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Studies in the Spirituality of Jesuits

Toward General Congregation 34

A History "from Below"
of GC 31, GC 32, and GC 33

Thomas H. Stahel, S.J.

25/4 September 1993

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THE SEMINAR ON JESUIT SPIRITUALITY

A group of Jesuits appointed from their provinces in the United States.

The Seminar studies topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and communicates the results to the members of the provinces. This is done in the spirit of Vatican II's recommendation to religious institutes to recapture the original inspiration of their founders and to adapt it to the circumstances of modern times. The Seminar welcomes reactions or comments in regard to the material which it publishes.

The Seminar focuses its direct attention on the life and work of the Jesuits of the United States. The issues treated may be common also to Jesuits of other regions, to other priests, religious, and laity, to both men and women. Hence the Studies, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

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of GC 31, GC 32, and GC 33*



Thomas H. Stahel, S.J.

Studies in the Spirituality of Jesuits
25/4: September 1993

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For your information . . .

As you will notice when you get to them, the Letters to the Editor in this issue of *STUDIES* come from four countries on several continents. *STUDIES* has a geographically widespread audience. Copies go to more than fifty countries on all the continents except Antarctica. As the statement of purpose in the inside cover of every issue puts it, "The Seminar [on Jesuit Spirituality] focuses its direct attention on the life and work of the Jesuits of the United States . . . [but o]thers who may find [*STUDIES*] helpful are cordially welcome to read them." We are glad that the work of the Seminar on Jesuit Spirituality and its results in *STUDIES* have such an outreach to other lands, and we are eager to hear from correspondents from such countries (as well as from the United States, of course). Keep the letters coming; we learn much from them.

This year again, as every year, the Seminar on Jesuit Spirituality welcomes three new members. In the immediately previous issue (May 1993) of *STUDIES*, I noted the departing triad. Let me here tell you, our readers, about the men who are now joining us. They come from three different provinces and they have three different principal ministries. George M. Anderson of the Maryland Province has for some years been pastor of St. Aloysius Parish in the heart of Washington, D.C., and is well acquainted with all the experiences of a variegated inner-city pastoral apostolate. Out of those experiences he has written regularly on issues such as prison reform, poverty, and social justice for several journals, including *America*. He will be enjoying in the immediate future a well-earned sabbatical. David H. Gill of the New England Province is rector of the Jesuit community at the College of the Holy Cross in Worcester, Mass. He also teaches classical languages and literature there, as he did previously at Boston College, and in addition he serves as an assistant in campus ministry. Edward J. Mattimoe of the Detroit Province is based in Chicago but works in a national apostolate, *Company*, "a magazine of the American Jesuits," of which he is the editor. This year *Company* celebrates its tenth anniversary. It is the journal with the largest circulation of all American Jesuit publications and tells the story of the worldwide Society and its activities extraordinarily well. If you have not

seen a copy of *Company* lately, drop Fr. Mattimoe a line at 3441 N. Ashland Avenue, Chicago, IL 60657, and ask for one. It is an enterprise that responds well to what we Jesuits say we should be doing in communications.

Jesuit activities started with the first Jesuits, and among those activities "teaching people how to pray played a large role in early Jesuit ministry." Two very recent books are relevant to Jesuit activity and Jesuit prayer. The first, from which the above quotation is taken, is *The First Jesuits* by John O'Malley, S.J., published by Harvard University Press. Its breadth and scholarship and documentation and insight and vivid style of writing make it surely the very best book I have ever read on the early Society. It has much to say not only to the reader who comes new to Jesuit history but also to the reader who already knows a lot about that history. Some of what he or she knows will be confirmed by ample documentation from primary sources. Perhaps much more of what was supposedly already known will be changed by the surprising information that the author has found, also amply documented from primary sources. The picture of the early Jesuits and of the early Society is in many ways surprisingly different from what we thought we always knew as fact.

The second of those books is the latest publication of the Institute of Jesuit Sources, and it responds to that interest among the first Jesuits in teaching people how to pray. The book is entitled *Hearts on Fire: Praying with Jesuits*. It is a one-hundred-page collection of prayers by some forty Jesuits, from Ignatius of Loyola and Francis Xavier and Edmund Campion in the sixteenth century to Pedro Arrupe and Miguel Pro and Karl Rahner in the twentieth. Michael Harter, S.J., of the Missouri Province put together and edited the book; and, as he says in the introduction, "[t]he prayer of a Jesuit steeped in the piety of the seventeenth century may be set next to one by a social reformer of the twentieth century [and] the reflections of a heady theologian . . . may follow the thoughts of an ordinary parish priest." In less than two months the book has already sold several thousand copies.

John W. Padberg, S.J.
Editor

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Toward General Congregation 34

A History "from Below" of GC 31, GC 32, and GC 33

Introduction

The three interviews recorded here are meant to be the story of our three most recent general congregations as narrated by three participants. They make up a form of "history from below." Such a history contrasts with a magisterial, institutional "history from above," which relies upon the tools of historical research, such as official documents. The history found in this present essay depends instead upon the reflective considerations of several Jesuits who day by day were part of the ongoing activities of those three meetings. The time frame of the three congregations—General Congregations 31, 32, and 33—stretches from 1965 to 1983, the eighteen years of the generalate of Pedro Arrupe. It was GC 31 that elected him general on May 22, 1965, and GC 33 that accepted his resignation on Sept. 3, 1983, with GC 32 taking place in the winter of 1974-75.

By means of personal conversations, I thought, these interviews might impart, to younger members of the Society especially, an informal overview of the Arrupe era and of those congregations, and serve as preparation for General Congregation 34, now scheduled to begin in January 1995. There are other more formal sources for such an overview, of course, and plenty of schemata

that might be suggested for “placing” these congregations in historical perspective. For example,

GC 31, after electing Father Arrupe, turned its attention to an interior reform of the Society (*ad intra*) in accord with new currents flowing from Vatican II, which had opened three years before, in 1962, and then closed in 1965, between the two sessions of GC 31.

GC 32, summoned by Father Arrupe, turned its attention to an apostolic reform of the Society (*ad extra*) in accord with new currents flowing from the 1968 meeting of Latin American bishops at Medellín and from the 1971 Synod of Bishops.

GC 33, after accepting the resignation of Father Arrupe and electing Father Kolvenbach, reaffirmed the directions for interior and exterior reform adopted by GC 31 and 32 and, furthermore, addressed itself to issues called to its attention by Pope John Paul II.

The summary provided by the following three interviews is not so schematic a history—at least not evidently so—but it is history nonetheless. It is the sort that has come to be known, as I said at the start of this essay, as “history from below,” in this case as lived in the trenches of the congregations. Or, as Tom Clancy puts it in his description of GC 32, “the untold story.”

Three provincials served the Southern Province during the eighteen years from 1965 to 1983: John H. Edwards, 1965–1971; Thomas H. Clancy, 1971–1977; Thomas H. Stahel, 1977–1983. Their terms of office neatly encompass the “Arrupe era.”

Each of the three, moreover, attended a general congregation: John Edwards attended GC 31 as provincial; Tom Clancy, GC 32 as provincial; Tom Stahel, GC 33 as elected delegate. (Edmundo Rodriguez attended GC 33 as newly named Southern provincial.) Each of the three was named by Father Arrupe. Each served his term under Father Arrupe, though, during the last year and a half of Stahel’s term, Father Paolo Dezza was named papal delegate to govern the Society. By happenstance, John Edwards

was one of the first provincials named by Father Arrupe, coming into office the summer of 1965, between the two sessions of GC 31. By a similar happenstance, Tom Stahel left office the summer of 1983, just as GC 33 was convening to accept the resignation of Father Arrupe.

To get a synoptic view of the congregations they attended, I submitted to these three former provincials the same list of ten questions about each of the congregations and then recorded their oral responses. In the case of John Edwards and Tom Clancy, I did this by telephone interview. In the case of my own responses, I recorded them into a tape recorder as I was riding on a train from Washington, D.C., to New York, far away from the security of a blinking cursor. As when reviewing *informationes*, each reader will be able to form his own opinion not just of the report rendered but of the reporter as well. (To me, John Edwards comes across as an old-line Hubert Humphrey liberal, Tom Clancy as a feisty Newt Gingrich revisionist, and Stahel as a wishy-washy Bill Clinton.)

The questions are asked in the same order in each interview. The wording of the question is practically identical from interview to interview, close enough in any case so that the reader, flipping from interview to interview, can read together the responses to any given question. This is another way to get a synoptic view of the topics addressed.

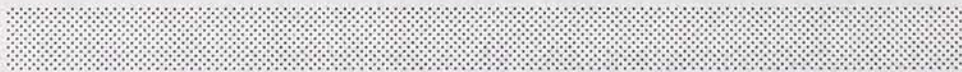
In addition, I will provide at the conclusion of the interviews a summary of the themes most prominent in each interview, and then the themes that are common to all three.

The questions asked were these:

- ◆ 1. *Is there any notable way in which GC 31 (32, 33) has brought you personally or, in your view, the whole Society closer to Christ?*
- ◆ 2. *Specifically, how could you relate the effects of GC 31 (32, 33) to your reading of the Spiritual Exercises?*

- ◆ 3. *How do you see the accomplishments of GC 31 (32, 33) as related to, or as an extension of, the life of St. Ignatius?*
- ◆ 4. *How, in your view, did GC 31 (32, 33) help the Society, in accord with Vatican II's *Perfectæ caritatis*, adapt to modern times while returning to our founder's charism?*
- ◆ 5. *Who were the most notable players on the scene of GC 31 (32, 33) and why, and what vivid memories do you have of them as important players?*
- ◆ 6. *In what notable ways was GC 31 (32, 33) a disappointment for you, in terms of what you thought then, or came to believe later, were the Society's needs?*
- ◆ 7. *Did you find yourself at the congregation to be affected by "spiritual experiences" or "troubled by different spirits" (Spiritual Exercises, ¶6)? If so, what memories of these consolations or desolations do you regard as significant?*
- ◆ 8. *What experiences of liturgy or communal prayer did you find most affecting or important?*
- ◆ 9. *Was there any administrative aspect of the congregation (GC 31, 32, 33) that you regarded as cumbersome, dated, or otherwise unwieldy? Any administrative aspect you found good?*
- ◆ 10. *Based on your experience of GC 31 (32, 33), what would you be hoping for, either positively or negatively, from GC 34?*

Thomas H. Stahel, S.J.



Interview with John Edwards, S.J.

John, are you prepared to respond to the questions?

Two prefatory remarks: I think we have to bear in mind with respect to GC 31 that things didn't just happen all at once to change our world. Take theology or philosophy or Scripture. All the upcoming changes were in the minds of the professors in the Society; and people who were studying in Europe especially—even when I was studying theology [1950–54, and afterward doctoral studies at the Gregorian] and certainly when I was teaching [late 1950s]—were aware that a good many of the ideas that surfaced at Vatican II [1962–65] were already prevalent. Everyone was bursting to come out with all of this. Vatican II and the Society had great men in that era who relished the opportunity to bring things up to date and to do so with the free and inquiring mind that was so necessary.

If it hadn't been for Vatican II and GC 31—if we had tried to continue in the same way—I just wonder what would have happened. So much was waiting to be released. Many people criticize the council and the congregation for having changed the Church and the Society, as if everything happened when those meetings were taking place; but the changes had all been building up.

The second preparatory note is this, in the form of a personal reflection about Pedro Arrupe. I wasn't present for the first half of GC 31 [May 7 to July 15, 1965]. I was novice director at that time. Cecil Lang [New Orleans provincial from 1961 to 1965]

John H. Edwards, of Dallas, Tex., entered the Society of Jesus in 1941 and was ordained in 1954. He taught theology at St. Mary's College, St. Marys, Kans., and then was novice master of the New Orleans Province from 1961 to 1965. He was provincial from 1965 to 1971. After 1971 he served as rector of a high-school community and as pastor of inner-city Latino parishes in Miami and El Paso. Most recently he has founded a residence for persons afflicted with AIDS in West Palm Beach, Fla., Emmaus House, where he now works as director, spiritual father, fund-raiser, and so forth.

got sick. He came back and had to resign, and so I think I was one of the first provincials appointed by Father Arrupe. I went over as provincial for GC 31's second session [Sept. 8 to Nov. 17, 1966]. Pedro Arrupe was unique. He was never perturbed. There was in him a spirit of daring and openness—for instance, even when the talk was about his term of office, it didn't make a bit of difference to him whether they set the term for three years or for life. You could see that openness, and therefore everyone loved him.

Those two prefatory remarks lie behind my whole view of GC 31, as you will see in my answers to your questions.

Is there any notable way in which GC 31 has brought you personally or, in your view, the whole Society closer to Christ?

One of the main ways was to present the Society not so much in terms of a rigid, strict, monolithic structure, but more in terms of its human side as inspired and enlightened by the Spirit. For example, the document that speaks of the spiritual formation of Jesuits insists very much on the human, the natural, virtues, how they are to be fostered and used so as to be open to the action of the Spirit within us. That spelled freedom. By way of contrast, up till the time of Father Arrupe, going back to Fathers Ledóchowski and Janssens and Swain and, during World War II, Zaccheus Maher—I mean, Father Ledóchowski was something like God. He would write a letter and down it came, and you didn't question it. At least, we didn't at that time. Maybe some of the older fathers did; probably they did. But, officially, that was it!

Now, however, there was a breaking forth—I keep using that term, but I mean it—there was a sort of explosion at GC 31 that let loose all of this pent-up energy and desire to do more for Christ, to be more involved, and to bring Christ to the marketplace. Exciting things were happening all the time.

To that extent and with regard to my own relationship to Christ, that liberation helped me come to an awareness of myself

as a human being who had certain qualities and wanted to use them for Christ and the Church.

How specifically could you relate the effects of GC 31 to your reading of the Spiritual Exercises?

One reference point would be Vatican II's *Perfectæ caritatis*, which came out [on Oct. 28, 1965] between the two sessions of GC 31, with its twofold emphasis on going back to the spirit of the founder and adapting that spirit to present circumstances. "Going back to the spirit of the founder" profoundly influenced my own personal reading of the *Exercises*—to get back to St. Ignatius's ideas of what those Exercises were.

Personally, I think that such renewal has been a tremendous effect of GC 31. It has had a profound influence on commentaries written on the *Spiritual Exercises*. Again, that's not something that resulted just from the congregation. Even before GC 31, there was an interest up in Guelph, Ontario, in a general renewal of the Spiritual Exercises, making them not en masse but on a personal basis—the "directed" retreat. There were all sorts of studies on the Exercises in Europe at that time attempting to go back to the spirit of St. Ignatius and the idea of directed retreats. These movements, like the "Nineteenth Annotation" retreat, were in process, but GC 31 brought all this to the fore.

Though one can argue back and forth whether the Exercises were meant to involve us in social apostolates of the Church, one of the elements of this development—reinforced when Vatican II's *Gaudium et spes* came out just about that time [Dec. 7, 1965], reminding us of a Christian's responsibility to become involved in the world around us—was the opening of the Spiritual Exercises to this social aspect. I'm not saying that every interpretation of the Spiritual Exercises by individuals was the correct one—in fact, you'd have to say that certainly not every one was—but a spirit of openness was there.

One of the intriguing elements in all this—not only a help but, surprisingly, a hindrance—was Vatican II, which came to a

conclusion between the two sessions of GC 31. A hindrance, in that it was too easy to say: Well this Vatican II document has just come out, so we can't go into this matter now, or, We're going to leave this matter to Father General. Some of this was just a conservative, hold-the-line attitude, for example, on the whole question of grades and the brothers. We sidestepped that issue for the precise reason that there were some who were saying: No changes. We can't change the basics of the Society. Vatican II has just said this. We have to wait. It's too soon. WAIT.

How do you see the accomplishments of GC 31 as related to or as an extension of the life of St. Ignatius?

Well, this question is addressed in what I've said above about getting back to the spirit of the founder and the mandate of Vatican II. But remember, Father Brodrick wrote his histories of Ignatius and the early Society before Vatican II and GC 31, and I've always thought he tried to get back to the person and the humanness of St. Ignatius. GC 31 was following that line.

I've always been proud of the way the Society took to this exciting mandate of going back to our founder's spirit and adapting it to modern times. Of course, Jesuits are very outspoken—it's one of the advantages we have—and there are always opposing sides. I remember getting very upset and at one point really wanting to leave the congregation and return home, because there was such fighting and resistance from the conservative side—men whom I otherwise respected, but who I felt were not open to making any changes whatsoever. That was a disappointment for me, and we can touch on that later; but overall I think the Society did a wonderful job in retrieving the charism of St. Ignatius.

Who were the notable players on the scene of GC 31 and why? What vivid memories do you have of them as important players?

Here I was, a newly appointed provincial, relatively young; and it was the first time I'd had the opportunity to be part of

such an exciting and grace-filled experience. I was just amazed at some of these people.

First of all, Father Arrupe. I remember meeting him in the haustus room. If someone had come in without knowing he was the general, he would have been captivated by him but he wouldn't have been frightened or awed. You could see the holiness of the man in his ordinary daily contacts. He was the one setting the tone.

Vinnie O'Keefe. I'm not saying this just because, later on, I came to respect him almost more than anyone else I've met. At that time, he had a sense of humor, a dignity, an intelligence, and a sense of rapport with people around him. I was not on any of the commissions with him; but, hearing him speak and noticing how others reacted, I could see that among the Americans he stood out.

The French Jesuits, in general, impressed me. One in particular I remember vividly was Maurice Giuliani, the editor of *Christus*. Among the Belgians, Roger Troisfontaines—I was on a commission with him on the vows. He approached the vows from a practical and—this word again—HUMAN point of view. When we were discussing the vow of chastity, he had some laypeople there; and one of these in particular whom I remember was a Frenchwoman who was a psychologist or psychiatrist.

The Italian Bob Tucci, who had been thought to be *general-abile*. Unlike some others from Spain and Italy, he was very open. By contrast, these others had a *modus operandi* that did not really appeal to me, even though they might be *bene merentes* of the Society and were so respected in the Vatican. Frequently, when certain matters came up, they would say: Oh, no, we could never present that to the Holy Father. The Holy Father wouldn't think of that! We would really get into trouble if we made a presentation on this matter to the Holy Father.

One person who wasn't in the congregation but who I thought had a terrific influence and whom I liked right away was Don Champion. He was responsible for the congregation's commu-

nications. Don was a favorite among all the Americans. He was so full of bundled-up energy and so objective in his reporting.

In what notable ways was GC 31 a disappointment for you in terms of what you thought then, or came to believe later, were the Society's needs?

Because of the proximity of Vatican II, many things were “put off” to the future. And I am not aware that action was taken later on all these things. For example, the whole question of the vows. Father General was supposed to appoint a commission to come up with a document on the vows. I thought that what the congregation did was good insofar as it went in opening some new avenues. But I think it's still very difficult in certain cases to pinpoint exactly the place of the vows in our active lives. I know men who are troubled by the vows not so much in their own observance of them as in their view, for example, that there are the haves and the have-nots in the Society. How does that shake out in practice? GC 31 did not face that squarely.

With regard to the vow of obedience, the congregation did emphasize the personal manifestation of conscience, which took on a whole new importance after GC 31. It used to be so routine and to a certain extent meaningless. Although in retrospect I am content with the formation I had in the Society, looking back over that life, I think that after GC 31 spiritual direction and the manifestation of conscience took on new reality.

As for GC 31's proposal about techniques for mediating obedience when there is a difference with the superior—speaking with a person whom you respect, for example, or empowering a panel to arbitrate—all of that was just unheard-of. In general, Jesuits still adhere closely to their vow of obedience; and alternative religious practices, like having a board of governance within the community instead of a superior, never have caught on in the Society, thank God. We still have a healthy recognition of the superior's role. But GC 31 implanted a new spirit—or, to be more

exact, responded to a new spirit already in the air, since, as I said before, all of this was waiting to be unleashed.

Now, to get back to that word "disappointment." I've mentioned that at one point I would have preferred to leave the congregation. That was when we were bogged down. It had to do with the brothers. I remember that Father [Andrew] Smith and Father [William] Crandell [the other members of the New Orleans Province at GC 31] did not like one of my interventions. I said: "Look, I come from the South of the United States, and there's a great deal of discrimination against blacks. I must say with all sincerity that there is similar discrimination in the Society. The brothers are not permitted to associate with the fathers. Scholastics are sent to the brothers as a 'probation.' The brothers are given no opportunities to improve their lives." I felt very strongly that something should be done, and that's why I was disappointed when they didn't want to make any changes whatsoever in this regard.

Another disappointment had to do with requirements for profession in the Society. It was so obvious all through my formation in the Society: A man with a Ph.D. in science who had had difficulties in Latin just couldn't make it, and that was the end of it. He wouldn't be professed, because the criteria were so determined by the classical mold. Such a person might have trouble with scholastic philosophy, as if that were the be-all and end-all of his worthiness for profession.

So, at one point, we just did not seem to be moving anywhere on these issues; and, since I had just been appointed provincial, I said to myself, I've got to get home and get to work, though I never actually asked permission to leave. I liked the pasta too much.

Did you find yourself affected by spiritual experiences, either for good or ill, and do you have any memory of the significance of those consolations or desolations?

I remember being grateful to God and buoyed up just by being part of this group: Jesuits from all over the world trying to follow Christ and to arrive at a concrete, modern expression for our ideals in such a way that the Society would still be the Society and faithful to the spirit of the founder.

That "spirit" hardly ever left me. Even in those times when I was disappointed, I respected the people on the opposite side, because I think we were all struggling to do what was right. There were some who gave me the idea, Well, this is just Italian politics. Nevertheless, it was a consolation to be present in that group.

The experience was conducive to prayer, because you realized the seriousness of what you were trying to do. Later on, I was always buoyed up by the way young Jesuits would stay up practically all night at the province assemblies, trying to put things in order and get resolutions ready. Well, similarly, at the congregation there was a lot of work going on behind the scenes that filled me with admiration and gratitude.

What experience of liturgy or common prayer did you find most affecting or important?

Here I draw something of a blank. Concelebration was not in vogue at the time. That came in the wake of Vatican II, which was more or less contemporaneous with GC 31. I usually assisted at Mass in the chapel with others, or sometimes we'd say Mass alone. I remember going for Mass at the Vatican, all of us, when the Holy Father gave us his blessing. It's hard to remember anything specific with regard to common prayer, and that in itself brings out a definite point.

At GC 31 common prayer was not emphasized nearly so much as was the personal responsibility of the individual in being faithful to that prayer. We spent most of our time and discussion on doing away with the "obligatory hour of prayer," and we more or less ended with the idea that prayer should be based on individual responsibility rather than on rule. Before that, you were

responsible more to the order than to your own personal conviction of the need for prayer.

Were there any administrative aspects of the congregation that you thought were cumbersome or dated or unwieldy?

Those in charge of practicalities were experimenting with the simultaneous translation, and at the time it seemed to me more a distraction than anything else. It didn't work well. At the United Nations, I believe, a skilled translator can go for only a short period before needing to be relieved, because translating in that way is so intense an effort. In the congregation people were being used who did not have any special skills in translation techniques but who knew one or two languages. I don't know how the translation developed in later congregations.

It wasn't that everyone knew Latin so well that we could just have proceeded in Latin. Prospective speakers were supposed to hand in an outline the day before—in Latin—so we received handouts ahead of time; thus we always knew what the substance of an intervention was to be before a person spoke. These digests would have to be gone over, because not everyone knew Latin all that well and their translations could be rather botched.

Each one had a certain amount of time to speak, and we observed that fairly well. So things moved along. Furthermore, I think the sessions were fair to both liberals and conservatives, in that I cannot recall overtly political moves—at least none that I was involved in.

Based on your experience of GC 31, what would you be hoping for, either positively or negatively, from GC 34?

We ought to go back over the period from the end of GC 31 to the beginning of GC 34, to make an objective study of what has been effective and what has not.

I would use a parallel from Vatican II. The renewed sacrament of reconciliation is never or very seldom practiced the way Vatican II envisioned. Even when priests go to confession to one another, there's still a great deal of the "service station" attitude. We need to rethink how to make the sacrament of reconciliation more effective and not be afraid to investigate the subject. Maybe people are satisfied, and what we do now is more effective than the old "catalog of sins"; but it is not as effective liturgically as it could be.

We should rethink such things as reading at table, though it might seem a laughably small matter to those who would be surprised such a subject was even talked about at GC 31. But one of the things discussed was this question: What is the Society going to do to make certain that people can still hear the Constitutions of the Society? Now I don't read the Constitutions every month, and I guess it's been years since I picked up a copy, except to look up a particular point. We commissioned Father General to come up with some ideas on how familiarity with the Constitutions could be preserved. Has anything effective been done?

We should make an honest appraisal of how the decrees of the general congregations have been implemented. I sometimes wonder about tertianship. Does it measure up to the spirit of St. Ignatius? We went through a period when people were not even making tertianship. Formerly, it was highly appreciated, looked upon as most important and necessary for a Jesuit's overall training. Its place now is ambiguous, at least to me.

Nor has the status of the brothers ever been adequately dealt with. I remember one priest at GC 31 saying, "I don't see any reason for the brothers at all. I don't understand why we have brothers." That was in the congregation!

As for my ideas about what this next congregation ought not to do, I don't want it to go back! I don't want it to restrain the Spirit. A parallel would be with the present-day Vatican. For me, the key is St. Paul's statement that the body of Christ is going to grow and mature until it is handed over to the Father

[see Ephesians 4]. There may be problems, but I don't think going back will help anything. It really upsets me when I hear people saying, about the Church especially, that we ought to go back, whether to the Latin Mass or the Eucharistic fast or whatever. That just doesn't cut it. Now if they say that a person ought to be more penitential before receiving Communion, that's something that can be discussed. But fasting in and of itself will not necessarily be the answer. Those things are such incidentals.

What about more substantial things? We must be honest and objective in considering them, not with the idea of "going back," but with an openness to going forward. I think there are still some Jesuits who haven't read all the documents of Vatican II; and I am sure that there are many Jesuits who have not read the documents of the recent congregations, though probably more have read the documents of GC 31, because at the time it was seen as somewhat revolutionary.

Speaking of openness, Father Arrupe was dealing with people who you could see were opposed to his kind of openness. They would show it in subtle ways, but he was just above it all. I remember his saying at Jesuit High School, New Orleans [1966]: "When you join the Society, you don't join a province. You join the Society of Jesus." After GC 31 and my experience of all those men from around the world, I came away with a much broader view of the Society, and I was no longer concentrating just on the New Orleans Province. It's not the provincial's Society or the general's Society. It's OUR Society.



Interview with Thomas H. Clancy, S.J.

Is there any notable way in which GC 32 has brought you personally or, in your view, the whole Society closer to Christ?

Well, the big item in GC 32 was the identification of a Jesuit as a sinner, and its personal lesson for me was teaching me how weak I was. It just beat me completely, and I was impressed by what St. Ignatius says in ¶677 of the *Constitutions*, where he talks about the superior general and how he “can spare the Society as a whole from that work and distraction as far as possible,” referring to a general congregation. It is work and it is a distraction, no doubt about it.

I left early, that’s how weak I became. I started at the congregation with the idea that people weren’t taking this seriously enough, and I was going to put my nose to the grindstone. I was on the poverty commission, spending nights and weekends working on schemata. I went into it full blast. But nothing seemed to happen.

Jesuits are not used to being in the legislative frame of mind. In a general congregation they generally work from that old moral principle: *Bonum ex integra causa, malum ex quocumque defectu*. That is, if you have a thesis in philosophy or a problem in math, there’s only one right answer, and every other answer is a wrong answer. But if you’re legislating, there is no right answer. You have to reconcile different opinions. If you’re talking about whether you should run a city sewer pipe that’s two feet in diam-

Thomas H. Clancy, S.J., of Helena, Ark., joined the Society in 1942 and was ordained in 1955. After receiving a doctorate in history from the University of London, he taught at Loyola New Orleans and was academic vice president. He was also an editor of America. He succeeded John Edwards as provincial of New Orleans from 1971 to 1977, and since then has taught and written, especially about the Society of Jesus, while serving as vice president of communications at Loyola and, now, director of the province’s seminary and mission bureau.

eter and there's one party holding out for two feet and others say it should be eighteen inches, you can probably compromise on twenty-one inches. But in the general congregation, with our deductive rather than inductive frame of mind, people would say, in effect, There's only one right answer and I have it. This doesn't afford any leeway for the give-and-take of a legislative group. The people who worked the hardest at the congregation were those who listened, those who realized they had to put what was being talked about into some viable form.

As the days dragged on, I finished my manuscript on Jesuit history and moved to another book on Jesuit conversation. By the middle of February, I had finished that one too. Now it was a question of keeping up my sagging spirits with humor. Every day before the afternoon session, which began at 3:00 o'clock, I would go to the coffee room. Bruce Biever and Leo Weber were usually on hand, and we would comment comically on the latest in the aula. We usually had an appreciative audience. I was far behind the leading comic spirit of the congregation. That honor belonged to Pat O'Sullivan, the provincial of Australia, but I had the reputation of being a happy fellow.

This compounded my problems. Unless I was smiling, people would stop me and ask me what was wrong. That meant I had to keep up a good appearance despite my inner anguish. I consulted Jimmy Yamauchi [New Orleans delegate] about whether I should ask to go home. He told me to take more recreation. I began to take off on weekends. I tramped around Rome on projects. I began going to movies. But nothing worked. I had to give up. It was a blow to my macho pride, but Yama finally advised me to ask for permission to leave. My excuse read to all the congregation was that I had to return to New Orleans in order to avoid a *magnum damnum* [great loss] to the province. Most delegates thought that referred to a particular situation in the province, but the *magnum damnum* to the province I feared was me. I honestly thought that if I stayed in Rome any longer, I would suffer brain damage. I slipped out on Feb. 27, 1975.

Is there any way in which you think the congregation's results—for instance, GC 32's Decree 2, on poverty—brought the Society closer to Christ?

Yes, I think that was a worthwhile decree and was badly needed. Also, Decree 2, on Jesuit identity, which identifies us as sinners, provided the biggest spiritual value of GC 32.

Concerning the decree on poverty, I think that we had to face this unprecedented fact: the number of Jesuits was declining. This had never happened before in the history of the Society. This decline has a bearing on poverty inasmuch as, when we are a growing group, we don't need to worry about the disparity in numbers between the economically productive people and those who are economically nonproductive. Retirement is no problem as long as you have a much larger group who are bringing in revenue. We basically had no provision for retirement; and some felt—and may still feel—that we shouldn't have any, because we should trust in the Lord. The decree makes explicit provision for retirement funds. You could say that brings us closer to Christ insofar as it gives us humility.

Then there is the new distinction between apostolic institutions and communities: No endowed revenues for communities, though apostolic institutions can have them. Communities must live by their labor. There had been plans afoot beforehand to make some of the larger communities the endowed portions of the Society. At GC 32, we said that a community, with the exception of a retirement or a formation community, had to live by the sweat of its brow. So, Decree 12 of GC 32 put us more in line with the traditional poverty of the Jesuits and the decrees of Vatican II.

In Decree 2, "Jesuit Identity Today," we basically said for the first time that we are not exempt from the problems of the Church, that its problems affect us as well. This, too, brought us closer to humility. We recognized that we had made mistakes. That was a great thing.

Decree 4, "Our Mission Today," has brought about real reforms in our educational works and, for example, in our work with refugees. I don't think we are ever going to shift away from influencing the influentials; but we now have a greater knowledge of the other side of that reality: Today the influentials are not always the powerful people, but the masses.

How specifically would you relate the effects of GC 32 to your reading of the Spiritual Exercises?

I'd say the section of the *Spiritual Exercises* describing desolation took on new meaning for me. To anyone who'd object that that's disedifying, I would say: Well, that's the untold story. Everybody who goes to the general congregation hates it, and then comes back home saying, It was a wonderful experience seeing Father General, being in Rome, mixing with all these people. So nobody knows what it's really like.

It seemed to be an impossible task that we were about. Apart from the presence of Jesuits who thought they should just go to the aula and give a lengthy speech, there was, of course, the fact that, when we finally got something done, we were stymied by the objections of the Holy See; that meant that we would have to start all over again.

How would you see the accomplishments of GC 32 as related to, or an extension of, the life of St. Ignatius?

As I said, St. Ignatius did not put as much stock as we evidently do in the whole process of consultation. He did not opt for capitular governance. One-man rule is much more efficient than consultation; although St. Ignatius consulted people, it was usually after he had decided something. That's impossible in a large Society, of course. Consultation in the twentieth century is absolutely necessary, but it's basically not what St. Ignatius envisioned.

Of course, the big impulse of GC 32 for most Jesuits has been Decree 4, "Our Mission Today." As for that decree's being an extension of the life of St. Ignatius, he was adaptable and in his own lifetime changed his personal vision of what Jesuits should be. I sometimes think a kind of bogus historical background has been fashioned to "show" that St. Ignatius was more interested in the disenfranchised than he really was; but this decree is true to the spirit of St. Ignatius in the sense that he did change. Take the whole work of schools. That idea never occurred to him till the last nine years of his life. Like him, we have to adapt to the circumstances of our time.

The problem with Decree 4 is the trap of the limousine liberals. In other words, Jesuits have got the idea that, if they're telling Dan Quayle jokes, they are striking a blow for God and justice. Not many of us have experience with the poor. For example, at the beginning of the congregation, there was a proposal to videotape sections of the congregation; immediately we had a full day of speeches declaiming that such videotaping would cost \$32,000 and for that sum one could put up sixteen homes in Mexico—arguments like that. I had the impression that no one who spoke had been in one of those \$2,000 homes. I also mused to myself that, while we were discussing the issue of whether to spend the \$32,000, it was costing us at least that much every day just to be in session. I mean, there was a lot of posturing, and I think there still is, even though Decree 4 has had a big effect.

What struck me very much is the limitation of a general congregation. The congregation decrees something and we try to get it out to everybody; then it has more or less effect. Yet some of the greatest things in the Society come from the bottom up. For example, the directed-retreat movement, a grass-roots movement started by Jesuits without any letter from Father General or any decree of a general congregation. But I think it's changed the Society much more than almost anything else in my lifetime as a Jesuit. Whether it's changed the Society more than Decree 4 I don't really know, but I think it's surely had equal force.

How, in your view, did GC 32 help the Society, in accord with Vatican II's *Perfectæ caritatis*, to adapt to modern times while returning to our founder's charism?

There has been a tremendously increased interest in the life of St. Ignatius. The number of publications about him since 1955 has probably equaled all the rest in the whole history of the Society. Whether Jesuits read those things is another matter, because we Jesuits more or less feel we know St. Ignatius by osmosis or by various little catchwords. Both sides of Vatican II's principles of renewal—the charism of the founder and awareness of the signs of the times—are evident in GC 32, and that's to the good.

The biggest single legislative change was GC 32's decree on poverty, bringing us in line with the changed situation of the societies we live in. We may have wealthy institutions, but we should still have poor communities. Jesuits didn't understand Jesuit poverty before the decree, and they still may not understand it; but now at least the words are there in the law of the Society.

Who were the most notable players on the scene of GC 32, and why were they the notable players? What vivid memories do you have of them as important?

The most notable player was the man who hardly ever spoke at GC 32, and that was Father Vincent O'Keefe. He was regarded by the people in the Holy See as a kind of evil genius behind Father Arrupe. There was also something of an anti-American spirit on the part of the Europeans. Even though more representatives from the Third World participated in this congregation than ever before, the European delegates predominated. I didn't realize before I went to Rome how much Father O'Keefe helped the General. I was struck by the fact that he was personally loved by the Jesuit curia, especially the brothers. Everyone wanted to talk with him at recreation. He had good humor, command of various languages, a brilliant mind; and, of course, he was com-

pletely self-effacing as far as Father General went. He never took credit for anything and would never admit, even under deep hypnosis, how much of what Father Arrupe wrote was his.

Two other key figures:

Jean-Yves Calvez, a most talented man who also, of course, excited a good deal of opposition. He sometimes lacked what others might have regarded as endearing charm, but he had a fantastic grasp of the law of the Society and its history, along with other facts and figures.

Horacio de la Costa, who likewise did not speak very much. When we got bogged down—for instance, when there was a thirty- or forty-page schema and everyone submitted amendments and thousands of them came in and it was impossible to reconcile them all—Father de la Costa would take the thing and go out somewhere to write up a compromise document. And we would accept it. He was the person who greased the wheels and enabled us finally to finish. He was in effect the author of Decree 2, which I've said was the principal spiritual document of the congregation. He was also a big architect of Decree 4. He enjoyed the confidence of the congregation. He was a Filipino and evidently he had not made many enemies. Everybody felt that he listened and would say it better than we could by way of amendments.

In what ways was GC 32 a disappointment for you in terms of what you thought then, or came to believe later, were the Society's real needs?

The first thing that struck most of the speakers was what they didn't like about a proposal. They never said this proposal is good for this, that, or another reason. They would say, This is intolerable, or something of the kind. Everyone knows that in legislatures the member who is the most powerful makes the fewest speeches. He works behind the scenes to reconcile various interests. For Jesuits that's not "sincere." That's "sneaky." Compromise is something we don't like.

In terms of the decrees, however, GC 32 came out pretty well. The actual fashioning of the final texts of the documents was basically all done in the last three weeks, it seems to me; so maybe we just had to go through that ambiguous stage for a long time in order to weed out the ambiguities and get on with the work.

The counterpart to that was the wonderful friendship and companionship. I saw people I hadn't seen since theology, and I made a good many new friends. I was impressed by the experiences that some people brought to our attention, but I was more impressed by those whom I got to know personally who didn't speak in the aula, who didn't talk about how they had visited a slum. These were people who lived in slums, people from the Iron Curtain countries and from the Third World.

You've already mentioned that you found yourself affected by spiritual experiences at the congregation. In what way would you regard the memories of those desolations or consolations as significant?

The worst moment was the business about the fourth vow. I was convinced that the fourth vow was just a historical aberration. There's that famous graph, which I reprinted in my *Introduction to Jesuit Life*, showing that the fourth vow as a distinction in the old Society was on the verge of becoming meaningless because everybody got the fourth vow.

Yet this became the battle cry of the conservative contingent: We've got to restrict the fourth vow to certain people. This insistence was within the congregation itself, not just from the Vatican. But what does the distinction mean? Practically nothing. What was so troubling and desolating was that I just couldn't understand what the problem was. But it was a problem, it seems; and I think we've handled it the right way, because now our practice embodies the basic intent and advantages of the changes that had been proposed. When we tried to change the legislation, Paul VI came down on us—repeatedly. And when he did, we kept saying, What have we done? Why is he doing this?

What experience of liturgy or communal prayer did you find most affecting or important?

Almost every liturgy was moving, especially after we got a message from the Holy See. Overall, there was a significant movement of spirits. St. Ignatius says that during a retreat you should ask the retreatant if he's moved by different spirits. YES! WE WERE!

The liturgies were fantastic and made our day. We had language-group liturgies and communal liturgies and all kinds of group liturgies—task-group liturgies and so forth. We met in various places, depending on the size of the group.

Right after we convened on Dec. 2 [1974], we went over to meet with the Pope [on Dec. 3]. It's only a couple of blocks to the Vatican from the Jesuit curia, so we walked over. As we entered St. Peter's Square, newsstands were selling the *Osservatore Romano*, whose principal article that week was whether the Church should canonize Clement XIV. That put a chill down my spine! I said to myself, This is not good. That anybody would even dream of canonizing this friar who schemed to become pope! God knows, this was just like a shot across the bow saying, You bastards are really going to catch it. And we did. You know, I always say I'm not affected by people bawling me out, because I've been bawled out by the Pope. Of course, I wasn't bawled out individually, but as part of a group.

It was a rare fortnight that we did not get a rocket from that quarter. It was indescribably depressing, even infuriating, to hear talk in Rome about the Jesuits being suppressed a second time. Though there was a small hard-core anti-Arrupe element in the congregation, those who had come with lingering doubts about his leadership rallied round him.

There were some excesses from the 1960s, I suppose, that called for reform. Anybody who's been provincial realizes how far we are from the Ignatian ideal. At the same time, you get a great number of indications of how close we are to the Ignatian ideal

and how much we live in that spirit. I kept thinking of the wonderful people I knew as Jesuits, people completely dedicated to the service of God and zealous evangelizers.

How do you evaluate the administrative procedures of GC 32? Were there any you regarded as especially cumbersome or unwieldy?

I was very much impressed by the necessity of knowing more than one language. If you knew just one more modern language that wasn't too exotic, you could talk to another third of the congregation. One of the problems with the American delegation was that most of them didn't have an alternate language. I had French. I could understand the Spanish even if I couldn't speak it readily. And I could communicate at a rudimentary level with some fragments of German. French was then the No. 1 language, even if that's no longer true.

If you had some experience of the European Society or of someplace other than America, it helped a great deal. That's a situation that hasn't gotten any better, because now we probably send fewer people abroad for studies than we did before. The secret of Vinnie O'Keefe's crucial role was that he could converse in most of the modern languages. They might not even have thought he was American because he could do that. We're never going to have much influence in the Society as a whole until we can talk with people in their own language. Basically, we can't have an American general for that reason. There are other reasons, too, but that's one of the big reasons. Latin was not a useful lingua franca.

The hospitality of the people in the Jesuit curia was warm. Some of us delegates were assigned quarters in nearby pensioni. Our living arrangements were austere; but to me that was a plus, even though many people thought that not having hot water was a crime against nature. I was billeted in the Alicorni Hotel, only a few minutes from the Jesuit curia and practically in the shadow of St. Peter's dome. Housing was arranged by language groups, and

our contingent was made up of French speakers from Eastern Europe and Latin America as well as of Frenchmen, Canadians, and two Americans, John Padberg and me. The first day I moved in, an austere Spaniard was inspecting his room next to mine. He found it highly unsatisfactory—too small, bad light, not a good place to work. He asked to move. But his room was better than mine. I took a secret satisfaction in my spartan quarters, and they grew more austere with each passing week. We were on the fifth floor, but the elevator rarely worked. After two weeks the boiler exploded and left us without any water at all for another two weeks and no more hot water for the duration. I would carry an empty wine bottle to a public fountain and fill it with water to be used later for my morning ablutions.

After about six weeks, we adopted a time limit on speeches. That should have been done earlier. For Jesuits a speech is fifty minutes—a class period. I often brought a thick volume of the *Monumenta* to the aula to read through while the delegates droned on. In Rome I had the opportunity to consult all kinds of experts on Jesuit history. It was the easy way to do historical research, but there remained the bookish work. I did that as well in the curia reading room, which had been set aside for the delegates. Unlike the Alicorni, it was heated and well lighted.

Based on your experience of GC 32, what would you be hoping for, positively or negatively, from the next general congregation?

You know what they say in Texas: No man's life or property is safe when the Texas legislature is in session. I feel a little that way about the congregation. We need some consolidation; that is, we don't need any more laws; we need to implement our present laws. I don't think the reconciliation of Society law to the new Code of Canon Law is particularly significant. I can't imagine how that's going to change my life—but it is necessary. Most people don't even know there is a new code.

I don't expect any big change from the next congregation. I still think the No. 1 thing that moves the Society is the enterprise of individuals. You know, if you think of our province, there are just a few people who changed the history of the province. All over the Society we have to capitalize on the strength of our outstanding men. That has a greater impact than decrees coming from Rome, which tend to overwhelm us.

All this may sound pessimistic, but basically the whole experience of being at the congregation and being provincial was one of the great graces of my life. I was very much convinced by these experiences that there's a place for the Society of Jesus in the Church, that we can do a great deal and that we are doing a great deal. When I turned sixty, I wrote down some memoirs, just for my own edification. I titled my autobiography "Knee Deep in Violets," from Hopkins's phrase about the Jesuit vocation in his letter to Dixon, "for me it is violets knee deep."

You know, you're so focused in on your own apostolate. I had no idea Jesuits did so much good. In this job [director of a seminary and mission bureau], as I've discovered, one of the things I had no awareness of is that Jesuits are so loved. There are people who remember Jesuits who have been dead for twenty or thirty years. They are venerated, even prayed to. They have touched people's lives.

My view of the congregations is a relativizing one. I look for important things to come from other sources. Rome is an important source, and surely Father Arrupe, with his personal charism, changed the Society tremendously for the better. I am a one hundred percent Arrupe man. But we do have to explode the myth that we are going to solve our problems with a general congregation.



“Interview” with Thomas H. Stahel, S.J.

Is there any notable way in which GC 33 has brought you personally or, in your view, the whole Society closer to Christ?

The Society came closer to Christ because it was an opportunity to come closer to Pedro Arrupe. It was the great farewell to Pedro, from those of us who had grown up in the Society during his time and, indeed, from all Jesuits who revered him. He had come through a very difficult two years between August 1981, when he had his stroke, and September 1983, when he was finally able to resign. His farewell address, urging us, each in his own rank and age cohort, to stay close to God, suggested to me that we were bringing to a close a chapter which needed such a fitting end.

This congregation was also a ratification of the two preceding congregations. Therefore, in our coming to some peace in our farewell to Pedro and in our expressions of continuity with what had gone before, the Society achieved a kind of peace that it had longed for ever since the spring of 1980—when we were apprised that Father Arrupe wished to resign and yet was held back from doing so by what the Holy Father regarded as a need for us to be reformed before a general congregation could be held.

This moment of crisis had been felt even more sharply in October 1981, when, for instance, the U.S. provincials, gathered in Maryland for our regularly scheduled meeting, were informed that Vinnie O’Keefe had been deposed as vicar general and that Father Dezza was being placed in charge of the Society as of Oct.

Thomas H. Stahel, S.J., of Greenwood, Miss., entered the Society in 1961 and was ordained in 1971. Starting in 1972, he was for five years an associate and then managing editor of America. He succeeded Tom Clancy as provincial of New Orleans in the summer of 1977 and served till the summer of 1983, just before the start of GC 33, which he attended as an elected delegate. After his term as provincial, he worked as socius in the novitiate of Paraguay for two years, then returned in 1985 to America, where he is now executive editor.

31, 1981. At that time we U.S. provincials represented strongly to the Holy Father and to Father Dezza our difficulties with this procedure. I regard that representation as one of the finer moments we provincials achieved as a working group during that era of the Society's history.

Specifically, how could you relate the effects of GC 33 to your reading of the Spiritual Exercises?

It was a period when we were forced to reconsider our spiritual resources, the journey that we had come through, our desired path for the future. In that sense, GC 33 was a culminating moment in an experience of the full Exercises that the Society had been undergoing during the preceding two years.

After Father Dezza had been appointed as the delegate to run the Society, he summoned all the provincials from around the world to meet with him at Villa Cavalletti in February 1982. At that time, he told us Holy Father's desires for the reform of the Society. Actually, this was a reiteration of what the Holy Father had already told Father Arrupe in the fall of 1979 and what Father Arrupe had represented to the whole Society at that time. For our part, we had an opportunity to convey to Father Dezza our concerns about this unusual mode of governance imposed upon the Society, and Father Dezza for his part assured us that he would try to work things in such a way that we would in fact have our general congregation and elect our own father general. In a concluding Latin homily—it happened to be the First Sunday of Lent—Father Dezza compared the year that the Society was anticipating (that is, between Lent of 1982 and December 1982, when he expected that he might be able to summon a general congregation) to a Paschal period. We were at that moment in a penitential period, he said, but we might look forward to a "fourth week" of Easter joy at the end of the penitential period. According to the analogy, that was the election of a general.

I would say, as well, that the experience of GC 33 was a constant reminder of the Rules for Thinking with the Church. We

were holding GC 33 under circumstances that had been imposed upon us by the Holy Father. Father Arrupe had made it quite clear to the whole Society at the time Father Dezza was appointed that he, Father Arrupe, expected each Jesuit to give his loyalty and support to what the Holy Father had decided and to what Father Dezza would himself decide. Father Arrupe, he had made it plain, was counting on each of us, and the Society came through. To my mind, it was a clear reminiscence of those places in the *Exercises*, and particularly the Rules for Thinking with the Church, where Ignatius insists that the same Holy Spirit that filled the body of Christ fills the Roman Catholic hierarchical Church, and that our loyalty to the Church, therefore, must be unstinting.

How do you see the accomplishments of GC 33 as related to, or as an extension of, the life of St. Ignatius?

Well, you may remember that St. Ignatius quailed at the prospect of the election of Paul IV as pope. I think the moment we passed through before GC 33 and the moment of the congregation itself were times when we felt some uneasiness in the presence of the Pope and his demands. In that sense, we were recapitulating the history that Ignatius himself had gone through. Ignatius had pledged himself beforehand to be obedient, and he was aware of what that might cost. Like him, the Society in that era (1980–83) had pledged itself beforehand to be loyal to the Holy See, and it was in fact costing a great deal.

On the other hand, GC 33 was a recapitulation of Ignatius's own determination to vindicate himself and the Society in the eyes of the Holy See. That, too, was part of his history: not just a fearful awareness of what the costs might be, but a dogged determination to make it clear to the Holy See that he intended to serve the Church and would not be put off from doing so because of misapprehensions from any quarter. So we found ourselves in the position of justifying ourselves, quite rightly, so that we might get on with our mission.

How, in your view, did GC 33 help the Society, in accord with Vatican II's *Perfectæ caritatis*, adapt to modern times while returning to our founder's charism?

On the side of adapting to modern times, I would say that GC 33's uncompromising ratification of the previous two general congregations was an insistence on our part that the adaptation that had been decided upon earlier—the setting of a new course for the Society interiorly and exteriorly—was the right one.

We adhered to that course, I say, even though at GC 33 we found ourselves in the position of having to make some minor adjustments and find ways to express our new mission that would allay certain fears on the part of the Holy See. In fact, there was an explicit agenda laid out by the Holy See, and so we achieved this foursquare ratification of GC 31 and GC 32 within the context of certain shortcomings that had been brought to our attention and that we were to address.

Who were the most notable players on the scene of GC 33 and why? What vivid memories do you have of them as important players?

Obviously, Pedro Arrupe was a principal player, certainly in the early days of the congregation. It was he whose resignation we had come finally to accept and whose successor we had come finally to elect. Father Arrupe would have been in any case a most popular general at such a congregation, and he would have received the plaudits of the Society for all his charismatic leadership since 1965. But under these special circumstances, in which he had been made to suffer grievously (so it seemed to me), the affection that we wished to show him was really boundless.

Two vivid memories. The first, Father Arrupe's valedictory address to us immediately after we arrived in Rome. And then, ten days later, after the election of Father Kolvenbach on Sept. 13, 1983, the meeting between Father Arrupe and Father Kolvenbach in the aula. Father Arrupe was ushered into the well of the aula,

where he embraced Father Kolvenbach. Father Arrupe was obviously overjoyed, as photographs of that moment show. That radiant smile of his reflected the happiness of the whole Society that the continuity of the Society's normal governance was at last an achieved fact.

Another key player was Father Vincent O'Keefe, whose presence was silent but powerful. It was he who had suffered the most in all of this, because anything done to Father Arrupe was, in effect, done to him. As a result, he suffered both for Father Arrupe and for himself—or so it seemed to me. His calmness, his good humor, despite the difficulties of this period, did as much as anything else to keep the Society of Jesus on track during the previous two years and during the congregation itself.

Obviously, Father Kolvenbach was a key player and remains a key player! I should say that his unassuming manner, his quiet good humor, and his shrewdness were among the qualities that recommended him to the congregation.

I would also name Johannes Günter Gerhartz. He was elected secretary of the congregation and he performed that office with efficiency and generosity. I remember the day when he explained to the congregation that Father Joe Labaj (then provincial of Wisconsin) had asked permission to be excused from the congregation. Joe at that time was undergoing chemotherapy for the cancer that eventually took his life on Jan. 1, 1985. Father Gerhartz explained to the congregation, "You know, he's not at all a well man," with such clarity and such compassion that I liked him for it and respected him.

Paolo Dezza and Giuseppe Pittau, whom the Pope had appointed delegate and assistant delegate to govern the Society, were important for getting the congregation to take place. Good for them. In addition, I would say that Father Pittau carried himself with great dignity throughout the congregation. Inevitably, there was a certain organizational resentment at the role he had been called upon to play. I presume that was why he was not elected general or even one of the four general assistants. That

must have been somewhat humiliating for him, but no one would have understood better than he that there was nothing personal in it. It was just that a certain papal role was coming to an end, and the Society was determined to set itself on a more normal path. Wisely recognizing the service Father Pittau had rendered the Society while acting as liaison between it and the Vatican, Father Kolvenbach appointed him a general counselor. And more often than not, when Father Kolvenbach was out of town for an extended period, Pittau would be named the vicar.

In what notable ways was GC 33 a disappointment in terms of what you thought then, or came to believe later, were the Society's needs?

Speaking of Joe Labaj, I would have to say that there was a sense in which we really wanted just to elect a general and quickly get out of town. That is what Joe used to say often: "Why don't we just elect a general and leave?" Of course, he may have said that under pressure of his illness, because in fact that was all he was able to do—hang in long enough to cast his vote for general and then ask to be excused.

To put it more programmatically, we were really attending to someone else's agenda in the sense that the Holy Father had expressed to us his concern that the Society look to its formation, its religious discipline, its orthodoxy, and its fidelity toward the hierarchy. These were the themes that had been sounded often by the Pope and had been intended even by John Paul I as part of his message to the Society in September 1978. In any case, I had the impression that these matters had been sufficiently brought to the attention of the Society and we needn't have tarried in Rome to attend to them further. In fact, however, that is what we did, writing the documents of GC 33 in such a way as to satisfy the concerns of the Holy Father.

As a result, some other matters that might have seemed to us more important for our own agenda—on the supposition that we had attended sufficiently, as I think we had, to the Holy See's

—were deferred. For instance, there was a GC 33 document on the brothers that never seemed to me a satisfactory treatment of that important subject. We had been so preoccupied with the paramount question of the Society's being governed by our own duly elected superior general that we had not really prepared sufficiently to deal with the subject in an adequate way.

Did you find yourself at the congregation affected by “spiritual experiences” or “troubled by different spirits”? If so, what memories of these consolations or desolations do you regard as significant?

I found myself very much moved, both up and down, into darkness and light. Nor do I think my experience was unusual. I know, for instance, from having talked with Jesús Montero Tirado, the provincial of Paraguay—this was sometime after the conclusion of the congregation—that he too had been similarly moved during its course.

I was moved almost constantly by a strong desire to pray for the Society, that it might hear the Lord well and do his will. The period of preparation for the election of the new general was by definition a period set apart so that one might discern as carefully as possible one's interior motions about the election. And those four days of *murmuratio* were exceedingly prayerful and specifically designated as such according to the agenda we followed. (For those who have never taken part in this activity, a *murmuratio* is the one-on-one, confidential, and prayerful exchange of information by delegates about possible choices for the office of general, assistants, and the like.)

There was a note of happiness, a feeling akin to exultation, in finally having arrived at Rome to elect a new superior general—even though coming to Rome at that time seemed a somewhat chancy undertaking, considering the rigors to which the Society had been put by the Holy Father, who we presumed was watching very carefully and who, by having named Father Dezza and

Father Pittau, might have seemed to be indicating whom he expected us to elect.

More specifically, I remember on one day—it was October 14, the feast of St. John Ogilvie—a member of the congregation from China spoke movingly about the fidelity members of the Society of Jesus in his homeland show to the Holy Father. My seat was in the top rank in the arena-like aula where we sat; and I can remember, on hearing this address, moving my chair back against the wall so that I would be out of sight as much as possible, because I could not help weeping. Why?

Well, the story that had been told was poignant in itself, a story told by a Chinese about his Chinese brothers who had spent so many years in jail precisely for their fidelity to the Holy See. By God, I thought to myself, if it's fidelity to the Holy See that Pope John Paul wants, he certainly has it in these brothers. I felt proud to be part of an organization that could have generated such loyalty. I felt unworthy. I also felt as if the example of such people vindicated the reputation of the Society of Jesus as an organization the Holy Father should be proud of and grateful for. All those mixed thoughts and feelings produced an overwhelming emotion. It's hardly possible for me to celebrate Mass anymore without remembering such people and consciously offering Mass in union with those who might wish to offer Mass but cannot.

The most desolate night of my life in the Society was spent at GC 33. It was the night we had a party for Joe Labaj, to send him off after the election of Father Kolvenbach. Joe was looking bleak at that point, having lost a lot of his hair on account of the chemotherapy, and looking sallow as well and feeling sick enough so that he often seemed depressed and sad. Joe had become a good friend during our time together as provincials, and there was a lot of forced gaiety from my side at this farewell, which was to my way of thinking a cheerless and needless event. Afterward, I couldn't get anyone to go out to supper with me. Everyone else had plans. So I walked by myself into the curia dining room for supper. I took one look at that array of sardines and

hard-boiled eggs, felt sick, and walked out. I went up into the garden and cried for my good friend Joe. It was in fact the last time I saw him, though obviously I could not know that then.

There was a kind of emotion in the air and heightened sensibility because of the momentousness of what had just happened—I mean, the election of a new general and the final resolution of the tension that had gripped the Society for the previous two years—and this excessive emotion colored all my reactions for good and ill, I think.

What experience of liturgy or communal prayer did you find most affecting or important?

The small-community liturgies were quite affecting, and on the contrary our very occasional massive liturgies were more of a logistical puzzle to me than an experience of prayer.

Was there any administrative aspect of the congregation that you regarded as cumbersome, dated, or otherwise unwieldy? Was there any administrative aspect you found good?

One administrative aspect that was absolutely dated was the pretense that we could still use Latin as a lingua franca. Whenever we received any documentation in Latin, some of the Indian delegates would need help with the translation. Now, these were men who might know four or five different languages from the Indian subcontinent; but, because they didn't know any Latin—in effect, a dead language from another continent—they were made to feel out of touch with the central administration of the congregation. I thought it was most regrettable; and it seemed to me that we simply must, in any future congregation, arrange to work in modern languages, Spanish and English, for example, which are the two that Father General has recommended to the young men in the Society.

Another unfortunate administrative aspect was the fact that, at this congregation at least, there was too little to do for too many congregants, leaving some of us with no regular committee obligations. This only contributed to our feelings of being underused and somewhat sidelined. I hope that in any future congregation there is enough substantial work to go around. As I have already said, part of the problem was that in this congregation we were working according to someone else's agenda, however important.

On the positive side, I thought the simultaneous translations were on the whole skillfully and helpfully done.

Unlike GC 32, GC 33 kept all the congregants right in the Jesuit curia and in the building next door. This was a tremendous help for us, I would say, during the *murmuratio*. In fact, I don't know how it could have been conducted with such efficiency otherwise.

This would be the moment to make some comment on one of the most surprising aspects of this congregation; namely, the success with which we were able to engage in a *murmuratio* and come up with a new general even though nobody would have guessed at the beginning of the process that it would end up so neatly. We knew, of course, that the Society had selected its superiors by this method in the past; but it seems so unlikely when you arrive in Rome with so many other people whom you have never met before.

Looking back on it, I would say that physical proximity to all the other delegates helped. And if one follows the rules very carefully and tries not in the least to prejudice any of the discussion or any of the questioning, one can quickly pick up certain currents and certain suggestions from the process that reveal new leads, new avenues of investigation. There is an element of efficient privacy in this process, because, after all, one is quite determined to consult one's own thoughts and feelings and there is a proscription against anything like lobbying or party organizing or politicking.

It was a strange mixture of ascetical and practical skills that was called for. But the process worked. At the conclusion of our four days of *murmuratio*, and after all our prayers of discernment and our visits to the chapel, we went into the aula and, without revealing to anyone how we intended to vote and after being duly exhorted according to all the prescriptions of the Constitutions and the formula of the congregation, we elected Father Kolvenbach on the first ballot. I would say unhesitatingly to anyone who might ask me that the process the Society has for electing a general is a quite good one, even though it seems on the face of it to be antique and quaint.

After the election of Father Kolvenbach, the election of the four general assistants proceeded, I thought, with great efficiency. Of course, there is not much leeway for deviation from the prescriptions carefully laid down in the formula.

Based on your experience of GC 33, what would you be hoping for, either positively or negatively, from GC 34?

At the level of administration, I would hope that this congregation would work in modern languages and relinquish the use of Latin altogether.

More fundamentally, I would hope that, though in some sense we must follow the agenda of the Church universal, in that we must reconcile Jesuit law with the new Code of Canon Law—that is one of the tasks which calls us to this congregation—we should follow our own agenda and address problems that we ourselves find more interesting and therefore present a more zestful prospect than the new code.

For instance, we could come to grips with the office we call “director of the apostolate.” This is a position that has become common in recent years, yet the Society has no legislation governing it. The Constitutions are replete with regulations concerning provincials and rectors, within the governance structures of the Society itself. As for directors of the apostolate, however—whether one is speaking of the director of a retreat house or the presi-

dent of a high school or college—there are no Society rules or terms, practically speaking. I doubt that would have recommended itself to St. Ignatius as an ideal constitutional arrangement.

Anyway, that's just one example of the sort of question we could come to grips with, as well as, for example, the question of the brothers' life and brothers' vocations. What do we intend to do, if anything? It's all very well to receive repeated exhortations concerning the importance of this vocation in our Society (and these messages and exhortations I am in complete sympathy with), but something more is needed. The question is, What?

Summary

It is interesting—and informative, I believe—that a couple of themes dominate each of these three narratives and characterize the interviews as distinctive. Human memory being the selective instrument it is, the dominance of such themes is not surprising. Some of the consequent distinctiveness reflects the special circumstances in which each of the congregations was held as well as the perception and personality of the narrator.

John Edwards, in his recollections of GC 31, stresses (1) the pent-up energy preceding that congregation and just waiting to be released there, and (2) its turn toward *cura personalis*, a rediscovered emphasis on each Jesuit's responsibility in such matters as prayer and obedience, as over against organizational mandates.

Tom Clancy, in remembering GC 32, emphasizes (1) how difficult the experience was because of blocks placed in the congregation's way by both the Vatican and Jesuit long-windedness, and (2) how limited a congregation is in what it can accomplish even when its work—like GC 32's decrees on Jesuit identity and poverty—proves notable.


Tom Stahel sees GC 33 in terms of (1) the troubled history leading up to that congregation: the period between 1980, when Pedro Arrupe first proposed to resign, and 1983, when he was finally allowed to do so, and (2) the high emotion that attended

both the farewell to Father Arrupe and the election of Father Kolvenbach.

Despite the personal and historical distinctiveness of each of the interviews, the extent to which the themes expressed by these men converge is truly remarkable.

- ▶ All three deal in one way or another with the complicated relationship of the Society and the Holy See. (This is nothing new to our era; and, as John Padberg has pointed out in his histories of the congregations, that relationship typically becomes more complicated in times of transition to a new general.)
- ▶ All three mention Jesuit brothers and express a certain frustration over what the congregations have been able, or unable, to say with respect to their vocation.
- ▶ All three are impressed by the importance of modern-language skills at a congregation, and all question the adequacy of Latin as a *lingua franca*.
- ▶ Both John Edwards and Tom Clancy say that the directed-retreat movement has been a crucial spiritual development in the Society during their lifetimes.
- ▶ All three, in their listing of Jesuits whom they regard as key players at GC 31, 32, or 33, mention certain men who, it turns out, were key players at more than one congregation or even at all three. Among these latter, the Jesuit whom they remember and revere above all others is Pedro Arrupe.

That is the most salient point of agreement among these three “histories from below.” Any Jesuit or any historian, for that matter, who wanted to describe the Jesuit milieu of those three congregations would inevitably have to give considerable space to Pedro Arrupe. For it was around him, as these accounts show, that Jesuit affections and desires gathered in those years.



SOURCES

Antonio Araoz, S.J.

On Father Nadal's Visitation

Antonio Araoz (c. 1516–73), a nephew of St. Ignatius, entered the Society in 1539, before its formal approval. He was considered one of the secondary patriarchs of the Society; Nadal preserves a collection of his sayings along with those of Ignatius, Favre, and Laínez. He served as provincial and commissary in Spain. This is the second selection that Studies has published from a manuscript copybook preserved in the Roman Archives of the Society in Rome, containing several of his informal talks and instructions to young Jesuits. The talk from which the following selections are drawn was on the occasion of Jerónimo Nadal's visitation to one of the Jesuit communities. The translation, by Martin E. Palmer, S.J., of the Institute of Jesuit Sources, is the first published version of any selection from this talk.

When God our Lord wants to tell or teach us something, we should be like an empty vessel, which seems to have a natural desire to be filled. We should be thirsty like this, longing and praying to God our Lord that he would pour that precious liquor into our souls and make us ready to receive it.

The more bravely and vigorously we tackle difficulties and temptations, the less troublesome they are, whereas if we show ourselves fainthearted, they seem enormous. Most of us have the weakness of putting off holiness to the future. The student thinks that once he has finished his studies and become a preacher, he will then be like Noah's ark on the surges of the world, never letting in water, or at most a little. The one en-

gaged in helping his neighbor thinks that if he only lived in a hermitage he could lead a holy life—though when he finally does, holiness fails to show up. We are always seeking holiness somewhere else. It should not be like this; I ought to look for holiness right where I am, for I have no other time to live in but the present.

We should have special devotion and reverence for all the ceremonies and practices of Holy Mother Church, but particularly for those that have been introduced into our own institute. We should never deviate from these—who would have thought that so much harm could be done to Samson by cutting off just seven of his hairs? When one of the brethren arrives from another place, they

have the practice of joyfully embracing: we should do this in a way that gives us spiritual relish; similarly with our other practices at Mass, at table, and so forth. . . .

Man is naturally proprietary. He casts his eye on the best blanket, the best candlestick or broom, and when he has had them for a while he tends to treat them as his own. In this way one who seeks things of his own loses the things that are common. By inclination and nature we are more inclined to laughter, distraction, and carelessness than to devotion and recollection. And so we need to pull ourselves up short and keep close watch on our interior, where our affections lurk and our thoughts go. We must ask them, "Where do you come from? Where are you going?" Unless we are careful about this, we will become so unconscious of this interior talk that we won't even recognize temptations or the variety of thoughts that pass through our minds every minute. And when we do wish to return to ourselves, we will find ourselves so distracted that we cannot.

Charity and fraternal love for one another are highly necessary in the Society. It is a band of men set against the world, and the world is likely to persecute us for standing up to its friends and lovers. But in this way it is no great thing when a member of the Society undergoes a hardship or

insult, since he has many brethren to help him bear it.

The reason why some little difficulty or temptation overwhelms one person and leaves another in peace needs to be sought not in the size of the temptation but in the one person's courage and the other person's faintheartedness.

We should remember that those in the Society are a group of men whose calling has been to continual hardships and interior mortifications; the day we disregard this and go after exterior consolations, trying to get away from mortifications, our peace will be lost and a greater cross will arrive.

If I am overwhelmed now by some little slight from a brother or reprimand from a superior, who I am quite satisfied and certain have a holy intention and great love for me, how am I going to stand up later, brothers, under the blows of the enemy or of the world?

We should welcome our Father's visit with thanksgiving; and we should keep in mind that one of the great tears shed by Christ our Lord was over Jerusalem when he saw that it "did not know the time of its visitation" [Luke 19:44]. And so, brothers, let us make sure that we do know it, by our keeping the rules more carefully and being more eager for mortification and prayer, so that when our Christ, the superior, sees us he

will have no cause to weep at seeing that his labor was in vain.

Seeing the Society's great austerity in interior matters, our father Ignatius seems to have closed up its entrance with stone and mortar; hence our long delay in admitting, and so forth. For a person to place his head in the superior's hands to cut it where he wishes, to take him out of studies or wherever our inclination lies, and the like, is a great thing and requires great grace from our Lord.

The superior acts as a barber: we entrust him with our head and our mind, so that he can cut off our studies or whatever we are inclined to, and reprimand us. He acts as a doctor, judging what we are and what we will be capable of, diagnosing our inclinations in order to treat them. He acts as a shoemaker, pulling off the petty vanities we brought with us from the world and fitting us with shoes so tight they pull the skin off us. And we should always walk before God our Lord with this desire, begging that he will give us the grace to find the right last for our foot. O my God, you know the evil steps that I have trod; by the steps you trod for my redemption, I beg you to give me a superior who will put shoes on me that will skin me alive.

The superior also acts as a tailor. He fits us with interior clothing, cutting away the old cloth—our evil inclinations—wherever he sees fit. Thus, just as one

completely unfolds a piece of cloth before the tailor so he can get a good look at it and cut it where he wishes, in the same way we ought to be very open with our superior, completely unfolding before him our soul, all our inclinations, our habits, our temptations, and our repugnances, so he can cut wherever he wishes.

Moses saw a briar bush that was on fire but did not burn up, and so forth. The ministries we engage in are full of flames and briars. Hearing confessions threatens our chastity; preaching puts us in danger of seeking our own pre-eminence. Hence we must inwardly take off our shoes; we must not walk with our shoes on but with fear, trusting in God, for the land we walk on is perilous.

Men who seek prayer and penance outside the Society, hankering after the eremitical life, should be given the answer of Elisha [actually, Elijah, 2 Kings 1:3] to the king who consulted Baal about his illness: "Is there not a God in Israel?" Is there no penance or prayer in the Society? Why do you look for it outside the Society when the Society is constructed of prayer and penance? The man of austerity ought to shake the tree of the Constitutions: "the aromatical spices will flow" [see Song 4:16], and he will find what he seeks. In the novitiate there is plenty of penance. Study is a great penance, as is hearing confessions—do you think it is an small penance to

spend your life shouldering other people's sins? And things are commanded in the Society that anyone would much rather wear a hair shirt for a week than do. However, a hunger for prayer and penance, through the goodness of the Lord, will never be missing in the Society. If you have this hunger, the student whose confession you hear, the sick person you visit, the book you study, the job you do, will all be food for your prayer. It will be a sad day for us if we ever lose this!

Some things seem excessive when considered in themselves but not at all when you consider their aim. The Society's great stress on making progress during the novitiate, when you consider the aim, will not seem overdone, for the novices need to lay the foundations for a mighty stronghold. During the fertile time of the novitiate, as during the period of fertility in Egypt, they have to lay up a great store of virtues, mortification

of their passions, and spiritual supplies, so that during the time of barrenness they will be able to distribute to others and have enough for themselves. Woe to anyone who does not do this! The member of the Society needs twice as much patience and other such virtues as a hermit does; the latter has no one putting pressure on him. And, my brothers, it is not the neighbor I deal with or the situations I encounter that make me impatient or gluttonous; these merely uncover the impatience and gluttony already in my heart.

In all we do our main purpose should not be to edify our neighbor but simply to be right with our Lord and walk in his presence in righteousness and truthfulness. It is this which will lead to our neighbor's edification. Otherwise a gust of vanity can easily blow away our good deeds. . . .

Archivum Romanum Societatis
Iesu, *Inst.* 186e, 48r-53r



LETTERS TO THE EDITOR

Editor:

Charles Shelton's article "Toward Healthy Jesuit Community Living," which appeared in the September 1992 issue of *STUDIES*, has moved me on several levels. At a time when I am looking for ways to promote healthier community living, his latest work gives me hope.

On another level, that same issue of *STUDIES* moves me to revise and send to you this letter, which I almost sent over ten years ago to Father George Ganss, at that time editor of *STUDIES*. In brief, I am writing to suggest an Assistancy-wide survey around our needs, especially our affective needs, and how we succeed or not in meeting them.

It is common to hear Americans speak of building "support systems." I would like to hear how Jesuits in the United States of America respond to questions such as these, all of them important in the construction of such systems:

- What are your needs, especially affective needs?
- How and with what success do you meet them?
- Who are the persons most vital, on a day-to-day basis, to your affective well-being?
- How do relationships with those persons support you in contributing to the union of Jesuit minds and hearts?

The above questions lead me to include some on life-style.

- How many hours per week do you work?
- How many of those hours are **required** by virtue of your job description?
- How many hours of free time (that is, nonwork time) do you average per week?
- With whom do you regularly spend your free time?
- How many hours per week do you watch TV?
- To what degree are relationships with women vital to your well-being?
- Do you have a spiritual director? How often do you see him or her?

This survey would address a glaring gap in our corporate self-knowledge. I hope such a project is within the scope of the Seminar's mission and within range of its financial resources.

James M. Radde

Creighton Preparatory School
Omaha, NE

Editor:

Father Charles Shelton's article urging healthy community life is timely and full of constructive challenges. I found, however, one enormous lacuna: In forty-nine pages advocating healthy Jesuit community life, the name of Jesus,

or Christ, was not mentioned once! This in *STUDIES IN THE SPIRITUALITY OF JESUITS*. Not even a hint of it in the lengthy definition of a healthy Jesuit community (pp. 18f). Yet it is "the love of Christ [that] urges us on." This is true of the individual Jesuit. Should it not be true as well of the Jesuit community? . . .

In fact, what role does personal love of Christ play in a program for healthy community life? I should like to hear some hints about how to weave this fundamental and principal theme into the program for community growth. Truly fraternal relationships can be based on this realization: Each of us is here in this Society, in this community, because he is called here by Christ. It can help to more than tolerate one whose personality is out of step with mine and who touches my nerves if I recall that he has answered Jesus' call, that he loves Christ our Lord, and that, if I with all my own nerve-trampling faults have a fundamental love of Jesus in my heart, a gift of God with my vocation, he does too. If I am pained by my inability to correct my faults, I should realize that he probably experiences the same uncomfortable personal dilemma. Could not such a theme help towards community, interpersonal health?

"Domestic exhortation" is an outdated term perhaps; community discernment and other ap-

proaches might be more contemporary. But some method of keeping spiritual, Ignatian themes alive could invigorate community health.

Father Shelton suggests that we experiment with more praying together. . . . If communal prayer is frequently not satisfying, one reason could be that it is too wordy. Moments of silence together before the Blessed Sacrament might be more appealing: a short prayer, a brief text from Scripture, five minutes of silent union, the *Anima Christi*—something like that.

Let's share more on the important theme that Father Shelton has developed.

Robert M. Flynn, S.J.
Catholic Church
Tsuwano, Japan

Editor:

In the May 1993 *STUDIES*, you wrote in the "For your information . . ." section that "the trend not to stay permanently at one task or in one place over the course of a working lifetime is increasingly common in the Society of Jesus." This is probably true, but it may also be the main reason why we seldom hear of a Jesuit nationally acclaimed as the leader in his field.

All of the major professions in American society anticipate lifelong

involvement as a matter of course. An academic career is a continuous, lifelong occupation that contains implications of direction, achievement, and progress. Every year some young Jesuits start graduate and professional training leading to the doctorate. They get a university appointment, give lectures and seminars, write book reviews, perhaps some learned articles and a book or two. They join the professional organization of their discipline and present papers at annual conferences.

What then happens to them? They may be drawn to an administrative position in school or province. They may be tempted to take over a pastorate. To abandon one's profession is no light matter. Whatever the reason for the occupational switch, it tends to be destructive of Jesuit achievement at the higher realms of scholarship.

Of course, the Society of Jesus engages in ministries other than higher education and needs well-trained experts in all these fields. But here also one may question the wisdom of frequent shifts of personnel. Everywhere there is need for expertise.

Joseph H. Fichter, S.J.
Loyola University
New Orleans, LA

Editor:

Thank you for printing in your May 1993 issue of *STUDIES* the

letter from Fr. Thottungal of Kenya. I have been thinking that we are members, not of the Society of St. Ignatius, but of the Society of Jesus; and we are told to pray that we may better know, love, and follow Jesus (not Ignatius). But what example does Jesus give us in the matter of prolonged prayer? Strange that the Word Incarnate should pray at all! After all, is he not in himself a "substantial prayer"? And yet so it is that he rises early and goes out into a deserted place to pray, he climbs Tabor to pray, and especially he goes to Gethsemane "according to His custom" to pray; and he prays for such a long time that his chosen three apostles cannot keep awake.

So our criterion for prayer is not what Ignatius did or said, or what Francis Borgia did or said, but what Jesus did and said. He was never too busy to pray.

Joseph Garland, S.J.
Wah Yan College
Hong Kong

Editor:

Many thanks for Father John Donahue's issue of *STUDIES* (March 1993), "What Does the Lord Require: A Bibliographical Essay on the Bible and Social Justice." It is a powerful contribution.

Leo J. Shea
Collège de la Sainte Famille
Cairo, Egypt

Past Issues: *Studies in the Spirituality of Jesuits*

(For prices, see inside back cover.)

- 1/1 Sheets, *Profile of the Contemporary Jesuit* (Sept. 1969)
1/2 Ganss, *Authentic Spiritual Exercises: History and Terminology* (Nov. 1969)
2/1 Burke, *Institution and Person* (Feb. 1970)
2/2 Futrell, *Ignatian Discernment* (Apr. 1970)
2/3 Lonergan, *Response of the Jesuit as Priest and Apostle* (Sept. 1970)
3/1 Wright, *Grace of Our Founder and the Grace of Our Vocation* (Feb. 1971)
3/2 O'Flaherty, *Some Reflections on Jesuit Commitment* (Apr. 1971)
3/3 Clarke, *Jesuit Commitment—Fraternal Covenant?* Haughey, *Another Perspective on Religious Commitment* (June 1971)—OUT OF PRINT
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4/4 Ganss, Wright, O'Malley, O'Donovan, Dulles, *On Continuity and Change: A Symposium* (Oct. 1972)
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5/1-2 O'Flaherty, *Renewal: Call and Response* (Jan.-Mar. 1973)
5/3 Arrupe, McNaspy, *The Place of Art in Jesuit Life* (Apr. 1973)
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7/1 Wright, Ganss, Orsy, *On Thinking with the Church Today* (Jan. 1975)
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