, is necessary, I in no way imply that the seminary course in speculative scholastic theology is inadequate for its purpose. This remains outside the present discussion. Our scholasticates which grant pontifical degrees have certain inhibitions

by our statutes and the *Ratio Studiorum* which affect the content and organization of the program of graduate theology. I do not believe, however, that these limitations are so severe that they forbid us to direct the course to the teaching of college theology. It is merely a matter of direction and emphasis in courses which would be acceptable, I think, even to the most austere theologians as genuinely theological in content and method.⁴

The prerequisites of the course will include, naturally, the four years of seminary theology, in which the student should have achieved success at least "well above mediocrity,"—laudably above mediocrity, if one insists. In addition, no one should be admitted to graduate studies either for college theology or for seminary theology who has not demonstrated practical facility in Greek, German and French.⁵ Some facility in Hebrew would be highly desirable, but in our present course of studies it hardly seems possible to demand this. We would not ask that the candidate have acquired the habit of theology, but that he has achieved well enough to establish the expectation that he will acquire it. For reasons which I hope will appear more clearly below, the candidate should also have manifested some capacity for original thought. The creative spark, as I have already remarked, cannot be instilled by any course or by any methods of teaching; only God can endow a man with that. But I have thought after more than a few years in our seminaries that there is more of it among our scholastics than we suspect; and it is a pity that so often it dies for lack of encouragement or for simple lack of method. We can be deceived, for the creative spark sometimes bursts forth later in life; but in this, as in all preparation of students, we must operate on the probabilities. I would admit no one to the course which I outline here who has shown no capacity for original thinking, no interest in any kind of creative work.

We now come to the most delicate and difficult part of this paper, to which the preceding is merely prefatory: a description of the course itself. I propose this description with all modesty as merely tentative and preliminary, and as no more than a basis for further discussion. But I think

⁴ The courses which I shall describe are very nearly enumerated in *Ratio Studiorum Superiorum* (1954), 303, 2: "In biennio theologiae dogmaticae cursus habeantur de theologia speculativa, de theologia biblica, de patrologia, de historiae theologiae, Conciliorum, dogmatum."

⁵ A colleague who kindly read this in MS. suggested that these somewhat severe prerequisites might discourage otherwise apt candidates. To this I could answer only that the language requirements are no more than any university requires of candidates for the doctorate. In a discipline where so much important work appears in French and German the requirements, it seems, should be more rather than less emphasized.

that this matter should be discussed, both by teachers of college theology and by teachers of seminary theology. No such basis of discussion has been proposed hitherto; Father Murray, in his articles of 1944, described the preparation for college theology in the most general terms.⁶ But neither then nor since has he proposed a concrete program which could be put into operation. Perhaps the program outlined here will not be concrete nor immediately practical either; but I hope it will go beyond what has been suggested hitherto.

I said earlier that the habit of theology includes control of the sources and mastery of theological method. To some extent, acquaintance with theological sources and some introduction to theological method must be presupposed in the seminary course itself. The graduate course will go beyond this. Please do not think that I intend to solve all the problems of graduate theology by teaching more Scripture, although I do intend to give it greater importance in this program than it has in the conventional biennium. Apart from my own personal views, I am supported in this by the remarks which have been made in such meetings as those held at Holy Cross in 1951 and at Washington in 1955, and by the interest shown in the Boston College Summer School of 1956, as well as by the many remarks addressed to me personally by teachers of college theology.⁷ Furthermore, the LeMoyne Plan is built up around a biblical core.

There are others, of course, who would place the emphasis elsewhere. What we may call the Thomistic school would prefer to make the *Summa* of St. Thomas the core, and it is only fair that I should explain why I move in another direction. Here again I follow Father Murray, as others have done. Father Murray draws our attention to the many and fundamental changes in the social, cultural, and intellectual world since the thirteenth century. The success of Thomas Aquinas lay largely in the fact that he so perfectly articulated his belief in terms apt for the

⁶ The conclusions reached by Ronald G. Simonitsch, C. S. C. (*Religious Instruction in Catholic Colleges for Men*, The Catholic University, 1952, 183-204) on teacher training are inconclusive, at best. The following quotations are worth mentioning: ". . . no generally accepted procedure for the training of teachers has been established by religious educators" (184); ". . . the majority of departments would like to have their men trained in more than a seminary and undergraduate program" (188); "It seems clear that much sincere attention must be given the majority of existing Religion Departments, if anything new or exceptional is to be expected of them" (204). Mother Marie Therese, O. S. U., notes that the graduate theology at Catholic University, St. Mary's College (Notre Dame), and Regina Mundi is "closely patterned . . . on the course offered in the seminary" (*Proceedings, First Annual Convention of the Society of Catholic College Teachers of Sacred Doctrine*, 1955, 56.) Father John F. Harvey, O. S. F. S., states the need of specialized preparation, but knows of no definite program (*ibid.*, 70-75).

⁷ *Proceedings of the National Jesuit Institute on College Religion*, 1951, 111-117; *Proceedings*, SCCTSD, 1955, 42-48.

intellectual world of his day. We ought to do the same; but we shall not do it unless we realize that the intellectual world now does not speak the language of the thirteenth century. We do not mean by this that we abandon the Thomistic synthesis; we do mean that we do not think it can be taught to college undergraduates.

What I find lacking in the Thomistic synthesis and in a preparation which would be centered in that synthesis—and in speculative theology as a whole—are historical and critical methods and approach. In modern education and in the modern intellectual world these have a place in the training of the educated man which they did not have in the thirteenth century; our college students will meet them in their humanistic disciplines. The historical and critical attitude exhibited by St. Thomas—and by most classic writers of theology down to our own century—does not meet the standards of modern historians and critics. If theology is to speak to the modern mind, it must grow more adult in its historical and critical methods, without altering its essential character. Therefore the core of the course which I propose will be a historical and critical study of the theological sources, and these, of course, are two: the Bible and tradition. And since the doctorate program should include two years, one year would be devoted to each.

The study of these two fields presupposes the introduction which has been given in undergraduate theology. This introduction, in the course as it now stands, is hardly adequate; but we may hope that in the better students, at least, it will be sufficient to carry on the program intelligently. Personally, I can speak with more assurance about the Bible than I can about tradition; but I suggest that the two sources be handled in a similar manner. For the Bible, we will not study the exegesis of particular books nor of particular passages. The course as a whole would probably be best described as biblical theology, although this is not an exact definition of the term and is somewhat misleading, since the *Summa* of biblical theology has not yet been written. There is no generally accepted scheme which we can impose upon the Bible to make it theologically intelligible. Therefore for the present, at least, this study would be best carried on in terms of "themes," as this is done, for instance, in the little book of Jacques Guillet and in a few other modern writings, including my own forthcoming book. Our objective is to give the candidates such familiarity with the Bible as a whole, both Old and New Testament, that they will be able to handle it with confidence and security. We cannot guarantee that they will be able to handle it without mistake; not even the professional exegete can be sure of that. But if there is any difficulty in the use of the Bible in theology at present, it is that it is not used sufficiently

and with sure facility. I shall have to point out here and later that we cannot hope to accomplish anything unless we are willing to take the risk of doing it wrong. Therefore the course will be solid and thorough and, for the New Testament, conducted in the language of the Bible. This is scarcely possible for the Old Testament, but a number of good modern translations exist. The themes will be studied historically and critically; their development will be seen in their growth in the history of Israel, its cultural and social evolution, its *Sitz im Leben*, its spiritual needs and failures. Surely we may hope that the candidates will acquire sufficient mastery of the themes to present them on the college level.

Tradition will be studied in the same way. What I mean by tradition is, of course, the living voice of the Church now and the records of the living voice as it has spoken in the past. In the graduate program, we shall not study the scholastic exposition of this tradition; this has already been done in the undergraduate course. What we will study is the sources themselves: the utterances of the Councils and of the Supreme Pontiffs, and our emphasis will lie upon the historical background. The candidates will study the operation of the *Magisterium*: how it arrives at the definitions of the truths which it proposes to the faithful, and, in particular, how these definitions arise out of a concrete historical situation. We do not wish to deny their eternal verity, but we do wish to point out that no dogmatic formulation has ever been uttered which did not have its origin in some particular historical, cultural, and ideological context. No one understands theological sources if he tears them from their roots in history. Theological understanding of them means insight into their growth and development, and insight into the problems of the Church which they met. The *Magisterium* does not speak simply because it feels like uttering a divinely revealed truth; it speaks in response to some crying spiritual need, often in response also to a crying temporal or social or political or economic need. To miss this background is to soften the full impact of the teaching of the Church upon the world; and to miss this is to lack theological understanding. From my own experience, I will state and defend against all comers the proposition that most of the scholastics who finish our course have little or no historical sense, and therefore little or no existential appreciation of what the Church has taught and teaches. This is not the way in which we wish the truths of the faith proposed to the laymen in our colleges.

The writings of the Fathers will also be the object of special and intensive study, but not the Fathers as witnesses of tradition, nor all the Fathers. What I have in mind is a study of those Fathers who were most eminently successful in finding the intellectual formulation of their

belief which had immediacy and vitality in their own world: those who in their own day uttered the theology of the layman. It is up to my colleagues in patristics and patrology to select the Fathers and the writings which should be the object of this study. In suggesting this, I have no intention of aligning myself with those who believe that we should "return to the Fathers"; we live in a different world. We study them because we wish to see how they did what we ourselves wish to do: to imbue ourselves with their spirit, to follow their methods where they are practical, and to fire ourselves with their zeal where we find that we must invent new methods, new techniques in order to utter the theology of the layman in our own time.

These, in brief outline, are the theological sources which will be studied in the program, and the approach which will be taken towards them. But there are other highly important fields which must also be included. Father Murray has pointed out that the course must start with intensive research into the Papal theory of Catholic Action against its proper background, the cultural history of our times; in no other way can one learn exactly what the layman is, and what the Church today wants to make of him.⁸ Such study must be included in any graduate program which is intended to prepare for the teaching of college theology.

There should also be an intensive study of the writings of those European theologians who have in recent years opened up the field of what is called "kerygmatic theology." In spite of differences of detail, this is substantially what we have in mind when we talk about the theology of the layman. The fact that some of the distinguished theologians who have written in this field have, in the opinion of some of their colleagues, gone to excess here and there should not blind us to the genuine contributions of these pioneers to our understanding of the theology of the layman. These writings must be intensively and critically studied. They must be studied critically not only from the point of view of theological criticism, but from other points of view as well. Whether the layman has the same problems in Europe as he has in the United States I must leave to our world-travelers to determine; my own impression is that the American college student differs notably from his contemporary in Europe, and still more from the educated European Catholic adult. His intellectual background, his cultural experiences, his education, and his personal problems have a particular character of their own. Consequently, just as we study the Fathers to see how they achieved their end rather than to imitate them in their choice of means, so we shall study

⁸ *Theological Studies* 5 (1944), 347.

European kerygmatic theology not that we imitate it slavishly, but that we may develop a kerygmatic theology proper to our own country.

The program should also include an intensive and critical study of the most distinguished Protestant theologians. It is true that secularism is the principal adversary of the Church; nevertheless, we should not think that men like Niebuhr, Tillich, and Bultmann are without influence. Their influence is great, and, in particular, it is great upon non-Catholic Christian intellectuals. Likewise, they also are attempting in substance to utter a theology of the layman, to make Christianity intelligible and vital to the modern mind. They often show keen insight into the modern mind; from them also we can learn, as far as method is concerned. The best of them show a remarkably creative facility in their handling of the Bible; while we must often depart from their theological presuppositions and from their conclusions, such a creative facility we desire for ourselves. And from these writers we shall learn what the non-Catholic Christian mind is experiencing. These experiences affect the social atmosphere in which our college students live, the books and magazines which they read, the conversations of educated people whom they meet. We study these men not to refute them, after the manner of the old controversial writers, but simply in order to find out who they are, what they are saying, and why they say it.

These will be the basic courses of the graduate program. It is in the seminars and dissertations, however, that the difference between this program and the conventional biennium will more clearly appear. We do not have a theology of the layman in an accepted schematic form, a *Summa*; so far we have only essays towards it. It seems that there must be many more such essays and approaches before a synthesis of the theology of the layman can be written. We cannot be sure that we shall live to see it. Our candidates therefore must, as we said above following Father Murray, make their own theological synthesis; this, ultimately, is what they will teach in college. The seminars and the dissertation will be exercises in forming this synthesis. Here, I am aware, some of my more austere colleagues will say that we are no longer in a course of academic theology. This, they will say, is popularizing; and it is not graduate study if the students write popular essays or sermons and turn them in as seminars and dissertations. With this I am in full agreement; it is up to those who run the course to see that the students do not write pamphlets for their seminars and their dissertations. The seminars and the dissertations will meet the standards of accepted scholarly techniques; they will be written from sources and will employ first-rate theological works. But they will not be, for instance, the history and the criticism

of the ideas of some obscure theological writer of the patristic or the medieval period; they will be something which is more difficult. They will be essays towards an articulate theology of the layman. What the theology of the layman now lacks is a method of proposition and a vocabulary. The alumnus of our theological seminaries has learned his theology in treatises and theses and in the highly technical vocabulary of the scholastic writers, and he has learned it in Latin. When he is forced to put this into English, and popular language at that, he feels unequal to the task. And we ought not to blame him; for this involves not only a rewriting of what he has learned, but also a rethinking. In our graduate program the students will rethink and rewrite the truths of theology. They will rethink and rewrite them not speculatively, but for the layman. They must exhibit a sense of the vital impact of these truths upon Christian life, Christian culture, upon the world in which the Church finds herself. As Father Murray has so wisely remarked, the layman is the grip which the Church has on the secular world. Our candidates must learn their theology in such a way that they can, through their effect upon college students, make this a theological grip.

I cannot tell them how to do this, nor do I think any teacher can. We can only propose a program and hope that the students, seeing the need and equipped with sound theological method and trained in habits of theological thought, will be able and willing to write such essays in the articulate theology of the layman. In the program, of course, we can hardly expect them to do more than begin this; we must be willing to treat them and to accept them as beginners' essays. And we must give them the necessary criticism so that the candidates can learn from their mistakes, which they will certainly make. To formulate theological statements and elaborate a theological vocabulary at once theologically sound and intelligible to the layman should not be impossible, but it is difficult enough that it has not yet been done; if we ask also that the statements and the vocabulary be such that the impact of theology upon life is felt, we are laying no light task upon our candidates. Perhaps we ourselves of the theological faculties are not sufficiently equipped for this task; but, frankly, there is no one else who is equipped with both the necessary theological knowledge and the experience. We must be prepared for failure here and there; but if we are convinced that such a program is sound, we shall be willing to risk the failure in order to gain the success.

These exercises in writing are, I believe, the most important part of the program which I outline. For I hope that the graduates of this program will be the men who will, after they have finished their studies,

write the articulate theology of the layman. They will not do this immediately in synthesis or *Summa*; first they will write in theological and educational journals, then perhaps in monographs, then—we can dream, can we not?—perhaps at some not too distant date, they will bring forth the theology of the layman in synthesis. I believe myself that only such men can do it; for I have already remarked that the seminary professors, by their training and occupation, are almost incapable of performing the task. May we not hope in these graduates to find men who have both the theological habit and the immediate contact with the world of the layman which will enable them to bridge the gap between theology and the Catholic layman? Of this gap we are all aware; can the bridge, we wonder, be anything except such trained men?

If such a program is to be put into execution, then superiors must be convinced of its value. Certainly the united representations of both the seminary faculties and of the departments of theology in our colleges should convince them that it must be done. They have already exhibited a willingness to prepare men for this work. And if it is worth while to place talented men in our colleges as full-time professors of theology, it is also worth while to cultivate those talents by giving these men two years of specialized training in preparation for what we all admit is a highly important work of the Society.

Where should this program be carried on? Until I see reasons to the contrary, I think it would be carried on better in the United States than in Europe. I have already alluded to some of the reasons. Europeans as a group have no real perception of our domestic religious, social and personal problems. They have no experience of our educational and cultural background. This does not affect the teaching of speculative theology, but it would affect very much the teaching of the theology of the layman. If we are not now able to do this, we should make ourselves able to do it. I believe that we have in our seminaries men who can do this, and men who are willing to do it. The question is whether we have men who have the time to do it.

Most of our theological seminaries in this country could institute such a program. It would be an additional burden for the faculty; but if they believed that they were engaging in a worth while academic program, I think they would willingly undertake the burden. To institute the program in all or several of these faculties might seem to be a needless reduplication of effort. It would perhaps be best if the program were carried on at one single institution. That this should not be an unfair burden on the chosen institution, it should be able to summon, shall we say, one man from each of the other faculties, which would thus make

their contribution to the program. Ideally, these men should be free from any other substantial activity outside the graduate program; most of us found at West Baden that the graduate program demanded more time than we were able to give it. Or, if such a pooled faculty should prove to be practically impossible, it should certainly be possible to draw men from other provinces for a semester or for a year. This, however, should be regarded as a measure of desperation; the program as I envisage it supposes constant and intensive individual direction, and as many of its faculty as possible should be stable and permanent residents. No one, of course, should be pressed into service who is not convinced that the program is worth while. This cannot be ascertained until the program is presented for discussion to our theological faculties.

I close with a note of warning. In the recent discussions of anti-intellectualism carried on by Father John Tracy Ellis and Bishop Wright and others, one cause of anti-intellectualism received less attention than it merits. Anti-intellectualism always arises when intellectuals lose communication with the world at large and begin to talk only to each other; when this happens, the world is likely to wonder whether the intellectual has any useful function in society. Theologians can ask themselves whether they have the voice in the Church at large which they ought to have. If they lose communication with the clergy and the laity, then they abandon the exposition of theology outside the theological schools to the amateur and the charlatan. Men trained in such a program as I describe would, we hope, possess the habit of theology directed towards the layman and his place in the Church. This should disclose to both clergy and laity the riches of theological wisdom which now are buried treasure.

HOLY CROSS INSTITUTE

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The Sodality and the Spiritual Exercises

JOHN J. POWELL, S.J.

A posse ad esse non valet illatio is a sacred saying. The man who can no longer recite the laws of the syllogism knows that there is a very important difference between possibility and actuality, between "it can" and "it does." A teacher's experience makes him well aware of this distinction, for often a student or a class which *can* get the point of his lecture in point of fact *does not*.

The arguments from authority, testifying to the ability of *The Spiritual Exercises* to produce exemplary Sodalists and Sodalities, are numerous and strong. The directors and moderators of Sodalities have only to consult the writings of Our Holy Father, Pius XII, and the writings of Reverend Father General, wherein the *Exercises* are strongly recommended as an instrument of formation and perfection. In his work, *Devotion to Mary in the Sodality*, Father Joseph Stierli says that "... Just as one must look for 'the power and secret of Jesuits' in the *Exercises*, so one must look to the same source for the power and secret of the Sodality."¹

In these recommendations of the *Exercises*, which are multiplying in number and force, the argument is well grounded. The *Exercises* can produce Sodalists of the ideal. But the directors and moderators who have rolled up their sleeves and gone to work with their young, potential incarnations of the Sodality ideal are sometimes disturbed by just a wee bit of pragmatic doubt. There is always such a wide gulf between the possible and the actual. In the blueprints it looks fine, but the doubt comes to this: Do the *Exercises* actually, in these chaotic days of "hot-rods" and blue-jeans, produce exemplary Sodalists and exemplary Sodalities?

I should like, in these pages, to contribute my personal experience to the growing abundance of evidence that what the Popes have consistently said about the contribution of the Exercises to Sodalities, which recommendation we find reiterated by our Fathers General and our Sodality authorities, does in fact find concrete proof in the experience of what we call "modern youth."

¹ Joseph Stierli, S.J., *Devotion to Mary in the Sodality*, (translation). St. Louis: *The Queen's Work*, p. 9.

Part I High-School Experiment

On a bright June morning between the final examinations and graduation exercises, while tying together the last strings of the previous school year, I was about to file away the records of the third-year Sodality. The leisure of June and a curious desire prompted me to page through the neatly-bound minutes of our meetings. Here I watched the year pass in review, with mixed emotions.

I found this entry, almost lost in those records, which carried with it a wonderful gratification. "This year we used St. Ignatius's *Spiritual Exercises* for our meditation program; for many of us the *Exercises* were the most important thing in our school year." It was a brief summation of my own hopes and suspicions; but I could not have expressed the end result better than the Sodality secretary did in his minutes.

That day I made a memo of my own, which read:

During the past year the third-year Sodalists have meditated on the *Spiritual Exercises* of St. Ignatius. If we are not deceived by appearances, the results have been extraordinary. Perhaps this experiment should be made known to others. Our Lady and St. Ignatius would certainly bless the efforts of others as they have blessed ours.

The story can be told briefly. It began in the mind of the Sodality director at the school where I was assisting in Sodality work. The fire spread quickly, and soon Father Director and his three assistant moderators were busily adapting the meditations of the *Exercises* for use as a daily meditation program. By the time school bells were ringing in the fall of that year most of the meditations had taken form.

During the early meetings of that year, before actually initiating the program and experiment, we concentrated on an explanation of the history and efficacy of the *Exercises*. The propaganda campaign was calculated to represent the *Exercises* as a challenge to virile piety and spiritual maturity—a gold mine which awaited the pick and shovel, which promised plenty of work but rewards far beyond the labor. The first weekly meditation sheets were distributed only when there appeared sufficient eagerness and determination to begin.

The technicalities of presentation and mode of adaptation can be bypassed for the sake of brevity. Suffice it to say that, by the time snow was on the ground, the effects of the little book of St. Ignatius were already in evidence. The moderators at times found it a problem to cross the campus without being asked to explain some intellectual or spiritual impasse an eager Sodalist had met in his meditation. Boys who had missed school on the day when meditation sheets were passed out were not long in securing the meditations they had missed. Even some non-Sodalists

were affected by this new ripple of enthusiasm and made serious inquiries.

Since the whole program was written up into daily meditations covering thirty weeks, the week of election came with the springtime. When our Sodalists arrived at this peak of the *Exercises*, they were carefully armed with the instructions of St. Ignatius on deciding one's vocation. A high school boy handles nothing with the same seriousness that he handles his future. His concern for God's will in this matter, if he is a reasonably good Sodalist, is acute. And so, the week of election was regarded as a test. Were the *Exercises* too big for our boys after all? Could third-year high school boys use these ascetical tools? Or were we putting the instrument of a man into the hands of a boy?

At the conclusion of the thirty-week experiment, the boys were asked if they would care to indicate their success in making the *Exercises*, by means of an anonymous questionnaire. The response to that question sufficiently indicated the fact that the *Exercises* had borne fruit. It was the group's conviction that they had an obligation to formulate in some way their success with the *Exercises*. Since the whole meditation program had been an experiment with them, they felt that they owed to future Sodalists who would follow them at their school the profit of their experience.

Among the revelations of those questionnaires, were the following: (1) Forty-one boys out of the forty-seven who had made the *Exercises* faithfully from first week to last had been able to come to a "Final Election" concerning a state in life. (2) All—even those who were unable to make the election—felt that the *Exercises* make the work of deciding one's vocation more easy and secure. (3) All felt that they were clearly helped to become better Sodalists. (4) Fifteen boys felt called to the priestly or religious life, although there was no encouragement for any of the exercitants to one way of life rather than to another.

There were many other indications of success. There was an increased exactness in the observance of rules, greater generosity, evidence of greater maturity and a more religious or spiritual attitude. Perhaps the most memorable touches were the many scribbled notes of gratitude, completely spontaneous, appended to the questionnaires mentioned above.

Of course, there are many presuppositions to such success. The Sodalists of this group had passed through the wilderness of a rigorous probation period. They had previously acquired some facility and achieved some regularity at mental prayer. St. Ignatius wished that the four weeks of the *Exercises* be given only to select exercitants, and these young men were that. Bringing much by way of preparation to this experimental contact with the *Exercises*, these Sodalists took away even more. The innumerable blessings of charity and piety that resulted from this con-

tact with the *Exercises* seemed to be uniquely and distinctly traceable to the ascetical genius packed into that little book.

In concluding this first part, I would like to add what may well seem a trifling recollection, but one which I will always associate with the experiment described. One of the boys in that first group of forty-seven had, in the course of the program, heard God's voice calling him to the silence and prayer of a Trappist monastery, where he has since pronounced the vows of religion. In our last conversation before his departure he said: "During these last four years (of high school) God has flooded me with irresistible graces. It has been God's grace; there isn't the vaguest sense of personal accomplishment as I look back. I sometimes feel that I did just two things which opened up the way for so many of these graces. I joined the Sodality, and I made the *Spiritual Exercises* of St. Ignatius."

When a boy of seventeen, in a brightly-colored sport shirt, white slacks, and white-buck shoes, turns his back on the world with a remark like this, there is an impact. Perhaps you, too, would not easily forget such an experience.

Part 2 Personal Interviews

At a recent convocation of the Summer School of Catholic Action in Chicago, it was my good fortune to be able to watch the 3,500 well-organized delegates in action. I sat in on their lectures and discussions, chatted informally with a few and talked with many of the directors and moderators who were there with their Sodality contingents. One can hardly watch the wheels of such a convention in whirring revolution and come away unimpressed.

It was a week of sharing and exchange, and good ideas were almost constantly being circulated in the meeting halls, offices, and corridors. One such idea, which seemed very worthy of further investigation, was the report that a college alumni Sodality in Cleveland, Ohio, had sponsored a closed, Ignatian retreat of eight days for its own members and for those of other Sodalities of that area. In fact, this unusual venture was carried off with a growing success for three consecutive years, and was established as an annual affair for the John Carroll Alumni Sodality. The enthusiasm generated by these pioneers, of college and college-alumni age, had made a considerable impact upon several of my colleagues, and I determined to trace the project to its source.

He was a soft-spoken, dynamic person. Having graduated from John Carroll University, he was the leader of the eminently successful alumni Sodality. I told him that I was very interested in learning more about the

eight-day retreat, sponsored by his group, and especially about his reactions and the reactions of the others to the *Spiritual Exercises*. He was immediately and generously at my disposal. Before the day was out, he had given me an hour of his own valuable time, and had arranged a series of ten personal interviews with some of those who had made the *Spiritual Exercises* for eight days, in closed retreat.

A resumé of these interviews, each as individual as the young men and women themselves yet sharing one common enthusiasm, will be included later. First, I would like to quote at some length the Sodalist prime-mover, to whose personal convictions and powers of persuasion the retreat of eight days bears eloquent testimony. (I believe the words are verbatim.)

The members of our Sodality will be more than glad to give you whatever help they can. In spite of all the wonderful advantages of direction that we've had, I really think that most of us believe that our Sodality was not grounded until the *Exercises*. . . . When the suggestion that we make the *Exercises* for eight days was first made by one of the priests at school, I could hardly believe that he was serious. There was just too much against it. . . . But his phrase, "If you'll make the *Exercises* for one week, that week will be worth more to you than all the other weeks in the year," kept coming back. . . . In the meanwhile I looked up all that I could find about the *Exercises*, and realized that the more I read the more I was convinced about that one week being worth more than all the others in the year. . . . Finally, I could see no way around it, and proposed it to the Sodality. Of course, asking working people to give up their week of vacation to make a retreat can easily be mistaken for insanity, but after blood, sweat, and some literal tears, the Sodality agreed to sponsor such a retreat if there were ten volunteers to make it. . . . With mixed emotions ten volunteered. . . . That was the first year, but it was quite a start. Last year, we had many willing volunteers from our own group and from various colleges. Why, my kid sister in the eighth grade even took to the suggestion. She arranged to take her semester examinations early so that she could make the retreat with us. . . . I had been in the Sodality for five years prior to my first eight-day retreat. I performed practically all of the daily duties and gave the Sodality most of my time. . . . Nevertheless, I do not believe that I really understood the Sodality as a real way of life and a real way to God prior to the *Exercises*—and this in spite of the fact that I talked about it as such all the time. . . . I honestly believe that at any time, prior to *Exercises*, I could have slipped away from the Sodality way of life if circumstances had become particularly rough. In short, I don't think that the Sodality really had me. . . . The first trip through the *Exercises* put a solid foundation under a great deal of activity. . . . It changed my outlook on everything from eating to meditation. The *Exercises* have become a real part of my life, and the best week of every year for me.

One simply does not ignore the indications of such an encomium. Still, in all honesty, my mind was playing host to a number of doubts. It was seemingly within the range of possibility that these words had been spoken by a man enamored of the project which had in large part grown out of his own initiative. It seemed equally feasible that he had been

trapped by his own prejudices; perhaps—just perhaps—he was trying to convince himself rather than convince me.

All of these doubts seemed possible until the following evening. It was then that I occupied one of the meeting halls at the Morrison Hotel, and heard the same story retold in ten different ways. Each interview with a Sodalist who had made the *Exercises* for eight days lasted for half an hour. The secretary of the Sodality had appointed ten such Sodalists, each at a definite time, and with the regularity of a confessional line, each appeared and described his or her personal estimate of the effectiveness of the *Exercises*.

In addition to the ten Sodalists, six of whom were college students and four alumni Sodalists, I had an interview with the young lady of thirteen years, the “kid sister” mentioned in the interview with the Sodality leader, who had arranged with the Nuns to take her eighth-grade examinations early that she might make the eight-day retreat. In a sense her testimony was unique, since some of us might be tempted to wonder if eight-day retreats for grade-school children weren't outlawed by some clause of the Child Labor Act.

At the beginning of each interview—since I was there to learn, not to teach—I simply said: “I understand that you have made the *Spiritual Exercises* of St. Ignatius in a retreat of eight days. I would like to make a study of the effects of the *Exercises* on Sodalists and Sodalities, and so I would be interested in anything you can tell me.” From that point on, I became a “non-directive counsellor,” equipped only with pencil, paper and a self-devised shorthand.

The following are brief synopses of what each had to say, using his or her own words.

(Girl—eighth grade): Because there is no Sodality organization at my school, I'm not really a member of a Sodality, but I do live the interior Sodality way of life. I think that the retreat helped me a lot to live the interior life of Sodalist. The *Spiritual Exercises* helped me to realize that God is everything. The meditation on the Kingdom of Christ, and the idea of doing everything “with Christ” was very inspiring. During the retreat, there were two priests we could go to, and whenever there was something I had trouble understanding, I went to them for help. I was able to make the “election,” with the help of one of these priests. I was very happy to be able to make the retreat with the older people, and when I heard them talking about the “sacrifice of eight days” I couldn't understand it. I thought it was a wonderful opportunity. After the retreat, I found mental prayer and all the exercises of the interior life much easier and much more enjoyable. I am now making them every day without fail.

Comment: Might we not be tempted to wonder whether we underrate the spiritual capacities of young people like this? Perhaps it is our

reluctance to ask, suggest, and expect that limits spiritual ambition. Perhaps we wait till the prejudices against piety are fullgrown, till the element of "sacrifice" looms large in their thinking, before we offer the ideals of piety and the challenge of sacrifice.

(Girl—college graduate—Alumni Sodality): For me the *Exercises* meant a more mature understanding of the Sodality ideal and the Sodality way of life. I often think that every blessing that has come after the *Exercises* has really come through them, has been due to them. The *Exercises* opened up for me the riches of mental prayer. Before the *Exercises*, I made my daily meditation of fifteen minutes. Now I am meditating for an hour each day. During that retreat, Christ became real; so real that it was startling. . . . It seems to me that the *Exercises* establish a goal to be achieved, a personal goal and apostolic goal; the Sodality is the way. . . . The *Exercises*, it seems, have not finished with their effect when the retreat is over. . . . There is a cumulative effect; a new spirit of obedience, a deeper understanding of the Act of Consecration, a new sense of unity in the group. . . . The wealth of the *Exercises* is such that you want more. I would like very much to make the *Exercises* in a thirty-day retreat. Without a doubt, the *Spiritual Exercises* were the greatest spiritual experience of my life.

(Boy—College Sodalist): *The Spiritual Exercises* opened my eyes. For me they meant right order and a profound love of Christ. . . . They supply the needed motivation that brings us closer to God and to the Sodality way of life. . . . I came out of that retreat realizing very clearly that Christ is living in me, doing things through me, It used to be doing things for Christ, now it is letting Christ do things in me and through me.

(Girl—college graduate—Alumni Sodality): I am particularly grateful to the *Exercises* for the training they offer in prayer, and the methods of prayer. Instruction is simply no substitute for such an experience. . . . I am told that the spirit of the Sodality is the spirit of the *Exercises* and I accept this; I felt that in understanding the *Exercises* I was learning to understand the Sodality. . . . After my first retreat of the *Exercises*, during which my election had been to enter religious life, I entered the novitiate. Time proved that I was not fitted for such a life; yet because I had come to my original decision through the *Spiritual Exercises*, I had then and will always have the added assurance that God did want me to enter; the fact that He did not want me to stay does not disturb that confidence.

(Boy—college graduate—alumni Sodality): For this person the *Spiritual Exercises* were a real revelation. They opened my eyes to the fact that we are fighting with and for Christ, for the Kingdom of Christ. . . . Christ, my leader, lives in me. . . . I became suddenly and thoroughly ambitious for Christ. . . . I learned to think big, became really eager to go to work for Christ. . . . I became convinced that our college should not be turning out mere graduates, but saints, and that, if we did produce these saints, we would soon change schools, parishes, cities, and eventually the world.

(Girl—College Sodalist): The *Spiritual Exercises* reshuffled all my values, especially the Principle and Foundation meditation, the Three Classes of Men, and the meditation on the Three Degrees of Humility. There was an immediate change in my faithfulness of performance as a Sodalist. . . . I discovered that it was not a

burden but a privilege to be a Sodalist. . . . The *Spiritual Exercises* seem to be geared to the Sodality way of life. They intensify this life certainly, and make one anxious to go back to the Sodality way of life and really work at it.

(Boy—college Sodalist): The *Exercises* certainly help daily living with Christ, recollection and the daily meditation. I use the meditations of the *Exercises* frequently. . . . As a Sodalist you see deeper into the meanings of thoughts you felt you had understood, for example, the idea of consecration. After the retreat, I felt such a sense of being consecrated or desire to be consecrated that, if I had not already consecrated myself to Jesus through Mary, I would have done so immediately. . . . After the retreat I was personally eager to go back to the Sodality way of life with a new vigor. . . . I think that, because of the *Exercises*, our whole Sodality has become more responsive, and there is a greater sense of unity, of working together for a common goal.

(Boy—college Sodalist): For me the chief benefits of the *Spiritual Exercises* were new convictions about things and new realizations. For example, the whole meaning of dedication had practically no meaning for me before making the *Spiritual Exercises*. Every phase of the Sodality way of life became very important for me; and the idea of ever missing one of the daily spiritual exercises was simply out of the question. . . . I think you could sum up the benefits of the *Exercises* by saying that "they put things in order." . . . I think the group spiritual life and activity of our Sodality has grown very much as a direct result of the retreat.

These interviews were all conducted in one night, beginning in the early evening and running through till 11:00 P.M. As I put my notes together, and prepared to leave the hotel in which the Summer School of Catholic Action was being held, my thoughts were filled with the enthusiasm of these large-hearted young men and women. It seemed quite clear to me that the future of Ignatian retreats for Sodalists would be very promising, as long as these eager salesmen were on the scene.

Exactly what the *Spiritual Exercises* can effect in Sodalists might require a much more lengthy analysis than can be made here. The *Exercises* reach so widely and so deeply into the hearts and lives of these generous, young exercitants that it would be difficult if not foolish to set limits to the extent of their effectiveness. The fact, however, that the *Spiritual Exercises* do transform Sodalists and Sodalities is in my mind beyond all question.

These young men and women had heard the voice of God; it was so clear and so different that they were startled. In one way or another, they all said: "The Exercises opened my eyes." They opened their eyes at retreat's end and found that all the world had changed. It was not the world as they had left it. Some of the important things to which they had intended to hurry back had lost their luster; and many of their interests had died of neglect. The hurried vision of Christ, which they had glimpsed in the second, third, and fourth weeks of the *Exercises*, was

staring at them in the eyes of every person and circumstances. They were walking in a new world, and yet they were not dreamers.

On the basis of these interviews I should like to list the following benefits which the *Exercises* are ready to bestow upon Sodalists. (1) Realization of one's relation to God and creatures, and what it means to "live with Christ." (2) Understanding of the purpose and ideal of the Sodality, the Sodality as a way of life. (3) Understanding of and facility in mental prayer; stimulation to fidelity in the exercises of the interior life and stimulation to apostolic zeal. (4) Finally, a greater spirit of dedication and a greater sense of group unity.

It has been said that there is a saint for every letter in the *Spiritual Exercises*. This remains God's secret. It would be regrettable, however, if the enormous potentialities of this small book were not enlisted in the formation of the vanguard and the companions of our Queen.

Part 3 Two Hundred and Eighty Questionnaires

I understand that it has never been determined how many sheep make a flock. However, it does seem to be determined that no number of opinions can make a fact. I am well aware of this in presenting at this point statistical findings culled from two hundred and eighty questionnaires on the effectiveness of the *Spiritual Exercises* and the Sodality annual retreat. These questionnaires were circulated among high school and college and alumni Sodalists, again during the Summer School of Catholic Action in Chicago.

Description of the procedure used in administering these questionnaires should be prefaced by the pertinent comment that, if you want to circulate a questionnaire requiring a minimum of fifteen minutes (per administration) at a convention of 3,500, you need connections. Consequently, with three hundred questionnaires neatly stowed away in my brief case, I approached the Father Director of the University of Detroit Sodality and the Prefect of the John Carroll University Sodality, and asked for help. I explained that my questionnaire endeavor would be greatly assisted if I could "borrow" the services of five competent Sodalists from each group. It was automatic.

I met separately with the two groups of five Sodalists, gave the necessary directives, reviewed each of the questions to be asked and answered and solved the difficulties of my staff. Each of the helpers was assigned to contact the moderator of a certain school, ask permission to administer the questionnaire, and finally, with the group convened, to administer the forms.

To insure perfect objectivity, the questionnaires were to be completely anonymous; no names, neither of person nor of school, were to be given. The forms were administered in such a way that there was no sense of competition on any level; there was cause for no embarrassment, and finally no sense of the scrutinizing eye of authority. Anonymity is a good guarantee of objectivity.

The questionnaire was titled, "On the Effectiveness of the Annual Sodality Retreat." Since our prime concern was a study of the relative effectiveness of the *Spiritual Exercises* of St. Ignatius, the schools or Sodalities chosen to participate were carefully represented.

- 1) Sodalists who had made the *Spiritual Exercises*, in a closed retreat of more than three days duration.
- 2) Sodalists who had made the *Spiritual Exercises*, in a closed retreat of three days only.
- 3) Sodalists who had made the *Spiritual Exercises*, but only in an open retreat (given at school or parish).
- 4) Sodalists who had no contact at all with the *Spiritual Exercises*, but who had made an annual retreat.

Of the two hundred and eighty questionnaires, one hundred and ten were filled out by college or university students or alumni groups. One hundred and seventy high school students, about equally divided between boys and girls, filled out the remaining forms.

From the four groups listed above, one can easily see the pattern. Group 1 represents a group having had the most contact with the *Spiritual Exercises*; group 2 has had less contact, etc. Group 4, the last group, has had no experience with the *Exercises* in any form.

The questionnaire numbered twenty-six questions in all. After each question was a YES and NO. Instructions called for each participant to circle one or the other; if undecided, he was asked to leave both YES and NO uncircled. Although it is not revealed on the form itself, there is a pattern and four distinct parts to the questionnaire. They may be summarized as follows:

- QQ1-4: reveal whether the Sodalist is perpetually or temporarily consecrated, and whether he or she is a high school, college, or alumni Sodalist.
- QQ5-7: reveal caliber of performance. Subjects with which questions deal: Mass, meditation, examination of conscience, rosary, rule of regular confessor, etc.
- QQ8-16: concern facts of retreat experience: contact with *Exercises*; opinions concerning annual Sodality retreat.
- QQ17-26: concern the clearly perceived effects of the last retreat.

Thus, in glancing at any one questionnaire, one might, e.g., tell what

level Sodalist has given these answers, his or her status as a Sodalist, his or her quality as a Sodalist, what kind of retreats he or she had made, and what the effects have been. It suddenly becomes very significant that this project is a study in proportions. If the caliber of the Sodalist and the effects of his annual retreat are *proportionate* to the amount of contact with the *Spiritual Exercises*, we might consider that some reasonable evidence has been advanced that the *Exercises* do actually confer unique benefits on Sodalities and Sodalists.

The results of this questionnaire follow in table form. In one sense the results speak for themselves. Obviously they bolster the contention that the *Spiritual Exercises* are pregnant with benefits for the Sodalist. At the same time, we must not be unaware of the weakness in such an argument. These figures stand all the qualifications to which all sets of statistics are subject. The various channels of influence are so numerous in the development of a good Sodalist that it would be foolishly naive to conclude that all variations and proportions to be seen in the following tables are to be assigned exclusively to the force of the *Spiritual Exercises*. Perhaps this study, while not definitive, will provide a stimulus for further investigation.

* * *

RESULTS OF A QUESTIONNAIRE ON THE

EFFECTIVENESS OF THE SODALITY ANNUAL RETREAT

Key: (Group designation: I, II, III, IV)

I—Have made *Exercises*, in a closed retreat of more than 3 days.

II—Have made *Exercises*, in a closed retreat of 3 days only.

III—Have made *Exercises*, but only in an open retreat.

IV—Have had no contact with the *Exercises*.

Part One—*Performance of Spiritual Daily Duties:*

Question (as it appeared on the questionnaire):	Percent which replied affirmatively:			
	I	II	III	IV
1) Have you, in the last year, been reasonably faithful in attending daily Mass? ¹	97%	90%	76%	72%
2) Have you been reasonably faithful in making a daily meditation of 15 minutes or more?	79%	66%	48%	35%
3) Have you been reasonably faithful in making a daily examination of conscience?	88%	81%	76%	64%
4) Have you been reasonably faithful in saying your Rosary each day?	89%	85%	72%	62%

Part Two—*Other Indications:*

	<i>Percent which replied affirmatively:</i>			
1) Are you active in some Sodality apostolate?	97%	86%	76%	70%
2) Do you have a "Regular Confessor"?	67%	50%	51%	25%
3) Did your annual retreat have a clear and lasting effect upon you?	97%	83%	64%	61%
4) Did your last annual retreat (or a previous one) bring you to a decision in the matter of your vocation?	68%	34%	28%	24%
5) Has your annual retreat helped you to overcome some undesirable habit or helped you to achieve some desirable practice or habit?	89%	79%	72%	75%
6) Did your retreat make you more active in the apostolate of your Sodality?	86%	69%	60%	64%
7) Did your retreat make a clearly noticeable difference in your performance of your daily spiritual duties?	87%	69%	60%	59%
8) Did your retreat make the practice of daily meditation easier for you?	87%	59%	52%	45%
9) Are your attitudes (e.g. towards personal perfection, sin, the salvation of souls) noticeably different because of your retreat?	97%	69%	64%	65%
10) Did your retreat make you more faithful in the practice of daily meditation?	85%	58%	47%	38%
11) Apart from the temporary fervor of retreat time, did your retreat leave you with a more lasting and more ardent love of Our Lord and our Lady?	99%	98%	95%	91%
12) Did your retreat help you to understand your Sodality way of life better?	97%	94%	76%	57%

Part Three—*The Closed² Retreat and the Spiritual Exercises:*

1) If you have had the experience of an open and a closed retreat, was the closed retreat clearly more beneficial in helping to make you a better Sodalist? ³	93%	85%	—	—
2) If you have had the experience of making both a three-day retreat and a retreat of more than three days, did you find that the longer retreat was clearly more beneficial in helping to make you a better Sodalist? ³	99%	—	—	—

	<i>Percent which replied affirmatively:</i>			
3) Would you say (with or without the experience) that a closed retreat is to be preferred for Sodalists to an open retreat? ³	99%	93%	40%	27%
4) Would you say (with or without the experience) that a retreat of more than three days is to be preferred for Sodalists to a retreat of just three days? ³	98%	41%	36%	22%
5) Would you say that there is a distinct and unique benefit in the <i>Spiritual Exercises</i> for Sodalists?	99%	97%	61%	—

¹ In Part One, "reasonably faithful" was defined for those filling out the questionnaires as performance on six days out of seven." Lesser fidelity than this falls below "reasonable" fidelity.

² A "closed" retreat was defined on the questionnaire as "a retreat during which the retreatants ate and slept at the place of retreat, such as a retreat house or school campus with rooming facilities."

³ In Part Three, under questions 1 to 4, the great majority of those who did not reply in the affirmative remained undecided about the answers. Only a negligible minority answered NO to these questions.

* * *

Epilogue

The scope of this paper was limited to factual evidence and the persuasion of statistics. Theorizing about ultimate causes and natures, with regard to the *Spiritual Exercises* and the Sodality, lay outside the purpose and aim of the present writer. Yet there is a case, and the case is a strong one, that the *Exercises* produce exemplary Sodalists because the spirit and the spirituality of the *Exercises* is the pattern and well-spring of the spirit and spirituality of the Sodality.

If one examines the rules and official documents of the Sodality carefully he will find much of the spirit and wisdom of the *Exercises*. Or he can trace the historical connections between the Sodality and the *Exercises*; but in either case, the conclusion seems to be the same.

It is not to be wondered at that the *Exercises* should be recommended as peculiarly apt to produce Sodalists of top quality and Sodalities according to the book. Just as the *Exercises* are a source of the spirit of our society, so they are a source of the spirit of the Sodality. And, just as the Jesuit returns each year to the *Exercises* to rekindle in himself the spirit of his way of life, even so must the Sodalist return to the *Exercises* to rekindle in himself the spirit of the Sodality.

News from the Field

THE EXECUTIVE DIRECTOR IS NOW PRESIDENT of the JEA. This change of title is in accord with the decision of the Board of Governors, May 1956. The presiding officer of the Board of Governors retains the title Chairman of the Board of Governors.

1956-1957 DIRECTORY: The JEA Directory for 1956-1957 scheduled to appear by November 1st. There will be two new Jesuit high schools in the United States added to the Directory, Chaplain Kapaun High School in Wichita, Kansas, and Portland (Oregon) Jesuit High School. Also, two new Provincials have been appointed. Very Reverend James E. Coleran, S.J. is Provincial of the New England Province; while Very Rev. Lawrence M. O'Neill, S.J., is Provincial of the New Orleans Province.

R.I.P. On August 17, Father Frederick E. Welfle, President of John Carroll University, died suddenly of a heart attack. Father Welfle was President of John Carroll University from July 1947. During that period enrollment reached an all time high and facilities physical, intellectual and spiritual were expanded.

LIVING ALUMNI OF JESUIT COLLEGES numbered 265,405 at the time of the Ignatian Year Celebration. It was also found that all colleges had active alumni associations with permanent organization including Alumni publications which appear from 2 to 10 times a year. 82,000 Alumni participate actively in alumni functions.

VETERANS IN THE ARMY OF GOD: Ordination of veterans in the ten provinces this year numbered 14. There had been a total of 14 ordained in previous years. The number will multiply by three or four times in the next few years since there are more than 400 ex-servicemen in the Society.

PHOENIX-LIKE Shadowbrook will rise from the ashes. Though work has begun on building a new Novitiate, the valuable Novitiate and Juniorate libraries will be hard to replace. Father Patrick Sullivan, Dean of the Juniorate, has been appointed to gather a new library and will be aided by Father Brendan Connolly, Librarian of Weston College. Father Sullivan will go to Europe in October in search of books, but he hopes to find some of the needed books in this country by writing to Jesuit houses.

for the titles of superfluous books which might be available. Anyone interested in helping to replace the valuable collection of spiritual and literary classics now reduced to ashes should send list of books to Father Sullivan or Father Connolly at Weston College.

The ground breaking ceremonies for the new Shadowbrook were held on the Feast of St. Ignatius. The facilities of the great Tanglewood Music Shed were donated by the Boston Symphony Orchestra for the first part of the ceremonies. About 4,500 people attended the ceremonies including seven Bishops of the New England area. Bishop Weldon of Springfield was first to break ground, and Archbishop Cushing of Boston gave the main address at the conclusion of which he announced that he would personally conduct a campaign to raise \$500,000 for the Chapel.

BUILDINGS: Marquette University—ground broken for a new dormitory.

Fairfield University—ground broken for a new dormitory and a new classroom building.

Creighton University High School—ground broken for new school for 1,000 students.

AWARDS: Xavier University received three prizes at the American Alumni Council meeting at French Lick, Indiana. The prizes were for direct mail pieces and the Alumni Newsletter. This is the third year in which Xavier has won awards in competition with 700 colleges.

Prep (Loyola Academy) received a first-class award from the National Scholastic Press Association.

The Prep (Brooklyn Prep) received a Columbia Scholastic Press Association Medalist Award.

FIRST GRADUATING CLASS of Brophy College Preparatory School received diplomas on June 2, 1956. 35 Seniors graduated.

TENTH ANNIVERSARY CELEBRATION of St. Philip Neri School found that 727 have been certified. Of these 83 have been ordained, 370 graduates are continuing their studies for the priesthood and religious life. Of these graduates 50 have entered the Society (one tenth of the Novices and Juniors of the New England Province attended St. Philip Neri School), 3 of the 4 Trappist choir novices at Berryville, Virginia, are alumni. Graduates in training at present are preparing for 66 dioceses and 25 religious communities.

BEST SELLERS, a semi-monthly publication of the University of Scranton, is in its fifteenth year. It has subscribers in all 48 states, Canada,

Hawaii, South America and Western Europe. Recently it was put on the newsstands with encouraging results.

DOCTORATE PROGRAM in Chemistry is to begin at Loyola University, Chicago. This is the fifth Catholic University in the United States to offer a doctorate program in Chemistry.

INTERCOLLEGIATE LATIN CONTEST between the colleges of the Missouri, Wisconsin, Chicago, and Detroit Provinces found Loyola University, Chicago, the winner.

THE GREATER CREIGHTON DEVELOPMENT FUND celebrated a victory banquet on July 31. The initial goal of \$1,818,000 has been attained. A gift of \$100,000 was received from Mrs. Francis D. Matthews as a tribute to her late husband (former Secretary of Navy and Ambassador to Ireland) and in recognition of the high regard Mr. Matthews had for the Jesuit system of education.

FROM JANITOR TO JUDGE: Less than seven years ago, Judge Theodore McMillan, Missouri's first Negro circuit court judge was working as a janitor to support his family and continue his education at St. Louis University Law School. In March of this year Governor Phil Donnelly appointed him to preside over a civil division of circuit court.

ONE HUNDRED PERCENT PLACEMENT: Chemistry majors of the June 1956 graduating class of Fordham University obtained total placement before graduation. Of 29 graduates 12 placed in industry, 17 received 39 offers of assistantship in graduate schools.

MECHANICAL TRANSLATION RESEARCH: The National Science Foundation has granted \$100,000 to Georgetown University for research in mechanical translation. Professor Leon E. Dostert, Director of the Institute of Languages and Linguistics, was named Chief Investigator.

POLIO RESPIRATORY CENTER at Creighton University School of Medicine will be supported during the coming year by a grant of \$66,822 from the National Foundation for Infantile Paralysis.

THE GREATEST ACCUMULATION OF COLLEGE SCHOLARSHIPS and grants in the history of the Catholic schools in New England—over half a million dollars worth—has been awarded to 1956 graduates of Catholic secondary schools in the Archdiocese of Boston. Boston College High School led all schools in number and value of

awards received. 31 seniors won 47 scholarships worth approximately \$82,880.

HOUSTON DEBATE: The team of Jesuit High of Dallas took top honors in a debating tourney held at Houston. Claiborne Johnson, already a winner of a National Merit Scholarship, won a \$600-scholarship as a prize.

SCIENCE FAIR: The second annual Southern Wisconsin Science Fair attracted 313 exhibits from 42 Wisconsin high schools. The Fair is sponsored by Marquette University and the *Milwaukee Journal*.

EIGHT FOR EIGHT: All eight entries from Backer Memorial won awards in the Greater St. Louis Science Fair held at Washington University. The top prize (a full scholarship to St. Louis University) was won by Kenneth Grant of Backer Memorial.

THE RED MENACE is helping the University of San Francisco out of "the red." Recently the University received a \$400,000 bequest (no strings attached) from the estate of Mr. Max Ulrich, a non-Catholic, because the University bears the name of his adopted city and because the University made an early and consistent stand in exposing the menace of Communism.

RIGHT NUMBER. Phelan Hall of the University of San Francisco is pictured on the front cover of the San Francisco Telephone Directory. This will bring U.S.F. into almost every home in the San Francisco area.

DUTY IN CICERO AND ST. AMBROSE, as seen in the *De Officiis* of Cicero and the *De Officiis Ministrorum* of St. Ambrose, is the subject of this year's essay contest of the Catholic Classical Association, New England Section. The first prize is \$300.00 and the second \$200.00. To compete one must read both works and write a 4,000 to 5,000 word essay comparing the two works. The contest closes at the end of February 1957. For further details write to Rev. Joseph Marique, S.J., Holy Cross College.

BIBLICAL THEOLOGY: The Boston College Summer Session in Biblical Theology for Jesuit Professors of College Theology was attended by more than 55 Jesuits of almost every province of the United States and Canada. Conducted by Fathers Roderick A. F. MacKenzie and David M. Stanley of the Upper Canadian Province, it aimed at bringing the professors of College Theology up to date on the fast moving developments in the field of Biblical Theology.

REVISED CATHOLIC READING LIST: Three years ago at the New England Regional Convention of the National Catholic Educational Association an attempt was made to describe what could be done by teachers of College Theology to have their students read more about the life and history of the Church. Professors of College Theology and teachers of High School Religion indicated their desire to have their students read more Catholic books. They asked for a list of books in which Holy Cross freshmen had already found pleasure and profit. The opinions of five years of Holy Cross students were distilled and a reading list compiled. The first edition was rapidly exhausted. Now a new revised edition is available at the Holy Cross Bookstore at the price of \$.50 (plus postage) per copy.

HIGHLIGHTS OF THE SUMMA by Father Gerald C. Treacy S.J., a simplified and abbreviated translation of St. Thomas' classic work is available complete with discussion club questionnaires in eight pamphlets. Published by the Paulist Press, 401 W. 59th Street, New York 19, N.Y. Prices—\$.15 per single copy; complete set—\$1.00; \$67.00 for 1,000 copies.

NEW TESTAMENT ABSTRACTS: Two experimental issues have seen the light of day and basked in the warm sunlight of approval. The second issue was a printed one and was sent to subscribers of the Catholic Biblical Quarterly and to members of the Catholic Theological Society. The Catholic Biblical Association has provided their entire mailing list and the Catholic Biblical Quarterly has printed notice of the new publication and urged all its members to subscribe. Suggestions and criticisms have been received and greatly appreciated. Reaction from Catholic and non-Catholic scholars has been good. Volume I, Number 1 will appear in a few months.

THRICE A DOCTOR: In one week Dr. Charles Munch, Conductor of the Boston Symphony, received honorary degrees "Doctor of Music" from Boston College, Harvard, and Tufts.

GEORGE BLUE SPRUCE, the first member of the Pueblo tribe of New Mexico to become a dentist, received his diploma from Creighton University Dental School.

SIXTY-ONE PERCENT of those entering the ninth grade in New York State remain to graduate. The percentage of those who finish the four years of high school has been increasing each year.

HONORARY DOCTORATES OF PHILOSOPHY were so common in the 1870's and 1880's that the honorary Ph.D.'s outnumbered those earned. In the first decade of the twentieth century 133 honorary doctorates of philosophy were conferred. Even Central High School in Philadelphia awarded one in 1901. The last honorary Ph.D. on record was given in 1938.

THE UNDAUNTED DONS of University of San Francisco attracted 230, 543 fans from coast to coast during their undefeated season.

Available at the JEA Office

COPIES OF THE PROCEEDINGS OF THE DEANS' INSTITUTE held at Santa Clara last summer are available at the Central Office of the Jesuit Educational Association, 49 East 84th Street, New York 28, N. Y. The price is \$5.00 per copy.

THE DAILY BATTLE: Reprints of Father Shea's very popular articles are available at the Central Office of the JEA, 49 East 84th Street, New York 28, N. Y. The price is \$.25 per copy.

Jesuit High School Speech Committee

SPEAKING: The work of the Jesuit High School Speech Committee has entered a new phase with publication of experimental editions of a new series of high school speech books. There is one book for each year of high school—*Correct Speaking* (First Year), *Adult Speaking* (Second Year), *Effective Speaking* (Third Year), *Planned Speaking* (Fourth Year). This is the latest step towards a final edition of "Speaking" planned for 1960. The first step of the Committee was the "Speech Syllabus for Jesuit High Schools" formulated in 1950. This was replaced by the teacher's handbook "Speaking" in 1954 after study of reactions to the 1950 Syllabus. Now, in response to requests for student work books, the new series has been planned and published. For further details write to Jesuit High School Speech Committee, West Baden College, West Baden Springs, Indiana.

The Mission of a Scientist

The mission confided to you ranks among the most noble, for you should be, in a sense, the discoverers of the intentions of God. It pertains to you to interpret the book of nature, to describe its contents, and to draw the consequences therefrom for the good of all.

Authorized interpreters of nature, be you also the teachers who explain to their brothers the wonders which are unfolded in the universe, and which, better than others, you see assembled as in a single book. Indeed, the majority of men can scarcely devote themselves to the contemplation of nature. They deduce from the facts they perceive only superficial impressions. Become, you who interpret creation, teachers eager to reveal its beauty, its power, and its perfection so that they may be enjoyed by others.

Teach others to behold, to understand, and to love the created world so that the admiration of splendors so sublime may cause the knee to bend and invite the minds of men to adoration.

Never betray these aspirations, this trust. Woe to them who make use of falsely taught science to make men leave the right path. They are likened to stones placed out of malice on the road of the human race. They are the obstacles on which men stumble in their search for truth.

You have in your hands a powerful instrument with which to do good. Take into account the inutterable happiness that you produce for others when you disclose to them the mysteries of nature and bring them to understand its harmonious secrets. The hearts and the gaze of those who listen to you are, as it were, hanging on your every word, ready to chant a hymn of praise and thanksgiving.

Excerpts from an Address on Science by His Holiness Pope Pius XII to the Pontifical Academy of Science, April 24, 1955.