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Jesuit Educational Quarterly

JUNE 1963

A COMMENT ON THE "MORAL, RELIGIOUS AND
SPIRITUAL FORMATION OF THE JESUIT STUDENT

MORAL, RELIGIOUS, AND SPIRITUAL FORMATION
IN JESUIT SECONDARY EDUCATION

JESUIT EDUCATIONAL ASSOCIATION ANNUAL MEETING

COORDINATION IN A JESUIT COLLEGE PERSONNEL
PROGRAM

THE 1963 ST. LOUIS JEA MEETING:
HIGH SCHOOL SESSIONS

NEWS FROM THE FIELD

Vol. XXVI, No. 1

(FOR PRIVATE CIRCULATION)

Our Contributors

FATHER ROBERT J. HENLE needs no introduction to our readers. Fr Henle is Academic Vice President of St. Louis University and Director of the St. Louis University Graduate School. He brings real competence to the presentation of this article since he was Director of the Loyola Workshop on Philosophy and Theology.

FATHER ROBERT J. HARVANEK is also well known to our readers. Former Province Prefect of the Chicago Province, he now teaches Philosophy at West Baden College and is Director of Special Students of the Chicago Province. Author of the JEQ article on the Changing Structure of the American Jesuit High School, Father Harvanek is very conversant with the problems of the modern Jesuit high school.

FATHER ROBERT F. WEISS is a member of the Missouri Province and in Special Studies at the University of Minnesota.

FATHER G. GORDON HENDERSON, a Maryland Province man, is Director of Student Personnel at Wheeling College.

MISTER MICHAEL P. SHERIDAN is in Special Studies at University of Chicago. His field is Education. A member of the Wisconsin Province, Mr. Sheridan lives at the recently opened Gerald Manley Hopkins Hall, a house for Jesuit students at the University of Chicago.

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Jesuit Educational Quarterly

June 1963

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THE JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

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JESUIT EDUCATIONAL QUARTERLY

A Comment on the "Moral, Religious and Spiritual Formation of the Jesuit Student"

ROBERT J. HENLE, S.J.

When the Planning Committee for the Los Angeles workshop began to discuss its assigned theme, an effort was made to circumscribe the total area of development in the student which can be distinguished from the physical and the intellectual. No single word seemed adequate to express this area of volitional attitudes, of religious practices and so forth. Consequently, it was decided to use the three terms, "moral," "religious" and "spiritual," without making an effort to define clearly a limited meaning for each word. It should be obvious, of course, that the word "moral" emphasizes the ethical dimension and the fact that the natural virtues are involved. The word "religious" suggests the practice of various devotions, the sacramental life, prayer and other attitudes and exercises of this sort. "Spiritual" seems to relate more to ascetical formation, to higher kinds of prayer and so forth. Taken altogether, therefore, this formation is that which has been described in terms of virtues, the natural moral virtues, the supernatural virtues, the gifts of the Holy Ghost, and so forth; all of these being distinguished from the intellectual virtues which describe the formation of the mind.

Given this identification of a broad, circumscribed meaning for moral, religious and spiritual formation, it is clearly possible to distinguish this formation from intellectual formation. It is quite possible to distinguish and to distinguish quite sharply between the knowledge of mathematics and the virtue of humility. In the concrete, however, although these things may be distinguished, they cannot truly be separated. The activity of acquiring knowledge of mathematics and the total attitude within which one holds the knowledge of mathematics cannot exist without some modicum of the virtue of humility. I would argue that the perfectly proud man, the man who is completely proud, who has this vice in its absolute fullness, would be unable to learn anything. It takes at least a modicum of humility to be a learner. Let this general description stand for the moment, together with the notion

that while the moral, religious and spiritual elements in formation may be distinguishable from intellectual elements, these are not truly separable in the concrete.

I would like to move on now to speak of the moral, religious and spiritual formation as part of the end of education. There was a sharp difference of opinion at Los Angeles and considerable discussion went into the formulation of the statement of general principles on this matter. However, the majority of the participants approved a statement in which we said: "In the Jesuit view, education includes the development and perfecting of the total human being. Hence no education is complete unless it includes the intellectual, moral, religious and spiritual formation of the student. Thus the moral, religious and spiritual formation, which is of particular importance at the collegiate level, is an overall and essential objective of every Jesuit college."

What is being said here, I think, is that the moral, religious and spiritual formation of the student is intrinsic to the educational process, precisely insofar as this educational process envisions the perfecting of the total human being and not merely the imparting of a skill or the development of a professional person. In whatever parts of the educational system—and the college is certainly one of these parts—in which we do aim at making people out of people and not simply professionals out of people, the moral, religious and spiritual formation is a *finis operis*, to use the scholastic term. It is part of the intrinsic finality of the process, and education would cease to be education if this formation were omitted from it.

From a second viewpoint, this time from the viewpoint of the *finis operantis*, it is certainly within the intent of us Jesuits and part of our strategic purpose in conducting universities and colleges, that the students in them be formed morally, religiously and spiritually. We want this to happen and we would be unhappy if our institutions turned out graduating classes of great scientists, of splendid scholars among whom Nobel prize winners would appear, and so forth, who all apostatized or turned out to be criminals, or brutally selfish. No Jesuit would be happy about an institution of this sort.

The moral, religious and spiritual formation of the student taken as distinguishable from the other formations and developments is not the *sole* end. The total complex end of the college or of Jesuit education in its broad sense is the perfecting of the human being. It is because it is essentially a part of human perfection that moral, religious and spiritual formation is a constitutive part of the goal of the college. I

repeat, it is not the *sole* end. We do have other purposes. It is not a *primary* end to which the intellectual purposes of the college are subordinate but it is an end of the total operation of the college. I think it is important to note that we are talking here about the total educational process for the total college, not about individual activities. As soon as we begin to talk about individual activities, as I did in my Santa Clara paper, we have to make distinctions. For example, the explanation of the binomial theorem intrinsically and formally terminates in understanding of the binomial theorem. It does not terminate in the virtue of abstinence or in prayer and it is not a means to promote frequent Communion. On the other hand, a college sermon looks to have an immediate effect on the religious and spiritual life of the listeners. But if we take the total institution as a whole and talk about the objective of the college or the objective of the total complex educational process then moral, religious and spiritual formation is an *overall* and *essential* goal—*essential* as intrinsic to the educational process, to the educational task of the college; *overall* in the sense that everything within the college has to be related to this as to a goal. Briefly, the total goal of the educational process, insofar as this is a liberal educational process and aims at the perfecting of the total human being, is obviously human perfection. Essentially, human perfection can be described as a listing of virtues, different kinds of development, and so forth. The statement at Loyola described it as including “the intellectual, moral, religious and spiritual formation.” Hence the intellectual formation, the moral, religious and spiritual formation are overall goals of the total college operation. They are not mutually subservient. They are not instrumental one to the other. The intellectual development is not directed as a means or even a secondary end towards the moral, religious and spiritual formation of the student or vice versa. Least of all is our care for the moral, spiritual and religious development of the student merely incidental to the educational activity, a pastoral concern that arises because we have brought a group of young Catholics together or because we have residence halls or because we have an apostolic yen ourselves to do something for people whenever we get them together and the college offers a good opportunity to do this. I repeat, this goal is intrinsic to the educational process itself. It is an *essential*, *overall* and *all-pervasive* goal of the total college or university.

Now I should like to return to the description of the moral, religious and spiritual formation itself. Earlier in this paper I gave a very brief description of what was meant by this complex phrase. Now I should like to make several points with reference to it. This formation we are

talking about results, of course, in a certain kind of person. And in the workshop we did attempt to describe this person in the second position paper which is called the "Profile of the Jesuit College Graduate." I think this is a beautifully written description. I wholeheartedly accept and approve it. However, these beautiful general descriptions which include phrases and words with which we are all familiar and which we all accept are generally read and interpreted in the light of our individual convictions, experiences and viewpoints. For example, we certainly subscribe to the general notion that is in this statement, that we want to produce people who are creatively aggressive, have maturity and leadership, and yet who are completely loyal to legitimate authority. Well, what does loyal to legitimate authority mean? There are some to whom this, in practice, means a kind of absolute conformism, an almost slavish obedience to bishop, pastor, priest, teacher. So the points I am going to make now I think have to do with this sort of possible misunderstanding.

1. I would like to emphasize the point that moral, religious and spiritual development is different in quality depending upon differences in ability, education, experience and type of maturity. There is a kind of perfection or completion of the human person which is possible in children. There is a sanctity appropriate to children. But this will be a quite different perfection and a quite different kind of sanctity from the sanctity of a doctor of the Church. There is a very mature, very deep kind of perfection, moral, religious and spiritual development, or Christian wisdom in the character of a peasant who may be illiterate, have no book learning at all, and yet be profoundly a man of faith and of love, and a saint. But the Christian wisdom of such a person, the Christian maturity and the moral, religious and spiritual perfection of such a person will be different from that of a highly educated scientist, or scholar, or professional person. The type of prayer, the type of Christian wisdom itself, the kinds of practices, the understandings, all of which go to make up the formation, are different. And consequently we should remember when we are dealing with college and university students, that the moral, religious and spiritual formation should be appropriate to the level of their intellectual development. There is a kind of pious anti-intellectualism which seems to think that a scholar cannot be a scholar in his religious life, that he must divest himself, as it were, of his critical faculties, of his acumen, of his humanistic or scientific learning, when he turns to prayer or to meditation on God, or the practice of virtue. This kind of pious anti-intellectualism would

seem to say that a scholar may very well be a scholar and a saint but he cannot be sainted as a scholar. I think this is completely false to the integrity of human development and to the history of sanctity. A professional or a scholar or a scientist must have a religious life which is appropriate to his science, his scholarship, his professional understanding and responsibility.

2. In the same way, I think we will have to bring home to ourselves that the moral, religious and spiritual development of the student, of persons, is different for different social roles. It seems to me that we are training a large number of students for a broad level of leadership in society as well as a cadre of highly trained and highly qualified leaders for distinguished leadership. The moral, religious and spiritual formation which we give our students, and that in particular which we give our elite, must be appropriate for leadership and particularly for the intellectual and professional leadership which our university should be producing. I would like to suggest that a re-reading of Father Cooke's remarks on this point at the Loyola workshop would further emphasize the position taken here.

3. Consciously and unconsciously we have looked upon the religious, spiritual and moral formation of our students as a kind of reflection of Jesuit spirituality, an extension of the Jesuit way of life into the world. I think this is a fundamentally sound view, but it does carry with it the possibilities of a lack of adaptation. The point which may make this clearest was the discussion of the question of obedience as it took place in the Loyola workshop. Jesuit obedience is something peculiar to the Society and as such belongs to persons who have elected to be Jesuits, who have taken the Jesuit vows and accepted the Jesuit rule. Lay persons outside the Society have not done this and cannot do this, and obedience for them cannot be the same thing that it is for the Jesuit. And yet there is an obedience which is appropriate to lay leaders of high intellectual development and deep moral, religious and spiritual formation, an obedience which is altogether consonant with aggressive leadership, critical intelligence, and so forth.

4. I am just going to suggest another possible aspect of this extension of the Jesuit viewpoint into the formation of the students. The criticism has often been made that the Jesuit graduate is moralistic, lives by ethics rather than by theology, that his viewpoint is negative, he is extremely well informed about the difference between serious matter and venial matter, that sometimes he is extremely casuistic (I have been told, for example, that under the old Eucharistic regulations it was the

Jesuit boy at the party who knew how long after midnight he could drink and still go to Communion in the morning), finally that the Jesuit graduate was individualistic and anti-social. I feel that there is something to this, although the recent upheavals in theology and so on among us are definitely working against it. But I think it is something to be borne in mind when we plan the positive formation of our students.

5. Finally, I would like to stress the notion that the moral, religious and spiritual formation that we give our students must be a formation adapted to our own time. Of course, everybody in the Church is now saying this in a loud voice but it does not follow that everybody really understands it or means it or carries it out. Father Michael Walsh's paper at the Loyola workshop emphasized the fact that we are living in a society of rapid radical change and that we must prepare our students for such a world. We cannot crystallize a lot of set attitudes and viewpoints in them that will not admit of their creative and intelligent adaptation to change and their direction of change. The Catholic graduate of today must carry his resources within himself. He must move into a pluralistic society where there are pressures from elements in society which have become wholly pagan, he must move into a society in which the social problems and questions are changing constantly, for example, under the pressure of automation. He has to be self-directive, self-reliant, he has to be creative. And if he is going to be a leader he must be prepared to adapt fundamental principles to change and not merely apply them univocally as though the circumstances were always the same.

Now I would like to come back again to the consideration of this formation as a goal. I said above that the moral, religious and spiritual formation of the student is not the *sole* objective of the college and university, but that it is an essential objective which is *intrinsic* to the educational process and intrinsic to the work (*opus*) of the college, that it is *overall* and *pervasive*. It is not some side issue or something that is to be taken care of only, say, through sermons or is the concern only of the chaplain. On the contrary, it is an *overall* objective. This was the word used in the workshop. And now to comment on that let me finish the quotation which I gave you earlier. I left out the last sentence which I now would like to read to you. "To this formation — that is to the moral, spiritual and religious formation — all the activities and all the personnel of the college must contribute according to their own natures and functions within the institution."

I take this to be a kind of deployment of the meaning of overall. *Everything* in the institution should be related to the goal of moral, religious and spiritual formation since this is an essential and overall goal. But we must be very careful in working out this relationship. This relationship will vary depending upon the natures of the activities and the functions of the personnel in the institution. In the first place, this does not mean that all these activities and all these persons and all these officials are simply instrumental in reference to this objective. They cannot be reduced to pure means and consequently their whole nature is not determined by the goal. In fact, I would argue precisely that in the Christian view of the world there is no such thing as a completely instrumental value, solely instrumental value. "*Ens est bonum*" is not merely a kind of a platitude to be mouthed in first year philosophy. It states a definite view about the world—that the world is a system of goods and that even the humblest of these goods remains such and cannot be ignored, much less violated.

It is said that all the activities must contribute according to their natures. A dance must remain a dance and have social joviality and physical enjoyment as its immediate purpose. The teaching of mathematics must terminate in knowledge of mathematics. Physical exercise must terminate in improved muscles and body tone. And yet all these things can be done and interrelated in such wise that they do contribute to the moral, religious and spiritual training of the student. I feel this so strongly that I would make it a point to extend this to every office and every person and every activity in the university—the office of the registrar, the comptroller, the admissions office. Certainly all of these in our institutions should be professionally well conducted. The registrar's office should have as good records, and as high an integrity of archival perfection as any registrar's office in any institution, but as a registrar's office in a Catholic institution there should be something in the office besides this professional excellence and the office should contribute to the Christian atmosphere of the campus and should be exemplary in its Christian treatment of faculty, students, and other persons.

I had mentioned in the earlier description of moral, religious and spiritual formation that we can quite easily distinguish this whole area of virtuous development from intellectual development and learning. We can clearly distinguish an understanding of geology from a habit of prayer. But in the concrete these two cannot be separated. They are always combined and interwoven. This confrontation often presents itself as a kind of problem, a problem which demands a solution

by way of a balance or by way of a kind or arbitrary decision. Let me take the example of literature. If you take a fairly direct and perhaps superficial view of moral, religious and spiritual formation you say: What kind of literature should we read to produce this? Well, we ought to read pious literature, or at least Catholic literature. I do not want to get involved in the present controversy over English literature—let me take Latin. As you know, there was a controversy in the last century raised by Abbé Gaume in France, who maintained that at least in the seminaries the Latin literature to be read should be limited to Christian classics—Augustine, Saint Bernard, other Fathers of the Church, the Vulgate, and so on—and that a letter from Rome was necessary to stop this crusade against the reading and study of non-Catholic literature in the seminaries. Well anyway, this would appear at first sight to be a problem. The mastery of Latin literature and the intellectual formation which it should bring imposes upon the students the necessity of reading Virgil, Ovid, Horace. The reading of Ovid does not directly produce pious sentiments such as the reading of the Confessions of Saint Augustine might. So, taking a short view or a simple view of the matter, it seems that, in many cases, the two pervasive goals, intellectual formation and moral, religious and spiritual formation, in the concrete must be balanced out of a situation of conflict and mutual interference.

Grant that this kind of problem will continuously exist and that in the practical order we are going to have to solve such problems in a prudential and balanced way. Yet, on a deeper view, the moral, religious and spiritual development and the intellectual development or the development of will and the development of intellect not only are inseparable in the concrete but are mutually necessary. They are necessary conditions of each other's growth. As the Neoplatonists saw, one must have an aescetic preparation for true learning and understanding. Without the virtue of humility, without the virtue of docility, without the virtue of courage one cannot develop intellectually. Without learning and knowledge one cannot develop virtue. We may baptize an imbecile and give him a minimal state of grace but he cannot develop virtue. He will not have a moral, religious or spiritual life, for the very simple reason that he has no intellectual life, no knowledge. The perfectly proud man, the perfectly lazy man, the perfectly prejudiced man would be a man who could learn nothing. And so *per se*, and strictly speaking, there is no inner conflict within the total goal of the college which looks to the perfecting of the human person, because these various lines of development must go on simul-

taneously and must depend upon each other. And so from the standpoint of, say, literature, the imparting of a sound literary culture is itself a ground for a fine religious humanity, for a humane religious culture, for sympathetic treatment of one's neighbor, while the life of prayer gives one motivation for acquiring just such a culture.

I would like to make a final comment on the word "formation." I am sure that if we were to describe this word most of us would describe it in the same way. I am not so sure that in the concrete we would all have a realistic notion of formation and a practical approach to it which would be the same. There is always a tendency to take the easy way. It is easier in a sense to deal with people who have been drilled in conformism, who have been drilled to a blind acceptance of dictates from above. It is harder to go the long way round and have people grow into self-directed maturity. The formation which we give in our colleges works towards definite goals and has definite principles, but it must have nothing in common with the kind of formation, the kind of setting of attitudes and ideas which we describe by the words "brain washing," "indoctrination," "hidden persuasion," "propaganda," "psychological conditioning." None of these are what we want. This is a most delicate matter. This calls for the highest kind of self denial and self control, for the highest kind of human sympathy and understanding and for the highest intellectual integrity in the Jesuit educator. But it alone is true formation which is an internal free growth of the student and which is grounded in personal grasp of reality.

Finally, by way of conclusion, let me say that there is evidence that we have been doing a good job in our colleges and universities. Figures recently released from a study at the University of Chicago indicate, for example, that among graduates of Catholic colleges the apostasy rate is only one percent. This same study indicated that for the Catholic population of the United States the more advanced the education the more firm and orthodox the faith and the more regular the religious practice. The high school graduate is more orthodox than the average grammar school graduate and so on up the line. Whereas an opposite tendency can be discerned in the statistics relative to American Protestants. The more advanced and sophisticated their education the more they tend to give up their religious beliefs and to neglect their religious practices. But although we have done well, I think everybody at the Loyola workshop agreed, we can do much better. And faced with the great challenges which

were described by Father Walsh and Father McGinley in their keynote addresses at Los Angeles, we have got to do much better.

POSTSCRIPT ON THE DISCUSSION AT SAINT LOUIS

Some questioned whether the position taken in this discussion was in agreement with my Santa Clara paper. Since that discussion, I have reread the Santa Clara paper. I find no conflict in ideas. One must allow for a difference of assignment, of occasion and of approach. However, at Santa Clara I argued precisely that the objective of the college must include the "development of . . . moral virtue or moral character" that "since the college is an institution which aims at the full development of human personalities, its objective includes the development of moral virtue and supernatural character." I called this goal "the general intrinsic objective of the college as an institution."

I distinguished the different intrinsic goals of different activities as I do, briefly, in this comment. But I emphatically pointed out that, while teaching intrinsically aims at learning, in the concrete, the teaching situation "will also be controlled by the general objective of the college as an institution . . . for the development of virtue and moral and supernatural character."

It seems to me that the basic positions of the Santa Clara paper and of this comment are the same.

Moral, Religious and Spiritual Formation in Jesuit Secondary Education

ROBERT F. HARVANEK, S.J.

The 1962 Los Angeles Workshop* on Philosophy and Theology as Academic Disciplines and Their Integration with the Moral, Religious and Spiritual Life of the Student was concerned with Jesuit collegiate education. The Workshop grew out of problems peculiar to the colleges in this era of unprecedented expansion and development. The days of the small (500 students) liberal arts college in which the *personalis cura alumnorum* was a pervading pattern of the whole school day and year seemed to be gone forever. The subtle and indefinable "Jesuit influence" seemed to be evaporating as Jesuits became an increasingly smaller proportion of the staff, the teaching faculty, and the student personnel departments. The same pressures had brought changes in the philosophy programs which were perhaps symptomatic of the general problem, and there was a suspicion that the course in philosophy was no longer having the effect it was one thought to have. The course in religion was more and more showing itself inadequate to present needs. The very task of supplying a sufficient number of qualified Jesuits to teach the ever-increasing number of religion classes was proving more and more difficult under the old patterns.

So the problem was a college problem. But the effort to work out the problem, the Los Angeles Workshop itself, flows out beyond the colleges and reaches the high schools also. Some enthusiasts have remarked that the Workshop was the most important educational project of our times. It may very well be that this remark can embrace the high schools as well as the colleges. This for several reasons: First of all we seem to be swinging back to a period of greater articulation between the high schools and the colleges and it is becoming increasingly more necessary to consider the eight years between elementary school and graduate or professional school as one single integrated program of

*The following Workshop volumes are available at the JEA Central Office:

Volume II — Patterns in the Teaching of Philosophy and Theology in American Jesuit Colleges and Universities 1960-61	\$4.50 per copy
Volume III — The Role of Philosophy and Theology in American Jesuit Colleges and Universities	\$3.50 per copy
Volume IV — Report of All Pastoral and Disciplinary Personnel in the Jesuit Colleges and Universities of the United States	\$2.50 per copy
Volume V — Final Report	\$5.00 per copy

The Position Papers of the Workshop appear in JEQ, Vol XXV, Number 4, March 1963.

collegiate education. This should have particular application to Jesuit high schools, since they are, really, collegiate high schools.

Secondly, the theme of the Workshop, the correlation of the academic program with the moral, religious and spiritual formation of our students, is one of the cardinal principles of Jesuit educational theory and applies perhaps with even more force on the secondary level than on the university level.

Thirdly, the problem of the Workshop grew not only out of the phenomenon of expansion on the collegiate level, but also out of the problems of the times, out of the form and fabric of the current generation and the movement and feel of history in our day. These problems, of the spirit of the times, are problems as much, if not more, for the high schools as for the colleges.¹

Finally, what makes the Workshop important is not so much the importance and pertinence of its questions and issues, but the energy which went into it. The Workshop represents, really, an effort of something approaching heroic proportions. It was two years in the making. It called into play all relevant forces of all our American Jesuit colleges. It worked intensely for eight days to bring to expression the judgments, hopes, and counsels of men obviously concerned about the issues from the roots of their religious personalities. If thought has energy, the Workshop must surely have generated more than any comparable meeting in the past, and enough for us to gather some strength and light from it.

A. AIMS AND GOALS

1. *Moral, Religious, and Spiritual Formation as an Aim of Jesuit Secondary Education*

Possibly the place to begin is with the assumption of the Workshop as stated in the first of the Position Papers. The statement of this assumption was not prepared for, as were the other topics, by a preliminary research paper and discussion, though it certainly did not go without challenge in the Workshop itself. This is the assumption that Jesuit education aims not only at the scientific and artistic formation of its students but also at their moral, religious and spiritual formation.

This might appear to be more of a problem on the college level of education than on the secondary level, since it is generally considered

¹ Cf. Jose Ortega y Gasset and the concept of "generation" in *What is Philosophy* (transl. by M. Adams), New York; Norton 1960, p. 32ff, and also Eli Gingberg (ed.) *Values and Ideals of American Youth*, N.Y.; Columbia U. Press, 1961.

that the two parts of education, which might summarily be called intellectual and moral education, shift their roles and place of importance as education proceeds from childhood to adulthood. Thus, in the early years a large part is conceded to moral formation, but as the child develops and the education proceeds, more and more place is given to intellectual formation and less to moral so that on the level of graduate education moral education would seem no longer to be the function of the educational institution. The question is: When does the function of moral education cease, if it does? One view concedes that the function is an integral part of elementary and secondary education, but no longer a part of collegiate education, or if a part, only peripherally and secondarily.

But the problem is not so readily solved on the secondary level either, and it may be fruitful to consider the question for a moment.

It is necessary to understand that the question is not a question of the theory of Catholic education in general, but rather a question of the theory of the Catholic *school*, whether university, college, high school, or elementary school. There is no question whether the total aim of Catholic education does not include, and in fact in first place, the moral, religious and spiritual education of the person. This is succinctly expressed in the well-known statement of Pius XI that the aim of Christian education is to produce "the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."²

The question is whether this total aim, embracing moral and religious education, is the aim of the *school* as such. The school was established, the argument goes, to supply a type of education which cannot be supplied in the family and the parish, that is, education in knowledge and in skills. This then is the aim of the school as an educational institution. Moral and religious education, according to the argument, is properly the function of the family and the parish; it enters into school education only as a matter of convenience, or to make up for the delinquency of the family and parish in fulfilling its task in this regard.³

Let me point out right away that the Workshop did not accept this position for its own, even for the colleges, though the position was

² *Divini Illius Magistri*, The Christian Education of Youth, The America Press, p. 32.

³ Cf. Conway, Pierre, O.P., *Principles of Education*, Washington D.C.; The Thomist Press, 1960, p. 49ff.

urged by some. The Workshop maintained that the moral, religious and spiritual formation of its students is an integral part of the general aim of the Jesuit college.

The Workshop had to take this position if it wanted to be in harmony with both the traditions and the formal official position of the Society in this matter, as Father Donohue's recent book makes abundantly clear,⁴ though perhaps some argument, not conclusive, could be made that the documents have in mind the secondary school and not the university. With regard to the secondary school, however, there is no doubt about the Jesuit theory of Jesuit high schools, whatever may be the case about other Catholic schools. The recent new rules for Scholastics in regency restates the position clearly and firmly. Rule 5 (adapting the Epitome #381) reads:

In the education of youth the first concern of the Scholastics should be that their pupils be trained not only in letters but also in morals worthy of a Christian and that they might develop not only into cultured men but also into men who are truly Christian both in their private and their public lives, men who both can and desire to work in today's apostolate.

(Haec in juventute instituenda sit prima Scholasticorum cura ut discipuli una cum litteris mores Christianis dignos hauriant evadantque viri non tantum exculi sed in vita privata et civili vere Christiana, qui ad hodiernum apostolatum allaborare possint et velint.)

It might be conceded that it is illegitimate to make a quick identification of the aims of the school with the aims of Catholic education in general. Though the school grows out of the human situation and the societal need for institutional instruction, the school is not a natural institution like the family. It depends to a greater degree on the will of the founders. What is a school for? A school is for what the founders founded it for. The question is, then: why does the Society of Jesus found and conduct schools? Only the Society can answer that question, and the answer is: to join moral and religious education to education in the arts and sciences so that what results is a Christian teacher or statesman or lawyer or writer, both in thought and in action.

Conscious of the Ignatian habit of pairing the two parts of the general aim of Jesuit schools, and wanting to avoid lengthy haggling over which is primary, which secondary, which essential, which accommo-

⁴ On this character of Jesuit education and on Jesuit educational theory generally, cf. the recent excellent book by Father John Donohue, S.J., *Jesuit Education*, N.Y.: Fordham U. Press, 1963, and also, *Principi educativi della Compagnia di Gesù*, published by the Segretariata dei Colligii, S.J. per l'Assistinga l'Italia, Rome, 1959, which ought to be translated into English. Cf. *JEQ* for June, 1961, p. 50 for a summary.

dated, the Los Angeles Workshop did not introduce the question of primacy, but simply stated that the moral, religious and spiritual formation of our students is integral to the total aim of our colleges. Fathers Ledochowski and Janssens, and the Institute, have not been so hesitant. The rule for regents quoted above and the Rules for Local Superiors, both quoting the Epitome, have said that this aspect of our educational activity ought to be our "first concern" and ought to be "in first place." There is, at least, no question that the reason why the Society establishes and conducts schools is that it might add to training in letters training also in Christian morals. Father Janssens has also stressed that it is not only the training in Christian morals which is to be added, but also a Christian dimension in the whole educational process, so that the Christian spirit pervades every subject matter as well as the general atmosphere of the school. In a private response to a Province Prefect of Studies, he wrote:

Those who believe that the work of the schools which requires such a large number of men should be replaced by a chaplaincy at secular schools which would permit us with the same man to reach a greater number of young people and preserve us for a purely spiritual ministry are in error. And they are not on the course which the present Society intends to follow. Religious formation given along with a neutral or secular or lay formation will never attain the results which a training imbued throughout with the Christian spirit is calculated to achieve. The essential work of the schools remains, if we wish to form an elite which can inform both private and public life in the sense intended by our Creator and Redeemer.⁵

And again in his letter to all superiors of Sept. 15, 1960:

You will frequently train laicists who will attend Mass indeed and keep God's commandments in their private lives. But the training will not be truly Catholic unless it be altogether imbued with faith in its interpretation of history, literature, the technical arts, economics.

(*Institutio non erit vere catholica nisi tota quanta, in modo intellegendi historiam, litteras, technicas artes, oeconomiam, fide simul cum scientia imbuatur.*)⁶

He has likewise given this as a reason why Jesuits should not be assigned exclusively to theology, (and perhaps philosophy), but also to the arts and sciences.⁷

⁵ *AR XIII*, pp. 545-6.

⁶ *AR XIII*, 1956-60, p. 821.

⁷ *AR XIII*, 1956-60, pp. 683-84. Cf. Also the first of the new Rules for Regents.

2. *Apostolate: Engagement*

Having assumed that in the Jesuit theory of education the intellectual and academic formation is to have joined with it moral, religious and spiritual formation, the Workshop actually began with another question. In an effort to be concrete, it asked not, What kind of an education do we want to give? but, What kind of a person do we want to result from our education? Again this question was not asked in general, as a question that could be asked and answered in the same way in any age and in any land, but it was asked in our here and now situation in America.

This forced the Workshop to look to the future, because the students who are going through our institutions now are preparing to live and act not in today's world, but in the world of ten, fifteen, or twenty years from now. It was necessary therefore to look to the future, to indulge in prophecy, to try to sense the way things are going, and to prepare for the concrete future—in a sense to be there waiting for it when it arrives.

The effect of this maneuver is to lift the educator's eyes off the problems of the present moment and to bring home to him that the problems he is preparing for are the problems of the future. Education is a temporal process. What is introduced into the process at any given moment can have its effect only at some future date. It is always too late to start to educate for present problems.

To a surprising degree the Workshop's analysis of the future, both the future world and the graduate who will be able to live and act in it, anticipated the ecumenical spirit of the first session of the Second Vatican Council. We can probably summarize the first thoughts of the Workshop by saying that it judged that our students 1) have to be prepared to live in a *changing* world, and that 2) they have to be trained to be *engaged* in that world.

Thus, the characteristic which seemed best to describe the world of the immediate future was that this world would be one in which the patterns of life would be continuously and rapidly changing. Men would have to develop an adaptability to change which would enable them to preserve a central direction in their lives and yet adjust to the shifts and modifications that would continue to take place in all areas. A rigid and static mentality would not survive; there would have to be a tolerance for diversity and variation.

But it would not be enough for the graduate of the Jesuit school to be able to live in this changing world; he must also act in it. This means

not merely that he will have to make a living and raise a family in it, but rather that he must become engaged in the very process of changing the world. He cannot stand aloof in a kind of Christian transcendentalism and leave the formation of the world to the non-Christians (non-Catholics). He must participate in the world and work towards its humanization and Christianization, or rather, towards its Christian humanization.

The issue is an issue which Father General has discussed in a recent Address to a convention of Italian Jesuit High School educators (Cf. *JEQ* March, 1963), that is, whether in the process of education we ought to have in view the formation of our students for their future private lives as individuals and as parents of families, or for their future public lives as interested and active members of the general local community, of the city, state, country, and in our day (that is, tomorrow), of the international community.⁸ It has been said of the American Catholic community as a whole that it has kept itself apart from the general struggle for the improvement of the human situation in the United States as a whole, has concerned itself with itself alone. Some recent studies have come to the conclusion that students of Catholic schools show an appreciably lesser degree of social concern and active interest in the general public welfare than students of non-Catholic schools, whether Protestant schools or public schools.⁹ The newest argument I have heard in the perennial campaign to improve our schools by removing the Classics from them is that the Classics are responsible for the individualistic, a-social education of our students!

The remarks of Cardinal Suenens, as reported in *America* bear on this point.¹⁰ He calls for a revision of the catechism, so that, for example, "the first question ('Why did God make you?') would not be answered simply: 'to know Him, to love Him and to serve Him,' but: 'to know Him and to help in making Him known; to love Him and to help in making Him loved; to serve Him and to help in bringing others to His service.'

"Our whole system of education,' the cardinal said, 'must be revised and adapted to that approach, from the earliest grades up. There is a lot of theoretical talk about this, but we haven't yet got a program of training going that carries it out.'"

⁸ *JEQ*, March, 1963, cf. also the letter quoted above of Sept. 15, 1960.

⁹ Cf. "Catholics and High School" by Joseph H. Fichter, S.J., in *America* for Sept. 15, 1962, pp. 718-21.

¹⁰ "Cardinal Suenens on the Church" by Walter M. Abbott, S.J., *America*, March 16, 1963, p. 360.

The cardinal is talking about a specifically spiritual and religious apostolate. The question is even more pertinent when it is applied to the apostolate to Christianize human society in all its facets. The question is: Are we training our students so that they can live fairly successful Christian private lives in the world, and this only, or are we training them to realize their Christian vocation to enter into the world, and to work towards its humanization and Christianization? Are we training them to understand that this is their *whole* vocation as Christians and not simply a part-time job?

There is, I am sure, doubt on the part of some that it is the aim of Jesuit high school education (as of Jesuit college education) to train its students, all its students according to their capacity, for the public apostolate. The Workshop, as is Father General, was clear and firm that it is.

A strong voice was raised by one participant in the Workshop for the position that engagement is not simply a matter of getting into the development of things and going along with it. Somewhat in the attitude of the Meditation on the Two Standards he argued that the situation which our students will have to be prepared for is a situation in which the secularists and liberals will have taken over and dominated our culture and society so that it will be Christian in name only, if at all. He did not think that the danger is Communism, but secular liberalism, and that our students will have to be trained to recognize the danger and be ready to combat and overcome it. Perhaps this did not get the attention in the final formulations of the Workshop that it deserved, either because there was no handy place to bring it in, or because, as I said above, the prevailing mood was ecumenical.

3. Committed

Still working at the question as to what kind of graduate will be needed to live and act in the world of the future, but moving the question down to the person himself, the Workshop responded in a surprising number of places with a coherent view that can be expressed, but only inadequately, in the one word: committed. That is, what the times and the situation will require is a committed person. This is not the same thing as saying that he must be engaged in the world. Nor is the emphasis on the fact that he must be committed *to* something. Rather the emphasis is on the fact that he must be committed.

The contrast which is intended in this position is the contrast to a passive personality, to a person who believes because he is told to

believe, who goes to Mass because he is told to go to Mass, who makes retreats because this is what is done, or required, who receives the sacraments because this is what he is supposed to do.¹¹ The committed person, on the other hand, shifts his center of gravity from his head to his heart. His faith is a personal choice and commitment to Christ and His Church. Confession is an encounter with Christ, an act of faith, that is, of commitment to Christ. The Mass is an act in which he meets Christ and deepens his commitment to, his union with Christ. In other words the Ignatian election becomes not only a once-and-for-all choice of a vocation for a lifetime, nor even a once-a-year renewal of a choice for Christ, but a way-of-life for everyday. The committed person "does" because he commits himself, because he chooses. He is active in his choice and personally involved in it; he is not simply there by default.

This idea of commitment has repercussions on many areas of our whole educational process as pertinent to the theme of the Workshop. It can perhaps be said to have been the dominant idea of the Workshop. It affects the understanding of faith, but also the nature and function of religious instruction. It affects the understanding of authority, obedience and freedom, both in the process of learning and in the area of moral and religious behaviour and discipline. This idea of commitment needs a fuller analysis and we will have to return to it. For the moment let me simply remark that it is not identical with the idea of freedom and responsibility, though it is perhaps their fruit, and they are involved in it.

It may be that there is a notable difference in the applicability of the idea of commitment to college and to high school. The college years are more properly the years of arriving at adult status. They are the years of philosophy, when the reflective intellect is exercised to ground inherited truths, and when, therefore, the truths of revelation can be considered (though it frequently does not happen that way) after the reflections of philosophy. They would seem to be the proper years for arriving at a personal commitment which becomes a way of life. The high school years on the other hand begin when the student is more in the home than out of it, and at their completion he has not yet found himself. Much as he might bluster against authority and demand freedom he is still very much dependent upon his teachers. And yet it would seem important that the high school should know

¹¹ Cf. "A Climate of Commitment" by A. L. Sachar, in Gingberg, op. cit. p. 317, for the "uncommitted" state of the contemporary mind.

that what it is building the student for is commitment as a way of life, that the high school is the transition between the paternal years and the years of personal judgment and commitment. The commitment of course towards which the high school is building is commitment to Christ and His Church.

B. MEANS

1. Theology

Having achieved some idea of the graduate it hoped would result from the process of Jesuit collegiate education, the Workshop then turned to a consideration of the program of education that would lead towards the desired goal. Theology, or the course of religious instruction, received first consideration, both in time and in vigor and emphasis. There were at least two reasons for this. The first is that it was felt that the course of theology is in drastic need of improvement. The second is that the improvement process had already begun, specifically in the form of doctoral training for the theology teachers, and the young theologians, the first fruits of this program, are making themselves heard.

Certainly in this matter of a judgment of inadequacy of our course of religious instruction our high schools and our colleges stand very close together. In many ways the problems are similar. There is first of all the problem that the majority of our students feel they have "had all this before." In order to move their knowledge forward, it is necessary either to teach them something they have not had before, or to do it in a different way, make use of a new method. The difficulty in high school is that any new method which would be substantially different from the catechetical methods of elementary school, requires a training in the arts and sciences, and especially in philosophy, a training which the high school students do not yet have. One might expect that the colleges are in a better situation in this matter, but actually, at least in many instances, they are not. For the theology courses are begun in the first two years of college—and in some sections of the country are required courses only in the first two years—and at this time the philosophy program had hardly started. Moreover, in the college the students have not only "had all this" in elementary school, but also in high school.

Secondly, there is the intrinsic difficulty of religious instruction. To heighten this point, let me make the flat statement: religion, or theology, is the most difficult of all subjects to teach. Three reasons might be

given: 1) Religion is not purely an academic subject. Even when it is taught for understanding alone, the very nature of its subject matter is that it calls upon the will and heart to live out the doctrine in practice. 2) Religion not only appeals to practice, but its appeal is to elevate our practice, and always to elevate it more. More than this, it is an appeal to live for a future world and a future life, and to lift our ideals and our goals above the earth. 3) The subject matter of religion is spiritual if not abstract. After one has understood the general ideas, it is difficult to move deeper into them without a gift or trained capacity for spiritual and abstract thinking.

Let me single out four aspects of the discussion on theology for your consideration.

First of all, the young theologians made a strong case for a "new concept of theology," which is linked to a "new concept of faith." This returns to the notion of "commitment" mentioned above. The "old" concept of theology, as described in terms of the new position, is that of an intellectual science of propositional revelation. That is, the truths of revelation stated in propositional form are studied by a rational and scientific method which in a sense prescind from whether or not the theologian actually believes. "Faith" itself is considered as an intellectual assent, under the impulse of the will, to a revealed truth. In the new conception, theology takes place *within* faith. It presupposes that the theological student believes. Faith, in this view, is understood as a personal commitment and adherence to the revealing Christ. Theology is an explicating and developing of this commitment through a process of historical and reflexive understanding. Theology can be said then to be *growth in faith*, the development of faith.

This then, the theologians insisted, is the first task of the course in religion, not moral-religious-and-spiritual formation. They have in mind that the function of the religion teacher is not that of the retreat master, or a novice master. But they hasten to point out that the very nature of theology, in their concept of it, as a development of the commitment of faith, binds it intrinsically with the moral and religious formation of the student in a way which is essentially different from the other disciplines in the curriculum.

This view of theology has many implications. It offers a solution, for example, to the problem whether the function of the religion class is "to solve their problems," whether it be problems of sex, drink, obedience, or faith. Clearly the religion class will relate to these "here and now" problems, but not singly, piecemeal, and casuistically. Rather it will "solve" them by developing a reflective and committed life of

faith. Apologetics, or the justification of the Catholic religion, likewise gets a new orientation. The justification of the faith is developed from within, by its gradual unfolding in history and in the Church, not by a kind of pre-faith rational demonstration after the Cartesian manner.

The second aspect of the religion course which was considered was the question of the *approach* to be used in teaching. One of the notable features of the Workshop was its recognition of the fact of a pluralism in theology and philosophy, of the fact that within the general unity of doctrine there are what can be called different theologies and different philosophies. The Workshop saw value in this pluralism and did not want to restrict the instruction in our schools to one uniform method of approach.

There were two questions of approach that were intertwined, and they did not really get sorted out. First, there is the question of approach within theology itself. Three possibilities were described. First, theology can be approached historically. This is the direction of the contemporary biblical and liturgical movement in theology. Second, there is the ecclesiological approach. One would begin with the concept of the Church as a present-day community of faith, worship and holiness, and within this concept and from the present backward to the origins, develop Catholic doctrine.¹² Third, there is the systematic approach, as exemplified in the Scholastic systems, such as the Thomistic and Scotistic systems. The effort in this approach is to discover the fundamental dogma and its interpretation, and then to develop all the truths of the faith systematically out from this.

The other question of approach, however, is based on the distinction between the development of theology as a doctrine and body of knowledge on the one hand, and the way it must be presented to the students. This distinction introduces the problem of the genetic psychology of learning. How do you, in other words, present the faith to a five-year old child, to a six-grader, to a high school sophomore, to a high school senior, to a college junior? It is not merely a question of simplification. Rather it is a question of how the student thinks, what his mode of understanding is, how he grasps religious reality, at these various stages of his development. It is the sort of question, for instance, with which the *Lumen Vitae* program in Belgium has been occupied. I would say that it is *the* question of high school religion. The Workshop did not get very far with this question, except to recommend that the religion

¹² Cf. *Studium*, "The Beginning and End of Religious Instruction," July, 1960, Vol. I, n. 4, where an effort was made to work out an Ecclesiological approach.

course take its point of departure from where the student is (psychologically) rather than from a chosen point of departure of theology as a body of doctrine, and to observe that of the three methods considered, the historical and liturgical seems most adapted to the students, principally because it does not presuppose any philosophical training.

The third aspect of the course of religious instruction to be emphasized was the question of the quality and training of the teachers. Again and again it was asserted that this was the most important question of all, that most of the problems would be handled if the teachers were equal to the situation. For the reasons already indicated, it was maintained that the religion curriculum needs the best teachers, and that if this principle is not acknowledged in practice by administrators from the provincial to the principal, the problem of religious instruction in our schools will not be solved. Much was also made of the need, on the college level, of a terminal and professional degree in theology comparable to that possessed by other departments. This raises the familiar question of whether or not our scholastic course in theology is enough. It might be easier for the college faculties to argue that the course of theology preparatory to the priesthood is not enough for their situation than it is for the high school departments. I suggest that the problem for the high school teacher is a different one. The problem may not be one of fuller knowledge of theology (though the necessity for further and continuous study is not denied), but rather one of re-thinking theology from the viewpoint of its presentation to the American high school student. This may be able to be achieved during the theology years, but the conditions for this are not yet at hand. Let me quote from a special student writing from the Lumen Vitae center in Belgium:

I expected a lot of courses on methodology, syllabus construction, planning lessons, classroom procedure, etc. You get some of this true, but the backbone of the course, at least 75% of it, is on a more basic and important level. It might be described as a complete re-examination, re-thinking, and re-interpretation of Christianity from this point of view of communicability and transmission to discover its character as: 1) revolutionary good news of salvation and redemption; 2) a person to person message of love and invitation to union. In other words, it is a very good review of theology, but it is as different from scientific, scholastic, "seminary" theology as day is from night. This is surely what I needed after four years in the theologate and before stepping into a high school religion classroom. . . . Quite frankly, when I left the theologate last May I was disappointed, disillusioned, and frightened. I suspected that I didn't have much to say that would be meaningful

to the man of 1962. Now I think I have something worthwhile. And I'm convinced that without this new view and approach to theology I never would have amounted to much as a high school or college teacher of religion.

It is necessary first to think theology out this way, after the manner of *Lumen Vitae*. Some effort is being made in this direction, but it is mostly a process of translation, of learning from *Lumen Vitae* and Father Jungmann, and translating this into the American situation. What is needed is our own *Lumen Vitae*, an Institute whose special and continuous task will be to work out the way of teaching and learning religion for students at different levels of development. I suspect the task will never be finished once and for all, because it will have to be re-done for every new generation. But the task needs to be done, and it needs to be taken up formally and explicitly, not secondarily and off-handedly.

The fourth aspect of the religion course, is the familiar question of its primacy in the curriculum. The college problem is similar to the high school problem. Religion has been a two-hour course in each semester, hopefully extended through the four years. Having a minor place in the structure of the curriculum, it has a minor place also in the estimation of the students. Moreover, it takes time, and grades, from the pursuit of their major program. The problem in college is possibly accentuated by the position of philosophy in the curriculum. In a similar way, in high school the religion course is a "minor." It is the class that most frequently drops out when room is needed for a special program, that is frequently interrupted. It is sometimes not permitted to require the same amount of work as the other subjects. Its grade is sometimes not counted in to the final average. What we are struggling with is the need to make a major transition from the time when the teaching of religion was simply catechetical instruction carried on once or twice a week, to a situation where the religious program dominates the school. The transition has been urged by our Fathers General and called for repeatedly by our teachers. Has it been wholeheartedly accepted by our administrators? There are signs of movement in this direction. More and more men are being sent on for special training for high school religion. Soon they will be making themselves heard in the way in which the theologians were heard at the Workshop.

2. Philosophy?

Along with theology, the Workshop gave special attention to phi-

losophy as having a particular relevance to the question of the moral, religious and spiritual formation of our students. Although the American Philosophical Association has studied the possibility of teaching philosophy in high school, and it is done in some places, it may be useful to observe that even as far back as the days of Father Polanco, the study of literature (classical literature), had as its role the opening up of the young minds to the questions and concepts of philosophy and theology. If literature can be characterized (as it has, e.g. by Brand Blanshard) as the work of the ethical imagination (as contrasted with ethical reason), then its pertinence to the goals of the Jesuit high school are readily apparent. The Workshop did not consider this area (by deliberate choice forced by the limitations of time), but it may well be that the studies of literature and the social sciences, and also the physical sciences have a very great impact on the moral, religious and spiritual development of our students, and that this needs to be given as much attention as the Workshop gave to theology and philosophy. It would be a serious mistake to allow a situation to develop in our high schools in which the religious element were separated from the humanistic.

3. Religious Activities

The special feature of the Workshop was the joining together in one composite investigation of the two areas of classroom instruction and the non-classroom activities of the school. One of the central questions of the Workshop was the question about the integration of these two areas towards the goal of producing the graduate who will be ready to live and act in the society of the future. The area of the non-classroom activities fell readily into two divisions: directly religious activities, and other pertinent activities.

Obviously enough the question about religious activities aims directly at the goal of the moral, religious and spiritual formation of our students. As mentioned earlier, there was some question about whether religious activities are properly a school function, and also whether there should be a direct relationship between the classroom instruction and the religious activities. In the end the Workshop answered yes to both questions.

The key to this response is to be found in the new understanding of the liturgy and the sacramental life which is moving through the Church today, and in the new concept of faith and theology discussed above. The link might be said to be the concept of faith and the

concept of the Mystical Body. For when the faith is viewed as commitment to Christ, then not only is theology (or religious understanding) seen as a development of this commitment, but also the Mass and the Sacraments are seen as the completion and actualization of the faith and religious instruction. For in the present order Christ is actually encountered in the Mass and in the Sacraments; the understanding obtained in religious instruction is lived in these acts; the faith which founds religious understanding is exercised in the action of the Mass and the Sacraments.

From the viewpoint of the Mystical Body, faith as commitment to Christ is commitment to Christ in His Living Church, and growth in religious understanding is really a function of one's membership in the Mystical Body. But again, this membership is lived in the corporate worship of the Church, in its liturgical action. Clearly, then, the spirituality of the Mystical Body must be the spirituality of the Liturgy and the Sacraments, and the Moral, Religious and Spiritual Formation towards which the educational process is directed must be formation in this fundamental spirituality of Christ's Mystical Body.

Thus, it might be said that the fundamental task of our schools, of our high schools as much if not more than our colleges, is to bring about what the psychologists might call a personal self-identification with the liturgical and sacramental spirituality of the Church. That is, our students must come to make their own, because they understand it with the understanding of faith developed through instruction and experience, the spirituality of Christ in His Church. To achieve this *two* strong programs are needed: a program of classroom religious instruction, and a program of a liturgical and sacramental spirituality, —and both programs must be consciously and explicitly coordinated into one program.

The bridge between the two programs is perhaps provided by the three classical Jesuit religious activities: the Apostleship of Prayer, the Annual Retreat, and the Sodality. Of these perhaps the key activity is the Apostleship of Prayer. The Workshop took note of the fact that a development has taken place, at least officially, in the Apostleship of Prayer and the Devotion to the Sacred Heart. The movement has been away from a devotional piety towards a liturgical piety. But perhaps the significance both of the nature of the Apostleship of Prayer and of its recent development for providing not only the link between the classroom and the chapel but also the spirit of the entire school operation has not been fully realized. For this it is necessary to recall that the fundamental dogma of the Apostleship of Prayer is not the De-

votion to the Sacred Heart, but rather the dogma of the Mystical Body. As the Encyclical on the Mystical Body pointed out, the Apostleship of Prayer as conceived by its founder was simply the working out of this basic dogma into a spirituality, a way of prayer and life. The Devotion to the Heart of Christ was indeed added to this base and contributed a personal and devotional tone to the Apostleship. In the relatively recent past both the Apostleship and the Sacred Heart Devotion have been moved by the Church towards a liturgical and sacramental spirituality. Thus, in the Statutes of the Apostleship adopted in 1948, the Mass is proposed to its members as their distinctive "way of life." It would seem then that the Apostleship is in a position to give some sort of form to the development of the spirituality of the school, a spirituality moreover which likewise provides a link with the parish and the diocese, since its emphasis is on the Church.

The Annual Retreat and the Sodality are simply intensified forms of this spirituality, ordained to bring it to greater perfection in those open to greater graces.

If there is any part of our high school program which has been the subject of as much discussion and criticism as the classroom religious instruction, it has been the religious activities program, and especially the liturgical and sacramental program. It is clear that this problem is not going to be solved offhandedly, that it needs as much explicit attention and study and energy as the classroom program. If we need an on-going institute in religious instruction, even more so we need both school and regional, if not national, on-going programs for the development of liturgical and sacramental spirituality. It is perhaps time for directors of the Sodality, the Apostleship of Prayer, Retreats, High School Religion teachers and administrators to sit down together for an extended period and plot the co-ordinated development of the classroom and religious program of our schools.

The Workshop discussed at length but without any clear outcome the advisability of establishing an officer in charge of religious affairs on the same level as the highest officers of the institution under the President. An arrangement of this sort has also been recommended by Father General in a letter to the South American Assistancy.¹³ All were agreed that there should be a central officer whose total responsibility and concern was the religious program of the school. Unless this was done, it was felt, the religious program would tend to receive second- and third-level attention. It would of course be necessary to put a man who is a leader in charge, and also to listen to him.

¹³ AR XIII, p. 845.

4. Other Activities

It may be misleading in this category to speak of "activities," for the term intends to embrace not only what is generally grouped under "extra- or co-curricular activities," but also the total disciplinary structure of the school. Two points were made by the Workshop. The first is that the discipline demanded by the school is not unrelated to success in academic learning. This does not intend to say merely that discipline brings about attention and fidelity to study, but more that the reception of truth and knowledge requires a certain conditioning of character. I suppose this might be put into a somewhat Platonic formula by saying that to know the truth it is necessary to live the truth. The mind is not an isolated compartment in the human person. The discipline of the school therefore should be conformed to the doctrine of the school.

The other point is the more obvious one that the non-classroom activities of the school are in a sense the laboratory for practicing the teaching of the classroom. It is at this point that two of the themes discussed in connection with the profile of our future graduate have special application. If the school years are the transition years from parental authority to a free but committed adulthood, it seems natural that some provision be made for practicing and exercising Christian judgment and Christian human action. The problem of freedom and authority recurred again and again in the Workshop, and one thing seemed clear, that the simple pattern of authority and obedience which was once acknowledged by all levels of society are no longer readily accepted, nor sufficient. The trends towards increased student participation in the discipline and government of the school seem to be trends in the right direction. Occasions for developing responsible student leadership should be sought for. The effort should be to try to develop discipline from within rather than impose it without. Probably the high school student will need more parental-type discipline than the college student, but the entire institution should know what the goal is: a man who makes up his mind and acts according to the principles of Christ.

The other theme of the needs of the future was the topic of engagement, of social responsibility, of participation in the task of improving the human situation. The non-classroom activities are clearly instruments for exercising this quality and developing it. They should therefore be chosen with this in view, and also be conducted in such a way that they will further this education. This should not be taken for granted. The activities program should be reviewed from time to time (annually?), from this point of view.

CONCLUSION

It has not been infrequent that scholastics have volunteered for high school religion because "the situation is so bad." Recently, I asked a group of them interested in this area of Jesuit education whether the situation was really bad, whether it was in a critical condition, whether something had to be done and be done soon. This strong way of putting the question slowed the response and there was a pause. Then someone said: "Let's assume anyway that there is room for improvement." That would seem to be a safe assumption. We might test it by a kind of examination of conscience, which might form the basis for our continuing discussion. How would you answer these questions?

1. Do you agree that the reason for the existence of the Jesuit school is to add the Christian dimension of human education?
2. Do you agree that Jesuit education is education both in letters and in morals?
3. Do you agree that the graduate of the Jesuit process of education ought to be not only a cultivated Christian in private life, but also a man able and willing to enter into the public apostolate?
4. Do you think that first place ought to be given to the religion program of the school?
5. Do you think the best teachers and only the best teachers should be put into the religion program?
6. Do you think that as much time and energy ought to be put into the religion program as into Advanced Placement and the National Merit Scholarship?
7. Do you think the problem of the Mass and the Sacraments is too difficult to solve and that we ought to give up on it?
8. Do you think that the Christian dimension has little place in the arts and sciences and therefore the Christian attitude and training of the teachers in these areas has little importance?
9. Do you think that all parts of the school process ought to work together towards the moral, religious and spiritual formation of our students?
10. Do you think that this will take place naturally, or that formal and energetic steps have to be taken to achieve this goal?

Jesuit Educational Association

Annual Meeting

COLLEGE AND UNIVERSITY SESSIONS*

ROBERT F. WEISS, S.J.

In response to the request of previous delegates and in keeping with the nature of the topic chosen for discussion, the 1963 Annual Meeting of the Jesuit Educational Association witnessed a departure from the traditional format. For the first time, the college and university delegates and the high school representatives met separately for all formal sessions. The general theme, however, was the same for both groups: "Moral, Religious, and Spiritual Formation in Jesuit Education." This was the subject discussed at the ten-day institute conducted by the Jesuit Educational Association at Los Angeles August 6-14, 1962. Papers presented, suggestions offered, and questions raised at the California workshop were thought to be so significant and of such wide interest that this same topic seemed to be the most appropriate theme for the Association's annual meeting.

This report will review the college and university meetings; a separate article will summarize the proceedings of the high school delegates.

St. Louis University High School was the setting for the first general session which convened on Easter Sunday evening, April 14, under the chairmanship of Father John A. Fitterer of Seattle University. In welcoming the delegates, Father Paul C. Reinert, President of St. Louis University, noted that the Jesuit educators had assembled in St. Louis in connection with the 60th anniversary meeting of the National Catholic Educational Association which was commemorating its founding in this same city early in the century. An editorial in *The Western Watchman* for January 15, 1905, commented on the Society's active role in that historic gathering: "The success of the Conference was due largely to the hearty and wholesome cooperation of the Jesuits. There was a full representation from their colleges, and their cooperation consisted of most of the hard work and all of the expenses."

* April 14-15, 1963. Saint Louis University, Saint Louis, Missouri.

Opening Address: Father Henle

The major theme of this first session was "The WHAT of Moral, Religious, and Spiritual Formation in Jesuit Education as this evolved from the discussion of the Workshop of 1962 at Los Angeles." Father Robert J. Henle of St. Louis University, a director of the Los Angeles workshop, was particularly well qualified to address the delegates on this topic and to set the stage for the discussions which followed. Since Father Henle's remarks are published in full in this issue of the *Quarterly*, the reader is referred to the text itself. Very briefly, Father Henle emphasized that, while it is possible to distinguish moral, religious, and spiritual formation from intellectual formation, the two cannot be fully separated. He also stressed that this moral, religious, and spiritual formation of the student is intrinsic to the educational process to the extent that this process envisions the perfecting of the total human being and not merely the imparting of a skill or the development of a professional person. Finally, he pointed out that moral, religious, and spiritual formation is an essential and overall goal of the total college or university.

Sunday Evening Discussion

In the discussion which followed, Father Andrew C. Smith of Loyola University in New Orleans raised a question about the backgrounds of students who come to our colleges and universities. He suggested that some, particularly those from non-Catholic schools, tend to be suspicious of anything Catholic and to resist the kind of formation being discussed. He thought that perhaps consideration should be given to making a Catholic education a prerequisite for admission. In response it was suggested that we would not want students who are willing to accept everything told them without question.

Further discussion revealed the thinking that non-Catholic students should not only be accepted, but that they should even be recruited both because of the obligation to the community incurred by setting up a school and because of our mission as an apostolic order. It was also noted that the non-Catholics in our schools were not included in the Los Angeles discussions but that programs of moral, religious, and spiritual formation should definitely be planned for them.

Considerable attention was focused on whether Father Henle had changed his position from the one taken in the paper presented at the Santa Clara deans' institute in 1954. While allowing for a difference in emphasis, Father Henle denied any basic change. As a teaching

operation the intrinsic goal is intellectual, but taken as a total organism the college or university is extremely complex and includes among its primary objectives moral, religious, and spiritual formation. It was pointed out, moreover, that a purely intellectual endeavor, such as staffing the Vatican observatory, is proper Jesuit activity even though the apostolic end is remote; when there is a question of contact with individuals, however, the matter of moral, religious, and spiritual formation becomes more prominent. It must also be admitted that this goal is more pronounced on some levels than on others. Provided there are Jesuits and Catholic laymen at strategic points, there is no contradiction in having non-Catholic faculty members since they fulfill the intrinsic goal of the teaching function. On the other hand, it would be improper to have a teacher who could not fulfill this intrinsic intellectual goal even though he could contribute to the moral, religious, and spiritual formation of his students. To clarify further his position on this matter, Father Henle has appended to his published text a note to which the reader is referred.

Morning Sessions

All the Easter Monday meetings were held at St. Louis University. The theme of the morning sessions was: "The Relation of the Workshop's Three Areas to the Moral and Religious Formation in Jesuit Education." The Chairman, Father A. William Crandell, President of Spring Hill College, opened the program by recalling that the two ends of education—intellectual and moral, religious, and spiritual formation—must accompany each other. He also recalled that the Society realized very early that stress on missionary activity was out of place in its colleges and universities in the United States. Religion courses then became more "theological," but nothing took the place of the "sermon" approach. The vacuum thus created was the basic problem discussed at Los Angeles.

Theology

Speaking for the area of theology, Father Bernard J. Cooke of Marquette University explained that one value of the 1962 workshop was the clarification of the positive steps forward which have been taken during the fifteen years since the Holy Cross workshop. There was remarkable unanimity at Los Angeles with regard to the pertinence of the new theological developments which are just what have been sought as an answer to the question of how the teaching of theology

could feed the personal development of our students. The teaching of theology must lead to a deepening of faith in the biblical sense of personal commitment to God. Even the expressions used must be meaningful. The general atmosphere of the workshop, Father Cooke noted, was one of facing the issues squarely. The classical problem of how to keep theology as an academic discipline and yet to have it make an impact on the student is a false one. If theology is contemporary, a strict discipline, it *will* have an impact on the student. Our task, therefore, is to develop theology. Of the various approaches to teaching theology, Father Cooke suggested that emphasis be placed on sacramental theology, the layman's role in the church, a theological explanation of human society, and a study of other religions. He pointed out that theology is extremely dependent upon other disciplines and suggested that it is not so much a question of *telling* these disciplines as *listening* to them.

The following needs emerged as theology and its contributions were discussed at Los Angeles. The need of capable, specially trained personnel with the proper orientation is most basic. Personnel must be carefully selected for this role; but the root problem is limited manpower, and the necessity of using laymen to teach theology must be recognized. The truly contemporary training of our men for this job should aim at preparing two groups. The majority of the men would go through an integrated program concentrating on an understanding of dogma and with emphasis on the contemporary development; the second group would aim at highly specialized work in a particular area.

The second basic need is for a modification of the curriculum. Although a drastic overhauling is called for, much work has been done already; but a clarification of objectives should accompany the modification. It must be a long-range undertaking and carefully worked out along these guidelines: (1) The revision should accompany the modification in the curricula of other disciplines so that theology develops as an integral part. (2) The work should proceed in conjunction with the modifications now taking place at the high school level. (3) Textbooks, side readings, and ancillary texts must be developed to accompany the new curriculum. (4) Emphasis on areas like the theology of the layman will require research, and appropriate pedagogical methods will have to be devised.

A final need outlined by Father Cooke was for those teaching theology to participate more actively in overall academic and student-life policy formation. There must be a continuing conversation that will

result in close coordination with the sacramental and liturgical life of the students and with policies which concern the student.

Philosophy

In the second talk, Father Matthew A. Rooney of St. Peter's College reported on the contribution that philosophy might make to moral and religious formation. He noted that, according to a majority of those participating in the Los Angeles workshop, philosophy by its nature is geared to play a significant role in the moral and religious formation of our undergraduates. It should have both a direct and indirect influence on the development of the human person. Directly it works through the truths with which it is concerned, by way of the dispositions of mind which it tends to inculcate, and through the genuinely intellectual commitments which it enables a man to make about the ultimate truth of things. Indirectly it prepares and disposes the student for theology and reinforces theology so that the student's acceptance of his faith becomes a reasoned choice for God and results in a fundamental conviction in his life.

With regard to what philosophy actually contributes, it was agreed at the workshop that there is no way at present to judge how successful philosophy has been in forming the human person. Many alumni say they have been helped, but there are teachers in other departments who say the students are not helped by philosophy. In any case, if philosophy is to have the impact it should have upon moral convictions and commitments, it must be made relevant and real. The instructor has to be aware of and make use of the experience of his students. The indirect experience gained from training in the humanities; use of the cinema, theatre, and other art forms; the historical approach to philosophy; the more recent emphasis on personalism, subjectivity and intersubjectivity, and the existential and experiential—all these can help to bring out the relevance of philosophical problems. Philosophy taught in a vacuum through abstractions and purely formal inferences is not only dull, concluded Father Rooney, it is deadly and can have no beneficial influence of the moral and religious training of anyone. The philosopher would be helpless without abstractions and generalizations, but the danger is that he objectify them and take them for reality.

Student Personnel

In the third address, Father G. Gordon Henderson of Wheeling College discussed what can be contributed to moral and religious

formation by personnel services and activities in the light of the Los Angeles workshop. The two problems which seemed to emerge from the workshop discussions were: (1) the best way to organize and administer student personnel and (2) the need for professionally trained workers to staff a coordinated student personnel program.¹

Morning Discussion

A lively discussion followed immediately after the presentation of the papers. It was felt that failure to recognize the importance of the role of the director of student services in the past has been a serious obstacle to the moral and religious formation of our students, and it was generally agreed that his role needs clarification. It was also suggested that greater consultation with students, not in terms of policy but of implementation, might prove valuable.

One proposal suggested that the director of student services report to the academic vice president who would see that these services stay in the field of education and thus achieve the coordination referred to in Father Henle's paper. On the other hand, it was maintained that the academic dean should be concerned mainly with faculty. Although coordination is most important, the academic dean cannot adequately supervise everything in the university and perhaps the solution lies in each of these officers attending the meetings called by the other.

Strong support was given to the suggestion that there be a new institute on guidance. It was proposed that this workshop have delegates from the same groups as the Los Angeles workshop for the inter-group education that results in addition to the solution of organizational problems.

With reference to Father Cooke's remarks, it was noted that there is no need to wait until the high school curriculum revision is completed before working on the college theology curriculum, but it is important to know what is being done and also to assist at the secondary level by pointing out what will be needed in college.

The suggestion was made that in revising the curricula for a liberal education, it might be well to move the main concentration in the major from the junior and senior years to the second and third years leaving the senior year for recapitulation. There is an essential need today to understand the methodization of different disciplines and the interrelationships among them. The student cannot do this until he has had some background. The present improvement in high school

¹ Father Henderson's paper is included in its entirety in this issue of the JEQ.

work and the growth of advanced placement in college will make such a shift all the more feasible.

In describing briefly Marquette's program for the doctorate in religious studies, which is being inaugurated this fall, Father Cooke mentioned these aims of the program, which will require as a prerequisite a mastery of systematic theology such as would be demanded for a licentiate or master's degree: (1) a clear understanding of how religious thought developed; (2) a knowledge of how the methodology was gradually worked out; and (3) an acquaintance with present important contemporary writing.

Afternoon Sessions

The college and university delegates met in three groups, according to the size of institution, for the Monday afternoon sessions to discuss this theme: "Moral and Religious Formation in Jesuit Education Through Curriculum; Teaching; Orientation of Lay Faculty to Jesuit Ideals; Non-Instructional Activities."

Group A

The discussion in Group A under the chairmanship of Father Charles S. Cassassa of Loyola University of Los Angeles centered on the theology curriculum. General support was given to Father Henle's proposal in the morning session that the major be substantially completed in the sophomore and junior years so that the student could be exposed to a more searching investigation of theology and philosophy and the ideas and methodologies of the various disciplines in senior year. The presence of a large number of non-Catholic students would present no particular problem since such courses as the history of ideas are envisaged.

Attention was called to a program for a number of top seniors in the second term at Boston College's College of Business Administration. Some thirteen theologians from Weston College, each with particular competence from special studies in fields of literature, anthropology, and so forth, are scheduled to conduct seminar discussions for two hours each week on how theology enters into these various fields and what these in turn bring to theology.

The origin of the 2-hour tradition for credits in theology was discussed. It was thought that greater prestige would be accorded regular 3-credit courses such as are already being given at Spring Hill College and which are being considered elsewhere.

Ways of providing special training for those destined for college teaching were also discussed, among them the offering of special work in the theologate as an interim measure. With regard to the selection of men for this assignment even in the juniorate, there was opposition to designating them so early and it was proposed that they be given an opportunity in third year regency to do master's work in anthropology, semetic languages, literature or the like. The possibility that a prospective theology teacher might be well and expeditiously prepared by a certificate program at Brussels was mentioned. It was explained that the early designation of men was not intended to interfere with work on a master's degree in other fields, but rather to overcome the practice of "men who were left over" being put into theology.

The group concluded by affirming its belief in the following positions: "that in preparing young men for college theology it would be well that they be given an opportunity to specialize in some secular field at the master's level; that theology and philosophy must not be expected to do everything in the moral, religious, and spiritual formation of our students; that student personnel should be given its proper place; that pedagogy also has a most significant role."

Group B

Father Edward A. Doyle of Loyola University in New Orleans was chairman of Group B which began by strongly reaffirming the position taken by Father Cooke in the morning session. Father Cooke had proposed that the greatest effect upon the moral, religious, and spiritual life of the student will be had when the teaching of the courses in theology and philosophy is done on the highest intellectual level. Students resent the theology teacher who is urging moral and religious development to the neglect of the academic discipline involved in his subject.

At the same time caution was urged with regard to the idea suggested at the evening session that the registrar's and other offices are involved in contributing to the moral and religious growth of our students. Admitting that they do contribute in a vague, general, and indirect way, such as happens in all institutions of higher learning or even in the business world, the group thought that such activity and efficiency in the work of these staff members ought not to be confused with the important topic under discussion.

Experimentation in philosophy and theology courses was encouraged, and it was suggested that a course might be introduced on the most

recent encyclicals as well as lectures and conferences prepared by the theology department for the business and general community. The importance of the teacher in moral and religious formation and particularly the potential of the teacher of literature and the social sciences were stressed. It follows that care must be exercised in the selection and orientation of teachers so that their values coincide with those of Jesuit education and that they be able and willing to communicate these values.

Finally, the group strongly recommended that each institution report to the J. E. A. on what has been done to promote the moral, religious, and spiritual formation of our students in the light of the Los Angeles workshop and of this annual meeting and that this follow-up be made a topic for discussion at the 1965 annual meeting of the Jesuit Educational Association. Prior to this date a follow-up Volume VI in the Los Angeles Workshop Series should be prepared.

Group C

The third group, under the chairmanship of Father Vincent T. O'Keefe of Fordham University, treated the topics suggested for discussion as they occurred on the proposed agenda, examining how each of the areas included in the theme might contribute effectively to the moral and religious formation of our students. During the discussion of the curriculum in theology and philosophy, it was suggested that a starting place in designing a curriculum might be found in the nine themes proposed as basic for the teaching of theology in the proceedings of the Los Angeles workshop. It was noted that schools stressing Scripture experienced an awakened interest as a result. A desirable arrangement would be to stress a scriptural-historical approach during the first four semesters and to make the last four somewhat more structured. A complete reworking, however, will be necessary because many students come with questions that should be treated head-on. Attention was called to the increase in the number of junior college transfer students, a situation demanding considerable flexibility. The need to justify the number of required courses in terms of objectives was also stressed.

The group strongly favored a workshop similar to the 1951 Holy Cross institute as a very profitable way of studying curriculum revision in greater detail. Although it was suggested that teachers in other disciplines be invited and it was noted that there was a loss at the Los Angeles institute because the social sciences and humanities were not

represented, it was generally agreed that too large a group would be unmanageable and that the problem of working out an overall curriculum should not impede a task so essential at the present time. On the practical level too it was thought better to have the theology workshop first. Participation by members of the theologate faculties as well as teachers of philosophy was considered necessary.

A number of remarks concerned the teacher of theology. Since theology must appeal to both the will and the intellect, it was noted that the personal holiness of the theology teacher is most important. The loss of personal contact if new media like TV are used must be supplied in some other way. Moreover, the physical facilities of the theology department, such as office space, tend to reflect the esteem of the institution for this discipline. The ideal situation would be a small group with a good teacher, but it must be realized that theology has power as a subject and that an accurate, down-to-earth presentation of the content will be effective. It is easier, naturally, to plan a course that will result in intellectual commitment than to plan one that will affect character. Attention was given to the desire of laymen for solid basic theology in college, and for the need of more knowledge of the layman in planning such a course. Concerning orientation of lay teachers, it was suggested that the Jesuit teacher also needs orientation both with regard to the institution and toward lay faculty. Orientation practices at the different schools represented were reviewed, and it was suggested that the most effective work is done on the departmental level. Special work with graduate fellows was especially recommended, and various means of bringing about joint lay and Jesuit participation were proposed.

In the area of non-instructional activities, it was maintained that a truly inclusive theology department must include involvement in the student Mass by way of instructions given during the Holy Sacrifice. At the schools represented in this group, weekday Mass is compulsory only on a few special occasions during the year. A number of plans to provide closed retreats were discussed, as well as problems connected with the choice of retreat masters and suiting the content to students. There is some experimenting with a system of requiring only two closed retreats in four years as opposed to the present compulsory annual retreat, which generally is an open retreat for most students. Unfortunately, there was not time to discuss the remaining important items on the proposed agenda, for example, the place of the Sodality.

Special Sessions

The formal meetings were concluded with special sessions of the commissions and conferences from 4:30 to 5:30 on Monday afternoon. There were eleven such group meetings for high school rectors, principals, assistant principals, liberal arts, juniorates, academic vice-presidents, philosophates, theologates, graduate programs, business administration, and presidents. Although action particularly significant to the individual groups was taken in some cases, the large number of these meetings precludes the possibility of summarizing the proceedings.

Resolutions adopted at the last general session expressed the gratitude of the delegates to host superiors and institutions, the planning and local arrangements committees, and all others responsible for the efficiency and hospitality with which the guests were treated and the meetings conducted.

The meeting ended with the convention banquet at the Chase-Park Plaza Hotel at which Father Edward B. Rooney was honored on the completion of twenty-five years of service as president of the Jesuit Educational Association. Father Paul C. Reinert of St. Louis University was master of ceremonies. After formal greetings from the Provincial of the Missouri Province, Very Reverend Linus J. Thro, Fathers Julian L. Maline of the University of Detroit High School and Father Andrew C. Smith of Loyola University of New Orleans paid tribute to Father Rooney in delightfully informal talks. A bound volume of testimonial letters presented to Father Rooney included greetings from the President of the United States and from Very Reverend Father General. In responding, Father Rooney attributed the Association's growth and success, after God, to his many co-workers through the years.

Appraisal sheets returned by the college and university delegates at the close of the meeting indicated a near unanimous approval of the format inaugurated this year according to which the secondary and higher education representatives met in separate sessions. Almost as strong a vote of approval was cast for the choice of topic, particularly because of its importance, timeliness, and universality, and as a follow-up of the Los Angeles workshop. A majority of the delegates also favored continuing the Sunday evening discussion period, but a number suggested that those attending in future years be given more information in advance so that they might come better prepared to participate in and thus profit more from the discussions.

Coordination In A Jesuit College Personnel Program

G. GORDON HENDERSON, S.J.

The program committee of the J.E.A. in inviting me to give this paper suggested that I write on the contributions of personnel services to the "moral and religious formation in Jesuit education" in the light of the discussions at last summer's Workshop in Los Angeles. The letter of invitation states: "it is the mind of the committee that you treat what you would have our institutions do to profit from the workshop; or to put it in another way, what would you want to result in the field of personnel as a result of the workshop?" This paper will be an attempt to answer these questions.

Several papers¹ were given at the Workshop on the attitudes, dispositions and problems of the modern Jesuit college student and the religious and non-religious activities relating to such a student's development. In general the participants of the Workshop seemed agreed on the type of student with whom we were working and the potential value of the contributions from both religious and non-religious activities to his development.

There was, however, great concern expressed that the full potential in the non-instructional (personnel) area was not being realized because of poor organization and coordination of the various personnel services.

Over and over again, in papers, from the floor, in team and individual reports and in informal discussions, participants expressed both dissatisfaction with the organizational relationships among the religious activities—sodalities, counseling, etc. and between them and other activities and the administration. There seemed to be almost a universal feeling that good organizational patterns were lacking and that clear definitions were likewise lacking for such positions as Chaplain, spiritual counselor, etc. This insistent discussion indicated that *this whole problem needs study and clarification*²

A footnote to the above poses the following questions: "What patterns of organizational interrelationships are most effective in accom-

¹ cf. papers by Fathers Edmund J. Hogan, G. Gordon Henderson and P. H. Ratterman, in, R. J. Henle, S.J., (editor), *Final Report of the Workshop on the Role of Philosophy and Theology as Academic Disciplines and Their Integration with the Moral, Religious and Spiritual Life of the Jesuit College Student*, Vol. 5, Jesuit Educational Association, p. 318 ff.

² *Ibid.*, p. 437-438.

plishing the goals of the moral and religious formation of students in the student personnel area? Probably this is identical to the question: What is the best way to organize and administer student personnel?³

A second problem stressed by the participants of the Workshop was the need for professionally trained workers to staff a coordinated student personnel program. We read in Chapter V of the final report of the Workshop under 7 "Problems in providing professionally trained personnel" the following:

Since the intellectual apostolate of higher education is a primary work of the Society of Jesus, we must provide the best possible instruments for this work. Chief among these instruments is the intellectually qualified Jesuit scholar-teacher and student personnel administrator-worker. Consequently these must be selected scientifically and prudentially.

The selection should include:

2. A training in all disciplines but especially in the areas of theology, philosophy, and student personnel services at the level required for competency.⁴

And again from the same chapter we read:

Because the offices of Dean of Men, Student Counsellor, University Chaplain, Director of Student Personnel, Director of Psychological Services, Sodality Director, etc. contribute in such a significant and extensive way to the total program of a Jesuit college or university, we should attempt to provide highly competent men with adequate training for assignment to these tasks. This, it seems, is not to be found exclusively in the regular course of studies offered in our scholasticates. Advantage should also be taken of the phenomenological findings, the techniques and the skills, available particularly in secular institutions which render a Jesuit more adept in the areas of counseling housing, discipline, student government, the fostering of extra-curricular activities of a social, cultural or recreational nature.

While it is only realistic to concede that, for a variety of reasons, not every Dean of Men or Director of Student Personnel in this Assistancy can be formally trained for his task, nevertheless a "seeding" of such professionally formed Jesuits seems necessary if our institutions are to fulfill their educational goal with reasonable efficiency.⁵

I would like to focus my remarks upon these two aspects of our personnel programs singled out by the Workshop:

(1) the need of greater coordination of our college personnel services, and

³ *Ibid.*, footnote 15, p. 438.

⁴ *Ibid.*, p. 428.

⁵ *Ibid.*, p. 432.

(2) the need for trained professional workers.

With regard to coordination, my thesis will be that there cannot be coordination in the existing organizational structure of our college personnel programs. The largest cluster of personnel services, discipline, housing, food service, student health, extracurricular activities, etc., are traditionally administered by the Dean of Men. Because of the large number of personnel functions this office is frequently looked upon as the college personnel office and is, as a matter of fact, in some colleges so named.

The religious activities of the college, spiritual counseling, the sodality, etc., are the province of the college chaplain. Testing, educational, vocational and personal counseling, remedial services and the like are the concern of the guidance officer. These two offices, college chaplain and the guidance officer, deal with the direction and guidance of individual students. The Dean of Men provides student services and directs student activities.

Previous attempts to coordinate these three very important areas has sought to fit the work of the chaplain and the guidance function into the framework of student services and activities. It is my belief that *it just will not fit*. Complete reorganization is necessary to coordinate these three personnel areas. It is to be noted that such reorganization does not intend to lessen the importance of the office of the Dean of Men. The work which at present he directs, so vital to the total personnel program of the college, will continue, much as before, after reorganization with one notable exception: such work will be done in close coordination with all other personnel workers, especially with the college chaplain and guidance workers.

I shall not treat of the second need, the need of professional training in personnel work, separately. The need, I think, is apparent to all. I shall treat it implicitly in the discussion on coordination. The more trained workers we have, the more coordination we shall have.

The purpose of a student personnel program as described in a study presented by the American Council of Education is:

"To provide activities which will supplement classroom programs and offer students the opportunity to develop themselves personally, socially and intellectually.

"Their primary aim is education.

"Their outstanding characteristic is flexibility—in providing changing and growing educational activities and services in response to expressed need of student, faculty, and administration." ⁶

⁶ Daniel D. Feder, *The Administration of Student Personnel Programs in American Colleges and Universities*, Washington, D.C., The American Council on Education, 1958, p. 1.

It may be of some help to consider the actual historical development of organized personnel programs in American Colleges as reported by the authors of studies on college personnel programs⁷ and compare the development of similar services in Jesuit Colleges.

Personnel work is really nothing new, it is as old as education. It is aimed at the complete development of the complete human person. Mueller in, *Student Personnel Work in Higher Education*, tells us, "the good teacher, one who helps his students to use knowledge for the expansion of the whole personality and eventually for life itself, is in any century and in any schoolroom a personnel worker."⁸

This goal is given concrete expression in the Jesuit tradition as "personalis alumnorum cura." In earlier days, with a much smaller college enrollment, fewer course offerings, and a closer personal relationship with faculty, many of the personnel functions were exercised without formal organization.

With the increase in college populations, a greater number and complexity of course offerings and the introduction of departmental instruction, it became necessary to assign various areas of student services to specialized officials if the individual student, now frequently lost in the crowd, was to get individual attention. Thus in 1870 Harvard appointed the first college Dean to assist the President's growing task by administering the admissions program, supervising discipline, as well as continuing as a teacher. Subsequent appointments followed: Deans of Men, Deans of Women, officers in charge of housing, health, placement, etc.

A new development as the result of the work of Otis and others at the time of the first war gave rise to a new technique, psychological testing to aid in the evaluation of aptitudes and in the prediction of academic achievement. Greater advances were made in the decades which followed due to continued research and study in the fields of clinical, counseling, developmental and social psychology. As a result of this "new" knowledge, additional services were made available to students by means of new techniques. Up to this point, personnel services were administered by the offices of Deans of Men and Women who frequently had had no opportunity to acquire this new knowledge or

⁷ Dougald S. Arbuckle, *Student Personnel Services in Higher Education*, New York, McGraw-Hill, 1953.

Feder, *op. cit.*

Kate M. Mueller, *Student Personnel Work in High Education*, Boston, Houghton Mifflin, 1961.

E. G. Williamson, *Student Personnel Services in Colleges and Universities*, New York, McGraw-Hill, 1961.

M. D. Woolf and J. A. Woolf, *The Student Personnel Program*, New York, McGraw-Hill, 1953.

⁸ Mueller, *op. cit.*, p. 49.

these new techniques. Such offices, according to Williamson, "Were hostile to the new ideas; therefore, some institutions established new and separate organizations offering new methods in services to students."⁹ Again, Williamson says:

Rather than wait until deans of men and women could receive the modern training and retraining, the new technical services were often organized as adjuncts to departments of psychology and student health services, or were set up elsewhere on the campus, administratively separate from the then existing offices of deans. On many campuses this type of competitive service led to undesirable results—until coordination was achieved first by special councils, later by organic restructuring of the separate departments.⁹

Thus personnel services, like Topsy, "just grew," although each answered a specific need. With the proliferation of personnel services the need for coordination was soon felt and, albeit with some anguish, "organic restructuring" frequently led to coordination so that the single, undivided student could be served in a unified way.

Student personnel programs now began to be coordinated through the office of a Director of Student Personnel or Dean of Students. The work of the Dean of Men, Director of Housing, etc. continued much as before with this important difference: their work continued in a new orientation through close cooperation with all other personnel workers. Policies governing student discipline, housing activities, were now made in a way which permitted the college chaplain, counselors and advisers, etc., to share in the formulation of such policies in the light of the special knowledge of the students they had acquired through personal contact with students.

Developments in personnel services in Jesuit Colleges paralleled on the whole the development in other American colleges. We have, however, judging by the reports from the Workshop, not yet reached the coordination achieved by many other colleges.

The Dean of Men, as in the parallel development reported by Williamson, did yeoman services. The development of the office of Student Counselor or, as it is now frequently called, the office of the College Chaplain, in 1923 and the introduction of trained guidance workers to the campus gave rise to overlapping and competitive services. Differences in outlooks again made for conflicts. The Dean of Men among his other tasks remained the chief officer of discipline in the college. His was the duty to preserve peace and order, to care in general for the good housekeeping of the college. He must, conse-

⁹ Williamson, *op. cit.*, p. 119.

quently, frequently be guided by considerations of the *common good*—the penalty must fit the crime, penalties which are often punitive, designed to prevent future infractions. The College Chaplain and the guidance workers frequently want the penalty to fit the crime *and the student*. They would like penalties to be remedial whenever possible. They would add to considerations of the *common good* the *good of the individual*. Because of their personal contact with students, they feel that they have a wealth of information not possessed by the Dean of Men but so often have no ordinary means of exerting influence in the formulation of the policies set for the personnel services of the college.

Attempts on the part of trained guidance workers were met with a certain amount of suspicion and a great amount of opposition. The opinion is sometimes advanced that this conflict, which seem, according to the authors, to be a characteristic of the development of a personnel program, must be due to a personality conflict between the two personnel workers. This, I believe, is an unfortunate red herring which can distract our attention from the real problem. If one believes the conflict is due to a personality conflict between two people, one need not worry further about the situation, ultimately the status will resolve it. The problem is, however, much deeper, much more serious than personal differences of opinion. It involves a fundamental opposition of *roles*. Only coordination of the overlapping and competing services can clarify the role of each in a unified program.

We have then developed many personnel services and are at present concerned with coordinating them. What are these services? The 1958 Study of the American Council on Education lists the following:

Selection for admission	Special clinics
Registration and records	remedial reading
Counseling	study habits
Health service	speech and hearing
Housing and food service	Special services
Student activities	student orientation
Financial aid	veterans advisory services
Placement	foreign student program
Discipline	marriage counseling
	religious activities and counseling ¹⁰

These then are the areas to be coordinated. How is this coordination to be effected?

It seems to me that we have at hand a very excellent plan for coordinating our personnel services in the *Jesuit Guidance Program*

¹⁰ Feder, *op. cit.*, p. 1.

published in 1951 as a result of the Jesuit Guidance Institute held at Fordham in the summer of 1949. (Perhaps this report should be called *Jesuit Personnel Program*. "Guidance" is used rather loosely here. As a matter of fact, the whole personnel program is considered.) It is regrettable, perhaps, that this document has not been more widely studied since, even though some revisions would be in order at the present time, none the less twelve years later it has much relevance and is in substantial agreement with the authors on personnel work.

This report is the cooperative effort of one hundred and two Jesuits who spent more than a month at work upon it. It takes into account the special problems encountered in the Jesuit college, it spells out the duties of many personnel areas and offers a concrete plan for coordination.

The plan¹¹ for coordination is, in brief, as follows:

- 1) A Director of Student Personnel—distinct from the Dean of Men should be appointed. He should have training in personnel work.
- 2) The work of the Director of Student Personnel falls into three categories:
 - a.) Student service
 - Housing
 - Discipline
 - Financial aids
 - Employment etc.
 - b.) Student Guidance Testing
 - admissions
 - general testing
 - special testing
 - Guidance
 - educational
 - vocational
 - Placement
 - Follow-up
 - Research
 - c.) Student activities
 - Social
 - Spiritual
 - Academic etc.
- 3) The Director of Student Personnel will personally direct the second category of personnel services: student guidance.
- 4) He will coordinate the first and third categories of personnel services; student services and student activities, administered by the various members of the personnel staff, the Dean of Men, Dean of Women, College Chaplain, etc.

¹¹ Thomas A. McGrath, S.J. (editor), *A Complete Jesuit Guidance Program for High School, College and University*, Washington, D.C., Georgetown University, 1951. cf. especially chapter XIX, "Summary and Conclusion," pp. 157-164.

5) This coordination can be effected:

- a.) by a Personnel Committee which includes all staff members including the Academic Dean. All policies affecting all personnel services will be decided with the cooperation of all personnel workers.
- b.) by frequent regular meetings of the personnel staff to make possible continued cooperation and communication.

Such a "restructuring" of the organization of personnel services represents more a change in emphasis and orientation than any major change in the number or kind of college officials. Much more, however, than a mere shift in emphasis and orientation is needed to effect a well organized personnel program. The specific duties and areas of authority for each office must be spelled out, preferably in written statutes. This will take careful study but it will prove well worth the effort.

Now to attempt an answer to the question posed at the outset: What would one hope would result in the area of student personnel services as a result of the Workshop?

1) It is to be hoped that a careful study of personnel services on each college campus be undertaken; an honest, frank appraisal of existing services and coordination of services be made; and a realistic attempt to include all personnel services in one unified program be made. (N.B. All participating in this study should begin by reading, in its entirety, one of the books on the organization of a college personnel program—the 1951 "Jesuit Guidance Program" too will be very helpful. An annotated bibliography of many books helpful in such a study is contained in the report volume of the Workshop.¹²

2) Meetings should be held at the province and regional level to discuss means of achieving coordinated personnel services.

3) It is further hoped that a future assistancy wide workshop on the Jesuit personnel program will be held in the near future.

¹² In addition to the books cited above, other works are listed in a bibliography in the final volume of the proceedings of the Workshop. cf. Henle, *op. cit.*, p. 85.

The 1963 St. Louis JEA Meeting

High School Sessions

MICHAEL P. SHERIDAN, S.J.

By this time, the work of the 1962 Los Angeles Workshop on Philosophy and Theology as Academic Disciplines and Their Integration with the Moral, Religious, and Spiritual Life of the Student is well known throughout the Assistancy. When the Planning Committee for the 1963 JEA Meeting was seeking for an organizing principle, it seemed only natural to build on the foundations laid at Los Angeles in order that the schools could have a chance to ascertain and discuss some of the pertinent problems in this area. Moreover, since there are both theoretical and practical considerations touching on the moral, religious, and spiritual formation of the students, the meetings were so organized that both elements could be discussed.

The entire meeting was structured to make the discussions profitable. The keynote address was geared to the theoretical, the "what" of the problem. The "how" of the problem was left to the group discussions in which the delegates were asked to formulate a position on several questions. And in a new move, the high school delegates met separately since it is almost a commonplace that the problems facing high school and college administrators are different; the new organization of the meeting aimed at facilitating practical discussion.

On Easter Sunday evening, then, the high school delegates assembled at St. Louis University High School to hear their own keynote address given by Father Robert F. Harvanek, S.J. It was Father Harvanek's plan to present the theoretical basis, or the "what" of moral and religious formation in Jesuit Education as it evolved from the discussions of the Los Angeles Workshop. By no means devoid of practical suggestions and implications, the keynote address covered the entire picture. Although the paper is printed in full in this issue of the *Quarterly*, it is summarized here in order to relate it to the ensuing discussions.

Granting that the Los Angeles Workshop had been oriented primarily toward higher education, Father Harvanek quickly pointed out that the problem is indeed shared by secondary education, since the greater articulation now observed between the colleges and the high schools produces a certain community of interests. Moreover, since

Jesuit educational theory should apply to all levels, and since the problems of our time are felt equally by the high schools, there is a common denominator.

AIMS: The keynote address pointed out the question of the precise form of the moral, religious, and spiritual training of the students is in some respects still open. Certainly we still have much to learn. But in general, it can be said that our students are to be trained for a *changing* world and, more important, to be *engaged* in that changing world. The students cannot be content to leave the destiny of the world to others; they must be fully equipped to move in. This is to be their apostolate.

Of special importance, however, is the notion of *commitment*, an idea which dominated the thinking of the Workshop. Contrasted to the concept of a purely passive personality, this commitment becomes the key to the entire program of moral, religious, and spiritual formation. We grant, of course, that the commitment of an adolescent will be substantially different from the commitment of a more mature college student, and so we must seek a clarification of our goal here.

MEANS: Once the aims have been settled, it remains to consider how the means, viz., theology, philosophy, and the various religious and non-religious activities may best be employed. Theology, of course, presents the greatest challenge, since the consensus seems to indicate that this means is both the most fundamental and the most in need of help. Still, as the first group of young theologians trained to meet this challenge now begin to be heard, we have every reason to be optimistic. The keynote speaker warned, however, that one of the major problems at hand is found in the fact that the newer approaches to theology must be presented to students who, for a variety of reasons, are not yet prepared to receive them.

The notion of commitment, stemming as it does from the more recent formulations of the relationship between faith and theology, presents some serious problems. It is a goal which is clearly not easily attained without some auxiliary means; it demands a thorough knowledge of the psychology of learning as well as of the nature of the educand. This need for specialized knowledge leads to the need for specially trained teachers. Right now, the principal need is for a rethinking of theology from the viewpoint of its presentation to the American high school student. In the past, we have relied heavily on the training provided by *Lumen Vitae*; perhaps the time is now at hand for our own center along the lines of the *Lumen Vitae*.

The concepts of faith and the Mystical Body may well provide the key to the relationship between classroom instruction and the school's religious activities program. The commitment desired is somehow to be expressed in acts; a program of liturgical and sacramental spirituality is seen as providing this opportunity. Developments which have taken place in the Apostleship of Prayer, directing it towards a liturgical piety, indicate that this activity seems ideally suited for the fostering of a religious activities program. The coordination necessary to insure an adequate program based on the relationship between classroom instruction and religious activities presents a problem and a challenge for administrators; the keynote speaker saw no reason why this coordination could not be achieved. The non-religious activities may be viewed as a laboratory in which the principles learned elsewhere may be put into practice.

In conclusion, Father Harvanek indicated that it was safe to assume that there is room for improvement within this entire area. Proposing a ten question examination of conscience, he invited the delegates to reassess their own policies and practices on the moral, religious, and spiritual formation of our students.

DISCUSSION: The keynote address was well received by the attending secondary school delegates, as the ensuing discussion indicated. The problem of manpower was immediately proposed as crucial; the quality and quantity of the desired specially trained teachers must be considered. The program now planned is a long-range one; we must even now consider the desirability and even the necessity of providing our own training centers. Furthermore, it is important that men once trained in this specialty should be assigned to precisely this work and not siphoned off to meet other needs.

It may be that a program of summer institutes may be the answer, but these must be geared to our own men rather than to teachers of high school religion in general which is the case with the summer institutes already in operation. A series of summer institutes geared to prepare teachers for the new textbook series authored by Fr. Vincent Novak of Fordham was brought to the attention of the delegates.

Whether or not religion teachers should be expected to teach other subjects seems to be a matter of preference, since some men apparently find that this diversity of operation tends to increase their effectiveness with students. Scholastics who have taught religion, even though they have been stimulated by the experience, have found it a very difficult task to perform because of their lack of formal theological training.

This raises the question of whether or not some formal training in theology could not be introduced prior to the regency period.

On Easter Monday, the delegates moved into Davis-Shaughnessy Hall on the campus of St. Louis University for group meetings geared to the discussion of the "how" of moral, religious, and spiritual formation of our students. Before the meeting began, delegates had been provided with a series of statements covering various aspects of the central theme of the meetings, and the groups were requested to formulate positions on the statements.

CURRICULUM: The statements prepared for discussion were: a) Every course should be concerned with the moral and religious formation of the students; b) Religion courses should be concerned only with imparting religious and moral *information*; and c) Religion courses enjoy the same prestige as other courses.

While the discussion groups did not have time to cover all statements thoroughly, consideration was given mainly to the first statement. It seems clear that somehow every teacher is concerned with the moral, religious, and spiritual development of his charges, and since his principal influence will likely occur in the classroom, every course is then concerned with this development. Training of habits of character such as diligence and perseverance in study, study habits in general, and the like, are common to all areas of scholastic endeavor.

It is now difficult to say that religion courses should be concerned solely with the imparting of information since we seek also to bring about the total commitment mentioned in the keynote address. One group felt that the imparting of information was indeed the primary purpose of religion courses, but that this was done as a basis for an eventual commitment to the following of Christ. Another group stressed the role of the religion course in providing an integrating factor for the student's life and other studies, thus highlighting the practical applications of the course.

Regarding the status of religion courses, there was clear agreement that much disparity exists between what is and what should be. Methods of improving the status of the religion courses centered upon improved teacher training and the need for freshness of approach in the classes. The use of guest lecturers, diocesan priests was suggested, as was the utilization of whatever means necessary to upgrade the academic standing of the courses. This can be done by assigning equal credit to the course, or by the imposition of sanctions on those students who do not do sufficiently well in the religion course.

EXTRA-CURRICULAR ACTIVITIES: The statements for discussion were: a) Daily Mass should be compulsory, provided there is a program of active participation for students. Enumerate ways of securing active participation; b) The Sodality, Apostleship of Prayer, and annual retreats adequately provide for the moral and religious formation of students; and c) The moral and religious formation in Jesuit schools is geared to produce parish leaders. Enumerate ways in which this is done.

Delegates were particularly interested in the question of compulsory daily Mass, since there are the obvious problems of discipline. More important seems to be the objections raised by the diocesan clergy that the practice takes the students away from parish life. Still, some schools which have initiated a well-organized plan of active participation by the students have witnessed growing acceptance of the compulsory Mass regulation. Delegates were able to suggest many ways in which this participation could be accomplished¹

The guidance program, in the view of one group, must be included in the list of extra-curricular activities which provide for the formation of our students. Moreover, it is important that social consciousness be fostered in students; this can be done in *all* extra-curricular groups and so should not be considered as falling solely within the domain of the Apostolate of Prayer, the Sodality, and the annual retreat. By the same token, it was felt that the inculcation of social consciousness by the varied means at our disposal would serve to train parish leaders—an end which delegates did not feel was currently being accomplished.

TEACHING PERSONNEL: JESUIT AND LAY: Statements proposed for group consideration were: a) The teacher exercises sufficient moral and religious influence merely by teaching his classes well; b) The lay teacher is adequately oriented to Jesuit ideals in education simply by associating with Jesuits; and c) Only priests should teach religion.

It was agreed that the teacher must display a certain amount of availability outside the class, along with the concomitant virtue of approachability. The example of the teacher in all areas, not merely that of the classroom, seems to be the key to effective moral, religious, and spiritual formation of our students. The question of scholastics' teaching of religion had been discussed after the keynote address; the group discussions treated only briefly the possibility of using laymen

¹ A list of suggested mass practices, compiled by Fr. Richard J. Middendorf, S.J. of Brebeuf Prep, Indianapolis, is printed at the end of this article.

in this capacity. There seemed to be a general feeling that this was desirable when competent laymen are available.

NON-TEACHING PERSONNEL: Statements proposed for group consideration were: a) The Public Relations role of the Rector of the Jesuit High School precludes his active participation in the moral and religious formation of our students. b) The Principal should delegate to others his responsibility for the moral and religious formation of students; and c) The Student Counselor should be in immediate and full control of the religious program of the school.

This problem was viewed largely as a question of role definition. It was argued that both the Rector and the Principal, in close cooperation with specifically delegated personnel, should be actively concerned in the moral and religious formation of our students. It was strongly suggested that a council be formed in each school to work toward this end, including Rector, Principal, Assistant Principal, Spiritual Father of students, Student Counselor(s), Chairman of Religion Department, Director of Sodalties, Director of Apostleship of Prayer, and some others (to involve the whole faculty personnel). The Chairman of the Council should be the best man available for the position, and not necessarily someone already in office.

Following the group discussion meetings, the secondary school delegates met together to report on the matters considered by the individual groups. After each secretary had reported, three questions were directed to the delegates.

1. *To what extent are we achieving our ideal in moral and religious formation of our students?* It was felt that our most critical need in this area is for more factual information about the value patterns of our students. Recent work in this area has been confined to the college level; perhaps a similar study of high school attitudes could be undertaken within the framework of Jesuit high schools. It was also suggested at this juncture that our greatest failure can be said to exist in our not reaching the *individual*, thereby reaffirming the need for more effective guidance programs.

2. *In the light of the discussion of the morning, what could be our most effective program for fostering the moral and religious formation?* Again, lack of information on the *status quo* was felt to be a problem, and the Commission on Secondary Schools was asked to make a survey of existing studies and to summarize this for the benefit of the schools. The formation of a religious council within the

schools which should aim at the coordination of spiritual activities was seen as the best single aid.

3. *Is our program of moral and religious formation effectively directed toward the development of vocations? What practical steps can we take to make it more effective?* Delegates indicated that in many places more effective programs could be initiated. Current practices such as closed retreats at the novitiate, vocation day panels, and the education of parents to forestall their objections were submitted to the group. One major problem was seen in the question of a student who has received a scholarship and hesitates to apply to the Society for fear of losing the scholarship if he should leave the novitiate. The answer to this problem appears to lie in the policy of not admitting any student to enter the Society unless he has resolved the doubt.

Following this general session, the delegates then met in special sessions according to the program arranged by the Commissions and Conferences.

ASSISTANT PRINCIPALS discussed the problems of student behavior during Mass, student service clubs, student absenteeism, and student prefecting. The first problem was centered largely about a recent letter of Father General in which he advocated the use of lighter punishments for chapel offenses than for offenses in other school areas. All agreed, however, the best single solution for chapel problems is the promotion of chapel programs allowing greater student participation.

PRINCIPALS discussed two points in their special session. First, the plans for the 1964 Administrators' Institute were considered. Curriculum and new instructional techniques will be the two general areas to be studied; the plan now calls for a three-fold approach to each of these matters: information, evaluation, and application to our schools. Fr. Lorenzo Reed was the speaker on this topic; he was followed by Father Frank Curran, vocation director for the New England Province. He described his very effective indirect promotional techniques for encouraging vocations to the Society. After explaining his program of regular three-day vocational retreats in our own schools and at Newman Clubs, the speaker suggested that there could well be more coordination of vocational promotion among the various Provinces. The principals' meeting was closed by short discussions on the problems of supervision and counselling; it was suggested that an academic vice-principal would give the principal more time for supervision and planning. As for counselling, it was suggested that

competent laymen could do much of the work involved in academic and vocational counselling, thus leaving priest-counselors more free for spiritual guidance.

This summarizes, then, the meetings of the high school delegates to the 1963 JEA Meeting. The why and how of moral, religious, and spiritual formation of our students having been discussed on several levels, the meetings were closed with the delegates well satisfied. Appraisal sheets indicate that all felt the topic was timely and worth while and that the sessions were therefore profitable.

Possible varieties of Participation in the Mass according to
the *Instructio* of the Sacred Congregation of Rites,
of September 3, 1958.

1. Dialogue, Type 1: The responses: *Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi, Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et justum est; Sed libera nos a malo.*
2. Dialogue, Type 2: all the responses of the server and the triple *Domine, non sum dignus* at the people's communion.
3. Dialogue, Type 3: all included in Type 2, plus the *Gloria in excelsis Deo; Credo; Sanctus-Benedictus; Agnus Dei.*
4. Dialogue, Type 4: all included in Type 3, plus the Introit, Gradual, Offertory and Communion proper prayers.
5. Reading of the Epistle and Gospel by one or a group of students.
6. Singing the Mass, *Missa Cantata*, regular High Mass.
7. Singing of Hymns or Gelineau psalms in the vernacular; these should be in harmony with the respective parts of the Mass during which they are sung. For appropriate suggestions, confer, *Our Parish Prays and Sings*, published by The Liturgical Press, Collegeville, Minnesota.
8. Saying in vernacular translation certain parts of the Mass, e.g., the *Kyrie, Gloria, Creed, Sanctus* and *Agnus Dei*. (Until recently it has been argued that these had to be recited in vernacular paraphrases. For justification of the vernacular translations being used, see "Vernacular participation" by Rev. Frederick R. McManus, in *Worship*, vol. 37, No. 4, March, 1963, pp. 259-262).
9. Commentator at Mass. For an approved procedure, confer, *Mass Commentator's Handbook*, by Clifford Howell, S.J., published by Liturgical Press.
10. Combination of one of the types of dialogue Mass with singing of vernacular hymns or psalms.
11. Offertory Procession.

Some practices that help to increase interest and participation:

1. Mass facing the congregation. (Concerning this confer "The Unity of the Altar" by Rev. Frederick R. McManus, *Worship*, March, 1963, pp. 256-7).
2. Homily (2-3 minutes)
3. Have the students offer their Mass for a specific intention, announced.
4. Dry-Mass in English, facing the congregation.
5. Have the students who intend to receive Communion put a host in the ciborium (placed on table near the entrance to the chapel) as they come into the chapel. At the Offertory students carry the ciboria and wine cruet to the altar. A new practice in this regard has been initiated in some of our Houses of Studies of putting out communion patens instead of ciboria. The hosts are consecrated on these patens and distributed from them, thus saving the time required to purify ciboria each day.

Studium, Vol. III, No. 2, February, 1963, published at West Baden College, West Baden Springs, Indiana. Especially recommended.

Letters of Father General dealing with the problem of student Mass in Jesuit High Schools. *Acta Romana Societatis Jesu*, Vol. XIII, Fasc. V, pp. 729-732; Fasc. IV (Vol. XIII) p. 545-546; Vol. XIII, Fasc. V, pp. 728-29. English translation in ditto form has been made by editors of *Studium*; possibly some copies are still available.

Sacred Music and Liturgy, Instruction of the Sacred Congregation of Rites, Sept. 3, 1958, translated and with Commentary by J. B. O'Connell, The Newman Press, Westminster, Maryland.

Instruction and Ordinance of Very Reverend Father General John Baptist Janssens *on the training of Ours in THE SACRED LITURGY*, Woodstock College Press, Woodstock, Maryland, 1960, Nos. 30-43.

News from the Field

REGIS COLLEGE of Denver announces a gift of \$750,000, the largest gift given to Regis in its 85 year old history. The gift from the estate of Mrs. Elizabeth Dayton will probably be used for construction of a new building.

LOYOLA HIGH SCHOOL of Los Angeles has plans for a new auditorium. They have already received a gift of \$100,000 from David Marks, a Jewish philanthropist, and \$25,000 from the parent of a freshman student. Total cost is estimated at \$450,000.

GONZAGA UNIVERSITY of Spokane started construction on two dormitories. Both dorms, one housing 58 students, and the other 45 students will be for men students. Gonzaga feels that the smaller type dorm is more successful in engendering student spirit.

BELLARMINE PREP of San Jose is going ahead with plans for its student center. The plans include a dining room for 400 students, recreation rooms, and meeting rooms. Plans are under consideration to replace the junior and senior boarding halls.

REV. WILLIAM J. RICHARDSON, S.J., Assistant Professor of Philosophy at Saint Peter's College, is the first Jesuit and only the third American to win the coveted *Maitre Agrege de l'Institut Superieur de Philosophie* from Louvain University of Brussels.

The *Agrege*, which may be sought by philosophers only on invitation of Louvain, necessitates long and painstaking research in preparation for the final step—examination before a panel of four distinguished philosophers, three of the four attacking the thesis itself; the third concentrating on the candidate's conception of philosophy in general and his Christian philosophy in particular.

SACRAMENTO, CALIFORNIA is the site of number 51 in the Jesuit high schools roster. The California Province will open JESUIT HIGH this September with Father John I. Geiszel as Principal. The school will open for Freshmen students only.

FLORENCE, ITALY will be GONZAGA UNIVERSITY in Italy come September. Gonzaga is joining with Loyola of Chicago, Fordham and Georgetown in this newest continental extension. Accommodations are available for 34 men and 25 women students. Father Neil McCluskey will serve as first director.

ST. LOUIS UNIVERSITY has announced the signing of a \$400,000 contract with the AID to conduct a two-year cooperative program with the Catholic University of Ecuador at Quito. The program designed to strengthen the liberal arts segment of Latin America universities will provide both visiting experts and consultants from St. Louis U and also the training of Latin American personnel at St. Louis.

DETROIT UNIVERSITY is getting ready to start on construction of two new buildings,—a biology research building and an administrative center. The biology research building will be helped by a gift of \$500,000 from the Ford Motor Company Fund and \$300,000 from the Kresge Foundation.

FATHER WALTER J. RHEIN, chairman of Department of Physics at SPRING HILL has been named to the National Advisory Committee of Student Sections of the American Institute of Physics.

GEORGETOWN UNIVERSITY has plans for the erection of three new dormitories. The women's dormitory will house 300; the two male dormitories will house 700 students. Estimated cost will be \$7,500,000.

CREIGHTON UNIVERSITY broke ground for the first unit of the Criss Medical Center. The first unit, the Medical Research Wing, is a six-story structure. The Wing is so designed that it can be expanded in the future. Other units to be built in this complex are the science-teaching building, a diagnostic unit, medical-science unit, and pharmacy unit. The various units will be interconnected with flying bridges. As was mentioned in a previous News From the Field item, the Criss Medical Center is partially financed by a gift from Mrs. Mabel L. Criss who recently gave Creighton a large gift, in fact, one of the largest gifts that Creighton had ever received.

SPRING HILL COLLEGE announces the breaking of ground for an \$800,000 Student Union building this spring. The two story structure, completely air conditioned, will include recreational and eating facilities, a small auditorium and faculty and student activity offices.

SEPTEMBER 1964 is the target date for the opening of a new University Center for *Xavier University*. The new building to include cafeteria, bookstore, theatre, lounges, offices, bowling alleys, and reading rooms is to cost \$2,000,000. A government loan of \$1,250,000 has been received for the construction of the building.

A GOVERNMENT GRANT of \$41,926 has been made to *St. Louis University* for research laboratories and equipment for the new three level Chemistry building. The building to cost \$1,041,000 will form the east side of a quadrangle for the university science-engineering complex. In addition to teaching and research laboratories, the building will house classrooms and faculty offices for the undergraduate division of chemistry.

THE MARCH 1963 issue of the CATHOLIC SCHOOL JOURNAL has a summary of courses offered by many Catholic colleges for the coming summer. The list, the most complete listing the editor has seen, has full information on various courses and information on whom to contact for further information. The listing is by states. Editorial office of the magazine is at Catholic School Journal, Post Office Box 2068, Milwaukee 1, Wisconsin.